Enhancing Intercultural Competence

Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice

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Certificate of original authorship

I, Susan Brooman-Jones declare that this thesis, is submitted in fulfilment of the requirements for the award of Doctor of Education, in the Faculty of Arts and Social Sciences at the University of Technology Sydney.

This thesis is wholly my own work unless otherwise reference or acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

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ENHANCING INTERCULTURAL COMPETENCE
ENGAGING TEACHERS IN HIGHER EDUCATION WITH CLASSROOM DIVERSITY THROUGH REFLECTIVE PRACTICE

Universities in Australia are becoming increasingly diverse, with more students coming from culturally and linguistically varied backgrounds. Moreover, workforces, as well as workplace expectations, have become more globalised. Resulting from this, and from increased sensitivities to, and awareness of, social justice, increased focus has been placed on diversity and inclusivity in higher education and developing interculturally competent students. This Doctor of Education thesis investigates and analyses teacher perceptions of cultural diversity, factors affording or inhibiting engaging with diversity in the classroom, and implications of this for teacher decision-making, teacher practice, and learning. The research questions underpinning the thesis are:

- ❖ What are the main factors that influence and shape teachers' views and practices in relation to intercultural interaction in the classroom?
- ❖ To what extent and in what ways do these factors guide teachers' teaching and learning decisions in practice?

This thesis presents a model of learning that has been developed from the three key factors that emerged from the study: positioning the learner, classroom awareness and learning outcomes. Based on the findings of the research and literature on engaging diversity in the classroom, a model of four learning purposes has been developed. These purposes are: learning *about* diversity, learning *from* diversity, learning *through* diversity and learning *for* diversity. The four learning purposes are interrelated. The learning purposes proceed along a continuum, from surface-level engagement, learning *about* diversity, to critical consideration of values and the way cultural values frame behaviour, that is, learning *for* diversity. Learning *for* diversity is theorised as enabling inclusion through a decentring of power. Learning *for* diversity reframes cultural learning by moving the focus from external and generic cultural differences, to individuals' internal values and how they affect relationships. In doing so, the teacher's values are no longer considered the one, normative authority of learning; a wider range of values is considered and viewed as part of classroom diversity, which is dynamic and evolving.

CHAPTER 1: INTRODUCTION

1.1 Introduction

This journey began as a way of examining teaching practice in relation to the development of intercultural understanding in students. The project was initially conceived of as a way to enhance my own teaching practice through engaging with colleagues. The aim was to engage myself and my colleagues in a process of reflection to challenge and enhance our teaching in relation to the development of intercultural understanding in students. The emphasis is therefore, on practice, with the focus on what teachers bring with them and how they make decisions in the context of culturally diverse higher education classrooms in Australia. This section introduces the study and establishes the research context, significance and focus, as well as the structure of the thesis.

Initially, the study is contextualised and situated within the area of intercultural learning and higher education. The significance of the research is established through a consideration of the disconnect between expectations at the level of government and institutional policy and the goals and decisions of teachers at the level of classroom practice. This problematic guides the focus of the research. There is an imperative to understand what underpins teacher decisions at the level of higher education. The study aims to develop a deeper understanding of teachers' experiences and the factors that influence and guide their decisions in relation to engaging with, or not engaging with, cultural diversity in higher education contexts. The focus is on teachers who teach higher education pathway courses where intercultural understanding is not a specific subject outcome (such as Business Communication, Science Writing, Academic English). While the course does not specifically teach intercultural understanding, the student cohort is culturally diverse. In this context the culturally diverse classroom provides opportunities to engage in intercultural learning. However, engagement with cultural diversity in this context is often teacher-initiated and teacher-directed. It is argued that there is a need to understand what guides teacher decisions and how these decisions relate to the goals of higher education intuitions.

The research is situated within the broad field of intercultural learning and teaching in higher education. Intercultural learning is being conceptualised as an active, socially mediated process. Social constructivism, as a way of understanding intercultural learning, frames the

research. This framework will be examined in *Chapter 2: Literature Review* and underlies and informs the perception of learning guiding this study. The introduction presents the problematic within the context of the internationalisation of higher education in Australia. This context is examined at the level of government and institutional goals, as well as the level of classroom practice. The study's aims, focus and structure are set up within this context.

1.2 Research Focus

This study used a reflective practice framework to guide a case study investigation of intercultural learning in higher education pathway classrooms. The focus was on gaining an understanding of teaching practice in relation to developing intercultural learning in students studying in higher education institutions in Australia. The research site was a higher education pathway provider. The specific site is not being named; this is to maintain the anonymity of the research participants. It will be referred to as 'UniPath'. The data collection process engaged six tutors teaching academic literacy across diploma and foundation programs in a semester of reflection and discussion. The tutors are referred to as the participants in the thesis. The reflective process was guided by reflective practice principles (Ghaye & Ghaye, 1998; Osterman & Kottkamp, 2004; Schön, 1983, 1994; Schön & Argyris, 1996) and incorporated focus group and online discussions, individual interviews, reflective journals and a survey. These data were supplemented by a student survey and framed by my reflections as the researcher and facilitator of the reflective practice process. The research scope, context and process will be detailed in *Chapter 3: Methodology*.

The emphasis was on discussions before and after a semester focusing on reflection. The aim was not to change participants' teaching, rather it was to develop understanding. However, initially there was an element of intervention underlying the conceptualisation of the study. This initial focus has changed as the project has developed, as outlined below. The initial research questions were:

❖ How do teacher intentions and beliefs in relation to the development of intercultural competence in students differ from classroom teaching practice?

❖ In what ways does collaborative reflection on classroom diversity and intercultural interaction develop the teacher's own intercultural awareness and enhance teaching practice?

The initial questions were arguably framed around a deficit perception of the participants' current teaching practice. This evolved into one main focus: understanding factors underlying teacher perception and the relationship between perception and practice. The final research questions guiding the analysis and subsequent discussion are:

❖ What are the main factors that influence and shape teachers' views and practices in relation to intercultural interaction in the classroom?

❖ To what extent and in what ways do these factors guide teachers' teaching and learning decisions in practice?

As the research journey progressed, a number of assumptions became evident, which needed to be acknowledged and/or challenged. Acknowledging these assumptions meant the research question and purpose evolved. There was an implicit assumption that the participants would experience a change in understanding. This anticipated change in participants became unnecessary. The change in understanding was mine, not the participants'. Acknowledging this placed the focus of analysis on the factors as they emerged from the data rather than on any perceived change in participants' teaching practice.

It also became evident that I was looking for shared understandings about intercultural interaction and competence. As the project evolved it became apparent that finding commonality did not necessarily enhance understanding. The factors that influence and guide perception and practice are multilayered and complex. Acknowledging this scope of understanding allowed for multiple factors to emerge in conceptualising the various processes and contexts that impact on intercultural learning. The factors that emerged from the research provide new insights into teaching practice and the nature of teachers' work in enhancing intercultural learning.

1.3 Research Significance

Teacher perceptions and choices underpin teaching practice, are pivotal to classroom interaction and student learning in a culturally and linguistically diverse environment (Kleijnen, Dolmans & Van Hout, 2013). Teachers' views and perceptions are also often left underexplored in the context of internationalisation and higher education, and in particular in relation to higher education pathway providers. The focus of this study is on teachers who guide and facilitate learning in the context of a higher education pathway provider. Studies into intercultural learning at the level of higher education often focus on curriculum design (Gregersen-Hermans & Pusch, 2012; Leask 2009, 2015; Leask & Carroll 2011; Liu & Dall'Alba

2011), and cross-cultural teaching strategies (Arkoudis, 2006; Arkoudis & Tran, 2010; Groeppel-Klein, Germelmann & Glaum, 2010; Ippolito, 2007; Volet & Ang, 2012), rather than teacher perceptions and how these perceptions shape pedagogical and managerial decisions. This study provides insights into what teachers in higher education, specifically the context of a pathway provider, value and what shapes their decisions in relation to intercultural learning. This understanding is particularly significant when considering subjects that do not necessarily have clearly defined intercultural learning outcomes. The inclusion of intercultural learning outcomes in this context is often reliant on the teacher's decision to engage, or not to engage, with the cultural and linguist diversity present in the higher education classroom. Teacher decisions, and what shapes and influences these decisions, are an importance link between classroom practice and the formal curriculum, which is bounded by the broader learning outcomes espoused by higher education institutions.

The factors guiding teacher decisions in relation to engaging with cultural diversity are at the centre of this study. Three key factors are posited in this study as influencing teaching decisions: p*ositioning the learner*, *classroom awareness* and *learning outcomes*. The three factors emerged from thematic analysis of the data and provide an insight into teacher decisions in practice. Understanding of teacher decisions is further developed through synthesis of the three factors to develop a *Model of Practice* that centres on four learning purposes: Learning *from* diversity, learning *about* diversity, learning *through* diversity and learning *for* diversity. The *Model of Practice* described in *Chapter 5: Discussion* is posited as way to conceptualise teacher decisions and provides a deeper understanding of what drives engagement with cultural diversity in practice.

1.4 Research Background

This section places the research within the context of the internationalisation of higher education institutions in Australia. Higher education Australian classrooms are often comprised of culturally diverse student cohorts. Students are often characterised and labelled as either international or local, with policies and process at the level of Government and institution typically focusing on recruiting international students, arguably for financial reasons, and enhancing the international experience of students who come to study in Australia. However, it is argued that the above international/local dichotomy does not truly reflect the diversity present in Australian classrooms. Conceptualisations of culture, diversity and intercultural learning and competence are all underpinned by beliefs and values.

Higher education institutions in Australia are becoming increasingly internationalised through a culturally diverse cohort, international research links and/or inclusivity and widening participation policies. The number of international students in Australia on a student visa has been steadily increasing over the past decade, with an average annual enrolment growth rate of 4.4% per year from 2007 to 2017 (Department of Education and Training [DET], 2017, p. 1). There were 399,078 international students enrolled in higher education institutions in 2018, representing an increase of 14.3% on 2017 (DET, 2018, p.1). Increasing international student enrolments over the last decade, combined with the multicultural make up of Australian society, means cultural and linguistic diversity is now an everyday feature of higher education classrooms in Australia (Murray, 2015). Several Australian universities also identify expansion of international student enrolments as a strategic goal of the institution over the next decade (Burdett & Crossman, 2011). Internationalisation is, therefore, a central issue for Government policy makers, higher education institutions, as well as staff and students. While several universities aim to expand their international student enrolments, the reasons for this expansion can be varied. Some institutions focus on financial advantages while others highlight the potential for developing students' cultural learning experiences (Burdett & Crossman, 2011). Despite general agreement among key stakeholders that there is now an imperative on universities to educate students for a globalised work environment and make them 'global citizens', strategies aimed at achieving this are often ill-defined and intangible when considered in practice (Arkoudis, Baik, Marginson, & Cassidy, 2012; Gregersen-Hermans, 2017). This gap in understanding what constitutes effective in-practice teaching strategies is a problem that remains intractable.

Theoretical and practical considerations associated with globalisation and the internationalisation of higher education in Australia form the context of this study. The current context of higher education in Australia and the associated benefits and challenges internationalisation poses for higher education institutions, as they are perceived at different levels of the education system, form the problematic being addressed in this study. How the central concepts – internationalisation, globalisation and diversity – are defined and conceptualised within current literature is initially established, then this is developed to consider how this conceptualisation influences higher education in Australia. This understanding is then extended to consider how changes to higher education in Australia have developed at two key levels: the level of policy, Government and institutional

perceptions of internationalisation; and the level of practice, learning and teaching in the classroom. It is argued that there is a gap in understanding of the teacher's experience and what influences their decisions; this gap forms the focus of this study.

1.4.1 Internationalisation, globalisation and diversity

There are various meanings ascribed to the terms internationalisation, globalisation and diversity in the literature. They are at times used interchangeably. This section sets out to define these three terms through examination of key definitions and conceptualisations posited in the literature. There are differences between the terms and how they are used, and these differences are important for understanding policy development in the context of higher education in Australia.

Internationalisation is a frequently used term in relation to changes in higher education in the Australian context. It is not synonymous with globalisation; the two terms are often used to highlight distinctly different values and perceptions. Internationalisation, which stems from 'international' and therefore, 'national' foundations, focuses on the interaction and movement, economic, cultural or otherwise, between and among nations. Within the context of higher education, internationalisation is used to describe a range of activities, including offshore delivery of courses, academic exchange, and enrolment of international students (Knight, 2012). However, there is no definitive definition. It is conceptualised by Knight (2012) and Geller (2017) as a process rather than a definable space. It is the activity of integrating an international dimension into the aims and delivery of education (Knight, 2012). The focus is on crossing or moving between national boundaries.

In contrast, globalisation stemming from 'global' focuses on disregarding boundaries rather than crossing them. Gundersen (2015) emphasises moving beyond boundaries and focusing on an outlook that is not centred on nations. Global as a concept does not require national boundaries (Geller, 2017). Globalisation encompasses a broader notion of the individual as part of global process and changes. Rizvi and Lingard (2010, p.23) contend that globalisation "affects the ways in which we both interpret and imagine the possibilities of our lives'' placing the individual in a global context that removes boundaries and opens possibilities. Consequently, the intent of globalisation, whilst often interchanged with internationalisation, is different from that of internationalisation. Globalisation and worldwide interdependencies, including economic relationships and information exchanges, when applied to higher education, are often framed by a focus on competition in a global

marketplace (Geller, 2017). In relation to education, Rizvi and Lingard (2010, p.3) assert that "global processes are transforming education policy around the world in a range of complicated, complex, commensurate, and contradictory ways''. Internationalisation of higher education in Australia is often perceived as a result of, or in response to, globalisation. The two terms are often used in an interrelated way; however, they are not used interchangeably here.

Diversity is a concept that is often discussed in relation to internationalisation of higher education in Australia. However, what diversity means in the context of education is contested and how it is defined by institutions and teachers can influence their perceptions and assumptions about students. Diversity is often conceptualised in a way that emphasises difference and complexity. Research into cultural diversity in higher education in Australia often focuses on race and ethnicity as the key points of difference (Geller, 2017). Diversity from this perspective is defined as a cohort of students from different ethnicities and nationalities. However, this ethnicity-focused conceptualisation has been critiqued as artificial and limiting, and potentially leading to biased assumptions about individuals based on static categories (Dervin, 2016). Positioning of diversity as counter to an imagined norm should be critically questioned. Literature questioning an ethnicities-based view of diversity (Dervin, 2016; Garcia, 2011; Geller, 2017, p. 17; Holliday, 2010) argues that diversity should not be confined to ethnic and racial backgrounds. Diversity, and cultural difference, can be defined more broadly, encompassing multiple factors including gender, socio-economic background, language, sexual orientation, political values, and professional status (Garcia, 2011; Geller, 2017; Holliday, 2010). From this perspective diversity is complex and multi-layered. Diversity in higher education is closely associated with perceptions of culture and intercultural learning. How culture is viewed and defined in literature about intercultural understanding and learning will be examined in *Chapter 2: Literature Review*.

1.4.2 Government and institutional policy

Government and institutional level policy and practice associated with the internationalisation of higher education in Australia largely focuses on the macro-level, big picture issues, challenges and benefits. An economic imperative often underlies the direction and focus of Government and institutional level engagement with internationalisation. Government reports focusing on international education are largely economic in their focus, as discussed below. This focus is also evident in institutional level policy centring on internationalisation and on expanding international student enrolments. Institutional policy

extends this understanding to consider how to provide quality, engaging learning experiences for students from diverse backgrounds through internationalisation of the curriculum. However, the institutional level goals of internationalisation are not always evident in practice. Cultural and linguistic diversity in the student cohort does not necessarily lead to intercultural learning and understanding (Arkoudis, 2006; Arkoudis et al., 2010; Crossman, 2011; Groeppel-Klein et al., 2010; Ippolito, 2007; Leask & Carroll, 2011; Leask & Wallace, 2011). The following section investigates reports and research examining internationalisation of higher education in an Australian context at the level of government and institutional policy.

International education at the level of Government has focused largely on strategic, market-related concerns. The focus of Government policy in relation to internationalisation and education since the early 1990s has been on "cultural diversity as a contributor to economic development" (Liddicoat, 2009, p. 197). From this perspective internationalisation centres on international enrolments as a source of revenue. There have been numerous Government reports over the last decade, such as the *Bradley Report* (Bradley, Noonan, Nugent, & Scales, 2008) the *Knight Review* (Knight, 2011), and the recent *National Strategy for International Education 2025* (Australian Government, 2016), that consider Australia's position and strategies with regard to international education. These reports primarily position international education as an export industry. Considerations of internationalisation at this level are often limited to broad notions of internationalising the student experience without specific strategies for facilitating and monitoring this experience. The first pillar in *National Strategy for International Education 2025* focuses on providing a quality education experience for international students, emphasising that "To remain a provider of choice for international students, it is crucial that we continue to evolve and improve our education offerings, and that we are committed to meeting our students' needs, and remaining relevant to the industries and societies of the future." (Australian Government, 2016, p. 12). However, the focus is primarily on international education as an export market, with the aim of increasing market share. The aim of providing quality education is underpinned by a market imperative, to "enable us to withstand increasing competition and sustainably grow our market share" (Australian Government, 2016, p. v). However, increasing the number of international students studying in Australian universities does not necessarily enable internationalisation of student experience.

In addition to focusing on increasing Australia's share of the international education market, Government reviews have considered how international students can be assisted in their adjustment to studying in an Australian university. The Department of Education, Employment and Workplace Relations [DEEWR] (2009) examines the role of institutions in developing international students' academic literacy and learning. However, the focus is on retaining international students through strategies which are designed to help international students understand the literacy expectations of universities and adjust to their new environment. This one-way, assimilationist, view of internationalisation assumes that international students are expected to conform and fit the dominant system (Ryan & Viete, 2009). The focus is on how best to accommodate and retain international students within Australian universities, often viewing them as a client, if not a commodity. There is little consideration of how to adjust current practice effectively to enable intercultural learning to flourish. In my own experience this market-focused conceptualisation of internationalisation, which has been the dominant focus of most Government reviews, is inadequate in practice; what is required is a consideration of learning as a multifaceted dynamic experience that can benefit all students.

Institution level engagement with internationalisation has been driven by a slightly different economic imperative from that of government level policy, focusing on the changing needs of employers, students and the institutions themselves. At an economic level, intercultural learning is of value to students entering a diverse and global workforce (Kimmel & Volet, 2010). Employers are now seeking graduates who are interculturally competent, in addition to having specialised knowledge and skills (Groeppel-Klein et al., 2010). Intercultural competence is seen as necessary to prepare students for international careers and a globalised world (de Wit, 2011). The development of intercultural competence through engaging with the internationalisation of higher education has significant social benefits related not only to meeting the needs of a culturally diverse workforce, but also contributing to a multicultural society. The development of intercultural competence also has wider benefits related to developing engaged citizens in multicultural societies, such as Australia. Contini and Maturo (2010) argue that schools, and all formal education institutions, have a key role to play in supporting social cohesion and developing in students the competencies needed for social engagement in a multiethnic society. The culturally diverse classroom presents a unique opportunity for intercultural learning. Teaching practice that engages with diversity as a resource has the potential to achieve socially beneficial objectives such as cross-

cultural co-operation, equality and social cohesion (Contini & Maturo, 2010). In response to the demand for culturally and socially engaged graduates, Arkoudis et al. (2012) assert that universities are emphasising the need for graduates to be 'global citizens', with intercultural skills and attributes. However, they note that most Australian universities use this concept "broadly and loosely" (Arkoudis et al., 2012, p. 7) and do not demonstrate a practical understanding of what it is to be intercultural (Murray, 2015). Therefore, while most Australian universities have begun to focus on internationalisation, there is little understanding or development of strategies to meet the increasingly global and diverse needs of their student bodies.

This understanding of how to enhance all students' experiences of internationalisation is the focus of strategies and policies currently being developed and implemented across a range of higher education institutions in Australia. It is not uncommon for universities in Australia, such as The University of Technology Sydney [UTS] and The University of New South Wales [UNSW], to promulgate goals related to internationalisation. The University of NSW includes "Excellence in International Education" as one of its commitments in its *UNSW 2025 Strategy* document (UNSW, 2015, p. 7). The focus of this commitment is on "educating students from overseas, through our innovative and flexible educational platform, offering a truly global experience to all of our students" (UNSW, 2015, p. 7). Similarly, UTS has an *Internationalisation Strategy*, which aims to ensure "inter-cultural and global perspectives are integrated into all aspects of university life, so that staff and students are well-equipped to operate in an international environment." (UTS, 2018). The objectives described in these documents include the development of collaborative and joint international partnerships and research, as well as a focus on internationalising the experiences of all students (UNSW, 2015; UTS, 2018). While many higher education institutions incorporate intercultural or global understanding into their graduate outcomes the challenge is to implement these outcomes in the curriculum (Gregersen-Hermans, 2017). In their analysis of the Australian Universities Quality Agency [AUQA] quality reviews of higher education in Australia, Burdett and Crossman (2011) noted that "the student experience" is not clearly defined by institutions. This has ramifications for facilitating and monitoring the social and cross-cultural engagement of students. Therefore, while internationalising the student experience is a beneficial and laudable ideal, there needs to be a holistic approach if it is to be achieved in practice (Gregersen-Hermans, 2017; Leask & Carroll, 2011).

Intercultural competence and communication skills are not simply acquired from being in a culturally diverse classroom (Arkoudis, 2006; Arkoudis et al., 2010; Crossman, 2011; Groeppel-Klein et al., 2010; Ippolito, 2007; Leask & Carroll, 2011). To achieve an institution's espoused graduate attributes requires curriculum and teacher development and support. However, too often internationalisation of the curriculum merely involves a superficial addition of international examples to the teaching materials (Ryan & Louie, 2007) without clear directions for how intercultural understanding and learning can be developed in the classroom. Enhancing the learning experience of students in relation to intercultural understanding and learning involves learning and teaching across cultures and internationalisation of the curriculum (Leask & Wallace, 2011).

Outcomes-based curriculum design can be utilised to develop intercultural understanding through aligning assessment tasks, classroom learning activities and subject outcomes with broader, institution-wide goals and objectives. This process of integrating graduate objectives, program and subject outcomes, learning goals and activities, and assessment, requires a holistic view of learning. To achieve this, Gregersen-Hermans (2017) and Leask and Carroll (2011) argue for internationalisation of the curriculum that encompasses the formal, informal and hidden curriculum, supported by professional development of staff and academics. This requires a focus on intercultural learning across all disciplines for all learners. Gregersen-Hermans, (2017) drawing on Leask (2009; 2015), asserts that intercultural competence "is contextualised by the curriculum, the specific discipline, and the related professions" (Gregersen-Hermans, 2017, p. 69). Such competence also requires clear integration of intercultural learning outcomes at all levels of the curriculum design process. Intercultural learning needs to be conceptualised as a developmental process rather than a one-off event, that is mapped across all levels of learning (Blair, 2017). This conceptualisation of intercultural learning across the curriculum places intercultural development at the core of learning and requires professional development and support for academics.

There are challenges associated with conceptualising exactly what internationalising the curriculum means and how it can be achieved in practice. Formal, teacher-directed opportunities for intercultural interaction as part of the wider curriculum are important for the development of intercultural skills (Otten, 2003). This is because students do not necessarily seek out cross-cultural learning opportunities (Ippolito, 2007; Otten, 2003; Summers & Volet, 2008; Volet & Ang, 2012) and may need leadership and direction to do so. Curriculum design is central to the goals associated with internationalisation posited by

higher education institutions. An intercultural curriculum is required for the development and facilitation of intercultural learning (Harvey, 2017). Teaching staff in higher education institutions have a right and responsibility for being accorded a clear role in the design of curriculum and assessment that facilitates intercultural learning and understanding (Leask & Wallace, 2011). However, one of the most commonly identified problems associated with the internationalisation of the curriculum is a lack of engagement with, or purchase from, teaching staff (Leask & Wallace, 2011). Teachers need to be able to engage with a diverse student cohort and recognise, harness and build on the classroom interaction and experience of students if universities are to achieve institution level objectives, such as "providing opportunities for all students to gain some international and intercultural experience during their degree program" (UTS, 2011). Therefore, policy and institutional goals, in the absence of an understanding of the teacher's experience and a focus on professional teacher development and guidance, can prove futile in facilitating intercultural learning and understanding in students.

1.4.3 Diversity in the classroom

Classroom interaction is dynamic and often unpredictable. In addition, the increasingly international classroom environment necessitates adjustments in teaching and learning strategies to engage students from all backgrounds and to foster positive classroom learning experiences. The ability to work with different cultural groups and foster positive relationships is beneficial to all students, international and domestic alike. Internationalisation "gives students an opportunity for 'real world, real time' experiential learning" (Henard, Diamond, & Roseveare, 2012, p. 8). In addition, within this global context, categorising students as domestic or international is often problematic. Both cohorts hail from culturally diverse backgrounds and their expectations and learning needs and contributions can be equally varied (Arkoudis, 2006). Australia is a multicultural nation with 26% of the Australian population born overseas (Australian Bureau of Statistics [ABS], 2018). There is a need to transcend the stereotypes and dichotomies often associated with international and domestic students. Issues and constraints associated with these labels, and the essentialist perception of culture underlying them, will be examined in the final section of the literature review. To enhance the learning of all students, it is important to look beyond a deficit model of internationalisation that takes a one-sided view focusing on the ability or inability of international students only (Arkoudis et al., 2012; Montgomery, 2009). Developing teaching strategies that engage all students with the cultural diversity now

common in higher education classrooms will enrich and enhance the learning environment of international and domestic students and help meet the goal of developing global citizens.

Fostering interculturally competent global citizens requires the development of a more complex understanding of classroom interaction which necessitates a focus on teaching practice. The multicultural, multilingual classroom that is now common in higher education potentially presents intercultural learning opportunities, but taking advantage of these opportunities requires awareness, as well as activities specifically aimed at facilitating interaction (Bennett, 2009; Crossman, 2011; Arkoudis et al., 2010; Ippolito, 2007; Leask & Carroll, 2011;). It has been noted that students tend to remain in their own ethnic and linguistic groups, and as a result, students from overseas can feel their intercultural experience is limited due to a lack of opportunities to engage with domestic students, or other international students from different backgrounds (Arkoudis et al., 2012; Burdett & Crossman, 2011; Lawson, 2012). While teachers are aware of the diverse learning needs of their students, in practice they can often feel inadequately prepared to accommodate and deal with those needs effectively (Gabb, 2006; Ryan & Viete, 2009). Considerations of internationalisation at the level of Government and institution have been found inadequate in facilitating an understanding of the development of intercultural competence in practice. There is a need to examine and reflect on actual classroom practices and how effectively teachers are prepared for teaching in diverse contexts (Schuerholz-Lehr, 2007; Zhao, 2010). The teacher's role and understanding in relation to applying an intercultural approach to teaching practice is important but often underexplored (Young & Sachdev, 2011). To enhance learning outcomes for students there needs to be a focus on how to make the culturally diverse classroom a learning resource through teacher professional development and reframing of classroom interaction. As Stier (2006, p. 8) states, there is a need for interaction to be "monitored and used as a pedagogical resource". Facilitation of this requires teachers to be aware of, and reflect on, intercultural interaction in the classroom and develop an understanding of how this interaction can enhance their students' intercultural learning. It is hypothesised that intercultural learning in the classroom is framed by teachers' views, assumptions and expectations and the context within which they teach.

1.5 Thesis Structure

The thesis takes a traditional format and has been divided into six chapters.

Chapter 1: Introduction	Introduces the research background, focus and development. The main premise, findings and discussion are overviewed.
Chapter 2: Literature Review	The literature review establishes the theoretical and conceptual understandings on which the study is founded. The study engages a social constructivist understanding of learning. Understandings of culture, diversity and intercultural learning are examined to establish the field of study.
Chapter 3: Methodology	The methodology presents the research framework and data collection process. The study utilised reflective practice principles within a bounded case study methodology. The data collection process engaged participants in reflective practice over one semester of teaching.
Chapter 4: Findings	The findings are presented through the three themes that developed through thematic analysis. These themes are *positioning the learner*, *classroom awareness* and *learning outcomes*. They developed from the responses and reflections contained in the data.
Chapter 5: Discussion	The discussion analyses and conceptualises the findings within the literature on intercultural learning and teaching presented in the literature review. The themes are examined individually and then synthesised to establish the main premise which centres on understanding learning purposes in relation to practice.
Chapter 6: Conclusions and Implications	The conclusion and implications to develop from the study focus on the key factors that shape teacher decisions. What teachers bring with them to the classroom in terms of understandings and beliefs, as well as contextual expectations underlie decisions to engage, or not engage with cultural diversity.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The practice of teaching and learning in higher education is framed by multiple ideologies, beliefs and practices (Kozimor-King & Chin, 2018). This chapter positions this study within the context of teaching and learning in higher education in Australia, where higher education institutions have recently become more internationalised and culturally diverse. The globalisation and internationalisation of education in Australia reflects changes to workplace norms and expectations. As a result, there is a focus on developing interculturally aware and competent university graduates to meet these broader workplace and social expectations. Higher education teachers and students bring with them to the classroom their own understandings, values and beliefs (Merz, 2015). Teaching and learning are not neutral, value-free endeavours. As a result, there is a need to consider higher education teachers' perceptions and beliefs in relation to the development of intercultural understanding. However, teachers are rarely asked to directly examine their own perceptions and beliefs (Banks, 1993). This study focuses on developing an understanding of the factors that influence higher education teachers' perceptions of cultural diversity and how these factors influence decisions in the context of higher education classrooms. Understanding how a teacher's perception of cultural diversity influences their decisions in higher education is an underexplored area in current research.

Teacher decisions guide classroom learning and interaction. This study aims to extend current understanding by focusing on teachers in a higher education pathway provider. Previous research has focused on understanding language teachers' (Bastos & Araujo e Sa, 2015; Byram, 2009, 2012; Sercu, 2005a, 2005b; Young & Sachdev, 2011) and K-12 teachers' views of intercultural education and preservice teacher preparation (Banks, 1993; Merz, 2015; Sleeter & Grant, 2009; Zhao, 2010). Studies into intercultural education at the level of higher education have explored cross-cultural teaching strategies (Arkoudis, 2006; Arkoudis & Tran, 2010; Groeppel-Klein et al., 2010; Ippolito, 2007; Volet & Ang, 2012) and curriculum design (Gregersen-Hermans & Pusch, 2012; Leask 2009, 2015; Leask & Carroll 2011; Liu & Dall'Alba 2011), rather than teacher perception and choices. This study addresses how the

values of teachers in higher education drive and underpin their decisions in relation to intercultural learning. The chapter has been divided into three interrelated sections: *Culture and Intercultural Competence*; *Intercultural Learning in Higher Education*; and *Approaches to Intercultural Learning*.

The first section, *Culture and Intercultural Competence*, examines the spectrum of views of culture evident in the research literature, as well as the different understandings of intercultural competence. Views of culture and models of intercultural competence are placed within the broader context of teacher ideology, as well as theoretical and conceptual understandings of cultural identity and power relationships. Different models of intercultural competence are examined with a focus on two key models, Byram's (1997) Intercultural Communicative Competence model and Deardorff's (2006, 2011) Process Model of Intercultural Competence.

The second section, *Intercultural Learning in Higher Education*, examines research into intercultural education and pedagogy within the context of higher education in Australia. This study is premised on the constructivist theorisation that learning is socially constructed and is an active pursuit, not predetermined or imparted and received, and knowledge is constructed through a socially-situated process of engaging with others. This section will position intercultural education within this paradigm by claiming that intercultural learning requires active participation and awareness on the part of the learner. Teachers in higher education facilitate learning in the socially-situated context of their classrooms, which typically feature cultural and linguistic diversity. The role of the teacher in facilitating intercultural learning is considered within the broader context of outcomes-based curriculum design and the current debate around assessing intercultural learning outcomes. There remains a paucity of information in relation to the influences on teacher decisions in the context of higher education in Australia.

The different understandings of culture underpin and inform intercultural education and pedagogy and are reflected in the various approaches to intercultural learning in practice. The final section of this literature review, *Approaches to Intercultural Learning*, synthesises the first two sections. Different views of culture and intercultural competence described in section one are now examined in relation to the intercultural learning described in section two. These views and understandings influence classroom practice and choices. The final section of the literature review integrates sections one and two to establish a framework for this study's methodology and data analysis.

2.2 Culture and Intercultural Competence

An understanding of intercultural education depends on an understanding of culture. There are diverse and often conflicting theoretical interpretations of the concepts 'culture' and 'intercultural' presented in the literature. As a result, conceptualising and defining culture and what constitutes intercultural interaction and learning is complex. An examination of current literature defining culture and intercultural learning and competencies was undertaken to establish theoretical positioning of this project. This section initially examines the differing views of culture and its definitions. The concepts intercultural learning and intercultural competence are then explored in relation to these different views of culture.

2.2.1 Views of culture

Culture as a concept is contested and resists definition. Some conceptualisations focus on culture as an entity, specific and bounded, while others perceive culture as fluid and dynamic, often internalised and consisting of different realities. Condon and LaBrack (2015), drawing on the work of Hall (1976), identify common features of culture derived from multiple definitions thereof. These features focus on culture as learned not innate; shared rather than individual; based on interconnected assumptions and behaviours; and existing outside one's awareness.

This review of the literature on culture centres on two classifications: essentialist and non-essentialist. While these classifications are utilised as a way of organising and reviewing perspectives of culture, they need to be placed within the continuum of views from which, in practice, individuals draw on different understandings in a variety of contexts. Views that tend towards a more essentialist perception of culture will be examined initially. These will then be contrasted with views that move along the continuum towards a non-essentialist standpoint. Such non-essentialist views are not homogeneous, and variations within this understanding of culture abound.

Culture has traditionally been defined as a convergence of attitudes and traits that underlie, and delineate a particular group, often defined by national, ethnic, regional or religious boundaries. Spitzberg and Changnon (2009, p. 6) define culture as a "primitive theoretical term, concerned with enduring yet evolving intergenerational attitudes, values, beliefs, rituals/customs, and behavioural patterns into which people are born but that is structurally created and maintained by people's ongoing actions". They proceed to explain that a person's 'orientation to the world' is most frequently connected to nationality, race,

ethnicity, region or religion. According to Gudykunst and Kim (1997) and Holliday (2011, p. 4), most dominant and established conceptualisations of culture take a "large", nation-based approach. This essentialist view of culture is based on definable boundaries and inherent predetermined differences (Holliday, 2011; Holliday, Kullman & Hyde, 2017; Moon, 2017; Steglitz & Mikk, 2017). Culture is viewed as static, monolithic and universally shared among individuals from a given country (Geller, 2017). This perception of a culture has exerted a strong influence on research examining cultural difference, intercultural interaction and communication.

Grouping is an important element of an essentialist view of culture. Humans have an innate need to belong, and categorising and grouping is an integral part of understanding and making sense of the world. Thus, Punteney (2017) asserts that knowing someone's cultural group, as defined by their nationality or ethnicity, helps develop understanding through knowing the group characteristics. However, she warns against blindness to possible exceptions within the group. An essentialist view of cultural groups centres on macro-level categories of nations and countries, with traditional boundaries and markers reflecting ethnic and national groupings where commonality and homogeneity are perceived as natural and a reflection of the national culture (Mendoza, Halualani, & Drzewiecka, 2002). These boundaries then frame interaction and focus attention on the differences between nationalities, or cultural groups, such as language, religion and race. From an essentialist viewpoint of culture, intercultural interaction and communication involve encounters that cross national, ethnic and/or racial boundaries.

While the literature examining intercultural interaction and communication often questions the generalisations inherent in the essentialist view of culture, key elements of this essentialist perception of culture remain influential in current literature (Holliday, 2011). This tacit use of essentialist groupings is a neo-essentialist view of culture. Neo-essentialism occurs where the oversimplification of essentialism is refuted yet retains its influence in the ideological conceptualisation of culture and intercultural communication (Holliday, 2011). In their influential research examining people's values, Hofstede (1980) and Hofstede, Hofstede, and Minkov (2005) identified four dimensions of culture: individualism/collectivism, power-distance, masculinity/femininity, and uncertainty avoidance. These dimensions of culture are developed from, and premised on, similarities and differences between nationalities. Hofstede's dimensions of culture, and the nation-based view it is founded on, have been highly influential on studies of culture and

intercultural understanding. Despite multiple critiques of Hofstede's methodology and findings (e.g. Holliday, 1999, 2011; Kumaravadivelu, 2008; McSweeney, 2002; Spencer-Oatey & Franklin, 2009) national and/or ethnic cultural difference is often adopted as the basic unit for intercultural understanding. Gudykunst and Kim (1997) acknowledge the limitation of focusing on national boundaries when developing intercultural understanding but utilise Hofstede's dimensions of culture to examine intercultural communication. Bennett (2009) also utilises Hofstede's dimensions in her consideration of the affective components of intercultural understanding and competence. Bennett (2009, p. 128) highlights "tolerance of ambiguity" as a crucial component, utilising Hofstede's uncertainty avoidance as the basis of understanding different cultures and tolerance. In this way these studies apply a neo-essentialist view of culture. The limitations of an essentialist view of culture are acknowledged, but intercultural interaction is nevertheless conceptualised as being between people from different national and/or linguistic backgrounds.

Equating culture with national and/or linguistic backgrounds has implications for understanding the power relationships that underlie intercultural interaction in classroom contexts. Framing intercultural interaction as inter-national results in the underlying essentialist conceptualisation of culture becoming 'normalised' or presented as neutral. Dervin (2016), by contrast, asserts that the creation of culture is a political, rather than a neutral process. Cultural identity is not given but developed (Mendoza et al., 2002). Framing cultures as static, bounded entities and then comparing them creates dichotomies, with inherent problems (Dervin, 2016). Holliday (2011) and Holliday et al., (2017) argue that the essentialist premise of national culture as the basic unit for understanding needs to be critically questioned and rethought through development of a non-essentialist view of culture.

A key feature of literature that critiques essentialist and neo-essentialist framings of culture is that they can result in a deficit view of different cultures through the practice of othering and reductionism. Othering is defined by Holliday et al., (2017) as the practice of positioning someone as alien and different from 'us', where the in-group is considered normal. The foreign other is placed in a position of deficit and reduced to a stereotype that then represents their essence (Holliday, 2011). Othering, or understanding and defining self in juxtaposition with the 'other', is often presented as a key component of identity formation and cultural understanding (Bennett, 2009; Kim, 2007; Punteney, 2017; Ting-Toomey, 2009). Punteney (2017) asserts that individuals have an innate need to categorise as a way of

understanding, resulting in the creation of in-groups and out-groups; categorising a group requires designating insiders and outsiders., Punteney (2017) argues that through this process individuals engage in comparisons whereby they often assign positive qualities to themselves through the assignation of a deficit other. This process underlies essentialist views of a culture as bounded and separated from other cultures. National identity is often the basis of othering (Dervin, 2016). While Punteney (2017) acknowledges the dangers inherent in this practice and argues for self-awareness of this process of generalisation and the potential for stereotyping, she does not extend this to questioning the potential power-based ramifications of adopting essentialist, nation-based categorisation of individuals.

Othering limits understanding of culture and can result in negative consequences for those relegated as the other. Several researchers (Dervin, 2016; Holliday, 2011; Holliday et al., 2017; Jenks, Bhatia, & Lou, 2013; Mendoza et al., 2002; Ybema, Vroemisse, & van Marrewijk, 2012) question this process and argue for a reconsideration of the role of othering in understanding culture. Critiques of othering highlight its use of a deficit framework that applies generic descriptions to all out-group members focusing on differences between cultures and overlooking similarities (Dervin, 2016). This process masks complexity and constrains the other (Dervin, 2016; Holliday, 2011; Holliday et al., 2017; Ybema et al., 2012). Comparing self to multiple other groups can also result in the creation of hierarchies of other cultures that are not neutral and can be dehumanising (Dervin, 2016). Presenting culture as nation-based and natural through comparison and othering means that the positioning of others in a deficit role often remains unrecognised and unacknowledged in essentialist and neo-essentialist views of culture.

In contrast to essentialist views of culture, non-essentialist views do not homogenise culture; they conceptualise it as a complex, dynamic social force that is difficult to categorise or distil into discrete entities. Holliday (1999) presents an alternative to the popular essentialist approach in his critical discussion of 'large' and 'small' cultural approaches in applied linguistics. Small cultures are defined by social, cohesive behaviour within the group rather than specific pre-determined features (Holliday, 1999). This conceptualisation of culture presents a non-essentialist idea of cultural identity and social groupings and considers culture to operate within social groups or collectives where there is both overall cohesion and "internal differentiation" (Hansen, 2000, cited in Rathje, 2007, p. 262); homogeneity of all members is not an assumed element of a culture. Cohesion derives from understanding and accepting internal differences while acknowledging overall similarities; the group therefore,

has both boundaries and coherence (Rathje, 2007), but these are flexible and dynamic. Individuals belong to more than one collective and these multiple collectives combine to create the individual's unique-in-time cultural identity (Rathje, 2007). Cultural identity is seen as developing through social interactions (Dervin, 2016). A non-essentialist view of culture requires an awareness of others' social and cultural realities through a broadening of the understanding of what culture means (Steglitz & Mikk, 2017). Thus, culture is seen as a "social learning process" (Hunter & Pearson, 2015, p. 1) that is dynamic and constantly changing and developing as it exerts its influence on members and aspirant members.

At the centre of Holliday's (2011) and Holliday, Kullman, and Hyde's (2017) perceptions of a non-essentialist view of culture is critical cosmopolitanism. Cosmopolitanism, as well as multiculturalism and pluralism, can be considered as floating signifiers, or words carrying multiple meanings depending on the writer's intent (Cortes, 2015). Cosmopolitanism relates to the relationship between actions at the local and global level (Sobre-Denton, 2015). It embodies an innate sense of moral obligations and global human interconnectedness (Geller, 2017; Sobre-Denton, 2015). It entails conceptualising the world in a holistic manner that requires a blurring of divides, such as national boundaries, and acknowledging the complexity of cultural realities (Holliday, 2011). Critical cosmopolitanism extends this to questioning power relationships and the dominance of the Centre over the Periphery and argues for the inclusion of all social and cultural realities, not just the dominant global perspective (Holliday, 2011). The focus of removing the dominance of the Centre-West in imposing cultural realities on others is at the centre of Holliday's (2011) and Holliday, Kullman, and Hyde's (2017) critiques of essentialist and neo-essentialist views of culture.

The essentialist/non-essentialist dichotomy should not be conceptualised as a simple 'either/or' option. It consists of a spectrum of views of culture that predominate towards the non-essentialist end of the spectrum. These views have a common underlying perception of culture as being broadly defined and encompassing the wealth of human experiences and learning, beyond nationality and race, (Dervin, 2016; Steglitz & Mikk, 2017); this differentiates them from essentialist and neo-essentialist views of culture where nationality is preferred.

2.2.2 Intercultural competence

Intercultural education centres on the idea that the development of intercultural competence in students is a desirable learning outcome. However, as with culture, the

literature provides neither a clear definition of intercultural competence nor a description of how it can be developed. This section extends the varying views of culture examined above to develop an understanding of how intercultural education, and the aim of developing intercultural competence in students, is represented in current literature and research. It begins by grouping models of intercultural competence through the integration of Rathje's (2007), and Spitzberg and Changnon's (2009) reviews of intercultural competence models. These reviews provide a sound basis for examining the similarities and differences seen across the different models. Two influential models, Byram's (1997) Intercultural Communicative Competence model and Deardorff's (2006, 2011) Process Model of Intercultural Competence will then be considered in more detail.

Intercultural competence is seen as both a set of competencies and a process or journey to be undertaken by the individual (Byram, 1999, 2012; Deardorff, 2006, 2011; Stier, 2006). While there is no clearly agreed upon definition of intercultural competence, there are several common elements that can be drawn from the research literature. Most conceptualisations of intercultural competence include cognitive and affective skills and knowledge, as well as a consideration of behaviour or outcomes (Arasaratnam-Smith, 2017; Byram, 1999; Deardorff, 2009a, 2011; Hiller & Wozniak, 2009; Spitzberg & Changnon, 2009). In particular, the development of intercultural skills and knowledge combined with an openness to difference and a self-reflective attitude can result in effective and appropriate behaviours (Arasaratnam-Smith, 2017; Byram, 1999; Deardorff, 2009a, 2011; Gudykunst & Kim, 1997; Hiller & Wozniak, 2009; Lustig & Koester, 2000; Spitzberg & Changnon, 2009). However, various models emphasise different elements, and there is ambiguity with regard to what 'effective' and 'appropriate' mean. Deardorff (2009a) acknowledges the difficulty associated with trying to develop a simple definition of intercultural competence. She expresses the need to allow for cultural identity and the interconnectedness of complex contexts and understandings.

There are two broad models of intercultural competence: competencies models and process models. Competencies models see intercultural competence as a set of discrete competencies, which can be acquired and then drawn on in intercultural interactions, while process models see interconnectivity between the elements, and/or interactants, and consider intercultural competence to be an ongoing and complex process. These two categories have been delineated and extended further into two separate and influential reviews of intercultural competence: those of Rathje (2007) and Spitzberg and Changnon

(2009). Rathje (2007) distinguishes three general groupings as a basis for organising the different models of intercultural interaction. Two of these, list models and structural models, are considered individual-orientated views, while the third grouping, situational/interactionistic models, is considered relational-orientated. Relational-orientated models consider intercultural competence to be socially situated and relationships-based. Spitzberg and Changnon (2009) divide models of intercultural competence into five categories: compositional, co-orientational, developmental, adaptational and causal process models.

The following overview integrates Rathje's (2007) and Spitzberg and Changnon's (2009) analyses to highlight common elements and explore the different conceptualisations of intercultural competence. Rathje's (2007) list models and Spitzberg and Changnon's (2009) compositional models both comprise models of intercultural competence that focus on the constituent elements that comprise competence. Most models in these categories identify three broad components of competence: attitudes, skills and behaviour (Spitzberg & Changnon, 2009; Rathje, 2007). The specific elements that constitute these three components are described in varying degrees of detail by the different models, although Rathje's (2007) structural models category is a broad view of competence which groups together models that consider intercultural competence as a "procedural system" (p. 255). This overarching perspective ties to the developmental and causal process models presented by Spitzberg and Changnon (2009). Models in these two categories adopt a process view of competence, with developmental models highlighting time and process, and causal process models focusing on outcomes. Outcomes can be externally evident in behaviour, or internally associated with shifts in attitudes or identity (Byram, 1999, 2012; Deardorff, 2006, 2011; Stier, 2006).

Rathje's (2007) final category, situational/interactionistic models, is presented as a critique of the individual-focused perspective taken by many influential models of intercultural competence. Models in this category take context and interdependency into account. This is also the case, to varying degrees, in Spitzberg and Changnon's (2009) adaptational models and co-orientational models: the models in the adaptation category emphasise mutual adaptation of behaviour through interaction, while the focus of models in the co-orientational category is achieving understanding through interaction. The groupings reflect the underlying similarities between models. The groupings also highlight the diverse conceptualisations of intercultural competence present in the literature and support

research calling for further consideration of intercultural competence both conceptually and in practice (Arkoudis & Tran, 2010; Deardorff, 2011; Holmes & O'Neill, 2012; Perry & Southwell, 2011; Schuerholz-Lehr, 2007).

It is beyond the scope of this study to comprehensively examine and review all models of intercultural competence. Therefore, two influential models will be examined and used as examples: Byram's (1997) Intercultural Communicative Competence model and Deardorff's (2006, 2011) Process Model of Intercultural Competence. These models have been chosen because they are widely used as frameworks for understanding the development of intercultural competence across different fields of study, including education, applied linguistics, communication studies and business. While these two models form the basis of this review, it is acknowledged that there are other researchers who have made significant contributions to understanding intercultural competence. Bennett's (1986, 1993) Developmental Model of Intercultural Sensitivity (DMIS) is an influential model founded on understanding how people construe cultural difference (Hammer, Bennett & Wiseman, 2003). The DMIS and its measurement counterpart, the Intercultural Development Inventory (IDI) are acknowledged as contributing to understanding of cultural identity through examination of cultural worldviews (Hammer, Bennett & Wiseman, 2003). However, this review will focus on Byram (1997) and Deardorff (2006, 2011), as these models are considered particularly relevant to this study and are widely referred to in the context of higher education.

Byram's model is developed from Hymes's definition of communicative competence (Byram, 1999). It is situated in the field of language education and communication and was influential due to its focus on the role of nonverbal and situational factors in intercultural understanding. Byram's model expanded Hymes's definition to incorporate the "situatedness of communicative competence" (Byram, 2009, p. 322). Byram's model is constructed around five savoirs (skills) comprising interpreting/relating skills; discovery/interaction skills; attitudes; knowledge; and critical cultural awareness. These are conceptualised as integral to the development of an understanding of the self and the cognitive skills required to manage interaction in culturally diverse contexts.

Deardorff's (2006, 2011) Process Model of Intercultural Competence has been influential in international higher education contexts (Arasaratnam-Smith, 2017). Like other models (e.g. Bennett, 1993, and Byram, 1997, 2009), Deardorff's model has attitudes, skills and knowledge at its centre. Intercultural competence is broadly defined as "the ability to

communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes" (Deardorff, 2004, p. 194). Deardorff's model, in contrast to Byram's, conceptualises intercultural competence as a process of learning where attitudes, skills and knowledge are related to the development of outcomes, internal and external, over multiple learning cycles (Deardorff, 2006). Deardorff's (2006, 2011) Process Model of Intercultural Competence highlights the relationships between components often associated with intercultural competence and has been used as a framework for assessment of intercultural competence in higher education.

Both models have similarities and differences in the way they model the development of intercultural competence. A key difference between them is the focus on language and linguistic competence in Byram's model. However, both models feature knowledge, skills and attitudes at the centre of their conceptualisation of intercultural competence. They also highlight the importance of awareness. Within the higher education context being studied, understanding the diverse identities present in the classroom, and being able to engage with this diversity, makes awareness an important element of interaction and intercultural competence. Deardorff (2011, p. 68) emphasises the importance of reflection, critical thinking, attitudes and "the ability to see from others' perspectives". Central to this ability is "transcending boundaries in regard to one's identity", which requires moving away from simple definitions of cultural groups and embracing identity as complex (Deardorff, 2009a, p. 267). Byram (1999, 2012) places critical cultural awareness at the centre of his model of intercultural competence. Following from Byram (1999), Krajewski (2011) highlights the importance of self-awareness and awareness of cultural difference in the development of intercultural competence. Awareness is an important element often identified in models of intercultural competence. Awareness is central to this study and an important consideration in the development of intercultural understanding.

Dervin (2016) critiques both Byram's and Deardorff's models due to their limited focus on mutual transformation of understanding and behaviour through interaction, citing their emphasis on individual self-awareness, rather than interaction and relational awareness, as a shortcoming. They are considered to lack key elements of Spitzer and Changnon's (2009) adaptational models and co-orientational models.

To be useful in a diverse context, models need to move beyond features and identifiable elements and acknowledge social and contextual influences on dynamics, discourse, power differentials and interaction. Dervin's (2016) critique of earlier models of intercultural

competence centres on their focus on the individual without fully acknowledging the jointly constructed nature of interaction. He is critical of many models of intercultural competence for their focus on success and emphasis on attaining a specific, narrowly focused goal. Interculturality is seen as jointly constructed through interaction (Dervin, 2016). From this perspective, models of intercultural competence need to integrate a critical understanding of power differentials and hierarchies and how these influence the development of shared understanding through interaction.

Intercultural competence is jointly constructed in context and involves change through engaging with multiple identities. Dervin (2016) compares a 'liquid – idealistic' with a 'liquid – realistic' conceptualisation of intercultural competence. Both conceptualisations highlight the need to move beyond static perceptions of cultural identities to embrace a non-essentialist view of culture and diversity. However, Dervin (2016) highlights the importance of focusing on what is achievable in reality and asserts that an idealistic conceptualisation, and the non-essentialist ideal, is not achievable in reality. He posits a realistic perception of intercultural competence wherein instability is placed at the centre of the model; "awareness of instability" is seen as necessary to revise power dynamics and accept that self and other are not pre-determined (p. 83). This understanding of intercultural competence moves beyond similarities and differences and shifts the focus to power relationships in context.

In practice, intercultural competence needs to move away from generalisations and recognise that all students, international and domestic, bring with them unique backgrounds, identities and knowledge bases.

