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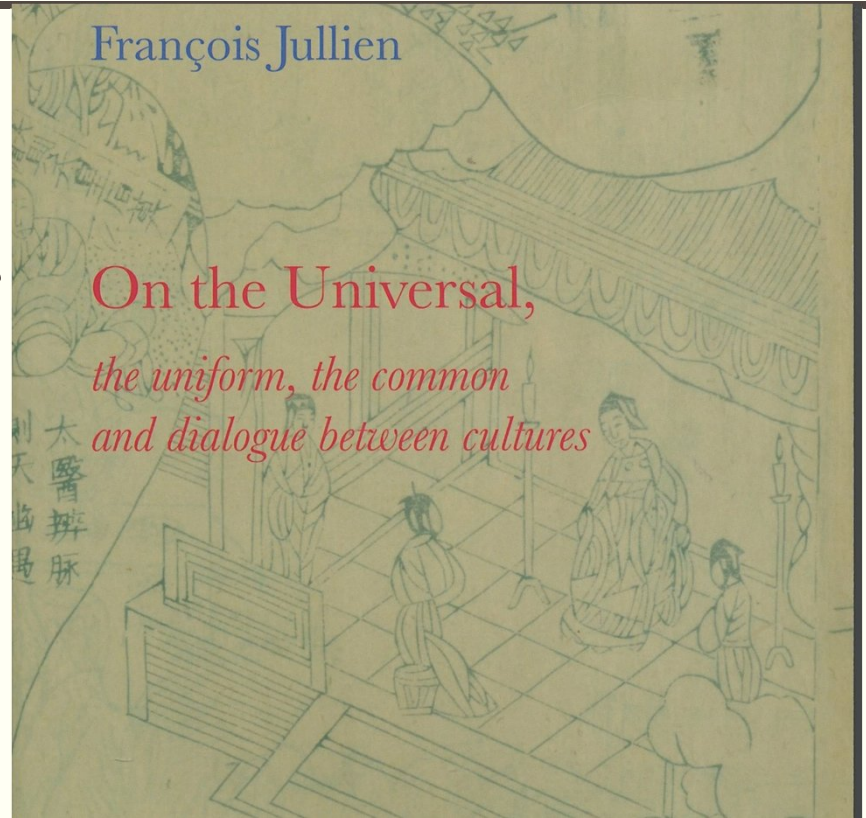
Connectivity – at the heart of international
education

Returning to the heart of the matter: inter- connecting our students

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*On the Universal,
the uniform, the common
and dialogue between cultures*



Session overview

1. Introduction and background to embedding intercultural “competence” development
2. Theoretical frames
3. Pedagogical strategies
4. Evidence of impact of approach
5. Conclusion

1. Introduction and background

- Constant citing by and of our universities of “internationalisation” and “cultural diversity”

YET

- **Persistent divide between claims and reality** (Dogherty & Singh, 2005; Dale & Lubbers, 2005; Lubbers, 2012, 2013, 2015, 2016; Marginson, 2007; Arkoudis *et al.*, 2010; Arkoudis *et al.*, 2012; Briguglio & Smith, 2012)
- Continuing myths in Australia and other Western countries around “Asian students” as shy, passive, silent (Chalmers & Volet, 1997; Mayuzumi *et al.*, 2007; Wang, 2010; Nakane, 2002, 2006, 2007)
- **“They don’t care about us. They just take our money.”** (International student at Australian university, AEIC)
- International students [continue] to feel alienated from and marginalised within the mainstream Australian population (Hellsten, 2004; Summers & Volet, 1997, 2008; Baik, 2013)

1. Introduction and background: Continuing issues

- “The Chinese students don’t participate in discussions. They just talk to each other in Chinese.” (Anglo-Australian tertiary student, September 2012)
- “When they said the Chinese students [high school class] didn’t participate I felt very embarrassed. I felt sad for them and also for myself – maybe they were thinking the same about me.” (Chinese teacher education student)
- “I don’t know if the Asian students are listening or not. I ask questions and they don’t respond.” (Anglo-Australian lecturer, May 2012)
- The Australian students answer so quickly that we don’t get a chance to give our opinions or ideas. (Nakane, 2002, 2005, 2007, research on perceptions of Japanese students as “silent” by Anglo-Australian academics)

