

Integration in an International University in Malaysia

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Abstract

The purpose of the current study is to investigate the relationship between experiences with diversity offered in an international university in Malaysia and the ways students and staff view integration. The problem that promoted this study arose from the researcher's own experience of being an international student with difficulties in integrating in a multi-cultural environment in the university. Two outcomes are investigated in this study, the meaning of the term 'integration' as viewed by the students and staff and the conscious effort that is being implemented by authority and the students themselves towards achieving an optimal level of integration. This research intends to investigate the gap between the ideal level of integration and the existing level, and offer solution towards bridging the gap. Although several studies have been conducted in the past that extol the benefits of being educated in a more racially diverse environment, it is a relatively new area of educational research especially in the South Asian context and in Malaysia. Malaysia is on its way to becoming a hub for international students. The policy-makers in Malaysian higher education realize that with the influx of foreign students comes the issue of integrating these students and faculty that have come from other countries. This study had been designed to bridge the gap that exists between the local and international students and with the local community outside the campus. Findings from the study along with the theories from the literature review present the current scenario on integration and the recommendations suggest a way forward for the institution to reduce inter-group prejudices and foster optimal integration in the campus.

The thesis begins with an introduction to the current scenario and summarizes the meaning of the term integration, race and ethnicity and its relevance to the concept of internationalisation as proposed by exponents in this field of research. The thesis then elaborates on the context of the study with the focus on Malaysian Higher Education policies and policies on internationalisation as drafted by the University of Nottingham and the relevance of such policies towards the study. The researcher explores literature found in this field of work and selects three theories to form the foundation of the study. The chapter on the literature review explains the theories in detail and how these three theories have been used to explore the current study. The research methodology is explained with the University of Nottingham Malaysia Campus being chosen as a single case study to help focus attention on the case. A mixed method was used in designing the research, combining both quantitative and qualitative research methods in different ways, where both distinctive approaches contribute towards an understanding of the phenomenon. Quantitative research was conducted with 291 students from various departments in the second and third year of their studies and qualitative interviews were conducted with 15 participants comprising students and members of the teaching and administrative staff. The findings were analysed using SPSS version 20 and NVivo software.

The analysis of the quantitative data was further discussed and the data showed that more than half the participants lacked clarity on the meaning of the word integration and its significance in their lives. Students and staff members showed a lack of clarity and understanding of the policies promoted by the university to foster integration. Students preferred being in their homogeneous race groups when it came to their academic activities. They also preferred spending their leisure time with students of their own race. The students were appreciative of the fact that the faculty respects every student equally and tries consciously to mix the races in assignment groups.

The study revealed the complexity of the perception-practice dynamic, and the multi-faceted factors which influence student perception and behaviour in relation to optimal integration. Taking the findings from relevant literature and the results of the present study into account, recommendations for the university have been formulated regarding student integration. The recommendations consist of a clear vision and realistic goals in terms of integration. Recommendations also consist of promoting intercultural exchange through inculcating diversity in the curriculum and promoting intercultural interaction between international students and the local community outside the university campus and to carefully monitor integration and react appropriately to changes. The thesis ends with a conclusion summarizing the key findings, the significance of the study, limitations of the study and the scope for future research. The study recommends interventions to be used at different stages to measure and monitor the impact of such interventions towards creating optimal integration in the university and reduce the prejudice prevalent amongst racial groups in the campus at present.

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Chapter 1

Overview of the Research

1.1 Introduction

A first grade teacher asked her class, what do you think is the colour of apples? Some said green, some said red, while one boy stood up and said white. The boy insisted that his answer was right and said firmly, “look inside” (Goldstein, 1999). Like apples we are all similar inside but when put in a basket we may stand out as green, red or yellow, as we are often classified according to our external appearance. This research has been embarked on with the aim that the research finding will attempt to suggest ways to blur these apparent differences and try to integrate members in a university in an optimal way.

The thesis will start by stating some of the definition of terms used recurrently in this study and also by justifying the context of the research, which, to some extent, is personal to the researcher. It is hoped that it will help readers understand the rationale behind conducting this research. Being an international student from India who has come to Malaysia to pursue a Master’s degree in a business management programme and is presently doing PhD research, the researcher’s own experience in a foreign-speaking learning environment has impacted her understanding of the cross cultural environment. The research interest, conceptualization and method of analysis have been informed through a plethora of personal experiences and through experiencing the cross cultural environment as an outsider. This has led to the examination of the concept of integration in the university, her study, through different lenses and has enabled the researcher to develop a deeper understanding of the impact of integration and the perspectives of the students studying in a diverse multi-cultural environment.

The purpose of the current study is to investigate the relationship between experiences with diversity offered in an international university in Malaysia and the ways students and staff view integration. Two outcomes are investigated, - the meaning of the term ‘integration’ as viewed by the students and staff and the conscious effort that is being made by the authorities

and the students themselves towards achieving an optimal level of integration. This research intends to investigate the gap between the ideal level of integration and the existing level between diverse groups of students and offers solutions towards bridging the gap. Although several studies have been conducted in the past that extol the benefits of being educated in a diverse environment, it is a relatively new area of educational research and, subsequently, can still be strengthened in a number of ways (Denson et al., 2010). Most of the studies concentrate on studying the retention of students and educational attainment and very few concern themselves with students' experiences and their perceptions regarding integration (Chang, 2005). Some of the earlier studies have focused on outcomes of practicing curriculum diversity which reveal positive intergroup attitudes (Lopez, 2004); racial prejudice and intergroup understanding (Chang, 2005); attitudes toward campus diversity (Springer et al., 1996); critical thinking skills (Laird, 2005; Pascarella et al., 2004); cognitive and affective development (Astin, 1993a); and learning and democracy outcomes (Gurin et al., 2002).

1.2 Research questions

Two critical questions have been formulated to guide the research:

1. How is integration between ethnicized groups understood by the higher education institution and the student body?
2. What are the institutional and student related practices that support integration?

The research questions have been designed based on two constructs, investigating perception and investigating practice. Both students and staff of the university, including faculty members, were investigated regarding their own version or comprehension of integration and the various ways they practice integration.

Research question 1 deals with perception, the individual's definition of the word, and comprehension of the various policies and measures implemented by the university. Research Question 2 is practice oriented and analyses how the students and the staff overcome the difficulties, if any, regarding the implementation of the practice of integration; this question explores constructive and affirmative action undertaken by students and staff. The findings relevant to these questions are detailed in Chapter 5, which deals with the analysis of data and the research findings.

1.3 Some common terminologies

At the very onset of this study, certain concepts and words that recur throughout the thesis will be explained to clarify the theoretical framework and the context which forms the basis of this study. Two of the recurrent words throughout the paper are the words 'race' and 'ethnicity'. The meaning of these two terms will be explained in the subsequent section.

1.3.1 Defining the terms race, ethnicity and the rationale for choosing the terminology

For this study it is imperative to look at the terms race and ethnicity and the process of constructing identity that may exist to prevent the formation of a homogenizing effect. Every society has elements of differentiation and discrimination inherent in them and Malaysian society is no exception (Holst, 2012). In this section the researcher will discuss the evolution and significance of the terminologies and in the next chapter dealing with 'Context' the effect and manifestation of such terms in the context of Malaysian society will be presented.

The concept of race came into being when European travellers encountered people who were physically different from them. As Barot and Bird (2001, p. 607) state, " the issues of corporeality were central to developing racial discourses and were seen as signs of something

else, that is signs of superiority and inferiority". The concept of race and racial difference became the foundation on which rested the justification of colonialism and the notion of bringing civilization and development to a somewhat inferior world (Holst, 2012). With the growth of colonies and growth of enlightenment in the European world the concept of race needed adequate fundamentals and theory to back it. Darwin (1859) provided a biological and scientific perspective towards race and till today the discourse on race is dominated by the approach of scientific methodology. Scholars such as Van den Berghe (1995) gave a different dimension to the concept of race, stating that social organism could develop because of 'nepotistic behaviour' and social concerns are based on biologically rooted nepotism. Mandal (2004, p. 53) defines racialization as a 'process by which groups are categorized, selectively privileged and marginalized without necessarily imploring the claims of supremacy, violence and outright repression". In the Malaysian context the foundation of society has been built on such colonial categorization which has a fair share on impacting and fostering bonds between ethnic groups.

Scholars in the social sciences soon started abandoning the concept of race as it was solely resting on the laurels of biological and genetic markers and were thus too unspecific and reflecting broad generalizations (Tonkin et al., 1989, Banton, 1998). There has been a lack of clear definition and differentiation to explain the concept of race as a social category (Schwartz, 2001: Cooper 2003). A country like Malaysia has used race to "utilize it as a category to justify affirmative action policies" (Holst, 2012, p. 13). In Malaysia race is a concept that is the "result of social and political process and that is necessary to highlight the position of those who had been oppressed by racial policies in the past" (Holst, 2012, p.13).

"In contrast to race, ethnicity and ethnics seems to be rather a new concept", (Glazer and Moynihan, 1975, p.1). This approach takes into account a concept that is more than a genetic or biological factor, although the general meaning of ethnicity is still very fuzzy

encompassing the meaning of a group as well as the feeling of belonging to such a group (Tonkin et al., 1989). Scholars have resorted to using an “umbrella classification” (Chandra, 2006, p. 397) which signifies a “shared culture, a common ancestry and some form of group membership which are central aspects of defining an ethnic group” (Holst, 2012, p.13). Such a classification has resulted in a “world of separate people, each with their own culture and each organized in a society which can legitimately be isolated for description as an island to itself” (Barth, 1969, p.11). Barth argues that the concept of common culture is central to the characteristic of an ethnic group. Hutchison and Smith (1999, p. 4) use the term ‘ethnicity’ while referring to “the other peoples who like animals, belong to some group unlike one’s own”. The term ‘other’ becomes a vital component in defining ethnicity: “in their common employment the terms have a strong and familiar bias towards ‘difference and otherness’ (Tonkin et al., 1998, p.15). “The term ethnic group has also become synonymous with (mostly non-white), minorities in certain parts of the world” (Holst, 2012, p. 14). The line differentiating the concept of race and ethnicity is often blurred and at times missing. Eriksen (2002, p.6) argues that “boundaries between race and ethnicity tend to be blurred, since ethnic groups have a common myth of origin which relates ethnicity to descent which again makes it a kindred concept to race”. Smelser et.al (2001, p.4) points out that the “terms race and ethnicity comprise of complex social phenomena that are hardly possible to describe and measure accurately”. Fearson and Latin (2002) develop a dual perspective where the construct of ethnic identity has formed due to elite manipulation of the people and at times such constructs can be attributed to discursive formations where the culturist gives emphasis to the logic of a culturally specific way of behaviour. The elite manipulation mainly of the concept race stems from the colonial powers creating imaginative ‘us’ versus ‘them’. This concept arising from colonial rulers and cabin masters holds true for Malaysia which will be discussed at length in the next chapter of this thesis.

Although the boundary between the word race and ethnicity is often blurred the researcher has chosen the concept of ethnicity while referring to diverse groups to avoid leaning towards a colonial construct. However the quantitative survey form has the term race written in it as the term is popular in Malaysia and close to the meaning of the Malay word ‘bangsa’, widely understood by the people in Malaysia. The term ethnicity was not popular among the participants as was deduced from the qualitative interviews. In this thesis the term ethnicity is used as a “general perspective on collective identities, thus not limiting it to aspects of race alone” (Eder et al., 2002, p.18). “ Ethnicization is possible in an environment where ethnicized identities are applied in order to create a ‘us’ versus ‘them’ or other forms of majority / minority group relations” (Holst, 2012, p.19). “It is necessary to explore analytically terms that both allows speaking about social realities in which race plays a dominant role and at the same time do not limit the investigation by binding one to terms which would make it difficult to describe those social realities that transcend notion of race and ethnicity” (Holst, 2012, p. 21).

1.3.2 Defining the term internationalization

The term ‘internationalization’ is widely used to explain the interactive dimension in higher education. The term has been attributed with varied meanings. It means an international activity such as academic mobility of students and faculty members; it also means international linkages, partnerships and projects (Knight 2004). Knight defines it as “the inclusion of an international, inter cultural and global dimension into the curriculum and teaching learning process” (Knight, 2004: p.3). There is a tendency to confuse internationalization with the process of ‘globalization’; although both the processes are related, they are very different from each other. Globalization can be defined as “the flow of technology, economy, knowledge, people, values and ideas...across borders. Globalization

affects each country in a different way due to nation's individual history, tradition, culture and priorities", (Knight and de Wit, 1997, p. 6). The purpose of trying to develop a clear and comprehensive meaning of the term internationalization is to clear up any misunderstanding and confusion and have a common understanding so as to refer to the "same phenomenon when advocating for increased attention and support from policy makers and academic leaders" (Knight, 2004, p.6).

Scholars have undertaken different approaches to define the term internationalization. Arum and Van de Water (1992) define it from an institutional level in terms of set activities: "the multiple activities, programs and services that fall within international studies, international educational exchange and technical cooperation" (Arum and Van de Water, 1992, p. 202).

Van der Wende (2001) points out that the institutional based definition has limitations and therefore suggests a broader definition: 'any systematic effort aimed at making higher education responsive to the requirements and challenges related to the globalization of societies, economy and labour market" (p.18). Soderqvist (2002) proposes a definition that focuses on education as a change process and gives a holistic view of management.

The researcher in this study adopts Knight's definition which is, "the process of integrating an international inter cultural or global dimension into the purpose, functions or delivery of post-secondary education" (Knight, 2003, p. 2). This definition is universal in nature and can be applied to different countries, cultures and their educational systems. This definition is appropriate for use in a broad range of contexts and for comparative purposes across countries and regions of the world.

In this definition Knight (2003) has used the term 'process' in a deliberate manner to convey an on-going and continuous effort which denotes the evolutionary or developmental quality of the concept. The concept of inter cultural or diversity of cultures is incorporated in this

definition and the term global denotes a world-wide scope. The term ‘integrating’ also used in this definition signifies a process of infusing or embedding the international dimension which should remain a central sustainable theme (Knight, 2004).

There are many different approaches adopted by individual countries to address the process of internationalization. The approach reflects “the values, priorities and action that are exhibited during the work towards implementing internationalization” (Knight, 2004: p. 15). In the next chapter on ‘context’ the researcher will explore the approach adopted by the Malaysian Ministry of higher education to initialize the process of internationalization.

“Earning money is a key motive for all internationalization projects in for-profit sector.....non-profit universities have also entered the international market and they wish to enhance research and knowledge capacity to increase cultural understanding” (Altbach and Knight, 2007, p. 293). Developing nations are seeking to attract “foreign students to their universities to improve the quality of cultural composition of the student body, gain prestige and earn income” (Altbach and Knight, 2007, p.295). Although the motivation and rationale behind the internationalization policy of higher education in Malaysia and that of the University of Nottingham is not explicitly stated in published documents, news items which appear in the local media such as “*Umno veteran Tengku Razaleigh Hamzah said that the Malaysian education system has failed in the fostering of unity among the multiracial society in the country. He also said that the national education system had failed in creating knowledge and skill based graduates and has deteriorated Malaysia’s standing in the eyes of the world.*” <http://www.freemalaysiatoday.com/category/nation/2014/05/10/ku-li-our-education-system-has-failed/> (published on 10th May 2014, accessed on 11th June 2014.), make it worthwhile to explore the real meaning and agenda behind the internationalization of higher education policies in Malaysia. This will be described in detail in the next chapter.

1.3.3 Defining the term ‘integration’

The term ‘integration’ in many countries is defined as “assimilation to a pre-existing, unified social order, with a homogeneous culture and set of values. Integration is not only a reciprocal process. It also consists of complex and multi-layered practices: economic, social and cultural. Successful integration cannot be promoted by designating a specific path and outcome” (Rudiger et al., 2003, p.4). The term integration lays special emphasis on the concept of unity and stability resulting in social cohesion. Social cohesion does not advocate homogeneity of culture but a pluralist society where members from different cultures foster a bond with the help of continuous social interaction. “Multi-dimensional notions of identity, multiple senses of belonging and attachment often add self-confidence and thus stability to social networks. Far from hampering the process of integration, they can add a layer of respect and recognition to social interaction, thus deepening the cohesion of communities” (Rudiger et al., 2003, p.6). “Social integration is not necessarily confined to the entry of individuals into a society but can as well refer to groups or to even much larger social aggregates”, (Baubock, 1995, p.12). The concept of integration has a positive connotation: that the society is experiencing stability and the entry of individuals or groups does not endanger or alter the existing system (Baubock, 1995). This thesis studies the meaning and implementation of the concept of integration in an international university having students of diverse ethnicity.

1.4 Rationale of the study

Having defined some of the common and recurrent terminologies in this study the rationale for this study is revealed in the following section.

1.4.1 Rapid growth in student mobility

It would be beneficial to explain right at the start why this research is relevant in today's world, especially in the context of Malaysia which aims to become a regional hub of higher education in Asia. The pressing need for transformation to a knowledge-based economy in many countries has led to the expansion of public institutions so as to offer sufficient opportunities for higher education to their population and also to open doors to foreign students. The proliferation of higher education providers, along with the global trends of marketization and internationalisation of higher education, has created a much diversified ecology of higher education (Mok, 2008). In recent years the phenomenon of more and more students crossing the globe, leaving their home country in order to study abroad, has become a common occurrence. The reasons for students studying abroad are numerous and varied. These range from gaining international experience and intercultural awareness to learning a new language, studying at a well-known university, meeting new people or becoming more self-confident and independent (Kuching, 2011). In most cases spending time studying abroad is a valuable experience for them. Unfortunately most of the students have less than pleasant experiences during their stay abroad due to various factors including financial problems, difficult study programmes, failing exams, language difficulties and isolation and problems of integrating with peer groups, which make it hard for some students to enjoy their stay and study abroad. Universities have recognized these problems and have started to react to them in various ways, aiming to make international students' stay at the university an enriching experience (Kuching, 2011).

1.4.2 Socio-cultural adjustment of university students

Scholars working with international students have found that students undertaking a cross border journey in pursuit of higher education have a limited capacity to integrate themselves

into the host community (Lee and Rice, 2007) and that students experience high levels of stress on their arrival in a new culture (Bery and Sam, 1997). Studies undertaken to explore the experience of students and their level of adjustment with the local students have become meaningful to ensure the welfare of the student body and also for the institution to remain an attractive destination for higher studies. Perceived cultural distance between the home country and the host country have been attributed the source of problems encountered in socio-cultural adjustment suggesting that a larger perceived distance has often resulted in greater difficulties in adjustment (Ward and Kennedy, 1993). Ward et. al., 1999 argue that the greatest difficulty for such students comes at the very beginning of their stay when they are least familiar with the host culture and have limited interaction with the local people. It has been claimed that in the early weeks students experience relationships which have a long impact on their life during the rest of their stay in the host country (Robinson et al., 2007). Chapter 6, 'recommendations' in this study emphasizes the process of induction, especially socio-cultural induction at the very beginning of the semester which might help mitigate to a large extent the perceived difficulties (Daroelman et al., 2005) and the feeling of isolation at the time of arrival (Zhou and Todaman, 2009). This thesis will also speak about differences between friendship formation and casual acquaintance and whether "the absence of cultural sensitivity further alienates and exacerbates the feeling of alienation from the greater student body" (Swami, 2012, p. 97).