2.3 Intercultural Learning in Higher Education

In the context of higher education in Australia, intercultural learning is often embedded only in courses that directly teach intercultural content and are designed to develop intercultural competence in learners. However, if the benefits of internationalisation and intercultural education, such as workplace competencies, are to be realised, intercultural learning should be embedded as a cross-discipline objective throughout the curriculum (Gregersen-Hermans, 2017; Leask & Carroll, 2011, 2013; Volet & Ang, 2012).

This section of the literature review considers research that focuses on intercultural education and pedagogy and the associated challenges and issues that often remain unresolved. In recent years there has been an ascendency of social constructivist, student-centred theories of learning in the field of intercultural education, with intercultural learning

often conceptualised as co-constructed, reflexive and learned through socially-situated experiences. However, there is debate in the current literature about how to incorporate intercultural learning into curriculum design and assessment. While teachers are at the centre of learning in higher education classrooms, there is limited attention to teacher awareness and choices in relation to the development of intercultural learning in higher education classrooms. Current research into the need for a better understanding of teacher choices and the perceptions that drive these choices, including curriculum design and teaching strategies, will be identified along with gaps in understanding of higher education teachers' views.

2.3.1 Understanding learning and intercultural education

There are differing perceptions and theoretical understandings of how individuals learn and what constitutes effective teaching practice. These different views of learning are examined with a focus on the role of social constructivism as an influential theoretical framework, especially in the area of intercultural learning and teaching, in order to develop an understanding of their role and dominance in relation to literature and research into intercultural learning. Also examined is the importance of reflection and engaging with different domains of learning: cognitive, affective and behavioural. Finally, the current literature extending Bloom's initial conceptualisation of learning domains is explored.

Constructivism, as a way of understanding learning and an influential paradigm guiding research and practice in the field of intercultural education, is premised on the notion that learning is an active process. This conceptualisation of learning refutes the positivist notion that learning derives from exposure to an external, objective world (Paige, 2015). Constructivism places the learner at the centre of knowledge construction and interpretation; learners actively engage in constructing knowledge, rather than absorbing predetermined information from the teacher (Biggs & Tang, 2011). "Knowledge is created and shaped by the complex interaction of language, culture, and social practices in a given context" (Bommarito & Matsuda, 2015, p. 116). It has developed from the work of key educational writers such as Piaget (1968), Vygotsky (1978), Kolb (1984), and Dewey (1986). Since the mid-1990s there has been a paradigm shift in educational research from positivistic approaches towards constructivist models of intercultural competence and learning (Takai, 2015). As mentioned earlier, constructivist conceptualisations, which emphasise the social and collaborative processes involved in knowledge construction of learning (Alt, 2017;

Windschitl, 2002), underlie much of the current intercultural education pedagogy research literature.

Intercultural education pedagogy emphasises the roles that social and cultural influences play on an individual's learning beyond an awareness of one's processes of making meaning to an appreciation of the differences that exist between their own and others' understandings (Harvey, 2017). Intercultural understanding, from a social constructivist perspective, requires the learner to be aware and reflexive, since meaning is made through social interactions in real world contexts. Within the context of the higher education classroom, this view requires teachers to provide opportunities for social interaction and reflection as part of classroom learning (Crossman, 2011; Leask & Carroll, 2011, 2013).

Social constructivist pedagogy is founded on several key factors which underpin the central premise that knowledge is constructed and shaped by socially mediated interaction. Alt (2017) posits three key elements associated with a constructivist learning environment: constructive activity, teacher-student interaction, and social activity. These elements draw on and apply the cognitive, affective and behavioural domains of learning examined by Bloom (1956) and Krathwohl, Bloom, and Masia (1964). Cognitive learning is considered the domain of knowledge and its application; psychomotor/behavioural learning involves motor skills and behaviour; and affective learning centres on the attitudes, values and understanding associated with emotions (Shephard, 2008). In addition to cognitive learning, affective learning is considered integral to student learning and cognition (Sawyer, Zianian, Evans, & Gillham, 2012). The domains interact and combine to enable the construction of knowledge. In the higher education classroom, effective engagement with all three domains involves teacher awareness and pedagogical choices.

The first of Alt's (2017) elements, constructive activity, concerns the cognitive aspect of learning and emphasises the need to engage students in in-depth learning and authentic experiences that are framed by their prior knowledge. The second element, teacher-student interaction, engages the affective aspect of learning, requiring the learner to become self-regulated and aware of their own process of knowledge construction by reframing the teacher's role from authority figure to facilitator. The learner-teacher and learner-topic relationships also form part of the affective element of classroom engagement (Russell, 2004). Affective learning is considered relational and requires the establishment of relationships between learners and an open learning environment (Quinlan, 2016). Russell (2004) asserts that emotive learning and understanding underpins the development of

relationships, and classroom environment. A comfortable, open classroom environment, incorporating the affective domain, is important for learning (van Valkenburg & Holden, 2004). The affective and cognitive domains are considered interrelated and necessary for deep learning.

The final element posited by Alt (2017) is social activity, which emphasises that learning is impacted by external social factors such as behaviour and engagement. This view places social engagement at the centre of learning and positions the teacher as social interaction facilitator. With the cognitive and psychomotor/behavioural aspects of learning often emphasised in higher education at the expense of affective aspects of learning (Neumann, 2008; Shephard, 2008; van Valkenburg & Holden, 2004), social constructivist pedagogy requires consideration of all three aspects of learning. From this perspective, the teacher designs and creates opportunities for learners to engage with different learning domains and build their knowledge.

Intercultural learning based on social constructivist-based pedagogies that engage with the cultural diversity of the classroom can provide valuable learning experiences for students and teachers. Such experiences engage the cognitive, affective and behavioural learning aspects outlined above, and can also extend to metacognitive learning (van Velzen, 2017). The term metacognition is most often credited to John Flavell (1979); however, it can be defined differently across disciplines (Livingston, 2003; Tanner, 2012;). In this study, metacognitive learning is defined as the ability to monitor and control one's own learning processes within a collaborative learning environment (Garrison & Akyol, 2015). It situates planning, monitoring and evaluating one's own learning within co-constructed learning environments such as interculturally diverse classrooms.

Intercultural interaction enables individuals to learn about other perspectives through engaging with multiple identities and perspectives and to demonstrate cognitive skills such as developing an understanding of other cultures and difference (Allan, 2003). In addition, the experience of difference encountered in intercultural interaction can also result in "cognitive irritation, emotional imbalance and a disruption of one's own cultural world view" (Otten, 2003, p. 15). Intercultural learning requires the development of self-awareness and relationships (Dreamson, 2017). This experience draws the learner into deeper learning on meta-cognitive and affective levels through critical examination of their own ways of knowing and understanding, and as a result their own cultural identity they are aware of their own learning and ways of knowing in context (Allan, 2003). However, these experiences do not

necessarily occur just because the classroom is culturally and linguistically diverse (Arkoudis, 2006; Arkoudis et al., 2010; Crossman, 2011; Groeppel-Klein et al., 2010; Ippolito, 2007; Leask & Carroll, 2011). Nor should it be assumed that learners will seek or create these opportunities for themselves (Ippolito, 2007; Otten, 2003; Summers & Volet, 2008; Volet & Ang, 2012). Such opportunities require active planning and monitoring.

The teacher has a central role in facilitating learning in higher education classrooms. The development of intercultural learning, when viewed as co-constructed and founded on cognitive, affective and metacognitive learning, requires purposeful engagement on the part of higher education teachers. As the crucial link between classroom interaction and the formal curriculum, the teacher is central to learning in higher education classrooms (Kleijnen et al., 2013). If intercultural learning is to be achieved, teachers in higher education need to engage with the cultural and linguistic diversity in the classroom. How they choose to include intercultural learning experiences in classroom activities directly influences intercultural learning outcomes. Therefore, understanding what drives their decisions is important for realising the intercultural learning outcomes often championed by higher education institutions.

2.3.2 Intercultural education research

This study categorises current research into intercultural education into two broad perspectives – student focused and teaching focused – in order to define the scope of this study and position it within broader research areas. Student-focused research emphasises student views, beliefs and experiences of intercultural education (Montgomery, 2009; Lawson, 2008; Ryan & Louie, 2009; Summers & Volet, 2008), while teaching-focused research considers intercultural education through pedagogy, curriculum design and assessment, as well as teachers' experiences and views (Ippolito, 2007; Leask, 2015; Leask & Carroll, 2011, 2013; Sleeter & Grant, 2009; Volet & Ang, 2012). The research undertaken in this study falls into the teaching-focused category, its aim being to engage with teachers' views and perceptions to develop a deeper understanding of practice. This section of the literature review considers a range of teaching-focused studies and identifies gaps in understanding.

While understanding the student's experience informs this study's overall understanding of classroom relationships and interaction, it mainly focuses on teachers' experiences and perceptions. As a result, most of the empirical research guiding and framing this study is teaching-focused. Briefly though, student-focused research centres on understanding

intercultural learning through examining the student's perspective and lived experiences. These studies consider intercultural learning and interaction from the learner's position (e.g. Lawson, 2008; Montgomery, 2009; Ryan & Louie, 2009; Summers & Volet, 2008).

Teaching-focused studies consider teaching pedagogy and classroom practice. While the focus is not solely on the teacher in such research, this broad grouping considers intercultural education through teaching decisions related to curriculum design, classroom activities and strategies, assessment and professional development. Numerous researchers consider pedagogy and how intercultural learning can be included in curriculum design and classroom activities (Arkoudis, 2006; Arkoudis & Tran, 2010; Arkoudis et al., 2010; Crossman, 2011; Dervin 2016; Gregersen-Hermans, 2017; Groeppel-Klein et al., 2010; Ippolito, 2007; Leask, 2015; Leask & Carroll, 2011, 2013; Liu & Dall'Alba, 2011; Sleeter & Grant, 2009; Volet & Ang, 2012). These studies develop a deeper understanding of the benefits and challenges associated with intercultural learning in the classroom, with some focusing on particular subject areas, such as foreign language education (Bastos & Araujo e Sa, 2015; Byram, 2009, 2012; Sercu, 2005a, 2005b ; Young & Sachdev, 2011), or schooling levels, such as K-12 (Sleeter & Grant, 2009; Zhao, 2010). Within the field of international education, there have been numerous studies of how teachers are supported and trained in preservice teacher education (e.g. Hunter & Pearson, 2015; Merz, 2015; Zhao, 2010). However, the focus is often on preparation of K–12 teachers. While the studies listed here inform understanding of pedagogy and practice in relation to intercultural education, the context of this current study is the provision of higher education pathways, which sit in a unique space between secondary and tertiary education.

The area of research which particularly informs this study is that into higher education contexts. Studies into intercultural education at the level of higher education have often focused on curriculum design (Gregersen-Hermans & Pusch, 2012; Leask 2009, 2015; Leask & Carroll 2011, 2013; Liu & Dall'Alba 2011) and/or strategies for cross-cultural engagement (Arkoudis, 2006; Arkoudis & Tran, 2010; Groeppel-Klein et al., 2010; Ippolito, 2007; Volet & Ang, 2012). These studies are closely aligned with the aims of this study. In particular, studies of how to effectively incorporate and assess intercultural higher education outcomes (Deardorff, 2006, 2009b, 2011, 2017; Fantini, 2009; Gregersen-Hermans & Pusch, 2012; Lucas & Blair, 2017) provide a fuller understanding of the challenges faced by outcomes-based higher education courses. Whilst this study is informed by prior research, it also focuses on teachers' perceptions and the factors that influence their decisions. Studies

focusing on teacher perceptions (e.g. Srinivasan, 2017; Tillema & Orland-Barak, 2006; Young & Sachdev, 2011) have not typically focused on higher education teachers or explored the levels of the pathway providers.

A recent examination of university pathway programs provides the first far-reaching consideration of this area. Agnosti and Bernat (2019) highlight the roles and responsibilities university pathway programs bear in preparing international and non-traditional students (such as students from lower socioeconomic backgrounds, students for whom English is an additional language (EAL), indigenous students, and mature-age students) for the academic and socio-cultural learning expectations they will encounter in higher education. Because of their focus on international and non-traditional students, pathway providers are uniquely positioned to develop students' intercultural competence and understanding. However, this can be lost within the myriad other pressures placed on teachers working in this space. The 13 case studies presented by Agnosti and Bernat (2019) come from university pathway programs delivered across six countries, including Australia, Canada and the UK and portray the challenges and benefits of university pathway programs. They also emphasise the staffing and teacher support issues related to incorporating academic literacies development and socio-cultural learning within the broader curriculum. Agnosti and Bernat (2019) provide an insight into these challenges and highlight the rich learning opportunities that university pathway programs offer. However, their focus is on the learning programs and student needs rather than the perceptions that underpin teachers' decisions as they develop these programs and address these needs.

The following two sections contextualise this current study within research into higher education curriculum design and the move towards outcomes-based education. It examines the debate in the current literature about whether to include intercultural learning outcomes in curriculum design and the benefits and challenges of assessing these outcomes. Understanding the formal teaching context of higher education in Australia, and how it influences teaching practice, is also a key element of this study and underpins its examination of teachers' views and choices.

2.3.3 Learning, assessment and feedback

Formal learning is typically linked to assessment and the achievement of outcomes, both of which guide current curriculum development and classroom practice. Outcomes-based education, and the importance of learning outcomes as the foundation of assessment and

grading, have become features of current practice in curriculum design and implementation in higher education in recent decades (Andrade, 2011; Biggs & Tang, 2011). In Australia there has been an increasing focus on identifying, achieving, and assessing outcomes in higher education. This shift towards outcomes-based curriculum design has implications for developing students' intercultural competence and understanding (Blair, 2017). Learning goals, if directed by narrowly defined outcomes, can become constricted, and skills or understandings not central to the outcomes, such as intercultural competence, can remain underexplored or overlooked.

Within an outcomes-based curriculum, successful learning in higher education classrooms is documented through a process of assessing learner achievement against learning criteria corresponding to the intended subject outcomes. Outcomes drive assessment, and assessment drives what teachers and learners focus on (Biggs & Tang, 2011). This process of assessment in an outcomes-based curriculum involves two key elements: clearly articulated assessment tasks with defined goals or outcomes, and effective feedback (Biggs & Tang 2011). Outcomes-based curriculum design, which is the dominant framework for effective teaching and learning in higher education, is based on these key elements. In this study the roles of outcomes and feedback in developing and designing curricula and teaching and learning activities in higher education is extended to assessing intercultural learning. This focus on outcomes-based assessment is then critiqued as both potentially enabling or limiting in relation to developing intercultural understanding and competence in learners.

Assessment is an integral part of learning and teaching in higher education. Assessment is defined for the purpose of this discussion as an ongoing process of gathering information and acting on it. It includes not only the top-down formal processes of the teacher assessing and grading students' learning, but also the collection of evidence to inform the process of learning; all assessment should "improve learning" (Harlen, 2012, p. 87). It is therefore, a cyclic process that improves learning and teaching practices by informing and shaping program development and design. From a constructivist perspective, assessment comprises self-assessment by both the student and the teacher in relation to their own learning, as well as formal assessment done by the teacher against predetermined outcomes (Andrade & Heritage, 2018; Harlen, 2012; Lucas & Blair, 2017). It is an ongoing process involving the collection and use of information and provision of feedback with the aim of improving learning and practice

Outcomes-based curriculum design, as the dominant framework for assessment in higher education in Australia, centres on developing and identifying the desired learning goals and expected outcomes associated with a program of study. These goals are then used to guide learning and teaching practice, and outcomes-based assessment connects them in the classroom to broader, graduate-level learning outcomes. Biggs and Tang's (2011) posit three levels of learning outcomes: graduate outcomes, program outcomes, and course or subject outcomes. Effective assessment requires clearly understood learning goals, coupled with an associated plan of progression toward the intended outcomes, which are understood by the teacher and the student (Harlen, 2012). The classroom activities and learning goals need to connect with the program and subject-level achievement standards (that is, with program and subject outcomes) in key learning areas (Andrade & Heritage, 2018; Biggs & Tang, 2011; Harlen, 2012). The program and subject outcomes should align with the overall graduate outcomes.

Central to effective outcomes-based assessment is clear, integrated, process-orientated feedback that focuses more on the learner than the task (Harlen, 2012). Effective feedback informs learning and teaching and helps students progress towards achieving the designated learning outcomes. However, the application of outcomes-based assessment in a diverse higher education context and how to assess intercultural learning and develop intercultural competence is debated in the literature.

Assessment of students in a context of diversity presents two major challenges for teachers: recognising the socio-cultural considerations underlying assessment processes and practices and their impact on student learning; and how to assess students' intercultural understanding and learning that may result from diverse contexts. The impact and resolution of these challenges are often considered beyond the scope of programs of study not directly teaching content on intercultural understanding and competence. In particular, the challenges associated with making outcomes-based assessment accessible to, and inclusive of, learners from diverse backgrounds are complex and interwoven with broader ideological and power relationship issues.

2.3.4 Assessing intercultural learning

Assessing intercultural competence and learning is a focus of discussion in current literature on intercultural education. To achieve effective assessment of intercultural learning, contributors to the field (for example, Arasaratnam-Smith 2017; Calloway-Thomas,

Arasaratnam-Smith, & Deardorff, 2017; Blair, 2017; Deardorff, 2009b, 2017; Fantini, 2009; Liu & Dall'Alba, 2012; Lucas & Blair, 2017) emphasise the importance of developing clarity about what intercultural competence is and the underlying attitudes, skills and knowledge that constitute it. This is considered critical for developing and mapping outcomes, from subject level outcomes through to graduate attributes, and for effective assessment. However, defining intercultural competence is complex and there are no agreed-on conceptualisations or models of what it is or how it can be developed, as discussed in earlier sections. As a result, how to assess it is also an area of debate in the literature. This section focuses on assessment of intercultural competence and its role in achieving learning outcomes and realising the benefits of internationalisation, as well as the associated challenges. with developing outcomes in an intercultural learning context.

However, as mentioned earlier key writers such as Blair (2017), Deardorff (2009b, 2017), and Gregersen-Hermans (2017) assert that developing globally aware students requires the integration of intercultural competence into the curriculum through learning goals and outcomes and associated assessment processes. This requires a holistic view of intercultural learning that is conceptualised and applied in practice across the curriculum through strategic, institution-wide policies (Gregersen-Hermans, 2017; Leask & Carroll, 2011). Leask and Carroll (2011) argue that to be effective, courses should engage with such activities and assessments as a way of embedding intercultural learning into the curriculum.

Assessing intercultural learning can be a task that is daunting for teachers. It often falls into the realm of informal rather than formal assessment and is dismissed as the role of other courses. By contrast, Gregersen-Hermans (2017) asserts that assessing intercultural competence should be seen as part of the wider challenge in higher education to embed intercultural competence into the curriculum, and from this perspective it has implications for staff development. These implications are the focus of this study.

Because the assessment of intercultural competence in practice is complex, integrating it within a holistic approach across disciplines requires teachers to be open to engaging with different modes and methods. Deardorff (2017) outlines five key principles that underlie an effective approach to assessing intercultural competence in practice: define, prioritise, align, identify evidence, and use (p. 125). Defining what intercultural competence means within a given context is the first step. The constituent elements of intercultural competence can then be prioritised and aligned and mapped to learning objectives and tasks (Blair, 2017;

Deardorff, 2017). This process is built on the principles of outcomes-based assessment discussed earlier in the chapter.

Blair (2017) provides an example of aligning outcomes and evidence with assessment tasks that has been developed from Deardorff's (2006) Process Model of Intercultural Competence and models Deardorff's (2017) five principles. Blair (2017) advocates a meticulous, step-by-step approach to the assessment of intercultural competence that is positioned within a broader view of learning and outcomes-based assessment in higher education. Embedding the assessment of intercultural competence into the curriculum through aligning outcomes, learning tasks and assessment with institution-wide goals would require collaboration across subjects and would pose challenges in practice. It would also require an understanding of intercultural competence on the part of teachers and an integration of this understanding into their approach to teaching practice. Understanding teachers' beliefs and motivations is therefore, an important element in developing interculturally competent higher education graduates.

2.4 Approaches to Intercultural Learning

Building on the concepts presented in Holliday (2011), Sleeter and Grant (2009), and Srinivasan (2017) in Sections 2.2 and 2.3, this section proposes four categories of intercultural learning: *Essentialist*, *Neo-essentialist*, *Liberal Pluralist*, and *Critical Cosmopolitan*. Together these form a framework for understanding intercultural learning in higher education.

Approaches to Intercultural Learning

Essentialist	Educate to help the other fit in or conform. Applies an essentialist view of culture to classroom engagement, reduces culture to definable, predetermined differences. Difference seen as a deficit.
Neo-essentialist	Educate to understand the other and difference. Approaches cultural difference as a way to learn about others, but applies an essentialist understanding of culture.
Liberal Pluralist	Educate to allow for multiple understandings through a multicultural approach to learning. Approaches learning as a way to embrace cultural identity and move beyond a deficit model.
Critical Cosmopolitanism	Educate to reframe difference through examining and challenging power relationships. Approaches learning as a way to critically question the dominance of the centre.

The *Essentialist* category is premised on an essentialist view of culture that considers cultural difference to be predetermined, fixed and uncontested, with the dominant culture seen as neutral. In practice, educators in this category see difference as a deficit that needs rectifying; they anticipate the stereotype and try to help diverse students conform (Sleeter & Grant, 2009; Srinivasan, 2017). There are two sub-categories, depending on whether the teacher focuses on 'fitting in' or creating uniformity. These sub-categories have been grouped together because neither challenges the essentialist view of culture; they are based on the practice of othering and the linking of self and other to predetermined cultural features. The curriculum remains unquestioned as a neutral standard of learning.

'Fitting in' considers difference as accepted and the role of the educator is to apprentice 'diverse' students into the expected standards. This approach has been referred to as 'teaching the exceptional and culturally different' by Sleeter and Grant (2009) and 'educate to teach difference' by Srinivasan (2017). The second sub-category, creating uniformity, uses the same perception of difference but recognises common humanity and uniformity. The educator accepts cultural group differences as neutral and expected but considers them insignificant, and/or irrelevant, due to the focus on common humanity. Sleeter and Grant (2009) call this 'human resources' and Srinivasan (2017) refers to it as 'educate to erase difference'. These authors acknowledge the potential for bias and prejudice to become entrenched and remain unchallenged in this approach to intercultural education.

The second category, *Neo-essentialist*, is drawn from Holliday's (2011) description of the neo-essentialist, ideological position that questions the neutrality of cultural groups. While still largely based on the essentialist perspective, Sleeter and Grant (2009) refer to this group of approaches as 'single-group studies' and Srinivasan (2017) as 'educate to learn difference'. The central feature of this category is its focus on learning about a particular cultural group to develop understanding and improve the group's social power and positioning. The Essentialist perception of difference based on cultural features remains but the impact this has on the group's positioning in society and access to power is acknowledged. This fits Holliday's (2011) neo-essentialist paradigm of accepting essentialist features but take a more liberal and critically aware view of power relationships. Educators taking this approach to intercultural education acknowledge potential power differentials and the role of educators in addressing them (Sleeter & Grant, 2009; Srinivasan, 2017). However, they do not critically challenge their own views of cultural difference. The limitation with these Neo-essentialist approaches is the potential for the dominant cultural group to maintain control of how the

marginalised group is seen and accesses power, since the inherent power hierarchy remains unquestioned. This limitation is acknowledged by Srinivasan (2017) and Sleeter and Grant (2009) and is reflective of Holliday's (2011) critique of neo-essentialist ideology as enabling the Centre to retain control over the Periphery. The Periphery is defined by the Centre, and learning content and curriculum are still controlled by the Centre.

The third category, *Liberal Pluralist*, refers to approaches that adopt a multicultural view of education and a pluralist view of learning based on pedagogical practices that engage with multiple ways of learning and acting and being (Srinivasan, 2017). Srinivasan (2017) refers to these as 'educate to embrace difference', and they align with Sleeter and Grant's (2009) 'multicultural education' category. Multiplicity and diversity, as part of cultural identity, are assumed, and there is a shift beyond the essentialising of predetermined factors as defining cultural difference. Teaching practice highlights cultural diversity and encourages awareness of diversity, flexibility and choice in education and of the socio-political power structures that perpetuate dominant beliefs and values and result in inequality (Sleeter & Grant, 2009). Educators aware of socio-political power structures and the imposition of values on education advocate for learner participation in curriculum development. Content is viewed more flexibly, with scope for learners to influence what they learn as a way to reform education for all learners (Sleeter & Grant, 2009). However, the limitation with these approaches to intercultural education, according to Srinivasan (2017), is that while social justice and change are spotlighted within the classroom, the role of education is nevertheless integrated into, and subsumed by, existing social structures that "hesitate to initiate overt political action for change" (p. 304).

The final category, *Critical Cosmopolitan*, puts social justice at the centre of intercultural education. Sleeter and Grant (2009) use the term 'multicultural social justice education' for this, and Srinivasan (2017) calls it 'educate to resist and (re)construct difference'. It emphasises the critical examination of the role and power of the Centre (Holliday, 2011). Approaches to education within this final category challenge the way power is imposed by the Centre and allow the Periphery to articulate their own goals, "to give space to decentred understandings" (p. 27). With Essentialist discourses rejected as discriminatory, Critical Cosmopolitan educators recognise the complexity and multilayered nature of difference in relation to socio-political power relationships (Srinivasan, 2007). This involves practice that engages with real-life issues drawn from multiple realities to allow all learners the opportunity to identify with their learning materials (Sleeter & Grant, 2009). Such educators

strive for equity and social justice to be intertwined with learning, not just the provision of ostensibly equal opportunities within an inequitable social structure.

2.5 Conclusion

This literature review has examined recent theories of culture and intercultural competence and situated them within a broader framework that conceptualises learning as socially constructed and dependent on multiple cognitive, affective and metacognitive experiences. This conceptualisation of learning as co-constructed and socially situated guides this study's research framework and data analysis, which will be presented in Chapters 4 and 5 respectively.

This study hypothesises that understanding the factors that influence and shape higher education teachers' views and practices in relation to intercultural learning requires consideration of their perceptions of culture, intercultural competence, and diversity. This understanding has been contextualised within the broader framework within which such teaching occurs, including government and institutional level policies and expectations, as well as the formal and informal curriculum.

Intercultural interaction within diverse higher education classroom environments requires skill, knowledge and confidence in engaging with many different cultural identities. Recent research has moved the ideological focus of intercultural education away from essentialism and othering and towards awareness of cultural complexity and diversity. However, more critical consideration is needed into how this ideological shift has shaped and influenced teacher decisions, perceptions and choices at the level of classroom practice. For these reasons, the central focus of this study is higher education teachers' perceptions of, and reflections on, intercultural interaction in a diverse context.

CHAPTER 3: METHODOLOGY

3.1 Introduction

The study is broadly framed by a social constructivist view of development and learning, and considers knowledge to be socially constructed. Knowledge is not constructed solely in the mind of the individual but involves learners sharing and developing understanding through interactions in a social context, such as a classroom context (Jadallah, 2000; Matusov, 1998). Learning, from this perspective, is a socio-cultural practice. Social constructivism as an influential paradigm guiding research and practice in the field of intercultural education was considered in *Chapter 2: Literature review*. Within this constructivist paradigm, this study utilises reflective practice as the methodological framework for data collection to investigate the research questions.

> ❖ What are the main factors that influence and shape teachers' views and practices in relation to intercultural interaction in the classroom?
>
> ❖ To what extent and in what ways do these factors guide teachers' teaching and learning decisions in practice?

Reflective practice, as a research process and a model of learning, fits with a social constructivist view of learning. Within a reflective practice model, learning is seen as socially constructed and "built on prior experiences and knowledge" (Osterman & Kottkamp, 2004, p. 16). Therefore, reflective practice draws on experiential learning and the principles of constructivism (Osterman & Kottkamp, 2004) to provide a framework for teachers to use to reflect in, and on, action (Schön, 1983, 1994). Conceptualising the research process itself as a reflexive process provides a useful framework for examining intercultural learning.

The reflective practice framework guiding the study's data collection methods and process is established in the first part of this chapter, *Research Framework*. The second section of the chapter, *Research Design*, examines the methods, instruments and processes utilised in the collection of data. These methods, tools and processes are explained and situated within the reflective practice framework guiding the study. The final part of this chapter, *Analytical Framework*, outlines the thematic analysis of participants' stories as contained in the data.

3.2 Research Framework

This study is premised on a participation model of development of learning (Lave & Wenger, 1991; Matusov, 1998). From this understanding of development "guidance and learning are always a united collaborative process rather than being separable individual processes" (Matusov, 1998, p. 332). Individual psychological development is inseparable from the social, and solo activities cannot be removed from socio-cultural activities (Matusov, 1998). As a result, the learning environment is dynamic and is continuously reconstructed as new learning occurs. This process is not necessarily harmonious or free of conflict (Matusov, DePalma, & Drye, 2007). Based on this premise of learning, the study's methodological focus is on reflective practice as part of broader socio-cultural practices and participation. Reflection is not solely individual development; it engages with ideas and understandings held by others as well as self.

The study sets out to develop an understanding of socio-cultural practices, examining participants' views, understandings and decision-making processes by considering experiences, assumptions and expectations. Therefore, while the study is bounded and context-specific, the reflective understanding being developed focuses on the underlying affordances and inhibitors of views and practices associated with intercultural interaction, and therefore, may have applicability elsewhere. This understanding of socio-cultural practices, views and assumptions in a culturally diverse context reflects higher education classroom composition and interaction in present-day Australia.

The first part of this section examines reflection, as a data collection method, and reflective practice within the context of intercultural education. The importance of reflection in intercultural education is examined to establish the central role it plays in developing intercultural understanding. The model of reflective practice chosen for this study is then explained and situated within an educational context, focusing on four phases. These four phases are problem identification, observation and analysis, abstract reconstruction and active experimentation (Osterman & Kottkamp, 2004). The study is bounded within the specific learning context of a pathway provider in an Australian higher education institution. Accordingly, it adopts a case study methodology. The use of case study methodology as the guiding structure for data collection and research method is examined and contextualised within the field of intercultural education in the final part of this section.

3.2.1 Reflection and intercultural education

Reflective practice and the notion of reflection can be interpreted and implemented in a variety of ways. Different philosophical beliefs and assumptions lead to diverse understandings of what reflection involves. Conceptions of reflection and implementations of reflective practice are at times criticised for being at one extreme vague, and at the other, too formulaic and instrumental (Boud, 2010). While these limitations are acknowledged, it is argued that reflection framed by a participatory view of development provides a useful tool for engaging with teaching practice, especially in the field of intercultural education. Reflection is "the act of giving serious thought or consideration to someone or something" (Gross & Goh, 2017, p. 170). Reflection is an important part of learning and making meaning of experiences. It is central to experiential learning, forming a key element of the learning process, and making it visible. Experiential learning engages learners to critically connect their lived experiences with their prior knowledge, to engage in deep(er) learning (Harvey, 2017; Kolb, 1984; Trinh & Kolb, 2015). While not all reflection results in deep learning, it is central to the development of critical understanding, which, in turn, is necessary for intercultural learning. Reflection is beneficial for developing the critical understanding and empathy required to engage with culturally, socially and politically diverse contexts (Gross & Goh, 2017). It is a central element in developing intercultural understanding and competence.

Reflection and self-awareness are features of intercultural learning and models of intercultural competence, as discussed in the previous chapter. Intercultural learning calls on learners to construct and deconstruct meaning through their personal cultural experiences, awareness and perceptions (Crossman, 2011). Consequently, reflection is important in both experiential learning and the development of intercultural learning. It is through critical reflection, as part of a socio-cultural process of learning, that the learner links their experiences with their prior knowledge and develops their understanding (Gross & Goh, 2017). Fox (2011, p. 51) claims that "self-awareness leads to, and results from, reflection". While self-awareness is crucial to reflection, awareness of self is a socio-cultural process, not a solely individual and isolated practice. An individual's conception of self and cultural identity is the result of socio-cultural practices and engagement with diverse social contexts or collectives (Rathje, 2007). From this perspective, reflection is framed as critical awareness of experiences as an aspect of socio-cultural activity. Even at the level of self-reflection, consideration needs to be given to background philosophical beliefs and relationships, which

are integral to reflection, and have been established through socio-cultural activity (Rathje, 2007). Therefore, reflection is seen as a critical, social process engaging the individual in cognitive, affective and social understanding of their place and role within socio-cultural activities (Matusov, 1998). From this perspective reflective practice is a socially-situated process guided by critical engagement with learning.

3.2.2 Reflective practice

Reflective practice (Schön, 1983, 1994; Schön & Argyris, 1996) is utilised here as the conceptual framework guiding data collection in the study. Schön and Argyris (1996) proposed the notion of theories-of-action, which encompasses espoused theories, what people say they believe, and theories-in-use, what people do in practice. The study sets out to critically examine the participants' espoused theories and associated beliefs and teaching practice that focus on the development of intercultural understanding in students. Then, through a process of reflection-in-action and reflection-on-action (Schön, 1983, 1994), the study set out to examine, and better understand, teaching practice in the context of a higher education pathway provider. This was facilitated through discussions involving academic literacy teachers using an online forum and face-to-face focus groups, as well as individual reflection. Reflective practice is considered the most appropriate framework for investigating intercultural learning in a diverse classroom context. Reflection and awareness of self are considered central to the development of intercultural competence and understanding (Byram, 1999; 2012; Deardorff, 2011; Krajewski, 2011). The purpose of this research is to facilitate a better understanding of the factors influencing views and teaching practice in relation to engaging with the culturally diverse student cohort now characteristic of higher education in Australia. Being able to learn from and interpret experiences is a central focus of this study; reflection is a key element of this process (Boud, Cressey, & Docherty, 2006). Reflective practice as a tool for change and professional development centres on reflection and awareness of experiences, feelings and beliefs.

Reflective practice, when applied as a strategy for professional development in an educational setting, allows the teacher to become the researcher participating in a cyclic process that involves engaging with a problem and reflecting on personal and professional experience to bring about improvement in practice (Ghaye & Ghaye, 1998; Osterman & Kottkamp, 2004). The focus of this study was on understanding professional experience not intervening to alter it. The central purpose of this research study is to gain a better understanding of this process of reflective practice, and associated teacher choices and

learning outcomes in relation to the development of intercultural competence and the broader socio-cultural activities and processes informing these choices. The cyclic process employed was not prescriptive or set, but was framed as a socio-cultural activity; the process is dynamic and reflects the purpose and goals of the research being undertaken, to understand practice. While the cyclic process is considered dynamic and socially situated, Osterman and Kottkamp (2004) argue that the process should include four stages: problem identification, observation and analysis, abstract reconceptualisation, and active experimentation. These four stages informed and guided the data collection framework for the study.

The cyclic process underpinning this research study derived from Osterman and Kottkamp's (2004) four stages. It began with the identification of a problem: gaps in understanding of teachers' views and perception of intercultural learning. The initial phase of the reflective practice cycle involved critical examination of this problem. Critical examination, in the context of this study, incorporated individual reflection and collaborative discussion. Problem identification aims to build understanding and professional knowledge (Osterman & Kottkamp 2004). The problem identification process is enhanced through professional dialogue (Allard, Goldblatt, Kemball, Kendrick, Millen, & Smith, 2007). As a result, this study used collective reflection through the initial inquiry phase to understand professional experience (Allard et al., 2007).

The second phase centred on developing this initial inquiry process through the application of Osterman and Kottkamp's (2004) second stage, observation and analysis, which examines the relationship between theory, action and anticipated outcomes. Through this phase the participants, including the researcher, engaged with their own practice while continuing to be part of a wider learning and practising community. The observation and analysis phase set out to engage with assumptions, beliefs and practice/s. The phase of observation and analysis was framed as a socio-cultural activity where reflection was linked to discussion to bring personal assumptions to the fore (Allard et al., 2007).

The third phase encompassed abstract reconceptualisation, the third stage in Osterman and Kottkamp's (2004) process; development of a new understanding of the problem (Osterman & Kottkamp 2004). By engaging with assumptions and beliefs through community activity, greater understanding of the problem is developed. This process is not considered a linear one, where there is a distinction between personal awareness of assumptions followed by collective understanding. The process is seen as dynamic and iterative where relationships

and dialogue are necessary for reflection on and in practice. This phase of abstract reconceptualisation was designed to develop a fuller understanding of views and teaching practice and lead to Osterman and Kottkamp's (2004) fourth stage, active experimentation. This final stage was largely beyond the scope of this research study. The focus was on understanding views, not intervention. However, the final focus group conducted after the semester of reflection moved into discussions about elements of practice that the participants would consider and areas they would like to examine further. In addition, several issues that the participants expressed interest in investigating further emerged from the final focus group discussions. These ideas and focus areas engage with active experimentation. However, the research questions aim to develop understanding of practice rather than alter practice, as such, the focus of this study is on understanding what shapes decisions in relation to intercultural interaction. These phases of reflective practice frame the research design outlined hereunder and shown in *Figure 3.1: Research design overview*, below.
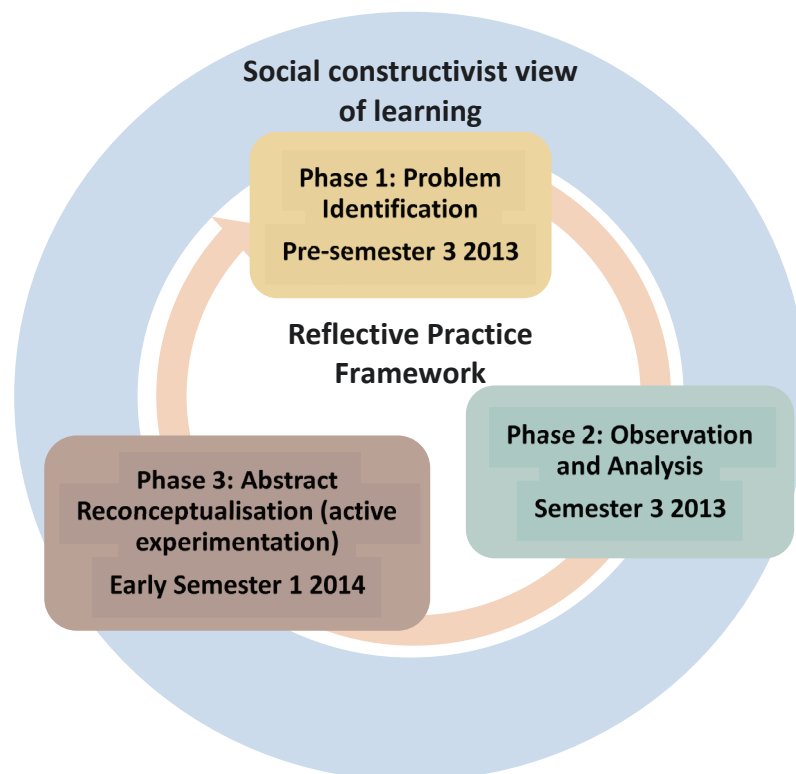
Figure 3.1: Research design overview (Allard et al., 2007; Osterman & Kottkamp, 2004)

While reflective practice principles provided a conceptual framework for the research study, the model of reflection underlying the reflective practice process adopted has a collaborative element in its design. The project involved both individual reflection, as well as discussion and collaboration. Collaboration is considered a key element of the reflective practice process (Ghaye & Ghaye, 1998; Osterman & Kottkamp, 2004). Conceptualising reflective

practice as an individual process would be inadequate for the context of this research study; professional practice is often collective rather than individual in character (Boud, 2010). Boud (2010, p. 31) argues that it is "rare for any practitioner to work alone". As a result, reflection is presented as a socially framed activity in this study, premised on the idea that learning is a socio-cultural process.

3.2.3 Case study methodology

The research adopted a case study methodology. Case studies are often used in education to investigate a phenomenon within a specific context (O'Toole & Beckett, 2010). The context in a case study is a 'bounded system' such as a school or community (Nunan, 1992). The phenomena being observed and investigated in this case are classroom diversity and the development of intercultural competence, and the context is UniPath, an Australian higher education pathway provider. McMurray, Pace and Scott (2004) assert that the purpose of the observation in a case study is to engage with deeply held knowledge. The aims of the research reflect this purpose. In particular, the research study's focus on reflection and examining deeply held beliefs necessitates a reflective practice case study approach. This methodological approach is described by O'Toole and Beckett (2010, p. 72) as the area where "what we do merges seamlessly into how we research". In this way reflective practice informs the research study as a process of engagement and case study methodology is considered the most appropriate form of investigation.

Recent research into cultural and intercultural issues has often been characterised by predominantly qualitative research methods, with an emphasis on the participants' views and experiences. There is commonality in relation to the research approaches and methodologies employed. To examine the key approaches utilised, the following analysis of past studies is divided into research that focused on evaluating and assessing a particular case study, such as a program, task or assignment designed to develop intercultural competence in students; and studies that focused on broader goals, such as defining intercultural competence or investigating teaching practice across different programs and contexts.

Many of the research-based studies in the literature use a case study methodology to examine or analyse a particular program, task or assignment designed to engage students with intercultural ideas and situations (e.g. Fraser, 2011; Hiller & Wozniak, 2009; Holmes & O'Neill, 2012; Ippolito, 2007; Krajewski, 2011; Montgomery, 2009). The case is often situated

within a course focusing on intercultural studies and the development of intercultural competence. The participants in these studies are often the students who have engaged with the program (e.g. Hiller & Wozniak, 2009; Holmes & O'Neill, 2012; Ippolito, 2007; Krajewski, 2011; Montgomery, 2009). These case studies are informative with regard to examining the students' experience of intercultural interaction. However, it is important to note that the students in many of these studies have already demonstrated an understanding of, or interest in, intercultural interaction by electing to study the course under consideration. Therefore, their understanding and awareness of concepts related to intercultural interaction and communication may not be reflective of the understanding of a more general cohort, such as students studying in the program under consideration for this study. These previous studies used a range of methods, including focus groups, diaries, questionnaires, semi-structured interviews and student field notes. However, the dominant method of investigation was to survey the students using a questionnaire, often with a mix of a Likert scale and open-ended questions. The studies typically engaged students in self-assessment of their learning.

In addition to case studies focusing on a particular program or task, there have been numerous studies that consider intercultural issues from a broader perspective, either theoretically or in practice. Several key empirical studies, including Deardorff (2006) and Hunter, White and Godbey (2006), set out to develop clearer, agreed-on definitions of intercultural and global competence. The participants of their studies were educators, administrators and managers working in intercultural contexts. Deardorff (2006) and Hunter, White and Godbey (2006) used similar research methods to develop a shared understanding of the key concepts under investigation; a Delphi technique, which is a process for achieving consensus among a group of experts on a particular issue (Linstone & Turoff, as cited in Deardorff, 2006, p.243) and questionnaire. Other studies investigated intercultural issues and strategies in practice. However, they differ from the studies discussed earlier in that they do not focus on a particular case or program and the participants are non-students, predominantly teachers (e.g. Arkoudis, 2006; Arkoudis et al., 2010; Arkoudis & Tran, 2010; Holliday, 2010; Young & Sachdev, 2011). While the conceptual frameworks and objectives differed among the studies, there was common focus on teaching practice. These studies are informative for the research design being undertaken in this study due to their focus on teachers. The majority of studies used interviews or focus groups to examine teaching practice (Arkoudis, 2006; Arkoudis et al., 2010; Arkoudis & Tran, 2010; Young & Sachdev,

2011). The studies undertaken by Arkoudis et al. (2010) and Young and Sachdev (2011) are of particular relevance to this research project since they focused on teaching strategies and approaches to classroom practice. Both studies utilised focus groups combined with a questionnaire.

Case study methodology provided a focus and clear boundaries for the overall research study. This study aims to investigate teacher decisions in practice, this focus on understanding a real-world case within its context aligns with Yin's (2018) twofold definition of a case study. Research case study methodology provides an all-encompassing mode of inquiry that allows for contextual understanding through in-depth examination (Yin 2018). This mode of inquiry enabled the application of reflective practice principles to the data collection techniques. Case study methodology enabled the study to focus on teachers, and their understanding and decisions, in the context of a pathway provider. This study utilises case study methodology, where the data collection process is designed around a reflective practice framework. The research is situated within a single case study context and data collection centres on participants engaging in reflection and discussion. The following section outlines the research design. The context and participants that constituted the bounded case study will be explained along with the process of data collection.

3.3 Research Design

The research design used reflection within case study methodology. The data collection process engaged participants in individual and collaborative reflection and was conducted within a bounded context or single-case study. Participants were asked to engage in an online forum, focus group discussions and reflection through an individual journal. A sub-group of participants also participated in an individual interview. Data collection centred on a three-phase, cyclic process conducted within a single-case study context. The research design was developed to enable collegial discussion and individual reflection to allow for deep understanding. The two research questions are interrelated, with the second question building on the first. The research design reflected this progression, with collaborative discussion initially focusing on the first question, and individual reflection allowing for a deeper consideration of practice during semester in answer to the second question. The research site, a higher education pathway provider, and the participants, are introduced to establish the scope and context of the research. The research site is not being named and will be referred to as UniPath.

3.3.1 Researcher background

My experience with intercultural education began over 20 years ago when I was an unqualified, fairly naïve and inexperienced English conversation teacher in Japan. I was the native speaker who was not required to have formal teaching qualifications. This experience started my love of teaching. And I realised that I needed to study education if I was to continue my teaching journey when I returned to Australia. From those initial teaching experiences in conversation classes in Japan I realised teaching was a constant process of learning. And this realisation led me to a desire to continually develop my understanding of how my choices impact my students' learning outcomes. This study derives from my teaching and learning experiences across educational institutions in Japan and Australia and the desire to improve my practice.

I had a professional relationship with the tutors at UniPath at the time of the study. I had been a tutor and subject coordinator at UniPath for approximately seven years. This gave me an understanding of the research site. I feel this enabled me to engage effectively with the participants and discover useful insights. However, I also acknowledge that my pre-existing relationship with the participants needs to be considered in relation to power relationships and ethical considerations. These are discussed in the following sections. When this study was initially developed, I envisaged myself as a participant undertaking a reflective journey with the six volunteer teachers, my colleagues. However, as the research unfolded, I had to reconceptualise my role and position. I realised my position, and reflective journey, was different from that of the other participants. I was the facilitator rather than a participant.

Throughout the initial research design and data collection process I undertook the roles of initiator and facilitator. I directed and facilitated the online forum, focus group discussions and lead the individual interviews. Whilst engaging in this pre-semester data collection process I maintained personal memos relating to the research process and journal entries pertaining to my experiences and reflections. These were initially considered a source of data. However, it became evident early on in the data collection process that in my reflections I was trying to resolve issues and 'remedy' teaching practice, when I needed to listen to my colleagues. I thought I knew what I was looking for, but I began to realise there was more to learn and my role was to listen. Therefore, the decision was made to focus on the participants' voices and allow the themes to emerge from their understandings and reflections.

My role and influence over the study cannot be removed, and my voice frames the analysis, as a facilitator. However, I no longer consider myself a participant and I have made every effort to minimise my voice in the data. This is to allow the participants' voices to be heard. I acknowledge my role in the development and design of the study. I have moved through a continuum of understanding in relation to my position, from initiator to participant and then observer to facilitator. I now see my role as guiding and presenting the understanding that has been gained, rather than knowing the answer. The development of my role in the collection and analysis of the data is explained further in the sections on research methods and data analysis below.

3.3.2 Research scope and research site

This research study's design utilised a single case study where the focus was on investigating a group of tutors', teaching at a higher education pathway provider, views and practice in relation to cultural diversity in higher education. In this section, the case study location and participants are detailed, along with the data collection tools and process. The case study was designed within specific parameters to create a bounded system that can be examined to gain a better understanding of the main factors that influence and shape teachers' views and practice in relation to intercultural learning and interaction in the classroom. The scope of the study is established, including the research site and context.

The case study context being researched is a higher education pathway provider, UniPath. As a pathway provider, within the context of higher education in Australia, it provides a bridge between secondary and tertiary study. In this case, UniPath is allied with a specific university and students studying at UniPath can articulate to the equivalent degree program if they achieve the required standard. Alternatively, they can apply to other universities after completing their program of study. As a pathway provider, UniPath enrols students from diverse backgrounds, with students from over 60 different countries. In a report for Australian Education International, Lawson (2012) highlighted the key role played by pathway providers in relation to the experiences of international students. Lawson (2012, p. 9) argues that "When it comes to improving the experiences in Australia of international students, the significance of study pathways cannot be overstated". Therefore, pathway providers are playing an increasingly important role in higher education in Australia, especially in relation to the transition of International students and students from non-traditional backgrounds, such as students from lower socioeconomic backgrounds, students

for whom English is an additional language (EAL), indigenous students and mature age students.

At the time of the study, UniPath offered diploma and foundation level programs. Foundation level programs equated to the final years of secondary education, year 11 and 12, and diploma level programs paralleled the first year of the degree program taught at the aligned university. In 2013, at the time of the research project, there were six diplomas offered at UniPath (*Design, Business, Science and Engineering, IT* and *Communications*) and six foundation streams (*Physical Sciences, Nursing and Health Sciences, Arts and Social Sciences, Information Technology, Design and Architecture* and *Business*). The structure of the UniPath foundation and diploma programs have been redesigned since this research study was undertaken. As a result, the current design of the UniPath programs are different from the description provided in this section. This description is based on the program in 2013, at the time the research study was undertaken, and establishes the case study context and data collection process.

In 2013, both diploma and foundation programs were offered in two- or three-semester configurations. While the subject choice and configuration varied from program to program, all programs, foundation and diploma level, contained a compulsory academic literacy subject in the first semester of study. Therefore, in 2013 all students undertook an academic literacy subject as part of their program and these subjects were designed to develop students' oral and written communication skills in English, as well as their academic researching skills in relation to the discipline they were studying. The academic literacy subjects were discipline-specific and were taught in a 4-hour/week workshop mode with a maximum of 20 students. Each diploma had a discipline specific literacy subject and the foundation program had three core literacy subjects focusing on Business, Creative Arts and Science and Technology. The subject learning outcomes reflected this discipline-specific design, but there was also a high level of commonality across the academic literacy subjects in relation to communication-focused outcomes. These communication-related subject learning outcomes included written and oral communication proficiency and teamwork or group work skills. While these subject learning outcomes are not presented in terms of intercultural learning, they engage the learner in communication and interaction with their peers from culturally diverse backgrounds. The six diploma-level and three foundation-level academic literacy subjects form the case study parameter that defines the bounded system being investigated.

3.3.3 Participants

The academic literacy subjects taught at UniPath were chosen as the bounded case study since they focus on the development of communication proficiency in students, and also, due to the understanding and expertise that the academic literacy tutors have in relation to developing communicative competence in students. The participant sample was drawn from the tutors engaged in teaching the academic literacy subjects in foundation and diploma at the time of the research study, Semester 3 2013. It is therefore, a purposive sample taken from within this bounded context. The tutors teaching across the academic literacy subjects are communication specialists with qualifications and experience in teaching literacy and communication-focused content to a diverse student cohort. Whilst they are not necessarily specifically trained in intercultural competence, they have an understanding of communication and the needs of a diverse student cohort. Drawing the sample from this bounded system allows for the development of an informed, shared understanding of intercultural interaction and communication competency issues within a diverse classroom context.

At the time of the research, Semester 3 2013, there were approximately 20 tutors teaching academic literacy subjects across the foundation and diploma programs at UniPath. Volunteers for the research were invited to participate in the project via email. The email was sent by the Program Manager, Academic Literacy. The Program Manager was known to all tutors but not directly connected with the research project. As previously acknowledged, I have a close connection to UniPath and the academic literacy tutors. As such, inviting the Program Manager to contact the tutors on my behalf was seen as a more neutral way to invite volunteers and remove pressure to participate. Even though the Program Manager had a supervisory role they were removed from the research and, as a result, the tutors did not have to directly respond to me. Therefore, personal contact was removed. The invitation email was sent in the second last week of semester 2, (August) 2013 asking for volunteer participants to be involved in the project from Week 0 (Preparation week before week 1) semester 3, (September) 2013. A copy of the invitation email, as well as the ethics consent forms, are contained in Appendix 1.

Six academic literacy tutors volunteered to participate in the research. The six academic literacy tutors will be referred to as 'the participants' throughout the thesis. This is to allow for differentiation between the teachers who participated in the study and references to teachers in the literature or outside the study. The participants came from a cross-section of

programs from diploma and foundation levels. As detailed above, the academic literacy subjects are discipline-specific, and as a result, the tutors teaching these subjects tend to specialise in a particular discipline area. The participants in the sample were drawn from *Design and Creative Arts*, *Science and Engineering*, *Communication*, *Information Technology* and *Business*. Three participants in the sample taught predominantly at the diploma level, while two were specialist foundation tutors. One participant taught across both foundation and diploma courses. In addition to encompassing a variety of disciplines and specialised interest areas, the sample also contained a mix of subject coordinators and tutors. Subject coordinators were involved in curriculum development and design in addition to teaching duties. Four participants were responsible for coordinating at least one academic literacy subject in semester 3, 2013. Two participants were responsible only for the delivery of their subjects. The sample was therefore, reflective of the different specialisations taught at UniPath, and encompassed a range of understandings, perspectives, experience and knowledge.