1. Background: Continuing issues

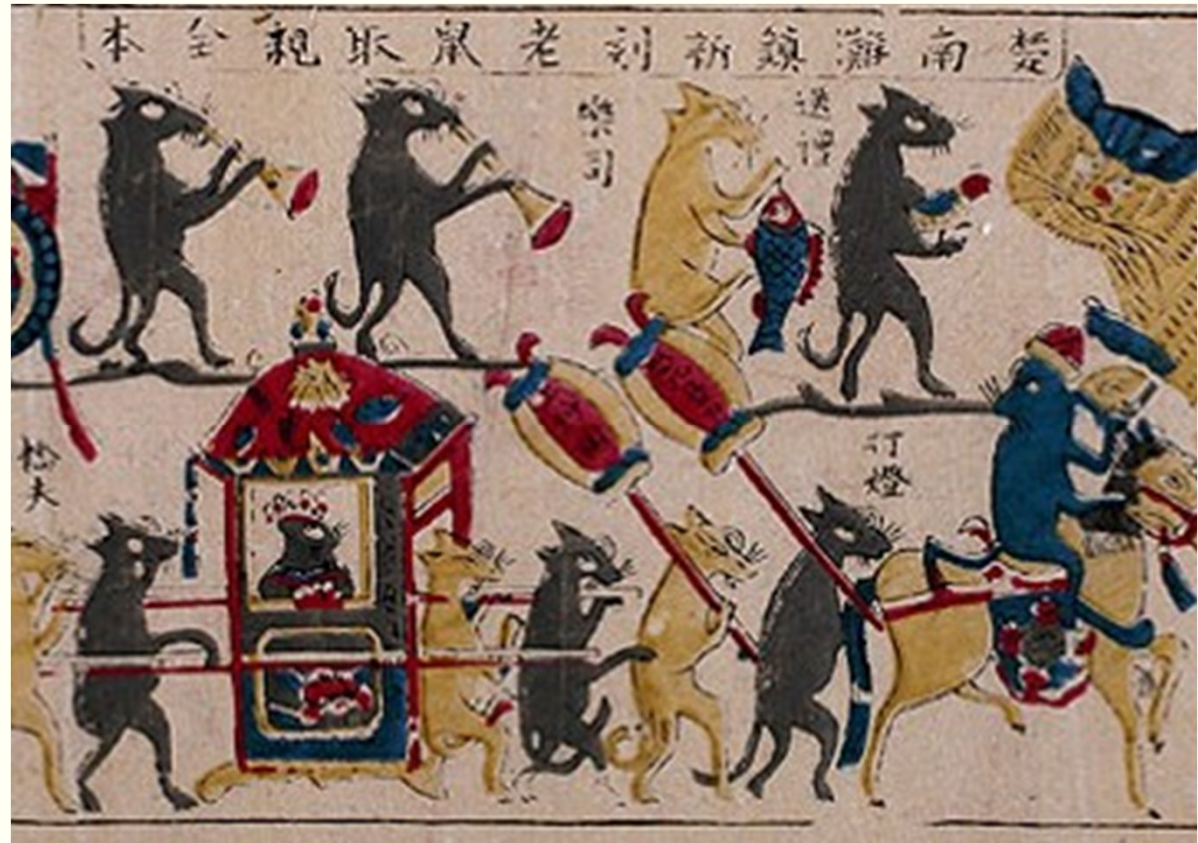
- 2005 – 2015: Continuing negative reports in media particularly of “Asian students”:
- e.g. [SMH May 2005](#): Staff [in the Faculty of Economics at Macquarie University] have reported that marking standards have been lowered...to cater to international students whose poor English makes it difficult to perform well in assignments and even to learn critical skills.” (reported in [Dale & Lubbers, 2005](#))
- e.g. [August, 2015](#): About 37 per cent of the more than 1,200 students studying the Critical Thinking in Business course at the University's Business School were given a fail grade after the first semester. ([ABC News](#))
- "We do have a large number of students coming to us from bachelor degrees undertaken elsewhere, including in mainland China, where the dominant mode of learning is what we would describe as passive learning rather than critical thinking and engaged learning.”
- "What we've been seeking to do is transition students coming into our programs from that very different learning system or education values system to . . . the critical thinking approach.” ([Professor John Shields, University of Sydney](#))