1.4.3 Cultural shock and international students

International students attending programmes in another country can be subjected to culture shock (Pyvis et.al. 2005). The term "Culture shock" as first employed by Oberg (1960) lists characteristics such as strain or stress, sense of loss or deprivation, fear of rejection, confusion in role definition, anxiety and feelings of helplessness. A foreign learning

environment or foreign cultural values can lead to disorientation among students who come with their own cultural baggage (Pyvis et al., 2005). Universities engaged in providing quality education often undermine the issue of integration, which may affect not only the students but the universities themselves, resulting in dwindling numbers in recruitment of students, loss of reputation and unfavourable results in quality audits. Evaluation of existing programmes and curricula may suggest opportunities to reduce such incongruities and dissimilarities (Pyvis et al., 2005). It is essential for an institution of higher education to take into account the major concerns of students as where students have reported “ about difficulties they had understanding, making sense of their learning, feeling excluded or marginalized or feeling that their perspective were not valued” (Ryan and Helmundt, 2003, p.4).

1.4.4 Feeling of hatred

Some of the countries inviting foreign students to study in their country have seen in the recent past instances when the idealistic situation of study abroad has gone horribly wrong, which in turn has proved detrimental to the institution as well as the host country. Two widely-publicised examples of student protests illustrate how things can go wrong even in a glorified and much hyped atmosphere. In March 2006, and again in March 2007, a group of international students at Australia’s Central Queensland University went on two brief hunger strikes to protest what they claimed was their treatment as ‘cash cows’ by the University (The Age, 14th March, 2006). Indian students were victims of hatred and were killed in Australia in 2010 (<http://www.bbc.co.uk/news/world-asia-16297316>, accessed on 11th June 2014). Similar incidents occurred in the UK which shocked the student community studying abroad (<http://www.bbc.co.uk/news/uk-england-manchester-18972079>, accessed on 11th June 2014) where bright young students became victims of hatred. Examples of such collective action

may be indicative of a growing sense of unrest amongst international students which is detrimental both to the university and the host nation. The growing popularity of social media has highlighted such cases and there is a sense of fear and unrest among students who are studying abroad and their families (<http://www.thepetitionsite.com/1/help-stopviolence-killingstudents/>, accessed on 11th June 2014). The individual grievances regarding violence or value for money can turn into a shared experience, and institutions are now becoming sensitive to the risk of negative publicity resulting from these sorts of group protests which have a long term effect on overseas student's enrolment. The expectations of prospective overseas students, which include the 'student experience', their safety and the costs associated with an overseas education, consisting of tuition fees and accommodation, are becoming significant motivational factors for application to one country over another (Verbik, 2007). With the rise of such hatred in countries like UK and Australia, coupled with difficulty in getting visas for students practicing Islam and the rising cost of tuition fees, there are certain countries like Malaysia, that are gaining ground and are on their way to become educational hubs, but at the same time are exposing themselves to incidents and problems resulting from lack of integration amongst students (Verbik, 2007). Media reports on student integration in Malaysia have emerged arguing that "racial prejudice and political demagoguery as the basis for our nation's education agenda of true unity will not get us far.... it is, on the other hand, our fear to embrace cultural diversity and true interracial integration that has left us lagging behind many other countries. It is time for the Malay ultras to open their eyes and correct their ingrained prejudice that has worked against their own competitiveness" (Hau, 2012) (URL: <http://www.freemalaysiatoday.com/category/opinion/2012/12/01/embracing-diversity-integration-in-education/> downloaded on 1st December 2012). Such reports make it important

for this study to conduct an in-depth analysis of the existing policy and system and explore the existing scenario on student integration.

1.5 Benefits of a well-integrated student community

Having mentioned some of the problems that students generally face on campus, the importance for students to integrate will now be explained. While conducting the qualitative interviews in this research study, some of the students as well as staff members voiced their concerns about integration, expressing the fact that they are expected to excel but are not expected to integrate as their performance is never judged on the benchmark of integration achieved by them. It is perhaps imperative for every one of us to consider the very real possibility that an integrated student community exhibiting compassion and understanding of each other's culture is a significant driver towards the growth and prosperity of an institute of higher education. Apart from the institute's own economic and recruitment perspective, integration plays a key role in the lives of international students. For an international student, the experience of moving away from home is similar to that experienced by any individual who has migrated to other countries in search of a livelihood. The strong ties of kinship and family are changed immediately for the weaker ties of new acquaintances (Montgomery, 2010). Membership and acceptance in social networks means acquiring advantages both socially and economically for an international student. International students, through the process of integration, achieve purposeful and functional relationships. They, like their fellow students from other countries, share the same goals and are able to offer each other access and support to social and educational resources (Montgomery, 2010). Students who have attended multi- culturally integrated institutions are more likely to have diverse friends, co-workers and neighbours. It is a direct remedy for isolation from social networks and stigmatization (Anderson, 2004).

1.6 Structure of the thesis

This thesis has been structured into 6 chapters. In the very first introductory chapter an overview of the study is provided. The reasons that prompted the researcher to conduct the study, the existing gaps in previous studies and the lack of any relevant study conducted in this area in Malaysia in institutes of higher education are expounded upon. Some of the key terminologies used in this study are explained along with the rationale for this study, highlighting the trends prevalent in internationalization of higher education in a country.

Chapter 2 highlights the context of the study and some of the key components that form the backbone of this study. Since the location of the study is Malaysia, in this chapter a critical perspective of the socio-cultural context of Malaysia is provided, as well as Malaysia's policy on higher education and internationalisation. The policies of the University of Nottingham with reference to internationalisation are also critically viewed as it forms the backdrop of the study when attempting to determine the gap between written policies and actual practice.

Chapter 3 is devoted to a Literature review and it deals with some of the existing literature that is available on the topic of integration amongst students in a campus atmosphere. While some of the key studies are mentioned and briefly described, the main focus is on Gordon Allport's Social Contact Theory and Astin's I-E-O Model (1993) and Schlossberg's Transition Theory. These theories are explained in detail and are adopted to develop the framework of this study on student integration. Why three theories are needed for this study instead of just one and how they complement each other is explained and it is shown that all the three theories have components that are vital for designing the framework of this study.

Chapter 4 details the Research Methodology used to collect data from students and staff. This chapter begins with the rationale for using a single case study method and goes on to

highlight the rationale for using a mixed method design for both Qualitative and Quantitative methods of collecting data.

Chapter 5 deals with the research findings and analysis. The 60 items in the survey questionnaire are explored and the findings are listed. The chapter enlists the descriptive data generated by using SPSS software for tabulating the Quantitative data. It also lists the Qualitative themes that were generated from the codes using NVivo software to interpret the interviews conducted with the participants from the members of the administrative and academic staff and student community and their supporting codes. The chapter further analyses the available data and highlights the implications of the data generated from the quantitative and qualitative method of research employed to find answer to the two research questions.

Chapter 6 presents the outcomes of the study and the conclusion. The outcomes or the recommendations are based on the analysis of the students' and staff's comprehension of the term integration and the practical implications which have emerged from the collected data. The chapter also summarizes the theories used in this thesis, the framework used, the research findings and the generalizability of the study. The chapter also details the limitation of the study and further scope for research to elaborate the process of integration in the university.

1.7 Scope of the study

This research, as stated in the previous sections, is an attempt to study student integration in an international university from a descriptive angle rather than by conducting an experiment to draw inferences on the causes and effects of integration in such situations. The research is aimed at illuminating a particular situation to get a close understanding of it (Yin, 2004), with the help of the data collected in a natural setting as opposed to relying on derived data (Bromley, 1986). Since this research focuses on addressing descriptive questions and

produces a first-hand understanding of people and events, a case study method was chosen to conduct the research. A single case study of the University of Nottingham Malaysia campus was chosen to help focus careful attention on the case (Ying, 2004). A mixed method was used in designing the research, combining both quantitative and qualitative research methods in different ways, where both the distinctive approaches contributed towards an understanding of the phenomenon. The researcher also outlines the outcome of the study as a recommendation to the university to implement optimal integration. These recommendations are based on a framework developed by the researcher by combining the three theories used in this thesis. Each component of this framework forms a part of the recommendation and has been explained in detail in the chapter detailing the outcomes of the study.

1.8. Summary of the chapter

This chapter has presented an overview of the research, definitions of some of the key terminologies used in this study and the reasons that prompted the research. This chapter has also summarized the rationale of the study and explained the structure of the thesis, describing the content of each chapter sequentially. This chapter, apart from setting the tone of the research, will help the readers to understand the steps taken in conducting the research.

Chapter 2

Contextualizing the Study

2.1 Introduction

A research context explains the environmental factors that may influence the research process and the outcomes under study, including the geographic location, the physical environment, social factors and the programmes and policies crafted by the government or the institution relating to the issue under study. This chapter sets the scene for the research by describing the context of the study. It begins by explaining the concept of ethnicization and identity construction in Malaysian society and its impact on the economy and higher education.

‘Internationalisation’ has led to the rapid growth of mobility amongst students who have crossed borders to seek appropriate education in foreign lands, at the same time bringing with them the problem of integration with local students. This chapter further elaborates on the growth of internationalisation in Malaysia, the geographical setting of this study, the implications of the concept of internationalization as practiced by the Ministry of Higher Education (MOHE, Malaysia) and critically evaluates the success factors of Malaysia becoming an education hub.

The discussion then narrows down to explain the implications and outcomes of the internationalisation policy in the University of Nottingham, which is the institution where the study is conducted.

2.2 Ethnicization and identity formation in Malaysia

As a context to this study it is essential at this juncture to discuss identity related problems such as multi-culturalism and emphasize the “so called cultural differences and uniqueness, most constructed or perceived and elaborate the events of real politik generated by these circumstances” (Shamsul, 1995, p. 57). As Shamsul (1996, p.477) puts it, “identity formation takes place within what I would call a ‘two social reality’ context: first ‘the authority defined

social reality’, defined by people who are part of the dominant power structure and then the ‘everyday defined’ social reality experienced by the people in the course of their everyday life”. The researcher in the subsequent section explores the “genesis of the concept of race in Malaysia, where categories such as *kaum* and *bangsa* define people’s life and relationship to each other” (Holst, 2012, p. 32).

2.2.1 Evolution of the concept of race in Malaysia

Nagata (1974, p.347) observes that “currently no neutral or non-ethnic role or culture yet exists for Malaysians and this is reinforced by government policies of identifying all individuals and situations in ethnic terms”. "Malay" or "Malayness" as a social category has never been problematized or perceived as something constructed, invented, artificial despite the fact that "what it means" and "what it is" have always been altered, redefined, reconstituted and the boundaries expanded according to specific social-historical circumstances, especially after the introduction of colonial "racism" and "racial category" into the realm of authority-defined and everyday-defined social reality in British Malaya.” (Shamsul, 1996, p.478). “Malay identity invariably reduced Malayness to a stock definition, reminiscent of the colonial categories of racial identity” (Noor, 2002a, p.221)

While tracking government records one fails to find any biological or genetical reference made in respect of a certain section of people in Malaysia. Malays are defined “on an almost purely cultural definition” (Holst, 2012, p. 32). Paragraph 160 of the Federal Constitution defines Malay as a “person who professes the religion of Islam, habitually speaks the Malay language, conforms to Malay custom and was born in the Federation...or is the issue of such a person”. “For the states in East Malaysia, Sabah and Sarawak paragraph 161A of the Federal Constitution lists a number of races to be treated as native” (Holst, 2012, p. 32).

In spite of cultural or language differences Punjabis, Tamils, Malayalees are all lumped as Indians and so are the Chinese without considering the differences in their dialect or the part of China where their ancestors hailed from. ‘Others’ or ‘*lain lain*’ in Malay refers to groups which are not a part of the main ethnicities such as Eurasians or Baba Nyonyas.

“The question of identity in Malaysia remains contested to this day. The social categories such as ‘race’ and ‘nation’ entered into local cosmology...through colonisation”, replacing the traditional prevalent system with a western based system. (Shamsul, 1996, p. 482). The harmless bureaucratic practice of ‘census taking’ started by the colonial power led to the evolvment and consolidation of ‘racial categories’ such as Malay, Chinese and Indian (Hirschman, 1985; Milner, 1991). The division of people is very significant in a Malaysian society as Nair (1999, p. 65) puts it: “the racial and ethnic division of labour...sustained this representation of the colonized peopledifferent among themselves in terms of their capabilities and national character traits. The latter would interfere significantly with the development of a sense of common oppression among the colonized groups in Malaya, and with the framing of a nationalist, as opposed to an ethnically divided political project”. Nair further argues that “the British obsession with profits and their repatriation to the seat of empire drove them to pursue policies which intentionally segregated the Malays, Chinese and Indians who served different needs in the vast expanding imperial spaces” (Nair, 1999, p. 69). With specialization of work the living environment underwent significant changes and people tended to live closer to work places, Indians close to their plantations or Malays close to their farmlands resulting in limited trans-ethnic relationship (Holst, 2012).

The question and crisis of national identity in Malaysia took a new turn post-independence from colonial rule. Malaysia was divided “arbitrarily into two camps, the ‘dominant’ and the ‘dominated’ ones (Shamsul, 1996, p. 481).

2.2.2 Impact of ethnicization

Dr. Mahathir Mohammad, the then Malaysian Prime Minister in 1991 introduced his famous 'Vision 2020' which meant that by the year 2020 Malaysia is to become an advanced industrial country with an established nation state. "The number one challenge within the Malaysian modernization project is the creation of a 'Bangsa Malaysia' or a united Malaysian nation", (Shamsul, 1995, p. 58). Malaysia has been attempting to create a national identity, dealing with multi-ethnicity and multi-culturalism in its ambition of establishing a united Malaysian nation.

Ratnam (1965), while arguing on the concept of Bangsa Malaysia states that there is a strong rationale for Malaysia to preserve and create a united Malaysian nation despite their unsuccessful efforts in the last two decades. Crouch summarized the various impacts and restrictions imposed by the authoritarian policies: "The Malay dominated government turned to authoritarian and semi authoritarian means to maintain its grip on power" (Crouch, 1996, p. 30). "On one hand the government resorted to the authoritarian measures to keep the opposition in check and perpetuate its own grip on power. On the other hand democratic political structures were maintained that encouraged and even forced the government to respond to societal problems" (Crouch, 1996, p. 96).

"The manifestation of ethnicization is not limited to the domain of the political party and party system but extended to the area of economy as well" (Holst, 2012, p. 84). Owing to the 'special position' ascribed to the Malays, the government allocates quotas for 'bumiputera' in the form of business, seeking jobs in government services, and even access to higher education (Holst, 2012). "This system of patronage symbolizes the deep entrenchment of ethnicization in the field of economy, where significant actors not only are linked with the government....but also foster the creation of a support base that is founded on ethnicized

affiliation” (Holst, 2012, p. 88). Despite bringing an end to the NEP (National Economic Policy) in 1990 it still casts its shadow with regard to ethnicized positions of power and access to resources.

Jomo argues that this economic disparity arising out of ethnicization is due to “official ideological antagonism to any explicit class analysis for the framing of class differences and poverty problems in an ethnicized setting” (Jomo, 1990, p. 471). The transformation of an affirmative action policy aimed at changing and securing the dominance of ethnicized Malays in the economic and political field further led to the deepening of ethnicized categories in Malaysian social structure.

The impact of ethnicization is not only felt in the economic and political scene but “education in Malaysia became highly politicized and ethnicized with the implementation of the National Economic Policy (1970) and still remains so” (Joseph, 2005, p. 31). The NEP, a state affirmative action resulted in “greater state intervention in exercising a favourable increase in the intakes or quotas for the majority ethnic group, the Malays in governmental employment, in educational training programs” (Joseph, 2005, p. 31). The education system since the 1969 riots has been used as a ‘political tool’ and not as a measure to correct social inequality and promote unity amongst the Malaysian population (Joseph 2005). The education system is highly centralized with a Malay bias of bureaucracy within the Ministry of Higher Education (MOHE) (Lee, 2001). The Public have very little say with regard to the education system and is influenced by demands of voting for various interest groups (Lee, 1997). Special scholarships are given to bumiputera students and special programmes are crafted for them to prepare them in professional and technical fields.

Text books used in Malaysian secondary schools show that prominence is given to Malay culture, Malay tradition, instead of being sensitive to the national needs of unity and

integration (Santhiram, 1997). These differential practices in schools and in higher education have aggravated ethnic tension and polarization amongst various groups instead of promoting social cohesiveness (Lee, 1997; Loo, 2000). “The Malaysian education system that is portrayed as an unbiased system is one full of tensions and contradictions (Joseph, 2005, p. 34). Exploring documents framed by the Ministry of Higher Education in Malaysia shows that the main goal of Malaysian education is to promote national unity and identity and to restructure Malaysian society to redistribute educational opportunities and wealth (Loo, 2000; Singh and Mukherjee, 1993). Yet, in reality this does not take place. The very foundation of Malaysian education is based on ethnicized policies of preferential treatment. A detailed study of school textbooks used in Malaysian secondary schools has revealed that the Malay language and history subjects tend to overplay the role of Malays, Malay culture and traditions, instead of being sensitive to the national needs of unity and integration (Santhiram, 1997).

This thesis which seeks to explore the perception and practice dimension of integration of students in an international university is based on the foundation of a highly ethnicized policy in the economic, political and educational realm. The differential treatment and the presence of dominant and dominated group members impact the attitude and perception of the students who bring these ‘inputs’ (Astin, 1993) along with them in the institution of higher education, impacting their behaviour during their stay in the university. “It is under these kind of aspects and layers of ethnicized education policies that Malaysian students negotiate their relations with other students” (Holst, 2012, p. 1630. The uneven playing field in Malaysian education has led to significant polarization along lines of ethnicity amongst students through several decades (Chandra, 1984).

The aim of this theoretical presentation is not to analyse the origin of ethnicization and to look at the process of ethnicization merely as a social cleavage but as a “process that

permeates the Malaysian society”, (Holst, 2012, p. 200). The process of ethnicization has led to an “imbalance and inequalities based upon, ethnicized identities” (Holst, 2012, p. 200), that has become salient in Malaysian society and leaves its impact on the process of student integration.

The quantitative survey designed by the researcher is in keeping with the background and the Malaysian context and is able to understand and evaluate the circumstances of day to day trans-ethnic interaction in Malaysia in the university system. The survey questionnaire is designed to put these aspects in relation to “different forms of possible contact transgressing ethnicized lines” (Holst, 2012, p. 164).

2.3 Malaysian higher education and the policies

The researcher has explored government documents pertaining to higher education policies of the Malaysian government. The rationale for doing so is because the study is based in Malaysia in an international university which has come into existence owing to the internationalization policies practised by the Ministry of Higher Education in Malaysia.

As mentioned earlier the then Prime Minister of Malaysia Tun Mahathir introduced Vision 2020 in the year 1991 and envisaged Malaysia as a developed nation by the year 2020, which triggered an increase of human capital towards crafting a knowledge economy. This additional requirement of human capital was translated in the Sixth Malaysia Plan (1991) which saw an expansion in the role of private sector providers as providers of twinning programmes with international universities. The Mid-Term Review of the plan also promoted the education sector and labelled it as a “significant component of the services industry that can contribute towards export revenues and reduce the perennial services deficit, thereby leading to the vision of Malaysia as an education hub” (Tham, 2013, p. 651). The National Higher Education Strategic Plan (NHESP) targets 100,000 international students by the year

2010 and the recently launched internationalization policy document from MOHE (2010, 2011a) gives an interim target of 150,000 by 2015. The document indicates that Malaysia should be focused as a regional education hub on importing inbound students as opposed to other types of education hub (Knight and Morshidi, 2011).