The participants involved in the research have been accorded pseudonyms in the findings, and their personal details and background are not disclosed as part of this research project, to retain their anonymity. The participants came from a variety of teaching backgrounds, with experience teaching in different countries; several participants were multilingual. However, it is acknowledged that, along with the researcher, the participants were native English speakers from predominantly Anglo/Western backgrounds. The sample was not representative of diverse cultural, linguistic or ethnic minorities; the periphery. While it is acknowledged that this is a limitation, it is also posited that it is representative of teachers in the field of academic literacy in higher education in Australia. Data on the diversity of teachers in Australia is limited, however it suggests, in a school context, that 'the cultural and linguistic diversity of Australia is not reflected in the proportion of teachers and leaders with language backgrounds other than English (Australian Institute for Teaching and School Leadership [AITSL], c2019). The participants will be discussed under the following pseudonyms: Anne, Eve, Donald, Jennifer, James and Mary. Each participant will be introduced at the end of this chapter in section *3.4.2 Narrative Data*. This introduction is developed and presented through each participant's own voice, using the ideas and thoughts that emerged from the data. In this way it is not an introduction to the participant but an introduction to their story as found in this research project. It is not meant as a full

representation of the participant or their views; it is designed to present their story as it unfolded and emerged through the discussions and ideas collected in this study.

3.3.4 Research methods

The study utilised a variety of data collection tools and incorporated a three-phase structure consistent with Osterman and Kottkamp's (2004) stages: Pre-semester online discussion and focus group discussions, in-semester continued online discussion, a critical incident journal, as well as selected individual interviews, and post-semester, a follow-up focus group discussion, as well as a survey of participants and students. The pre-semester phase involved group discussion and collaboration, initially online and the then through three face-to-face focus groups. This phase was designed to facilitate the identification of the factors influencing and shaping the participants' views in relation to intercultural interaction, in answer to the first research question, through collegial interaction and discussion. The in-semester phase was designed to allow the participants to engage in deeper consideration of practice and their choices and decisions. This focused on answering the second research question and move from views to practice. The final post-semester phase was designed to consolidate understanding and look for new understandings, if any were present. The research design, including the data collection tools and process, is elaborated below and overviewed in *Figure 3.2: Data collection process*. The three phases follow the reflective practice conceptual framework outlined earlier.
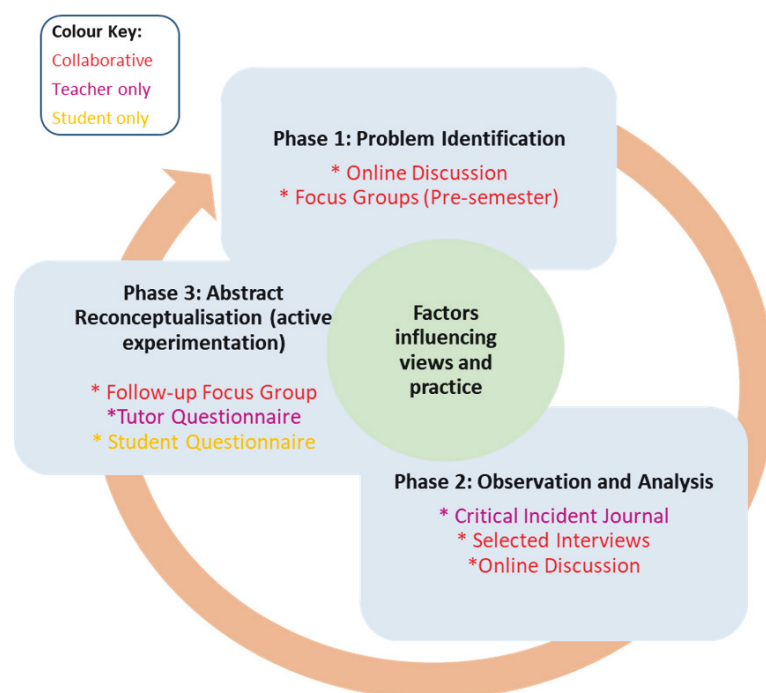
Figure 3.2: Data collection process

The purpose of each phase and the related data collection tools aligns with the purpose of Osterman and Kottkamp's (2004) stages. This relationship and the purpose of each phase of the research is overviewed in *Table 3.1: Data collection tools*, below. The tools will be explained in detail in the following section.

Research Phases (Osterman and Kottkamp, 2004) and Researcher role	Data collection tools	Participants
Phase 1: Problem Identification During this phase my role was researcher/participant as I initiated the focus groups and participated in the discussion.	Online forum: designed to enable ongoing discussion of ideas through online collaboration to allow for time constraints related to face-to-face discussion.	All participants
	Pre-semester focus group: designed to initiate collegial discussion of ideas and practice through face-to-face communication.	All participants
Phase 2: Observation and Analysis My role changed during this phase from participant to observer, allowing the participants to initiate discussion and reflection.	Critical incident journal: designed to engage the participants in individual reflection on their own teaching practice.	All participants (except James)
	Observations and Interviews: These were interrelated and aimed to allow three participants the opportunity to reflect on their teaching practice in more depth.	Jennifer, Anne and Donald
Phase 3: Abstract reconceptualisation (active experimentation) In this final phase my role again evolved and developed. I was the facilitator of reconceptualisation through the survey and final focus group.	Student survey: Designed to allow for the students' voice on issues related to intercultural learning to be included in the data.	Students only
	Tutor survey: Designed to allow for final individual reflection on practice, allowing for, but not requiring, consideration of planned changes and reconceptualisation of practice.	All participants (except James)
	Final focus group: designed to allow for collegial discussion of practice after the semester of reflection to enable critical examination of practice and reconceptualisation.	Anne, Donald, Eve

Table 3.1: Data collection tools

3.3.4.1 Data collection tools

A combination of online and face-to-face data collection tools was used in the research in order to incorporate the participants' and students' perspectives. However, the focus was on the participants and gaining a deeper understanding of their views through reflection and discussion in order to uncover underlying factors influencing practice. The collection of data from the participants drew upon individual reflection and collaborative discussion. This enabled participants to engage with the reflective process in a variety of ways, allowing for

different perspectives and understandings to develop over the semester. The timeline for the data collection process is presented in *Figure 3.3: Data collection timeline*, below.

Week		Data collection activity			Quantity of Data
Semester 3, 2013	H				**Pre-semester focus groups** FG1 - 7553 FG2 - 7567 FG3 - 3707
	0	Pre-semester focus groups (X3)			
	1				
	2		Critical incident journal entries	Edmodo online forum	Edmodo - 3558
	3				
	4	Observations and interviews (x3)			**Observations and interviews** Jennifer - 4731 Donald - 2438 Anne – 3412
	5				
	6				**Journal entries** Anne x2 Eve x1 Mary x3 Jennifer x3 Donald x3 James no entries
	7				
	8				
	9				
	10				
	11	Student survey responses			Student survey results in 4.3
	12				
	H	Semester break			
	H				
Semester 1, 2014	H	Participant survey responses (some responses returned after the follow-up focus group)			All participants filled in the final survey.
	0				
	1				
	2				
	3	Follow-up focus group (x1)			**Final focus group** FFG - 6587

Figure 3.3: Data collection timeline

The main data collection process was undertaken throughout semester 3, 2013 and the beginning of semester 1, 2014. *Figure 3.3* presents the data collection process as a timeline, starting in the final week of the holiday break before the beginning of semester 3, 2013, through to the final follow-up focus groups conducted in week 3 of semester 1, 2014. The data collection tools utilised to engage the main tutor group in reflection were focus group discussions (pre-semester and follow-up) and critical incident journals. These were supplemented by the online discussion, facilitated using Edmodo, an online social learning

platform, and the final online survey. In addition, the researcher conducted classroom observations and individual follow-up interviews with three participants. The observations were conducted as a catalyst for the ensuing individual interview discussions. The purpose was to use the observations to initiate discussion between the researcher and participant. As the observer I was aiming to gain an understanding of the classroom context. This view of the classroom was supplemented through the use of an online survey of stage 1 students at the end of semester. However, there was limited response to the survey and the students' perspective is supplementary to the main focus, which is on the participants' views and beliefs. The survey results are contained in *Chapter 4: Findings*. The different data collection tools, their set-up and design, is outlined below and copies of the data collection tools can be found in Appendix 2.

The online discussion was facilitated through Edmodo, an online social learning platform. Edmodo is a secure social network designed to create a collaborative virtual classroom environment, which can be used to connect learners and teachers, and share resources and ideas (Edmodo, 2019). Edmodo was chosen as the platform for the online discussion due to its educational focus and design, its ease of use and its private, locked environment. Moreover, it was neither used by, nor connected with UniPath. The comments posted by the participants were only accessible to the researcher and the other participants. No one outside the research study was granted access to the Edmodo 'Intercultural Study Project' group.

The researcher set up the 'Intercultural Study Project' group two weeks before the start of semester 3, 2013. The participants were invited to join the group. To join, the participants needed a code and after two weeks the group was locked so that even with the code no one could join without the facilitator's approval. The six participants were able to post comments on Edmodo at any time. They were also able to reply to comments other group members had posted. Edmodo was used to facilitate the sharing of ideas and understanding through an online discussion running parallel to the in-semester reflection. The online discussion therefore, provided a place of dialogue, allowing for discussion of key terms and ideas that arose during the research. The aim of the online discussion was not to achieve consensus, but to begin the process of gaining an understanding of participants' views and practice. The participants were asked to continue to contribute their thoughts and reflections to the Edmodo platform throughout the research project.

The critical incident journal entries engaged participants in reflection in and on practice. Identifying and examining critical incidents as a means for understanding practice is considered an effective tool in engaging in deep reflection (Finch 2010; Osterman & Kottkamp 2004). A critical incident is considered an event that provides significant insight and has the potential to initiate change, and importantly "is also perceived as such by the observer/participant" (Finch, 2010, p. 423). The Critical Incident Journal was a key element of the observation and analysis stage of reflection. To examine professional behaviour and develop an understanding of views and practice, participants were asked to purposefully collect data on their own practice (Osterman & Kottkamp 2004). A Critical Incident Journal was an effective way to achieve this since the focus on critical incidents helped to highlight the reflection process and to maintain consistency in the reflection process across the different participants to enable data analysis. This consistency was enhanced through the use of the guiding questions. While the incidents were chosen by the participants, the participants were provided with a series of guiding questions (see Appendix 2) to consider when writing up their journal entries. Examples of critical incidents included, interesting or unexpected student interactions, student reactions to activities (positive and negative), participant reactions to activities, as well as, experiences that differ to previous assumptions. The participants did not need to address all, or any, of the questions; the questions acted as a guiding framework only.

The entries could be forwarded to the researcher at any stage during the semester. Participants were offered two options for forwarding on their reflections. They could email them directly to the researcher or put them up on a secure link on Edmodo titled 'assignment'. The link on Edmodo was a central, secure drop box that only the researcher could access. It is acknowledged that the title 'assignment' is possibly misleading, and this was discussed with the participants during the focus groups, so they were aware that the journal entries were not assessment tasks. The title came from Edmodo's focus on creating an online learning environment, considered one of the strengths of Edmodo in relation to the research being undertaken. The title did not disquiet the participants; two participants chose to submit their reflections using Edmodo and three emailed the researcher directly. In both cases, the writer of the reflection was identifiable by the researcher. However, the reflections submitted through Edmodo were only accessible to the researcher. Other participants could not view the reflection submissions. One participant did not complete any

journal entries over the semester. A total of 12 reflections, from five participants, were received over the semester.

Three initial, pre-semester, focus groups were conducted during Week 0 and Week 1 of semester 3, 2013. A follow-up, post-semester, focus group was conducted in Week 3 of semester 1, 2014. Each focus group lasted approximately one hour and was audio recorded then transcribed. The focus groups were conducted in a meeting room at UniPath and had between two and four participants, including the researcher. Time constraints and availability necessitated the running of three initial focus groups in the early weeks of semester 3, 2013. Initially two focus groups were planned. However, a third focus group was required to afford all participants who volunteered the opportunity to engage in a discussion of key concepts before the in-semester reflection process.

The initial focus groups were semi-structured to allow for consistency across the three discussions but also encourage participants to raise issues they found interesting or challenging in relation to intercultural competence and the role of the teacher. The guiding questions for the focus group discussion were uploaded to Edmodo before the first focus group took place in Week 0. The participants were encouraged to read the topics being discussed and post comments on Edmodo prior to attending their focus group. After the third focus group concluded, the researcher posted an overview of the key discussion points from across all three focus groups on Edmodo to share the understanding initiated in each group with all participants. Several key issues arose in all three focus groups and Edmodo was used as a means to link the three focus group discussions. It is acknowledged that having three focus groups is less than ideal for engaging in collaborative discussion, since all participants were not in the same pre-semester focus group. However, the issues discussed across all three focus groups demonstrate a level of consistency and common understanding that was further developed through ongoing discussion between the participants on Edmodo during the semester.

 In addition to the initial focus groups conducted at the beginning of the project, the participants were also invited to be involved in a follow-up, post-semester, focus group. The follow-up focus group was conducted in Week 3 of semester 1, 2014; the semester immediately following the in-class reflection. Only one follow-up focus group was possible due to participant availability and time constraints. Three participants and the researcher participated in the follow-up focus group, of about an hour's duration; it was audio recorded and transcribed. The timing of the follow-up focus group was chosen to allow time between

the in-semester reflection and the final discussion but also maximise participation. To avoid posing an unreasonably high demand on participants during the project it was decided not to delay the follow-up focus group until late semester 1, 2014. The first assessment task for most academic literacy courses is submitted in Week 4 or Week 5 of semester. Therefore, it was decided to conduct the follow-up focus group before the extra demands associated with marking assignments were placed on the participants. The final focus group was semi-structured in a similar way to the initial focus groups. The guiding questions were posted to Edmodo and sent to the participants who had volunteered their involvement. The questions centred on the participant's experience of the project in relation to both their understanding of intercultural competence and their experience of the reflection process.

The classroom observations were conducted at a time chosen by the participant. The participant was asked to nominate which lesson they wanted observed. The three participants who volunteered for the individual interview had their class observed for two hours. Two classes were observed in Week 4 and the third was observed in Week 5. The observations were used to initiate discussion in the individual interviews; they were not a source of data per se; rather they were a stimulus for discussion. They provided the researcher and participant with common ground and understanding from which to discuss classroom interaction. They were video recorded for the researcher to refer back to for clarification. However, they were not transcribed or quoted. They were intended to lend a practice focus to the interviews that followed.

For each observation the researcher attended the class prior to the lesson to explain to the students the purpose of the research and distribute consent forms and information sheets and answer any questions. The researcher then left, and the participant collected the consent forms. In two of the three classes all students were happy to be involved and video recorded. However, in one class three students consented to be involved but did not want to be video recorded. As a result, the participant adjusted the seating and the three students who did not want to be video recorded were positioned outside the recording frame. This was explained to the students prior to recording. For each observation the video recording was done from the side of the classroom in an unobtrusive manner. The researcher did not participate in the lesson and acted only as an observer. While the recording and observation were undertaken as discreetly as possible it is acknowledged that any form of observation will impact the interaction in the classroom. However, in the post-observation interviews conducted with the participants, all three felt the classroom interaction on the day of the

observation was consistent with what they would expect from the students involved. Therefore, the observations appear to have captured a realistic representation of classroom dynamics.

The follow-up interview was arranged with each participant as soon after the classroom observation as was practical, usually within one week. The interviews took between 25 and 40 minutes and were audio recorded and transcribed. The interviews were less structured than the focus groups, but had some structure see Appendix 2. This was to allow the researcher and participant to engage with ideas and views that were of interest to the participant which emerged during the discussion. Consequently, the guidelines given to the participants prior to the interview were general. The participants were asked to reflect on the lesson that was observed and consider whether they felt the interaction was typical for the class concerned and whether there was anything they felt was interesting or unusual that they wanted to discuss. The topics guiding the interviews remained broad and open to allow the participants to discuss or bring up any issues or ideas they felt were of interest. While the same broad areas guided all three interviews the resulting discussion was quite different in each instance. This was related to the classroom observation enabling direct engagement with, and discussion about, the participant's individual teaching practice to emerge in the interview. Discussion in one interview followed classroom incidents, in another the focus was on curriculum issues and in the third interview the discussion centred on engaging students and group interaction. This variation in focus was encouraged to allow each participant's reflection to guide the discussion and evoke a deeper consideration of key issues the participant or researcher may not have previously considered, as well as underlying assumptions and beliefs.

The tutor and student surveys were both created using Survey Monkey, and were distributed and completed online, through a link that was emailed to the participants and stage 1 students. The following overview outlines the design and purpose of each survey, which can be found in Appendix 2.

To extend the data, a student survey was included in the research design. The student survey was anonymous, with no identifiable data requested. Students who volunteered to participate were able to click on a link which took them to the online survey. The email was disseminated to all stage 1 students across diploma and foundation; 634 emails were sent. There were 51 responses to the survey (about 8%) but only 40 students completed all questions. The survey contained 12 questions which were designed to capture the student's

background, prior experience of intercultural interaction in the classroom, their expectations and experience of intercultural interaction while studying at UniPath, and their future preferences in terms of learning and interaction in a culturally diverse classroom. The first four questions focused on the student's program of study and their language background. Questions 5-12 were statements focusing on the student's expectations and experience of intercultural interaction in the classroom, and students were asked to choose the most appropriate response using a 5-point scale. They were also given the opportunity to provide additional information. The results of the student survey are contained in *Chapter 4: Findings*. The student survey was developed at the beginning of the design process and once approved could not change from the original set of questions. While these questions were informative in relation to student understanding and expectations, they did not evolve with the research process in the same way that the tutor discussion responses and reflections evolved. Consequently, due to limitations in relation to the response rate and focus of the student survey, the student survey results were only used as additional support for the key themes that emerged from the tutor reflections and responses. These limitations and how the student survey data has been engaged with will be explained in more details in *Chapter 4: Findings*.

The tutor survey was the final phase of data collection. The participants were asked to complete the survey to conclude the reflection process. The survey was the final stage of phase 3 and initiated the experimentation phase of the reflective practice process framing the research. The participants engaged in reflection during semester 3, 2013 and the survey was disseminated at the end of the semester. The participants completed the survey at different times between January 2014 and April 2014. This process was to make visible teacher decision making processes, not for remediation.

The participants were asked to identify themselves in the survey. Identification may have compromised the frankness of the responses. However, given the size of the participant group identity could have potentially been inferred, and identifying the participant allowed for analysis across the different stages of the reflection process for each participant. The survey questions were designed to capture changes in relation to the participant's awareness and understanding of intercultural competence, as well as the reflection process, and any associated decision-making. The final analysis recounts the survey data for each participant to the data collected earlier in the reflective practice process, to examine the process of reflection. The survey contained nine questions; each question allowed for an open response.

Questions 1-5 focused on the participant's thoughts and understanding of intercultural interaction in a diverse classroom. Questions 6-9 then asked the participant to think about the reflective practice process and their experience of reflecting during semester 3, 2013.

3.3.4.2 Data collection process

The three phases of the data collection process were designed to progress us through the different stages of the reflective process outlined earlier. The phases were designed to progressively build understanding, see *Figure 3.1: Research design*. However, there was no definitive delineation between each phase; the progression was an iterative one. Several data collection elements crossed phases, see *Figure 3.3*, such as the use of the online discussion, and the data collection was a cyclic process, allowing participants to revisit ideas and draw on the understandings developed in earlier phases. In addition, a multimodal process of data collection was undertaken to enable a variety of reflective opportunities. In particular, the use of focus groups at the beginning and end of the data collection process, teamed with individual reflection during semester, was seen as a way to afford participants the opportunity to reflect on initial understandings and changes that occurred over the semester. This cyclic data collection process replicates the reflective practice conceptual framework underlying the research process.

A multimodal process of data collection was used to allow for understanding to be expressed in various ways. The use of different modes, both individual and collaborative, as well as different media, written, oral and online, of data collection enabled the stories, ideas and reflections to emerge progressively over the study. The incorporation of different sources of data, as well as different modes and methods of data collection into the research design, reflects the central purpose of the research, which focuses on developing a fuller understanding of views and practice in relation to engaging with classroom diversity. It also allowed for confirmation and comparison. The central focus on developing understanding and reflection requires a consideration of different perspectives through progressive and varied data collection methods.

The phases progressed as follows: The first phase of the research focused on the problem identification stage of the reflective practice process. Problem identification centred on initiating discussion about, and engaging with understanding of, intercultural learning through the online discussion on Edmodo and the three initial focus groups. This phase utilised individual reflection, as well as collaborative discussion, to expand on problem

identification. Problem identification started with the initial choices made by the researcher in relation to the research topic and research questions, as the process needed some framing. The topic of intercultural learning in higher education classrooms was determined by the researcher. However, this was refined and developed through the collaborative discussions and understanding that emerged from the initial focus groups.

Participants engaged in a discussion about their understanding of the internationalisation of higher education in Australia, their understanding of intercultural competence, and its development in students; the strategies they use to engage students in cross-cultural communication and interaction in the classroom; their views and practice in relation to intercultural learning and their classroom experience. The aim was to identify what the participants believe, or espouse, and do, in relation to intercultural interaction in the classroom, and why they do it that way, and to ask them to articulate and reflect on their own understanding. Participants were asked to share experiences and ideas and reflect on critical incidents and their choices, to generate meaningful conversations to critically engage with the concepts and move beyond polite conversation (Holmlund Nelson, Deuel, Slavit, & Kennedy, 2006). At the conclusion of each initial focus group, participants were asked to record and reflect on their own practice through a critical incident journal to be completed during the 12-week teaching term, the second phase of the research, with a view to enriching the next round of discussion.

The second phase of the research was conducted during the delivery of the academic literacy subjects in the 12-week semester immediately following the initial focus groups, in semester 3, 2013. This phase focused on individual reflection and examination of practice to engage with the observation and analysis phase of the reflective practice process. The participants maintained a critical incident journal during the semester. As noted earlier, the journal entries were guided by a series of reflection questions. However, participants were also encouraged to reflect on and note anything of interest they had observed over the period. Participants were asked to reflect on their own experiences and actions in the classroom. In addition, during the second phase three participants volunteered to have their classroom interaction observed and then participate in follow-up interviews. The classroom observation by the researcher brought a third-party perspective to the classroom. The discussion in the follow-up interview engaged the participants in the "recapturing of one's experience of events through description" (Boud, 2006, p.166). Consequently, as discussed earlier, the follow-up interviews were less structured than the focus groups and guided only by broad

discussion areas. However, the focus was still on participants' experience, interpretation and understanding of the classroom interaction that occurred in the lesson. The second phase was predominantly individual in its focus and design. However, the individual reflection was balanced by the use of the online discussion forum on Edmodo. While not all participants posted thoughts to Edmodo, all but one participant posted, or replied to posts during the semester. In the posts, participants shared ideas and incidents from their classrooms, and as a result the individual reflection was supported by online collaboration and discussion throughout the second phase of the data collection process.

The final phase, Phase 3, involved a follow-up focus group and two questionnaires, one surveying the participants and one surveying the students in the academic literacy courses. This final phase started the process of abstract reconceptualisation. The participant questionnaire was conducted immediately following the completion of semester 3, 2013 and was followed up by a focus group early in semester 1, 2014. The final focus group and questionnaire afforded the participants the opportunity to draw together final thoughts and issues from the semester. The focus groups were also designed to elicit any changes or reconceptualisation that may have occurred as a result of the reflection/observation phase, and implications for future practice. The participants were asked questions related to the nature of their own intercultural awareness, their understanding of how intercultural competence can be developed in students, as well as their experience of the reflective practice process that they engaged in over the term. This final phase involving the participants utilised both individual and collaborative reflection.

The student questionnaire was distributed in the second-last week of semester 3, 2013. It was sent to all stage 1 students in foundation and diploma. The questions were designed to elicit feedback from the students with regard to their experience of intercultural interaction. The students were asked to reflect on their own intercultural competence and confidence in interacting in diverse contexts. The limitations of the survey were explained above in relation to the early design and limited response rate. Consequently, this element of the data collection process sits beyond the main reflective practice framework. The data collected from the students act as a third perspective on the intercultural interaction that occurred during the semester being investigated. While the focus was on the engagement of participants in the reflective practice process, the students' perspective provided an additional insight into learning outcomes in relation to intercultural understanding and

competence. However, the student survey results, which are explained in more detail in Chapter 4: Findings, were only used as supplementary data due to the associated limitations.

3.3.5 Research Design Limitations

There are two key research limitations that need to be addressed; these relate to considerations associated with the use of case study methodology and my pre-existing relationship with the participants. Considerations with regard to the use of case study methodology centre on transferring the insights gained in the research to other educational contexts.

The research project was a case study being conducted at a specific research site, UniPath, and focusing on a group of teachers, the academic literacy tutors. Therefore, it was situated in a specific teaching context and this needs to be acknowledged as a limitation of the research, particularly in relation to the generalisability of the findings. It is often noted that it can be difficult to generalise the findings of a case study beyond the context of the study (Nunan, 1992; O'Toole & Beckett, 2010; Punch, 2005). The objectives of this study were to examine teaching practice within the locale of UniPath and explore teacher awareness and understanding in relation to intercultural interaction and classroom diversity within this context. Nevertheless, the study investigated an element of higher education, cultural diversity and intercultural interaction that is common across different institutions. The insights gained may have resonance for contexts beyond the study site. In addition, while the findings may not be directly transferable to other contexts, the study's practice of engaging teachers with reflection and developing an understanding of this process has the potential to inform teachers across different teaching contexts. Consequently, the insights may prove beneficial to teachers with regard to engaging diversity and the use of collaborative reflection for professional development.

In addition to issues related to the specific nature of the study's research site, the position of the researcher within this context also needs to be considered and acknowledged. As the researcher, I was aware of my role within the research process and at the research site and worked to minimise any impact it may have on the data. My background and positionality was established in section 3.3.1: Researcher background, above. It was important to consider the special power relationships operating within the context of this study (Beckett & O'Toole, 2010; Punch, 2005). As explained in section 3.3.1, my direct connection to the tutors who participate in this study was as a colleague. To reduce the likelihood that my relationship to

the participants affected their responses it was made clear to the participants that the research was premised on the importance of collaboration. Participants actively participated in the construction of a shared understanding of the issues being researched and were positioned as practised and professional participants. However, it is acknowledged that despite this objective underlying the research design there were still power relationships operating within the research context, even though these were minimised through design and implementation as much as possible.

3.4 Data Analysis

The reflection that the participants engaged in allowed them to recount and record incidents, as well as their perceptions, actions and understanding of intercultural learning in the context of higher education in Australia. This process involved retelling and reflecting on experiences and understandings. The analysis of these experiences and understandings is thematic with the themes emerging from the data through coding and categorising. Analysis of the participants' stories, comprising multiple comments and incidents common or unique to participants, sought patterns and themes, as well as gaps, to enable a deeper understanding of teacher perception of and positioning in relation to cultural diversity in higher education (Rymes & Wortham, 2011; Schaafsma & Vinz, 2011). This section explains the thematic analysis undertaken as well as, the data analysis process.

3.4.1 Thematic analysis

The findings are based on thematic analysis of narrative data, which captures the participants' ideas, experiences and conceptualisation of practice through a process of reflecting on and discussing actions, choices and lived experiences. Narratives frame the qualitative data collected and analysed. Narratives form the data type rather than the method of analysis. The participants' stories, as captured through this one-semester process of reflection and discussion, are central to the understanding being developed. However, the analysis applied to the data was thematic, using codes and categories to find themes and develop an understanding and address the central research focus: understanding factors underlying teacher perception and the relationship between perception and practice. This section explains the thematic analysis process applied in this study.

Thematic analysis as it was applied in this study, aims to examine concepts and relationships across the data set collected in search of themes related to the research topic. Thematic analysis is defined here as "the process of analysing data according to commonalities,

relationships and differences across a data set" (Gibson & Brown, 2009, p. 127). The themes link diverse experiences, captured through the research, together, juxtaposing and interrelating key features of the data (Gibson & Brown, 2009). These themes enhance and develop understanding of intercultural learning and teaching in higher education in the study's context. In this study, thematic analysis is seen as a method of analysis, which was applied within a reflective data collection process. Thematic analysis is considered a critical constructivist analysis of the data set that considers underlying ideas, concepts and assumptions (Braun & Clark, 2013) and is applied through a reflective framework. The application of thematic analysis in this study is data-driven, with the intention of capturing and presenting the participants' ideas and stories through their own words and voice. This application of thematic analysis is framed by the models and conceptual understanding of intercultural learning and competence presented in *Chapter 2: Literature Review*. In this way, my understanding and choices frame the analysis undertaken. The research process invokes my theoretical and conceptual assumptions and understanding. Therefore, while the themes have developed from the data, it is inaccurate to claim they emerged without any researcher input.

Braun and Clark's (2013, p. 202) seven stages of thematic analysis guided the analytical process undertaken in this study. These stages are transcription, familiarisation with the data, coding across the entire data set, searching for themes, reviewing themes, defining and naming themes and writing up (Braun & Clark, 2013). These seven stages framed the analysis. However, the stages evolved and overlapped as the data collection and analysis proceeded. The process was not linear and segmented, but cyclic and holistic. In order to reflect this progression and the interrelated nature of the stages they have been grouped into three broader phases which are used to explain the analytical process undertaken in this study. The initial phase was *Data Engagement*. This phase incorporated transcription, familiarisation and coding of the data set. This phase began with the first posting on the online forum and continued throughout the entire data collection process. The second phase was *Theme Development*. This phase encompassed searching for, reviewing, and defining and naming themes. The themes were developed once the data set was transcribed and coded. The final phase, *Emergent Understanding*, was the culmination of the first two phases.

The data engagement process encompassed recording, transcription, familiarisation and coding of the data, and began with the initial posts on the online forum and the pre-semester focus groups. The three pre-semester focus groups, post-semester focus group and

interviews were transcribed. As the researcher, I transcribed the focus groups and interviews, which also allowed me to begin the process of familiarisation. I was able to immerse myself in the data and the stories they contained. Familiarisation began with listening to the recordings and checking the transcriptions, then reading the journal entries submitted over the semester. In this way, ideas that were repeated, strongly stated, a source of agreement or disagreement, or were left unfinished, became more evident (Gibson & Brown, 2009). The process of transcription and familiarisation initiated the analysis. However, it was initially observational and casual, focusing on the first 'noticings', which were recorded as notes, as a way of making sense of the rich experiences contained in the data set (Braun & Clark 2013, p. 205). This initial process was then followed by a systematic engagement with the data from which coding began.

The coding was initially done in NVivo and then manually through revisiting and re-examining the whole data set. NVivo was only used for the initial analysis, the decision was made early in the data analysis process to switch to coding the data manually due to researcher preference. The original NVivo nodes are contained in *Appendix 4 NVivo Nodes*. Exhaustive manual coding of the entire data set was undertaken in order to capture all ideas that were relevant to the research question (Braun & Clark, 2013). The manual data coding process did not start until after all the data had been collected. From this process a combination of data-derived and researcher-derived codes were developed to explore the content and ideas contained in the data. Braun and Clark (2013) propose two main types of codes, data-derived and researcher-derived, and argue that in practice, analysis can utilise both. Data-derived codes are based on the language and meaning in the data; an interpretive frame has not been imposed on the words (Braun & Clark, 2013). In this way they are a literal summary of the data content. This understanding was reflected in the initial code names, an interpretive process was then applied using concepts and theories to validate the ideas and frame the research process. Researcher-derived codes extend the coding beyond the explicit wording of the data; they are delineated by the researcher's conceptual and theoretical framework (Braun & Clark, 2013). Researcher-derived codes draw on the researcher's knowledge to interpret the data (Braun & Clark, 2013). As the researcher, my prior knowledge and understanding framed the data analysis and coding process. The coding process utilised both data-derived and researcher-derived codes.

Initially the focus centred on the data and the meaning contained in the data and identifying data-derived codes using the ideas present in the participants' responses. However, coding

is an iterative process, as more of the data set was coded, the codes evolved, and researcher-derived codes were developed, this process is reflected in *Table 3.2: Coding development*, below. Researcher-derived codes capture the ideas in the data and apply an interpretive lens (Braun & Clark, 2013); the lens applied in this study is based on the models and frameworks of intercultural learning, as well as reflective practice. The intercultural learning conceptual framework draws on the different theoretical understandings of intercultural learning, culture and diversity found in the literature and discussed earlier in *Chapter 2: Literature Review*. In addition, the research design engages with a reflective practice conceptual framework that centres on espoused theories, behaviour and outcomes (Osterman & Kottkamp, 2004). The study set out to examine the factors that influence and shape views and beliefs, centring on the teacher's understanding and engagement with classroom diversity and intercultural competence, and how these factors influence practice. The study was designed to enable what Osterman and Kottkamp (2004) describe as uncovering elements of thinking. The data collection tools were designed to engage participants in reflection. It was important to allow the participants' perspectives and engagement in the reflection process to emerge through the analysis. Therefore, reflective practice, in conjunction with theoretical conceptualisations of culture, intercultural learning and diversity, formed the interpretive framework for coding and analysis. The codes were not pre-determined, however the ideas emerged within the frameworks guiding this study.

3.4.2 Data analysis process

The data collected derived from several different sources and were analysed through a predominantly interpretive, thematic approach. The study set out to examine the factors that influence and shape views and practice in relation to engaging with cultural diversity in higher education classrooms. The aim of the research was to create space for the participants to discuss and reflect on their thoughts, beliefs and actions, and allow the themes and actions to be developed from the data collected. The goal of the thematic analysis being used was to develop an understanding of how the participants "feel, think and behave within a particular context in relation to a specific research question" (Guest, MacQueen, & Namey, 2014, p. 12). The data served to develop models that enable greater understanding of practice to emerge. In this way the analysis differs from grounded theory in that the models are practice-focused rather than theoretical (Guest et al., 2014). The focus is on applied understanding rather than theoretical modelling.

Research studies into intercultural issues often have similar, thematic and interpretive approaches to data analysis. To highlight the ideas and perspectives of the participants, studies in the field of intercultural learning and cultural diversity frequently employ an interpretive, thematic analysis of the data collected (e.g. Arkoudis et al., 2010; Fraser, 2011; Holliday, 2010; Holmes & O'Neill, 2012; Montgomery, 2009;Young & Sachdev, 2011). The underlying aim of incorporating the participants' perceptions and experience in each study necessitated an interpretive qualitative approach that allowed themes to emerge from the data. This approach is consistent with the overall purpose and objectives of this study. This section examines the different sources of data and how this element of the research design allowed for participants' perceptions of the problematic to be examined. The thematic analysis utilised is explained, including how the coding was undertaken and how themes were developed.

Braun and Clark's (2013, p. 202) seven stages of thematic analysis guided the analytical process undertaken in this study. These stages are transcription, familiarisation with the data, coding across the entire data set, searching for themes, reviewing themes, defining and naming themes and writing up (Braun & Clark, 2013). The seven stages were grouped into three broader phases, *data engagement*, *theme development* and *emergent understanding*, which are used to explain the thematic analysis undertaken in this study as outlined in the following section. These grouping have been developed to reflect the data analysis process engaged in as part of this study. The phases, their purpose and their relationship to Braun and Clark's seven stages is presented in *Table 3.2: Phases of analysis*, below.

Braun and Clark's Seven Stages	Phases of Analysis	Purpose of grouping
Transcription	Data engagement	This grouping was developed to capture the initial data engagement process.
Familiarisation		
Coding across the data set		
Searching for themes	Theme development	This grouping was developed to reflect the cyclic process of theme development engage in throughout the analysis process
Reviewing themes		
Defining and naming themes	Emergent understanding	This final grouping reflects the move from engaging with the data to the development of the findings and related understanding.
Writing up		

Table 3.2: Phases of analysis

3.4.2.1 Data engagement

The data engagement process encompassed recording, transcription, familiarisation and coding of the data. This section will outline the process of code development. The coding process was framed and guided by the study's focus. The codes did not exist a priori. The concepts and ideas captured in the codes became evident across the data as they were interpreted within the framework of the study. In line with the aims of the study, and as is often the case with coding of qualitative data, they were defined iteratively, and applied in a cyclic rather than linear manner (Braun & Clark, 2013; Gibson & Brown, 2009; Guest et al., 2014). The data and coding were revisited and reconsidered as ideas emerged. Coding was a dynamic process and formed the basis of theme development.

In this study, codes evolved, developed, were added, subsumed and split as the analysis proceeded. *Table 3.3: Coding development*, below, captures this process. The final codes have been classified into three groups to illustrate how they evolved and developed. Group 1 contains codes that remained largely unchanged throughout the coding process, group 2 consists of codes where the meaning evolved and changed as more data were analysed, and group 3 comprises codes that were found to be too broad and needed to be split. *Table 3.3* does not group or categorise the codes into possible themes, but looks at their evolution as basic elements for analysis. The final codes are researcher derived and reflect the ideas contained in the data through consideration of the research question and conceptual frameworks.

Initial codes	Final codes
Group 1: Codes that did not alter greatly through the coding process	
Learning styles **Personality traits** **Knowledge valuing** **Internationalisation policy** **Interaction skills**	**Cross-cultural strategies** **Ethnicity** **Nationality** **Gender** **International/Local**
Group 2: Codes that were broadened in scope and evolved from data derived codes to researcher derived codes as the coding developed	
Emotive responses – this code was extended to incorporate responses that noted not just an emotive behaviour or response but also demonstration of an understanding of emotive factors.	**Emotive understanding**

Group work – this code was considered too narrow if it focused exclusively on group activities and was extended to include responses related to how and why groups are formed.	**Grouping**
Professional support – this code was extended to capture responses that considered the role of the teacher in their own professional development, as well as support from others.	**Professional development**
Classroom relationships – this code was extended to include power relationships. The research topic focuses on in-class interaction and classroom relationships and the importance of power on this context was evident in the data.	**Power relationships**
Group 3: Data derived codes that were split into more specific researcher derived codes as the process evolved	
Language – this code was split into three codes, English ability, spoken language(s), and use of English in the classroom. The initial code was too broad to reflect the ideas in the data.	**English ability** **Spoken language(s)** **Use of English**
Reflection – this code was split into two codes, reflection on practice and reflection on assumptions. It was decided the distinction between reflecting on what the participant did and what they believed was important.	**Reflection on Practice** **Reflection on assumptions**
Institutional constraints – this code was split into two codes, assessment practices and academic standards; the two were dealt with differently in the responses.	**Assessment practices** **Academic standards**
Cultural perception of self – this code was split into two, self-positioning (topic) and self-positioning (culture). Both relate to how the participant positions and perceives themselves, but when positioning on the topic of intercultural learning, as well as on their own cultural beliefs and assumptions.	**Self-positioning (topic)** **Self-positioning (culture)**
Purpose – this code was split into two codes; prioritising content outcomes; valuing intercultural outcomes. The role of outcomes and the perception of purpose were interrelated in the responses and the coding needed to capture this understanding in relation to the topic and research question.	**Prioritising content outcomes** **Valuing intercultural outcomes**
Time management – this code was split into two codes, creating informal spaces and time constraints. The importance of time management was evident in the data, but it had two elements, the choice to allow space for interaction and external constraints.	**Creating informal spaces** **Time constraints**

Table 3.3: Coding development

The codes were the basic element of analysis. They offer a way of understanding the data and provide a range of tools to use to interpret and analyse concepts. Not all codes are of

equal use in answering the research question posed (Gibson & Brown, 2009). The relationships between the codes and the development of themes is the focus of the next section.

3.4.2.2 Theme development

Theme development began with searching for patterns through a process of categorising the codes and seeking relationships and patterns across the codes that provide insight into the research topic. The categories have developed through a systematic process of meta description where the patterns and relationships between codes were used to develop more abstract conceptual groupings (Gibson & Brown, 2009). These conceptual groupings, or categories, were then intermingled to develop three main themes. The themes are central organising concepts that can be used to answer the research question (Brown & Clark, 2013) and will be discussed in the chapters that follow.

The process of coding culminated in 27 final codes (see *Table 3.3* above) and they were categorised into six groupings. These groupings were developed around the conceptual patterns that emerged from the data through the coding process. Codes that were conceptually similar were initially grouped together to enable overall understanding and themes to emerge. The final researcher derived codes were mapped diagrammatically based on the concepts underlying them. These concepts were drawn from the literature and theoretical understandings framing and informing this study, as examined in *Chapter 2: Literature review*. The study set out to examine the factors that influence and shape views and beliefs, centring on the teacher's understanding and engagement with classroom diversity and intercultural competence, and how these factors influence practice. Therefore, the two main theoretical understandings guided the data grouping process: Intercultural learning and reflective practice. The conceptual basis of each grouping is explained below and the relationship between the codes and groupings is contained in *Figure 3.4* below.

Figure 3.4: Overview of coding categorisation

- *Learner categorisation*: This grouping focuses on conceptualising the learner through the observable features that were identified in the discussion and reflection responses.

- *Qualities and Abilities*: This grouping includes learning features that were highlighted as important for intercultural learning.

- *Institutional influences*: This grouping incorporates external influences and pressures on teaching and learning in an intercultural context.

- *Pedagogy*: This grouping encompasses understandings associated with expectations of learning and the instructional relationship between teachers and learners.

- *Classroom Choices*: This grouping focuses on classroom interaction at the level of teaching practice through day-to-day teacher choices about tasks and classroom set up.

- *Reflective Understanding*: This grouping centres on reflection as the focus of understanding where reflective awareness was foregrounded and acknowledged.

This analysis was then extended to identifying the central organising patterns across the groupings, represented diagrammatically in *Figure 3.5: Theme groupings* below. The second stage of theme development moved from establishing patterns through conceptual categorisation to abstracting concepts that enabled a fuller understanding of the research problem. The three themes that developed from this process, *positioning the learner*, *classroom awareness* and *learning outcomes,* form the basis of the findings and discussion to follow. The themes emerged and developed from the groupings and underlying coding. Patterns and relationships between particular groupings form the basis of the three themes.

3.4.2.3 Emergent understanding

The study set out to develop a fuller understanding of the factors that influence and shape views and practice in relation to engaging with cultural diversity in higher education classrooms. The factors to emerge from the analysis are premised on the three themes: *positioning the learner*, *classroom awareness* and *learning outcomes*. The three themes to emerge from the study encapsulate different elements of the data. The themes developed through the analysis of the groupings, seeking patterns, relationships and abstract understandings. The groupings underlying the three themes can be seen in *Figure 3.5: Theme groupings*, below. All three themes are underpinned by reflective understanding, as introduced in the section above. This is the result of the research methodology and conceptual framework. Reflection was a key feature of the data gathering. As a result, reflective understanding was evident across the data, and influenced the three themes. However, the way this understanding has been conceptualised and combined with other groupings varies among the three themes. Each theme is the result of a unique combination of participants' perceptions and understandings that focus on different elements of practice.

The three themes that developed from the study have different lenses of focus, with the first theme, *positioning the learner*, focusing on an individual student level. The second theme, *classroom awareness*, broadens the focus to classroom interaction and choices within the context of higher education. The final theme, *learning outcomes*, extends this focus further to the broader considerations framing teaching and the curriculum in higher education. This progression in the themes reflects the different conceptual understandings to emerge from consideration of the interrelationship between the groupings. Each theme will be briefly introduced below to set up the discussion to follow.
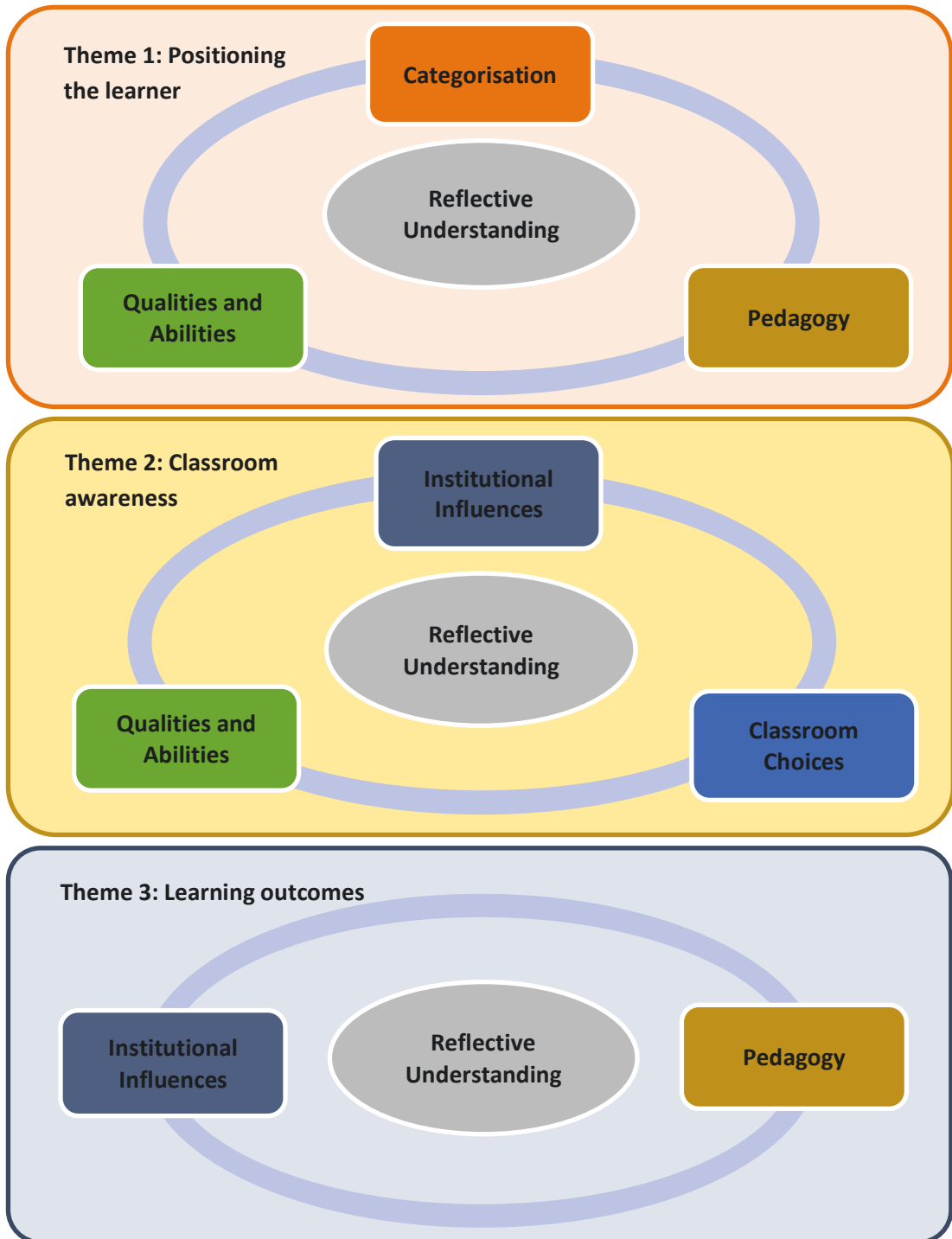
Figure 3.5: Theme groupings

The three themes have been developed from the ideas and responses contained in the findings as analysed through the process of coding and grouping based on conceptual understanding developed from the theoretical framework. The first theme, *positioning the learner*, emerged from ideas centring on the participants' reflective understanding, as well as how they viewed learners, through multiple ways of seeing. The way participants positioned the learner through their understanding of self and culture forms the basis of the

first theme. This is framed by their understanding of their own role within the classroom context. There was a common practice of positioning learners through perception of difference and assumptions associated with this perception. However, the participants positioned the learners through diverse perceptions of difference and culture. The first theme examines the way teacher positioning of the learner can influence interaction in the classroom.

The second theme, *classroom awareness*, centres on classroom understanding, interaction and choices. It considers participants' perceptions of their role in the classroom and approach to classroom interaction. *Classroom awareness* synthesises participants' views in relation to their teaching choices, and their perceptions of learners and the teaching context, and how these views influence interaction between teacher and students, and among students. It focuses on learning in the classroom.

The final theme, *learning outcomes*, is more outward-focused. It centres on the participants' views in relation to the influence of broader considerations on teaching practice. It developed from analysis of the participants' understandings of the role of institutional constraints and pedagogical considerations that impact decisions to engage, or not to engage, with cultural diversity. Each theme will be examined in the following findings and discussion individually and in relation to each other.

3.5 Conclusion

The central focus of this study is understanding the factors that influence teaching decisions in relation to intercultural learning and interaction in the classroom. This understanding is developed through an investigation into the beliefs and assumptions teachers bring with them to the classroom. The study is founded on a social constructivist perception of learning. Learning is considered an active process and knowledge is socially constructed. Within this broad framework of learning, the study utilised reflection to examine participants' experiences, assumptions and beliefs in relation to intercultural learning in the classroom. Reflection is considered to be an appropriate method to investigate intercultural learning and teaching practices within a culturally diverse classroom context. Reflection plays a key role in intercultural learning, and, as such, formed the basis of this study. Reflective practice was the conceptual framework guiding the data collection process. This process engaged three phases developed from Osterman and Kottkamp's (2004) four-stage reflection process. The data collected were then examined and coded using thematic analysis. Three themes

emerged through this process: *positioning the learner*, *classroom awareness* and *learning outcomes*. These themes form the basis of the findings and discussion to follow.

This study utilised a reflective practice framework within a case study methodology. The study was conducted within a bounded context, UniPath. Six tutors teaching across the academic literacy subjects volunteered to participate in the study. The researcher was also a tutor and subject coordinator at UniPath at the time of data collection. These six participants form the main source of data. However, this was supplemented with a survey completed by some students. The research site context, data collection process and case study boundaries were explained in this chapter. These elements frame the data. However, the ideas and understandings on which the findings have been developed, were contained in the narratives that emerged through the discussions and reflections. These narratives shaped the participants' stories as they unfolded through the data collection process. The participants' stories are central to the themes and findings. The participants' stories and student survey responses form the basis of the findings and discussion to follow and are the foundation of the thesis.

CHAPTER 4: FINDINGS

4.1 Introduction

The initial research purpose has evolved into one main focus: understanding factors underlying teacher perception and its relationship to practice, in terms of intercultural education. The research questions guiding this focus are:

- ❖ What are the main factors that influence and shape teachers' views and practices in relation to intercultural interaction in the classroom?
- ❖ To what extent and in what ways do these factors guide teachers' teaching and learning decisions in practice?

The findings demonstrate that what the teachers bring with them to the classroom, in terms of what they believe they know and value in relation to culture and intercultural learning, is a key factor influencing practice and classroom interaction. Teaching is not value-free, and teachers enter the profession armed with prior knowledge and personal beliefs. The participants in this study brought with them prior understanding and perceived knowledge that ranged from those who claimed to be experts on intercultural learning and teaching, to those who were merely interested in it, and included those who openly acknowledged that they had spent very little time considering intercultural issues and diversity in the classroom. Therefore, each participant's story will be developed, through their reflections and responses, at the beginning of this chapter. The findings do not presume to represent the participants as associated with one particular view or position. The findings have been developed from the breadth of understanding and insights gained from across the spectrum of ideas and reflections captured in the data through focus group discussion, online forum responses, individual interviews, journal reflections and survey responses.

Each theme will be explained and developed using the ideas and responses contained in the data. The focus is on the participants' reflections and discussion contributions. In addition, this analysis was framed by the understanding contained in the student survey results. An overview of the student survey results is presented in section 4.3, below. The student survey results provide a complementary view of learning in a culturally diverse classroom context. And the overall analysis is framed by my understanding and the literature examined in *Chapter 2: Literature review*. The three themes that have been developed from the data,

positioning the learner, *classroom awareness* and *learning outcomes,* are overviewed in *Figure 4.1: Identifying themes*, below. Each theme has sub elements, as seen in *Figure 4.1*, which will be examined and developed in the findings.