Background: Continuing issues

- Internationalising the student experience through:
 - “Integration of international and local students to form one unified student body by:
 - Building reflective intercultural capacity in each person.”
(Internationalising the student experience in Australian tertiary education: Developing criteria and indicators. 2012. AEI/Australian Government, Arkoudis et al, 2012)
 - “I want you to stop doing the intercultural sessions and get back to the real work of the centre.” (Manager of commercialisation unit overseeing NCELTR/CME, Macquarie University English language Centre to Head of Centre, 2009)

1. Can the Chinese (students) “do critical thinking”?

The idea is about theory – what is theory? And one way in which theory is expressed is through images - in fact any aspect of material culture is an expression of some theory – i.e. an expression of the sense and sensibility we have with respect to the world ... so images such as the cats and mice are used to conceptualise power relations, and people (mice) and mitigate or mediate negative uses of power (by cats). (Singh, 2013)



2. Key theoretical frames of the practice - plus input for students - and research

Joseph Jacotot (1823)
French educator and teacher:
*Enseignement universel, langue
maternelle*
(universal education)



Jacques Rancière (1991, on Jacotot): *The ignorant schoolmaster: Five lessons in intellectual emancipation*

- All people (= our students) have equal intelligence
- Belief in equal intelligences compels “democratisation of education” (Rancière)

2. Key theoretical frames: Paulo Freire

- Every human being, no matter how ‘ignorant’ or submerged in the ‘culture of silence’ he or she may be, is capable of looking critically at the world in a dialogical relationship with others. (Schaul’s interpretation of Freire, 1996, p. 14)
- At the point of encounter there are neither utter ignoramuses nor perfect sages; there are only people who are attempting, together, to learn more than they know now. (ibid.)

2. Theoretical frames: Democratisation of education: Rancière & Singh

- Democratic education takes equality “not as an end to attain, but ... a supposition to maintain in every circumstance” (Rancière, 2006).
- We need to democratise approaches to academic research by acknowledging and utilising Asian, among other non-Western, research sources, insights and approaches (Singh, 2009, Singh et al, 2016; Singh & Meng, 2011, Singh & Lu, in press/2017)
- Continued exclusion of non-Western approaches to research is non-democratic and no longer sustainable (Singh et al as above).
- And what about approaches to learning and teaching?

2. Key theoretical frames: Bakhtin & Bhabha

- **Bakhtin:** The entire world can be viewed as polyglossic or multi-voiced since every individual possesses their own unique world view which must be taken into consideration through dialogical interaction. (Kim, on Bakhtin, 2004)
- **Bhabha:** Enunciation is the act of utterance or expression of a culture that takes place in the Third Space It leads to the discovery and recognition of cultural difference. . . . This process destroys traditional stable systems of reference and cultural certainties. (Bhabha, 1994)

2. Key theoretical frames: Bourdieu & Byram

- Linguistic interactions are manifestations of the participants' respective positions in social space . . . and thus tend to reproduce the objective structures of the social field. This determines who has a “right” to be listened to, to interrupt, to ask questions, and to lecture, and how much.”

(Bourdieu, 1991)

- Intercultural communicative competence: 5 *savoirs*:
 - Knowledge: of self & other; of interaction; individual & societal
 - Education: political; critical cultural awareness
 - Skills: discover and/or interact
 - Attitudes: relativising self; valuing other

(Byram, 1997)

2. Key theoretical frames: François Jullien, French philosopher, sinologist and hellenist

- Intercultural engagement requires *opening out*, being finally instigated on both sides intelligently as something face-to-face, made from the various possibilities engaged in thought. It can only consist in each of them being equally open, through intelligence, to the conceptions of the other.
- Forever self-transformative nature of culture: Culture is always in a process at once of homogenising and heterogenising itself, of confounding and demarcating, of dis-identifying and re-identifying, of conforming and resisting, of imposing and entering into dissidence.

(Jullien, 2014)

2. Key theoretical frames: François Jullien, French philosopher, sinologist and hellenist

- In spite of its goodwill [e.g. on human rights] European thought has still not left home.
- For my part, I have been able to characterise a little more closely what constitutes 'Europe' only by going to China.
- I needed to un-cover/discover anew assumed European perceptions by examining them in relation to Chinese perspectives. (Jullien, 2014)
- Jullien compares Hegel: "weil es bekannt ist, nicht erkannt": unrecognised/unknown, because it is familiar/known [my translation] (Hegel, 1997)

2. Key theoretical frames: Guilherme (and others)

- We need to develop a pedagogical approach that “de-hierarchises difference.” (Guilherme, 2002)
- Effective intercultural communication and interaction has been defined, from different perspectives and by different authors, as requiring: (1) ‘mindfulness (Ting-Toomey & Kurogi, 1998); (2) ‘plasticity (Kim, 2008); ‘critical cultural awareness’ (Byram, 1997, 2008; Guilherme, 2002); and (4) perceptions of risk’ (Phipps, 2007).