The Malaysian government has undertaken several policy initiatives to improve the host environment for international students. This includes “improving the governance structure by restricting the recruitment of these students to accredited programmes and a policy for upgrading private colleges to university status....it also called for accountability and the performance” of higher education institutions (Tham, 2013, p. 652). MOHE launched Malaysia’s global outreach initiatives to intensify global exchanges between other countries and Malaysia to facilitate exchange programmes. In the subsequent section the researcher will explore the concept of education hub and how well this concept has been implemented in Malaysia. The concept of internationalization in Malaysia and the real motives behind such policies will be critically assessed to determine the effectiveness of such policies in the context of Malaysia. The rationale for examining such policies arises from the background of the study pertaining to the influx of international students in Malaysia and their integration with the local students.

2.3.1 Malaysia as an education hub – a fad?

Countries like Malaysia along with others are positioning themselves as centres for international student recruitment and developing themselves as education hubs. A hub denotes a centre, nucleus or critical mass and can be a city, zone or a country that reaches for attracting services, goods etc. (Knight 2011).

Formation of the hub is the country’s “planned effort to position itself within the region and beyond as a reputed centre for higher education and research. Therefore an education hub is

not an individual branch campus or a large number of international students....it is more than that” (Knight, 2011, p. 233). Statistics show that 7.8 million students will traverse countries by the year 2025 in search of tertiary education and the concept of education hub will expand in scope and scale (Bohm, Davis, Meares and Pearce, 2002).

“However given higher education’s current preoccupation with competitiveness, global branding and rankings, one is not sure whether a country’s plan to develop itself as an education hub is a fad, the latest branding strategy or in fact an innovation worthy of investment?” (Knight, 2011, p. 222). Many countries opting to initiate their programme on becoming an education hub found it more expedient to attract foreign universities and import programmes rather than invest in physical and human infra-structure (Verbik and Merkley, 2006). Along with this is also the inclusion of regional and world trade agreements which include education as a trade able service and seeing commercial opportunities in cross border education (Knight, 2007a).

Malaysia has 3000 programmes that are being offered in the tertiary education sector (Malaysian Qualification Agency 2010). Malaysia is acting as a “magnet for cross border education activities” (Knight, 2011, p. 227). It has initiated several projects like Educity in the Iskandar Development Zone in the southern state of Johor and the Kuala Lumpur Education City in the Klang valley along with a new plan to recruit international students from the Islamic countries (Ministry of Higher Education, 2010b). Students are viewing Malaysia as a low cost destination to receive an internationally recognized degree.

“Education hubs are full of lofty expectations and fraught with potential challenges. There are myriad of issues that require further reflection and examination by policy makers and hub sponsors” (Knight, 2011, p. 236). In most cases, and again Malaysia is not an exception, the education hub is used to generate revenue from international students’ fees and the sole

purpose of their existence is not knowledge transfer but profit maximization. Such education hubs also suffer from regulatory policies, operational questions and quality assurance of education and training providers, coping with cultural diversity and compliance with regional and international trade laws (Knight, 2011). “A common perception is that being recognized as an education hub will increase a country’s reputation, competitiveness and geo-political status within the region and beyond’, (Knight 2011, p. 237). The question then arises whether education hubs like that of Malaysia are “nothing more than a branding exercise designed to increase status and a sense of soft power” (Knight, 2011, p. 237).

It is not enough to declare a country an education hub by recruiting foreign students and private universities, imparting foreign education and handing out degrees. One needs to explore the implication of formation of such hubs from intercultural and inter disciplinary perspectives. One needs to also explore the effect of brain gain in a country through the formation of education hubs, the sustainability of such hubs and most importantly the relationship between local and foreign actors (Knight, 2011). As the study progresses the researcher will showcase qualitative data generated through interviews where relationships between the local and international actors possess serious threats to the concept of integration and proves detrimental to the actors on both sides. It can be argued that while Ministry of Higher Education in Malaysia has crafted policies to make Malaysia an education hub, at the same time it needs to give an equal focus to the issues that may arise with the concept. “To ensure education hubs are more than a brand and can achieve their goals and become sustainable requires substantial planning, policy preparedness, human resources, infrastructure and financial investments....to gain a competitive edge and profile in the region and beyond” (Knight, 2011, p. 237).

2.4 Internationalization of higher education in Malaysia

The practice of internationalization in Malaysian higher education is very significant for this study as owing to this policy of internationalization the University of Nottingham, its Malaysia campus and its influx of foreign students has been made possible. “In Malaysia the internationalization of higher education in terms of student mobility has changed tremendously in the last two decades as the country has shifted from a sending to a receiving country (Tham, 2013, p. 648). With the launch of the action plan for the second phase of NHESP (MOHE, 2011b) , the Malaysian Ministry of Higher Education has attempted to capture a broad set of activities under an internationalization policy which involves recruitment of foreign students and staff. It also encompasses increasing the visibility of Malaysia as an educational hub outside Malaysia through collaborations and networks. “The quest for internationalization in terms of government policies is motivated primarily by economic considerations...the government estimates that Malaysia will gain RM 3 billion in foreign exchange from the targeted 100,000 international students in 2012” (Tham, 2013, p. 653). The concept of internationalization in higher education is a contested terrain due to researchers and educators possessing different objectives and goals on the role of internationalization in higher education. Knight (1997) argues that it has led to a confused and weakened state of legitimacy towards the value and benefit of internationalization in the arena of higher education. The “concept of internationalization should ideally lead to a reciprocal exchange of national culture and ideas” (Jiang, 2010, p. 348). Yet, it is not often achieved and has led to a ‘bums on seat’ approach to “attract private income from international students to compensate for the reduction in public funding in higher education” (Jiang, 2010, p. 348). The commercial aspects describe it as a ‘multi-billion dollar industry’ and a ‘new source of profit’ (Asmal, 2002). One leading issue that critics’ debate about the policy of internationalization, and this holds true for Malaysia as well, is the growing

commodification and privatization of knowledge distancing itself from collective wellbeing (Jiang, 2010). “Many countries recruit international students to earn profits by charging high fees....” (Altbach and Knight, 2007, p. 292). Earning money through imparting higher education to students from other countries becomes the key motivation for all policies and strategies drafted towards internationalization. “Many countries - lacking capacity or political will - do not have the regulatory systems to register or evaluate out of country providers,” (Altbach and Knight, 2007, p. 300). Altbach and Knight (2006) also argue that internationalization has led to degree mills that sell degrees with no accreditation and quality assurance standards. It is not enough for a country to promote an open door policy to create an education hub but it must also carefully evaluate the standards and quality of education provided by the foreign universities running a branch campus or twinning programmes. Malaysia is at a cross-road with emerging programmes and practices and it needs to ensure that the commodification of education and the profit motive do not destroy the integrity and value of the education imparted to both local and international students.

2.4.1. Internationalization and curriculum

“The economic rationalization approach to internationalization of curriculum....considers fee paying students as customers and part of the university’s global trade” (Joseph, 2012, p. 241) and “curriculum is seen as an international commodity to be traded” (De Vita and Case, 2003, p. 387). The curriculum used in such institutions of higher education is viewed as standardised. Academics are considered as workers “who deliver pre-packaged education with efficiency and economy” (Schapper and Mayson, 2004, p. 197). “An integrative approach to internationalization of curriculum is understood as the integration of inter cultural dimension into an already existing curriculum” (Joseph, 2012, p. 241). In most cases and even in Malaysian institutions there are no exceptions where “both students and

educators are dropping in and out of non-western contexts in relation to specific subject areas. The surface analysis to cultural differences does not allow for cross cultural exchanges in terms of knowledge and pedagogical practices,” (Joseph 2012, p. 242).

A transformative approach to such curricula should include inclusive education, feminist pedagogies, anti-racist and post-colonial pedagogies (Joseph, 2012), which are rarely included in the curriculum of the universities who operate under the radar of internationalization and higher education. The concept of cultural diversity and inclusive pedagogy should be an important component of the internationalization of curricula which is often neglected by educators. “Curriculum can be enhanced by adding in or integrating different cultural perspectives and experiences. The work of an educationist is to understand power and culture as played out through identity strategies and pedagogical practices within educational spaces”, (Joseph, 2012, p. 246). Education activities falling under the purview of internationalization of curricula should enhance student’s engagement with different cultures and environments, which is often ignored in higher educational institutions. As Spivak (1990, p. 62) argues, while working critically one must work through one’s beliefs, prejudices and assumptions: “we need to do our homework, to work hard at gaining some knowledge of the others who occupy those spaces most closed to us and also attempt to speak to others in such a way that they might take us seriously and be able to answer back.”

The different approach to internationalization of curricula is dominated by entities rather than academics who sit in privileged positions, who can direct faculty in adding diverse cultural practices to curricula and draw on the experience of the students as native informants (Joseph, 2012). “We need to interrogate the complexities of our position as educators and academics and help to transform the world that we share to be more equitable, more inclusive, more just and more human,” (Joseph, 2012, p. 253).

As the study progresses and while analysing the findings generated from qualitative interviews the researcher will showcase the opinions voiced by the participants who have denied the inclusion of cultural diversity in curricula and in most cases educators have made ‘brief forays by students and faculty through the curriculum into non- Euro – American culture’ (Mohanty, 2003), dropping in and out of ‘academic tourism’ (Joseph, 2012).

2.5 Internationalization and University of Nottingham

The location of this study is the University of Nottingham, with three campuses in three different countries. It has a well-crafted internationalization policy that highlights the aims and objectives of this institution towards internationalization. The policies crafted by the university set the stage for student integration and gives guidelines to the students and staff as to the expectation of the university with regard to fostering of optimal integration between diverse groups.

The internationalization policy of the University of Nottingham is explicitly stated in its document, Knowledge without Borders (2010- 2015) version 1.5. The very first page of this document states that “we are committed to providing a truly international education, inspiring our students, producing world-leading research and benefiting the communities around our campuses in the UK, China and Malaysia”. This university is known as a ‘truly global university’ with academic communities in three countries. The university stands for the principle of reciprocity by working multi-laterally with the community, being committed to internationalization, maintaining quality standards and displaying social and environmental responsibility. Students from more than 150 nations chose to attend the Nottingham’s UK campus in the year 2009/ 2010 with more than 8000 international students. The University of Nottingham’s Strategic Plan (2010 – 2015, p. 4) states, “We are committed to understanding other opinions, beliefs and cultures. Respect and tolerance will characterize the conduct of

our relationships with other organizations and communities. We endorse the aim of widening participation in higher education, and value the benefits of diversity in our staff and student communities”.

The university advocates the integration of international and home students through various programmes such as Host UK, Family Link and Culture Vulture which match international students with local host communities or give the international students a forum to express their culture and tradition.

The International Student Bureau Constitution prepared by the Student Association at the Malaysia campus promotes the concept to, “help integrating students comfortably into the blooming vibrant social life of UNMC. To help students enjoy a more fruitful and unsurpassed college experience” (p. 3). The Strategic Plan (2010 – 2015) talks about appreciating diversity, valuing diversity in staff and student communities and respecting tolerance. The document (p. 32) states that the university ensures, “personal, cultural and social benefits in the university life” and “members of our community experience diversity in a way which is unique among universities”; it also promises to “raise the profile of the university’s commitment to student and staff equality and diversity through targeted awareness, communication and training”.

Although these policies are set on lofty notes, the alternative picture for universities practising internationalization also holds true. In UK the concept of internationalization, “in the higher education sector has come to dominate recruitment of financially hard pressed institutions seeking to attract increasing number of overseas students to shore up holes left by reduced government funding” (De Vita and Case, 2003, p. 383).

Hence while analysing the policies of integration in the University of Nottingham the researcher adopts a critical perspective as “despite paying lip services to various aspects of

internationalization, institutions are failing to make the most of the opportunity to engage in a radical reassessment of higher educational purposes, priorities and processes that student diversity and multi-cultural interaction provide” (De Vita and Case, 2003, p. 384). It was imperative to keep in mind, especially during the surveys and interviews to gather data that internationalization policy in this university of study may be driven largely by marketization: “it is on a purchaser / provider model, necessitates treating education as a commodity to be packaged and sold in open national and international markets by institutions....the commoditized courses are in turn purchased by students” (De Vita and Case, 2003, p. 384).

While gathering data and through analysis of policy documents it was discovered that the University of Nottingham, like all other universities, practises the system of levying differential fees for local and international students: ‘the differential fee policy reconfigures them in such a way that they become part of a calculative cash nexus....’ (De Vita and Case, 2003, p. 384). The desire to attract foreign students often stems from the need for foreign currency to compensate for institutional shortfalls and only secondarily by genuinely educational considerations (McNamara and Harris, 1997). Universities are moving away from the principles of cultural exchange, altruistic internationalism and reciprocity (Shinn et al., 1999). As argued by Hodson and Thomas (2001, p. 110), “this lack of cultural sensitivity in existing collaborative audit approaches...constrains diversity and is likely to drive the system down the compliance end of the quality continuum and away from quality enhancement.”

As the study progresses the interviews of academic staff will reveal that the approaches undertaken by this university are also, based on ‘filling the bag with some international bits’, which ultimately affects “the way in which knowledge is organised and ultimately the ways in which the curriculum is implemented” (De Vita and Case, 2003, p. 388). The interviews

will reveal that “inter cultural learning is not just a topic to be talked about, it is also about caring, acting and connecting” (De Vita and Case, 2003, p. 388).

Dobbert (1998, p. 54) frames the issue well when he states that, “in real life internationalization occurs in a non-linear fashion. The main focus for internationalization are events that initiate processes in the lives of individuals, not formal curricular or class based cognitive learning”. Worries over the risk of offering a mono cultural model of internationalization...or even worse, of engaging in a form of ideological manipulation through the promotion of, “western packaged global problems and seemingly global solutions” (Anyanwu, 1998, p. 18) are present everywhere and no institution has been able to escape the “uncritical and decontextualized presentation of western managerial fads and fashions” (Howe and Martin, 1998, p. 449).

As Volet and Ang (1998) point out, interacting with the content and with each other which would help create a learning environment where students are exposed to multiple perspectives and foster cultural understandings is often missing. Hence well-crafted policies are not enough unless a “challenging hybrid culture is developed whose multifarious cultural perspectives and experiences of those who make up the faculty are themselves seen as the material which inspires the creation of new learning practices” (De Vita and Case, 2003, p. 394).

2.6 Summary of the chapter

This chapter began with a discussion of ethnicization and identity construction in Malaysia and showcases how differential treatment of ethnicity results in impacting the political, economic and educational scenarios in Malaysia. The chapter also discusses how the dominant group influences the policies and practices of higher education in Malaysia. The chapter then elaborates the higher education policies as crafted by the Ministry of Higher

Education in Malaysia and the country's gearing up to become an education hub. The meaning of such a hub and its true essence of knowledge transfer and not commodification of education is discussed subsequently. Another policy of the Ministry is discussed in this chapter, which is the policy of Internationalization or simply marketization of higher education to draw foreign students and build up a cash nexus. The researcher writes about the commercialization of the curriculum lacking in the true spirit of multiculturalism and exchange of ideas. The last section of this chapter discussed the policy of Internationalization of University of Nottingham, the geographical arena of this study and whether educators are imbibing the multi-cultural aspects in the curriculum and not merely indulging in 'academic tourism'. This chapter is very crucial for the thesis as it sets the context and the background of the study and serves as an important theoretical framework on whose back drop the study has been formed. This chapter helps the readers to understand the foundation and the 'input' of the students which they bring with them while enrolling in the university and which would further impact their connectedness and interaction with other students of diverse ethnicities.

Chapter 3

Literature Review

3.1 Introduction

This chapter provides an overview of theories and academic research conducted in the field of student integration. It lays emphasis on the three main theories that provide the backbone to this study and that have helped in the formulation of the framework relating to integration that this study recommends. Researchers studying students' integration in higher educational institutions have come up with various theories and, based on their own studies, have drawn conclusions relating to the problem, although no single method can be accepted as complete or comprehensive enough to account for this complicated issue that influences students (Chang, 2005). Most of the studies concentrate on studying the retention of students and educational attainment and very few concern themselves with students' experiences and their perceptions regarding integration (Chang, 2005). Antonio et al., (2004) conducted a study using a randomized assignment design which tested psychological explanations of the impact of diversity on students. Certain other researchers in this field have focused on curricular and co-curricular diversity that is institutionally structured to help students engage in diversity with respect to both ideas and people (Terenzini et al., 2001). Studies on students' integration focused on interaction diversity and showed that the frequency of cross-racial interaction has an impact on students' learning and educational experiences. Interaction diversity has been shown to be positively associated with the development of cultural knowledge and understanding and leadership skills (Antonio, 2001); cognitive and affective development (Astin, 1993a); student learning and personal development (Hu & Kuh, 2003); action-oriented democratic outcomes (Chang et al., 2004; Zúñiga et al., 2005); intellectual and social self-confidence and student retention (Chang, 2001; Chang et al., 2004); and student satisfaction with their overall college experience (Chang, 2001).

This study explores students' perceptions relating to integration and the policies and practices that support integration in an international university in a foreign land.

The first section of the chapter summarizes some of the studies in the field of student integration. The studies are briefly described, summarizing the main components of the study and findings. This is done so as to be able to draw attention to any similarities that may exist between the present study and those of other researchers. These studies have also helped in the framing of the research questions and design of the survey instruments in this study.

The next section of this chapter elaborates on Gordon Allport's (1954) 'contact theory'. This is the main theory on which this study is based and forms the foundation of the framework that has been developed towards creating an optimal solution in regard to students' integration. Allport's theory remains one of the most influential and oft cited theories on intergroup relations. The section ends with a review of contact theory and the areas of research which are not covered by Allport. Contact theory remains the main guide in the study of inter-racial relationships till today.

The following section of this chapter details Astin's (1993) I-E-O model of racial integration. This is the second theory that has been adapted and adopted in this research study. Various components of the input, the environment and the output are explained in detail so as to show how this powerful framework can be used to evaluate the level of students' involvement in academic institutions.

The subsequent section explains Schlossberg's (1984) 'transition theory' which addresses the nature of support needed to facilitate coping, and the strategies required to assist those experiencing change in their campus environment. Schlossberg (1990) proposes four sets of factors that have an impact on a person's ability to cope with transition. The theory also emphasizes the importance of 'ritual' or 'ceremonies' in helping people deal with transition.

Both Astin's and Schlossberg's theories have been brought in to fill in the gaps in Allport's contact theory.

3.2 Theories and research work in the field of students' integration

Researchers studying students' perceptions in higher educational institutions have come up with sound approaches and studies in this field although no single view is comprehensive enough to account for the complicated set of factors that influence students' integration and affect institutional performance. As mentioned earlier most of the theories pertaining to student success in college are often related to studying the nature of students' persistence and educational attainment, or to achieving the desired degree or educational credentials. "A number of studies have shown that students who attend campuses that are more racially diverse report higher frequencies of cross-racial interaction. The relationship between racial diversity and cross-racial interaction, however, is far from clear. Presently there is a shortage of information about this relationship and the conditions that generally help to maximize cross-racial interaction among undergraduate students," (Chang, 2004, p. 531).