Positioning the learner	**Classroom Awareness**	**Learning Outcomes**
Teacher positioning of the learner	Communicative	The role of the teacher
	Emotional	Intercultural learning outcomes
	Reflexive	
	Theoretical	
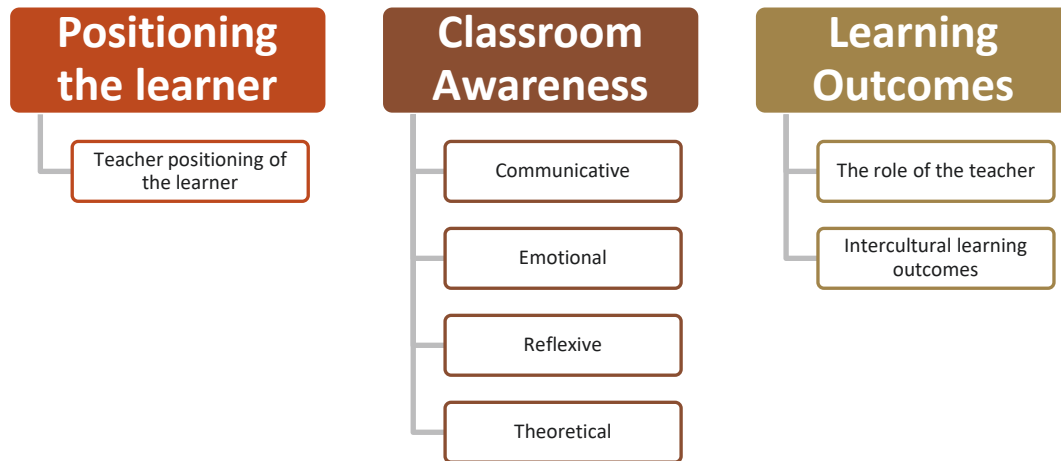
Figure 4.1: Identifying themes

Each theme has been identified as a key factor that influences and guides teacher engagement with classroom cultural diversity. The first theme, *positioning the learner,* examines participants' responses in relation to how they position the learner within a culturally diverse classroom context. Participants expressed a range of views in relation to their assumptions and expectations of the learner. The second theme, *classroom awareness*, examines the different elements of learning and classroom context highlighted by participants in their reflections and discussions. Four forms of awareness were identified: communicative, emotional, reflexive and theoretical. Each form will be considered and explained in the second part of the chapter. The final theme, *learning outcomes*, examines the participants' perceptions of intercultural learning as a formal or informal pedagogical outcome and their role in developing intercultural understanding in students. The role the teacher plays in developing intercultural understanding and whether intercultural learning outcomes should be a formal part of the curriculum are examined in the final part of the chapter.

4.2 Participants' Narratives

The themes in this thesis have emerged through analysis and examination of the incidents, comments and reflections as narratives. Stories that the participants have reflected on, rethought and recounted as part of this study comprise the data. The purpose of the research

was to develop an understanding of what shapes and influences teachers' beliefs and practice, and this understanding can be captured through stories and experiences (Gia Viet & Bygate, 2012). The study engages with the stories or narratives that emerged from the discussions and reflections as a way to understand human experience (Pinnegar & Daynes, 2007). The study set out to give the participants a space to reflect on and retell these stories within the context of diversity in higher education. The study was designed to enable a space for telling (Schaafsma & Vinz, 2011), a space for reflecting on and in practice to allow descriptions and narratives to emerge. The space for telling was enabled through face-to-face discussion, written reflections and the online forum. The data contain experience-centred stories, external expression of internal understanding, and co-constructed narratives (Squire, Andrews, & Tamboukou, 2013). These stories formed the underlying fabric of the data.

The participants are the narrators of their own experiences and ideas. However, as the researcher, I have the role of re-narrator (Schaafsma & Vinz, 2011) through the process of describing and analysing the ideas and experiences contained in the data. Narrating and re-narrating requires more than telling, it engages the narrator and re-narrator in examination and reflection. As the researcher guiding the space for telling, I am responsible for creating the space by initiating the inquiry. It is important to acknowledge this role and my subsequent role in guiding the narratives through research design and scope. This requires positioning the "researcher's I" in the inquiry process (Schaafsma & Vinz, 2011, p. 72). I am responsible for the focus of the research project, its inception and scope. In this way the researcher's I, my voice and reflections, will form the meta-narrative and commentary that guides analysis of the participants' stories and becomes the interpretive path framing the multiple tellings and narrative chunks (Schaafsma & Vinz, 2011).

There were six participants involved in this study. The teachers who participated in the study were all literacy specialists, but their backgrounds and interests varied considerably and spanned across several discipline areas: Science, Social Science, Design, Communication, Business and Engineering. This variation allowed for a range of perceptions and understandings. The participants will be presented below through their own voice. The following section presents comments and ideas expressed by each participant in order to locate each participant's main position within the context of this study. The aim of this section is not to define the participants by their comments. Each participant has multiple ideas and understandings and this study does not presume to have engaged with all

perceptions and positions. However, as a way to contextualise the understanding that has emerged from the study, each participant is described through the key ideas and positions they expressed in the data gathering process. This section aims to present each participant's story as it emerged from the narratives collected through this study.

4.2.1 Donald

Donald was one of two male participants in the project. He taught literacy across different disciplines, including science, engineering and design. Donald's story evolved as the project evolved. He initially positioned himself as a novice in relation to engagement with and understanding of diversity and intercultural issues. However, he noted as discussions progressed that he used the cultural diversity present in the classroom as a resource for activities, and as a way to engage with the curriculum. He also acknowledged a change in his awareness from the beginning to the end of the semester of reflection. Donald's position and awareness are captured in the following comments made at different stages of the project.

> I really have no idea about this [impact of internationalisation on higher education in Australia]. Perhaps our discussions will introduce me to the issues, which would be very interesting.

> *Online forum*

> And I think I have been doing it without formalising it. When I was thinking of classes for you to attend, it is a class where I do that. I talk about Asian artefacts with a mixed group and get the Asian students to contribute their knowledge about it for the Westerners. It works very well.

> *Focus group 1*

> Well I think I have changed. Partly through the critical incident things, when I was observing. I mean, to be quite honest I hadn't thought about it [classroom cultural diversity] before. So, one change is that I am now thinking about it. It hadn't even occurred to me to look at it. But I think now, well I am aware of it. And I think it has made me nicer as a teacher.

> *Final focus group*

These three comments illustrate the development of Donald's expressed awareness from the beginning to the end of the project. Prior to the first focus group Donald expressed a position of deficit in relation to his understanding and engagement with cultural diversity in the classroom. However, he reconsidered this position after reflection on this classroom

activities and choices. Finally, at the end of the semester in the final focus group he acknowledged a change and development in his awareness.

4.2.2 Eve

Eve was a literacy teacher specialising in science, IT and engineering. Her story and positioning remained relatively consistent throughout the project. She positioned herself as knowledgeable and competent in relation to intercultural issues in higher education. She expressed a clear definition of culture and understanding of the role of intercultural interaction in the curriculum and learning outcomes of her teaching practice. Eve defined culture broadly and expressed a belief that it was already woven through her course and curriculum. Throughout the reflection process Eve did not alter her espoused perception of culture and intercultural interaction, or her stance that it is part of her curriculum. Eve expressed a broad understanding of culture that encompassed learning background and experiences, as well as nationality. While her espoused view defined culture in broad terms, in her reflections she often highlighted students' ethnicity and linguistic background as her first point of engagement. This emphasis is highlighted in Eve's reflections on classroom divisions around ethnic and linguistic background. The following comments from the focus groups capture Eve's overall positioning and perception of culture as expressed throughout the project.

> I am sort of the reverse [of Donald] because cross-cultural learning has been one of my study areas. And I have written it into the subject, and I am very interested in it. […] Often that [intercultural understanding] is in my lesson. I will start with the cultural view of what is plagiarism, what is it culturally. Look at the cultural perspectives. It is in the curriculum.
>
> *Final focus group*
>
> Mary
>
> So, you're saying intercultural competence is not just about coming from a different country or speaking a different language.
>
> Eve
>
> Not the way I teach it.
>
> Mary
>
> It is coming from a different background?
>
> Eve

Yeah, coming here is a transition into Australian, academic culture. And that involves everyone who comes here. It is a new thing. What are the differences? Then that reflection of, okay, what was the paradigm of where I was before, and what is this one about and do they match. Or what changes do I need to make to get the benefits out of it [the new cultural paradigm].

Focus group 2

And one of the failings in my classroom, that I can see happening is that all the Chinese students sit together, all the Indians, that sort of thing happens…So, I do try to have just learning activities where I mix them up. But I need to do more of that [culturally diverse groups], because I need to break them out of it [homogenous groups]. Because I think it can be just a matter of getting to know each other. And if they were sitting with the Chinese student and becoming friendly and talking, they are more likely to pick up the tolerance, the understanding, the learning, the friendship.

Focus group 2

Eve's perception of culture and intercultural competence highlighted a practice-focused engagement with the benefits and challenges associated with culturally diverse classes. She emphasised the need to help students succeed within the academic culture of higher education. Eve expressed a desire to provide more informal opportunities for intercultural interaction as a way to develop understanding and overcome cultural divides. Eve's overall perception of culture focuses on practical issues and her self-positioning as an expert did not alter through the project.

4.2.3 Mary

Mary's teaching background and literacy specialisation was in communication and media related subjects. She expressed understanding and interest in the development of intercultural interaction in the classroom. However, she positioned herself as having a professional understanding of intercultural education alongside an openness to alternative perceptions. She questioned other participants openly in a way that indicated an interest in expanding her own understanding and knowledge. This positioning can be seen in the dialogue quoted from *Focus group 2* above in Eve's profile. Mary expressed an inquisitive tone and questioned Eve in a way that indicated interest in expanding her own perception of intercultural competence. This line of questioning was consistently part of Mary's engagement in the focus group. Mary engaged in the discussion that occurred in *Focus group*

2 about what intercultural competence entailed, expressing a professionally focused perception of intercultural competence. This position was then followed by questions directed at other participants that expressed an interest in their teaching practice and insights that could be gained from others' opinions. Her contributions were often moderated by questions directed at other participants and her stated positions were less definitive than those of other participants, such as Eve. The following two comments expressed in *Focus group 2* capture this positioning.

> I think it means going beyond just being aware of who one is and who others are. I think it is actually communicating interculturally and tolerating, perhaps, ambiguity and things that may not mean as they appear to mean…Do you have any technique for getting people to go beyond and look at themselves from, sort of outside the prism of language and culture?
>
> *Focus group 2*
>
> But it is clearly laid out [by the teacher] that they have to work together and that their teamwork is going to affect their project and their assessment individually. What I don't do explicitly, I talk about communication, but the intercultural aspect I leave, I don't make explicit. Because it comes out anyway. And it may be worthwhile doing. I am always addressing it but haven't made it explicit.
>
> *Focus group 2*

Mary's reflections on the challenges associated with culturally diverse classes are framed by a local/international student dichotomy. She framed her engagement with students and the challenges group work presents within a broader framework categorising students as either local or international. One issue that arose in her online and journal reflections was the challenges associated with mixing student groups. In both examples she expressed mixing in terms of international and domestic or local students. This division between local and international students also embodied an implied deficit perception of international students. This framing of classroom interaction was expressed in the following comments.

> Other lecturers try to group domestic students with international ones for discussion times, but this is proving to be ineffective and also frustrating for both the lecturers and students.
>
> *Journal entry*

> This [reluctance to work in mixed groups] has been happening more this semester despite the reasons for rearranging groups having been explained (several times and by several lecturers) and despite it being part of communication. I think it is because this semester the disparity in language skills between the international and domestic students has been much greater than usual.
>
> *Online forum post*

Mary's positioning and understanding of issues associated with intercultural interaction appeared to remain consistent throughout the study. However, her contributions were characterised by an openness to other ideas and positions. And she expressed a desire to explain the intercultural outcomes associated with classroom activities more explicitly and directly to students.

4.2.4 James

James comes from a varied background in literacy education, working across both diploma and foundation, including business, social sciences and English. Due to external issues James was only involved in the early stages of the project. Consequently, his comments and expressed positions in the project are only drawn from the pre-semester focus group. Therefore, consistency in comments and positioning across different stages of the data collection process remained undefined. James' expressed position during the initial focus group was one of experienced, thoughtful observer. He recounted in *Focus group 2* experiences and understandings which he had developed over a variety of teaching roles and contexts.

> Intercultural competence is the human face we try to give to internationalisation, which is simply another aspect of globalisation, or consequence of globalisation. Even when I was teaching migrants in the 90s, we tried to develop an understanding of Australian communication styles and you don't have language without culture. They depend on each other, just like you can't teach language without content. If people are going to live, study or work here we have to teach a certain degree of intercultural competence or we fail them.
>
> *Focus group 2*

James did not question other participants in a way that indicated he questioned his own understanding. In this way his engagement with other participants differed from Mary's and

Donald's. James' mode of engagement with other participants was probing and searching, which appeared to be aimed at contesting other participants' interpretations and understandings. This positioning, as expert and in some ways devil's advocate, can be seen in the following contributions. His use of expressions such as 'I am not having a go at you' and 'I want to question an assumption in what you are saying', show this mode of engagement, where he was expressing his idea in a way that challenged the other participants.

> I would want to question an assumption in what you are saying. They're [students who do not sit in cultural groups] brighter so they are more relaxed, and they get together. I am wondering if they are attracted to each other because they are interacting with the material. The ones who are interested in going somewhere are attracted to each other. The ones who are weaker and less secure, I think it is a vicious cycle. They will stay in their own cultural group because they are insecure.
>
> *Focus group 2*

> We are teaching our students how to; I would want to push beyond just interact for their own benefit. Because that could end up being a cynical activity. I am not having a go at you. But I want to say to learn to appreciate and work with their fellow humans and understand that I don't have to become like them to work with them. And there will be things I never understand, and I never appreciate about another culture. But I can learn to live and work with these people.
>
> *Focus group 2*

James' comments demonstrated a reflexive, but authoritative tone and position. He took on the role of critical questioner in the focus group, asking for clarification and justification from his fellow participants. He also provided practical, pragmatic assessments of his teaching context. He reflected on intercultural competence in this way in the comment above. He engaged a similar tone in the comment below about the curriculum and including intercultural understanding in subject outcomes.

> Here…and this isn't a problem, it is just the way we work, we have enough content and intercultural competence isn't really built into that content. And we have to make the cross-cultural, working together bit. Leave your culture, well not at the door, but move beyond your culture in the classroom. We have

to make that part of our teaching practice because it is not part of the curriculum or learning outcomes, per se. I am sure it is part of the graduate attributes, but it is not built into our curriculum here.

James positioned himself through his comments and enquiry line as knowledgeable but open to engaging in discussion and debate with other positions and understandings.

4.2.5 Jennifer

Jennifer's background was teaching literacy in social sciences. Her main focus was on foundation rather than diploma. Jennifer was very clear in her understanding of intercultural competence and her position on issues associated with intercultural understanding and development in higher education. She took on the role of expert, expressing her ideas and beliefs directly and confidently, without seeking validation or clarification from other participants. This confident stance was evident in her contributions to the pre-semester focus group and online forum, as well as her responses in the one-on-one interview and journal reflections. The following extract is from her first post to the online forum, uploaded prior to the pre-semester focus group.

I think the impact of internationalisation in HE in Australian has been massive. It seems to me that the fervent recruiting of full-fee paying students took priority over adapting and reshaping quality courses. I think that there are many potential benefits of internationalisation that are seldom capitalised upon in HE here.

Online forum

Yes [the teacher can develop intercultural competence without institutional support] immensely, completely and totally. I think you can change the learning dynamic in your classroom. You can change the culture in your classroom, and I think the students will have a completely different learning experience if you take it upon yourself to teach intercultural communication or whatever you want to call it, there is a bunch of terms. If you take it upon yourself to teach that along with course content and you model it and you are there doing it with them.

Focus group 1

Jennifer's opinions are expressed very clearly and directly. She questions and challenges current practice in higher education and expressed concern for missed opportunities. She

took this concern further expressing a clear view on the role and responsibilities of the teacher in developing intercultural competence. This position of expert, challenging current understandings and practice, was maintained throughout the project. In addition to clear opinions and views on the topic of intercultural competence and its development in the classroom, Jennifer also posited solutions aimed at overcoming these issues. In particular, Jennifer argued for intercultural competence to be formally assessed. Her position on contrasted with that of the other participants. While the other participants valued intercultural competence, they felt it could only be assessed informally. Jennifer argued strongly for the need to formally assess intercultural competence.

> Yeah. I have been working on SLOs, subject learning outcomes for the new literacy subject and revamping everything in foundation. And my push is that it needs to be assessed. We appreciate it. We should appreciate it and put value on it. If it is something you want your students to graduate with, something you need to have in your learning program, then it needs to be assessed.

> *Focus group 2*

In this project, Jennifer positioned herself as knowledgeable and critical of current institutional practices. Her critical questioning of the role of curriculum design and institutional support differentiated her from other participants.

4.2.6 Anne

Anne, like several other participants, had a varied background in literacy education. She taught across multiple subject areas, including IT, business and science. However, her more recent focus was on Science at the foundation level. Her interest in science and the literacy requirements associated with this field is evident in her comments. Anne expressed a focus on content over other factors, placing the goal of learning the content of the subject at the centre of teaching and learning. She expressed a clear, goal-driven focus to her teaching practice. This focus is evident throughout the project and is captured in the following comment.

> I used to [ask where students are from], when I first started teaching international students and local students. I used to find it fascinating to find out where everyone was from. But now I don't. Our purpose in this class is to learn about science writing for university. So, in this semester we are going to

learn these two text types and next semester we are going to learn those two text types. And we are going to do them in the context of your stream [area of study – Science]. And it doesn't matter where you are from.

This goal-driven focus was evident throughout the project. In Anne's journal entries, as well as her comments in the focus group and one-on-on interview she expressed a clear view that intercultural issues were peripheral, and her goal was to teach the course content. A feature of Anne's reflections, seen in the comments above and below, was her critical examination of her own position and its development. She reflected on, and openly expressed her own understanding of, how her beliefs and practice had changed over time. This reflexivity is expressed in the following comment from one of her reflective journal entries.

> Note that I still don't talk much about intercultural relations in the classroom. Why is this? I'm reflecting as I write my answer to this. So, I may need to add more as the days go by; but I think my answer to this question is, "It's sort of irrelevant."…I learned that there seems to be a lot of focus on, and discussion about, people's differences…gender differences, cultural differences, generational differences, class/socio-economic differences. I learned that these differences are merely the lightest, sheerest, transparent veils, and that people are otherwise the same, and that we're all as good as each other. So, I take this belief with me wherever I go, including the classroom. This is why I don't focus on intercultural themes. I focus on achieving our goal.

> For me, I just think it is, I think as we develop an awareness of something that becomes, like the colour of the lens we see through. So, when we first become aware of gender issues, you have that gender lens on. Then you put intercultural in front of that. So, gender and intercultural. And for me I have just put another one in front of that, and that is people's interpersonal and group skills and the sort of needs that they have. I just don't think that intercultural is the big thing, I think it is one of many.

Anne positioned herself as an expert with regard to the topic and her understanding. She was clear in her understanding of culture, internationalisation and intercultural competence. She expressed her views confidently recounting past experiences and as both a student and teacher. Anne's position was reflexive in relation to her practice and teaching choices, but

fixed and decisive in terms of how she viewed her role as the teacher and her teaching purpose. She reflected on her choices but expressed a degree of confidence and satisfaction with her position. This positioning was unique and contrasted other participants'. She expressed clear opinions about culture and intercultural understanding. However, she also expressed a clear choice to not engage with these issues in her classroom.

4.3 Student Survey Results

The research was conducted in a higher education pathway provider that offers Foundation and Diploma courses (research site details in *Chapter 3: Methodology*). While the tutors (the participants) were the main source of data, stage 1 students were also surveyed to provide additional insights from the learner's perspective. This section overviews the main ideas from the survey results; the full results can be found in Appendix 3. The results of the survey are incorporated into the development of the three themes below.

The student survey was completed online, and it was voluntary and anonymous, with no identifiable data requested. Stage 1 students across diploma and foundation were sent the link via email; 634 emails were sent. There were 51 responses to the survey (8%) but only 40 (6%) students completed all questions. The survey captured the student's background, prior experience of intercultural interaction in the classroom, as well as their expectations and experience of intercultural interaction while studying at UniPath. The final question asked about their future preferences in terms of learning and interaction in a culturally diverse classroom. Questions 1-4 asked about the student's program of study and their language background. Questions 5-12 were statements and students were asked to choose the most appropriate response using a 5-point scale.

The survey questions progressed from the student's prior experience, to their expectations coming into UniPath and then their experiences and future preferences. They were also given the opportunity to provide additional information through comments associated with each of the six statements. The survey is considered an additional source of data to supplement the tutor reflections. The number of responses and length of the survey do not allow for definitive conclusions to be drawn. However, the overall responses offer an interesting insight into the learner's perspective. This perspective would be an area for further research in the future. However, it was beyond the bounds of this study, which focuses on the perceptions and awareness of teachers in diverse classroom contexts.

The first four questions focused on the student's program and linguistic background. The most common program of study selected by respondents was Business. This was the case for both Foundation and Diploma, and it is reflective of the wider UniPath cohort. Business is the largest program of study. The majority of respondents were international students, 84%, which is also reflective of the UniPath student population. And while a mix of linguistic backgrounds was evident among the respondents, the main languages spoken were Chinese and English. Overall, the background of the students who responded is reflective of the wider UniPath population. However, the survey will not be used to make generalisations about the UniPath student population. Rather it will be used to add insights to ideas and issues that emerged from analysis of the participants' (six tutors) reflections and responses as part of the reflective practice process.

Questions five, six and seven focused on experience and expectations prior to coming to UniPath in relation to learning in a culturally diverse context. Respondents indicated a high level of experience with culturally diverse learning contexts, with 16 out of the 40 students indicating they have often or very often studied in diverse contexts, and an additional 12 indicating they had some experience. While this is only indicative of prior experience, it indicates that UniPath is not their first experience with cultural diversity. Question six shifted the focus to what students expected prior to coming to UniPath. Cultural diversity was anticipated by the majority of students (31 out of the 40 agree or strongly agree). This anticipation on the part of the respondents was extended in question seven where students were asked if they had been looking forward to studying in a culturally diverse classroom. As with question six, the majority of respondents (31 out of the 40) agreed or strongly agreed with a statement indicating a positive interest in learning in a diverse context. Taken together, the responses to questions five, six and seven imply that the respondents have an expectation of, and interest in learning in a diverse classroom. The survey is not sufficiently extensive to warrant significant claims about student expectations; however, it provides an interesting background for considering learner preferences.

The focus of question eight was on current experience. It discussed the students experience of learning during their first semester at UniPath. As with the previous questions, the overall response was positive. Almost half the respondents (19 out of the 40 often or very often) felt that their teachers regularly organised activities that engaged them in intercultural interaction in the classroom. In addition, 14 respondents said they were sometimes required to engage in intercultural interaction as part of their learning. Students appeared to be aware

of activities engaging them in intercultural interaction and in their response to question nine, they indicated that they felt it was an important aspect of learning. When asked if they felt teachers should encourage intercultural interaction, the majority (33 out of the 40 agree or strongly agree) considered it important. Interestingly, all 40 (slightly agree, agree, strongly agree) respondents were at least somewhat positively predisposed to the teacher incorporating intercultural interaction into classroom activities. Taken together the responses to questions eight and nine indicate that students are aware of the teacher's role in organising intercultural interaction opportunities in the classroom and they consider it an important aspect of learning.

The final three questions turned the focus onto the student, asking how actively they sought out intercultural interaction opportunities, whether they would like to engage in more intercultural activities and whether their experience has been positive. As with the previous responses the overall result was positive, with 26 out of the 40 respondents indicating they actively (often or very often) tried to work with students from different cultural backgrounds; only 4 out of the 40 respondents indicated they rarely or never sought out intercultural experiences. In addition, the students indicated that they were keen to engage in more intercultural activities; 29 out of the 40 respondents (agree or strongly agree), with only 1 respondent indicating that they were not interested in more intercultural interaction. In response to the final question, the majority of students were positive about their experience of working with students from diverse cultural backgrounds during their studies at UniPath, with only 5 out of the 40 responding negatively.

While the number of respondents who completed the full survey was approximately 6%, the response provides an interesting insight into student expectations in relation to intercultural interaction in the classroom. There was a predominantly positive attitude evident in the results. Respondents indicated an expectation and interest in intercultural interaction as part of their learning in an Australian higher education context. The results also provided an insight into learner expectations of teachers and the role of the teacher in incorporating intercultural learning experiences as part of classroom interaction. And they indicated a student willingness to actively engage in intercultural interaction. These insights serve to supplement the data collected from the tutors through the reflective practice process in relation to engagement in the classroom and interaction, in particular in consideration of *Theme 2: Classroom awareness*.

4.4 Theme 1 Positioning the learner

The findings demonstrate that what the teachers bring with them to the classroom, in terms of what they believe and what they already value and know, impacts the locus of intercultural interaction in their teaching practice – central or otherwise. The dominant position espoused by the participants was one of inclusion, and a view that diversity enriches learning. They saw the diversity now common in their higher education classrooms as enhancing education and outcomes for all students rather than as a hinderance. This is not to say they did not identify any challenges with teaching in culturally diverse cohorts, they did. However, there was an overall belief that the benefits outweigh the negatives. The differences that emerged centred on varying understandings of diversity in higher education and how the participants positioned learners within the classroom context.

Positioning the learner is the first theme to emerge from the data. Each participant's view of culture and diversity is associated closely with the importance they place on nationality and linguistic background, and with their students' identifiable ethnic background. An essentialist view of culture became evident as underlying the comments and reflections of some participants, particularly in relation to classroom interaction, and these assumptions were largely framed around the dichotomy of 'local/domestic' and 'international/NESB' students. By contrast two of the participants espoused a non-essentialist, fluid and open view of culture and diversity, that challenges a view based on ethnicity and/or language background. The ideas presented in relation to positioning do not claim to represent each participant's understanding in its entirety. Rather, the aim is to develop a holistic understanding of the different views and experiences contained in the data as a way to develop a fuller understanding of how positioning influences views and practice in culturally diverse learning contexts.

4.4.1 Teacher positioning of the learner

Perceptions of diversity expressed by the participants in the findings were broadly tied to either an identity-based, non-essentialist, or an ethnicity-based, predominantly essentialist, perspective. Views of culture were examined in the literature review in relation to different theoretical perspectives: essentialist, neo-essentialist, and critical cosmopolitan. Essentialist and non-essentialist views of culture will be used to frame the findings. There was a tendency to focus on positioning students, and self, within a group and defining that group by ethnic appearance and linguistic background. This grouping was then used as a basis for

membership of either 'local' or 'international' in discussions. This continuum of membership forms a dominant view observed in the findings. The two categories, essentialist and non-essentialist, are useful for examining the findings and highlighting participants' perceptions and positioning of the learner. However, the participants do not necessarily fit neatly into one particular category. Participants often presented views that shifted from one space to another depending on the focus of discussion.

Ethnicity, in particular the students' national and linguistic background, was seen as a key element for positioning the learner. This emerged in discussions about classroom engagement and the participants' expectations in relation to student interaction and participation in activities and their learning outcomes. When discussing practiced-based elements, such as classroom participation and interaction, the focus was on ethnicity and the dichotomy of 'local' and 'international'. In posts to the online forum, as well as during the focus groups, participants positioned learners through an ethnicity-based view of culture. In the examples below, Mary, Eve and Donald focus on the linguistic and ethnic background of students in their comments. It is the point of engagement with students and their position in the classroom. While the participants all display awareness of student engagement and a strong understanding of their diverse classroom situation, there is an underlying discourse that positions students as either 'local' or 'international' based on their nationality and their linguistic background.

> Donald
>
> An interesting thing happened…yesterday. I was talking about forming groups (a lot of this subject is group work) and a Chinese student asked if I could put at least one Australians in each group. When I asked him why, he said the Australian could write better English. It is actually quite difficult to do what he asked because groups are formed on…fields of practice. However, it did make me think about the advisability of doing what he asked...I thought, on the one hand, it could have intercultural benefits, and it might also provide speaking practice. However, on the other hand, it might put all the load of the writing onto the Aussie and allow the others to avoid practising their writing.
>
> *Online Forum Post*
>
> Eve
>
> …And one of the failings in my classroom, that I can see happening is that all the Chinese students sit together, all the Indians, that sort of thing

happens…So, I do try to have just learning activities where I mix them up. But I need to do more of that [culturally diverse groups], because I need to break them out of it [homogenous groups]…

Mary

I don't know about that, because I have got domestic and international, and sometimes I'll have, I remember once I had about four who were domestic and very competent students, and when I tried to get them to mix, they didn't want the others in their group. Whereas I had another couple of students who were domestic who were able but shy. And they mixed. So, it is not necessarily ability.

Focus Group 2

In these discussions, Eve, Mary, and Donald all espoused varying perceptions of culture, but the point of engagement, when positioning the learner, is ethnicity, and the dichotomy of 'local' and 'international' underlies the participants' views in each discussion, even if only as a shorthand means of description. While this is arguably a practical engagement with culture and provides an initial way of conceptualising and managing interaction in a diverse classroom context, it can also lead to possible pigeon-holing of students and the development of unrealistic expectations. The focus on ethnicity may result in a narrowing of expectations and the development of preconceived attitudes and/or reinforcement of prior assumptions in relation to teaching practice and classroom interaction. This potential to miss opportunities was expressed by participants. The following two comments from Donald highlight how preconceived assumptions can potentially be reinforced for both the teacher and students through classroom interaction and teaching practice. Donald focuses on ethnic background and while he acknowledges his own assumptions and their inaccuracy, he is largely reinforcing his own perception that a student's ethnicity is the primary point of engagement for culture.

Donald

I have to just tell you this. It is the same as I talked about before, I had one student in design class this week where they were talking about their background. And I must admit we got to this guy and he is so Aussie looking, he just looks like an Aussie guy. And where are your parents born and he said, "Lebanon". I said, "Oh really and how big is your family?", he said, "Nine children". So, he is living out there in a family of nine children. I said, "do you all have your own bedroom?". He said, "No! No way. We have never had our

own bedroom". The whole class was going "Oh, my." So funny. Then, this other guy I thought this guy definitely won't be, and "where are your parents from?". "Ireland". So, Irish. And I thought, that has caught me out too, because I wouldn't have thought of Irish as being a different one, but of course you have got the Western ones that are just as different culturally.

Final Focus Group

Positioning students and making assumptions based on assigning students to ethnic groups is potentially limiting and can reveal interesting insights into the participant's views, and the assumptions teachers carry into the classroom with them. The possibility of missing opportunities for learning was considered by Donald in his reflection on one of his lessons.

Donald

It's interesting the assumptions I make. Yesterday, my first Design Communication class, I had the students fill in my usual temporary attendance sheet, where one column says "From (country)". Nine of the eighteen students put "Australian", and I realised I had made a wrong assumption when I initially looked around the class and saw what I thought were mostly Asians, or at least 'internationals'…obviously a wrong assumption. Interestingly when I asked each of them about their parents, I found that (from memory) there were French, Lebanese, Chinese, Egyptian, Indonesian etc. parents. This made me think that these students must have at least some cultural influences other than 'Australian', even though they were born here, and this could be an interesting resource to tap into in the classroom situation.

Reflective Journal Entry

While still positioning the learner through an essentialist, ethnicity-based perception of culture, this reflection from Donald recognises that there is an opportunity that is possibly being overlooked. Donald acknowledges the limitations of categorising the learner through an essentialist view of culture and positioning them in a specific way in the learning context. His reflection indicated a shift towards a middle space of the essentialist, non-essentialist continuum, where the learner's cultural identity is conceptualised as non-essentialist. Anne's responses also occupied a medial space. However, Anne's positioning of the learner was not reflective of a missed opportunity but focused on positioning the learner as student. This view of the learner prioritised subject learning and content. The learner is positioned as a student of the subject first and foremost. When asked about the importance of asking

students where they are from, Anne's response indicated a belief that it was a minor factor in engaging with students.

Anne

It is still a factor in the equation. But does it have to be the first factor we examine? Or the major factor? I used to, when I first started teaching international students and local students, I used to find it fascinating to find out where everyone was from. But now I don't. Our purpose in this class is to learn about science writing for university. So, in this semester we are going to learn these two text types and next semester we are going to learn those two text types. And we are going to do them in the context of your stream. And it doesn't matter where you are from. But it will pop-up as an issue, or it may pop up as an issue along the line.

Observation interview

This learner as student view contrasts the views presented earlier by Mary, Eve, James and Donald. The ethnicity of learners was foregrounded in those discussions and used as a point of engagement. Anne uses the terms 'international' and 'local' and demonstrates a similar ethnicity-based view of grouping learners but chooses to not engage with this aspect of classroom diversity, instead positioning the learner as a student of science.

An identity-based, non-essentialist view of culture does not emphasise the ethnic and linguistic background of the learner and resists the use of labels, such as 'international' and 'local'. This positioning of the learner focuses on individual characteristics and traits that may or may not relate to their ethnic background and/or appearance. This view was strongly expressed by Jennifer. She questioned the purpose of labels and their role in positioning students. The following extract from *Focus Group 1*, highlights her position.

Jennifer

Yeah, I think there are a lot of broad generalisations, even just saying these are local students and these are international students, well it is really, really hard to decide who is who, you know. And then I have some students who have PR [Permanent Residency], they are getting Australian rates [of student fees], but they have been here two months. And I have other students who have been here for seven or eight years and done all their high school here, plus some and they are still considered international… I think it is really, really hard and only useful for deciding what fees they pay.

Donald

So, Jennifer, in class what terminology would you use to refer to the two groups? First language speakers and second language speakers?

Jennifer

In the classroom I don't.

Donald

You don't mention it at all?

Jennifer

I don't.

Focus Group 1

Jennifer's position can be clearly seen from this exchange. It is also clearly differentiating her perception from Donald's. Jennifer uses the same terms 'international' and 'local' to explain her position, but the perception behind the terms contrasts with earlier interactions. References to language and ethnicity are used to counter the deficit perception often associated with labelling students and using ethnicity as the initial point of engagement.

The value of knowing and asking for a student's nationality became a trigger for discussion of culture in the focus groups. The question of whether or not to ask a student their nationality led to varying perceptions being expressed in relation to intercultural interaction and identity. As a result, several teachers felt it was important to ask a student's nationality and saw not asking as a missed opportunity. The views of the participants placed them in contrasting positions, with some considering it important to ask where students are from, seeing it as a source of information and a way to know more about the student, and others viewing it as a limiting exercise that reduces identity to nationality.

Eve

I think if you don't it is a missed opportunity. Because I also think that sharing cultural understandings is an advantage. Because what I like to do is to not allow my NESB students to feel that deficit position: 'my English isn't very good, therefore, I am struggling, and I don't understand things'. But try to mine their skills 'oh you're really good at this. And see that you're better than this local student because you understand that topic or skill'. They will have much better grammar than our local students.

Focus Group 2

James

I always ask. Only because I am interested and fascinated. I also ask, how many languages do you speak? There is often someone who speaks more than just English plus whatever their home language [is]. I have had students with five or six languages before. Which is always interesting to bring out. We can't separate it, who we are is formed partly by where we are from and where we grow up. We can constantly change it, but we are formed by the sum of our life experiences and choices.

Focus Group 2

Both James and Eve see enquiring about ethnic background, nationality and language as a central focus for learning about students. This focus on understanding students and positioning the learner through knowing their ethnicity engages both an essentialist view of culture and an identity focus. Jennifer takes a stronger position on the importance of not asking a student to highlight their nationality. The following exchange followed on from the early discussion Donald and Jennifer had on the usefulness of grouping students as either 'international' or 'local'. The exchange shows the different perspectives that Jennifer and Donald bring to the discussion. It also shows the different roles each one takes in relation to their own understanding of the topic. Donald is openly questioning Jennifer and reflecting on his own position and choices, while Jennifer assumes the role of knower and expert. These roles and their impact on teaching practice will be examined later.

Donald

Do you ask the students where they come from?

Jennifer

Sometimes they share their backgrounds.

Donald

But you don't ask them directly?

Jennifer

Like, where are you from?

Donald

Yes.

Jennifer

Then they would say, my mum is from here, my dad from here. I was born here, but we lived here for three years, and then. They have all got really complicated backgrounds. So, everybody is a lot more complex than one box. But that is the

first thing I have noticed they want to solidify; they want to project their identities. That first-time meeting, 'Where are you from?'. And sometimes it is done in a, bless 'em, a racist or offensive way. It is like, you're Asian. And some of them will say, no, I am Arabic; just because I was born here doesn't make me any less. Yeah, any less whatever.

Focus Group 1

In reflecting on her classes, Jennifer again highlights her focus on identity beyond ethnic background. Her focus is on positioning the learner through considering student diversity rather than nationality. While using the same labels to refer to students, Jennifer also transcends an essentialist view to consider the different identities and backgrounds and how these can be engaged with in the classroom. Jennifer presented the view that asking for nationality was a reductive process and erased key markers from identity. She extended this view to explore the possibility that asking was 'offensive' or 'racist'. Her view contrasted with that of James and Eve, who both felt it was an informative activity. The contrasting positions taken in relation to whether to ask students where they are from reflect the fundamental distinction between essentialist and non-essentialist views of culture expressed in the findings. Participants either positioned the learner by foregrounding ethnic and linguistic background or diminishing it.

Jennifer's position can be characterised as non-essentialist. Nationality, ethnicity and linguistic background are not dismissed as irrelevant to identity from a non-essentialist perspective, they are considered part of a broader picture and not the defining factor. The following reflection from Jennifer explained her view of how a class can engage with culture, and how stopping at nationality and language background is forfeiting a learning opportunity in class.

Jennifer

The interesting part isn't just getting them to understand that someone from another culture does it his way, it is understanding why they do it. That has come out a lot. Melanie is the only Australian student in the class. She is the other one in the class that gave a similar speech to Jane's. So, you have Jane, who is from a Mandarin, mainland Chinese background, and she said, 'I can't believe I made friends, I spoke English'. And Melanie said 'I was going to sit by myself in the corner. And because of you guys and through our discussions I decided not to. And I am so thankful because I have made friends with you. I

haven't met people from these places'. So, from opposite ends they had very similar things to say. From that, Melanie has been included so much, [with other students] teaching her about their different cultures and the language and characters and things like that. Every week she learns a little bit of Mandarin. If you had met her in week 1 of A [the first half of the two-semester course] with a saucy attitude, she was a different person. She realised I am going to give a little too. Chinese kids are the majority in that class. But I also think it is a dangerous divide that we often do, we think of 'White' Australians and we think of Asians, Chinese really, but classes are much more mixed than that. And they are much more interesting.

Observation interview

Jennifer's position still engaged with ethnicity but extended understanding to position the learner by incorporating personality and individual characteristics, going beyond the usual conceptualisations associated with these terms. This, non-essentialist, view of culture accords the learner a complex, multidimensional cultural identity and positions them within a broader framework for understanding culture. Cultural identity is positioned within a wider perspective that incorporates ability, interests and characteristics that removes the emphasis from nationality and the associated assumptions. The focus is shifted from ethnicity as the defining factor to personal qualities and individual interaction as a way to highlight similarities rather than differences.

The key focus of this theme is how positioning is a factor that shapes views and perceptions, and influences practice. The participants' responses also highlighted the importance of positioning the learner in the context of a diverse classroom. The participants' responses pivoted between an essentialist and non-essentialist positioning of the learner. The findings highlight a variety of perspectives and perceptions underlying participants' positioning of the learner in the classroom. Positioning the learner, as a factor shaping and influencing views and practice, is discussed and related to wider literature in the discussion to follow in *Chapter 5: Discussion.*

4.5 Theme 2 Classroom Awareness

Classroom awareness forms the second theme to emerge in relation to understanding the factors influencing practice and student learning outcomes. This theme has developed through examining participants' responses in relation to awareness of learning outcomes and

challenges associated with engaging with cultural diversity as part of classroom interaction at the whole-class level. These responses illustrated participants' awareness of their own engagement with diversity through reflections on teaching context, teacher-learner and learner-learner interactions in the classroom, and the way context and interactions influence relationships and learning. Participants' choices in relation to engaging with cultural diversity through classroom interaction were expressed in their responses related to awareness of classroom organisation, learning activities, aims and priorities. Theme 2 developed through analysis of what participants valued and emphasised in relation to expectations of learners and classroom interaction.

Classroom awareness, as evidenced in the findings, forms the basis for understanding teacher choices and engagement in practice. Engagement, as presented in this thesis, centres on the teacher's choice to engage, or not engage, with cultural diversity in the classroom. Engagement is therefore, conceptualised as teacher engagement with their classroom environment rather than student engagement with learning. Theme 2 focuses on understanding teacher awareness of classroom diversity as an underlying factor that influences their choices in relation to engaging with, or not engaging with cultural diversity.

Different forms of classroom awareness were evident in the findings. The findings encompassed a range of responses which emphasised different goals, expectations and reasons for classroom choices. Different perceptions and understandings emerged through the discourse participants engaged in and the examples they highlighted throughout the study. The responses contained in the data highlighted theoretical and relational issues, as well as emotive and self-focused considerations underlying awareness and choices. Based on the findings, four forms of classroom awareness have been discerned: communicative, emotional, reflexive and theoretical. Each type is overviewed in *Table 4.2: Classroom awareness overview*, below.

Communicative awareness	Focuses on issues associated with communicating in a culturally and linguistically diverse classroom: • The use of English only or a multilingual classroom
Theoretical awareness	Focuses on theoretical awareness of concepts related to diversity in the classroom: • Understanding of concepts framing intercultural learning, such as intercultural competence • Reflections on personal qualities and intercultural understanding
Emotional awareness	Focuses on emotions and feelings associated with learning in a diverse classroom:

	• Emotive reactions to interaction
	• Feelings of exclusion and inclusion in classroom interaction
Reflexive awareness	Focuses on self as an active participant in learning. The final type of awareness reflects on power, positioning and choices: • Reasons for engaging or not engaging with cultural diversity • Consequences of activity choices and assumptions • Teacher as facilitator of interaction

Table 4.2: Classroom awareness overview

The four types of classroom awareness identified in the findings are interrelated. They are identified and considered separately here in order to extend understanding of classroom awareness by examining the scope of awareness present in the findings. However, they are conceptualised as working in concert to influence teacher engagement with diversity and teaching practice. The understanding developed in relation to awareness is extended through the insights gained from the survey results where students indicated an expectation that their learning would engage them in intercultural interaction. The students demonstrated a positive attitude to learning in a diverse classroom context, and an awareness of the role of the teacher in enabling intercultural learning in the classroom. The students' perspective frames analysis of participants' awareness.

4.5.1 Communicative awareness

Communicative awareness centres on day-to-day communication management concerns associated with organising and facilitating interaction in a culturally, and linguistically diverse classroom. The choices made in relation to activities and language use in the classroom are fundamental to this type of engagement. Communicative awareness emerged through consideration of participants' comments and reflections in the focus groups and observation interviews, as well as the critical incidents in the journals. This type of awareness was evident when the participant focused their comments and reflections on issues related to perceived benefits and challenges associated with teaching learners with diverse linguistic and cultural backgrounds. Communicative awareness centres on the participant's awareness of their choices in relation to organising and facilitating communication in a culturally diverse classroom. Central to participant's responses associated with communicative awareness was the use of English in the classroom. Expectations concerned the use of English only in the classroom or fostering a multilingual classroom context. Communicative awareness emerged from the data as an element that guides teachers in their classroom choices. However, it predominantly focuses on observable interaction and highlights differences that pose

challenges in the classroom, where linguistic difference is often framed as a deficit or aberration.

The use of English in the classroom emerged as an area of discussion in the pre-semester focus groups. Participants discussed the role of English in a culturally diverse context and their expectations with regard to when and for what purposes English was to be used. The three purposes expressed by the participants in relation to using English in the classroom encompassed: issues of inclusion; classroom dynamics and cohesion; and student learning needs. The participants expressed differing views about whether diverse higher education classrooms should be English-only or multilingual, and about the role English ability and linguistic expectations play in learning and interaction. However, despite different views, the participants expressed an awareness of the role of English use in the classroom as a factor that influences learning and interaction in a culturally and linguistically diverse context. This reflection on the use of English, and the associated issues surrounding inclusion and learning dynamics, was also evident in comments made by students in the end of semester survey. Students were not surveyed about the use of English, but several students chose to mention language and English use in their final comments. These comments will be examined to extend the findings in relation to the use of English in a linguistically diverse classroom context.

A key concern for participants was the use of English in the classroom and encouraging communication that does not exclude students from a different linguistic background. Pragmatic concerns relating to engaging with material and peers were highlighted by several participants. The role of language and how it positions students in a classroom context can influence engagement and classroom discourse. Donald reflected on an incident in his reflective journal that highlighted his concern about students being excluded due to language differences.

> Donald
>
> When I looked up from my file, I saw that the two Saudis were talking to each other in (I guess) Saudi [Arabic], and the Chinese student was sitting there looking 'out of it'. I pointed out to the Saudis that the Chinese student was being excluded through language, and that they should use English in order to include him. They appeared not to have realised the problem, and willingly used English from then on.
>
> *Reflective Journal Entry*

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This awareness of students being excluded due to linguistic differences in the classroom was also considered in the focus group discussions. The use of English was expressed as a practical consideration associated with teaching a culturally and linguistically diverse cohort with a view to inclusion and engagement of all students. Eve and James both expressed the view that there is a need for teachers to be aware of when and how English is used in the classroom. James presented it as a need associated with classroom dynamics and inclusion, while Eve focused on the use of English as beneficial for students' own learning rather than for classroom dynamics.

> James
>
> Last semester I had a class of all Chinese except for one Indonesian boy. Now to get them to shut up and stop speaking Chinese all the time and include this guy in anything was next to impossible…you are trying to get the student to be aware that there is somebody in here who is not Chinese, besides the teacher. We have a responsibility to our fellow humans and our students.
>
> Eve
>
> And there are practical reasons for them to communicate in English and think in English at that level. Often, I am telling my students to change channel…if they are really transacting a lot I will say 'Switch the channel, you need to be thinking, you are at an advanced level of English, you should be thinking in English. Stop using the translation dictionary'…I don't make it a dogmatic, threatening thing. It is more an encouragement.
>
> *Focus Group 2*

Both James and Eve expressed awareness of English use as a practice-focused factor that impacts classroom dynamics and interaction. However, there were different views on whether inclusion required the use of English only in the classroom, or whether a multilingual approach was more effective. Jennifer and Eve felt it was important that students engage in English only while in the classroom, Donald expressed a more flexible view to language use. There was tension between a multilingual approach that affirms linguistic background and the practical need for English as the language of instruction and the shared language. Donald argued for the inclusion of multiple languages in the classroom.

> Jennifer
>
> I tell them they need to switch over to English when they come in the classroom, because that is part of it, making sure. This is a shared language that

we are using. You might use other shared languages in different environments, but this is our lingua franca and they understand that term. If a student is having trouble switching over, I say 'where is your switch?'.

Donald

That is a point that I have been meaning to discuss because there are different points of view on that. I used to have an English only thing in the classroom, but I gave it up…Because there is a whole field of belief that having the second language and keeping it going improves your English, you know...So, I am no longer so sure about it. I don't make any rule about it in the classroom at all.

Jennifer

It has always been a debatable point for me...And I have done it both ways…I say, "this is probably your 3½ hours a week where I do want you to try to maintain English." But I do speak slowly, and I am constantly comprehension checking and constantly inviting questions. So, I don't think any of my students are ever lost in terms of the lesson, at all.

Focus Group 1

This exchange from *Focus Group 1* highlights differing views regarding the use of English, and why teachers choose a particular option. While Jennifer and Eve both demonstrate an expectation of English as the main language for interaction in the classroom, Donald expressed a view which was more open to the use of different languages.

These perceptions and expectations highlighted practice-focused concerns participants had in terms of engaging students in interaction and developing classroom dynamics, and inclusion of culturally diverse students. The position expressed by Donald in the exchange above placed emphasis on students being able to utilise their multilingual skills to develop understanding and did not highlight the need for English as a common language to facilitate the inclusion of linguistically diverse students. His focus was on learning through language rather than facilitating interaction through English.

Language and expectations associated with the use of English were also evident in the way participants labelled students as either native or non-native speakers. The focus on English led to a focus on linguistic background and the potential assumptions that these labels result in.

Jennifer

What really bothers me about this situation is that value (and pressure) has been put on the 'native' speaker as having authority and naturally being better at writing. There's a good chance that this isn't true at all and I think it's a dangerous myth to perpetuate! On many occasions, I've asked an international student adept at a certain structure, organisation, purpose, etc. to help a local peer.

Donald

I see your view and I agree with your sentiments Jennifer, and I do my best to take the pressure off the ESL speakers re: their English writing skills, by emphasising that we are learning communication which is more/other than grammar vocab etc., and that the native speakers have as much to learn about these aspects as they do.

Eve

I agree with Jennifer on this question. There is a false (racist?) underlying assumption that a local will tackle academic communication more skilfully. I deliberately show assignment samples where a high grade has been scored by an NESB/International student compared to an F [fail] by a local ESB [English Speaking Background] student where the real issue is attention to the learning that has preceded. I see it as an important part of my role to combat the 'deficit' model that NESB students often feel.

Online Forum

The different perspectives highlight one of the challenges participants associate with a diverse cohort and the various ways of engaging with this diversity. The use of English as the medium of communication and learning places some class members, as well as the teacher, in a position of power. It can result in real and perceived, or imposed, issues associated with linguistic and ethnic background. There is potential to draw on an ethnicity-view of culture that results in a deficit view of students' abilities, ascribing ability to native speakers that reinforces inaccurate assumptions and pigeon-holes students. However, it is a practical consideration for all teachers. Language and culture are interrelated, an idea James expressed in *Focus Group 2*.

James

you don't have language without culture. They depend on each other, just like you can't teach language without content.

Focus Group 2

Intercultural interaction in the classroom requires language, and the use and choice of language can be enabling or limiting. The survey of students did not specifically elicit views on the use of English and other languages in the classroom. However, the survey questions gave students the option to add a comment if they wanted to, some students chose to add a comment and several comments related to language and the use of language in the classroom. The students' comments demonstrated the potential for language to develop understanding but also lead to division.

I was excited until the same cultures assimilated with each other and only spoke their language [and didn't interact in our common language English].

Student Comment (Question 7)

The division was seen by this student as language-based. S/he is reluctant to relinquish this position of power. The role of language as an element of classroom positioning and power can be seen in the following comment from a student.

As a local student, you feel like you do not want to work with the internationals because you do not understand what they are saying.

Student Comment (Question 9)

This student assumes a position of authority and/or privilege based on language ability. The following two comments addressed the final question of the survey, about students' overall experience of working with peers from diverse cultural backgrounds.

Only when the teachers force the students to speak in English or minimal of their language is used and when we are forced into group (people we have not worked with before) does the class environment become more fun and not divided.

Student Comment (Question 12)

It is interesting how we compare our languages our cultures and some of us have similar cultural belief but yes, I have really enjoyed making new friends and getting to know their cooking, culture and language. It is a refreshing experience.

Student Comment (Question 12)

The two comments represent contrasting experiences, but both students chose to highlight language and the use of English as a way to build rapport. From the first point of view language can be a source of division and exclusion if students are not made to use English by the teacher, while the second point of view sees language as a way to learn about peers rather than exclude them. Both comments acknowledged that language can be a means for understanding others. The two points of view reflect the concerns presented by the participants; multiple linguistic backgrounds can pose challenges in the classroom.

The question of when and how to use English as a lingua franca or engage with the multilingual abilities of the students was a communicative awareness issue that emerged from the findings. Participants expressed an awareness of both the potential benefits that can flow from sharing and interacting through English and the associated concerns relating to inclusion and exclusion associated with English ability and use of other languages in the classroom. They also demonstrated an awareness of the role of other languages in learning and understanding content. The findings demonstrate, through the participants' reflections, and the experiences of students, that language use in the classroom is a factor that can impact classroom discourse and interaction.

4.5.2 Emotional awareness

Emotional awareness was evident in the data through discussions focusing on how emotions and feelings influence and shape interaction and engagement. Participants reflected on learner reactions and emotive responses, positive and negative, to classroom interaction. This emotional awareness was seen in reflections that focused on the personal reactions displayed by individuals, teachers and/or students, in intercultural contexts. Participants who engaged in this type of reflection considered the influence these feelings had on interaction and engagement within intercultural situations. Some reflections and incidents emphasised how the participant and/or the learner reacted or felt in relation to intercultural interaction and engaging with diversity. This form of understanding demonstrated an emotional awareness of cultural diversity and interaction. Emotional awareness extends beyond considering what happens, to considering how teachers and learners feel about engaging with diversity.

Emotional awareness was evident in the findings through discussions and reflections that focused on students' emotive reactions and feelings observed in the classroom. Jennifer presented emotional awareness in her individual journal reflections and interview responses,

which demonstrated an interest in how students' emotional reactions drive and/or constrain learning.