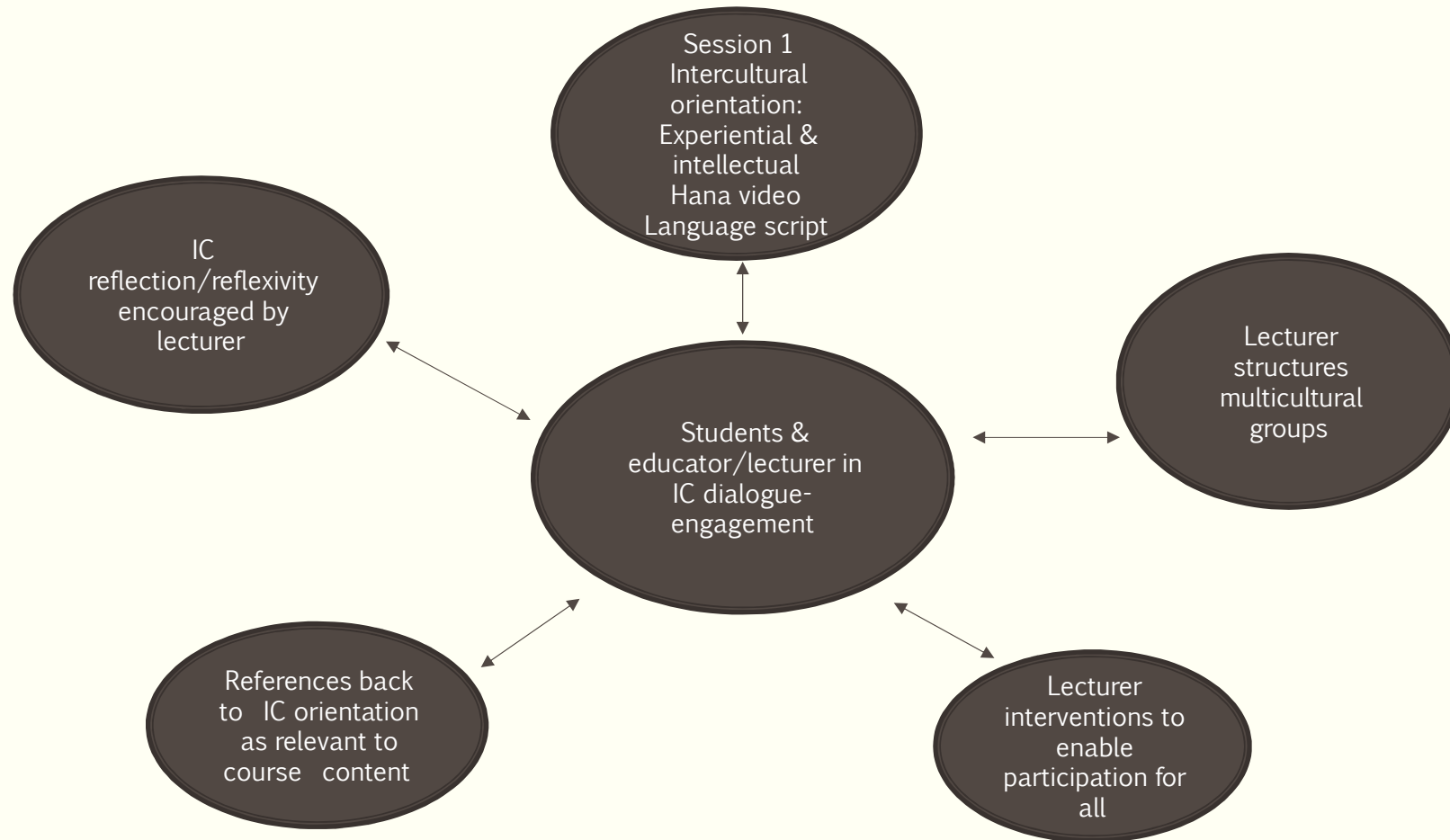
(Guilherme, 2010)

3. Pedagogical strategies: Developing critical intercultural (self)-awareness and competence: an equal partnership

- Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the teacher-student contradiction so that both are simultaneously teachers and students.