The present review of literature has not revealed studies that address students' perceptions regarding 'integration' and how institutions with their policies and practices have dealt with the problem of integration. Most of the work done in this field looks at students' integration from a western perspective and not from a South Asian or Southeast Asian point of view. There exists a gap in the literature pertaining to the subject of students' integration in an Asian context. This research thesis aims to address this gap.

Antonio et al. (2004 cited by Chang 2007) conducted a study using a randomized assignment design which tested psychological explanations of the impact of diversity on students. The study concluded that racial and ethnic compositional diversity can create richer and more

complex social and learning environments than racially homogeneous ones; that diversity can become an educational tool to promote all students' learning and development.

Various other empirical studies examining the facets of diversity suggest that the composition of the student body based on racial diversity is an insufficient condition for maximizing educational benefit. The real effect of such diversity lies in the factor of integration and whether this can lead to a greater level of engagement among students in diversity-related activities arising from curricular diversity and cross-racial interaction. Certain researchers in this field have also focused on curricular and co-curricular diversity that is institutionally structured to help students engage in diversity with respect to both ideas and people (Terenzini et al., 2001). This form of diversity is implemented through coursework and curricula or through participation in activities such as racial-cultural awareness workshops and enrolment in various student organizations. Several studies on curricula and co-curricular diversity have found them to be positively associated with outcomes. Some of the studies that focused on outcomes of practicing curriculum diversity reveal positive intergroup attitudes (Lopez, 2004); racial prejudice and intergroup understanding (Chang, 2002); attitudes toward campus diversity (Springer et al., 1996); critical thinking skills (Laird, 2005; Pascarella, 2001); cognitive and affective development (Astin, 1993a); and learning and "democracy" outcomes (Gurin et al., 2002).

Another area of study on students' integration focused on interaction diversity which showed that the frequency of cross-racial interaction has an impact on students' learning and educational experiences. Interaction diversity has been shown to be positively associated with the development of cultural knowledge and understanding and leadership skills (Antonio, 2001); cognitive and affective development (Astin, 1993a); student learning and personal development (Hu & Kuh, 2003); action-oriented democratic outcomes (Chang et al., 2004; Zúñiga et al., 2005); intellectual and social self-confidence and student retention (Chang,

2001; Chang et al., 2004); and student satisfaction with their overall college experience (Chang, 2001).

Researchers in this field have found that the strongest positive effects were obtained from engagement in diversity-related activities which helped students to gain an understanding of people from other backgrounds and cultures. Studies have been conducted on the effects of organizational behaviour on students. Berger (2000) found that different patterns of organizational behaviour do influence outcomes in various ways for different students. His findings are supported by the study of Clark et.al (1972) who argue that campuses exert a more powerful impact on student outcomes when colleges are found to have clear visions that are articulated through congruent and consistent sets of policies, procedures, traditions, and espousal of values in their daily operations. It is to be noted that an institution's performance, that is, its ranking and reputation, depends upon students' achievement, which is not always academic in nature. Students facing difficulties with integration or campuses witnessing intra-group rivalries does not speak well about the institute. One of the noted and oft quoted researchers in this field of student integration is Tinto (1987, 1993 and 1995) with his internationalist theory. Tinto postulates that students first must separate from the group with which they were formerly associated and to which they belonged from early childhood, such as family members, neighbours and school peers, and then undergo a period of transition , and in this period of transition the person begins to interact in new ways with the members of the new group into which he seeks to have membership (Tinto, 1993), and it is only then that they can incorporate or adopt the normative values and behaviours of the new group or college.

3.3 Gordon Allport and his theory on racial integration

As mentioned earlier in this chapter, Allport's contact theory is the central focus in this review of literature on students' integration and this theory has been adopted in this thesis. Briefly, Allport's (1954) contact theory states that as contact increases between social groups, it helps the groups to reduce their prejudicial attitudes and move beyond racial and ethnic divisions (Hayes, 2007). In this section the contribution of Allport (1954), working towards reducing inter-racial prejudice mainly in educational institutions, will be explored, and how this theory has helped in the present research and the rationale for using this theory as a backbone of the present research will be explained.

3.3.1 Rationale for using the contact theory

Allport's contact theory was framed in the post-world war II era and while using this theory one needs to keep in mind that it was a tumultuous time, when social scientists were seeking avenues to bind the human race in some commonalities amidst hatred and mistrust. This theory still remains one of the most comprehensive frameworks on reducing racial prejudice. Allport (1954) defined prejudice as "an antipathy based upon a faulty and inflexible generalisation. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual who is a member of that group", (p.10). The four conditions specified by Allport present the guidelines to eliminate the racial bias prevalent amongst out-group members. These four conditions are inherent in an organization and are not difficult to achieve and need not be imported from the outside world and juxtaposed in the structure and culture of the organization and therefore do not demand organizational change. These conditions have been adopted as part of the analytical framework in the present study. The condition of 'common goal' and 'cooperation' has been particularly highlighted in this study in the form of community work and projects to reduce racial bias and to create 'friendship'

amongst students, as suggested by Pettigrew (1998) as the fifth dimension to Allport's framework. Although Allport's model does not include inherent attitudes and emotions and tends to be general in nature, the shortcomings of this model have been modified with the use of Astin's (1993) I-E-O model and Schlossberg's (1995) transition theory which will be explained in detail in the subsequent sections of this chapter. The presence of sanction by a 'higher authority' is explored by examining the policy formulation of the institute, as explained in the previous chapter. Through the research questions and survey instruments of the research study an attempt has been made to unravel the relevance of policy amongst staff and students. This is mentioned in the chapter on data findings and is defined as the deliberate activities undertaken and supported by higher authority to achieve optimal integration. The survey instruments rely heavily on the 'contact theory' as it forms the foundation of the present study and interpreting the data is based on the four conditions specified by Allport in his theory.

3.3.2 The Nature of Prejudice

In 1954, Allport, a Harvard social psychologist, published a book called 'The Nature of Prejudice'. This landmark book defined the field of intergroup relations for social psychologists beginning with the study of prejudice and its effects on group interactions. The cognitive approach adopted by Allport became the dominant theoretical perspective in subsequent research studies on prejudice and discrimination. Even after 60 years Allport's book, 'The Nature of Prejudice' (1954) remains one of the most influential and oft-cited publications in the entire field of intergroup relations. It has been described as an accurate statement which is a possible cure for prejudice (Aronson, 1978), and a work that presents a permanent paradigm for the study of this topic (Pettigrew, 1998). It has the inherent capability to establish the parameters for analysis (Clark, et.al. 1988), and is still considered

to be the model for humane, problem-focused social science dealing with integration issues (Smith, 1997). This research study is heavily dependent on Allport's theoretical framework which has been used as the basis of the research work on inter-group integration among university students.

3.3.3 Description of the contact theory

The idea that inter-group contact is the best way to reach reconciliation was first advanced in the 1940s by Williams (1947) and later elaborated on by Allport (1954). The object of the contact hypothesis is to find ways to reduce intergroup conflict by bringing together individuals from opposing groups. In most cases it is assumed that conflict arises from lack of information about the other group and from lack of opportunities to obtain such information. Thus, according to the contact hypothesis, the effective way to reduce intergroup conflict and division is to encourage and promote contact between members of different racial and/or ethnic groups, leading to more tolerant and positive attitudes towards the outer group members. Allport (1954) suggests that four core conditions are essential when trying to achieve racial integration. These conditions are equal status between the groups in the situation; common goals for the groups; no atmosphere of competition between groups; and the contact situation should be legitimized through institutional support or support of higher authority.

3.3.4 Explanation of the four conditions of the contact theory

“For the past fifty years the ‘Contact Hypothesis’(Allport, 1954, 1958; Amir, 1969; Cook, 1984; Pettigrew, 1998; Pettigrew & Tropp, 2006; Watson, 1947; Williams, 1947) has represented a promising and popular strategy for reducing intergroup bias and conflict. This hypothesis proposes that simple contact between groups is not automatically sufficient to improve intergroup relations,” (Dovidio et al., 2003, p. 5). Allport (1954) challenges the idea

that racial integration occurs merely by sharing the same environment. Successful integration only occurs when certain conditions in which the intergroup interaction occurs are met. The condition of 'equal group status' occurs when the contributions from a group are equal to those from another group (Enoch, 2004). Allport stresses equal group status within a given situation. Most research supports this contention as it is important that both groups expect and perceive equal status in any given situation (Cohen & Lotan, 1995; Cohen, 1982; Riordan & Ruggiero, 1980; Robinson & Preston, 1976). The research subjects in the present study, the students of the University of Nottingham, Malaysia campus have equal status by virtue of being students of this institute where everyone is treated equally and is awarded with the same privileges irrespective of their ethnicity and their geographical origin. The students may come from different streams of study but there exists no discrimination between the areas of study or the departments.

Other conditions that Allport (1954) specifies are a common goal and cooperation that is needed to reduce bias between groups. "At the individual level, one's personal welfare and goals are most salient and important. At the group level, the goals and achievements of the in-group are merged with one's own and the group's welfare is paramount", (Gaertner et. al., 2000, p. 100).

'Support of Authority' is another vital condition proposed by Allport (1954) in reducing group prejudice. The Authority supporting the inter group contact has been shown to be an important variable inducing a positive affect among groups (Dovidio et al., 2003). Authority not only provides structure but has the power vested in it to promote greater contact (Gilbert, Fiske & Lindzey, 1988). Authority helps to create a new social climate that makes people tolerant towards inter group attitudes (Gilbert et al., 1998). Universities have explicit social sanction from the higher authority who advocates intergroup contact which is readily acceptable and generates positive effects. The University of Nottingham has well established

norms of acceptance promoting social integration. The policies and guidelines on students' integration are laid down to foster integration in all its campuses. The present study will focus on how well these policies and practices are understood by students, faculty and other staff to foster integration among the students and whether the support of higher authority and the other conditions specified above are helping in eliminating racial prejudice and intra- group bias.

3.3.5 Review and criticism of contact theory

Review of the vast literature on the 'contact theory' has often resulted in conflicting conclusions regarding the likely effect that contact theory may create on inter group relationships. While most of the literature on this subject shows general support for this theory, (Cook, 1984; Jackson et.al, 2003) some of the reviews have led to mixed conclusions. Amir (1976) notes that contact under unfavourable conditions "may increase prejudice and intergroup tension" (p. 308). Likewise, Ford (1986), who examined 53 papers (from six journals) on contact found support for the contact hypothesis to be, at best, "premature" and that the research presented in these papers was "grossly insufficient in representing the various settings of daily life" (Ford, 1986, p. 256). McClendon (1974) suggests that "contact research has been rather unsophisticated and lacking in rigor" (p. 47) and concludes that this body of work "would not lead [one] to expect a widespread reduction in prejudice" (p. 52).

Pettigrew (1998), one of the main exponents in this field, distinguishes between essential and facilitating factors and emphasizes different outcomes for different stages of contact. He adds that the condition of 'equal status', has been a difficult concept to define and is an ambiguous concept. It is imperative that both groups expect and perceive equal status in any given situation (Cohen and Lotan, 1995). Theorists such as Jackman and Crane (1986) have argued

this point, showing negative effects arising from contact with out-group members who seemingly are of a lower status.

Researchers have criticized Allport's hypothesis saying that it risks being an open ended laundry list of conditions – ever expandable and thus eluding falsification (Pettigrew, 1998; Stephan, 1987). Researchers have come up with new situational factors for creating optimal contact between groups. Wagner & Machelit (1986) suggest a few conditions of their own, stating that positive effects require a common language, voluntary contact and a prosperous economy. According to Pettigrew (1998) the original contact hypothesis says nothing about the process by which contact leads to a change in attitude and behaviour. It only predicts that contact will lead to positive change, and not how and why the change occurs. Nor does the hypothesis specify how the effects generalize beyond the immediate situation. Such generalization is pivotal if intergroup contact is to have broad and lasting consequences. "In addition to learning about the persistence of contact effects, it is necessary to determine the effects of long-term intergroup contact. Similar to mere exposure effects, we predict that, with continued contact, the reduction of prejudice would asymptote at some point and provide few further gains", (Pettigrew, 1998, p. 768).

Another important component in reducing inter-group prejudice is 'emotion' which is critical to intergroup contact and Allport (1954) has not delved into the emotional realm in contact theory. His theory does not give us the scope to discuss the role of emotion. Anxiety is common in initial encounters between groups and it can spark negative reactions amongst the groups (Islam & Hewstone, 1993). Such anxious, negative encounters can occur, even without intergroup prejudice or any pre-conceived notion about the group (Devine et al., 1996). The contact situation must provide the participants with the opportunity to become friends, which is a vital element in reducing prejudice (Pettigrew, 1998). Such opportunities imply close interaction between the groups that would make self-disclosure and other

friendship developing mechanisms possible (Pettigrew, 1998). "Intergroup friendship is potent because it potentially invokes all four mediating processes. This suggests that constructive contact relates more closely to long-term close relationships than to initial acquaintanceship - a dramatic shift for the intergroup contact research literature," (Pettigrew, 1998, p.76) .It has been observed by researchers that Allport's equal status condition is prevalent in a group with equivalent power. This condition may become difficult to achieve when a struggle over power fuels the larger intergroup conflict. The reviews and research work done on contact theory admit that individual differences and societal norms are responsible for shaping intergroup contact effects.

Pettigrew (1998) therefore differentiates between 'essential and facilitating situational factors'. He further state that time is an important factor that predicts different outcomes for different stages of intergroup contact. The power of cross-group friendship to reduce prejudice and generalize to other out-groups demands a fifth condition for the contact hypothesis: the contact situation must provide the participants with the opportunity and a situation in which they can become 'friends'. "The contact situation must provide the participants with the opportunity to become friends. Such opportunity implies close interaction that would make self-disclosure and other friendship-developing mechanisms possible. It also implies the potential for extensive and repeated contact in a variety of social contexts," (Pettigrew, 1998, p. 76). The concept of friendship, like that of emotion, has found no place in Allport's theory. Further research in this field suggests that 'friendship potential' is an essential, not merely a facilitating, condition for positive intergroup contact effects.

It should be noted here, in defence of contact theory, that Allport's conditions are important because they provide the basis that encourages intergroup friendship. However, prior attitudes and experiences influence whether people seek or avoid intergroup contact and what the effects of the contact will be. This was not addressed by Allport while specifying his four

conditions. Therefore, keeping these shortcomings in mind, Astin's (1993) I-E-O model which takes into account prior attitudes and experiences that the students bring to the table even before they are enrolled in an institution of higher education has also been used in this present study. This is discussed in the next section of this chapter.

3.3.6 Summary of the contact theory

Allport's contact hypothesis specifies four conditions for optimal contact to minimize racial prejudice. The situation must allow equal group status within the situation, common goals, intergroup cooperation, and authority support. Recent research by theorists in this field adds another dimension to the contact situation, stating that it must have "friendship potential." Varied research supports the hypothesis — from field and archival studies to national surveys and laboratory experiments.

Allport's (1954), "The Nature of Prejudice" remains the most widely cited work on social psychology dealing with prejudice. Allport has defined and dealt with the core issues and provides insights into the field of prejudice. Allport however, does not venture to advocate a single 'pet theory' of prejudice but works to identify and illustrate a variety of perspectives ranging from macro to micro or individual causes (Dovidio et al., 2003). Nonetheless, Allport, in his book, acknowledges the functional nature of prejudice and identifies both material gain and self- enhancement as basic motivational processes responsible for prejudice (Dovidio et al., 2003). Allport's theories and frameworks remain the directional guide in further research on the theme of prejudice and inter-racial relationships.

3.4 Astin's Input Output Framework (I-E-O Model)

As mentioned earlier in this chapter, Allport's contact theory does not account for the experience and the learning that students bring with them from their past and the impact that

these experiences have on their attitude towards integration. The lack of the ‘input’ dimension in Allport’s theory has led the researcher to adopt Astin’s model. This model has been used extensively in the present research to assess the input and output of environment with regard to racial integration amongst students in this study.

3.4.1 Rationale for using this model

Astin’s model has been used in the present research to develop a continuum of environmental measures beginning with the negative units at one end measuring students voicing dissatisfaction, if any, arising due to lack of integrative measures and at the other end the positive units resulting in a highly integrated atmosphere and students enjoying the benefits of integration. It is practically impossible to gather proximate data of each student’s environment and its direct impact on each student’s experience. The richest source of data on the students’ environmental experience comes from the students themselves where the students become observers or informants, talking about the different kinds of environmental experience they have had. In such a situation the student generates a wide range of environmental experiences that are not available in an institution’s records. The basic idea behind this model is to sift for inputs (a student’s pre-entry characteristics) that will interact with the environment and the institution to produce an output, that is, the involvement level of the student. Environmental factors, mainly life on campus, lead to involvement and engagement in the campus community. This model of involvement can be applied in a number of situations and in the case of the present study, has been used to explain students’ involvement with peer groups made up of students of different ethnic origins.

One of the most important elements of this I-E-O Model is the interaction between the student’s input and environmental characteristics. Study of the interaction enhances the researchers understanding of how to affect an optimal fit between the student and the

academic institution and thus suggest appropriate recommendations with regard to integration as explained in the last chapter. The student's attitude towards diverse races and integration forms an important component of input for output prediction, which is studied through a well-designed questionnaire administered to students. Qualitative interviews highlight the environmental factors responsible for shaping the output, that is, students' attitude towards integration. Often, when students are found to be unable to connect with other individuals on campus and remain supported by social networks outside the university, they tend to avoid social contact on campus and fail to integrate with the university culture (Paine, 2007). This disconnect may at times place them at a high risk of attrition. Astin (1991), through his I-E-O model, identifies persistent barriers to interaction with other students.

The rationale for using Astin's model in this study is that it is more complete, allowing for measurement of the impact of environmental interventions (Astin, 1991). Upcraft et al. (2005) suggest that the I-E-O model can be considered a useful tool for identifying and estimating the effects of the college experiences over which institutions have some programmatic or policy control.

Astin's I-E- O model provides a comprehensive methodology for measuring and evaluating college impact. In the present research Astin's I-E-O model has been used as the foundation for the conceptual model. In this investigation factors contributing to racial integration in a racially diverse student body will be presented. However, this research diverges from Astin's at a crucial juncture. Astin designed the I-E-O model specifically to investigate the role of the educational environment in producing educational output. The concern in this present study is on integration and students' experience in an international university rather than on educational outputs. Astin (1993) in his later work supports the concept of integration by stating that student peer involvement is essential for effective integration. The research findings and thoughts in this present study echo Astin's (1999) suggestion that institutions

need to commit to and rethink traditional ways of structuring collegiate learning environments and should strive to find new ways of actively involving students and only then can students in higher education achieve racial integration and harmony.

3.4.2 Explanation of the model

The I-E-O model developed by Astin (1991) was initially developed in the early 1960s together with John L. Holland. Astin (1991), in his early work, observed that in order to measure educational impact, (in the present study, integration) the researcher must evaluate outputs in relation to student input measures. The researcher must take into consideration all inputs inherent in the student that may influence the output, and input and outcome data becomes more relevant when measured against environmental factors.

These observations led Astin (1991) to create the input-environment-outcome model, which he intended to be a simple but powerful framework for the design of assessment activities that has the potential to deal with the most complex and sophisticated issues in assessment and evaluation of students (Astin, 1991). The I-E-O model can be used to measure the relationship between the institutional environment and the educational outcomes (Astin, 1991; Pascarella & Terenzini, 1991). In the present study the I-E-O model helped the researcher to account for student's input characteristics that exert an influence on outputs, and the impact of environmental variables on the desired evaluation. The I-E-O model is a comprehensive, powerful framework designed for the assessment of activities and to measure and evaluate the level of students' involvement in academic institutions. It states that outputs should always be measured in terms of their inputs as output measured does not depend on the sole factor of students' ability. Although the present research does not concern itself with the output of academic achievements, this comprehensive and powerful framework has been

used to assess the output of students in a given environment in relation to racial understanding and formation of cohesive groups.