> Jennifer
>
> Katie and Jackie were responsible for an activity following their presentation. I was so surprised when they had us all close our eyes and walked us through a guided meditation. This is something I had done with them the semester before after their exam preparation workshop. The group seemed so uncomfortable with the exercise and hurried out of the room after. I had assumed they hated it and was going to scrap it in the future.
>
> *Reflective Journal Entry*

Jennifer's reflection showed an understanding of the students' emotive state, their feeling of being uncomfortable. These emotions and feelings can be positive or negative influences on learning. The point of difference between emotional awareness and the earlier forms of awareness is the focus on emotions and feelings and an understanding of their influence on learning. This type of awareness was also evident in Jennifer's reflections during the interview following the classroom observation. She demonstrated an awareness not just of engagement with activities, and use of English in the classroom, but also emotional responses to these expectations and interactions. Intercultural interaction requires linguistic understanding and content knowledge, but it also engages students in emotive reactions and responses. Learners react in multiple ways to intercultural engagement and interaction. Understanding and acknowledging these emotive reactions was a feature of Jennifer's responses and this awareness was evident in the following reflection.

> Jennifer
>
> We talk about what is intercultural communication, why is it important? Where are you going to use it? Those kinds of things. But the one that really gets them is, how does it make you feel? And some of them say scared, frightened and some say I get so excited. I get a chance to practise [communicating with people from different cultural backgrounds]. And they talk at their tables about different situations and challenges.
>
> *Observation interview*

Eve and James exchanged ideas associated with how students engage with learning and interaction at an emotive level in the classroom in the excerpt from *Focus Group 2* below.

This exchange highlighted the participants' awareness of students' feelings and the emotional elements that may underlie interaction in a culturally diverse context.

> James
>
> The ones who are interested in going somewhere are attracted to each other. The ones who are weaker and less secure, I think it is a vicious cycle. They will stay in their own cultural group because they are insecure, and they will retreat to their own language because it is insecurity. But it is also their skills are lower. So, until you make that jump, that leap into the dark uncomfortable cold space of outside my culture, you're not going to start becoming one who can operate better in another language or better in the skills of the university, or better in your intercultural skills.
>
> Eve
>
> Yes, that is a basic part of that meta-cognitive theory about learning. It is that confidence is one of the biggest factors. And I have had lots of students who might have been here for five minutes, but they are very confident to chat, and they go for it. And others who have been here for two or three years are still in the corner saying hardly anything.
>
> *Focus Group 2*

The interaction in the example above focused on the students' affective engagement, both positive and negative, with each other as well as when they are taken out of their comfort zone. This recognition of feelings, such as insecurity and discomfort in intercultural situations, demonstrated emotional awareness of diversity. Giving teachers time to reflect on the learning and interaction occurring in their classrooms can provide the opportunity to engage an emotional awareness of learning and classroom dynamics.

4.5.3 Reflexive awareness

Participants were asked to engage in reflective practice and identify critical incidents as part of this study. As a result, it was expected that they would engage in reflection throughout the semester. Reflection in and on practice were central to the reflective practice methodology tutors were asked to engage with as part of this study. However, the efficacy and depth of reflection was determined by the individual participants. By reflecting on practice and identifying classroom incidents the participants regularly identified their own responses to diversity in the classroom. However, these understandings were not necessarily explicit in their reflections. Their observations and reflections did not necessarily extend

beyond what they did, or observed, to encompass their beliefs and assumptions. Reflexive awareness was demonstrated when the participant engaged in reflection that focused on their own beliefs, choices and/or development. This form of reflection looked beyond the observed incident to the teacher's feelings, assumptions and position within the context and their understanding of the context. Reflexive awareness as found in the data incorporated reflections focused on the participant's assumptions about an issue or incident, and reflections on their motivations and positioning. This section presents participants' responses that demonstrated reflexive awareness, critically considering their own assumptions and personal reactions to diversity, as well as their role and position.

Self-aware reflections comprised insights into the participants' perceptions of diversity and classroom choices. Reflexive awareness was evident in responses during the focus groups and interviews, as well as in journal entries. The relationship between Anne's perception of intercultural understanding and her choice to not engage directly with students' ethnicity was outlined in the following reflection, from the *Final Focus Group*. She voiced awareness of her choices and the assumptions they are based on. But she did not critically question her own position or understanding.

> Anne
>
> I think as we develop an awareness of something that becomes, like the colour of the lens we see through. So, when we first become aware of gender issues, you have that gender lens on. Then you put intercultural in front of that. So, gender and intercultural. And for me I have just put another one in front of that, and that is people's interpersonal and group skills and the sort of needs that they have. I just don't think that intercultural is the big thing, I think it is one of many.
>
> *Final Focus Group*

Donald also demonstrated awareness of his responses to situations and assumptions. He noted in the reflection below a prejudice in relation to his own expectations of student engagement. He was aware of a preconceived assumption he had in relation to whether a student from a particular ethnic background would engage in questions. In this exchange, he did not go beyond identifying the prejudice. But there was an awareness of his own assumptions and expectations.

Donald

Well before that I had only had him for one lesson. But I had him yesterday and he is talkative, yes. But the others are too, I had a presumption that they wouldn't. But when I actually looked at the class, the Aussies were just as quiet and just as vocal and there wasn't any difference. In fact, the Asian students tended to ask more questions…But that was interesting. I identified that prejudice in me.

<div align="right">*Observation interview*</div>

Jennifer reflected on her responses to classroom interaction in her journal. In the following journal entry, she examined her reactions to a student's behaviour and then went on to consider how her reactions can affect the interaction.

Jennifer

Last week she [the student] completed the whole in-class exercise in Mandarin. The whole thing. Maybe she was tired or unmotivated or overwhelmed; I'm not sure. But having invested a lot of time and energy in helping this student, when I saw her work, I could feel the frustration bubbling up … In that moment, I felt affronted because she wasn't working with the cultural norms of the class that we've established.

Instead of seeming annoyed, I squatted down next to her and tried to validate and sympathise with her actions. She told me she was trying but was frustrated because she often knows the answer but doesn't have the language skills to get it across, so she can only participate a fraction of the time that she would be able to if the class was run in Mandarin. It was good to get this insight.

<div align="right">*Reflective Journal Entry*</div>

In the first part of the reflection Jennifer recounted her feelings, as well as the student's feelings, and examined how she reacted. The second part of Jennifer's journal entry extended her reflection to an examination of her actions and choices. Jennifer's explanation of her choice to hide her frustration and engage with the student in a personal way demonstrated a reflection on her position in the classroom and an associated reconsideration of her response. The choice to 'validate and sympathise' implied an awareness of the power relationships underlying teacher student interaction in the classroom. Jennifer extended beyond identifying assumptions and feelings to examining her position. Jennifer also displayed an understanding of her role and choices in the classroom. She moved beyond

recounting how she reacted, to considering how her actions positioned both herself and the student.

> Jennifer
>
> The first lesson is on pop culture. There is a visual prompt in the beginning. So, they talk through them [different pop culture images], which ones do they identify with, which do they find moving. I realised the first time I did this and passed it out, I realised this is so Anglo. What have I done? So, I said do you mind if we do this after the break?…I ran back and did alternative ones. Because everyone should say, I know what that is…I would be so embarrassed if some kid was sitting there going, I don't know any of this. That would make them feel bad in the first lesson. That would be awful.
>
> *Observation interview*

Jennifer demonstrated reflexive awareness that considered her role and position in the classroom and how her choices impact the students' engagement with diversity. She expressed her understanding of how the activity would position the students and the impact her teaching practice could have on learner engagement.

Several participants reflected on how their choices influenced teacher-student relationships and positioning. Donald questioned his teaching choices in the first response below and reflected on the impact his choice of activities can have on positioning students in the second.

> Donald
>
> I have, on my 'filling in the data' sheet, in the first lesson when I haven't got the roll and they fill things in, I have got a column 'where are you from?'. They all fill it in. But say the Australian-born Chinese will put Australian. So, I don't assume because they look Chinese that they are Chinese. I don't take it beyond writing it on the sheet. I am not exactly sure why I ask for it.
>
> *Focus Group 1*
>
> Donald
>
> I think it [asking about their parents' cultural background] gave the internationals a realisation that the 'Aussies' come from a variety of cultural backgrounds and were not miles from them. And made the 'Aussies' think about the fact that they are not that different to the internationals. A levelling out, to stop that polarisation. I was fascinated. I have never actually done that

at the beginning of a class in semester. It was a new thing for me, and I was really surprised.

Observation interview

Donald emphasised his own uncertainty in the first comment above, questioning his choices and why he includes a question on nationality. In this way he was questioning his practice and the choices he makes. In the second comment, while he did not directly question his choice, but showed an awareness of how teacher choices can position students, placing some students in a deficit position. His reflection on the potential for the activity to result in 'a levelling out, to stop that polarisation' implied awareness of the impact his teaching practice and choices make on classroom dynamics and engagement. Eve demonstrated a similar type of reflexive awareness in the following consideration of gender roles in the classroom.

> Eve
>
> I had that insight about gender this semester…The standard approach has always been to, when you have a girl, to encourage them and make sure they feel included and not in any way isolated by the boys for example. But what I realised is that, actually, it is much bigger than that, we should be promoting women in these fields as the models we show in class…I have been in that older model of making sure they are not discriminated against, rather than that raising the awareness of women in the field. Unconsciously you could be still modelling it as a male thing.

Final Focus Group

Eve's comments critically questioned her choices and the role she plays in developing and promoting values in the classroom. As reflected on by Eve, these values can be unconsciously imparted through modelling and the examples used in the curriculum. Reflexive awareness requires an understanding of what is included, and excluded, and the impact these decisions have on learning. While these examples were potentially the result of participating in the study's reflective practice process, they demonstrate reflexive awareness of diversity that focused on why choices were made and the resulting power relationships.

Anne's style of reflection, and engagement with the reflective process, demonstrated an openness to reflexive awareness. Her lack of engagement, or her disengagement, with culture and cultural difference in the classroom and decision to focus on purpose was expressed as a conscious teaching choice on her part. As a result, it indicated an awareness

of her own choices and positioning within the classroom that was not necessarily evident in the reflections of other participants. The following comments highlighted this understanding.

Anne

She [Jennifer] makes it [intercultural competence] one of her goals. It used to be one of my goals. But it is not anymore. That is interesting, isn't it?…Yeah, there were different stages. So, I used to only teach the international group. And so that made sense to do that. But now that we have got, it is just open, and we have got local students, I try not to draw too much attention to our differences, and I focus more on our similarities. And that is why I no longer do it. I am aware of that.

Observation interview

Anne

I realise from the experience of the last two semesters that I let the fate of my classes sit in the laps of the Gods. I also realise that if I thought more about group theory, and read a text or two about grouping, that I may not have to rely on the Gods…Instead, I could attempt to turn a class around. (Even if I wasn't successful, I could attempt it.) I could also reassess the class materials, to allow for more group work. This would require some additional time and planning. So, I haven't taken that step.

Reflective Journal Entry

Taken together, Anne's reflections on her choices and teaching practice presented an interesting example of reflexive awareness that considered the impact of teacher choices on learning outcomes. She ultimately acknowledged that she has the power to make choices about what to focus on, or exclude from her teaching practice, rather than relying on happenstance; and that these choices have implications for classroom interaction.

The participants expressed an understanding of the influence the teacher has on the values and the perpetuation of power imbalances and relationships in the classroom. They reflected on the teacher's role and position in the classroom and expressed the belief that the teacher's position in the classroom is not neutral. There was an understanding that, as the teacher, their choices, in relation to teaching materials, classroom organisation and activities, guide and shape classroom engagement and learning. Reflexive awareness is being presented as the teacher's critical understanding of their position and how their choices

impact learning relationships. This form of awareness frames the teacher's understanding and critical questioning of what they bring to the classroom with them and how their beliefs and values impact classroom dynamics.

4.5.4 Theoretical awareness

Theoretical awareness was demonstrated when discussing concepts and at an abstract level in relation to intercultural learning. This form of awareness connected to participants' theoretical understanding of the concepts associated with intercultural learning. In discussions about what intercultural competence means, participants expressed a variety of conceptual level understandings, with a focus on personal attributes and qualities. This theoretical awareness frames engagement and practice in a diverse classroom.

Theoretical awareness of intercultural learning expressed by participants incorporated tolerance and the need for an understanding of one's own culture and beliefs. Several participants expressed a belief that intercultural understanding and competence requires awareness and appreciation of difference and diversity. This type of theoretical awareness emphasises the influence personal qualities and attributes have on intercultural competence and interaction in the classroom.

The focus of theoretical awareness shifts from practice-focused, communicative concerns, towards identifying qualities and personality traits in students that enable effective interaction and the influence these elements have on classroom engagement. The following exchange between Mary, Eve and James foregrounded personal qualities and engaging beyond traditional perceptions of us and them.

> Mary
>
> I think it [intercultural competence] means going beyond just being aware of who one is and who others are. I think it is actually communicating interculturally and tolerating, perhaps, ambiguity and things that may not mean as they appear to mean.
>
> Eve
>
> Having the skill to be able to function well within this system [Australian Higher education] to their advantage. To minimise their [students'] stress.
>
> James
>
> We are teaching our students how to; I would want to push beyond just interact for their own benefit. Because that could end up being a cynical

activity. I am not having a go at you. But I want to say to learn to appreciate and work with their fellow humans and understand that I don't have to become like them to work with them.

Mary

So beyond tolerate to appreciate?

James

Yeah, to appreciation. And even push it one more. This one might be very high up there. To be able to step outside it and reflect critically on what happens in their own culture. Or to become in some part the detached observer of oneself in one's own culture. That is a very, very high order task.

Focus Group 2

While Mary presented a communicative awareness of diversity, she related it to 'tolerating, perhaps, ambiguity' and James expanded the notion to include an awareness that transcends ethnicity and traditional culture. He expressed a requirement that students and teachers develop a more personal connection and relationship that includes appreciation of individuals.

Mary extended the discussion to consider 'ambiguity', and what is not directly seen or understood. This conceptualisation moves beyond the known, and definitive views of culture. The discussion continued later in the focus group to consider personality and individual qualities.

Mary

Maybe James is right. That some people can develop this [intercultural] competence to a higher level, even though competence cannot be graded.

James

Maybe we need to separate it out into personality aspects that tend towards this, which would be very rough. And teachable skills that would tend towards it. You would always have a mix of the two. And we can work on the skills and drawing out things built on those aspects of personality.

Focus Group 2

This understanding presented a conceptual, or theoretical, awareness of intercultural competence as sensitivity and tolerance, which engages an abstracted understanding of intercultural interaction. Through this discussion, Mary, James and Eve expressed a theoretical awareness of the concept of intercultural competence. They emphasised

developing a broader understanding of intercultural competence less focused on communication concerns, which valued individual qualities and personality. This broader understanding extended beyond concerns that focus on a student's linguistic background and whether they are international or local.

Theme 2 considered the different forms of awareness the participants showed through the data. The participants demonstrated awareness of different features of learning and engagement in a diverse classroom context in their discussions and reflections. Theme 2 presented this awareness through the identification of four identified forms of awareness: communicative, emotional, reflexive and theoretical. These four forms of awareness capture the range of ideas expressed in the findings. The four forms of awareness are interrelated and linked, rather than disconnected or mutually isolated. Classroom awareness is a holistic concept that presents as dynamic and evolving.

4.6 Theme 3 Learning Outcomes

The third theme to emerge from the findings centres on participants' views on intercultural learning as an outcome of classroom activities and more broadly as a subject learning outcome. Teaching and learning choices made by the participants are framed by curriculum and subject outcomes. The courses participants teach on are not intercultural courses. The development of intercultural understanding in learners is not a formal outcome of the course curriculum and the teachers can vary their level of engagement with cultural diversity. Participants expressed an understanding of the need to balance engaging with learner diversity, and prescribed subject outcomes and expectations. However, there were differing views on how important it is to actively engage with intercultural learning and whether it should be considered a specific outcome of learning. This theme was evident in the focus group discussions and reflections focusing on the role of the teacher in creating opportunities for intercultural interaction as part of learning activities. These discussions considered the relationship between informal and formal learning in the classroom and the role of the teacher in facilitating informal learning opportunities as part of their practice. Associated with this consideration of the role of the teacher in developing informal learning was a debate about the extent of embedding intercultural learning outcomes in the formal curriculum.

Two elements emerged from the findings in relation to intercultural learning outcomes. These were the role of the teacher in creating space for intercultural interaction and the

importance of intercultural learning outcomes within a wider framework of subject curriculum and expectations. In particular, the role of the teacher in engineering intercultural interaction through group work structure and design was a key consideration for participants. Group work, as a way of engaging students in intercultural interaction, was discussed earlier in the section on communicative awareness. The participants were aware of the role group work plays in engaging students with intercultural interaction and learning. This section examines participants' views on how outcomes and course curriculum frame their choices in relation to using group work and other activities to engage with diversity. The role of the teacher in facilitating intercultural interaction as part of learning is extended to consider the emphasis participants placed on intercultural learning as an implicit or explicit outcome of classroom activities. The importance of intercultural learning was extended by one participant, Jennifer, beyond an explicit outcome of classroom activities to the subject level, as an assessable subject learning outcome.

4.6.1 The role of the teacher

The role of the teacher in forming groups and engineering intercultural interaction was an important issue to emerge from the findings. The participants demonstrated differing views about the importance of creating teacher-facilitated culturally mixed groups and, if groups are culturally diverse, whether students should be made aware of the intercultural learning outcomes being associated with the group work. The role of the teacher and the impact of teaching choices on intercultural interaction in the classroom emerged as a topic of discussion in the findings. Several participants expressed the view that it was important to have teacher-designated, culturally mixed groups for classroom group-based activities. The survey results supported this view. Students who responded were largely positive about working in intercultural groups, with the majority expressing an interest in participating in more intercultural activities in the classroom. In the student survey 29 out of the 40 students agreed or strongly agreed with the statement *I would like to engage in more intercultural activities in the classroom*. The positive attitude toward to intercultural activities evident in the survey results provides an interesting contextual background to participant reflections and responses. The participants demonstrated a practical understanding of the potential benefits of working in culturally diverse groups, but this was moderated by the influence of curriculum learning outcomes and expectations.

The participants were aware of their choices and their role in creating opportunities for intercultural interaction. However, they expressed different motivations and reasons for

these choices. In relation to group work, and whether it was important to incorporate intercultural learning into group work activities, the participants expressed different positions and understandings. There were varying views on whether this element of learning should be peripheral or central to learning outcomes. These positions ranged from the view that intercultural learning outcomes are remote from teaching practice to a perception of intercultural learning as integral to all learning and teaching in a culturally diverse context. Anne considered intercultural learning as removed from the main focus of her teaching practice. She discussed her choice to not engage with intercultural learning outcomes in her journal reflection.

> Anne
>
> Note that I still don't talk much about intercultural relations in the classroom. Why is this? I'm reflecting as I write my answer to this…I think my answer to this question is, "It's sort of irrelevant." The culture you come from, your gender, your age, your socio-economic background don't matter in the classroom. We are in the classroom to learn. Our goal is what matters.
>
> *Reflective Journal Entry*

Anne expressed her contemplation and consideration of the issues related to incorporating intercultural understanding into classroom practice. She expressed an understanding of her choice to remove intercultural learning outcomes from her goal and teaching practice.

The position Anne expressed in her journal entry was also discussed in the final focus group. Anne and Eve discussed their choices in relation to being open to incorporating intercultural learning into the classroom. Eve's reflection in relation to the need to include intercultural learning in classroom practice contrasted with Anne's. While Eve expressed a tone of regret, that not providing space for intercultural learning to occur was a forgone opportunity, Anne focused on the importance of achieving the subject level goals and expectations.

> Eve
>
> It was just the most wonderful class that I can remember. It is going to stand out in memory because of everything. And I think it was the cross-cultural thing. And it was often the ad hoc opportunities, which in my own subject I don't think I provide enough of that. I am too busy with content.
>
> Anne

Goal-orientated. Me too. That is something that has come up. I am just goal-orientated. Come on let's get to that goal. It doesn't matter, gender, intercultural, let's get there.

Eve

Let them have time to talk and get to know each other. Make those connections. Don't just force them through the curriculum. The space, it is like art, what is in the space is just as important.

Anne expressed a clear focus on subject level outcomes. By contrast, Eve considered the importance of informal interaction in achieving intercultural learning outcomes. Her reflection conveyed an understanding of the potential benefits associated with creating space for more 'ad hoc' and informal classroom interactions. But she acknowledged curriculum and content constraints which can limit these learning opportunities.

The role of the teacher in incorporating intercultural interaction into organised classroom activities was also reflected on in the findings. The following comments from Jennifer, Eve and Mary expressed a focus on incorporating intercultural interaction directly into organised groups and classroom activities.

Jennifer

They, yeah, I generally choose their groups. And I mix them up. I put them on different tables, so they work together.

Eve

So, I do try to have just learning activities where I mix them up. But I need to do more of that [culturally diverse groups], because I need to break them out of it [homogenous groups]. Because I think it can be just a matter of getting to know each other.

Mary

It is clearly laid out [in the group project] that they have to work together and that their teamwork is going to affect their project and their assessment individually. What I don't do explicitly, I talk about communication but the

intercultural aspect I leave, I don't make explicit. Because it comes out anyway. And it may be worthwhile doing.

These three participants expressed the view that intercultural learning can be integrated into group work. However, they expressed different levels of direct engagement, or intervention on the part of the teacher in constructing the groups to be culturally and linguistically diverse. Jennifer expressed the view that she actively created culturally mixed groups with the intention of providing intercultural interaction opportunities and achieving intercultural learning outcomes. Eve expressed a desire to be more actively engaged in creating diverse groups and providing students with opportunities to move to different groups. And Mary was aware of potential benefits, but focused on communication as the outcome rather that intercultural interaction and learning outcomes directly.

Mary's comment considered how explicitly the intercultural learning outcomes associated with a group work activity need to be explained to students. While the participants expressed an awareness of their role in creating culturally diverse groups, there was debate about the importance of making intercultural learning outcomes explicit to the learner. There was a spectrum of views associated with whether the intercultural interaction should be addressed directly by the teacher when explaining the group activity, and whether students should be made aware of the intended intercultural learning outcomes. Participants discussed whether to inform students that they are working in culturally diverse groups with intercultural understanding as an intended outcome. Mary's comment above and James' below, demonstrated their intention to incorporate intercultural communication as a component of group-based activities. However, these intended intercultural communication-focused outcomes were an implicit element of the learning. Mary and James both mixed the groups to incorporate intercultural learning but did not explain this to the students.

James

And it [Intercultural understanding] is not our brief in one way. I am not saying if that is a good thing or not. If I can work it [intercultural interaction] in I do. But I am just trying to get them fundamentally aware of other people, just basic politeness of including others from outside their culture in their work.

Mary and James actively engaged with cultural diversity, but they considered the development of intercultural competence an indirect outcome, since it was not part of the

subject outcomes. Donald also expressed the view that while he may mix groups the intercultural learning component of the task was not explicitly divulged to learners.

Donald

No, I don't actually say it [that intercultural understanding is a component of the task].

Focus Group 1

Mary, James and Donald were not explicit in telling students that intercultural learning was an outcome of group work. They demonstrated an implicit or tacit engagement with culturally diverse groups. They, along with Eve in her comments above, showed a desire to create groups that were culturally diverse, but did not explicitly focus on the intercultural learning outcomes.

The discussions associated with whether to explicitly or implicitly engage with intercultural learning outcomes as part of group work are also interesting in relation to the students' responses in the survey. The survey results indicated that students are aware of the intercultural context and expect to engage in intercultural learning activities. They are evidently alert to the intercultural learning opportunities and possible outcomes, potentially even when the intercultural learning outcomes remain implicit.

Jennifer expressed a more direct view on intercultural interaction in the classroom that engaged with intercultural learning as an integral and explicit outcome of group work. She presented the belief that intercultural interaction was a foundational element of group interaction and intercultural learning outcomes. Jennifer directly engaged with intercultural learning outcomes as an element of group work through discussions about how to work with people from diverse backgrounds.

Jennifer

Yeah, I just make [the groups] intercultural but we do talk about how this would be very similar to working in a multicultural environment in Sydney. I say if you stay here and you get a job, this is what it is going to be like…So, they are very aware of things like allowing for silence, pacing themselves. They know different strategies if their partners or group members do not understand them or they can't understand their group members. So, we have worked through all those communication strategies.

Observation interview

Jennifer considered group work and intercultural learning outcomes to be central elements of her practice. The use of multicultural groups was described in a way that considered interaction at the intersection of communication strategies and learning outcomes. It is an explicit view of intercultural learning where the benefits and strategies required for successfully achieving the intended learning outcomes are manifestly addressed. Jennifer focused on her students' active learning of intercultural interaction skills and the need to foreground intercultural learning outcomes in the classroom.

The role of the teacher in actively supporting intercultural learning in groups was an additional consideration for some participants. This consideration was also gleaned from the student survey results. The students who responded to the survey indicated that they felt the teacher had a role in directing and organising intercultural activities in the classroom. Jennifer's reflection above considered the importance of teaching communication strategies to students in order to prepare them for learning in intercultural groups, so outcomes could be directly addressed. She highlighted the teacher's role in making the learning outcomes explicit and supported. This need to support group learning and make it explicit was also discussed by Eve and Donald in the exchange below.

> Donald
>
> So, they are in two groups over a long period. And it is interesting isn't it, you [Eve] have probably noticed it, how they end up loving group work. Which I thought was extraordinary.
>
> Eve
>
> Because that subject is the only one that I have ever seen that teaches group work. And actually, monitors it properly. Instead of just saying do a group assignment. And maybe some of those questions about team roles, which are old fashioned, could be more about something, culturally focused.
>
> Donald
>
> Yeah, they could be I suppose.
>
> Eve
>
> What are the cultural skills in the group?
>
> *Final Focus Group*

Eve acknowledged that effective group learning requires direct support from the teacher. She then extended this awareness to the teaching of intercultural learning outcomes as part of group learning activities. Jennifer and Eve both expressed an intention in relation to

achieving the intercultural learning outcomes associated with group work that extended beyond simply mixing ethnically, linguistically and culturally diverse students within a group.

4.6.2 Intercultural learning outcomes

The findings demonstrated participants had varied views on the role that intercultural learning outcomes play in teaching practice. In addition to considering the role of the teacher in incorporating intercultural learning outcomes into classroom activities and group work, the participants also discussed their views on the role of intercultural learning outcomes within the broader framework of an outcomes-based curriculum. At the time of this study intercultural learning outcomes were not a formal, assessable, part of their subject learning outcomes. Discussions and reflections associated with incorporating intercultural learning outcomes centred on two areas: the role of the teacher to add these outcomes to their teaching practice; and the resistance participants felt they encountered when trying to engage students in intercultural learning activities.

Participants' views predominantly focused on intercultural learning outcomes as an informal part of the curriculum and learning, something they could elect to add to group work or classroom activities, rather than a formal outcome directly linked to the curriculum. James expressed this understanding in the following comment from focus group 2. He explained his view that, while these outcomes were relevant and indirectly associated with learning in a culturally diverse classroom, they were not part of the formal curriculum.

> James
>
> Here, and this isn't a problem, it is just the way we work, we have enough content and intercultural competence isn't really built into that content. And we have to make the cross-cultural, working together bit…We have to make that part of our teaching practice because it is not part of the curriculum or learning outcomes, per se. I am sure it is part of the graduate attributes, but it is not built into our curriculum here.
>
> *Focus group 2*

James acknowledged the role intercultural learning outcomes impose at the level of graduate attributes, and higher learning. He demonstrated an interest in achieving these learning outcomes, but felt they did not align with the curriculum. He saw them as an informal element to be added, where possible, by the teacher, to learning activities.

Some participants expressed the view that they felt the students in their classes did not consider intercultural learning outcomes to be relevant to their subject and resisted intercultural group work. Resistance to working in culturally diverse groups was expressed by several participants as inhibiting group work activities and the inclusion of intercultural learning outcomes informally into teaching practice. Anne acknowledged that she did not engage extensively in group work in her practice and she showed an awareness of the challenges of engaging students in group-based tasks. While Anne's description below of her students' resistance to group work below does not indicate whether the groups were culturally mixed, there was an underlying cultural concern evident through the focus she puts on the students' nationality. There was an implication of intercultural interaction as underlying the student's resistance.

> Anne
>
> I have got my group which is functioning, now I have got these other two groups who are not functioning. Now, I don't know if Charlea was there that day [the day of the observation], she was Russian. She is so resistant to group work and talking…in week 3 I said "Okay we are getting into groups. Charlea I want you to sit with this group". She said, "Do I have to?".
>
> *Observation interview*

Anne's focus on learner resistance to group work reflected an overall emphasis on content-focused outcomes with only a minimal value placed on the development of intercultural understanding through group interaction. Concerns about resistance from students being asked to engage in intercultural interaction were also evident in the following reflection.

> Mary
>
> I have got domestic and international…I remember once I had about four who were domestic and very competent students, and when I tried to get them to mix, they didn't want the others in their group.
>
> *Focus Group 2*

Mary expressed a concern that domestic students can be resistant to working in culturally diverse groups. Mary's use of the terms domestic and international to characterise the students highlighted an assumed dichotomy between the two groups, based on linguistic and cultural differences. Donald reflected on the tendency for students to segregate in his recollection of a class activity in focus group 1.

Donald

I talk about Asian artefacts with a mixed group and get the Asian student to contribute their knowledge about it for the Westerners. It works very well. But there are certainly big problems from both sides, international and local students about mixing together. Both segregate themselves.

Focus Group 1

Other participants also highlighted their belief that students tend to group in culturally and linguistically-like groups and resist interaction with learners from different cultural backgrounds. While resistance to interaction can be the result of multiple student concerns, including not wanting to engage with culturally different others, the participants tended to focus on linguistic and cultural difference as the reason. Eve highlighted what she describes as a weakness in her teaching practice, the tendency for students to stay within cultural groups and resist mixing.

Eve

And one of the failings in my classroom, that I can see happening is that all the Chinese students sit together, all the Indians, that sort of thing happens...I don't like to force them about where they can sit. But then occasionally I have said to students, I think you need to perhaps break up that group because all of you are not understanding. If we are friendly enough.

Focus Group 2

Eve's account is particularly interesting in the way she described her own resistance to breaking up cultural groups. Eve's reflection expressed a desire to incorporate intercultural learning outcomes into group work but an apprehension about making students move between groups. Stating she only did it if she felt that she and the class had sufficient rapport or were 'friendly enough'. Eve and Mary extended Anne's view of resistance by considering their intention to try to break up culturally and linguistically similar groups in order to achieve intercultural learning outcomes.

Some participants explained that they felt they needed to justify their inclusion of intercultural learning outcomes in tasks and activities. Eve and James articulated their concerns and their methods for explaining to students the importance of intercultural learning.

James

For my Business class…I went into graduate attributes and these are the skills you need to develop…And said, now we are going to be doing mixed culture group work, how is it going to develop these skills? It was more looking at a rationale…taking a short piece out of the graduate attributes at UTS. But I think it actually did help them to understand, or at least give verbal assent to understanding why we were doing this.

Focus Group 2

Eve

I have to do a lot of justification, not just because of culture and academic culture, but IT and academic. It is like what Mary was saying. Why do we need to learn these skills? Well I present them with hard data saying you don't get a job in IT unless you have got good communication skills, teamwork, cross-cultural skills. It does say cross-cultural skills in the employer's criteria.

Focus Group 2

Eve and James expressed the view that students needed to be told how intercultural learning was relevant to their subject and program of study. In the absence of a subject learning outcome focusing on intercultural understanding, to justify their inclusion of intercultural learning activities, such as mixed culture group work, they used graduate attributes and employer expectations.

This perception of student expectations was an interesting contrast to the positive view students had in relation to intercultural learning activities in the student survey results. The survey did not examine the students' views on whether intercultural learning was an important outcome of their subject or whether it should be a formal or informal outcome. However, the survey asked students about their expectations in relation to engaging in intercultural interaction in the classroom and whether they wanted their teachers to incorporate more intercultural interaction as part of classroom activities. In relation to these two questions the response was overwhelmingly positive (see *4.3 Student Survey Results* for details). While the survey sample is small, and student responses may reflect a desire to provide the 'correct' response, it does indicate that more research needs to be done to investigate the teachers' feeling that students do not see the value in incorporating intercultural learning outcomes into classroom activities.

Participants positioned intercultural learning outcomes outside the formal curriculum and felt a need to justify the inclusion of intercultural learning in subjects that were not specifically inclusive of developing intercultural understanding. This view of intercultural learning outcomes, as an additional consideration and beyond the formal curriculum, was a commonly held view by participants. Eve and Jennifer differed from this view. Eve expressed the belief that intercultural learning needed to be embedded into learning activities. She described her learning focus

> Eve
>
> But in my subjects cultural, or cross-cultural competence is very explicit, it is where I start. I have always done that…And I don't considerate is just about multiculturalism, I think it is about any sort of cultural environment… coming here is a transition into Australian, academic culture. And that involves everyone who comes here… [I] get them to look at these different systems. Usually we mainly talk about education systems, traditional versus. progressive, Australian versus other. Okay what have you experienced before? I do little things like surveys and get them to focus on what they have experienced.
>
> *Focus group 2*

However, she did not advocate for formal assessment of intercultural learning outcomes. Jennifer expressed a belief that, in addition to the outcomes being made an explicit but informal part of learning, they should also be assessable and incorporated into the formal curriculum. Jennifer advocated the inclusion of intercultural learning outcomes in subject outcomes and assessment tasks.

> Jennifer
>
> And my push is that it [intercultural competence] needs to be assessed. We appreciate it. We should appreciate it and put value on it. If it is something you want your students to graduate with, something you need to have in your learning program, then it needs to be assessed.
>
> *Focus Group 1*

This focus on assessing intercultural competence was explained further by Jennifer later in the discussion. She saw group work as a key element of intercultural development and a way to include intercultural learning outcomes as part of the assessment of the course.

Jennifer

I think you can assess it through group work, presenting is an obvious one. Or working together. We practise it all the time. They, yeah, I generally choose their groups. And I mix them up. I put them on different tables, so they work together.

Focus Group 1

Jennifer expressed the view that there was a link between what is valued and what is assessed. She addressed Eve and James' concerns about students valuing intercultural learning, by arguing that it needed to be valued in the curriculum and made a formally assessed outcome. Jennifer's view on assessing intercultural learning through its inclusion in subject learning outcomes was premised on her belief that it should be overtly valued by the teacher and institution. She argued that the best way to show it is valued is to make it assessable. In particular, she highlighted group work as a way to include intercultural learning outcomes in assessment tasks. Jennifer's view that intercultural learning should be assessed was not shared by Donald. He expressed the view that it is an informal part of learning and would be difficult to assess.

Donald

I think it [intercultural competence] would be hard [to assess]. But you can observe it in an informal way. I see it as an informal part of their learning.

Observation Interview

Formal assessment of intercultural learning outcomes was not embraced by the other participants. Making intercultural competence an outcome and grading students on it was considered beyond the scope of most subjects.

The findings demonstrated a number of concerns and considerations in relation to the inclusion of intercultural learning outcomes in subjects that do not specifically focus on intercultural topics and content. The participants highlighted issues associated with how active the teacher should be in creating intercultural learning opportunities in the classroom. There were reflections and discussions focusing on how actively and explicitly intercultural learning should be incorporated into classroom learning activities and teaching practice. The participants expressed different views on the role of the teacher in actively creating intercultural learning opportunities through teacher-directed intercultural group activities. There were also different perceptions of how clearly and explicitly the intercultural learning outcomes should be told to the learners. Intercultural learning outcomes were often implicit

in the activities, and learners were not necessarily made aware of the associated intercultural learning outcomes. Intercultural learning outcomes were also discussed in relation to their role within a broader, outcomes-based curriculum in higher education. The participants acknowledged that intercultural learning was not a specific learning outcome of their subjects. They were conscious of their role in adding these outcomes to their practice and did not consider them a formal outcome. This tension between the formal subject outcomes and informal learning outcomes was evident in the findings. The participants discussed their need to add intercultural learning outcomes where possible through classroom activities. Most participants were accepting of the informal nature of intercultural learning outcomes. Jennifer contradicted this view. She advocated that intercultural learning outcomes be included in the formal subject outcomes and assessed. Tensions between informal learning outcomes, including intercultural learning outcomes and the use of a structured, outcomes-based curriculum, has emerged from the study as an area for further research. Outcomes, as a factor influencing teaching practice in culturally diverse classroom contexts, forms the third theme to emerge from the findings.

4.7 Conclusion

This chapter presented the three themes that have been developed from the data: *Positioning the learner*, *classroom awareness* and *learning outcomes*. These three themes emerged from consideration and analysis of the scope of ideas expressed by the participants across the breadth of the data collected. Analysis of the data has been guided by the research focus which is on developing a better understanding of the factors that shape and influence teacher decisions associated with engaging, or not engaging, with cultural diversity as part of their teaching practice. The three themes are posited as key factors that influence and guide teacher decisions and engagement with cultural diversity. The findings chapter explained and contextualised each factor through an examination of the ideas, reflections and discussions contained in the data. This understanding will be developed in the discussion through analysis of each theme in relation to literature and research, then through the integration of the three themes to consider how they inform understanding of teaching purpose and engagement with cultural diversity in practice.

CHAPTER 5: DISCUSSION

5.1 Introduction

Teachers come to the classroom with perceptions and beliefs about their role, as the teacher, and their understanding of culture. The findings have provided an insight into these perceptions and their impact on practice. Teacher perceptions are not fixed; they are fluid and change over time through lived experiences. This study set out to examine teachers' views and decisions in relation to engaging with the cultural diversity now common in higher education classrooms in Australia. The research questions guiding the study are:

- ❖ What are the main factors that influence and shape teachers' views and practices in relation to intercultural interaction in the classroom?
- ❖ To what extent and in what ways do these factors guide teachers' teaching and learning decisions in practice?

The purpose of this chapter is to answer these questions by analysing and synthesising the findings, in the light of current literature. Thematic analysis of the data served to develop three teacher perception themes: *positioning the learner*, *classroom awareness* and *learning outcomes*. The findings presented teachers' interpretations of cultural diversity and intercultural learning in the classroom. Each theme is posited as a key factor that individually influences teachers' views; therefore, the themes will be referred to as factors throughout this discussion. When considered together these factors guide teachers' learning purposes and their decisions in practice.

This chapter will be organised to firstly identify and analyse each data-generated factor, *positioning the learner*, *classroom awareness* and *learning outcomes,* in relation to the literature and theoretical concepts examined in *Chapter 2: Literature Review*. This discussion of the findings initially addresses research question 1, identifying the main factors influencing and shaping teachers' views and practice. Following that, the three factors are synthesised to develop a deeper understanding of learning purpose, the tacit knowledge and decisions that guide classroom practice. This final section answers research question 2, the combination of factors which guide decisions. The discussion chapter is organised around four sections as follows:

- First factor: *Positioning the learner*, is drawn from the findings that identified teacher perception of culture and their positioning of learners. The teachers in this project held varying perceptions of cultural diversity and the role it can play in teaching and learning. Teacher positioning of learners is analysed in relation to the views of culture presented in the literature review: Essentialism, neo-essentialism, liberal pluralism and critical cosmopolitanism.

- Second factor: *Classroom awareness*, is drawn from the findings that revealed teacher awareness of different aspects of classroom learning. The different forms of awareness evident in the findings are analysed through consideration of learning domains and reflection. Classroom awareness as a factor that influences classroom choices is examined in relation to cognitive, affective and metacognitive/reflective learning domains, considered in the literature review.

- Third factor: *Learning outcomes*, analyses the findings associated with the teachers' views on intercultural learning outcomes within the context of teaching within higher education institutions in Australia. The influence of outcomes-based curriculum design on teaching and learning, as considered in the literature review, is a further lens through which to analyse the findings in relation to intercultural learning outcomes in practice.

- *Model of Practice*: The three factors are then synthesised to develop a *model of practice*, centring on learning purpose. The participants' reflections in the findings showed that the three factors influence choices and decisions. A teacher's learning purpose is the intersection of the three factors and is presented as a model for understanding how teaching and learning decisions are made in practice. This understanding of learning purposes is presented in the final section of the discussion as a response to both research questions. This understanding of learning purposes is theorised around four learning purposes: learning *about* diversity, learning *from* diversity, learning *through* diversity and learning *for* diversity.

The emerging factors, *positioning the learner*, *classroom awareness* and *learning outcomes*, combine to form a *model of practice* that conceptualises teacher decisions through the four learning purposes. *Figure 5.1: Model of practice*, conceptualises the overall framework of this *model of practice*, with the four learning purposes forming the central focus of the figure and the three factors positioned around this central focus. This *model of practice* has been developed from the findings and presents new insights into teacher decisions and practice in relation to intercultural learning in higher education contexts.

Factor 1: Positioning the learner

Critical cosmopolitanism
Liberal pluralism
Neo-essentialism
Essentialism

Factor 3: Learning outcomes

No outcomes
Absent
Informal implicit
Peripheral
Informal explicit
Central
Formal assessable

Learning purposes

Learning *for* diversity
Learning *through* diversity
Learning *about* diversity
Learning *from* diversity

Factor 2: Classroom awareness

Cognitive learning domain
Communicative awareness
Theoretical awareness
Reflexive awareness
Emotional awareness
Metacognitive/ reflective learning domain
Affective learning domain

Figure 5.1: Model of practice

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Figure 5.1 presents the overall structure of the *model of practice* being posited here as a response to the research questions, which will be examined in section 5.5. It comprises four elements; the three outside, or orbital, elements represent the three factors, positioning the learner and culture, classroom awareness and domains of learning, and learning outcomes and context. These factors have been drawn on to theorise the four learning purposes, which are the central element of the *model of practice*. These four purposes, to be examined later, are summarised in *Table 5.1: Learning purposes*, below.

Learning purposes	
Learning *from* diversity	Learning from *being* in a diverse classroom context; indirect or implicit engagement with the inherent diversity that exists in context.
Learning *about* diversity	Learning by *finding out* about others and who they are; externalised engagement with diversity. Consideration of one's own culture is external to learning about diversity.
Learning *through* diversity	Learning through *participating* in guided activities in a diverse classroom context; active, direct engagement with diversity. This engagement extends to considering one's own culture.
Learning *for* diversity	Learning as *understanding* uniqueness in self and others; reflective learning engaging with self-positioning and diversity. This learning purpose extends beyond considering one's own culture at a surface level to critically questioning assumptions and cultural expectations.

Table 5.1: Learning purposes

This chapter will focus on how the elements of this model have been drawn from the findings and conceptualised within wider literature to develop an understanding of teacher decisions in relation to intercultural interaction in practice. The three factors will be developed and explained in relation to their theoretical foundations in the first three sections of this discussion of the findings. As outlined above, the three factors influence teacher choices, and are posited in answer to research question 1. These factors will then be used to develop the *model of practice*, centring on the four learning purposes, presented in answer to research question 2. The three factors, when examined together, provide insights into the different learning purposes that guide teacher choices in relation to whether and why they engage, or do not engage, with cultural diversity in the classroom.

5.2 Factor 1: Positioning the Learner

The first factor identified as underlying teachers' decisions and practice is how they position themselves and the learner in a culturally diverse classroom context. *Positioning the learner* is defined as the teacher's interpretation and appraisal of learner's identity in relation to self,

i.e. the teacher, the learning context, and other learners. This interpretation is premised on their prior experience, assumptions, and expectations of learners and learning. Participants' views, as captured in the findings, provide an understanding of how cultural positioning influences teacher decisions in practice.

The findings related to factor 1 indicate that the participants position learners along a continuum that can be broadly represented by essentialist to non-essentialist views of culture, as outlined in *Chapter 4: The Findings*. However, the participant's perception of culture is not necessarily fixed to one point on this continuum; rather their reflections demonstrate multidimensional cognisance; their perception of culture derives from multiple practical and theoretical understandings of cultural identity and difference. To examine this multidimensional cognisance, a multilayered framework has been developed from the responses in the findings and the theoretical understandings of culture emerging from the literature. The four layers of the framework are Essentialism, Neo-essentialism, Liberal pluralism and Critical Cosmopolitanism (Holliday, 2011; Sleeter & Grant, 2009; Srinivasan, 2017). The framework is represented diagrammatically in *Figure 5.2: Multilayered positioning framework*, below. This framework is the top left element of *Figure 5.1: Model of practice*, and forms the basis for understanding the findings in relation to teacher positioning of the learner.

Factor 1: Positioning the learner

Critical cosmopolitanism
Liberal pluralism
Neo-essentialism
Essentialism
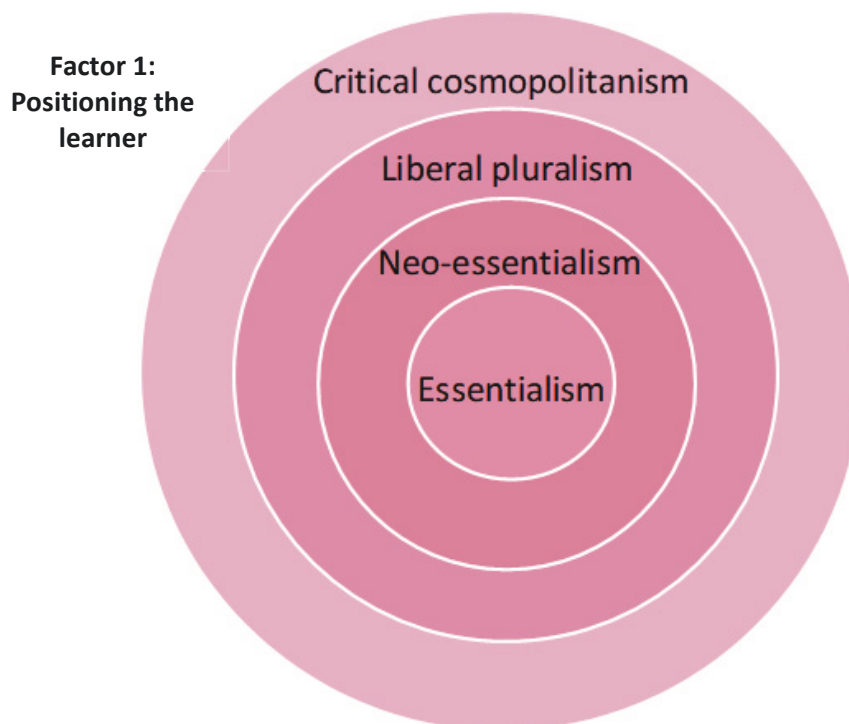
Figure 5.2: Multilayered positioning framework

This section of the discussion aims to extend current understanding of how perception of culture influences teacher choices, through analysis of the participants' reflections within this multilayered framework of views of culture. It examines the range of perspectives and ideologies that guide their decisions by considering each of the four layers of the framework.

5.2.1 Multilayered positioning framework

A key insight gained from the findings is that the participants engaged with multiple views of culture when positioning learners. The multilayered positioning framework reflects this observation. Each layer builds on the previous one, and the divisions between the layers are permeable. The participants presented reflections and understandings that shifted among the four understandings of culture represented by the four layers. As a result, a fluid conceptualisation of teacher perception and positioning the learner emerges from the analysis.

5.2.1.1 Essentialism

Positioning learners using an essentialist-based understanding of culture was evident among some of the findings and this positioning underpinned assumptions and guided decisions about how to manage interaction. At times participants positioned learners within culturally defined groups. Participants used nationality to group students 'all the Chinese students sit together, all the Indians,' (Eve, *Focus group 2*). They also divided learners into local/domestic and international groups 'I have got domestic and international' (Mary, *Focus group 2*), as a way of delineating classroom interaction and behaviour. An essentialist perception of culture defines individuals according to national and linguistic criteria; 'others' are restricted to a cultural group and that group is defined by its difference from other groups (Holliday, 2011; Holliday et al., 2017; Moon, 2017; Srinivasan, 2017; Steglitz & Mikk, 2017).

The participants showed a tendency to want to define learners as part of a group, either a cultural group, as with Eve's comment above, or the broader groupings of local/domestic and international, as with Mary's comment above. The focus when defining these groupings was primarily on the learner's linguistic background or nationality. This focus aligns with Dervin's (2016) notion that individuals tend to base othering on national identity. Donald and Jennifer reflected on the relevance of grouping students by cultural, linguistic and/or ethnic differences in the following exchange.

Jennifer

Yeah, I think there are a lot of broad generalisations, even just saying these are local students and these are international students, well it is really, really hard to decide who is who, you know…

Donald

So, Jennifer, in class what terminology would you use to refer to the two groups? First language speakers and second language speakers?

Jennifer

In the classroom I don't.

Donald

You don't mention it at all?

Jennifer

I don't.

Focus Group 1

Donald and Jennifer's exchange exposed two perceptions. While Donald expressed a desire to group learners as either local or international, or according to their linguistic background, Jennifer questioned the value of these labels. Donald's predisposition toward grouping learners by nationality or ethnicity aligns with Punteney's (2017) belief that knowing the cultural group enhances understanding of group characteristics, and as a result, group members. While an essentialist perception of culture is often considered as overly simplistic and lacking in criticality, it often remains the dominant underlying view of culture as identified in the literature (Holliday, 2011) and it was evident as a functional perception of difference in the participants' responses. Therefore, it forms the central layer in the framework and was often the participants' initial point of engagement with cultural identity and difference.

The use of groupings as a way to define learners was evident in the finding, but this practice was mediated by an awareness of the possible limitations of generic groupings. Donald, Eve and Mary appear to adopt an essentialist perception underpinning their comments above. However, while essentialist positioning was evident in these responses, it was not applied without awareness or consideration of the potential for limitations associated with assigning predetermined cultural groups and assumptions, as Donald explained in his journal: 'Nine of the eighteen students put "Australian", and I realised I had made a wrong assumption when I initially looked around the class and saw what I thought were mostly Asians, or at least

'internationals'' (Donald, *Reflective journal entry*). Donald's reflection on his assumptions demonstrated an awareness of the potential limitations of applying essentialist groupings. This understanding, whilst still expressed through essentialist labels, shows a receptivity in relation to perception and positioning.

5.2.1.2 Neo-essentialism

The second layer of the framework is neo-essentialism. This layer extends from the first layer through an understanding of the limitations associated with assumptions based on essentialist-based positioning of learners. Neo-essentialism acknowledges the limitations in universally attributing characteristics and traits to all members of a nation-defined group, and accepts that there is a richness to diversity that is complex; but it nevertheless reverts to the essentialist practice of "national cultures as the basic unit" (Holliday, 2011, p. 7). Participants demonstrated awareness of the limitations of their assumptions and the need to acknowledge cultural diversity in the classroom. However, when acknowledging their assumptions, they often drew upon national and/or linguistic groupings and labels; in these instances, applying a neo-essentialist lens to their perception of culture. Mary acknowledges the ambient diversity but retains the label 'domestic' in the following reflection.

> I remember once I had about four who were domestic and very competent students, and when I tried to get them to mix, they didn't want the others in their group. Whereas I had another couple of students who were domestic who were able but shy and they mixed.

> *Focus group 2*

Mary, above, reflected on the complexity of individual differences and identity, demonstrating a deeper understanding of individual social and cultural realities (Steglitz & Mikk, 2017), but she did so through predominantly essentialist groupings.

Neo-essentialism progresses toward a more considered representation of diversity, where inequality is engaged with. In the multilayered positioning framework, *Figure 5.2*, this is represented by expansion outward to the second layer. However, at this point in the framework, higher levels of critical engagement and awareness are largely absent from the predetermined, ostensibly neutral descriptions of cultural difference (Holliday, 2011). Anne positioned nationality and ethnic background as peripheral factors: 'Our purpose in this class is to learn about science writing for university…And it doesn't matter where you are from.' (Anne, *Observation interview*). In this way she excluded them from her practice and did not critically engage issues associated with cultural groupings in her responses, accepting ethnic

and national groupings as neutral and natural (Mendoza et al., 2002). Anne's positioning of learners was premised on the learner as a student of science. Anne still acknowledged cultural differences but subjugated them to the context of learning the course content. Anne's comments ventured beyond national and ethnic groups. The position she expressed in the comment above was to accept cultural difference and focus on content as a way to achieve the best possible outcomes for all learners. It is the intended goal of embracing diversity and addressing inequality that differentiates it from an essentialist view of culture.