(Freire, 1996)

3. Pedagogical strategies to develop and embed intercultural (IC) competence throughout academic unit/program



3. Pedagogical strategies: Intercultural (IC) orientation: Group discussions

Essential elements	Purpose
Brief introductions + cultural/language self-identification	<ul style="list-style-type: none"> To establish culture as integral to entire unit To enable structuring of multicultural groups
Lecturer sets up multicultural groups of 3 - 4 students	<ul style="list-style-type: none"> Students need lecturer to set up groups (Briguglio, (1998); Collett, (2015); Lubbers, (2013) To enable sustained intercultural dialogical interactions (Jullien, 2014); Guilherme (2014) To ensure all can participate (small group)
Discussion (group then whole-class) of behaviours, attitudes, values e.g. “right” and “wrong” behaviours; proximity; eye contact	<ul style="list-style-type: none"> To promote development of “mutual intelligibility” (Jullien, 2014; Guilherme, 2014) To introduce “cultural shock” leading to “new meanings” (Bhabha, 1994)
Discussion: “What is a good student/teacher?”	<ul style="list-style-type: none"> To develop new understandings; critical cultural/educational/socialisation (self)-awareness; empathy; student-teacher simultaneity (Freire, 1996); discovery, openness, respect for other, IC knowledge (Byram, 1997)

3. Pedagogical strategies: Intercultural (IC) orientation: “Hana” video

Essential elements	Purpose
<p>Video Hana (Vet & Japanese postgraduate international student) on Western academic argument: “It’s completely the opposite . . . I’ve never been taught by arguing against someone’s idea. I feel like I’m fighting with someone in the class.” (Hits fist against fist.)</p>	<ul style="list-style-type: none">▪ <i>Enunciation</i>: discovery and recognition of cultural difference. . . . destroys traditional stable systems of reference and cultural certainties (Bhabha, 1994 – see slide 11)▪ To develop complex, nuanced, divergent understandings of “a good student”▪ To counter deficit perceptions of “Asian students” as shy, silent, passive▪ To develop understanding & empathy in Western students▪ To show (lecturer’s) empathy for “Asian students”▪ To counter Western hegemony in learning & teaching; to democratise education (Rancière, 1991; Singh, 2009; Singh & Meng, 2011)

3. Pedagogical strategies: Intercultural (IC) orientation: Language script

Essential elements	Purpose
Language script	<ul style="list-style-type: none">▪ To model <i>heteroglossia</i>/multi-voices e.g. clines of degree of agreement/disagreement; dialogical interactions (Bakhtin, 2004)▪ To develop language confidence in all▪ To counter stereotypes e.g. assigning group facilitator role to Asian student▪ To model and highlight “mutual creativity” of language interactions (Halliday, 1978)

3. Pedagogical strategies: Intercultural (IC) orientation: theoretical input

Essential elements	Purpose
<ul style="list-style-type: none">▪ Presentation (ppt & handout) of theoretical perspectives▪ Group discussion of theory: contesting quotes from structuralist, positivist “essentialist” perspectives on culture e.g. Hofstede (1984) to post-structuralist views e.g. Bakhtin, Bourdieu, Bhabha, Jullien, Guilherme (see slides 8-16) e.g. Dervin (2014) on cultural “Othering”: “We need to take the culture out of interculturality.”▪ Whole class discussion of responses to theory	<ul style="list-style-type: none">▪ To encourage reflection - <i>reflexivity</i> - & discussion of complex & contested conceptions (Gallie, 1955) of culture▪ To display (for all participants) <i>equal intelligence of all students/cultural/human beings</i>▪ To include intellectual aspect of ICC development (Guilherme, 2002, 2014)

3. Pedagogical strategies: Lecturer interventions/mediation

Intervention	Purpose
<ul style="list-style-type: none">▪ Consistent setting up & varying of multicultural groups▪ Lecturer monitoring of group discussions	<ul style="list-style-type: none">▪ To enable sustained experiential aspect of ICC (Intercultural communicative competence) development (Guilherme, 2002; 2014)▪ To encourage development of deep IC understandings e.g. lecturer asking probing questions▪ To encourage development of friendships & long-term intercultural/international relationships/links▪ To promote maximum intercultural interaction among cohort e.g. varying group composition▪ To encourage self-reflexivity (Byrd Clark & Dervin, 2014)