While introducing the framework, Astin explained outputs as “the 'talents' we are trying to develop in our educational program” (Astin, 1993, p. 18). Outputs are outcome variables that may include post-tests, consequences, or end results. In education, outcome measures have included indicators such as grade point average, exam scores, course performance, degree completion, and overall course satisfaction. Inputs “refers to those personal qualities the student brings initially to the education program (including the student's initial level of developed talent at the time of entry),” (Astin, 1993, p. 18). Environment “refers to the student's actual experiences during the educational program” (Astin, 1993, p. 18). The environment includes everything and anything that happens during the programme course that might impact the student, and therefore the outcomes measured. Environmental items can include things such as educational experiences, practices, programmes, or interventions. The fundamental aim behind the I-E-O model is to structure the educational and college environment so as to maximize the level of integration in an institution of higher education.

3.4.3 Use of this model

The purpose of the I-E-O design is to give scope to educators to allow them to adjust for input differences in order to receive less biased students in the campus environment. Or, as in the case of the present research, to adjust the ‘environment’ and introduce elements that would help in providing desirable results or ‘outputs’ when the students graduate and leave the institution, thus tempering the ‘input’ differences to a negligible amount. Having input or output data is not sufficient unless there is complete understanding of what forces were acting on these students during the same period of time, hence studying the environmental impact as provided by the university becomes imperative. The model developed by Astin is a tool to

understand the phenomena that underlie any learning process and the means that can be adopted by educators to induce an incremental change in students. The students' input and output data are meant to induce developmental changes in the student towards developing competence, abilities, knowledge, values, aspiration and better citizenship attitudes over a period of time. In the case of the present research, whether deliberate strategic inputs of the environment do result in developing a sense of citizenship and reducing racial prejudices amongst diverse groups of students will be explored.

Input and output are the state of the person at two different points, and environment is the intervening experiences at those two points (Astin, 1991). In the present research, the main interest is in learning about the nature of racial integration and involvement with peer groups made up of racially diverse members and whether it can be controlled or changed with exposure to a better environment, thus leading to a change in the output and producing racially better integrated students.

3.4.4 Advantages and criticism of the I-E-O model

It has been long recognized (Feldman and Newcomb, 1969) that the most important source of environmental influence on students is their peer groups. In the present research the educational policies and various co-curricular activities aimed at integration with respect to environmental inputs are evaluated. The I-E-O model was chosen as it was developed as a part of a natural experiment. In such experiments, one resorts to natural studies on variations of environmental conditions without making any attempt to control or adjust the environment for the purpose of the study. In a sense the attempt is made to study the real world as it is, without creating an artificial world for the purpose of the experiment. The natural experiment conducted in the present study has two advantages. First the artificial condition of a true experiment, creating experimental control groups and randomly assigning students to these

groups, is avoided. Secondly the atmosphere created under natural experiments provides the opportunity to compare and contrast a great variety of educational approaches and practices that characterise higher education. The natural experiment as conducted by Astin was not free from limitations. Since there were no controlling factors students were liable to pick their own environment. There would definitely be an inequality of inputs resulting in inequality of outputs. To minimize the effects of such limitations one can adopt an output only approach. With the output assessment movement gaining popularity, it is becoming the fastest growing approach. This approach involves end of programme assessment that would determine whether the students are well integrated in the institute. Of course ambiguity and interpretive difficulties may occur while using the 'output' only approach. The output only approach needs to be paired with the environment – an output approach which incorporates information on environmental opportunities that can help in interpreting the level of integration amongst students. An atmosphere of integration whether reinforced by members of higher authority or achieved owing to a common goal remains the common environment for every student. It may not be a controlled atmosphere, but as Allport (1954) has stated, academic institutions have granted 'equal status for all' by allowing them to be registered as current students. Hence the study of the impact of environmental experience combined with the output of the student's level of integration provides a comprehensive framework which can be used in conducting the present research.

Assessing the environment is the most difficult and complex challenge in the field of education. In a broad sense environment encompasses everything that happens to a student during the years of study in an educational institution. The environment consist of the programmes, personnel, curricula, teaching practices and facilities that become a part of any educational programme and even the racial and institutional climate in which the programme operates (Astin, 1991). For a student attending a college, apart from pedagogical techniques

of the professors, the physical surroundings, behaviour of the classmates, the peer groups and the co-curricular activities in which the students participate are important components of their environment. The task of assessing the environment involves identification and quantification of these external circumstances and events that the student has been exposed to. In the present research, the quantitative survey instrument for collecting data from the students has incorporated the environmental factors that have an influence on students' integration allowing the researcher to explore the level of output through 'optimal integration' of diverse racial groups.

3.5 Schlossberg's Theory of Transition

While Astin (1993) accounts for the 'inputs' that are inherent in a student and that the students bring with them to the institute of higher education, shaping their experience in the college campus, what Astin doesn't account for is the process of transition and the changes that they face while adjusting to the college environment. Nancy Schlossberg (1984) has accounted for this transition in her theory and suggests that with adequate support, the transition of students can become a smooth process. This section will highlight Schlossberg's (1984) 'transition theory' which is also an important component of the analytical framework in this research study, along with the four conditions laid down by her to achieve transition, and the role of 'ritual' or 'ceremonies' in transition. College students face many changes, especially when they join a multicultural institute, which will have a short or long term effect on their lives. Nancy Schlossberg's (1984) 'transition theory' provides us with insight into factors that are related to the individual, the environment in which they thrive and the transitions that they undergo. It also deals with the nature of support that is available to the student at that particular time. Schlossberg addresses the nature of support needed to facilitate coping and strategies required to assist those experiencing the change (Evans et al., 2010).

Although intended to work for adult education, this theory is also appropriate for college students struggling to cope with integration in a racially diverse campus climate.

3.5.1 Rationale for using this theory

Schlossberg's Transition Theory was chosen for this study because firstly, this theory has similarities with the other two theories used in the study, Astin's I-E-O model and Allport's four conditions for optimal integration. Schlossberg's theory complements the other two theories and explains what is left unsaid in the other two theories. Both Allport and Astin do not concern themselves with the psychological process and change that students undergo while trying to adjust and adapt to the college environment. Both Allport and Astin have suggested linear methods through which integration can be made possible. Schlossberg et al. (1995) define a transition as "any event or non-event that results in changed relationships, routines, assumptions, and roles" (p. 27). When a transition occurs, a process takes place as an individual integrates changes into his or her daily life. There are four aspects of a transition that affect how well individuals deal with change. Schlossberg explains the complexity of the situation where all the four factors of 'self, support, situation and strategies' influence the student while experiencing Allport's conditions or preparing for Astin's 'output' at the end of the journey. It is a very useful and practical model for students enrolled in institutes of higher education who are experiencing a transition from their familiar surrounding perhaps for the first time. The four factors of transition have been incorporated in the framework developed for the present study. The concept of transition is an important factor in an academic institution and has been well explained by these issues which include interacting with diverse peer groups and integrating with racially different students when students enter college. Schlossberg et al. (1989) chalk out in detail how the transition theory can be used to support higher education experiences and the transition model provides us

with the variety of environmental responses needed to accommodate the heterogeneity of learners at the different points at which they may find themselves in the transition process. Schlossberg et al. (1995) found that if students feel good about the transition and believe it is happening at an appropriate time, it will be easier for them to make the transition. However, if students feel transitions are being forced upon them and they are unhappy about having to attend school, their transition will be more difficult. Armed with this knowledge, advisers can learn about students' circumstances and then help them reframe their particular situations as positive ones, if necessary. Transition theory provides the information necessary to create effective support at the institutional level for students who move in to the institution and experience various environmental effects and finally move out as students who have developed valuable life skills for the future Hamrick et al. (2002).

3.5.2 Discussion of transition theory

Schlossberg (1984) when talking about transition theory says that the primary goal of her theory is to formulate a framework that would facilitate an understanding of transitions in any situation. To create this framework Schlossberg drew heavily on the work and ideas of others including Levinson et.al (1978) and Neugarten (1979). In relation to the traditional body of college student development theory and transition of students in college life, Schlossberg's work can be viewed as psycho-social in nature from the perspectives of different stages in life (Evans et. al 2010). Schlossberg (1981) describes her model as the vehicle that will help analyse human adaptation to transitions in life. "I felt it is necessary in formulating the model to catalogue and categorize the tremendous number of variables which seem to affect the outcome of the transition on an individual. My belief is that it is not the transition itself that is of primary importance, rather how that transition fits with an individual's stage, situation and style," (Schlossberg, 1981, p. 5) She further adds that adaptation is usually

influenced by three sets of variables: the individual's perception of transition (which is generally shaped by what Astin refers to as 'inputs'), characteristics of the pre-transition and post-transition environments (which Astin refers to as 'environment') and characteristics of the individual experiencing the transition. The environment and personal characteristic of an individual play a crucial role in determining the individual's ability to cope with a particular transition such as a move to multi-cultural education. In examining Schlossberg's model one can find clear evidence of Astin's (1993) I-E-O model. It appears that these theories complement each other in explaining the process of transition in a student.

Goodman et al. (2006), writing about Schlossberg's theory, stress the role of perception in the phenomenon of transition. Transition exists only if it can be felt, experienced and defined by the individual. Goodman et al. (2006) further elaborate that in order to understand the meaning of transition in relation to a particular individual one has to consider the 'type, context and impact of transition'. This theory is relevant for students in higher education since they undergo a transition, moving from their familiar school surrounding to a college where they need to interact with a diverse body of students who are racially heterogeneous.

Broad classification divides transition into three main categories. The first is 'anticipated transition' which occurs predictably. The second is 'unanticipated transition' which is not predictable or scheduled and the third is 'non-events', those which are expected to occur but do not. In the present research the relevance of the types of transition begins with 'anticipated transition' in joining a higher educational institute after passing out from school level. The 'unanticipated transition' may consist of facing a hostile environment, rejection and non-acceptance resulting in a feeling of 'marginalisation' or being unable to 'fit-in' in a given environment. 'Context' refers to one's relationship with the transition and the setting in which the transition takes place. Impact determines the degree to which transition can influence or alter one's life in a positive or in a negative sense. The continuum for impact is

vast for a student. On one end is total integration while on the other end total non-integration which may result in dropping out form the institution due to non-acceptance.

Goodman et al. (2006) see transition, based on Schlossberg's (1989) work, as a series of phases -moving in, moving through and moving out. In the present research study 'transition' begins when a student gets enrolled in a university, when they move out of their familiar surroundings of high school, family and peers. The entire duration of study in the university is a journey marked by transition and the student's effort to cope with the stress associated with transition during the 'moving through' phrase. The transition ends when the student graduates or 'moves out' of the college campus and enters working life.

3.5.3 Four factors of transition

While Allport (1954) suggests four conditions needed for optimal integration of students, Schlossberg et al. (1995) propose 4 sets of factors that have an impact on a person's ability to cope with transition and result in optimal integration with a racially diverse group of students. These 4 factors are Situation, Self, Support, and Strategies. They are known as the "4 S's". A person's "assets and liabilities" in each of these sets determine how well he or she will cope with the transition, and provides the reason why different individuals to react differently to the same type of transition and why the same person reacts differently at different times in their life.

Perception plays a pivotal role during the 4 S's assessment phase. The individual's view and perception of what is happening determines his or her assets and liabilities. The first 'S' is situation, the environment that one is subjected to while experiencing transition. Schlossberg's self-variable can be easily incorporated into the Discover phase also. The self-variable is composed of "personal and demographic characteristics and psychological resources" (Evans et al., 1998, p. 113). Personal and demographic characteristics include

gender, socioeconomic status, education acquired by the individual, state of health, ethnicity, and age. One way to encourage students during this phase is through a technique called strength-based story reconstruction, about which Bloom et al. (2008, p. 49) state, “Based on the stories, the advisor facilitates the discovery of positive assets and strengths, and then the advisor develops the student's appreciation of his/her own stories.”. The third ‘S’ is support. Schlossberg et al. (1995) state, “the importance of social support is often said to be the key to handling stress” (p. 67). Evans et al. (1998) describe the types of support that adults need as “affect, affirmation, aid, and honest feedback” (p. 114). This support can come from a variety of sources, including “intimate relationships, family units, networks of friends, and institutions and communities” (Evans et al., 1998, p. 114). Allport also mentions ‘support’ while enumerating his four conditions for integration. Allport’s support does not encompass the support received from friends and family or social support and he narrows it down to the ‘support of higher authority’ in an institute which is responsible for the integration of students. The fourth ‘S’ is Strategy. Schlossberg et al. (1995) suggest there are 3 main strategies that one can adopt while coping with transition. One can respond to the changes in a situation, respond to those that ‘control the meaning of the problem,’ and respond to manage stress ‘in the aftermath.’ Allport’s condition of ‘common goal’ and ‘cooperation’ among students are part of strategic planning and are tactical in nature and can be equated with Schlossberg’s factor of ‘strategy’ although it is more implementational in nature.

Schlossberg (1984) also lays emphasis on the concept of ‘ritual’ and the role of ceremonies in helping people deal with transition and marginality as rituals according to her help people make sense of the contradiction and paradox of many transitions. She proposes that ceremonies help define the person who is segregated or singled out in the company of a meaningful community or group. Identification and implementation of such ceremonies in student life helps them to understand issues of diverse natures in campus life and helps them

to develop new coping strategies in their academic institutions. This is where Schlossberg has brought in the implementation aspect of ‘strategy’ and has laid a clear directional path which when followed helps to smooth transition and leads to a well-integrated student. Rituals can help minimize hostility, help in creating oneness and foster a sense of belonging to the group. In the recommended model for this present study, special emphasis has been laid on the concept of ‘ritual’ through an induction process where students gain a fair understanding of diverse cultures and learn to appreciate their fellow students.

3.6 Summary of the chapter

This chapter has detailed some of the seminal work and theories in the field of integration among students belonging to a higher academic institution supporting racially divided students. Three theories have been discussed in detail and these form the basis of the framework of the present study. The reasons for the use of these three theories have been detailed and it has been shown how they complement each other, filling in the gaps that exist in each of them. The study rests on these three theories and the theories have helped the researcher in formulating the quantitative questionnaire as well as the semi-structured questions required for the qualitative interview. These theories also form the foundation on which the findings are analysed to substantiate the study.

Chapter – 4

Research Methodology

4.1 The case study method – rationale for using this method

The case study method is a common research method in the fields of psychology, sociology, political science, business and education (Yin, 2009). Researchers have been using this method to study individuals or to contribute to knowledge about organizations and social, political or related phenomena. Some pertinent questions relating to choosing this method were ‘how do I define the case’, ‘how is relevant data to be collected’ to explain the ‘case’ and ‘how is the ‘data to be analysed’ once it has been collected? Others in this field appeal to interpretive or causal realism, arguing that the case study method gives access to the inner lives of people, to the emergent properties of social interaction and/or to the underlying causal mechanisms which generate human behaviour (Burgess, 1927; Waller, 1934; Connolly, 1998).

Yin (2009) says that the case study method is preferred in examining situations where contemporary events and relevant behaviour cannot be manipulated. According to him a case study relies more or less on the same techniques as history but differs by adding two sources of evidence that are not available in a historian’s repertoire. The case study involves direct observation of the events being studied or interviewing the person / persons involved in the event. The case study uses a variety of evidence, that is, documentation, artefacts, interviews and observations, without manipulating the existing situation (Yin, 2009). Skocpol (1979, p. 33–40; 1984) calls the case study method the procedure of ‘comparative historical analysis’, which she sees as based on the methods of agreement and difference. Scholars such as Lacey (1970, 1976) have used the case study method to study a single school in order to throw light on the effects of academic differentiation on social class variations in educational performance.

The idea of using a case study method arose from trying to explain ‘what happened’ and ‘how did something happen’ in contrast to trying to establish a causal relationship as in a well-designed experiment, or using the survey method to tell how often a phenomenon happens (Shavelson & Townes, 2002). This research is an attempt to study students’ integration in an international university through research questions relating to what is happening from a descriptive angle rather than by conducting an experiment to draw inferences on the causes and effects of integration in such situations. The research is aimed at illuminating a particular situation to get close a understanding of it (Yin, 2004) with the help of the data collected in a natural setting as opposed to relying on derived data (Bromley, 1986). Since this research focuses on addressing descriptive questions and produces a first-hand understanding of people and events, a case study method was chosen to conduct the research. A single case study of the University of Nottingham Malaysia campus was chosen to help focus careful attention on the case (Yin, 2004).

4.1.1 In defence of the case study method

The main accusation against the case study approach has been that it is sloppy, not following any systematic procedure and allowing biased views to influence the findings and conclusions (Yin, 2009). The fact that bias can also enter into experiments (Rosenthal, 1966) and even in designing questionnaires for surveys, tends to be overlooked (Sudman & Bradburn, 1982). Another concern for researchers has been that the case study allows very little scope for scientific generalization (Yin, 2009). In defence of this method Yin (2009) argues that the case study method is not a mere representation of a sample, and the goal of the researcher is to expand and generalize theories known as analytical generalizations, and not to enumerate statistical generalizations. The case study method is often confused with ethnography (Fetterman, 1989) which requires a long period of time in the field and

emphasizes detailed observational evidence. With these common concerns in mind some researchers have viewed case studies as an addition to experiments rather than as alternatives to them (Cook & Payne, 2002). The present case study is not confined to qualitative research alone and uses a mix of both quantitative and qualitative evidence. As Simons (1996) says, the advantage of a single case study is its uniqueness and its capacity for understanding complexities in a particular context. The present case selection was determined by the research purpose, questions, propositions and theoretical contexts.

The constraints usually faced by a researcher while choosing the case study method are accessibility, resources and the time available to identify a unit of analysis. Being a student of the same institution, the university as a unit of research was accessible to the researcher and no extra resources needed to be allocated.

4.1.2 The collection of data in a case study method

In collecting data for a case study, the main idea is to help triangulate or establish converging lines of evidence so that the findings are as robust as possible (Yin, 2004). The most desired convergence is when two or more independent sources converge towards the same set of events or facts. An extensive review of literature has helped the researcher to anticipate such situations. Multiple sources of evidence were used to confirm what was anticipated. The researcher was comfortable with adopting both quantitative and qualitative research methods.

Before the onset of the research there was a need to design the research so as to have a logical plan for getting from one point to another. The research design consisted of several components:

- The study question/s
- The proposition

- Units of analysis
- The criteria for interpreting the findings

The pre-set questions hold us back from unravelling ‘everything’ about the individual and help us to identify relevant information. The mixed method used in the study helped to address issues that are complicated and to collect a richer and stronger array of evidence. This cannot be done using a single method alone (Yin, 2009).

4.2 The use of a mixed method in research design

As mentioned in the earlier section, a mixed method was used in designing the research, combining both quantitative and qualitative research methods in different ways, where both the distinctive approaches contribute towards the understanding of the phenomenon. It was felt that mixing the methods would offer a better understanding of the research problem than any other design would.