5.2.1.3 Liberal pluralism

An alternative way of positioning learners, through a liberal pluralist view of culture, was also evident in the findings. This understanding is reflected in the third layer of the multilayered positioning framework, *Figure 5.2*. Participants' reflections indicated an understanding that moved beyond essentialist and neo-essentialist views of culture, where national cultures cease to be the defining characteristic of an individual. Cultural difference is seen as real and definable, but not fixed in an essentialist way, reflecting an awareness of multiple cultural realities (Steglitz & Mikk, 2017). James (*Focus group 2*) expressed an evolving view of cultural identity, 'who we are is formed partly by where we are from and where we grow up. We can constantly change it, but we are formed by the sum of our life experiences and choices'. James' view of culture in this reflection moves beyond essentialist groupings, encompassing a more dynamic conceptualisation of culture.

Liberal pluralism acknowledges culture's complexity and focuses on the development of shared understandings between different groups (Burtonwood, 2006; Srinivasan, 2017). Jennifer acknowledged the complexity of cultural identity in her responses. She expressed the following view when questioned about whether she asks students where they are from: 'They have all got really complicated backgrounds. So, everybody is a lot more complex than one box [on a form].' (Jennifer, *Focus group 1*). In this way Jennifer broadens her definition of culture beyond a focus on ethnicity and/or nationality. The key point of departure from the essentialist and neo-essentialist views underlying the first and second layers of the framework, is that movement between cultural/ethnic groups is acknowledged, and culture is conceptualised as evolving. This allows individuals to engage with their own, and others', cultural identities in multiple ways (Burtonwood, 2006; Srinivasan, 2017). This multidimensional positioning of the learner was evident in Jennifer's and James' reflections, above, on learners' backgrounds and cultures.

5.2.1.4 Critical cosmopolitanism

The outermost layer of the positioning framework, critical cosmopolitanism, centres on critical awareness of inequality and power relationships. Critical understanding of culture was evident in the findings with some participants engaging with questions of power and inequality. Jennifer expressed a critical awareness of classroom positioning and assumed linguistic ability, 'value (and pressure) has been put on the 'native' speaker as having authority and naturally being better at writing…I think it's a dangerous myth to perpetuate!' (*Online forum*). Eve (*Focus group 2*) also expressed a critical understanding of potential inequality in the classroom in relation to perceived linguistic ability, 'what I like to do is to not allow my NESB students to feel that deficit position: my English isn't very good'. This critical awareness aligns with critical cosmopolitanism, with a central focus on awareness of one's positioning of self and others, as well as institutional and social power structures. From this perspective, culture is not a definable unit by which difference and interaction are measured and examined (Holliday, 2011). It is a resource and an awareness that individuals possess. Cultural identity is unique to each individual and founded on multiple realities (Steglitz & Mikk, 2017), of which nation is one element.

The views expressed by Jennifer and Eve are framed by critical cosmopolitanism and an awareness of the potential for narrow perceptions of difference to result in inequality in practice. Critical cosmopolitanism engages dynamics of power and inequality (Holliday, 2011), which is the focus of the outer ring of the framework. Jennifer and Eve positioned the learner in the classroom context through a critical lens, acknowledging the potential for inequality. Jennifer also expressed critical awareness of applying broad labels. 'I also think it is a dangerous divide that we often do, we think of 'White' Australians and we think of Asians, Chinese really, but classes are much more mixed than that.' (*Observation interview*). The aim of critical cosmopolitanism is to shift the focus from defining and delineating culture and difference to examining the power-centre and how to hear the periphery (Holliday, 2011).These conceptual issues also underpin Sleeter and Grant's (2009) and Srinivasan's (2017) proposed approaches to learning. Jennifer and Eve reflected on cultural difference from a critical rather than a neutral position. At the outer ring of the framework teachers see culture as a subjective concept nested in power relationships.

The multilayered positioning framework has been developed from the findings and literature and is posited as a way to conceptualise teacher positioning of the learner and internal cognisance of self and other. Participants' responses and reflections in the data span a

complex range of views and understandings of culture, which have been captured in the framework. These views and understandings were dynamic and evolving, with participants' reflections moving between the different layers.

The participants' reflections on culture, cultural groupings and learners' backgrounds provide an insight into what shapes decisions in practice. At the centre of the framework, the participants' decisions were underpinned by an essentialist understanding of culture, focusing on cultural groupings, and assumed differences. Despite the tendency to apply essentialist labels, the participants were also aware of the limitations and potential inequalities that these assumptions may generate. The framework reflects the multiple understandings of culture expressed in the findings.

How teachers position the learner is a complex process. The findings demonstrate that it is one factor influencing teacher decisions in relation to engaging, or not engaging, with cultural diversity in the classroom. Developing teacher understanding of how they position the learner through multiple views of culture is one way to enhance intercultural learning in practice. Positioning the learner and views of culture will be revisited in the final section of this discussion to develop the four learning purposes.

5.3 Factor 2: Classroom Awareness

This study focuses on understanding the factors influencing and shaping teaching practice in culturally diverse contexts, and the implications this has for learning and outcomes. The findings provide an insight into teacher awareness of intercultural learning and interaction in a culturally diverse classroom. Classroom awareness is defined as the participants' awareness of how their choices in relation to classroom organisation, learning activities, aims and priorities affects student learning in a diverse classroom. Four forms of awareness were discerned from the findings: communicative, emotional, reflexive, and theoretical awareness. Classroom awareness emerged from the findings as a factor influencing participants' engagement with diversity and practice.

This discussion of factor 2 considers the findings in relation to theories of learning; cognitive, affective, and metacognitive learning domains, and reflection. To enable a succinct discussion, the key concepts underpinning theories of learning are briefly explained before the findings are analysed in relation to classroom awareness. Further consideration of these theories can be found in *Chapter 2: Literature review* and *Chapter 3: Methodology.*

5.3.1 Classroom awareness

Four forms of classroom awareness were identified in the findings: communicative, emotional, reflexive, and theoretical. The forms of awareness emerged from the participants' responses relating to classroom engagement, choice of learning activities, and reflection on intercultural learning in a culturally diverse classroom. These responses provide an insight into what the participants prioritised and focused on in relation to classroom interaction and teaching practice. The relationship between the four forms of awareness and the three learning domains, overviewed in the previous section, is represented diagrammatically in *Figure 5.3: Classroom awareness framework*, below. This framework for understanding teacher awareness formed the lower outer element of *Figure 5.1: Model of practice*, and forms the basis for understanding the findings in relation to classroom awareness.

Factor 2: Classroom awareness

Cognitive learning domain

Communicative awareness

Theoretical awareness

Reflexive awareness

Emotional awareness

Metacognitive/ reflective learning domain

Affective learning domain
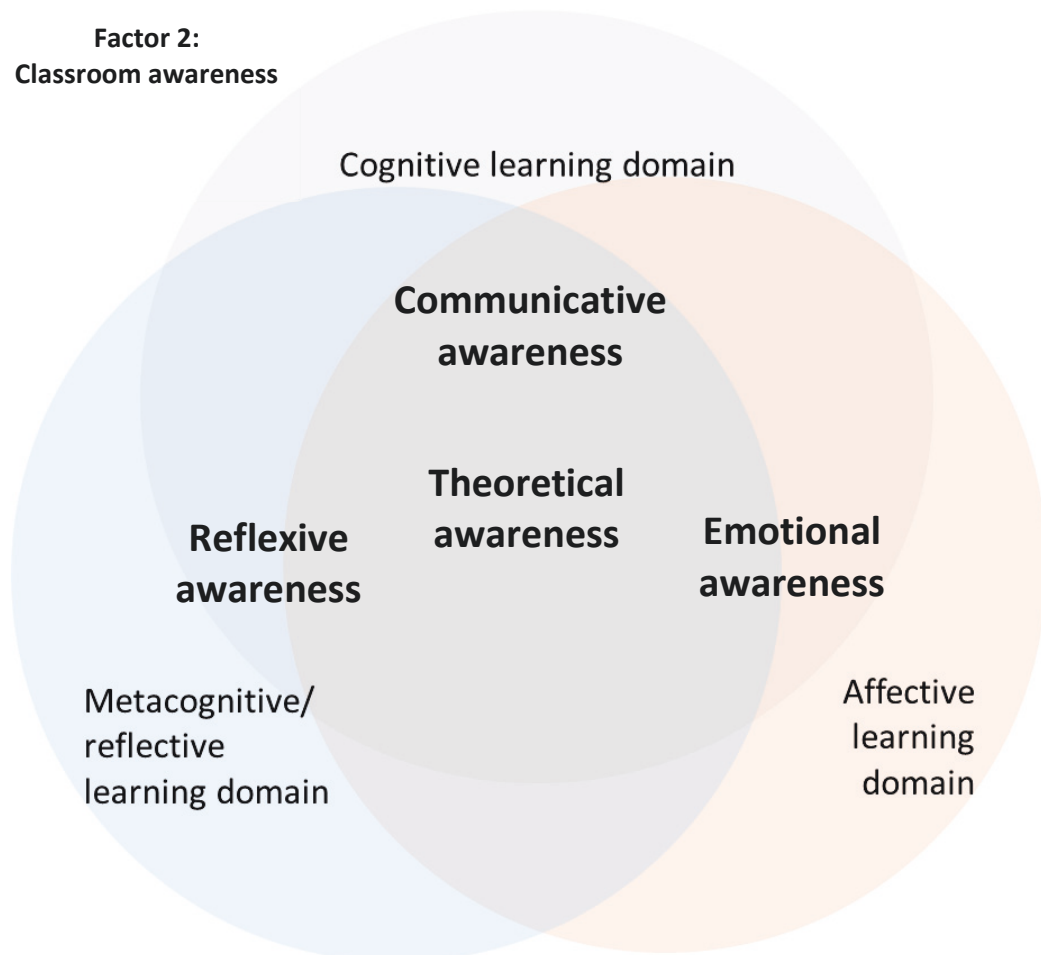
Figure 5.3: Classroom awareness framework

The four forms of awareness evident in the findings are underpinned by the three learning domains. The following discussion aims to explain how teaching practice and teacher choices are influenced by classroom awareness.

5.3.2 Domains of learning, reflection, and awareness

The three domains of learning applied in this analysis are based on cognitive and affective domains of learning, which have been examined in the literature as part of learning outcomes extensively since Bloom's taxonomy was posited mid-last century (Bloom, 1956; Krathwohl, Krathwohl et al., 1964), as well as metacognitive and reflective learning. The learning domains are being applied to teacher perceptions of what student learning is and/or should be. The focus is the teacher's awareness of student learning. The three domains are summarised in *Table 5.2: Domains of learning*, below.

Domains of learning	
Cognitive learning dominant	Cognitively focused learning is knowledge- and content-centred. Learning focuses on the concepts, ideas and content contained in the curriculum. The learning focus of the teacher is on the cognitive learning expectations of the institution/curriculum.
Affective learning dominant	Affective dominant learning centres on emotions and how the learner may feel about, or react to, what they are learning and classroom interaction. The learning focus of the teacher when emphasising affective learning takes account of learners' emotive engagement and the development of social relationships and interaction.
Metacognitive/ reflective learning dominant	Metacognitive/reflective learning focuses on the learner's relationship with the learning process and their understanding of self in the learning context. The learning focus of the teacher is on the learners' awareness of self in the learning process.

Table 5.2: Domains of learning (Bloom, 1956; Flavell, 1987; Fook & Gardner, 2007; Gross & Goh, 2017; Krathwohl, Krathwohl et al., 1964)

The first two domains above are cognitive and affective learning. Cognitive learning is the domain of knowledge and its application, while affective learning, encompassing attitudes, values and understanding, centres on emotions (Shephard, 2008). Affective learning is defined here as relational rather than purely internal to the learner. A relational view of affective learning considers emotions to be socio-cultural and the result of relationships and interactions in a social context (Quinlan, 2016). Emotions are not simply internal feelings that are removed from social interaction; they are the result of social relationships and interaction.

The third domain combines metacognitive and reflective learning. Metacognitive learning centres on the learner's understanding of what learning is and their regulation of their own learning processes (Flavell, 1987). In this study, metacognitive learning is integrated with reflective learning, to encompass the learner's understanding of their own learning and reflection on their learning in context. Reflection is "the act of giving serious thought or

consideration to someone or something" (Gross & Goh, 2017, p. 170). The metacognitive and reflective dimensions of learning engage critical consideration of self in knowledge creation in context (Fook & Gardner, 2007). Learning is considered in relation to self, the process of learning and the social context within which learning takes place.

While the three domains of learning, cognitive, affective and metacognitive/reflective, have been disaggregated for analysis purposes, they are not mutually exclusive. They are conceptualised as interacting with one another to inform understanding of classroom awareness, and are considered complementary elements of learning.

5.3.2.1 Communicative awareness

Communicative awareness relates to the participants' awareness of communication management issues associated with facilitating learning in a culturally, and linguistically diverse classroom. It was evident in the findings through the participants' discussions of the benefits and challenges of using English as a lingua franca in a multilingual teaching context. Communicative awareness is underpinned by the three learning domains overviewed earlier, and as a result it is located in the middle intersection of the three domains in *Figure 5.3*, above. The participants highlighted the importance of English as the medium of instruction, as well as an intended learning outcome in higher education in Australia. Language, learning, and classroom interaction were considered interrelated, 'you don't have language without culture. They depend on each other, just like you can't teach language without content' (Donald, *Focus Group 2*). Three aspects of communicative awareness were evident in the participants' responses. English was portrayed as a skill to be learned, a medium for inclusion and a potential source of inequality.

The findings highlighted the importance of English as the language of instruction and interaction in the classroom. English ability was considered a practical skill and a key component of learning, 'there are practical reasons for them to communicate in English and think in English at that level' (Eve, *Focus group 2*). Linguistic ability from this perspective is conceptualised as knowledge and a skill to be applied to learning (Shephard, 2008); the focus is on cognitive learning. However, whether to make the classroom English-only was a matter of contention. Donald (*Focus group 1*) argued for a multilingual classroom, asserting that 'I used to have an English only thing in the classroom, but I gave it up…Because there is a whole field of belief that having the second language and keeping it going improves your English'. Jennifer (*Focus group 1*) expressed a preference for students to mainly use English, 'I tell

them they need to switch over to English when they come in the classroom, because that is part of it, making sure'. The two positions adopt a contrary stance on using English only in the classroom, but they both apply cognitive learning and the importance of developing English language skills as their reasoning.

Communicative awareness of how English is used in the classroom encompasses the importance of English as the medium of instruction. Learners in higher education classrooms in Australia engage with content through English. Jennifer (*Focus group 1*) considered her role in learner comprehension, 'I do speak slowly, and I am constantly comprehension checking…I don't think any of my students are ever lost in terms of the lesson'. Jennifer's emphasis is on her role in enabling learners' engagement with content. The focus is on the learner's use of their English language skills for cognitive understanding. Understanding of content is facilitated through engaging with the cognitive expectations of learning using the learner's prior knowledge (Alt, 2017), in this case English ability. This consideration of language focused on pragmatic considerations associated with learners applying their prior knowledge of English and engaging with content through English.

The second aspect of communicative awareness evident in the findings relates to the role of English as a means for inclusion. Consideration of English as a means for inclusion in a multilingual classroom extends awareness beyond English as a cognitive skill to be applied and learned. Donald and James both recounted examples of learners being excluded through the use of language.

> Donald
>
> When I looked up from my file, I saw that the two Saudis were talking to each other in (I guess) Saudi [Arabic], and the Chinese student was sitting there looking 'out of it'. I pointed out to the Saudis that the Chinese student was being excluded through language, and that they should use English in order to include him. They appeared not to have realised the problem, and willingly used English from then on.
>
> *Reflective Journal Entry*

Donald's example demonstrated an awareness that moved beyond the learners' communicative skill, to their use of English to create an inclusive classroom. James recollected a similar incident.

James

Last semester I had a class of all Chinese except for one Indonesian boy. Now to get them to shut up and stop speaking Chinese all the time and include this guy in anything was next to impossible…you are trying to get the student to be aware that there is somebody in here who is not Chinese, besides the teacher. We have a responsibility to our fellow humans and our students.

Focus group 2

Donald and James expressed an awareness of English as a means for inclusion and the feelings associated with being excluded. These examples align with an awareness of affective learning in the classroom and its importance for the development of relationships. Relationships in the classroom are part of affective learning and the "classroom environment, climate or culture" (Russell, 2004, p 250). Acknowledging the impact of classroom dynamics and the importance of developing an accepting and inclusive learning environment is associated with the development of affective learning and values (van Valkenburg & Holden, 2004). The importance of the teacher being aware of the potential impact English use can have on the classroom environment was noted by a student in the following survey response.

Only when the teachers force the students to speak in English or minimal of their language is used and when we are forced into group (people we have not worked with before) does the class environment become more fun and not divided.

Student Comment (Question 12)

Donald and James expressed affective communicative awareness of English as a means for inclusion and learning in their responses above. Jennifer also expressed awareness of the inclusive role English has in the classroom; 'this is a shared language that we are using…this is our lingua franca and they understand that term'. Jennifer's reflection on English as a means for inclusion demonstrates affective learning awareness. Her focus was on the shared language aspect of English use in the classroom. Donald, James and Jennifer viewed English as important for the development of classroom interaction and relationships and demonstrated engagement with the affective domain of learning.

The third aspect of communicative awareness is associated with English as a potential source of inequality. In their reflections on classroom interaction and the use of English, Jennifer and Eve expressed awareness of the potential for inequality to be associated with perceived English ability. Jennifer and Eve expressed a desire to dispel the assumption that native

English ability puts some students in a position of authority. 'On many occasions, I've asked an international student adept at a certain structure, organisation, purpose, etc. to help a local peer' (Jennifer, *Online forum*). Eve expressed as similar awareness of the potential for English ability to result in misconceptions about ability. 'There is a false (racist?) underlying assumption that a local will tackle academic communication more skilfully' (Eve, *Online forum*). This assumption was supported by the following student reflection in the survey.

> As a local student, you feel like you do not want to work with the internationals because you do not understand what they are saying.
>
> *Student Comment (Question 9)*

The student makes a broad assumption about international students' English ability. This assumption may present barriers to interaction and the development of classroom relationships. Eve and Jennifer demonstrate communicative awareness that encompasses critical reflection and an awareness of the potential for assumptions to result in inequality. Their expressions of communicative awareness demonstrated an understanding of socio-cultural activity and learning, indicating critical self-reflection and consideration of relationships and the learner (Rathje, 2007). This aligns with Matusov's (1998) perception of critical reflection and the individual's awareness of socio-cultural positioning. This aspect of communicative awareness encompasses critical reflection on learning relationships. Jennifer and Eve demonstrated critical reflection in their consideration of English in the classroom.

Communicative awareness draws on all three domains of learning, as depicted in *Figure 5.3* above. Participants expressed awareness that drew on understanding the cognitive aspects of English as a skill, as well as English as associated with affective learning and inclusion. It also extended awareness to critical reflection on learning relationships and inequality.

5.3.2.2 Emotional awareness

Emotional awareness, as evident in the findings, highlighted participants' mindfulness of emotional reactions and feelings associated with learning in a culturally diverse context. The three domains are again evident in participants' reflections, but there is heightened awareness of emotions and social relationships. Emotional awareness is positioned further toward the affective learning domain in *Figure 5.3*, above, than the other three forms of awareness. Emotions are defined here from a socio-cultural perspective. They are considered to be relational and allied with interaction with peers, the teacher and subject material in the learning context (Quinlan, 2016). Emotional awareness was evident in the findings in two

ways: awareness of the importance of emotions in learning; and awareness of the role of emotions in developing learning relationships.

Emotional awareness places the learners' emotional reactions to a teaching activity or context at the centre of understanding. This emotional reaction can work to enhance or inhibit learning. Jennifer considered learners' emotional reaction in her recollection of a classroom learning activity, 'The group seemed so uncomfortable with the exercise…I had assumed they hated it and was going to scrap it in the future' (Jennifer, *Reflective journal entry*). The focus of Jennifer's reflection is on the students' reaction rather than their cognitive learning and indicates an awareness of affective learning. Affective learning considers emotions as pivotal in the development of students' understanding and cognition (Sawyer, Zianian, Evans, & Gillham, 2012). Jennifer reflected on the influence emotional awareness has on her teaching practice and her choice of learning activities. She placed affective learning considerations at the centre of her decision to continue or discontinue the learning activity.

Emotional awareness demonstrates an understanding of emotions and their role in the development of connections between teachers, learners and the ideas and information under examination. This interconnection involves awareness of how emotions influence learning and enhance knowledge development. This interconnection was evident in the intercultural communication activity that Jennifer reflected on in the following response.

> Jennifer
>
> We talk about what is intercultural communication. Why is it important? Where are you going to use it? Those kinds of things. But the one that really gets them is, how does it make you feel? And some of them say scared, frightened and some say I get so excited. I get a chance to practise [communicating with people from different cultural backgrounds]. And they talk at their tables about different situations and challenges.
>
> *Observation interview*

Jennifer's decision to focus the activity on learner engagement with and understanding of emotions in intercultural communication highlighted her awareness of the affective aspects of learning. Affective components are considered important for making deep connections between self and learning (Sawyer et al., 2012). Emotional awareness integrates affective learning and self-reflection on learning processes with cognitive understanding; incorporating an understanding of how cognitive learning requires meaningful

understanding of content in relation to self (Quinlan, 2016; Sawyer et al., 2012). Emotional awareness in the findings affirms theories of learning that interrelate learning, emotions, and awareness of one's own process of knowledge construction (Alt, 2017; Quinlan, 2016; Sawyer et al., 2012), as discussed in the literature review.

In the findings, participants also demonstrated emotional awareness of the role feelings can play in motivation and the development of learner relationships. This understanding was evident in discussions about learner engagement in intercultural interaction. 'They will stay in their own cultural group because they are insecure, and they will retreat to their own language because it is insecurity (James, *Focus group 2*). James connected emotions and feeling with learner motivations in relation to their participation in activities. Rather than attributing a learner's decision not to participate to not understanding the content in this instance James attributes it to insecurity. Learner relationships form part of the affective aspect of classroom engagement (Russell, 2004). Intercultural learning is collaborative and constructed through interaction (Dervin, 2016) and therefore, requires the development of learner relationships.

Emotional awareness of the influence emotions and feelings have on the development of relationships in the classroom was also reflected on by Eve. 'Confidence is one of the biggest factors. And I have had lots of students who might have been here for five minutes, but they are very confident to chat, and they go for it' (Eve, *Focus Group 2*). James and Eve, in their comments above, considered the relationship between feelings and learner motivation in an intercultural context. This element of emotional awareness moves from the affective domain to a consideration of the importance of effectively controlling one's own learning processes and metacognitive learning in a collaborative context (Garrison & Akyol, 2015). Their reflections emphasised the learner's ability to step out of their comfort zone and engage in intercultural learning.

Emotional awareness, as seen in the findings, encompasses all three learning domains. However, there is an emphasis in participant reflections on the affective domain of learning. As a result, emotional awareness is positioned more in the affective domain in *Figure 5.3*, above.

5.3.2.3 Reflexive awareness

Reflexive awareness was evident in the findings through participants' reflection on their own assumptions and choices. Participants were asked to engage in a reflective practice process

as part of the study. This process enabled space for reflection on assumptions and choices. However, how deeply or effectively participants engaged with this process was the choice of the individual. Reflexive awareness captures participants' awareness of their own process of self-reflection, as it developed through the study. It draws on all three domains, but is more focused on metacognitive/reflective learning than the other three forms of awareness, as depicted in *Figure 5.3* above. Reflexive awareness comprises reflections on assumptions and an understanding of teaching choices.

Reflexive awareness highlights participants' awareness of their own assumptions. Anne displayed a willingness to engage with her own assumptions and choices in her responses, articulating in the following example an awareness of her choices and self-reflection.

> Anne
>
> I think as we develop an awareness of something, that becomes, like the colour of the lens we see through. So, when we first become aware of gender issues, you have that gender lens on. Then you put intercultural in front of that. So, gender and intercultural…I just don't think that intercultural is the big thing; I think it is one of many.
>
> *Final Focus Group*

Anne reflected on her awareness and choice to not engage with intercultural issues in the classroom. She demonstrated a clear understanding of her choice and articulated her reasoning process, showing self-understanding and reflection. Reflexive awareness highlights a cognisance of assumptions, which foregrounds the metacognitive and reflective dimensions of learning. Self-reflection on learning and how one learns enables greater awareness and purposefulness through focused thought and consideration of classroom practices (Gross & Goh, 2017). Donald acknowledged his assumptions when considering the background of his students in the following reflection.

> Donald
>
> But when I actually looked at the class, the Aussies were just as quiet and just as vocal, and there wasn't any difference. In fact, the Asian students tended to ask more questions…I identified that prejudice in me.
>
> *Observation Interview*

However, Anne and Donald did not proceed to consider how their choice impacted positioning or power relationships in the classroom.

Reflexive awareness, as seen in the findings, also encompasses reflection on positioning and power relationships in the classroom. This broadens awareness beyond a consideration of why choices are made to an understanding of the impact choices can have on learners and on learning. This critical dimension of reflexive awareness was evident in Donald's response when reflecting on an activity aimed at engaging with the cultural background of his students. Donald reflected on how the activity could reduce segregation and help to promote intercultural understanding through, 'a levelling out, to stop that polarisation' (Donald, *Observation interview*). Reflexive awareness demonstrates awareness with critical questioning of values and assumptions that goes beyond identifying choices, and towards openness to change (Bolton, 2014). Donald's reflection implied critical engagement with his choices and with the impact his choices can have on positioning students. Reflection is a catalyst for greater awareness and understanding of learning (Gross & Goh, 2017). Reflexive awareness encompasses cognisance of the impact of teaching decisions.

Jennifer also demonstrated critical reflexive awareness of how her decisions can either exclude, or include, students. Her reflection on a teaching activity and its impact was captured in the example below. She also reflected on how she acted on this understanding of her role in positioning the learner.

> Jennifer
>
> The first lesson is on pop culture. There is a visual prompt [pictures of famous people/places] at the beginning…I realised this is so Anglo…I ran back and did alternative ones [visual prompts]…I would be so embarrassed if some kid was sitting there going, "I don't know any of this". That would make them feel bad in their first lesson.
>
> *Observation interview*

Jennifer showed both reflexive awareness of her decisions and also critical reflection on the impact that her decision could have on learners. In addition, she acted on her reflexive awareness and adjusted the activity.

Reflexive awareness engages all three domains but emphasises the metacognitive/reflective learning domain. It is positioned toward the metacognitive/reflective domain in *Figure 5.3*. This emphasis was seen in the findings in two ways. It was evident through a focus on self-understanding in the learning process through an understanding of choices and reflection on assumptions; and at a more critical level through consideration of power relationships in the classroom and how these relationships impact learning and teaching decisions and practice.

5.3.2.4 Theoretical awareness

Theoretical awareness was evident in the findings when participants discussed the concepts which underpin intercultural learning, including what intercultural competence and internationalisation are. In the findings, when considering theoretical concepts and understandings, the participants expressed a balanced engagement with the three domains of learning. They expressed an understanding of learners' emotions, knowledge and skill development, and self-awareness of the learning process. In this way, no one domain was highlighted over the others, all three were equally influential in understanding participants' theoretical awareness on intercultural learning in higher education contexts. Theoretical awareness balances the three domains and, as a result, it is located in the middle intersection of the three domains in *Figure 5.3*, above. Theoretical awareness provides an insight into the theoretical understanding participants bring to the classroom and how it influences their practice.

Theoretical awareness is multidimensional and engages all three domains. Participants expressed an understanding of intercultural learning that drew on different domains of learning. Theoretical awareness, as expressed by the participants in the exchange below, is founded on understanding personal qualities, as well as affective elements of intercultural learning relationships.

> Mary
>
> I think it [intercultural competence] means going beyond just being aware of who one is and who others are. I think it is actually communicating interculturally and tolerating, perhaps, ambiguity and things that may not mean as they appear to mean.
>
> Eve
>
> Having the skill to be able to function well within this system [Australian Higher education] to their advantage. To minimise their stress…
>
> James
>
> We are teaching our students how to; I would want to push beyond 'just interact for their own benefit'. Because that could end up being a cynical activity. I am not having a go at you. But I want to say to learn to appreciate and work with their fellow humans and understand that I don't have to become like them to work with them. And there will be things I never understand, and

I never appreciate about another culture. But I can learn to live and work with these people.

<div align="right">*Focus group 2*</div>

The interplay and relationship between cognitive, affective and metacognitive/reflective learning was captured in this discussion of intercultural concepts from a theoretical position. Mary emphasised the affective learning required to develop intercultural competence, the emotions and need for interaction with other learners and forming relationships. While Eve emphasised the cognitive skills that are required to form relationships, she also noted the emotional reactions and stress that can come with building intercultural relationships. And James extended this to an understanding of the importance of self-understanding in intercultural relationships. This exchange incorporates cognitive and metacognitive learning, as well as affective and relational understanding in an intercultural context.

Theoretical awareness was evident in the findings when the participants discussed their understandings of concepts and terms. At this abstract level there was a balanced inclusion of all three domains of learning and their influence on learner engagement and understanding. This understanding reflects definitions of culture and intercultural learning, as discussed in *Chapter 2: The Literature Review*. Intercultural competence, while difficult to define, is often conceptualised as the development of skills and knowledge combined with emotional openness and self-reflection (Arasaratnam-Smith, 2017; Byram, 1999; Deardorff, 2009a, 2011; Gudykunst & Kim, 1997; Hiller & Wozniak, 2009; Lustig & Koester, 2000; Spitzberg & Changnon, 2009). Participants' reflections on what intercultural learning is, as a theoretical concept, provide an insight into how it is interpreted and understood by teachers.

The three learning domains being presented in this thesis are not conceptualised as mutually exclusive. They are interrelated and provide a multidimensional understanding of the different forms of awareness evident in the findings. The findings demonstrate that there are multiple forms of teacher awareness which influence and shape their choices to engage or not engage with diversity in practice. The different forms of awareness are underpinned by cognitive, affective, and metacognitive/reflective learning domains. This relationship between classroom awareness and the three domains of learning affirms definitions of intercultural competence that highlight the development of intercultural skills and knowledge, as well as an openness to difference and a self-reflective attitude (Arasaratnam-Smith, 2017; Byram, 1999; Deardorff, 2009a, 2011; Gudykunst & Kim, 1997; Hiller & Wozniak,

2009; Lustig & Koester, 2000; Spitzberg & Changnon, 2009). Learning across all domains is important for intercultural learning.

The role classroom awareness plays in shaping learning in the classroom will be further developed through the consideration of how it interacts with positioning the learner (factor 1) and learning outcomes (factor 3) to influence learning purpose and learning relationships.

5.4 Factor 3: Learning Outcomes

The role of the teacher in any classroom context is framed by multiple external considerations including professional standards and requirements, as well as institutional guidelines and curriculum outcomes and expectations. Among these considerations, learning outcomes are focused on here since they were prominent in participants' reflections, and emerged as the third factor. Learning outcomes are posited as the third factor influencing teacher decisions in practice. Outcomes-based curriculum design, and its effect on teaching and assessment of learning in higher education in Australia, was discussed in Chapter 2: Literature review. Participants displayed an understanding of the broader considerations that frame and shape teaching practice in higher education. The findings demonstrate a role for teachers that extends beyond imparting knowledge and presenting content, to one that requires engaging with students and participating in learning. The participants' views of the role of the teacher in creating intercultural learning opportunities through culturally mixed group work and allowing space for informal interaction are contextualised within the context of outcomes-based learning and achieving graduate attributes and subject outcomes.

5.4.1 Intercultural learning outcomes

Teaching practice in higher education institutions in Australia is framed by institutional expectations and outcomes-based curriculum design. Outcomes-based curriculum design aims to shift the focus from what the teacher presents to what the learner achieves (Biggs & Tang, 2011). Three levels of outcomes are utilised in an outcomes-based curriculum: graduate outcomes, program outcomes and subject outcomes (Biggs & Tang, 2011). Teachers in higher education institutions are guided by overarching directives regarding the qualities and attributes expected in graduates. These directives influence and frame learning and teaching in higher education institutions in Australia. While culturally diverse learners bring a range of abilities and cultural knowledge, engaging with this diversity can be at odds with the standardised outcomes teachers are expected to achieve by the end of a course. If developing intercultural understanding is not a course outcome, then it can conflict with

teacher purpose in practice. The courses under consideration in this study are not intercultural courses. The development of intercultural understanding in learners is not the main purpose of the curriculum and the teacher's level of engagement with cultural diversity can therefore, vary.

Participants expressed an understanding of the need to balance engaging with learner diversity and expected outcomes within their specific teaching contexts. The findings demonstrate a willingness on the part of the participants to achieve a balance between expected outcomes and the various strengths and needs of a diverse student cohort. Incorporating and responding to diverse student needs was evident in the participants' responses; 'they know different strategies if their partners or group members do not understand them or they can't understand their group members' (Jennifer, Observation interview). The development of intercultural understanding within a diverse cohort, as an outcome of classroom interaction, emerged as a factor influencing teacher choices in the findings. 'I am just trying to get them fundamentally aware of other people, just basic politeness of including others from outside their culture in their work' (James, Focus group 2). However, there were differing views on the importance of actively engaging with intercultural learning and whether it should be considered a specific outcome of the course.

Many Australian tertiary institutions have established graduate attributes for different faculties and departments. The University of NSW (UNSW, 2015) aspires to achieve intercultural understanding as a graduate attribute in students. UNSW outlines four overarching capabilities the university aims to develop in all graduates. The fourth capability is developing students as "global citizens who are culturally adept and capable of respecting diversity and acting in a socially just and responsible way" (UNSW 2015). As another example, the University of Technology Sydney (UTS, 2018) has developed the UTS Model of Learning which is a framework for teaching that incorporates diversity and inclusivity through a focus on practice-orientated learning. The model has three interrelated features centring on practice-orientated education: professional practice exposure, global workplace readiness and research-inspired learning (UTS, 2018). The second feature, focusing on preparing students for a global workplace, asserts that through studies in any faculty at UTS, university wide, all students develop the capability to work in culturally diverse environments (UTS, 2018). These two examples are indicative of expectations across higher education institutions in Australia. These institutional positions place an emphasis on intercultural learning. However, in practice this is not always the focus of learning.

While the aim of an outcomes-based curriculum is to integrate the three types of outcomes, graduate outcomes, program outcomes and subject outcomes, and progress learners through these three levels of learning. In practice, achieving subject outcomes can become the focus of learning goals and teaching practice. Graduate and program level outcomes can become disconnected from classroom learning and assessment. The disconnect between Institution level expectations and policy and classroom learning was discussed in Chapter 2: Literature review. Assessment of learning in an outcomes-based curriculum is directly linked to subject outcomes through a process of feedback and learning activities. Learning is assessed against subject level standards, as defined in the subject outcomes (Andrade & Heritage, 2018; Harlen, 2012; Biggs & Tang, 2011). However, how intercultural learning fits within the wider learning process is often ill-defined. This disconnect was evident in participants' views: 'it [intercultural learning] is not part of the curriculum or learning outcomes, per se. I am sure it is part of the graduate attributes, but it is not built into our curriculum here' (James, Focus group 2). Integrating intercultural learning into an outcomes-based curriculum requires the internationalisation of the curriculum through its integration into the formal, informal and hidden curriculum (Gregersen-Hermans, 2017; Leask & Carroll, 2011). This process requires the aligning of intercultural learning with assessment tasks, learning activities, subject outcomes and wider institutional outcomes. Integrating intercultural learning into the curriculum through outcomes and related assessment tasks is a complex process that often remains unincorporated into curriculum development.

5.4.2 Intercultural outcomes framework

The participants expressed varying views about the centrality of incorporating intercultural learning into teaching practice and subject learning outcomes. The focus groups explored the importance of intercultural learning, and whether it should be formally or informally incorporated into the curriculum, as well as the role the teacher should play in facilitating this learning. The spectrum of views expressed ranged from the belief that intercultural learning should be formally assessed, to the view that it is peripheral, or irrelevant to, the main task of teaching content. Participants typically considered intercultural learning to be an informal, non-assessable outcome; 'you can observe it in an informal way. I see it as an informal part of their learning' (Donald, *Observation interview*). However, Jennifer disagreed with this view and advocated assessment of intercultural learning outcomes; 'my push is that it [intercultural competence] needs to be assessed' (Jennifer, *Focus group 1*). The participants' views on intercultural learning outcomes, and how they frame teaching

purpose, varied across four main positions, shown in *Figure 5.4: Intercultural outcomes framework*, below. This figure formed the top right outer element of *Figure 5.1: Model of practice*, above.
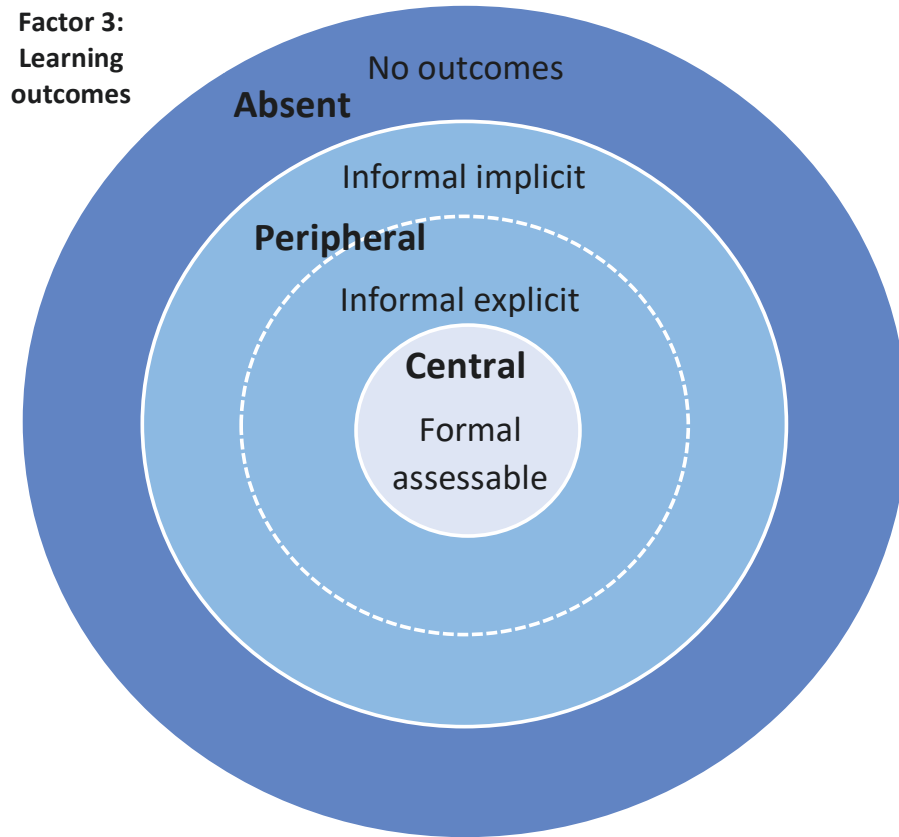
Figure 5.4: Intercultural outcomes framework

The framework is divided into four layers, representing the different positions evident in the findings. Views positioned in the outer layer of the circle considered subject and content outcomes to be the primary focus of teaching purpose; intercultural learning outcomes, if not formally included in the subject outcomes, are extraneous to achieving these goals. Anne expressed views that were positioned in this layer. She felt intercultural learning was outside her learning goals. Mary, James, Donald and Eve expressed the belief that intercultural learning outcomes can be incorporated in an informal way, either explicitly or implicitly, into teaching practice. These comments positioned them in the middle layers of *Figure 5.4*; they considered intercultural learning outcomes to be peripheral to learning. And one participant, Jennifer, expressed the view that intercultural learning should be formally incorporated in learning outcomes and assessed against these outcomes. Jennifer was positioned at the centre of *Figure 5.4*. As views move toward the centre of the figure, the role of the teacher

in facilitating and monitoring intercultural interaction and learning becomes a more pivotal element of teaching purpose.

In the outer (absent) layer of the framework the teacher prioritises the formal outcomes of the subject, with limited scope to include informal outcomes such as the development of intercultural understanding. Anne prioritised the formal outcomes of the subject, with minimal interest in including informal outcomes such as the development of intercultural understanding. She expressed a content-focused objective, 'I am just goal-orientated. Come on let's get to that goal. It doesn't matter, gender, intercultural, let's get there' (Anne, Final focus group). This emphasis prioritised subject teaching goals, framed by the curriculum, as the focus of teaching practice. This emphasis shaped Anne's engagement with cultural diversity in the classroom and reflected issues associated with a hesitation to incorporate intercultural learning into the curriculum amongst teaching staff (Leask & Wallace, 2011). Anne's focus on learning outcomes to the exclusion of other considerations, including cultural background and the development of intercultural understanding, positioned her primarily within the outer layer of *Figure 5.4*.

Participants positioned in middle (peripheral) layers of *Figure 5.4* chose to include the development of intercultural understanding as an informal, peripheral outcome of learning either implicitly or explicitly. This was done through the infusion of an intercultural element into teaching activities, such as using intercultural groups, even if intercultural learning is not part of the formal curriculum. From this position, the development of intercultural understanding and inclusion of intercultural learning activities is at the teacher's discretion. 'And it [Intercultural understanding] is not our brief [part of the content] in one way. I am not saying if that is a good thing or not. If I can work it in [to classroom activities] I do.' (James, Focus group 2). This view acknowledges the curriculum boundaries that affect teaching practice in a diverse higher education classroom, but James expressed a belief that it was good to integrate it into classroom activities where possible, even implicitly.

The teacher's decision to either directly or indirectly communicate the intercultural learning outcomes to students is the difference between the inner and outer parts of the peripheral layers. The role of the teacher in creating informal learning opportunities is important in this regard because intercultural learning opportunities do not routinely occur in culturally diverse classrooms. Students do not necessarily seek out culturally diverse learning opportunities (Ippolito, 2007; Otten, 2003; Summers & Volet, 2008; Volet & Ang, 2012), even though they may find them rewarding. This could be interpreted as learners ascribing a low

priority to intercultural learning due to it not being graded, or due to their minimal interest in intercultural interaction. However, the survey results indicated that students were interested in engaging in more intercultural activities in class. In response to the statement 'I would like to engage in more intercultural activities in the classroom' 39 students out of 40 gave a positive response, with 29 of these students agreeing or strongly agreeing. Teachers have a central role in, and responsibility to, incorporate intercultural learning opportunities (Crossman, 2011; Leask & Carroll, 2011, 2013). James acknowledged the role of the teacher in creating these opportunities for intercultural interaction and learning in the reflection above. If the teacher chooses not to explicitly communicate the intercultural learning outcome to the learner, it is considered an informal and implicit outcome: the outer middle layer. If the teacher explicitly addresses the intercultural learning outcomes as part of the activity, it is considered an informal explicit outcome: inner middle layer.

In the outer peripheral layer, teachers see a need for and have an interest in achieving intercultural learning outcomes; however, they choose to make the intercultural learning outcomes only an implicit, or pragmatic, element of the activity. 'I need to do more of that [culturally diverse groups], because I need to break them out of it [homogenous groups]. Because I think it can be just a matter of getting to know each other' (Eve, Focus group 2). Culturally and linguistically diverse cohorts provide an opportunity to learn through interaction, however if the learning outcomes are not explained explicitly it remains part of the informal and hidden curriculum (Gregersen-Hermans, 2017; Leask & Carroll, 2011). There was some consideration of the potential benefits of explicitly explaining intercultural learning outcomes to students; 'I talk about communication but the intercultural aspect I leave, I don't make explicit. Because it comes out anyway. And it may be worthwhile doing' (Mary, Focus group 2). Mary expressed an interest in making intercultural learning outcomes explicit for students.

Participants operating in the inner part of the peripheral layer inform the learner about the expected intercultural learning outcomes of the task. James recounted his intention to directly engage with intercultural learning in the following comment: 'I went into graduate attributes and these are the [intercultural] skills you need to develop…And said, now we are going to be doing mixed culture group work, how is it going to develop these skills? (James, Focus group 2). James explicitly linked the activity with the broader expectations associated with the graduate attributes in relation to intercultural learning. Eve also expressed the view that intercultural learning should be explained to students and incorporated into teaching

practice. 'Well I present them with hard data saying you don't get a job in IT unless you have got good communication skills, teamwork and cross-cultural skills' (Eve, Focus group 2). Both Eve and James used graduate expectations and skills as a way to explicitly engage with intercultural learning. This perspective aligns research (e.g. Leask & Carroll, 2011, 2013; Otten, 2003; Crossman, 2011) that argues formal, teacher-directed tasks that incorporate intercultural learning outcomes are necessary for the development of intercultural competence. In the explicit layer of the model, these opportunities and learning outcomes are communicated to the learner and become an overt part of teaching practice.

The innermost layer of the model renders intercultural learning outcomes central to learning and assessable: intercultural learning is embedded into the curriculum. Jennifer expressed the belief that, in addition to informal intercultural learning, intercultural learning outcomes should be included among the subject outcomes and formally assessed as part of learning, positioning her in the centre of *Figure 5.4*. 'If it [intercultural competence] is something you want your students to graduate with, something you need to have in your learning program, then it needs to be assessed' (Jennifer, Focus group1). This aligns with Harvey's (2017) view that facilitation of intercultural learning requires the development of an internationalised curriculum. Internationalisation of the curriculum is a developmental process, which should be mapped across all levels of learning, and included in assessment, according to Blair (2017). Jennifer saw group work as a key element of intercultural development and a way to include intercultural competence outcomes in subject assessment. 'I think you can assess it through group work; presenting is an obvious one. Or working together. We practise it all the time' (Jennifer, Focus Group 1). However, Jennifer was the only participant who advocated assessing intercultural outcomes. Other participants felt it was beyond their role, and that it posed challenges that would be difficult to resolve; 'I think it [intercultural competence] would be hard [to assess]' (Donald, Observation Interview).

The participants were typically in the middle layers where intercultural learning was engaged with as an informal outcome of learning. However, there was a clear understanding of the challenges and benefits associated with balancing curriculum expectations and the development of intercultural understanding in a culturally diverse classroom. The participants, for the most part, expressed the opinion that there were benefits to integrating intercultural learning outcomes, but this was bounded by curriculum pressures. The relationship between outcomes and learning purpose will be further developed in the following section.

5.5 Model of Practice

This study investigated the factors influencing and shaping teaching practice in culturally diverse contexts and the implications this has for learning. The findings provide an insight into teacher *positioning the learner*, *classroom awareness* and *intercultural learning outcomes*; the three factors analysed individually above. Each factor influences and shapes teachers' views and practice; and respond to the first research question guiding this study.

❖ What are the main factors that influence and shape teachers' views and practices in relation to intercultural interaction in the classroom?

In this section these factors are integrated into a *model of practice*, see *Figure 5.1 Model of practice* reproduced below, which positions learning purpose at the centre of teaching practice. Learning purpose refers to the teacher's guiding rationale for their engagement with cultural diversity as part of their teaching practice, including classroom organisation and their associated intended aims. The four learning purposes, which make up the *model of practice*, are: learning *from* diversity, learning *about* diversity, learning *through* diversity and learning *for* diversity.

This section focuses on analysing the four learning purposes at the centre of the *model of practice* in answer to the second research question guiding this study.

❖ To what extent and in what ways do these factors guide teachers' teaching and learning decisions in practice?

The *model of practice* posited here, *Figure 5.1*, builds on models of teaching across multiple disciplines that consider immersion in learning (e.g. Garcia, 2011; Hagan & McGlynn, 2004; Reynolds, Bradbery, Brown, Donnelly, Ferguson-Patrick, Macqueen, & Ross, 2015) and teaching approaches to intercultural/multicultural education (Sleeter & Grant, 2009; Srinivasan 2017). Sleeter and Grant (2009) and Srinivasan (2017) pose ways of conceptualising teachers' views of society and pedagogical approaches to multicultural education. The *model of practice* proposed here extends this research into teachers' perceptions through the practice-focused insights gained across the findings in relation to *positioning the learner*, *classroom awareness* and *learning outcomes*.

Critical cosmopolitanism

Liberal pluralism

Neo-essentialism

Essentialism

**Factor 1:
Positioning the
learner**

No outcomes

Absent

Informal implicit

Peripheral

Informal explicit

Central

Formal
assessable

**Factor 3:
Learning
outcomes**

Learning *for*
diversity

Learning
through
diversity

Learning
about
diversity

Learning purposes

Learning
from
diversity

**Factor 2:
Classroom awareness**

Cognitive learning domain

**Communicative
awareness**

**Theoretical
awareness**

**Reflexive
awareness**

**Emotional
awareness**

Metacognitive/
reflective
learning domain

Affective
learning
domain

Figure 5.1: Model of practice

5.5.1 Learning purposes

The *model of practice*, presented in *Figure 5.1*, centres on four learning purposes extracted below in *Figure 5.5: Learning purposes*, and developed from the three factors which emerged from the data. The four learning purposes are interrelated and guide teaching and learning decisions in practice. Teacher engagement with diversity develops and becomes more embedded in decisions and teaching practice towards the outer layers. Three of the learning purposes, learning *about* diversity, learning *from* diversity and learning *through* diversity, complement each other through different forms of awareness and focuses. The final level, learning *for* diversity, occurs when positioning, awareness and outcomes combine to enable deeper critical engagement. If intercultural understanding and competence are part of learning and are important, which is a premise of this study, then a goal of learning and teaching should be learning *for* diversity.
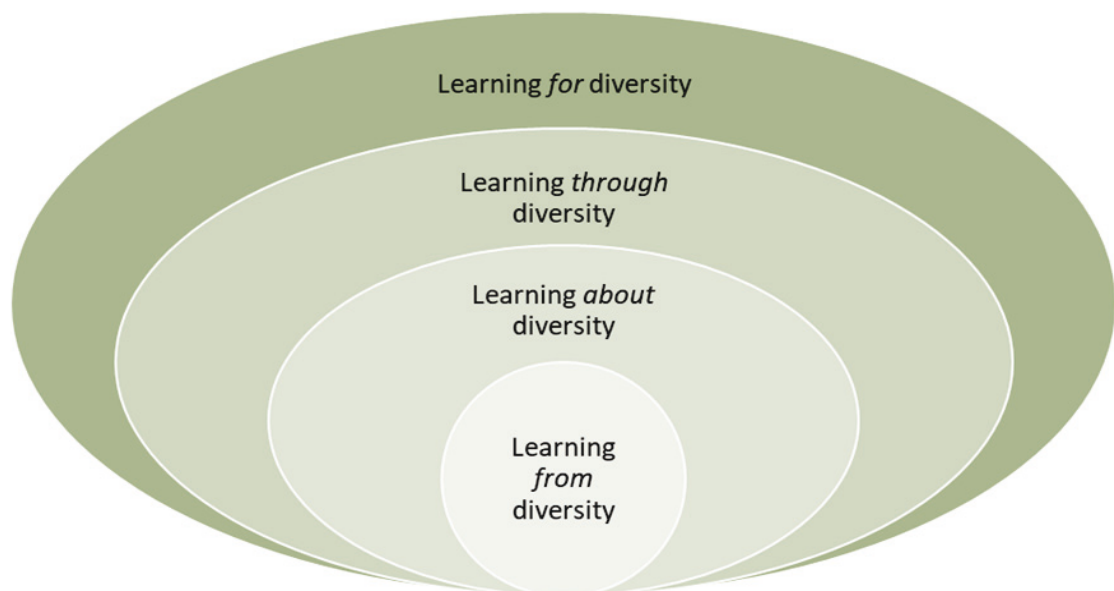
Figure 5.5: Learning purposes

Each learning purpose represents a unique combination of the three factors which emerged from the data and were identified in the findings: *positioning the learner*, *classroom awareness* and *learning outcomes* (as per *Figure 5.1*, above. The synthesis of the three factors provides an insight into how these factors combine to guide teaching and learning decisions in practice. This synthesis forms the *model of practice,* represented diagrammatically in *Figure 5.1* above. The combination of the three factors, in relation to the four learning purposes, which form the centre of the *model of practice*, is introduced and summarised in *Table 5.3 Interplay of factors*, below.