3. Pedagogical strategies: Lecturer interventions/mediation

Intervention	Purpose
Reference back to IC orientation session/handout	<ul style="list-style-type: none"><li data-bbox="1137 507 1854 667">▪ To embed cultural/intercultural metalanguage & meta-cultural understandings development<li data-bbox="1137 675 1995 834">▪ To enable participation of all students e.g. to remind students of different ways of being a “good student”<li data-bbox="1137 842 1957 1002">▪ To link group & class discussions to theoretical perspectives (intellectual aspect)<li data-bbox="1137 1010 1877 1114">▪ To reference orientation input to course content as relevant

3. Pedagogical strategies: Lecturer interventions/mediation

Intervention	Purpose
<ul style="list-style-type: none">▪ Eliciting cultural information from students e.g. asking Japanese student K. to repeat his input in Session 1 on Japanese need for pause time▪ Displaying individual students' work e.g. Chinese student's critical thinking	<ul style="list-style-type: none">▪ To enable participation of all students e.g. "When you asked K. to remind the Spanish students Japanese need a pause they were quiet and we could give our opinion and ideas." (Liu, 2002; Lubbers, 2013; Nakane, 2005, 2007)▪ To remind students of divergent ways of being "a good student"▪ To develop IC awareness and sensitivity▪ To develop self-reflection/reflexivity▪ To reflect belief in simultaneous teacher-student roles (Freire 1996)

3. Pedagogical strategies: Translanguaging

Translanguaging/translation	Purpose
<ul style="list-style-type: none">▪ Lecturer structures translanguaging activity with multicultural multilingual cohort<ul style="list-style-type: none">e.g. English <i>thing</i> ; Chinese <i>dong-xi = east-west</i>e.g. English <i>culture</i> ; Chinese <i>wen-hua = culture transformation</i>e.g. English <i>landscape</i> ; Chinese <i>shan-shui = mountain-water</i>	<ul style="list-style-type: none">▪ To encourage awareness of idea of <i>word-thought</i> (Jullien, 2014)▪ whose cultures have <i>diverged over space and time</i> (ibid)▪ To <i>force the un-thought</i> (ibid.)▪ To establish a <i>ground of understanding</i> among human beings (ibid.)

4. Evidence of impact of embedding ICC development

- Increase in participation of Japanese students in whole class discussions from 0 to average class rate with lecturer intervention (on pause time) ([Lubbers, 2012](#))
- Interview response articulating efficacy of above intervention (ibid.)
- Clear evidence of efficacy of embedding process from development of ICC of students in analysis of student dialogical interactions: intercultural awareness, sensitivity, shifting of stereotypes, reflexivity, openness, curiosity, discovery, development of deep understandings ([Lubbers, 2016b forthcoming](#))
- 100 percent support of students in working in (lecturer-structured) multicultural groups ([Lubbers, 2012](#))
- Development of close relationships extending to extra-curricula activities and longer term links e.g. through Facebook, email exchange, Linked-in ([Lubbers \(2012\)](#))

4. Evidence of impact of embedding ICC development

- “We are very surprised by the amount of interaction of the students with each other and with you [lecturer] and especially about the Japanese students. We have not seen so much talk in class from Japanese students before. They are very open to express their own opinions.” (Japanese academics auditing of class, Lubbers, 2012)
- From: “Ru, [fictive name] this silence is killing you!” (Anglo-Australian lecturer to Chinese international student, Lubbers, 2013)
- To: “I also loved the classroom dynamics. It gave me a lot of confidence and courage to speak out publicly. You just cannot imagine how quiet I had been in classes in the first 2 years of Uni.” (Email from Ru, 2013)
- Ru progressed from Pass to High Distinction (topped class of otherwise Anglo-Western students).
- Translanguaging activity: “It’s incredibly interesting. I’ve never thought about this before.” (Anglo-Australian student translating across English and Japanese.)