4.2.1 Criticism and defence of the mixed method design

Mixed methods research is an approach to knowledge that attempts to consider multiple viewpoints, perspectives, positions and standpoints while designing a research project. The mixed method of research used in social behavioural or human sciences started with researchers and methodologists who believed that both qualitative and quantitative viewpoints and methods were useful as they addressed their research questions (Burke Johnson, et. al. 2007). Hall and Howard (2008) call this approach a synergistic approach. According to them a synergistic approach combines two or more options so that their combined effect is greater than the sum of the individual parts. When translated into mixed methods, this means that the sum of quantitative and qualitative research is greater than either approach alone.

Sieber (1973) gives a rationale for combining both methods, drawing up a list that shows how such a combination can be effective at the research design, data collection, and data analysis stages of the research process. He further elaborates that at the research design stage, quantitative data can assist the qualitative component by identifying the sample members as well as outlying cases. At the design stage, qualitative data can assist the quantitative component of a study by helping with conceptual and instrument development. At the data collection stage, quantitative data can play a role in providing baseline information and help to avoid “elite bias” while qualitative data can help to facilitate the data collection process. Quantitative data can help in the generalizability of the study and qualitative data can play an important role by interpreting, clarifying, describing and validating the results, as well as through grounding and modification. The purpose of the mixed method design is “to obtain different but complementary data on the same topic” (Morse, 1991, p. 122) which helps us in understanding the research problem. The intention behind using this design is to bring together the differing strengths of quantitative methods (large sample size, trends, generalization) and those of qualitative methods (small sample, details, in depth) (Patton, 1990).

The goal of the present study was not to replace either approach but rather to combine both the approaches in a creative way and utilize the strengths of both for the study. The purpose of using the mixed method was to minimize the weaknesses of each approach so that ultimately the research study is strengthened. The mixed method helps in ‘triangulation’ when the convergence of evidence is being examined or findings of one method are corroborated with the findings of another method (Green et al., 1989). The mixed method also helps in ‘complementarity’, which helps in clarification, with one method using the results from the other. The mixed method also helps in the ‘development’ of the study. It also

helps in adding breadth and depth to the inquiry and in generating fresh insights into a phenomenon.

As with other methods, the mixed method has faced its own share of criticism concerning the time and expertise needed to study and analyse the data from the methods as well as the resources and funding necessary to complete the project. There are also some pertinent arguments that criticize a researcher who may only have proficiency in conducting one method of research. As Ary et al. (2010) put it, some of the ‘purists’ have argued that both qualitative and quantitative methods are incompatible and opposed in conception and practice and hence not suitable for use in the same forum. Howe (2004) and Denzin and Lincoln (2000) argue that in mixed methods research the importance of qualitative research is undermined with the assumption that qualitative research in mixed methods inquiry is always given secondary or auxiliary status. Creswell and Clark (2003, p. 2) state that “incorporating one form of data into a study with another form of data... does not mean that the researcher has combined or integrated the data in any meaningful way”. Drawing from Hamersley et.al. (2000) perspective, this researcher would like to argue that the research design should focus more on the study that best suits the research topic no matter what methods are used, rather than making the assumption that triangulating qualitative and quantitative data will prove to be the most effective.

4.3 Research instruments

According to Shulman (1986), research on education has produced and will continue to produce growing bodies of knowledge. Most researchers in the field of education recognize the existence of these two general approaches for conducting educational research, that is, the quantitative and qualitative approaches to research. Hoepfl (1997), Neill (2007) and Firestone (1987) suggest that it is not necessary to judge one approach against the other. Each

approach functions with different assumptions and it is unfair to judge qualitative research by a quantitative research paradigm, just as it is unfair to judge quantitative research from a qualitative research paradigm. “The use of quantitative and qualitative approaches in combination provides a better understanding of research problems than either approach alone”, (Creswell et al., 2003, p.5). This is based on the logic that “one cannot separate methods from the larger process of research of which it is a part” (Tashakkori and Creswell 2007, p.304).

4.3.1 The qualitative research method

Qualitative research is a term which is laden with varying meanings in educational research. Borg and Gall (1996) suggest that the term is often used interchangeably with terms such as naturalistic, ethnographic and subjective research. Goetz and Le Compte (1984) are of the opinion that this term can be used to denote an ethnographic design providing an overall rubric for research. Hannafin et al. (1993) explain that qualitative research is defined as research devoted to developing an understanding of human systems, citing examples such as a technology-using teacher and his or her students and classrooms or larger systems, such as a cultural system. Qualitative research studies typically include ethnographies, case studies, and generally descriptive studies. Such research studies typically require considerably more time to design, collect and analyse data and report the results compared to quantitative studies (Savenye et al., 1992). In qualitative studies the design often emerges with the progress of the research with the researcher continually refining the methods and questions. The focus of the study determines the data collected and the boundaries of the study, which evolve as new issues and questions emerge. A qualitative researcher tends to interpret results of a study or draw conclusions based on the particulars that emerge from the study rather than in terms of generalizability to other situations and settings. This method has its limitations as the

researcher might be hesitant about advocating broad application of the findings of one study to other settings (Lincoln & Guba, 1985).

4.3.2 Limitations of the qualitative method of study

The qualitative research method is not whole- heartedly accepted by all researchers and there is still some concern regarding the acceptance of qualitative research, by journals as well. Many editors and reviewers lack the parameters to judge a well-developed research report of qualitative studies. The questions raised about qualitative studies generally border on sample size and validity or an inappropriate questionnaire and the mode of delivering such questions. Generalization of the study and the biases of the interviewer are some of the criticisms that this method often faces. Lincoln and Guba (1985, p. 289) note that “the naturalistic inquirer soon becomes accustomed to hearing charges that naturalistic studies are undisciplined; that he or she is guilty of ‘sloppy’ research, engaging in ‘merely subjective’ observations, responding indiscriminately to the ‘loudest bangs or brightest lights’”. Robinson (1995, p. 332), talking about the debate between qualitative and quantitative studies, suggests that “the paradigm debate should be declared a draw. . . . [We should] accept the dual perspectives of our paradigm debate, if we are to meet the challenges of the future”.

4.3.3 The quantitative method

Cohen et.al. (1980) defines the quantitative method as a form of social research that employs empirical methods and empirical statements. He further states that an empirical statement is defined as a descriptive statement about what ‘is’ the case in the ‘real world’ rather than what ‘ought’ to be the case. Creswell (1994) has also defined the quantitative method, giving a very concise definition of this method in which he says that this research method attempts to explain phenomena by collecting numerical data that are analysed using mathematically based methods (in particular statistics). Quantitative researchers view the world as a reality

that can be objectively determined and employ rigid guides in the process of data collection and analysis (Sukamolson, 2011). The quantitative method assumes that there is a reality which is objective and is independent of human beings and therefore it is the duty of the scientist to explore the reality (Bjerke, 1979). Shaffer (1996) indicates that the underlying objective of this approach is to accurately explain and describe reality. This method values neutrality and aims to explain and not evaluate social phenomena, and at the same time describes what is and not what ought to be.

4.3.4 Limitations of the quantitative method of study

The quantitative method has its own share of criticism. Researchers have argued that the establishment of relationships and generalizations through quantification cannot be the object of social and educational research. The aim of social research is to search for social laws and the meaning of social events and these processes are based on live experience which cannot be quantified by numerical figures alone (Bryman, 1984). The crucial issue is not whether quantification is possible but whether we can allow the problems of social life to be reduced largely to their quantitative dimensions (Appadorai, 1989).

Hence it is desirable to utilise both methods, as has been done in the present case study. While interview instruments are employed for acquisition of critical data (Dean et al., 1993), the questionnaire provides statistical data to establish relationship causes.

4.4. The planned process

Prior to the qualitative interviews a careful planning process was undertaken. Since the qualitative interview is not normally a freewheeling conversation but a planned process, a number of factors have to be taken into account before the onset of the process. It is rare that the interview process can be carried on over a lengthy period of time with limitless

opportunities to keep on asking questions. With these constraints in mind there was a need to exercise selectivity in the coverage. Without designing a proper structure for the interview the participants might find the large range of questions asked quite perplexing and possibly intrusive. It was necessary to explain the purpose of the interview in a simple manner so as to meet the objectives of the research. A skeletal outline of the interview, beginning with the design of the questions that needed to be asked, was prepared. These questions would serve as an 'interview guide' and included the areas or topics that had to be covered through the interview. These semi-structured questions would be a guide, keeping in mind that an unanticipated issue might emerge in the interview and sufficient supplementary questions might have to be introduced at that moment to fully explore the issue from the participant's perspective. At the very onset it was realized that the role of the researcher would be more that of an 'active listener' absorbing as much of what was being said and formulating further questions to fill in the gaps where the account was unclear, short or contradictory in nature. The interview questions were formulated in a 'natural, sensible and helpful sequence' (Howitt, 2010). A second draft of the questions was prepared after receiving feedback on the first one from the researcher's supervisors and this ensured that forming a disorganized sequence that does not follow a logical pattern was avoided.

4.4.1 Contacting the participants

To contact the participants and obtain their agreement to meet at a mutually convenient date and time is a time consuming process owing to the physical distance, nature of work and free time available. The participants were divided into three groups consisting of teaching staff, administrative staff and current students from various faculties. The administrative staffs were selected on the basis of their job profiles, jobs which allowed them the opportunity to work with both local and international students. The teaching staffs were selected from

various departments and had had experience dealing with both local and international students in this university and in their career span in other universities as well as in other countries. The students were also selected from different fields of study and comprised both local and international students. The researcher was aware of the fact that even after setting up pre-scheduled appointments the interviewees might fail to turn up, which would be a bother and a waste of time and effort. Hence, to avoid such ‘no show situations’ e-mails were sent to the participants, thanking them for agreeing to take part in the interviews and subtly reminding them of the date, place and time of the interviews. Courtesy phone calls were made on the morning of the interviews to remind the participants and to check on whether any last minute cancellation had taken place. The e-mail messages to the participants had already conveyed the purpose of the interviews giving details of the research briefly. The ethical clearance form which would be needed at the time of the interviews was also prepared.

4.4.2 Description of the participants

In the following section the research participants will be described in brief. The names of all the participants are changed to maintain anonymity but their profiles remain the same. The participants were chosen from different areas of work, were of different ethnicities and had varied experiences, so as to present different perspectives on the research and eliminate bias.

4.4.3 The teaching staff

Dr. Hafeez Khan

This interviewee was Dr. Hafeez Khan, an Assistant Professor in Finance from the Nottingham University Business School, Malaysia Campus. Dr. Khan is an Indian who has had wide experience teaching in the Gulf countries, Africa and Southeast Asia. In the

Nottingham University Business School he teaches both undergraduate and MBA programmes and interacts with local and international students as well as part-time students. He spoke about inducting local issues into the curriculum so that the content of study had some relevance to the geographical location where the university was based, “If we don’t give examples to them of what is happening in the Malaysian scenario, then they will not understand”. His interview gave the researcher good insight on the issue of integration.

Dr. James Cook

The next person interviewed was Dr. James Cook. Dr. Cook is a Briton who heads the School of Modern Languages and Cultural Studies as the Director of Studies. He has had experience working in Japan, the United States and all over Europe. He has had experience handling international students and his course on communication, media and cultural studies offers a wide range of content which is both local as well as international in flavour. He stressed the impact of history on integration. “We can look at that historically. I think there is a real problem”. He also said that he has been fortunate to run modules on cultural lines. “So I have been running a module for number of years, and here it is absolutely fascinating when you give people the chance to pause and reflect their subject position in terms of their cultural background”. This has given him useful insights on issues of integration. “That’s like an environment you get nowhere else in the world, so that’s an extraordinary positive and that starts to lead into this idea of education for globe.”

Dr. Hussain Ali

Prof. Hussain Ali, who hails from the sub-continent but was born and brought up in the UK was the next interviewee. He was Vice-Provost (Research and Internationalisation) at the University of Nottingham Malaysia Campus. In 2011, he became the first Chief Executive Officer of the Crops for the Future Research Centre (CFFRC). He supports

internationalization wholeheartedly and during his tenure as Vice- Provost he advocated measures for Internationalization in the Nottingham University, Malaysia Campus. He highlighted issues faced by international students. “They haven’t really got a place, psychological or physical place where there is enough room for them to find a common interest outside their academic qualifications”. He explained how the UK campus has been able to blend with the community outside the campus, “In a city, how does the city of Nottingham respond to the international community suddenly appearing of, arriving. The city of Nottingham is quite proud of its university, very attached to it.” He emphasized the relevance of community work which would help the university to blend. “Therefore we have to build those social roots very quickly, to become a welcomed part of the community.”

4.4.4 The students

The students came from different backgrounds as they hailed from different countries. Here also their names have been changed to maintain anonymity.

Ms. Chinara Samatova

The very first student interviewed was Ms. Chinara Samatova from Kazakhstan who came to the Nottingham University Malaysia Campus to study International Relations and Political Science along with the option of studying the Japanese Language. She heads the Eurasian Cultural Society which consists of 108 members from Kazakhstan, Kyrgyzstan, Uzbekistan and Russia. In order to familiarise students with her own culture she has initiated a Russian language training course in the campus free of cost for anyone who wishes to learn the language. She, along with the other members of the Eurasian club, has organized programmes to familiarize students with the culture of central Asian countries. “We try to make them more familiar with our culture and in that sense spread our culture”. She spoke about her discomfort in public places. “I feel myself as a foreigner as I am not familiar with the cultural

environment”. Her positivity in all that she experiences kept ringing throughout the interview. “All experiences are good because it is an experience. The most important is that I try to encourage students to share their culture. It is very important, when you know the culture; you know what the real...is....the real individuals.”

Ms. Clara Ijeoma Efobi

The second student interviewed was Ms. Clara Ijeoma Efobi. She comes from Uganda and is studying Civil Engineering as a 2nd year student in Nottingham University, Malaysia. She is the only girl of African origin in her class and she gave some interesting insights on integration. She emphasized the use of English as a common language to disintegrate racial barriers, “If you want to bring people together you have to have a common language as the university has people from different nations, from different cultures. I think if English is considered to be a language that binds...” She also highlighted the discrimination she had faced being a Christian, “They couldn’t respect the fact that I was a Christian..... So I had to go to the university and request for a change of room.” Her interview reflected on use of the local language and how that affects her in integrating with other students. “They speak Bahasa, Bahasa, Bahasa, most of the time, which I think ain’t good if you want to move towards or to interact with the international thing.....”

Mr. Thui Linh Giang

The third student interviewed was Mr. Thui Linh Giang. He came from Vietnam as a part of an exchange programme and is in his 2nd year, studying Electrical Engineering. He completed the first year of his study in Vietnam. “I studied in Vietnam for 2 years and then I transfer to UNMC”. At the time of the interview he had just spent three months in the Malaysian campus. The country and the culture are very new to him and he was trying to adjust himself in this multi-cultural setting. He found communicating with other students a bit

difficult as he was not so proficient in English and chose to confine himself to his group of Vietnamese friends although he was curious to learn about other cultures and to get to know Malaysia during his stay in this country. “Actually I don’t communicate well, I don’t know...ummm...so in UNMC, I just hang out with my friends, of same nationality with me...” Although he was not very vocal about his experience on integration the very few sentences that he uttered summed up his feelings about integration in the Nottingham Malaysia campus. “The Malaysian they sit on either side and the Vietnamese and much country on the other side.....”

Mr. Loke Li Chan

Mr. Loke Li Chan who is a local Chinese Malaysian student completing his 2nd year in Pharmacy was interviewed. He is also the class representative who had difficulties in integrating with International students who come from the China and UK campuses as a part of an exchange programme. “I have met 1 or 2 international students who are willing to open up, but mostly, most of them do not wish to mix with us”. Although he is a local student he stays on campus and was able to render some valuable information on what he feels is a discriminatory practice based on race, “I have personally witnessed different pricing depending on the race or what group the customer comes from....” Mr. Chan showed a keen interest in finding ways to integrate students and according to him the best way to do so is, “first and foremost it has to start from the people of the same group..... one from the same group initiates and encourages people to join their same group in a continuous interaction.”

Ms. Ka Young Park

The next student was Ms. Ka Young Park from Korea. She has been in Malaysia for 4 years having done her foundation course in the same campus. She is studying computer science. Although she is a member of the Korean society she does not participate actively. She finds it

comfortable to be with the Chinese students as according to her there is not much difference between the Chinese and Koreans. “I think it was quite ok, because Korean and Chinese got not much difference.” She summed up her interview with her own experience in this campus: “I think it is quite fun, provide us the chance to meet other people...it has got people from different countries...”

Mr. Sukumar Ranatunga

The second- last student interviewed was Mr. Sukumar Ranatunga who is from Sri Lanka and is of Sinhalese origin. He is in his final year of Mechanical Engineering and stays off campus with a group of six Sri Lankan students. He and his friends had some bad experiences while dealing with the local people and he shared some of the unpleasantness that he had been made a party to. He voiced his disappointment and bitterness at not being able to integrate in his three years of stay. “My idea of Malays are they are quite hostile to foreigners ...yeah...they are not nice, and even the Chinese Malay’s they are not nice...when we go out shopping at stalls and what they want is to grab the cash, promote things which are of not good quality, and they always, seems to be stingy. They are not nice people really...”

Mr. Pramod Jayasuriya

The interview with the students concluded with Mr. Pramod Jayasuriya, who is also a Sinhalese from Sri Lanka. He is in his final year of his undergraduate programme of Business Administration. He is also the Diversity Officer working on behalf of the International Student’s Bureau which represents members of 30 countries and a local Malaysian student. “I am in-charge of organizing that and through that we are supposed to promote cross-cultural integration as well as cultural understanding”. The bureau organizes symposiums and cultural programmes for both local and international students. Pramod highlighted some of the problems faced by both local and international students on the issue of integration. “It is just

that I think it is just the communal misunderstanding. People don't get each other's culture with regards to say...as simple as some students having a party and advertising for that party and that might not fit in with other cultures, so those are the kinds of conflicts we deal with."

4.4.5 The administrative staff

In the next phase the administrative staff especially those who have to interact with both local and international students on a daily basis were interviewed. The staffs have been given pseudo names to conceal their identity.

Ms. Gayatri Subramanian

The first person interviewed was Ms. Gayatri Subramanian is working in the Student's Association, popularly known as 'SA'. She emphasized staff and student integration outside the classroom premises. "Probably the university can come up with activities that involve staff students together, because now students have their own activities and they rarely involve staff in it....."

Mr. Samuel Raj

Mr. Samuel Raj from the same department was also interviewed. The Student's Association looks after the welfare of the students, helps the students to form nation based societies and organize cultural functions. They also intervene and find solutions to problems highlighted by the students. He highlighted some of the problems that are faced by students. "I have been here since the campus opened here but still find very difficult to integrate as a community..." He also spoke about the community outside the campus, "At the beginning few years here, yeah, there was quite a lot of hostility. May be not so much in a physical sense..."

Ms. Azlina Aziz

Ms. Azlina Aziz from the Finance office who works as Student's Accounts Officer was then interviewed. The nature of her work involves interacting not only with international students but sometimes dealing with their family members. She shared her experience of handling situations which needed tact and how they had become a learning experience for her. "So sometimes have to interact, but it is not only the students but the parents because the payment everything.... You learn by experience, because I learn all these things by experience and from the process, everything. Not only that sometimes also from the students also we learn, something new thing."