	Positioning the learner	Classroom awareness	Learning outcomes
Learning *from* **diversity**	Learning from diversity is founded on a range of understandings of culture; from a positioning based on an essentialist or neo-essentialist view of culture to a liberal pluralist view.	Learners are not required to directly engage with or learn about content related to intercultural understanding; minimal cognitive learning is apparent. However, learners may engage in affective learning through the development of relationships and interacting with culturally diverse learner.	Intercultural learning outcomes are seen as peripheral or supplementary, and not part of core learning. Participants using a learning from diversity purpose either disregarded engagement or made engagement with diversity implicit.
Learning *about* **diversity**	Cultures are examined through a process of externally engaging with diversity through a positioning of the learner based on a predominantly essentialist or neo-essentialist view of culture. The identifiable elements of a culture are foregrounded and used as the point of reference for understanding.	This uncritical purpose of learning asks the learners to view cultural understanding through cognitive engagement. The focus is on classroom awareness of cultural diversity as an object of detached scrutiny, with minimal affective learning or critical reflection.	Learning about diversity requires active engagement with diversity but intercultural learning outcomes are nevertheless considered peripheral to the main learning outcomes of the course.
Learning *through* **diversity**	A range of views of culture can underpin learning through diversity, including neo-essentialism, liberal pluralism and to some extent critical cosmopolitanism.	Learning through diversity engages the self and necessitates reflection. This learning purpose balances both the affective and cognitive domains of learning and edges into the metacognitive/reflective domain of learning. Learners are made aware of intercultural interaction and are called on to reflect upon it as part of their learning.	Intercultural learning outcomes are considered central to teaching practice. However, they are not necessarily considered assessable. From this learning purpose teachers create associated opportunities and inform learners of the intended outcomes.
Learning *for* **diversity**	Learning for diversity is framed by a critical cosmopolitan view of culture. It contends that positioning the learner through essentialist and neo-essentialist views of culture can be limiting for intercultural awareness and learning outcomes.	Learning, cognitive and affective, is founded on getting to know the whole person. At the centre of this learning purpose is reflexive awareness based on a critically reflective positioning of self in context.	A learning for diversity learning purpose places intercultural learning outcomes at the centre of learning and reframes the role of the teacher

Table 5.3: Interplay of factors

Each learning purpose is explained in the following sections, in relation to:

- *positioning the learner* and views of culture, the first factor;
- *classroom awareness* and learning domains: cognitive, affective and metacognitive/reflective, the second factor, and;
- the varying views ascribed to the importance of intercultural *learning outcomes*, the third factor.

5.5.1.1 Learning from diversity

Learning *from* diversity is characterised as learning that occurs incidentally in culturally diverse classrooms, i.e., contextual learning that results from interacting with learners from diverse backgrounds. This learning purpose is defined as background or incidental learning that occurs primarily from simply being immersed in a diverse classroom context, where the primary learning purpose lies elsewhere. Learning *from* diversity aligns with Srinivasan's (2017, p. 302) "educate to erase difference" perception of educational choices. Learning *from* diversity combines the three factors, *positioning the learner*, *classroom awareness* and *learning outcomes* in a way that results in intercultural learning being largely removed from learning purpose. It is characterised as informal, indirect engagement with the cultural difference and diversity at hand. The introduction to each of the following sub-sections expand slightly on Table 5.3, above, spotlighting each purpose in turn, before proceeding to a more extended discussion.

	Positioning the learner	Classroom awareness	Learning outcomes
Learning *from* **diversity**	Learning from diversity is founded on a range of understandings of culture; from a positioning based on an essentialist or neo-essentialist view of culture to a liberal pluralist view.	Learners are not required to directly engage with or learn about content related to intercultural understanding; minimal cognitive learning is apparent. However, learners may engage in affective learning through the development of relationships and interacting with culturally diverse learner.	Intercultural learning outcomes are seen as peripheral or supplementary, and not part of core learning. Participants using a learning from diversity purpose either disregarded engagement or made engagement with diversity implicit.

Table 5.3.1: Interplay of factors (Row 1)

Teachers who are guided by a learning *from* diversity purpose demonstrate a recognition of the cultural diversity in the classroom; however, positioning the learner is based predominantly on essentialist/neo-essentialist or liberal pluralist views of culture. The

teacher's own position in the context is not critically examined. The teacher's learning purpose lacks the critical cognisance and positioning of self and the learner that is central to a critical cosmopolitan view of culture (Holliday, 2011). The findings showed the participants harboured concerns about (particular minority) students grouping themselves into perceived cultural and ethnic groups in the classroom; 'one of the failings in my classroom, that I can see happening is that all the Chinese students sit together, all the Indians, that sort of thing happens…So, I do try to have just learning activities where I mix them up.' (Eve, *Focus Group 2*). Eve expressed classroom awareness that aims to use the cultural diversity of the classroom to engage in learning *from* diversity. Positioning is based on an essentialist or neo-essentialist view of culture, where the aim is to encourage intercultural understanding of others through interaction with students from different cultural and ethnic backgrounds.

In a culturally diverse classroom, the learner is immersed in a context that will often engage them emotionally, and requires them to develop affective understanding and build affective, perchance vulnerable, relationships. However, in learning *from* diversity development of affective understanding is not a specific goal of learning. And the teacher does not require the learner to think directly about the challenges and/or benefits associated with intercultural learning. Social objectives, such as intercultural understanding, are framed as potential, contextual benefits (Contini & Maturo, 2010). This was evident when participants chose to use culturally diverse groups for tasks and group work activities but not make intercultural learning explicit to the learners. The following comment from Mary in the second focus group reflected a learning *from* diversity purpose.

> But it is clearly laid out [in the group task] that they have to work together and that their teamwork is going to affect their project and their assessment individually. What I don't do explicitly, I talk about communication but the intercultural aspect I leave, I don't make explicit.
>
> *Focus group 2*

In addition to affective learning, engaging with a diverse cohort can result in participants learning more about their cultural self. Therefore, self-reflection on the part of the teacher and/or learner can occur, but it is not necessary for the activity and interaction to be considered successful. Without direct, explicit engagement with cultural difference, critical awareness and power relationships are left unaddressed (Holliday, 2011; Srinivasan, 2017). As a result, metacognitive/reflective learning through reflexive classroom awareness is largely absent from this learning purpose.

In learning *from* diversity, the teacher places emphasis on other learning outcomes and chooses not to engage with intercultural learning. Learning *from* diversity is characterised by what Garcia (2011) terms social or hidden learning. Intercultural learning remains a hidden element of the curriculum and teachers consider it an informal peripheral outcome (Gregersen-Hermans, 2017; Leask & Carroll, 2011). It is assumed that intercultural learning occurs through immersion. In the findings, Anne expressed her choice not to engage with cultural diversity clearly.

> It [intercultural competence] used to be one of my goals. But it is not anymore.
> I try not to draw too much attention to our differences, and I focus more on
> our similarities. And that is why I no longer do it. I am aware of that.
>
> *Observational interview*

This decision to overlook cultural difference aligns with Srinivasan's (2017, p. 298) "I don't see difference" image of society, where difference is overlooked, and structural power relationships are not engaged with, under the guise of furthering social cohesion. Anne espoused the belief that learners are fundamentally similar cultural and ethnic differences are immaterial to learning (Srinivasan, 2017). While Anne's purpose removes difference, her espoused reason for this differs from Srinivasan's (2017) "I don't see difference" category. Anne expressed pragmatic reasons for focusing on other learning outcomes, rather than neutralising difference to promote harmony (Srinivasan, 2017). She articulated this clearly in the following response, 'Our purpose in this class is to learn about science writing for university…And it doesn't matter where you are from. But it will pop up as an issue, or it may pop up as an issue along the line.' (Anne, *Observation interview*). Anne's choice to focus on content does not neutralise the diverse context of the classroom; it shifts the emphasis. There remains an element of learning *from* diversity underlying purpose, albeit incidental and unplanned.

Teachers guided by a learning *from* diversity teaching purpose are aware of cultural diversity but do not engage with this diversity directly or purposefully. As a result, it does not extend to critical reflection and discussion of how learners experience intercultural learning through classroom activities and interaction. The distinction between learning *from* diversity and learning *through* diversity, to be discussed later, relates to whether the intercultural nature of groups needs to be made explicit to students and whether intercultural learning outcomes are considered central to the activity.

5.5.1.2 Learning about diversity

Learning *about* diversity is the second learning purpose under consideration. Learning *about* diversity occurs when the focus is on culture as something external to be learnt about, with different surface features, such as festivals, language, food, and religious practices being highlighted. This learning purpose aligns with Srinivasan's (2017, p. 298) "after all we are different and diverse" image of society, which draws on Sleeter and Grant's (2009, p. 124) single group studies approaches, where cultural differences are accepted and learned about by focusing on particular groups. Learning *about* diversity is posited here as predominantly underpinned by a focus on cognitive learning and an identifiable, primarily essentialist and ethnicity-based perception of diversity and difference. Learning *about* diversity affirms Srinivasan's (2017, p. 303) perception of pedagogical practices that "educate to learn difference" and aim to enhance intercultural understanding, but often, without critical engagement, inadvertently perpetuates stereotypes and inequalities.

	Positioning the learner	Classroom awareness	Learning outcomes
Learning *about* diversity	Cultures are examined through a process of externally engaging with diversity through a positioning of the learner based on a predominantly essentialist or neo-essentialist view of culture. The identifiable elements of a culture are foregrounded and used as the point of reference for understanding.	This uncritical purpose of learning asks the learners to view cultural understanding through cognitive engagement. The focus is on classroom awareness of cultural diversity as an object of detached scrutiny, with minimal affective learning or critical reflection.	Learning about diversity requires active engagement with diversity but intercultural learning outcomes are nevertheless considered peripheral to the main learning outcomes of the course.

Table 5.3.2: Interplay of factors (Row 2)

In learning *about* diversity positioning the learner derives from cultural similarity and difference by identifying definable, often ethnic- and linguistic-based features, which can be known and examined. This form of positioning was seen in the findings through participants' focus on where learners come from. Donald reflected on his practice of getting students to 'fill in my usual temporary attendance sheet, where one column says "From (country)"' (Donald, *Reflective journal entry*). While learning *about* diversity has the potential to initiate deeper understanding and an acceptance of different cultural values and beliefs (Srinivasan, 2017), expressions of this learning purpose in the findings were primarily focused on surface level considerations. Donald proceeded in his journal reflection to express a desire to

discover more about the learner. However, the engagement rested primarily with cultural diversity as defined by nationality.

> Nine of the eighteen students put "Australian", and I realised I had made a wrong assumption when I initially looked around the class and saw what I thought were mostly Asians, or at least 'internationals'…obviously a wrong assumption. Interestingly when I asked each of them about their parents, I found that (from memory) there were French, Lebanese, Chinese, Egyptian, Indonesian etc. parents.

> *Reflective Journal Entry*

This positioning of the learner is based on categorisation as a way of conceptualising cultural differences (Dervin, 2016; Punteney, 2017) and learning about "each other's unique socio-cultural experiences" (Srinivasan, 2017, p. 298). In this way Donald was still positioning the learner using an essentialist or neo-essentialist view of culture.

Classroom awareness in learning *about* diversity, centres on cognitive learning with minimal affective or metacognitive understanding required. Participants demonstrated a learning *about* diversity learning purpose through communicative awareness in the findings. Linguistic difference was primarily conceptualised as a challenge rather than a means for cultural learning. Donald expressed this in the following reflection.

> When I looked up from my file, I saw that the two Saudis were talking to each other in (I guess) Saudi [Arabic], and the Chinese student was sitting there looking 'out of it'. I pointed out to the Saudis that the Chinese student was being excluded through language, and that they should use English in order to include him. They appeared not to have realised the problem, and willingly used English from then on.

> *Reflective Journal Entry*

While Donald's awareness extended beyond the learners' communicative skill, to consideration of inclusion in the classroom, linguistic ability was primarily considered as a practical skill to be applied. While it is reasonable for the pragmatics of teaching a linguistically diverse cohort to guide teaching decisions, deeper elements of linguistic diversity and identity were not engaged with. Learning *about* diversity occurs when teachers engage with culture through discrete elements, such as linguistic difference, that are removed from the self, which can serve to depersonalises learning (Dervin, 2016). Metacognitive or reflective learning awareness finds no place in this purpose of learning.

Learning *about* diversity is characterised by a desire to engage directly with cultural diversity and make it an explicit outcome of learning. This learning purpose was evident in the findings through participants' reflections on organised, intercultural learning activities. These activities are designed to engage directly with cultural diversity. Donald's reflection on a classroom activity he used to engage with Asian art demonstrated consideration of intercultural learning outcomes.

> I talk about Asian artefacts with a mixed group and get the Asian student to contribute their knowledge about it for the Westerners. It works very well.
>
> *Focus Group 1*

The learning focuses on knowing about the other's culture as an identifiable thing, with features, values, and definable elements, which make it unique in some way. The important focus of this learning purpose is on how culture is engaged with from an external, safe, viewpoint: based on knowable boundaries and assumed differences (Holliday, 2011; Holliday, Kullman & Hyde, 2017; Moon, 2017; Steglitz & Mikk, 2017). Learning *about* diversity is defined by the use of learning activities that require the conscious filtering of diversity through one's own cultural lens, or by inferring difference between cultures.

Learning *about* diversity, as it is posited here, focuses on learning about the features of culture rather than critically examining self and power relationships. It is considered to transcend learning *from* diversity in that it requires an active choice on the part of the teacher to engage with diversity, albeit at a superficial level, through essentialist positioning and classroom awareness that centres on discernible features. The learning is neither left to chance nor implicit; however, it is underpinned by minimal engagement with than affective or reflective learning.

5.5.1.3 Learning through diversity

Learning *through* diversity presents an extension of learning *from* diversity and learning *about* diversity. Learning *through* diversity requires active engagement with diversity. In contrast to learning *from* diversity, intercultural learning is not considered an implicit outcome that results from a culturally diverse classroom (Arkoudis, 2006; Arkoudis et al., 2010; Crossman, 2011; Groeppel-Klein et al., 2010; Ippolito, 2007; Leask & Carroll, 2011). Neither is it assumed that learners would create such opportunities for themselves (Ippolito, 2007; Otten, 2003; Summers & Volet, 2008; Volet & Ang, 2012). In this way, it aligns with Srinivasan's (2017, p. 303) "educate to embrace difference" perception of educational

choices. In contrast to the learning purposes discussed above, learning *though* diversity places self at the centre of the learning and scrutiny, and requires a level of self-reflection on how an individual's culture and prior learning has influenced their way of seeing.

	Positioning the learner	Classroom awareness	Learning outcomes
Learning *through* diversity	A range of views of culture can underpin learning through diversity, including neo-essentialism, liberal pluralism and to some extent critical cosmopolitanism.	Learning through diversity engages the self and necessitates reflection. This learning purpose balances both the affective and cognitive domains of learning and edges into the metacognitive/reflective domain of learning. Learners are made aware of intercultural interaction and are called on to reflect upon it as part of their learning.	Intercultural learning outcomes are considered central to teaching practice. However, they are not necessarily considered assessable. From this learning purpose teachers create associated opportunities and inform learners of the intended outcomes.

Table 5.3.3: Interplay of factors (Row 3)

Positioning the learner in learning *through* diversity can be underpinned by neo-essentialism, liberal pluralism and to some extent critical cosmopolitanism. The following comment from Eve expressed a fluid, non-essentialist view of culture that engaged a learning *through* diversity purpose of learning.

> I think it is about any sort of cultural environment…coming here is a transition into Australian, academic culture. What are the differences? Then that reflection of, okay, what was the paradigm of where I was before, and what is this one about and do they match?

Focus group 2

Intercultural learning expectations are explicit, and learners are asked to reflect on their own understanding and its relationship to a new norm, in this case Australian academic culture. However, this learning purpose stops short of interrogating power relationships or critically examining the dominant culture. The complexity and subjectivity of cultural realities (Holliday, 2011; Srinivasan, 2017) is acknowledged but the cultural norm is not critically called to account in learning *through* diversity. Eve also expressed a view that learners should examine their own learning process and the learning context. In this way Eve's learning perspective reflects learning *through* diversity.

Classroom awareness of all three domains of learning is evident in learning *through* diversity; learning in a diverse environment should present possibilities and occasions to engage in metacognitive and reflective learning opportunities, as well as the cognitive and affective. Learning *through* diversity encompasses reflexive awareness and deeper learning opportunities and is evident in the following activity explained by Jennifer in the first focus group.

> In about week 4 or 5 of the first semester we go into a module on communication. So, during that time we do this [intercultural communication] really explicitly…what is intercultural communication? Why is it important? Is it important at all? Why? What is difficult or challenging about it? How do you feel in different situation where you need to use it?…And a lot of them when they talk about the emotions of it, they say "I get anxious", "my palms sweat",…And then some people will say, "It is so exciting".

Focus group 1

The above example of learning *through* diversity engages with all the learning domains, with an emphasis on self and responsiveness, and a relational understanding of emotions and how one's own perceptions and emotions influence oneself in a culturally diverse context. Reflection develops, and is developed from, self-awareness (Fox, 2011). In the example above, Jennifer considers the affective learning of the students, but does not extend this to her own affective learning. Learning *through* diversity invites the provision of activities that incorporate student reflection on self and emotive understanding.

Learning *through* diversity is characterised by a direct focus on intercultural learning outcomes as part of the teacher's learning purpose. The teacher directs the learning and devises activities and tasks, and assigns learning roles. Eve reflected on her drawing upon learners' past experiences to engage with learning, culture, and difference.

> [I] get them to look at these different systems. Usually we mainly talk about education systems, traditional vs. progressive, Australian versus other. Okay what have you experienced before? I do little things like surveys and get them to focus on what they have experienced.

Focus group 2

Participants pursuing this learning purpose embraced Srinivasan's (2017, p. 304) notion of engaging with cultural difference by incorporating "multiplicity through their daily educational discourses". Through these educational discourses, individual learners are

placed in situations that may confront their expectations and they are asked to engage with, and reflect on, this aspect of learning.

Learning *through* diversity occurs when individuals are engaged in reflection on their own ways of knowing and understanding, and as a result their own cultural identity (Allan, 2003). However, it does not extend to questioning power relationships and assumptions. In this way, learning *through* diversity constitutes deeper learning than learning *about* or *from* diversity. It requires both affective and cognitive understanding, as well as metacognitive awareness and reflection on self in learning. However, it does not engage the critical focus that underpins learning *for* diversity.

5.5.1.4 Learning for diversity

Learning *for* diversity takes intercultural learning a step further, and is relationship-driven, reflective and unpredictable. It is defined as a meeting of individuals, requiring learning that encompasses the whole person by the whole person. This focus on the whole person aligns with Srinivasan's (2017, p. 305) "educate to resist and (re)construct difference" perception of educational choices. Prior assumptions are exposed as a possible impediment to (and catalyst for) learning. Learning *for* diversity represents the highest level of learning of this framework. It encompasses the previous three learning purposes and differs from them in the expectations it places on individuals, teachers and students, to move beyond self and other and apply critical reflection. Cultural identity is acknowledged as complex and evolving, 'like our suitcases. Everything you have packed along the way' (Jennifer, *Focus group 1*). A learning *for* diversity approach requires critical engagement with diversity and one's own cultural understanding and associated assumptions, and a reframing of the role of the teacher.

	Positioning the learner	Classroom awareness	Learning outcomes
Learning *for* diversity	Learning for diversity is framed by a critical cosmopolitan view of culture. It contends that positioning the learner through essentialist and neo-essentialist views of culture can be limiting for intercultural awareness and learning outcomes.	Learning, cognitive and affective, is founded on getting to know the whole person. At the centre of this learning purpose is reflexive awareness based on a critically reflective positioning of self in context.	A learning for diversity learning purpose places intercultural learning outcomes at the centre of learning and reframes the role of the teacher

Table 5.3.4: Interplay of factors (Row 4)

Teacher positioning of the learning and self in learning *for* diversity is based on a critical cosmopolitan perception of culture, moving beyond othering. Learning *for* diversity requires the teacher and students to move beyond group level differentiation where they place themselves in a group and/or exclude others (Dervin, 2016; Holliday, 2011; Srinivasan, 2017). Such a process is ultimately reductive in nature, as recognised by Jennifer (*Focus group 1*): 'I guess I have never really thought of that really didactic approach [native and non-native speakers]. You guys belong on this side, you guys belong on this side. I don't think it works because we are human.' Theorising in dichotomies reduces understanding to predetermined, immutable groups. Groupings should not override understanding of the complexity of cultural realities that frame cultural identity (Holliday, 2011). Relationships evolve, and cultural identity should not be equated to one's perceived conformity to a particular group profile.

Relationships are an essential part of learning in any context, and the teacher's classroom awareness and teaching choices are central to the development of these relationships and learning *for* diversity. Learning *for* diversity asks learners, i.e., students and teachers, to venture beyond experiencing interaction, to critically understanding how relationships can impact learning and vice versa. A learning *for* diversity learning purpose aims to acknowledge and incorporate cognitive, affective and metacognitive/reflective learning into classroom interaction and relationships. Affective learning, and awareness of one's own process of learning are important in knowledge creation (Alt, 2017; Quinlan, 2016; Sawyer et al., 2012; van Valkenburg & Holden, 2004). Eve acknowledged the need to provide 'space' in learning for the development of affective relationships and connections in the following comment.

> Let them have time to talk and get to know each other. Make those connections. Don't just force them through the curriculum. The space, it is like art, what is in the space is just as important.

Final Focus Group

This purpose of learning is to provide opportunity for unique and different perspectives, or identities, to present, and to acknowledge that intercultural competence requires relationships to form. Intercultural interaction and developing intercultural competence involve the self and relationships (Dreamson, 2017). Learning *for* diversity involves individuals in developing personal, affective connections with other learners, as well as critically engaging with self, text and the role of the teacher.

The richness of the classroom encompasses the students, their unique identities, and the teacher's own uniqueness as well. Thus, in learning *for* diversity, the teacher is being asked to venture beyond their comfort zone and challenge their understanding of culture, and perhaps preconceptions of control (van Valkenburg & Holden, 2004). They are asked to not only resist accepted cultural representations and established power relationships (Srinivasan, 2017), but also to critically examine their own cultural identity. In this study this critical examination of self was seen through the eyes of Anglo-western teachers: the participants. While this is acknowledged as a limitation of the study, it is contended that learning *for* diversity transcends this divide by calling on all learners, i.e. teachers and students, to engage in reflexive awareness of uniqueness. Donald (*Focus group 1*) posed a view of intercultural understanding that reflects this awareness: 'I guess by that [intercultural competence] I mean empathy, showing that you want to know about it. Looking for things in it that you might be able to take into yourself. To modify your own awareness and behaviour.' Learning *for* diversity acknowledges that culture affects how and why we think or see things in a particular way (Dreamson, 2017) and results in a complex mix of cultural realities (Holliday, 2011; Srinivasan, 2017). The following narrative from Jennifer highlighted this perception of diversity.

> The first lesson is on pop culture. There is a visual prompt in the beginning. It is about all these pop culture references. So, they talk through them, which ones do they identify with, which do they find moving? I realised the first time I did this and passed it out, I realised this is so Anglo. What have I done?…We had an early break and I ran back and did alternative ones. Because everyone should say, I know what that is…I would be so embarrassed if some kid was sitting there going, I don't know any of this. That would make them feel bad in the first lesson. That would be awful.

Follow-up interview

Learning *for* diversity is founded on developing a purpose of learning that decentres prior assumptions and seeks a boarder understanding by placing self in a wider reality and seeing self as influencing and influenced by this wider reality (Holliday, 2011; Srinivasan, 2017). This entails thinking about how culture reproduces norms and values (Sleeter & Grant, 2009); a critical, reflexive awareness of how cultural reality is constructed. A learning *for* diversity approach requires critical engagement with cultural uniqueness and one's own cultural understanding.

Learning *for* diversity places intercultural learning outcomes at the centre of teaching practice through reframing the role of the teacher. The learner and teacher need 'to become in some part the detached observer of oneself in one's own culture. That is a very, very high order task' (James, *Focus group 2*). This goes beyond inclusion of intercultural learning in classroom activities, to an understanding of power, and repositioning self as learner in the classroom. Mary also considered the importance of this level of reflection and learning in the following comment.

> I think part of reflective practice is not just being critical but dialogic. So, you have to take into account other voices. And other voices will have other cultures and other languages and other perspectives. So indirectly we are doing it if we are being reflective.

Focus Group 2

The teacher's role in learning *for* diversity moves beyond imparting knowledge or guiding and facilitating intercultural learning, to requiring their own participation in intercultural learning, which may require ceding control and allowing space for diversity. Learning *for* diversity, as a learning purpose, centres on understanding of the complexity and subjectivity of cultural realities (Holliday, 2011; Srinivasan, 2017). The teacher acknowledges that they are not the authority and arbiter of cultural understanding in the classroom, or any other, context. This does not absolve the teacher of responsibility for facilitating learning. It requires direct, purposeful engagement with intercultural learning outcomes and a reframing of the teacher's role through redistribution of power in the learning and teaching context. The teacher's role is reconceptualised as participant *in* cultural learning rather than as director *of* cultural learning.

Learning *for* diversity has been conceptualised from the ideas described in the comments and reflections presented in the findings, combined with understandings developed from the literature (Holliday, 2011: Srinivasan, 2017). Learning *for* diversity was less evident in the findings than learning *through* and *from* diversity. It is surmised that this is related to both the level of reflection required and the structure of the research project. The focus was not explicitly turned back onto the teacher. Engaging with cultural diversity is a field that requires further research. To enhance learning outcomes for students there needs to be a focus on how to involve the teacher in learning in a culturally diverse classroom through development of a range of strategies aimed at facilitating intercultural communication. The development of positive learning relationships within a learning *for* diversity purpose of teaching is

arguably important for all classroom contexts, not just classes where intercultural understanding is a subject outcome and/or where diversity is evident. While learning *for* diversity could be considered a peripheral, or non-essential element of teaching, it is surely fundamental to learning within a diverse classroom and global context.

5.6 Conclusion

The findings offer an insight into teacher understanding and teaching practice in relation to the research questions being investigated in this study:

- ❖ What are the main factors that influence and shape teachers' views and practices in relation to intercultural interaction in the classroom?
- ❖ To what extent and in what ways do these factors guide teachers' teaching and learning decisions in practice?

Three factors emerged from analysis of the findings: *Positioning the learner*, *classroom awareness*, and *learning outcomes*. This discussion of the findings posits the three factors as principal factors that influence and shape teachers' views and practice. Together, these factors offer a deeper understanding of the learning purposes that underlie teacher engagement with diversity. These learning purposes guide teaching and learning decisions in practice. Each factor has been developed and analysed separately, then integrated into an understanding of learning purpose. Based on the findings and wider literature, three key factors influencing learning purpose and classroom choices in relation to intercultural learning in the classroom emerged: *positioning the learner* in the classroom, as well as teacher *classroom awareness* of diversity, and *learning outcomes*.

The first factor focused on teacher perceptions and positioning and was considered through the literature on different views of culture. The participants' responses in the findings presented varying perceptions of cultural diversity and its influence in teaching and learning decisions. The positioning evident in the findings was analysed in relation to four theoretical understandings: essentialism, neo-essentialism, liberal pluralism and critical cosmopolitanism. These theoretical understandings enabled deeper insight into the impact that positioning of self and the learner can have on teacher decisions, from non-engagement to critical understanding and an interrogation of teaching practice.

The second factor centred on teacher awareness of classroom diversity. It was considered through the framework of learning domains to better understand what underlies a teacher's classroom awareness. Classroom awareness as a factor that influences choices was

considered in relation to cognitive, affective and metacognitive/reflective learning domains. The cognitive domain of learning was framed by knowledge-based learning, where the focus of awareness was on imparting an understanding of concepts and ideas. The affective domain was considered through emotions and the role of emotive learning in the classroom. This second domain considered participants' ideas and responses in relation to the emphasis they placed on emotional learning in the classroom. The third learning domain combined metacognitive understanding of learning and reflection on self in the learning context. This domain of learning provided a framework for understanding participants' awareness of self in the learning process and learning context.

The final factor to emerge from the findings focused on the role of intercultural learning outcomes within the context of teaching within higher education institutions in Australia; that is, how intercultural learning outcomes are perceived as either a formal, or informal element, or absent from, learning, formed the final factor.

The factors were then integrated in the *model of practice*, see *Figure 5.1*, to establish a deeper understanding of the learning purposes underlying teaching practice. A teacher's learning purpose, what drives decisions and engagement in practice, is considered a multidimensional concept and key factor influencing classroom decisions and relationships. Building on previous studies (Sleeter & Grant, 2009; Srinivasan, 2017), the thesis posited four learning purposes through consideration of the interaction between *positioning the learner*, *classroom awareness* and *intercultural learning outcomes*. The factors frame the learning purposes accordingly.

Learning *from* diversity is the first learning purpose that was examined. This learning purpose positions diversity as a background element of learning. There is limited engagement with diversity, and related learning is seen as occurring implicitly through the diverse cohort interacting informally in the classroom.

Learning *about* diversity required direct intervention on the part of the teacher. However, this learning purpose engages with diversity at a superficial level. The focus is on knowable, definable features of a culture. It is premised on an essentialist or neo-essentialist perception of culture. Culture is seen as definable and fixed, and the focus is on teaching about different cultures. In this way learning is external, learners, and in particular, teachers, are not required to reflect on their own ways of seeing or knowing.

A learning *through* diversity learning purpose requires engagement with cultural diversity and it extends this to reflection on one's own culture and understanding. Classroom engagement with cultural diversity becomes explicit. Diversity is seen as a learning resource and intercultural learning is considered a central part of teaching practice, even where it is not a formal outcome of the subject.

The final learning purpose, learning *for* diversity, lifts this understanding to the level of critical awareness and understanding. The teacher is repositioned as a cultural learner in the classroom. Intercultural learning is a fundamental element of learning and culture is explicitly reconsidered. Prior cultural expectations are reframed and recognised as potential impediments to learning. There is a questioning of self in the learning context, as well as a critical awareness of how learning contexts position learners. Reflexive awareness is central and based on critically reflective positioning of self within the learning context. This learning purpose is relationships-driven, learning about the whole person is the underlying premise of learning *for* diversity. Relationships are a foundational element of classroom learning. Relationships are at the heart of (such) learning. From a learning for diversity perspective, relationships are developed by teachers raising the facilitation of learning to a position where they critically reflect on learning, their own and that of their students

Positioning the learner, *classroom awareness* and *learning outcomes*, are the three main factors in answer to the first research question. The way these factors influence and guide teacher decisions in practice has been theorised through the *model of practice*, centring on the four learning purposes, learning *from* diversity, learning *about* diversity, learning *through* diversity and learning *for* diversity. These four learning purposes are posited in answer to the second research question, and develop a deeper understanding of what drives teacher decisions in relation to engaging, or not engaging, with the cultural diversity now present in Australian higher education classrooms. The next chapter will draw conclusions and discuss implications for practice.

CHAPTER 6: CONCLUSIONS AND IMPLICATIONS

6.1 Introduction

Intercultural learning is considered a multifaceted, socially-situated process. The development of intercultural understanding does not necessarily, or automatically, proceed from learning in a culturally diverse classroom context. In addition, there are numerous factors that influence and guide teacher decisions in relation to engaging with, or not engaging with, cultural diversity in the classroom and the resulting intercultural learning outcomes. This study set out to investigate these factors and how they influence teaching practice. The focus was on teaching practice and understanding how cultural diversity is engaged with at the level of classroom interaction in a higher education pathway provider. An understanding of teacher decisions and what shapes these decisions is necessary if institutional and Government level goals associated with developing globally aware and interculturally competent students are to be achieved. In addition, this understanding is an area that is often overlooked in research and discussions associated with the internationalisation of higher education. The following section summarises the findings and thesis statement that developed from the research. The study's limitations, in relation to scope and findings, are critically examined, and recommendations and areas for further research are proposed.

6.2 Thesis Contribution to Practice

The study was guided by two research questions:

❖ What are the main factors that influence and shape teachers' views and practices in relation to intercultural interaction in the classroom?

❖ To what extent and in what ways do these factors guide teachers' teaching and learning decisions in practice?

These research questions were investigated through a bounded case study utilising a reflective practice methodological framework. The focus was on teacher beliefs, understandings and decisions as captured over a semester of reflection and discussion. The

six tutors who participated in the reflection process provided an insight into their ideas and choices. These insights were extended through student survey responses.

Three main themes emerged from the data: *Positioning the learner*, *classroom awareness* and *learning outcomes*. The themes were presented and explored in relation to the data in *Chapter 4: Analysis and Findings*. They were then considered in relation to theoretical understandings and current literature in *Chapter 5: Discussion*. Each theme was developed individually and examined as a factor influencing teaching practice. These factors are posited in answer to the first research question. It is contended that the three factors influence teachers' views and practice in relation to engaging with cultural diversity in the classroom. They were integrated to form the main conclusion of this thesis and answer to the second research question. The thesis statement postulates that, based on the findings and wider literature, positioning of self and the learner in the classroom, as well as teacher awareness of classroom diversity and intercultural learning outcomes are key factors influencing learning purpose and classroom choices in relation to intercultural interaction in the classroom. Learning purpose guides decisions to engage with, or not engage with, the cultural diversity found in the context of higher education in Australia.

6.2.1 Factor 1 Positioning the learner

The first factor to emerge from the findings relates to teacher *positioning the learner* in a culturally diverse learning context as a factor influencing decisions in practice. The participants expressed varying perceptions of culture in their reflections on learners and classroom interaction. These perceptions engaged predominantly a neo-essentialist, ethnicity focused perspective, binding the learner within ethnic and linguistic groups. While ethnic background was primarily the point of engagement with diversity, some participants' responses expressed a non-essentialist perception of culture and difference. The first factor considers the different perceptions of culture evident in the findings and how participants positioned themselves and the learner in a diverse learning context. Positioning the learner was framed in the discussion through an examination of different views of culture. Essentialism, neo-essentialism, liberal pluralism and critical cosmopolitanism were examined and related to the views presented in the findings. This theoretical conceptualisation was used to develop an understanding of how positioning and perception of culture act as a lens or filter through which teachers make meaning and interact with learners. Teaching practice is influenced by the perceptions' teachers bring with them to the classroom.

6.2.2 Factor 2 Classroom awareness

Factor 2 focused on participant awareness and how it influences engagement with learners in the classroom. Four forms of classroom awareness were identified in the participants' responses in the findings. These four forms of awareness are: communicative, theoretical, emotional and reflexive awareness. The four forms of awareness were evident in participants' reflections and the focus group discussions. The four forms of awareness were analysed using a framework developed from three domains of learning, cognitive, affective and metacognitive/reflective learning. The relationship between the four forms of awareness and the domains of learning was developed in the discussion. It was hypothesised that teacher awareness of classroom diversity influences and guides the type of engagement they undertake in the classroom. While all three domains always underlie decisions and awareness, they are not always accorded equal import. Communicative awareness primarily focuses on cognitive learning, emotional awareness emphasises affective and metacognitive/reflective learning, while reflexive awareness is characterised by a focus on metacognitive/reflective learning over the other two domains. In contrast to the other three forms of awareness, theoretical awareness balances the three domains relatively equally. This relationship was explored in factor 2 through the findings and discussion.

6.2.3 Factor 3 Learning outcomes

The third factor to emerge from the data centres on the role of intercultural learning outcomes as a factor in decisions to engage, or not engage, with cultural diversity. Participants expressed different views on the importance of intercultural learning outcomes to the overall outcomes of the subject. The participants were all teaching subjects not directly focusing on developing intercultural understanding. Intercultural learning was not a specific outcome of the subjects. The findings presented the participants' perceptions of how central these outcomes were to learning and teaching practice in a culturally diverse classroom context. The findings indicated a role for teachers to include intercultural learning as an informal outcome, that extends beyond the content of the subject, to incorporate broader learning goals. The final factor centres on the relationship between current teaching expectations and participants' views in relation to the importance of intercultural learning outcomes in diverse, contemporary higher education classroom contexts. In the discussion, intercultural learning outcomes were examined and contextualised within broader expectations placed on teachers in higher education contexts, specifically within the context of a pathway provider, in relation to achieving graduate attributes and subject outcomes.

6.2.4 Model of practice

The three factors were integrated and extended in the final section of the discussion to develop the overall premise of this thesis and develop the *model of practice* being presented. The three factors, *positioning the learner*, *classroom awareness* and *learning outcomes*, constitute factors influencing teacher choices, teaching practice and learning in the classroom. These factors were integrated to develop the model of practice which presents a fuller understanding of how they underpin teaching purpose and practice. Four different, but interrelated, learning purposes were postulated: Learning *from* diversity, learning *about* diversity, learning *through* diversity and learning *for* diversity. The different learning purposes are overviewed in the table below, *Table 6.1: Learning purposes* (originally included in chapter 5 to introduce the four learning purposes).

Learning purposes	
Learning *from* diversity	Learning from *being* in a diverse classroom context; indirect or implicit engagement with the inherent diversity that exists in context.
Learning *about* diversity	Learning by *finding out* about others and who they are; externalised engagement with diversity. Consideration of one's own culture is external to learning about diversity.
Learning *through* diversity	Learning through *participating* in guided activities in a diverse classroom context; active, direct engagement with diversity. This engagement extends to considering one's own culture.
Learning *for* diversity	Learning as *understanding* uniqueness in self and others; reflective learning engaging with self-positioning and diversity. This learning purpose extends beyond considering one's own culture at a surface level to critically questioning assumptions and cultural expectations.

Table 6.1: Learning purposes

Teacher positioning the learner, awareness of cultural diversity and perception of intercultural learning outcomes influence teaching choices and classroom practice. In addition, the four learning purposes posited in this thesis result from consideration of these three factors collectively. The factors combine to shape and guide learning purpose and decisions in practice. These learning purposes are fluid and combine the teacher's view of culture, awareness of diversity and perception of the centrality of intercultural learning outcomes to their practice.

6.3 Implications for Teaching Practice

This study focused on engaging with teaching practice and understanding teacher choices and decisions. The findings have implications for professional development and teaching practice in culturally diverse higher education contexts. Understanding the factors that influence teacher decisions in relation to intercultural learning has implications at two levels: Teachers and institutions. The findings suggest that building awareness of learning purposes, for both teachers and curriculum developers, would enhance associated teaching practice. Based on the findings it is argued that teachers should be made more aware of their learning purpose in relation to intercultural learning. The factors which emerged from this study can be used to inform teachers through professional development opportunities designed to raise awareness of how their views and beliefs inform their choices. And how these views often remain unquestioned. In addition, the role of subject learning outcomes on teacher decisions to engage with cultural diversity and provide opportunities for intercultural learning should be better understood by institutions. The development of broad goals such as developing interculturally competent graduates requires an understanding of the ways in which narrowly defined learning outcomes can inhibit teacher choices in practice.

Through professional development, teachers could be guided to consciously and critically reflect on how the factors identified in this study, and in their teaching, impact their decisions. Teaching practice could be developed through greater understanding of learning purposes and enhanced teacher awareness of the factors that influence their decisions in relation to intercultural learning. Research into professional learning in languages education affirms the importance of developing teacher awareness as part of professional development. Scarino's (2014) collaborative research into how prior views and experiences shape language teacher choices and practice highlighted the role awareness plays in language teacher professional learning. Diaz (2013) also concluded that language teacher critical engagement with values and beliefs was core to developing intercultural understanding, and recommended that more research be done into "the processes of teachers' criticality development" (Diaz, 2013, p.18). It is argued that professional development of teacher awareness of intercultural understanding should not be limited to language teachers. All teachers now face decisions in relation to intercultural learning. Decisions to engage with cultural diversity or not are influenced by multiple factors; factors which often remain unnoticed and unexamined. As such, these decisions are often unquestioned and operate free from critical consideration. Teacher decisions may or may

not change, but they would be informed and understood, rather than unquestioned. Teacher understanding of the learning purpose guiding their choices would enhance teaching practice in relation to the development of intercultural understanding in learners. The factors evident in the findings could form the basis of a professional development program designed to develop teacher awareness of cultural diversity and their learning purpose in relation to intercultural learning and classroom interaction.

Developing teacher understanding of the factors which emerged in the findings is one implication of the study. However, teachers do not teach in isolation, without boundaries or frameworks. Teachers practice within the context and curriculum set within broader subject and institution wide goals and expectations. The influence of subject and program level outcomes on teaching practice and decisions was one factor evident in the study. Teacher decisions are influenced by the expectations placed on them by subject outcomes. Narrowly defined outcomes can be seen as limiting teacher choices in relation to providing opportunities for intercultural interaction and learning. The move towards outcomes-based curriculum design should be re-examined to consider what is exclude and how outcomes are interpreted and implemented by teachers. Scope to interpret subject level outcomes and draw on culturally diverse resources should be included in curriculum design. The findings indicate that it is important for institutions to understand the relationship between subject level outcomes and teacher decisions to engage or not with the cultural diversity present in their classroom. Where institutions espouse the goal of developing interculturally competent graduates, there needs to be a corresponding integration of intercultural learning into teaching practice. It is beyond the scope of this study to provide specific actions for institutions to undertake to achieve this. However, it was evident in the findings that it is an area that would benefit from further consideration.

6.4 Study Limitations

The study's findings provide an insight into the factors that influence teacher decisions in relation to engaging with cultural diversity in the classroom. This insight is limited by the scope and size of the research, as well as the similarity of the linguistic and cultural backgrounds of the participants. Participants from a cultural periphery may have provided quite different responses, but this can only be speculated on here. The research was conducted within a bounded context as described in the methodology. This was to allow for the data collection and analysis to be conducted within a manageable timeframe. However,

it is acknowledged that this required decisions to be made in relation to the scope and context of the research, as discussed in the methodology, which limited the number of participants and engagement with students. These two limitations, scope and minimal engagement with students, are elaborated on in the following section in relation to possible extensions and future directions for research within this area.

As a higher degree research study there were limitations placed on the number and types of data that were included. The design incorporated the students' voice, but it was limited to the survey responses and it is acknowledged that the proportion of students who participated was quite small. Additional data sourced from the students would have provided a fuller picture of classroom engagement and interaction. While the survey responses balance the tutor reflections in relation to teacher awareness and classroom practice, additional student focus groups or interviews would have extended this understanding. The decision to limit the student data to an online survey was based on time constraints and the design choice to focus the research on the tutors' perspective. As such, the decision was necessary, but limited the scope of the data that were collected.

The second limitation is associated with the similarity in relation to the cultural and linguistic backgrounds of the tutors. The tutors who participated in the research came from different discipline backgrounds and had a variety of teaching experiences. Several teachers spoke more than one language and had taught in countries other than Australia. In addition, they all had experience teaching learners from diverse cultural backgrounds. However, the participants were native English speakers from predominantly Anglo-Western backgrounds. There was limited cultural and linguistic diversity across the tutor sample. It is argued that this is representative of teachers teaching in higher education, particularly literacy-focused subjects, as outlined in the methodology. As such, the insights gained are useful for understanding the expectations of this group of teachers. However, the findings would be enhanced by the inclusion of culturally and linguistically diverse teachers. The tutors who participated were volunteers, and as the researcher I am grateful for their generosity of thought and time. The understanding gained through this study could be extended through research focusing on the views and beliefs of teachers from culturally and linguistically diverse backgrounds. This will be considered in the final section of the conclusion in relation to potential directions for future research.

6.5 Directions for Future Research

The implications and limitations considered in the previous sections point to potential areas for future research that would further develop and extend the understanding gained from this study. Three areas for future research are identified here.

- The first relates to developing a fuller understanding of teacher views through inclusion of teachers from culturally and linguistically diverse backgrounds.
- The second extends the understanding gained in relation to classroom interaction through more detailed inclusion of students' voices.
- The third area recommended for further research focuses on developing a fuller understanding of the relationship between institutional expectations and teacher interpretations of subject learning outcomes.

There is a gap in understanding of classroom interaction and teaching choices in culturally diverse higher education contexts. Internationalisation is often examined at the level of policy rather than practice. An area for further consideration is the experience of culturally and linguistically diverse teachers in higher education classrooms. There is often a predominantly Western focus to research into the internationalisation of higher education. Inclusion of a wider range of views and perceptions would enhance understanding of classroom practice. The gap in understanding what happens in the classroom and how interaction can help to develop intercultural understanding would also be enhanced by research focusing on the student experience.

The relationship between the move to outcomes-based curriculum design, institutional expectations and teacher interpretations of outcomes is an area that requires further research. Outcomes-based curriculum design has become widely used in higher education courses in Australia. While this is often seen as a way to provide clarity and transparency in relation to expectations, teaching practice and assessment, the findings indicate that it can also narrow the focus of teaching. The relationship between teacher interpretations of outcomes and the broader learning goals framing institutional level graduate attributes requires further understanding.

6.6 Final Thoughts

As teachers, we are products of our own experiences and learning. As a result, teachers bring with them unique perceptions and understandings in relation to culture, diversity and

intercultural understanding. These perceptions then become the underlying and often tacit motivators for actions and engagement within the classroom. These perceptions are also bounded by broader institutional expectations. There are multiple competing external influences that direct teaching in higher education institutions, including learning outcomes, a crowed curriculum, and professional standards. Understanding the relationship between the multiple factors, internal motivators and institutional expectations, influencing teacher decisions enables more informed practice. This study has considered this relationship through the three factors to emerge from analysis of the findings, *positioning the learner*, *classroom awareness* and *learning outcomes*.

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APPENDICES

Appendix 1 Ethics Documents

1.1 Ethics approval letter

1.2 Tutor invitation letter

1.3 Tutor online discussion consent form

1.4 Tutor consent form – main group

1.5 Tutor consent form – interview group

1.6 Tutor follow-up focus group consent form

1.7 Tutor information sheet

1.8 Tutor information sheet follow-up focus group

1.9 Student consent form

1.10 Student online survey consent and information sheet

1.11 Student information sheet

Appendix 1.1 Ethics approval letter

Racheal Laugery

From:	Research.Ethics@uts.edu.au
Sent:	Tuesday, 2 July 2013 11:51 AM
To:	John Buchanan; ▓▓▓▓▓@student.uts.edu.au; Research Ethics; IEC RIO; Post Award Grants
Subject:	HREC Approval Granted

Dear Applicant

Thank you for your response to the Committee's comments for your project titled, "Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice". Your response satisfactorily addresses the concerns and questions raised by the Committee who agreed that the application now meets the requirements of the NHMRC National Statement on Ethical Conduct in Human Research (2007). I am pleased to inform you that ethics approval is now granted.

Your approval number is UTS HREC REF NO. 2013000147

Please note that the ethical conduct of research is an on-going process. The National Statement on Ethical Conduct in Research Involving Humans requires us to obtain a report about the progress of the research, and in particular about any changes to the research which may have ethical implications. This report form must be completed at least annually, and at the end of the project (if it takes more than a year). The Ethics Secretariat will contact you when it is time to complete your first report.

I also refer you to the AVCC guidelines relating to the storage of data, which require that data be kept for a minimum of 5 years after publication of research. However, in NSW, longer retention requirements are required for research on human subjects with potential long-term effects, research with long-term environmental effects, or research considered of national or international significance, importance, or controversy. If the data from this research project falls into one of these categories, contact University Records for advice on long-term retention.

You should consider this your official letter of approval. If you require a hardcopy please contact Research.Ethics@uts.edu.au.

To access this application, please follow the URLs below:
* if accessing within the UTS network: http://rmprod.itd.uts.edu.au/RMENet/HOM001N.aspx
* if accessing outside of UTS network: https://remote.uts.edu.au , and click on "RMENet - ResearchMaster Enterprise" after logging in.

We value your feedback on the online ethics process. If you would like to provide feedback please go to:
http://surveys.uts.edu.au/surveys/onlineethics/index.cfm

If you have any queries about your ethics approval, or require any amendments to your research in the future, please do not hesitate to contact Research.Ethics@uts.edu.au.

Yours sincerely,

Professor Marion Haas
Chairperson
UTS Human Research Ethics Committee
C/- Research & Innovation Office
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P: PO Box 123, BROADWAY NSW 2007
[Level 14, Building 1, Broadway Campus]
CB01.14.08.04
¿
REF: E11

Appendix 1.2: Tutor invitation letter

Dear ACAD Tutors,

As some of you may be aware, Susan Brooman-Jones is currently completing a Doctor of Education through UTS. Susan's area of research is the role of teacher reflection in the development of intercultural competence in students. Her research project is titled *Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice* (UTS HREC REF NO. 2013000147).

Susan is looking for participants to collaborate in this research in semester 3, 2013. Participation can be in one of two groups. Participation in the research as part of the 'Main Tutor Group' will involve online collaboration, participation in a focus group (about 1 hour of your time in week 0, S3 2013), writing up three journal entries during S3, and completion of an online survey at the end of S3. Susan will also be asking for interested tutors from the 'Main Tutor Group' to volunteer to be involved in additional activities as part of the 'Observation Group'. Participation in the 'Observation Group' will involve classroom observation and a follow-up, individual interview (about 30 minutes). This would be in addition to the activities listed for the 'Main Tutor Group'.

Susan has asked you to participate because she feels your experience teaching communication and academic literacy in a diverse higher education context will help develop a collaborative understanding of intercultural competence.

If you are interested in collaborating with Susan as part of her research project please email her at her UTS email address, _____@student.uts.edu.au.

Please note, this research is not connected to Susan's position at UniPath you are under no obligation to participate in this research.

Kind regards,
Name removed

NOTE:
This study has been approved by the University of Technology, Sydney Human Research Ethics Committee. If you have any complaints or reservations about any aspect of your participation in this research which you cannot resolve with the researcher, you may contact the Ethics Committee through the Research Ethics Officer (ph: +61 2 9514 9772 Research.Ethics@uts.edu.au), and quote the UTS HREC reference number. Any complaint you make will be treated in confidence and investigated fully and you will be informed of the outcome.

INFORMATION SHEET AND CONSENT FORM FOR ONLINE DISCUSSION

Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice
(UTS APPROVAL NUMBER 2013000147)

My name is Susan Brooman-Jones and I am a research student at UTS. My supervisor is Associate Professor John Buchanan.

The purpose of this discussion group is to develop a collaborative online space to exchange ideas and experiences of intercultural interaction and classroom diversity. I will ask you to post comments, responses and questions to the group, in a collegial manner, with the aim of developing a shared understanding of the ideas under consideration.

The discussion group will be active for Semester 3, 2013. You are asked to contribute at times that are convenient for you and commit only as much time as you have to participating in the discussion. You can change your mind at any time and stop participating in the online group discussion without consequences.

If you agree to be part of the research and to research data gathered from this online discussion to be published in a form that does not identify you, please continue with participation.

If you have concerns about the research that you think I, or my supervisor, can help you with, please feel free to contact me on _____@student.uts.edu.au.

If you would like to talk to someone who is not connected with the research, you may contact the Research Ethics Officer on 029514 9772 or Research.ethics@uts.edu.au and quote this number 2013000147.

Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice

MAIN TUTOR GROUP CONSENT FORM

I _____ agree to participate in the research project Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice (UTS HREC approval reference number:2013000147) being conducted by Susan Brooman-Jones, ████████████████@student.uts.edu.au, ██████████, of the University of Technology, Sydney for her degree Doctor of Education.

I understand that the purpose of this study is to improve understanding of teaching practice in relation to engaging teachers with classroom diversity in higher education contexts. The research aims to develop an understanding of teacher awareness and understanding of cultural diversity in higher education classrooms and examine how this awareness affects teaching practice and learning outcomes. The aim is to develop this awareness through collaborative reflective practice.

I understand that I have been asked to participate in this research because of my experience in teaching communication and academic literacy in a diverse higher education context. In addition, I understand that my participation in this research will involve contributing to the development of a shared understanding of intercultural capital in teaching/learning contexts. I understand that participation will involve contributing to an online collaborative group discussion followed by participation in a focus group at the start of Semester 3, 2013 and completion of three journal entries during Semester 3, 2013. I understand that the online group contributions and journal entries can be done electronically and that it will take about one hour to complete all entries. I also understand that the focus group will be conducted at UniPath in a meeting room or classroom at a time convenient for me, and is expected to take approximately 1 hour, and will be audio recorded and transcribed. In addition, I also understand that after the completion of Semester 3 I will be asked complete an online survey that will take 20 minutes.

I understand that there are some potential risks associated with participating in this research. I understand that while all data is to be de-identified, there is the slight possibility that someone associated with UniPath may identify an individual participant from the published data. As well as de-identifying the data, I understand that the researcher will reduce the risk by focusing on professional and collaborative understanding rather than individual teachers in the analysis and discussion of findings. In addition, the researcher will discuss the findings with me as the study progresses. I also understand that there is the potential for me to feel uncomfortable or embarrassed when discussing critical incidents and classroom practice with the researcher and peers as part of the focus group and collaborative blog. This risk will be minimised by the researcher focusing on professional development and collaborative knowledge rather than individuals.

I am aware that I can contact Susan Brooman-Jones or her supervisor Assoc. Prof. John Buchanan (9514 5285 or john.buchanan@uts.edu.au) or the HREC (details below)if I have any concerns about the research. I also understand that I am free to withdraw my participation from this research project at any time I wish, without consequences, and without giving a reason and that withdrawal will not impact my position at UniPath in any way.

I agree that Susan Brooman-Jones has answered all my questions fully and clearly.

I agree that the research data gathered from this project may be published in a form that does not identify me in any way.