The crux of the [translanguaging] activity . . . I think [was] trying to find the common grounds between two cultures, regardless of the overwhelming differences.” (Chinese-born student translating across Chinese, Japanese and English)

5. Conclusion: Can we continue this way?

- “This is what you get when you have Asian students.”
(Comment by Anglo-Australian students at one of the
“sandstone” universities, overheard by Chinese international
student, Lubbers, 2016, forthcoming)
- “I think they feel they are losing dominance so they criticise
[the Asian students].” (ibid. above)
- Ru: “I felt like a bad student.” (Lubbers, 2016).

5. Conclusion: Can we continue this way?

- “I’ve got a solution for the Chinese population problem: we let them get to 35 and then we euthanase them.” (Commercialisation unit manager overseeing English language and academic support centre, Macquarie University, Sydney, speaking to Chinese-born senior staff member. Lubbers, 2009)
- “Don’t you think Asian men look feminine?” (ibid.)
- Manager was not dismissed until case was reported to Prime Minister’s (Kevin Rudd) and Minister for Education’s (Julia Gillard) offices.
- Macquarie University has never apologised, despite repeated requests, to the (Asian) staff members concerned, nor to the many thousands of students from Asian backgrounds studying in the English Language Centre and Macquarie University, whose cultural backgrounds have been insulted in this way (and worse).

Can we continue this way?

Through this process I have . . . *lost a part of my 'soul', my belief in myself, my hopes and dreams, and my inspiration that drives me to enjoy life itself.* I am unable to return to work due to;

- Stress
- Fear and anxiety (of humiliation, alienation, ostracizing, threats and intimidation)
- Depression
- Sleep disturbances and nightmares
- and much more

(Excerpt from the letter of response to the inquiry process - previous slide - by a young staff member of Asian background, 2009)

5. Conclusion: Can we continue this way?

We are all diminished by such behaviours and attitudes. Our international students come to Australian universities with high hopes to achieve a degree but also to develop friendships and lifelong professional relationships across the globe . . .

Instead: “When I have a seminar, together with local and international students, what I find interesting is the second generation of Australian migrants, especially those without Caucasian background, are still outsiders.

. . . Sometimes I do get depressed when I start the conversation with some local classmates and they seem to reply my question only out of politeness.” (Chinese international student email, Lubbers 2012)

5. An apology

On behalf of these staff members – my colleagues at the time – humiliated and shamefully treated by Macquarie University from the top down, during two inadequate investigations into their complaints,

on behalf of my own Asian staff of the time, specifically employed to represent and support the diverse cultures of our students,

and on behalf of the thousands of students from Asia the English Language Centre of which I was Head (2002 -2009) prepared for university and supported as well through our substantial post-entry discipline-tailored academic programs,

I would like to offer my own apology for the hurt, embarrassment and humiliation you suffered, completely unsupported by the many levels of academic and administrative managers who were sent full details of the complaints.

Macquarie University's failure to respond adequately in this case has led to my own determination to embed the development of intercultural competence in all of my subsequent academic practice and to my PhD on this topic.

5. Conclusion

- I have reported in this presentation just a few instances of the negative, even hurtful, at times traumatising impacts the lack of critical intercultural (self-) awareness and competence of Australian academics (and managers) has had, and continues to have, on too many of our international students (and staff), and in particular those from “Asian” cultural and educational backgrounds.
- The starting point must be ourselves.
- Sustained professional development for all university staff, academic, administrative and management, is clearly needed.
- For all students, intercultural competence development needs to be embedded throughout our curricula, across all disciplines.
- We need a language to talk about culture and “to do” meaningful intercultural dialogue and engagement: an intercultural metalanguage.

5. Conclusion

- Awareness in Australia of critical importance of intercultural competence for (responsible) global citizens (Briguglio, 2005; Collett, 2015; Lubbers, 2009, 2012; 2013; 2015; 2016) but no systematic or institution-wide approach (NB NCCC University of Sydney; UniSA, Collett, 2015?)
- Intercultural experience does not equate with intercultural competence (Guilherme, 2014)
- We need to develop a critical language and intercultural communication pedagogy to overcome avoidance, suspicion, prejudice and misunderstanding that requires time . . . for reflection, experiential learning, dialogue, maturation.” (Guilherme, 2014)

5. Conclusion

Becoming interculturally competent involves an endless journey where each day brings more knowledge and more questions. Formal education ought to provide guidance. (Guilherme, 2014)

And finally . . .

The human reflects upon itself . . . reveals itself through those of its facets . . . that are illuminated and deployed by multiple cultures as they patiently and intently probe each other.
(Jullien, 2014)

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