Mr. Devendra Samy

A long interaction took place with Mr. Devendra Samy, Director of the International Office, who has spent eleven years in this institution and has travelled widely to recruit International students for the Malaysia campus. "When I joined the University about 12 – 11 years ago, I was looking after the local marketing. Five years down the line we had to set up an international office, because our international student's number had grown rapidly". He shared his experience of seeing this university grow and an increase in the number of international students enrolled in this campus. "We have managed to create a balance in our campus. That is the biggest challenge in international office you have. Trying to create a balance between communities, countries, nationalities, that is present in our campus..."

Ms. Aruna Krishnan and Ms. Sashi Kulasingam

Ms. Aruna Krishnan and Ms. Sashi Kulasingam, both working in the capacity of Administrator of the Graduate School and Research Team were then interviewed. They interact with diverse groups of students and had some interesting ideas as to how to integrate

both local and international students, “I would like the university if they could extend like that to the teaching methods.if the lecturer is aware of that, and the lecturer is told that this is part of the teaching methods in UNMC.....because there are so many diverse groups.”

The 15 participants belonging to different races were interviewed by the researcher as suggested by the supervisors. These interviews were analysed with the help of the NVivo software and the findings will be presented in the next chapter.

4.4.6 Selection of the interview location

As mentioned by other researchers, there are many potential locations for research interviews, each with its advantages and risks (Howitt, 2010). Choosing the location of the interview is at the discretion of the interviewer. The length and nature of the process and the sensitivity of the subject does not allow for the interview to take place at someone’s doorstep or on a pathway. A suitable quiet place available during the day for the interviews, a place where there would be no interruptions, was sought for. Both academic and administrative staff had their own offices which were quiet and conducive for conducting and recording the interviews. The students needed a secluded place with a suitable ambience to conduct the interviews; hence the area outside the Student’s Association office on the 1st floor of the common block was chosen. This place was known to all students and had proper sitting and lighting arrangements. It is relatively free on a working day with some minor distraction of students discussing their assignments with a classmate or some onlookers passing by. This place also did not need any prior booking and was available for the entire day. A table which could be easily identified by the students and visible to all students coming to the 1st floor via the elevator or the staircase was set up. Students were comfortable with the ambience which was neither hostile nor sterile in their perception.

4.4.7 Recording the interview

There is hardly any dispute about the fact that qualitative interviews should be recorded in their entirety. Recording of interviews is critical to produce transcripts which need in-depth analysis to interpret the data and find answers to the research questions. The first step in this process was to select a good recorder which would ensure high quality recording, which would further help in transcribing error free data. A recorder with the facility of back and forward movement with functions like pause, replay and of course which could be stored directly on a computer and played easily with the help of audio media files was chosen. The recorder was placed in close physical proximity to the interviewee and at times the microphone was clipped to the participant's shirt in order to obtain clarity of speech and minimize extraneous sounds. The participants were informed about the recording and when they signed the ethical consent form it was clearly stated that the recorded data would be used while analysing and writing the thesis. The researcher's main spoken contribution was at the beginning of the interview at the introductory stage. This phase consisted of introducing the researcher, explaining the purpose of the interview and asking the interviewees to introduce themselves. The interview was punctuated with questions which served as cues for the participants to share their in-depth perceptions and experiences on the topic of integration at the Nottingham University, Malaysia campus. Notes were occasionally taken if there happened to be something noteworthy like visible signs of anger, frustration or hesitation. The researcher tried to understand and build a mental picture of what the interviewee was trying to say. There was more focus on engaging with the replies of the interviewee to determine if there was a need to extend the question, insert probes or seek clarification from the participant. The objective was to ensure that the details in the answers were sufficient from the perspective of data collection and were adequate for the research. Bearing in mind that the analysis of qualitative interviews begins with the process of the data collection, the

researcher was aware of the fact that the researcher's role would entail active listening, absorption of what was being said and asking appropriate supplementary questions when necessary.

The semi-structured questions designed by the researcher allowed participants to respond freely and extensively about the topic, only to be steered back to the right path if they happened to deviate. The questions often changed with the situation, the participants and their corresponding answers. At the conclusion of the interviews the data was safely stored usually with a backup so that it could be transcribed and analysed to answer the research questions.

4.4.8 Transcription of data

Having collected the information the next step was to process this information into data that would be easier to analyse. Transcription is the process that helps to convert the sound recording into written language for subsequent analysis. At this point it must be pointed out that the spoken word and written language are not the same thing. Differences lie in that the spoken word exhibits pitch, volume, pace, tone and emotions but this is lacking in the written format. As is customary, the audio recordings were transcribed verbatim using and combining two conventional methods. The secretarial or play-script method of transcription which concentrates solely on the words that have been spoken was used. The Jefferson transcription style was also used at times, as well as common symbols, to provide additional information over and above that provided by the secretarial transcript (Jefferson, 2004). The Jefferson style was needed because it was felt that by not indicating how words are said, the analyst would be steered to interpreting the words merely as they were written in formal language and that would fail to do justice to the data which would have lost most of its features. The Jefferson style would enable the researcher to capture the paralinguistic features, such as words accompanied with a nervous chuckle, groans or sighs (O'Connell and Kwoal, 1995).

O'Connel and Kwoal (1995), while commenting on transcription, state that in no sense should a transcription be regarded as a genuine photograph of the spoken word. There is always a difference between the actual event and the recording and the transcription. Recording is always a reconstruction imposed on the original event just as the transcription is the reconstruction of the recording. In spite of minimal human error there lies a difference between what the interviewee had intended to say and what was transcribed by the interviewer. The Jefferson style is a bit daunting as it uses symbols and conventions. In this study symbols such as underlining the words to give emphasis to the spoken word were used. Certain words were written all in capital letters to portray that these words were said loudly and emphatically. Words in brackets were used to signify that the researcher was not able to identify the word with complete certainty. Laughter, pauses, chuckles, sighs and whispers which indicate the mood and the emotions attached to these words were also recorded.

Since transcription is a focused activity rather than a routinized process, the recordings were listened to a number of times before actually transcribing the interviews. Proper transcription helped to achieve an intimate knowledge of the data collected, which is vital for the thesis, hence it was felt that it was better not to 'farm out' the process of transcription.

4.4.9 Using the NVivo software

The NVivo software was chosen because it has a set of tools which can assist in the analysis of qualitative data. This software, developed by researchers, is designed to support researchers in varied ways to help them to work with their data. The software helps in managing the data by organizing and keeping track of the raw data files, interviews and other documentary sources. The software helps in creating character-based coding with the facility of rich formatted text and the provision to freely edit or write text without invalidating earlier coding. This software was chosen as it had the advantages of improved screen display, helped

in rapid accessing of data through documents or retrieval of coded texts and easy identification of data in relation to source characteristics. The software has a minimum computer requirement and can be downloaded easily with the ready to type-in license number to activate the software. It also has its own tutorial which helps to give a brief overview of the various elements provided in the software. Once the coding process was completed it helped the researcher to save the data in a format that was convenient for future use (Bazeley et al., 2013).

4.4.10 Thematic analysis

Once the data has been transcribed the next stage involves thematic analysis of the data. As the name suggests thematic analysis is the finding of major themes in the interviews collected from the participants. Thematic analysis has been defined as a method for identifying, analysing and reporting patterns within data (Braun & Clarke, 2006). It interprets various aspects of the research topic (Boyatzis, 1998). Thematic analysis requires intimate knowledge of the data and can be achieved if the data is collected personally by the researcher and transcribed after reading and reviewing the data several times.

4.4.11 The coding process

Once the re-reading and transcribing of the data was completed, the coding process was started, using the NVivo software, at times line by line and sometimes taking two or three lines together. Codes are small chunks of data which are a level of abstraction away from the data. It is from these codes that, at a later stage, the themes to describe the major features of the data are developed. The initial codes were not perfect and were not a sophisticated analysis of the data; sometimes they appeared to be nothing but a mere jotting down of notes which summarized the texts. Once the process of coding had been practised the interviews

were coded so as to be potentially usable material. These codes were analysed at a later stage to form the over-arching themes.

4.4.12 Forming themes

Thematic analysis, unlike other qualitative methods, does not carry any ‘theoretical baggage’. The researcher assumed the position of a ‘realist’ in relation to what the participants said in their interviews. Transcription had already familiarized the researcher with the data and provided an early push or stimulus towards analyse of the data. The process started at the onset with the researcher looking for meaning and issues of potential interest to the research topic. The process of transcription can be a time consuming, monotonous process but can also be an excellent way to start familiarizing oneself with the data (Riesman, 1983). Rubin and Rubin (1995) claim that analysis is exciting because you discover themes and concepts embedded throughout the interview. As stated earlier, the analysis began with detailed coding and conceptualization either through line by line coding or at times applying a ‘broad brush’ approach. The researcher starts by identifying or examining the underlying ideas, assumptions and conceptualizations shaping the data (Braun & Clarke, 2006). While discussing the themes with the researcher’s supervisors the researcher came up with themes. The supporting codes were written, and with their help the themes were arrived at. Several cue cards bearing the name of the codes were made. This helped the researcher to sort out which codes were close to each other and could be grouped together. This process helped to carefully define and differentiate the themes from each other. As the researcher’s analytic ideas were developing the researcher kept rechecking the data and the codes to maximize the fit between the data, codes and themes. The next step was to convert the codes into themes which needed more analytical skills. At this point it was realized that some of the codes on the list had a lot to do with each other and thus themes started to develop as a result of

categorizing the codes into meaningful groups. Some became sub-themes, while some of the codes were of no use at the moment. It was found that some sets of codes did not belong anywhere and they were grouped under ‘miscellaneous’ and these codes were housed and kept aside for possible future use. The researcher decided not to abandon any codes as they might hold some significance for future analysis. Having gone through the process of formulating the themes and having read and re-read the supporting codes, the researcher started reviewing the themes against the original data and evidence in support of the themes was drawn together. While reviewing, it was realized that some of the themes were collapsing into each other or one theme appeared to be overwhelming and needed to be broken into separate themes. The codes were re-worked and new groups were formed with some of the previously non- fitting codes. The applicability of the themes was further checked against the selected extracts as well as with the entire set of data. The themes helped the researcher to gain some unanticipated insights into the data and also proved to be beneficial for both social as well as psychological interpretation of the data.

In the next chapter on ‘analysis of the findings’ the rationale of the themes generated will be explained and the ‘story’ each theme narrates will be identified.

4.4.13 Member checking

Validity assessment cannot be conducted by following procedure or guidelines but depends solely on the investigator’s judgement and the relative importance of different threats (Mishler, 2010). To ensure the validity of the qualitative data used, ‘member checking’ of the transcribed interviews for all the participants was used. The researcher contacted all the participants individually asking them whether they would like to go through the transcribed interviews. While the majority of them approved of the content, a few made some minor changes in their interviews, highlighted the changes and gave their permission once again to

analyse the data for the research. The data was carefully examined several times to ensure that there was no source of error or bias that might have been overlooked. As argued by Maxwell (2010), validity threats can be ruled out by evidence, not by method alone.

4.4.14 Problems faced in the study

One of the problems faced during the implementation of this method of study was to obtain the desired number of participants to take part in the research. The busy schedule of the participants prevented them from committing to a particular time which matched the researcher's schedule. Some of the participants were hesitant in voicing their opinions initially and only started speaking after the initial ice-breaking session was over. Two of the students hailing from Vietnam and Korea had problem in communicating in English and hence could not express themselves properly when interviewed. To overcome such limitations more than one participant in the same category were selected so that a clearer picture of the situation could be obtained.

4.5 Using the quantitative method of research

While planning this educational research the researcher was aware of the issue of sampling, reliability and validity at the very outset. On embarking on the research study the researcher looked back on her own college experience, remembering the hundreds of students from backgrounds not unlike that of the Nottingham Malaysia campus because those students revealed something unique about their experience that deserved an explanation. A general tendency is to seek to educate others and at the same time test our own intuitive hypotheses about the way the world works. This often leads us to develop questions, develop models and frameworks that are relevant for diverse student populations and document experiences towards constructing new models (Hurtado et al., 1997). This cannot be done by relying on a qualitative method of study alone. This research involves studying the experiences of

students in relation to integration. The core issues to be explored are the distinctions between the students' psychological sense of their membership in the campus community and their actual participation in campus life as far as integration is concerned (Hurtado et al., 2007).

4.5.1 Rationale for using the quantitative method

There was a need to study the implementation of campus programmes that can help students adjust to college experience since their membership in various societies and clubs can contribute to cohesion or marginalization on campus (Hurtado et al., 2007). Studying such phenomena requires choosing an approach that allows generalizability of findings, highlighting the findings that are specific to a particular context and to conduct the research objectively. This can be done by implementing a quantitative method of study.

The rationale for using the quantitative method is that the results can be generalized. When this study was designed, careful attention was paid to the selection of the student sample so as to ensure both representation and generalizability. One of the goals of the study was to encourage research in the same field and for others to replicate the work in other institutions across the globe to confirm its generalizability across contexts and populations (Hurtado et al., 2007). When a large population is being studied, it is also necessary to study students outside the 'average' and a close examination with the help of quantitative methods reveals such departures from the average that are an interesting part of the study, and taking note of these departures is critical to the improvement of the desired practice.

The statistical methods used and the interpretation of results helps to mitigate bias in the data collected. The quantitative methodology used in this study required intensive field work which helped the researcher to grapple with the unique culture and the general climate of the student body at the institution. A quantitative method was used to quantify opinions, attitudes and behaviours in order to find out how students feel about integration (Sukamolson, 2011).

4.5.2 The survey questionnaire

The survey questionnaire is a common form widely used as a source of data that helps an individual to study current attitudes and gather information about the characteristics of a group or population (Ary et al., 2010). Before initiating the survey research it was necessary to determine the format that would be most appropriate for the proposed investigation needed for the research. The survey had to be designed in accordance with the focus, scope and the time frame for data collection. The survey was challenging in nature as it had to elicit intangibles consisting of attitudes, opinions, values and other psychological constructs. The research aimed to study the opinions of students of the intangible concept of ‘integration’ which is not directly observable and can only be inferred from responses made by the subjects to the questionnaire. The survey method was employed as it is an effective method to gather information from a large sample of people relatively quickly and inexpensively (Ary et al., 2010).

Based on the theoretical framework explored in chapter 2, the chapter on ‘context’, the researcher deduced that ethnicized boundaries built upon differences of ethnicity, socio-economic class and socio-cultural identities are influenced by certain factors such as choice of peers, food habits or general behaviour. The survey questionnaire was designed in such a way as to “put these aspects in relation to different forms of possible contact transgressing ethnicized lines, such as friendship” formation (Holst, 2012, p. 164). The questionnaire began with basic demographic questions such as gender, year of study, ethnicity and language; “these aspects can be found on even the most basic forms in Malaysia, so these questions did not raise any suspicion” (Holst, 2012, p. 164).

4.5.3 Steps involved in the survey

While designing the survey some basic steps were adopted:

4.5.3.1 Planning

All surveys are designed to answer the research questions. In this survey, the questions asked were based on the research questions that is, they were designed to unravel what students understand by the term perception and to find out the ways that integration is implemented by the university and the students. The implementation part was further divided into classroom teaching, curriculum, extra-curricular activities, food habits, accommodation and general policies on integration crafted by the university.

4.5.3.2 The population

A critical issue in conducting a survey is to determine the population. It was necessary to determine the number of students that would be needed to conduct the survey and the year of their study. Students were chosen from year 2 and year 3 to ensure that they had spent a sufficient amount of time in the university and have had the opportunity to interact with diverse racial groups during their period of study.

4.5.3.3 The sample

Since it is not possible to survey an entire population one needs to select an appropriate sample that would represent the population. It was decided along with the supervisors that 200-300 students selected randomly would serve as a sample representing the entire population of nearly 4000 students enrolled in the university.

4.5.3.4 Constructing the instrument

The survey questionnaire was worked on and altered several times, based on feedback from the researcher's supervisors, before the survey instrument was finalized.

4.5.3.5 Conducting the survey

Once the questionnaire is designed and the population determined it is time for the survey to be conducted. Departmental heads were contacted and their permission sought to conduct the study in their classes.

4.5.3.6 Designing the questionnaire

A Questionnaire is dependent on the research questions, and once the research questions have been framed a questionnaire that would serve as an instrument to elicit the desired information can be designed. ‘Close ended questions’ where the number of possible responses is limited were chosen to elicit information. Responses to close ended questions can be coded directly by the participants so that they can be entered into the computer database for analysis. The close-ended format ensured that all the subjects had the same frame of reference in responding and it also made it easier for subjects to respond to questions on sensitive issues (Ary et al., 2010). The quantitative method of study was used in this research to elicit the opinions of the participants about integration.

The questions were designed as ‘scaled items’ where the respondents were asked to rate the concepts on a scale of 1-5 from ‘strongly disagree’ to ‘strongly agree’, the middle or 3 being the ‘neutral’ choice. The scaled questionnaire generates information on intensity, quality and the frequency of concepts, events or situations. This Likert scale allows responses to statement on a continuous scale and it is easy to tabulate them on the SPSS platform. The responses are weighted by ascribing values to them.

4.5.4 Writing the survey questionnaire

The task of formulating a good questionnaire is a challenging task and discussion with the researcher’s supervisors helped in the choice of vocabulary and in the phrasing of the

questions in accordance with the research purpose. An online search also revealed questionnaires used by other researchers who have worked in similar fields of study. These questionnaires served as a guide to formulate the questions for this questionnaire. The questionnaire, consisting of 60 questions, was divided into sections based on the meaning of integration, experience with the outside community, classroom initiatives, the curriculum, student led initiatives, the campus environment and social pressures due to ethnicity. This division was done on the basis of the two pre-determined research questions.

While designing the questionnaire the researcher was aware of the fact that the phrasing of question determines the amount of information, choice of answers and the outcome of the survey (Ary et al., 2010). The questions were kept short and simple and were phrased in language that is easily understood by students. Phrases that can be ambiguous or have double meanings were avoided. Questions that may pre-determine a respondent's answer as well as questions that contain stereo-types or emotionally superlative words were also avoided. Care was taken not to frame questions that would be misleading, or imply unstated assumptions and to avoid leading questions which imply a desired response. Questions were re-read and revised to avoid putting respondents on the defensive or generating hostility or suspicion. It was also ensured that the question had a normal flow as far as the topics were concerned so that the students did not need to come back to similar kinds of questions in a segment that dealt with a different issue. The questionnaire was explained to the respondents before administering it so that the participants had all the necessary information to compete the questions. The researcher was present when the respondents were answering the questions so that clarification could be provided if necessary.

4.5.5 Order of the questions

As mentioned in the previous section, the order of the questions and their arrangement is important in order to generate interest in the participant. The very questions have to be interesting to motivate the respondents. Questions which are similar in context were grouped together. Posing questions with similar content in different segments may have a detrimental effect on the responses. Each segment dealt with a separate theme and thus repetition was avoided.

4.5.6 Pilot testing

Before administering the questionnaire to the chosen sample of the population a pilot test was conducted. This was administered to a small group consisting of 25 undergraduate students studying International Relations and Politics. The pilot test was mainly carried out to see whether the instrument would obtain the desired data and to see whether any problems had been overlooked. This small group of students was drawn from the same population group as those who would ultimately take part in the survey. This trial run of the study was to check the basic aspects of the design and procedure work (Carter, 2010). It was desired to find out whether the participants understood the instructions given in the questionnaire, whether the apparatus was working as intended and whether that participants were at ease using the instrument. The researcher also wanted to ascertain the time the participants required to complete the questionnaire. The students who took part in the pilot study were debriefed so that their thoughts on the study would help to reveal any flaws. The information gained from the pilot study helps to remove flaws and improve the design. The group of students provided valuable inputs regarding the length of the questionnaire and certain terminologies used in the questions. This group of students who participated in the pilot study did not take part in the main study.