_____   ____/____/____
Signature (participant)

_____   ____/____/____
Signature (researcher or delegate)

NOTE:
This study has been approved by the University of Technology, Sydney Human Research Ethics Committee. If you have any complaints or reservations about any aspect of your participation in this research which you cannot resolve with the researcher, you may contact the Ethics Committee through the Research Ethics Officer (ph: +61 2 9514 9772 Research.Ethics@uts.edu.au) and quote the UTS HREC reference number. Any complaint you make will be treated in confidence and investigated fully and you will be informed of the outcome.

Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice

OBSERVATION TUTOR GROUP CONSENT FORM

I _____ agree to participate in the research project Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice (UTS HREC approval reference number: 2013000147) being conducted by Susan Brooman-Jones, _____@student.uts.edu.au, _____, of the University of Technology, Sydney for her degree Doctor of Education.

I understand that the purpose of this study is to improve teaching practice in relation to engaging teachers with classroom diversity in higher education contexts. The study aims to inform an understanding of teacher awareness and cultural diversity in higher education classrooms and examine how this awareness affects teaching practice and learning outcomes. It aims to develop this awareness through collaborative reflective practice.

I understand that I have been asked to participate in this research because of my experience in teaching communication and academic literacy in a diverse higher education context. In addition, I understand that my participation in this research will involve classroom observations, which will be video recorded. It is expected that three lessons will be observed and video recorded, a total of six to 10 hours. I understand that I do not have to alter my classes or do anything different during the observations. I understand that I will be asked to reflect on the classes after observation and recording and choose one or two critical incidents for the researcher to watch and to use as the basis of discussion in the follow up interview. In addition, I understand that there will be a 30-45 minute to interview after the observations, which will take place at UniPath in a meeting room or classroom at a time convenient for me, and will be audio recorded and transcribed.

I understand that there are some potential risks associated with participating in this research. I understand that while all data is to be de-identified, there is the slight possibility that someone associated with UniPath may identify an individual participant from the published or unpublished data. As well as de-identifying the data, I understand that the researcher will reduce the risk by focusing on professional and collaborative understanding rather than individual teachers in the analysis and discussion of findings. In addition, the researcher will provide me with a copy of the transcript from the interview and I will be able to withdraw any information I am not comfortable with without consequences. The researcher will also discuss the findings with me as the study progresses. I also understand that there is the potential for me to feel uncomfortable or embarrassed during the observation and in the interview when explaining events and teaching experiences. This risk will be minimised by the researcher focusing on professional development and collaborative knowledge rather than individuals.

I am aware that I can contact Susan Brooman-Jones or her supervisor Assoc. Prof. John Buchanan (9514 5285 or john.buchanan@uts.edu.au) or the HREC (details below) if I have any concerns about the research. I also understand that I am free to withdraw my participation from this research project at any time I wish, without consequences, and without giving a reason and that withdrawal will not impact my position at UniPath in any way.

I agree that Susan Brooman-Jones has answered all my questions fully and clearly.

I agree that the research data gathered from this project may be published in a form that does not identify me in any way.

_____   ____/____/____
Signature (participant)

_____   ____/____/____
Signature (researcher or delegate)

NOTE:
This study has been approved by the University of Technology, Sydney Human Research Ethics Committee. If you have any complaints or reservations about any aspect of your participation in this research which you cannot resolve with the researcher, you may contact the Ethics Committee through the Research Ethics Officer (ph: +61 2 9514 9772 Research.Ethics@uts.edu.au) and quote the UTS HREC reference number. Any complaint you make will be treated in confidence and investigated fully and you will be informed of the outcome.

Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice

MAIN TUTOR GROUP ADDITIONAL FOCUS GROUP CONSENT FORM

I _____ (Participant's name) agree to participate in the additional focus group as part of the research project Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice (UTS HREC approval reference number:2013000147) being conducted by Susan Brooman-Jones, _____@student.uts.edu.au, _____, of the University of Technology, Sydney for her degree Doctor of Education.

I understand that the purpose of this study is to improve understanding of teaching practice in relation to engaging teachers with classroom diversity in higher education contexts. The research aims to develop an understanding of teacher awareness and understanding of cultural diversity in higher education classrooms and examine how this awareness affects teaching practice and learning outcomes. The aim is to develop this awareness through collaborative reflective practice.

I understand that I have been asked to participate in this research because of my experience in teaching communication and academic literacy in a diverse higher education context. I understand that my participation in this additional focus group, as part of the research, will involve participation in a focus group at the end of Semester 3, 2013. I understand that this focus group is in addition to the first focus group I attended at the beginning of semester 3 2013 and that attendance is voluntary. I also understand that the additional focus group will be conducted at UniPath in a meeting room or classroom at a time convenient for me, and is expected to take approximately 1 hour, and will be audio recorded and transcribed. In addition, I also understand that after the completion of Semester 3 I will still be asked complete an online survey that will take 20 minutes.

I understand that there are some potential risks associated with participating in this additional focus group as part of the research. I understand that while all data is to be de-identified, there is the slight possibility that someone associated with UniPath may identify, or infer the identity of, an individual participant from the published data. As well as de-identifying the data, I understand that the researcher will reduce the risk by focusing on professional and collaborative understanding rather than individual teachers in the analysis and discussion of findings. I also understand that there is the potential for me to feel uncomfortable or embarrassed when discussing critical incidents and classroom practice with the researcher and peers as part of the focus group. This risk will be minimised by the researcher focusing on professional development and collaborative knowledge rather than individuals.

I am aware that I can contact Susan Brooman-Jones or her supervisor Assoc. Prof. John Buchanan (9514 5285 or john.buchanan@uts.edu.au) or the HREC (details below) if I have any concerns about the research. I also understand that I am free to withdraw my participation from this research project at any time I wish, without consequences, and without giving a reason and that withdrawal will not impact my position at UniPath in any way.

I agree that Susan Brooman-Jones has answered all my questions fully and clearly.

I agree that the research data gathered from this project may be published in a form that does not identify me in any way.

_____   ____/____/____
Signature (participant)

_____   ____/____/____
Signature (researcher or delegate)

NOTE:
This study has been approved by the University of Technology, Sydney Human Research Ethics Committee. If you have any complaints or reservations about any aspect of your participation in this research which you cannot resolve with the researcher, you may contact the Ethics Committee through the Research Ethics Officer (ph: +61 2 9514 9772 Research.Ethics@uts.edu.au) and quote the UTS HREC reference number. Any complaint you make will be treated in confidence and investigated fully and you will be informed of the outcome.

TUTOR INFORMATION SHEET

**Enhancing Intercultural Competence: Engaging Teachers in Higher Education with
Classroom Diversity through Reflective Practice**
(UTS HREC REF NO. 2013000147)

WHO IS DOING THE RESEARCH?
My name is Susan Brooman-Jones and I am a research student at UTS. My supervisor is
Associate Professor John Buchanan.

WHAT IS THIS RESEARCH ABOUT?
This research aims to investigate the development of intercultural competence in students in a
context of multicultural classes. The research aims to develop teacher awareness and
understanding of cultural diversity in higher education classrooms and examine how this
awareness affects teaching practice and learning outcomes. The aim is to develop this
awareness through collaborative reflective practice.

IF I SAY YES, WHAT WILL IT INVOLVE?
I will ask you to contribute to the development of a shared understanding of intercultural
competence in classroom contexts. The focus will be on developing collaborative knowledge
related to what intercultural competence is and how it is developed in students. This shared
understanding will be developed through contributions to a collaborative blog followed by
participation in a focus group before the start of Semester 3. As a participant you will be asked to
contribute by posting your ideas, comments and/or questions on the collaborative blog and
participating in the focus group with other literacy tutors. Then during Semester 3 you will be
asked to complete three entries in a reflective journal which detail and reflect on critical incidents
associated with intercultural interaction that have occurred in your classroom. These incidents will
be moments when you feel something unexpected or informative has occurred. The journal
entries will be guided by reflective questions. After the completion of Semester 3 you will be
asked to complete a questionnaire.

In addition to developing an understanding of intercultural competence, the study will also ask
you to participate in a reflective practice process and reflect on the process itself. You will be
asked to think about the reflection process and whether it has any effect on your teaching
practice.

In addition, I will ask for a small number of tutors to volunteer to participate in additional
classroom observations and an individual interview. The observations and individual interview will
be conducted during Semester 3. For the observations I will ask you to allow me to come into
your classroom and observe and video record three to four hours of classroom practice. From the
observed classroom practice you will be asked to identify two or three critical incidents to watch
and discuss in a follow-up interview. The interview will be semi-structured and follow the reflective
questions used to guide the journal entries.

ARE THERE ANY RISKS/INCONVENIENCE?
Yes, there is potential for some risks/inconvenience. These might include embarrassment when
discussing critical incidents and classroom practice with the researcher and peers as part of the
focus group and collaborative blog, and in the individual interview. While all data will be de-
identified, there is the possibility that persons closely associated with UniPath may be able to
identify you or infer your identity from the results.

WHY HAVE I BEEN ASKED?

You are able to give me the information I need to find out about collaborative reflective practice and its impact on teaching practice and learning outcomes in relation to the development of intercultural competence. In addition, your experience in teaching communication and academic literacy in a diverse higher education context will help develop a shared understanding of intercultural competence in a diverse higher education context.

DO I HAVE TO SAY YES?
You don't have to say yes.

WHAT WILL HAPPEN IF I SAY NO?
Nothing, there will be no consequences. I will thank you for your time so far and won't contact you about this research again.

IF I SAY YES, CAN I CHANGE MY MIND LATER?
You can change your mind at any time and you don't have to say why. I will thank you for your time so far and won't contact you about this research again.

WHAT IF I HAVE CONCERNS OR A COMPLAINT?
If you have concerns about the research that you think I or my supervisor can help you with, please feel free to contact me on _____ or _____@student.uts.edu.au, or my supervisor, John Buchanan on 9514 5285 or john.buchanan@uts.edu.au .

If you would like to talk to someone who is not connected with the research, you may contact the Research Ethics Officer on 02 9514 9772, and quote this number (UTS HREC REF NO. 2013000147)

TUTOR INFORMATION SHEET
Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice
(UTS HREC REF NO. 2013000147)

WHO IS DOING THE RESEARCH?

My name is Susan Brooman-Jones and I am a research student at UTS. My supervisor is Associate Professor John Buchanan.

WHAT IS THIS RESEARCH ABOUT?

This research aims to investigate the development of intercultural competence in students in a context of multicultural classes. The research aims to develop teacher awareness and understanding of cultural diversity in higher education classrooms and examine how this awareness affects teaching practice and learning outcomes. The aim is to develop this awareness through collaborative reflective practice.

IF I SAY YES, WHAT WILL IT INVOLVE?

In addition to the tasks involved in the original information sheet I will ask you to participate in an additional focus group with the other research participants at the end of Semester 3, 2013. I will ask you to reflect on your understanding of intercultural competence, and the reflective practice process itself in this final focus group. You will be asked to think about the reflection process and whether it has any effect on your teaching practice. The additional focus group will take approximately 1 hour, it will be conducted in a meeting room or classroom at UniPath and will be audio recorded and transcribed. Attendance at the additional focus group is voluntary.

ARE THERE ANY RISKS/INCONVENIENCE?

Yes, there is a slight possibility for some risks/inconvenience. These might include embarrassment when discussing critical incidents and classroom practice with the researcher and peers as part of the additional focus group. While all data will be de-identified, there is the possibility that persons closely associated with UniPath may be able to identify you or infer your identity from the results.

WHY HAVE I BEEN ASKED?

You are able to give me the information I need to find out about collaborative reflective practice and its impact on teaching practice and learning outcomes in relation to the development of intercultural competence. In addition, your experience in teaching communication and academic literacy in a diverse higher education context will help develop a shared understanding of intercultural competence in a diverse higher education context.

DO I HAVE TO SAY YES?

You don't have to say yes.

WHAT WILL HAPPEN IF I SAY NO?

Nothing, there will be no consequences. I will thank you for your time so far and won't contact you about this research again.

IF I SAY YES, CAN I CHANGE MY MIND LATER?

You can change your mind at any time and you don't have to say why. I will thank you for your time so far and won't contact you about this research again.

WHAT IF I HAVE CONCERNS OR A COMPLAINT?

If you have concerns about the research that you think I or my supervisor can help you with, please feel free to contact me on ▓▓▓▓▓▓▓▓ or ▓▓▓▓▓▓▓▓▓▓▓▓▓▓@student.uts.edu.au, or my supervisor, John Buchanan on 9514 5285 or john.buchanan@uts.edu.au .

If you would like to talk to someone who is not connected with the research, you may contact the Research Ethics Officer on 02 9514 9772, and quote this number (UTS HREC REF NO. 2013000147)

Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice

STUDENT CONSENT FORM

I _____ agree to participate in the research project Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice (UTS HREC approval reference number: 2013000147) being conducted by Susan Brooman-Jones, _____ _____@student.uts.edu.au, of the University of Technology, Sydney for her degree Doctor of Education.

I understand that the purpose of this study is to examine teacher awareness of cultural diversity in university classrooms. This research aims to investigate the development of intercultural understanding in students. It also aims to look at whether teacher awareness of cultural diversity affects classroom teaching activities and intercultural learning.

I understand that I have been asked to participate in this research as a member of a culturally diverse classroom. I understand that I will participate in the classroom activities my tutor has prepared and that the interactions will be observed and video recorded. I understand that I do not need to do anything different to a usual lesson. I understand that my decision to participate in this research study will not affect my assessment or grades for this subject.

I understand that there is a slight possibility that I will feel uncomfortable while the classroom activities are being recorded.

I am aware that I can contact Susan Brooman-Jones or her supervisor Assoc. Prof. John Buchanan if I have any concerns about the research. I also understand that I am free to withdraw my participation from this research project at any time I wish, without consequences, and without giving a reason and that withdrawal will not impact my assessment at UniPath in any way.

I agree that Susan Brooman-Jones has answered all my questions fully and clearly.

I agree that the research data gathered from this project may be published in a form that does not identify me in any way.

_____   ____/____/____
Signature (participant)

_____   ____/____/____
Signature (researcher or delegate)

NOTE:
This study has been approved by the University of Technology, Sydney Human Research Ethics Committee. If you have any complaints or reservations about any aspect of your participation in this research which you cannot resolve with the researcher, you may contact the Ethics Committee through the Research Ethics Officer (ph: +61 2 9514 9772 Research.Ethics@uts.edu.au) and quote the UTS HREC reference number 2013000147. Any complaint you make will be treated in confidence and investigated fully and you will be informed of the outcome.

INFORMATION SHEET AND CONSENT FORM FOR ONLINE SURVEYS

**Enhancing Intercultural Competence: Engaging Teachers in Higher Education with
Classroom Diversity through Reflective Practice**
(UTS HREC REF NO. 2013000147)

My name is Susan Brooman-Jones and I am a research studentat UTS. My supervisor is
Associate Professor John Buchanan.

The purpose of this online survey is to find out about your experience of intercultural interaction
and classroom diversity as part of your UniPath program of study.

I will ask you to answer online questions about your classroom experiences this semester. It will
take about 10 minutes to complete.

You can change your mind at any time and stop completing the survey without consequences.

If you agree to be part of the research and to research data gathered from this survey to
be published in a form that does not identify you, please continue with answering the survey
questions by clicking on the link below.

If you have concerns about the research that you think I or my supervisor can help you with,
please feel free to contact me on _____@student.uts.edu.au.

If you would like to talk to someone who is not connected with the research, you may contact the
Research Ethics Officer on 029514 9772 or Research.ethics@uts.edu.au and quote this number
2013000147.

STUDENTINFORMATION SHEET

Enhancing Intercultural Competence: Engaging Teachers in Higher Education with Classroom Diversity through Reflective Practice
(UTS HREC REF NO. 2013000147)

WHO IS DOING THE RESEARCH?
My name is Susan Brooman-Jones and I am a research student at UTS. My supervisor is Associate Professor John Buchanan.

WHAT IS THIS RESEARCH ABOUT?
This research aims to investigate the development of intercultural competence in students. The research will develop an enhanced understanding of teacher awareness and cultural diversity in higher education classrooms. It also aims to look at whether, and how, teacher awareness of cultural diversity affects classroom teaching activities and intercultural learning.

IF I SAY YES, WHAT WILL IT INVOLVE?
I will ask you to participate in the classroom activities your tutor has prepared for the lesson and allow the interactions to be video recorded. You do not have to do anything different to a usual lesson. After the activities have been observed and recorded, your tutor and I will discuss the interactions that took place in the classroom. The focus of the observations will be on intercultural interaction between students and the role of the tutor, not on individual students. The video footage will be used during the interview discussions.

ARE THERE ANY RISKS/INCONVENIENCE?
There is a small possibility that you may feel uncomfortable while the class is being videoed. However, the focus of the observation and video recording will be on classroom interaction and not on individual students. In addition, you will not be individually identified; all participants will be de-identified. Your decision to participate in this research study will not affect your assessment or grades for this subject.

WHY HAVE I BEEN ASKED?
You, as a member of a culturally diverse class, are able to give me the information I need to find out about student interaction in such classrooms.

DO I HAVE TO SAY YES?
You don't have to say yes.

WHAT WILL HAPPEN IF I SAY NO?
Nothing. I will thank you for your time so far and won't contact you about this research again.

IF I SAY YES, CAN I CHANGE MY MIND LATER?
You can change your mind at any time and you don't have to say why. I will thank you for your time so far and won't contact you about this research again.

WHAT IF I HAVE CONCERNS OR A COMPLAINT?
If you have concerns about the research that you think I or my supervisor can help you with, please feel free to contact me on _____@student.uts.edu.au.

If you would like to talk to someone who is not connected with the research, you may contact the Research Ethics Officer on 02 9514 9772, and quote this number 2013000147.

Appendix 2 Data Collection Tools

2.1 Critical incident guiding questions

2.2 Focus group discussion guide

2.3 Follow-up focus group discussion guide

2.4 Tutor survey

2.5 Student survey

Critical Incident Reflection Questions

In your journal entry please cover the following three areas. You do not necessarily need to answer every question provided. The aim is to provide a clear understanding of the context, the incident and your reaction and reflection.

The Context

The following questions ask you to outline the context surrounding the critical incident being reflected on.

- What activity was occurring in the lesson when the incident occurred?

- What was the pertinent background information leading up to the incident?

- What did you hope to accomplish through the activity?

- What were your objectives? Were any specifically related to intercultural interaction?

Incident Details

The following questions ask you to describe and explain the critical incident.

- Who was involved and what occurred?

- What was your role? What actions did you take, if any, in relation to the incident?

- Were there any actions you decided to avoid or not take? Why?

- What were the outcomes of the incident, in relation to your own understanding and student learning? Were they unanticipated?

Understanding and Reflection

The following questions ask you to reflect on your understanding and assessment of the critical incident.

- Did the incident take you by surprise? If so why?

- Would you describe your reaction to the incident as positive or negative? Why and what feelings would you associate with your reaction?

- Did the incident impact your understanding and/or prior beliefs in relation to intercultural interaction in a diverse classroom? How?

- Would you change anything if the same incident occurred again? What and why?

Additional Comments or Ideas

Please note any points you think are interesting or relevant to the critical incident under consideration.

Focus Group Discussion Guide

The following three areas will guide the discussion in the focus group.

❖ **Shared understanding between the participants in relation to the key terms and issues**

The initial discussion will consider the internationalisation of higher education and development intercultural competence in students.

- What is your understanding of the term internationalisation?
- What impact, if any, has internationalisation had on higher education in Australia?
- How would you define intercultural competence?
- What issues/challenges/benefits do you see with trying to define these key terms?
- What role, if any, do you think the teacher should play in developing intercultural competence in students?
- What is your experience of intercultural interaction in the classroom?
- What issues/challenges/benefits do you see with trying to develop intercultural competence in a diverse classroom?

❖ **Critical Incidents**

The second area of discussion in the focus group will be on critical incidents. The discussion will cover the following three areas:

- What is a critical incident?
- How do you go about identifying a critical incident?
- How and why should we reflect on critical incidents?

❖ **Participants' experiences of intercultural interaction in the classroom**

Following discussion of the key terms and critical incidents, the focus group will move on to discuss participants' classroom experiences. To initially engage participants in discussion example critical incidents will be used. These examples will describe different types of classroom interaction involving students from diverse cultural backgrounds. The participants will be asked to reflect on the examples.

- What action would you advise the teacher to take in this case?
- Have you had similar experiences in your classes?

The participants will then be asked to describe critical incidents from their own experiences of intercultural interaction in the classroom.

- Did the incident take you by surprise? Why?
- Would you change your actions in relation to the incident described? Why? Why not?
- What were the intended outcomes?
- What were the actual outcomes, in relation to your own understanding as well as for student learning? Were they unanticipated?

The final discussion will centre on the critical incident journal entries. Participants will be given the 'Critical Incident Guiding Questions'. The researcher will explain what the participants will be asked to do during semester.

Additional Focus Group Discussion Guide

The following two areas will guide the discussion in the additional focus group.

❖ **Shared understanding between the participants in relation to the key terms and issues – has it changed?**

The initial discussion will reconsider the internationalisation of higher education and development intercultural competence in students.

- How would you define intercultural competence after the reflection process? Is it different in any way?
- Has your understanding of the role the teacher should play in developing intercultural competence in students changed as a result of the semester of reflection?
- What was your experience of intercultural interaction in the classroom this semester?
- what influences, if any, have led you to change or maintain your actions and strategies for engaging students with classroom diversity?
- Have your expectations in relation to the development of intercultural competence in students changed?
- Has your understanding of potential issues/challenges/benefits associated with trying to develop intercultural competence in a diverse classroom changed in any way?

❖ **Participants' experiences of reflective practice**

The second stage of the additional focus group will consider the participant's experience in relation to the reflective practice process.

Reflective practice

- What was your experience of the process of reflection – what worked and didn't? Why?
- What challenges and opportunities associated with the reflective practice process did you encounter?
- What was your experience of collaboration, online and face-to-face, through the semester?
- Have you developed any new awareness as a result of the reflective practice process?
- Would you like to continue to participate in collaborative reflective practice if given the opportunity? Why/Why not?

Appendix 2.4 Tutor survey

Intercultural Competence Tutor Survey

*1. Name?

Intercultural Competence Tutor Survey

Intercultural Interaction in the Classroom

During Semester 3, 2013 you were involved in a research project where you reflected on intercultural interaction in your classroom. This survey is asking you to write up any final thoughts you may have in relation to intercultural interaction and classroom diversity. The following questions ask you to reflect on your understanding of intercultural interaction now that the semester has finished.

2. Has your awareness of intercultural interaction in the classroom been developed and/or challenged over the semester? Please explain.

3. Has your understanding of intercultural competence been developed and/or challenged over the semester? Please explain.

4. What influences, if any, have led you to change your actions and strategies for engaging students with classroom diversity?

5. Do you have any additional thoughts or comments you would like to add?

Intercultural Competence Tutor Survey

Reflective Practice

In addition to collecting you final thoughts on intercultural interaction and classroom diversity, this survey is also asking you to think about the reflective practice process. The following questions ask you to think about your experience of reflection during Semester 3, 2013.

6. What was your experience of the process of reflection? Benefits and Challenges

7. What was your experience of collaborative reflection, online and/or face-to-face, through the semester?

8. Would you like to continue to participate in collaborative reflective practice if given the opportunity? Why/Why not?

9. Do you have any additional thoughts or comments you would like to add?

Appendix 2.5 Student Survey

Intercultural Interaction in the Classroom Student Survey

Student Background

*1. What is your area of study?

Diploma

*2. Are you an international student?

3. What is the main language you speak at home?

4. Do you speak any other languages? Please list any languages you are reasonably fluent in.

Experience of intercultural interaction in the classroom

The following questions ask you to think about intercultural interaction in the classroom. Please choose the most appropriate response from the list of options.

✱5. Before coming to UniPath, I studied in culturally diverse classrooms with students from many different backgrounds.

Never	Rarely	Sometimes	Often	Very Often
○	○	○	○	○

Please add any additional comments or examples you may have.

[   ]

✱6. I anticipated that my classes at UniPath to include students from culturally diverse backgrounds.

Strongly disagree	Disagree	Slightly agree	Agree	Strongly agree	N/A
○	○	○	○	○	○

Please add any additional comments or examples you may have.

[   ]

✱7. I was looking forward to learning in a culturally diverse classroom at UniPath.

Strongly disagree	Disagree	Slightly agree	Agree	Strongly agree	N/A
○	○	○	○	○	○

Please add any additional comments or examples you may have.

[   ]

✱8. At UniPath the teacher organsied a variety of activities (group work, pair work, role plays etc) that required me to work with students from a variety of different cultural backgrounds.

Never	Rarely	Sometimes	Often	Very often
○	○	○	○	○

Please add any additional comments or examples you may have. Please do not use any student or teacher names.

[   ]

✱9. I think it is important for the teacher to organise activities that encourage interaction with students from a variety of different cultures.

Strongly disagree	Disagree	Slightly agree	Agree	Strongly agree
○	○	○	○	○

Please add any additional comments or examples you may have.

[   ]

Intercultural Interaction in the Classroom Student Survey

✱10. I actively tried to work with students from a variety of different cultural backgrounds in class.

Never	Rarely	Sometimes	Often	Very often
○	○	○	○	○

Please add any additional comments or examples you may have.

[   ]

✱11. I would like to engage in more intercultural activities in the classroom during my studies at UniPath.

Strongly disagree	Disagree	Slightly agree	Agree	Strongly agree
○	○	○	○	○

Please add any additional comments or examples you may have.

[   ]

✱12. Overall, my experience of working with students from diverse cultural backgrounds in class at UniPath has been positive.

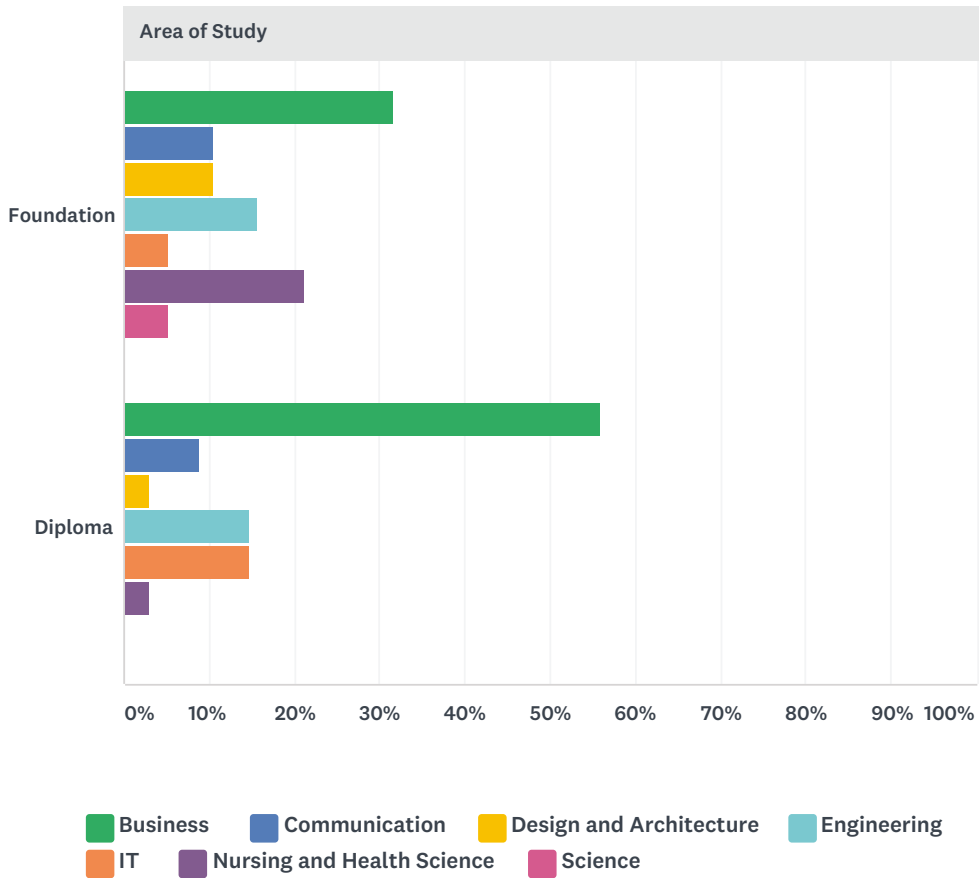| Strongly disagree	Disagree	Slightly agree	Agree	Strongly agree
○	○	○	○	○

Please add any additional comments or examples you may have.

[   ]

Appendix 3 Student Survey Results

Q1 What is your area of study (choose one)?

Answered: 51   Skipped: 0

Legend:
- ■ Business
- ■ Communication
- ■ Design and Architecture
- ■ Engineering
- ■ IT
- ■ Nursing and Health Science
- ■ Science

Area of Study

	BUSINESS	COMMUNICATION	DESIGN AND ARCHITECTURE	ENGINEERING	IT	NURSING AND HEALTH SCIENCE	SCIENCE	TOTAL
Foundation	31.58% 6	10.53% 2	10.53% 2	15.79% 3	5.26% 1	21.05% 4	5.26% 1	19
Diploma	55.88% 19	8.82% 3	2.94% 1	14.71% 5	14.71% 5	2.94% 1	0.00% 0	34

Q2 Are you an international student?

Answered: 51   Skipped: 0
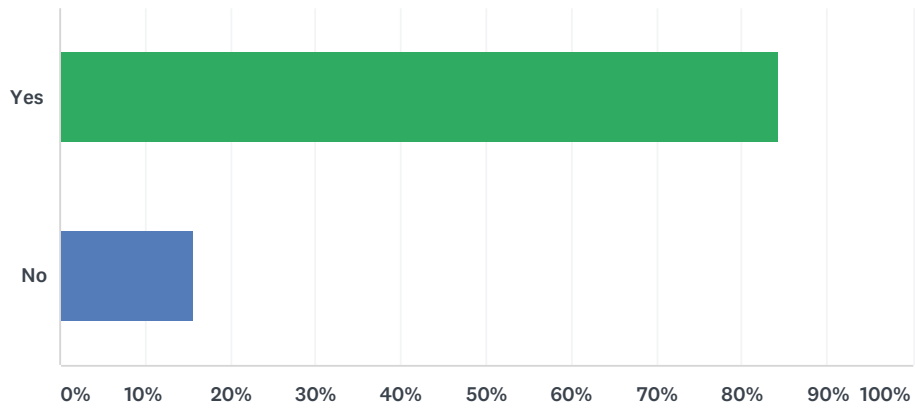
ANSWER CHOICES	RESPONSES	
Yes	84.31%	43
No	15.69%	8
TOTAL		51

Q3 What is the main language you speak at home?

Answered: 49   Skipped: 2

Language	Percentage	Number of responses
Chinese	30.61%	15
English	20.41%	10
Vietnamese	8.16%	4
Cantonese	8.16%	4
Nepali	8.16%	4
Arabic	6.12%	3

Q4 Do you speak any other languages? Please list any languages you are reasonably fluent in.

Answered: 44   Skipped: 7

Language	Percentage	Number of responses
English	70.45%	31
Chinese	6.82%	3
Mandarin	6.82%	3

Q5 Before coming to UniPath, I studied in culturally diverse classrooms with students from many different backgrounds.
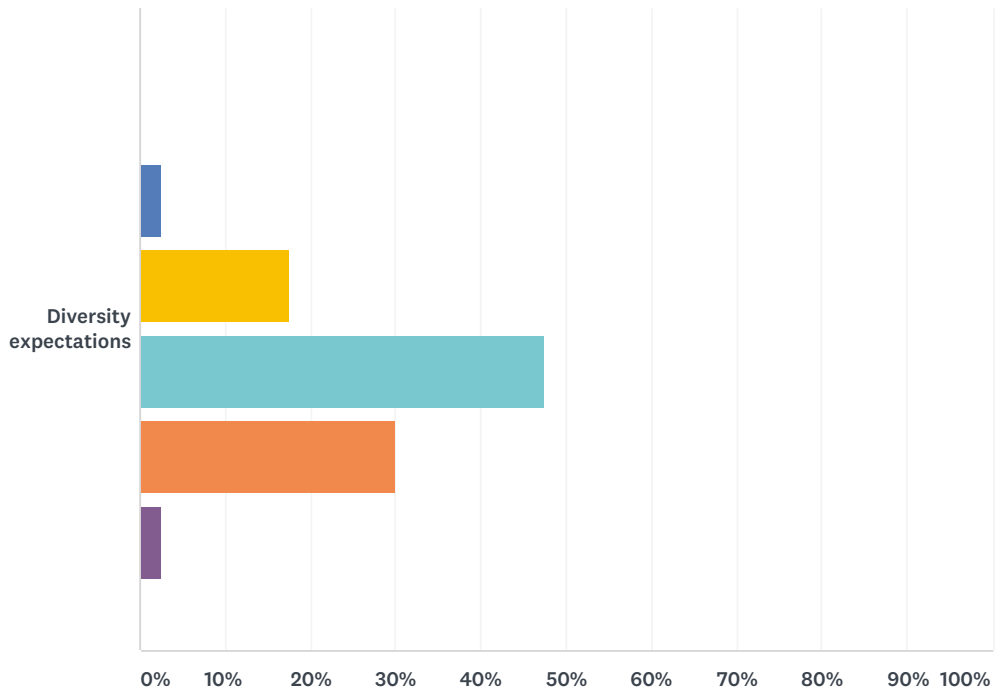
Answered: 40   Skipped: 11

■ Never ■ Rarely ■ Sometimes ■ Often ■ Very Often
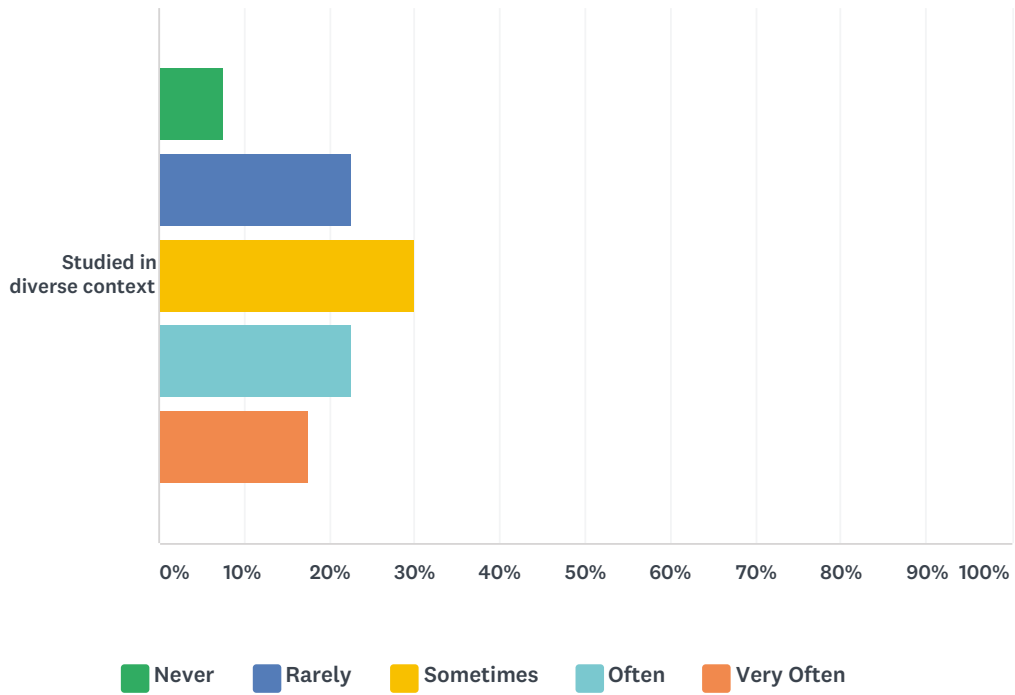
	NEVER	RARELY	SOMETIMES	OFTEN	VERY OFTEN	TOTAL	WEIGHTED AVERAGE
Studied in diverse context	7.50% 3	22.50% 9	30.00% 12	22.50% 9	17.50% 7	40	3.20

Q6 I anticipated that my classes at UniPath would include students from culturally diverse backgrounds.
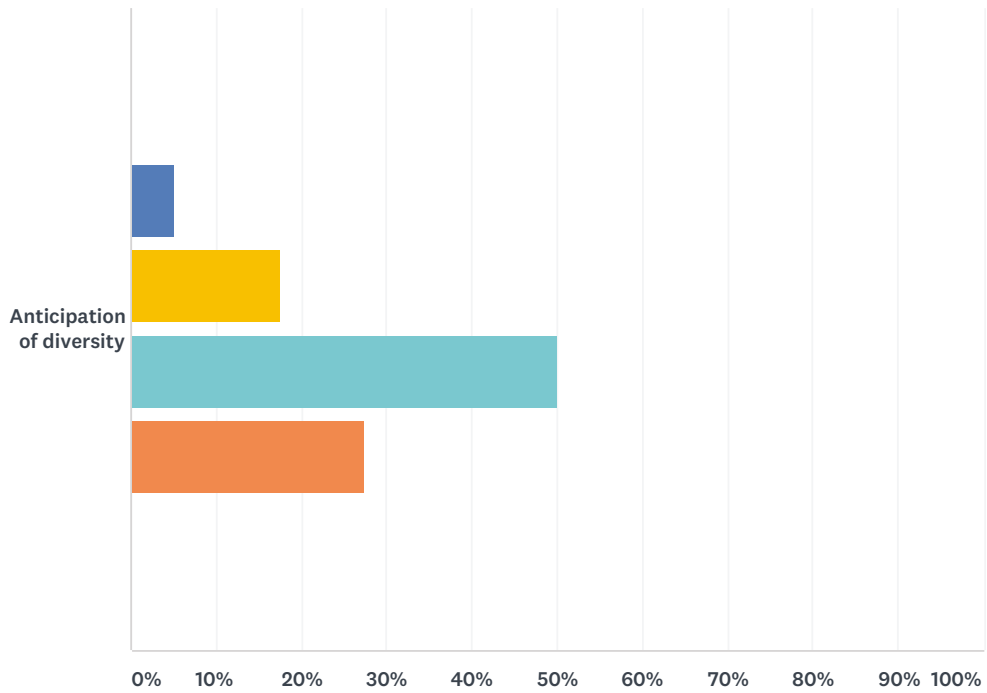
Answered: 40   Skipped: 11

	STRONGLY DISAGREE	DISAGREE	SLIGHTLY AGREE	AGREE	STRONGLY AGREE	N/A	TOTAL	WEIGHTED AVERAGE
Diversity expectations	0.00% 0	2.50% 1	17.50% 7	47.50% 19	30.00% 12	2.50% 1	40	4.08

Q7 I was looking forward to learning in a culturally diverse classroom at UniPath.
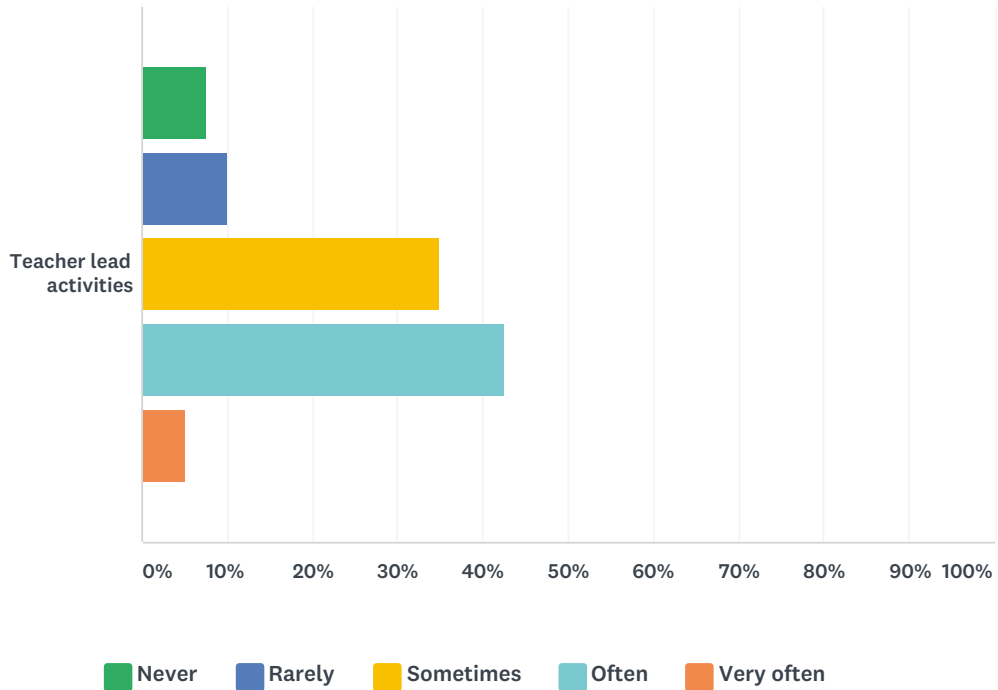
Answered: 40   Skipped: 11

	STRONGLY DISAGREE	DISAGREE	SLIGHTLY AGREE	AGREE	STRONGLY AGREE	N/A	TOTAL	WEIGHTED AVERAGE
Anticipation of diversity	0.00% 0	5.00% 2	17.50% 7	50.00% 20	27.50% 11	0.00% 0	40	4.00

Q8 At UniPath the teacher organsied a variety of activities (group work, pair work, role plays etc) that required me to work with students from a variety of different cultural backgrounds.

Answered: 40   Skipped: 11

	NEVER	RARELY	SOMETIMES	OFTEN	VERY OFTEN	TOTAL	WEIGHTED AVERAGE
Teacher lead activities	7.50% 3	10.00% 4	35.00% 14	42.50% 17	5.00% 2	40	3.27

240

Q9 I think it is important for the teacher to organise activities that encourage interaction with students from a variety of different cultures.
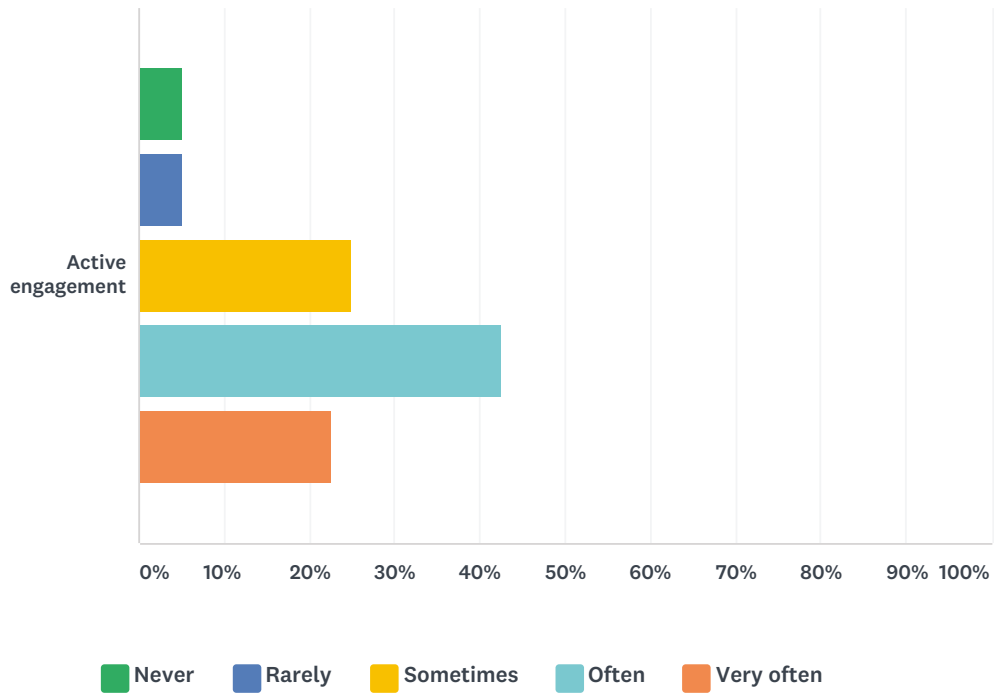
Answered: 40   Skipped: 11

- **Strongly disagree**   **Disagree**   **Slightly agree**   **Agree**
- **Strongly agree**
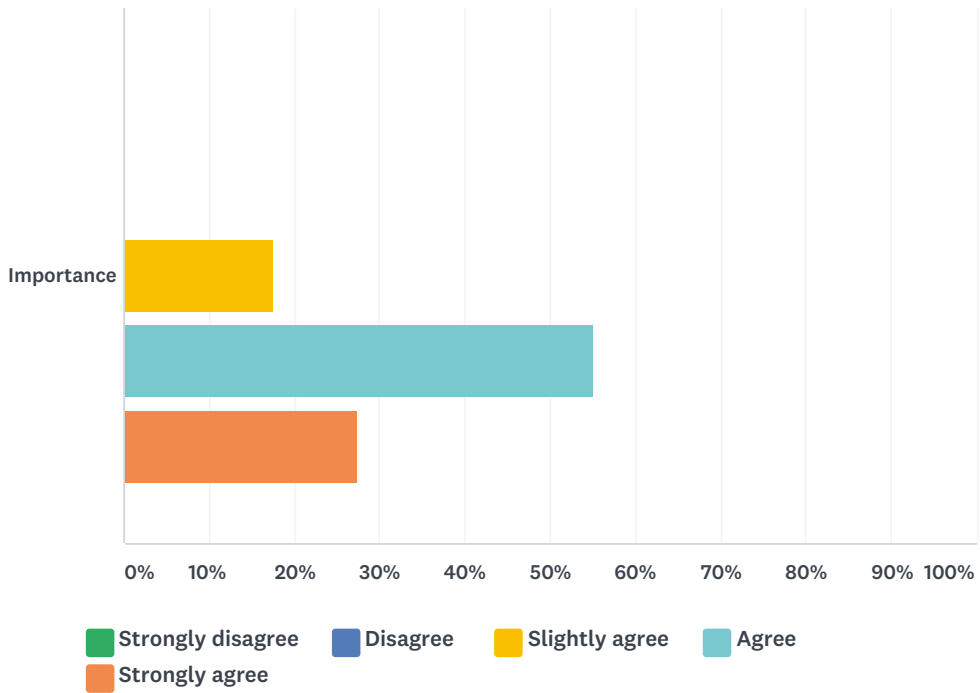
	STRONGLY DISAGREE	DISAGREE	SLIGHTLY AGREE	AGREE	STRONGLY AGREE	TOTAL	WEIGHTED AVERAGE
Importance	0.00% 0	0.00% 0	17.50% 7	55.00% 22	27.50% 11	40	4.10

# Q10 I actively tried to work with students from a variety of different cultural backgrounds in class.

Answered: 40   Skipped: 11

	NEVER	RARELY	SOMETIMES	OFTEN	VERY OFTEN	TOTAL	WEIGHTED AVERAGE
Active engagement	5.00% 2	5.00% 2	25.00% 10	42.50% 17	22.50% 9	40	3.73

# Q11 I would like to engage in more intercultural activities in the classroom during my studies at UniPath.

Answered: 40   Skipped: 11

- Strongly disagree
- Disagree
- Slightly agree
- Agree
- Strongly agree
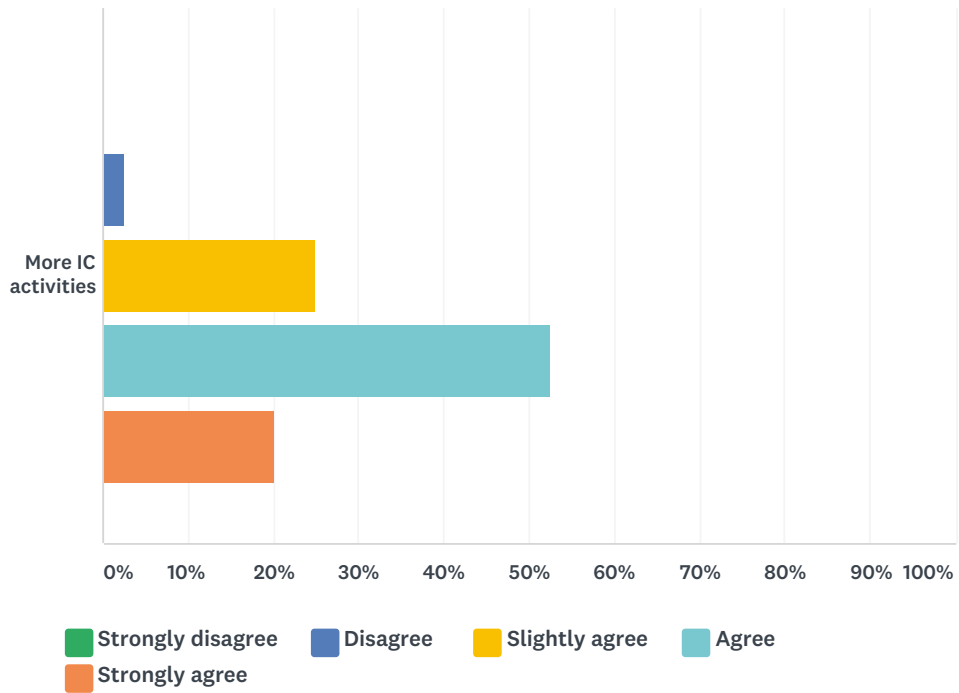
	STRONGLY DISAGREE	DISAGREE	SLIGHTLY AGREE	AGREE	STRONGLY AGREE	TOTAL	WEIGHTED AVERAGE
More IC activities	0.00% 0	2.50% 1	25.00% 10	52.50% 21	20.00% 8	40	3.90

Q12 Overall, my experience of working with students from diverse cultural backgrounds in class at UniPath has been positive.

Answered: 40   Skipped: 11

Legend:
- Strongly disagree
- Disagree
- Slightly agree
- Agree
- Strongly agree
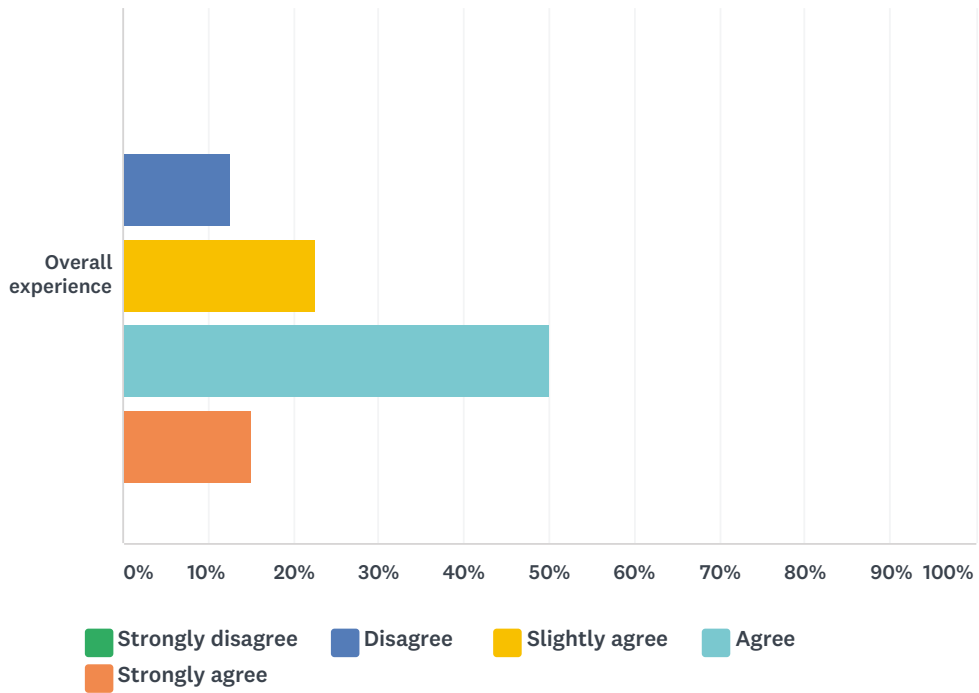
	STRONGLY DISAGREE	DISAGREE	SLIGHTLY AGREE	AGREE	STRONGLY AGREE	TOTAL	WEIGHTED AVERAGE
Overall experience	0.00% 0	12.50% 5	22.50% 9	50.00% 20	15.00% 6	40	3.67

Appendix 4: NVivo Nodes

Parent Nodes	Child Nodes
Personal	Self-awareness Personality traits Emotive responses Cultural expectations Cultural perception of self
Institution	Policy Internationalisation of the Curriculum Intercultural Outcomes Professional development program International and local terminology
Diversity/Fields	Learning styles Language Nationality/ethnicity Gender
Teaching Practice	Classroom set up Time management Group work Cross-cultural strategies (teacher directed) Knowledge valuing
Behaviour	Friendship Resistance Relationships Spontaneous interaction Cross-cultural engagement (Self-directed) Interaction skills
Reflective practice	Collegial discussions Reflection Reflection on self Assumptions