4.5.7 Seeking permission

To conduct research and to seek participants it is often necessary to mail an introductory letter to prospective participants explaining the purpose of the research so that they do not get overwhelmed by the questionnaire. Such a letter was sent to the participants, explaining the purpose of the study and pointing out its potential usefulness right in the first paragraph. The second paragraph was a request for cooperation, making it clear that the responses received from the participants would make an important contribution to the study. The letter also assured participants that the responses would be kept confidential. The letter ended with an expression of appreciation for the participants' assistance and cooperation. This letter was mailed to the director of studies of the Engineering, Pharmaceutical and Psychological Departments and also to the manager of the Arts and Social Science faculty. Several follow-ups were conducted and a good response was received from the Engineering and the Pharmaceutical Departments, agreeing to provide time during class hours to conduct the study. In spite of repeated e-mails from the researcher and the manager of the department the Arts and Social Science department did not respond.

4.5.8 The participants

When choosing participants one needs to keep in mind two factors, the number of participants needed for the study and the characteristics of those participants. A wide representation was required so that at the end of the study generalizations pertaining to the research could be made. Of course the number depended on the willingness of the participants to take part in the survey and the number of students available at that point of the semester in various departments. Another characteristic of the participants that the researcher was interested in was their year of study. The researcher chose to have participants from year 2 and year 3 who, by that time, would have spent considerable time in the university

interacting with diverse student groups. Fresher's or foundation students were not desirable because they would not have spent sufficient time on campus to form opinions. With the help of the departmental heads the survey was conducted with 291 students from year 2 and year 3 of the Mechanical Engineering Department, Electrical and Electronics Engineering Department and Pharmacy Department as they were the only departments who were willing to spare some time from their teaching schedule to conduct the survey. This was a good sample size consisting of students of diverse ethnic groups comprising both local and international students. These students had spent considerable time on campus and had interacted with the outside community. They had also spent time participating in activities conducted by nation based societies and interacted with diverse ethnic groups while conducting assignments or group study.

4.5.9 Maximizing responses

It is important to catch the attention of respondents at the outset of the survey or else most of the time incomplete surveys are returned to the researcher. One needs to explain the purpose of the study and stress that the responses are very important for the study. On entering each classroom where the survey was to be conducted the researcher explained the purpose of the study and expressed gratitude to the students and the lecturer for having agreed to participate. A surprise gift to two participants selected by a lucky draw on completion of the survey was announced. Mitchell (2000) shows that incentives help in increasing the response rate of the survey. Some well-known English novels were chosen as the surprise gifts and they were well received by the students. Only 2 forms were found to be incomplete and the rest were completed by the participants who gave valuable feedback in the last open-ended question on integration. Some of them gave their contact details in the forms expressing their desire to be

a part of the qualitative interview where they could discuss more openly their experiences regarding integration on campus.

4.5.10 Administering the questionnaire in the presence of the researcher

The questionnaire was administered in the presence of the researcher. Administering the questionnaire in the presence of the researcher allows any query or uncertainty to be addressed immediately and at the same time ensures a good response rate. The presence of the researcher generally results in full completion of the questionnaire and also helps in gathering data from many respondents simultaneously (Ary et al., 2010). Of course the researcher's presence might make the respondents uncomfortable and create a sense of compulsion to complete the questionnaire on time. However, in this case the researcher's presence helped the respondents to clarify any doubts arising from the questions and the result was honest feedback without much alteration or changes in the responses

4.5.11 Processing the questionnaire

Before the statistical analysis began it was necessary to process the questionnaire. Moser & Kalton (1971) point to three central tasks in processing the questionnaire, ensuring completeness of the questionnaire, accuracy and uniformity. These steps were followed by the researcher.

4.5.11.1 Completeness: Each and every questionnaire was checked to see whether all the questions had been answered. Two questionnaires had some of the answers missing and they were processed separately.

4.5.11.2 Accuracy: As far as possible the answers were checked for accuracy. Participants in one or two cases had double checked the same answer which can be attributed

to an act of carelessness. One form was found where the respondent checked the boxes so as to create a pattern, which, it was felt, was a deliberate attempt to mislead the interpretation, but these instances were so negligible in number that they could be easily ignored.

4.5.11.3. Uniformity: The questionnaires were further checked for uniformity. A check on uniformity can help eradicate sources of error (Cohen et al., 2007).

After completion of these three processes, coding the survey forms was started, that is, assigning a number to every form, which would help in referring back to a form if there was a need to check a particular response. The open-ended questions on sharing experiences on integration were optional and the responses of participants who had answered those questions were noted down. The participants expressing their desire to participate in the qualitative interview were also noted down. Having processed the questionnaires they could now ready to be tabulated on the SPSS Version 20 platform for analysis.

4.5.12 Tabulating the questionnaires

Before tabulating the questionnaires on the SPSS platform the questions were coded. The value of '1' was ascribed to male respondents and '2' to female respondents. A value of '2' was ascribed to year 2 students and the value of '3' to third year students. Then values for the responses were designated. A value of '5' was ascribed to the response 'strongly agree'. '4' for 'agree', '3' for 'neutral', '2' for 'disagree' and '1' for 'strongly disagree'. Having assigned values to each response the questionnaires were tabulated as per their coded numbers. It is very important to get the coding and value assignments right from the outset as making adjustments at a later stage can prove to be wearisome and time consuming.

4.5.13 Member checking

Having tabulated all the questionnaires a friend was requested to help review and recheck the data. Together, every item in the questionnaire was reviewed. In a few instances the data was found to be tabulated wrongly and this was corrected immediately.

4.5.14 Analysis of data

The researcher had acquired knowledge of some basic statistical procedures by attending training courses conducted by the university. In consultation with the researcher's supervisors it was decided to arrange the data for frequency distribution and to list the scores from highest to lowest. The mean of the data was calculated as well as the range. The interpretation and analysis of the statistical findings will be explained in detail in the chapter on findings and analysis.

4.5.15 Validity of the quantitative data

Validity of quantitative data is expressed through careful sampling, appropriate instrumentation and appropriate statistical treatment of the data (Cohen et al., 2007). Quantitative data has an inbuilt measure for standard error that needs to be acknowledged. This measure expresses the degree of stability, that similar data will generate similar responses over time. Quantitative data also assures the possibility of replication. If the same methods are used every time with the same sample then the result generated should remain more or less similar. Having used a mixed method to conduct the research, various types of supporting validity evidence were gathered from different sources. The quantitative method utilised context related evidence and the observation method assessed and reinforced the statistical findings.

4.5.16 Ethical considerations

Conducting social or educational research requires obtaining the consent of the participants. Diener & Crandall (1978) state that informed consent is the procedure which allows an individual to choose whether to participate in an investigation after being informed of the survey. The ethical consent form was appended at the beginning of the questionnaire. The form stated that the participants had understood the purpose of the research and had given his/ her consent to participate in the study and would allow the researcher to use the data. Every participant was requested to write their name on the form and sign it, giving their consent to participate in the survey. The departmental heads were also e mailed the ethical clearance statement which had been obtained from the Ethics Clearance Committee prior to the beginning of the research. Prior consent was received from the director of studies and faculty members to conduct the study with their students. These ethical clearance forms were carefully stored in case of need.

4.5.17 Problems related to the study

The problems that the researcher faced in conducting the quantitative survey included obtaining willing participants for the survey. A large number was needed, at least 200 participants, to undertake the survey. Participants who were in their second or third year of study who had spent considerable time in the university campus interacting with diverse races were required. Almost all the departments in the University were written to but the response was quite poor. Students from the foundation courses were offered but they did not fit the research requirements. If another month was spent scouting for participants, the examination period would start and that would make it all the more difficult to get volunteers. The problem was soon resolved by the overwhelming response received from the Engineering and

Pharmacy Departments from where ultimately 291 participants suiting the research needs were obtained.

4.6 Summary of the chapter

In this chapter on research methodology the methods of collecting data were elaborated upon. A case study method was used, a single case of an international university on Malaysian soil that has both local and international students enrolled in various programmes that they offer. Each method was briefly described and their merits and de-merits noted before embarking on a detailed discussion. Each method was explained, as well as the process involved in collecting data, the participants and the problems that the researcher faced in collecting the data. This chapter has presented the context of data collection and the process of implementation involved and leads to the next chapter which deals with the analysis of the data. This chapter has presented an overview of the sample, the size, the work done to coordinate and align the process and the ethical considerations involved in data collection.

Chapter 5

Findings

5.1 Introduction

This chapter presents the research findings derived from the quantitative and the qualitative data, presented in relation to the research questions, which are:

1. How is integration between ethnicized groups understood by the higher education institution and the student body?
2. What are the institutional and student related practices that support integration?

5.2 Demographic information

Before the analysis of the survey questions the demographic information pertaining to the research participants needs to be presented.

Year of study: The students were in their 2nd and 3rd year of studies and had spent considerable time in the university interacting with students of diverse ethnicities. 60.8% of the students were in the 2nd year (n= 177) and 39.2% were in the 3rd year of studies (n=114).

Years				
	Frequency	Percent	Valid Percent	Cumulative Percent
2nd year	177	60.8	60.8	60.8
Valid 3rd year	114	39.2	39.2	100.0
Total	291	100.0	100.0	

Fig No.1: Year of study

Ethnicity: These students were from different ethnic backgrounds. The majority of the students were Chinese Malaysians, comprising 62.5% of the students (n=182). The next dominant group consisted of international students, comprising 21.3 % (n=62) who were

from Sri Lanka, India, several African nations, Middle Eastern Countries and a few from Europe. Malay Malaysians comprised 10.7 % (n=31) and then came Indian Malaysians making up 5.5% (n=16) of the total 291 participants..

Language: The research data revealed that 44% of the total research participants spoke Mandarin as a native language (n=128), which corresponds to the number of Chinese Malaysian participants. 19.9% of the students spoke English predominantly (n=58), including local students who were comfortable using English among themselves for daily communication. 17.9% spoke other international languages as their native tongue (n=52), the languages being Urdu, Hindi, Sinhalese, Arabic and various African languages. Students speaking Bahasa Melayu (n= 28) and Tamil (n=6) natively were fewer in number.

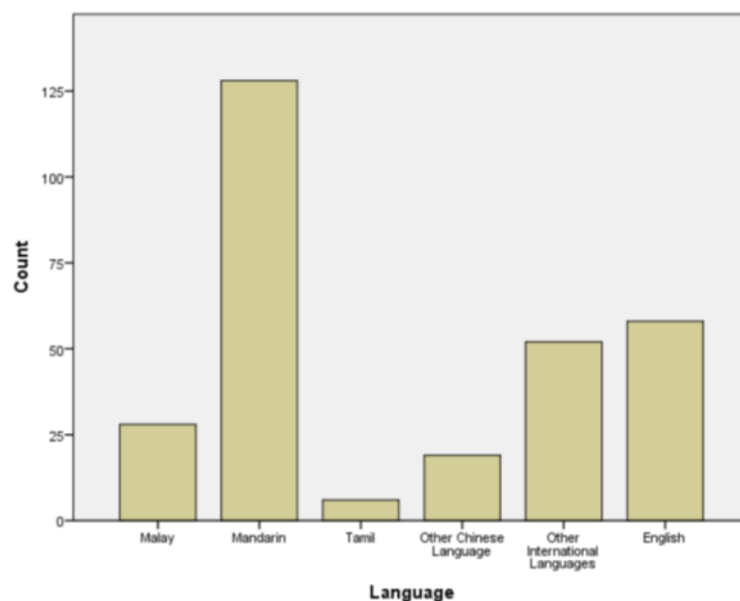


Fig No.2: Native languages of the participants

The bar graph shows the language spread clearly. The data shows that the student community who participated in the research was not a homogenous group but a group of students belonging to diverse ethnic groups who spoke various native languages.

5.3 Analysing the demographic mix

While analysing the demographic findings, two things were noticeably different from the statistics of Malaysian society. The “distribution across ethnicized groups was almost mirror inverted regarding the share of ethnicized Chinese and Malays” (Holst, 2012, p. 165). The percentage of Indian Malaysians was significantly low comprising 5.5% and international students accounted for 21.3% of the total participants.

The distribution can be explained by the fact that the study was conducted in an international university with a high fee structure and only a few, small bursaries offered to the students. The economically advanced ‘competitive’ Chinese Malaysians enrol more frequently in such institutions. As stated by Joseph (2005, p: 33) “preferential treatment of Bumiputeras within the education system has made competition among the Chinese very keen”. “Educationally the Chinese as an ethnic collective achieve more academically, be it in schools, public universities or private colleges” (Joseph 2005, p.43). The other reason for the high enrolment number of Chinese Malaysians in international universities is “those who have the means to seek their fortunes abroad search for an environment which they perceive as less obstructed in order to make full use of their capabilities” (Holst 2012, p. 95). The University of Nottingham provides such an opportunity to Chinese Malaysian students who wish to graduate and seek their livelihood in countries outside Malaysia.

The small percentage of Indian Malaysians enrolled in this university can be attributed to the fact that “Indians lag behind economically, educationally and socially in comparison with the Malays and Chinese” (Muzzafar, 1993; Santhiram, 1999). The Malay population most often seeks higher education in public universities and in universities that practice ‘affirmative action’ and give “scholarships to Bumiputera students ...to prepare them for professional and technical fields” (Joseph 2003, p. 33). For international students seeking higher education

across the globe, rarely does Malaysia score highly in their list of preferences as compared to the US, UK or Australia.

5.3.1 Generalizability

The participants were selected randomly and consisted of students from two different years of study and from different faculties. The students also belonged to various ethnic groups comprising both local and international students who are of different cultures and speak different languages natively. The use of diverse ethnic groups and students belonging to different streams of study enhances the generalizability of the study and establishes the strong probability of replicating it in any university. While, it is also acknowledged that larger number of samples would have added to the validity and reliability of the findings.

5.4 Quantitative data

The survey questionnaire was designed to elicit information regarding integration amongst students in this university. The questionnaire consisted of 60 questions that were divided into sections based on the meaning of integration, experience of the outside community, classroom initiatives, the curriculum; student- led initiatives, the campus environment and social pressures due to ethnicity. The questions were designed as scaled enquiries where the respondents were asked to rate the concepts on a scale of 1-5 from strongly disagree to strongly agree, the middle or 3 being the neutral response .These sections were devised in line with the two pre-determined research questions. The responses were analysed using the SPSS version 20 platform. The responses were analysed in detail so as to present a complete picture of the data gathered from the participants.

Survey Questionnaire Order:		
Serial Number:	Statements	Explanation
1.	1 - 7	Concept of Integration
2.	8 - 21	University led activities on Integration
3.	22- 23	Experience from Community outside the Campus
4.	24 - 25	Wider Environment – Malaysia – Country Chosen for Higher Education.
5.	26 - 34	Classroom Initiatives on Integration
6.	35 - 37	Curriculum including elements of Integration
7.	38 - 45	Student led Initiatives on Integration
8.	46 - 54	Campus Environment, for e.g. Fees, Food, Accommodation etc.
9.	55 - 60	Ethnicity / Nationality related Pressures.

Fig No.3: Segmentation of questions in the survey questionnaire

5.4.1 Understanding the meaning of integration- research question 1

The first set of quantitative data was aimed at finding an answer to research question 1, that is, the meaning of racial integration as understood by students studying in this institute. There were seven questions in the survey questionnaire which explored the meaning of the word integration as interpreted by the students. Each enquiry of the questionnaire is explained in detail along with the findings so that conclusions can be drawn based on the analysis of the data.

5.4.1.1 Notion of the word integration

Notion of the word integration for the first time: The very first survey enquiry was designed to evaluate the level of awareness of the word ‘integration’. The survey question was designed to enquire that students had not heard of the word “integration”. 41.6% of the students strongly disagreed (n= 121) and 29.2% disagreed (n=85). 53 students took a ‘neutral’ stand (18.2%) and the rest, that is 22, agreed (7.6%) and 3.4% strongly agreed (n=10). The results show that a majority of the students, that is 70.8% (n=206), were aware of the word ‘integration’ whereas 18.2% took a neutral stand. A minor 11% of the students (n=32) agreed that they were hearing the word integration for the first time.

Comparing the data generated from responses by international students vis a vis the local students one finds that there is not much difference and both local and international students are aware of the word integration, having heard the word in the past.

Meaning of the word integration: The second survey enquiry was designed to enquire if students associated integration with “togetherness and harmony”, . 44.3% of the students agreed (n=129) and 11% of them (n=32) strongly agreed to the meaning ascribed. Again a large number of students, that is 32.3% (n=94), chose to remain neutral. A small number of students, 4.8% (n=14) strongly disagreed and 7.2% of the students (n=21) disagreed. The results show that nearly half the population, that is 44.3% and 11% of the students, knew the meaning of the word integration and almost half of the participants, 32.3% , 7.2% and 4.8% taken together, that is, 44.3% of the students, either were not sure of the meaning of the word or in all probability did not know the meaning at all. One participant did not answer the question at all, and this accounts for the 0.3% missing in the data. This result shows that the first step towards promoting integration would have to be creating a notion of the word and inculcating an understanding of its meaning and the values it stands for, especially for the

ones who were unsure of the meaning or probably did not know the meaning of the word, integration.

Personal significance attributed to the word integration: This enquiry was designed to judge whether the students are actually interested in the concept of integration and whether the notion holds any significance to their lives. Here also there was no clear majority either agreeing or disagreeing with the question. While 15.1% (n=44) strongly disagreed and 34.7% (n=101) disagreed, making it 49.8% of the students disagreeing. The rest, 49.1% of the students either chose to remain neutral (n=106) or strongly agreed (n=8) and 10% of the students (n=29) agreed that the word integration has no significance in their lives. One can deduce from the result that while for almost 50% of the students the notion of the word 'integration' was significant, the other half of the students, that is 49.1% either remained neutral or clearly stated that integration does not hold any significance for them. Three people did not state their opinion at all, and this accounts for the 1% missing in the data.

The data gathered from the international students shows that out of 22 students 18 of them either disagreed or remained neutral. This in all probability shows their interest in integration and their willingness to learn, which can be considered as positive sign for any university that is trying to foster the values of integration, further research can be undertaken to explore this dimension.

Interest in exploring and understanding integration in the Malaysian context: The University of Nottingham in Malaysia to some extent reflects socio-cultural ethos of the country and with that attaches a similar significance to the notion of integration. The current Malaysian government is striving to create a spirit of oneness (One Malaysia or Satu Malaysia) and has embarked upon several programmes and policies at Governmental level to encourage this spirit of oneness (Hitam, 2007 This survey was also focused on discovering

whether the students were interested in understanding the meaning of integration as reflected in the Malaysian context. To this enquiry, 5.2% of the students strongly disagreed (n=15) and 8.6% disagreed (n=25) with the statement.

In contextualizing the study (see Chapter 2, Section 2.4), we note that the “concept of internationalization should ideally lead to a reciprocal exchange of national culture and ideas” (Jiang 2010, p. 348). Yet, this is not often achieved as can be seen in the case of the samples in this institution. The data shows that 127 students out of 291 participants chose ‘neutral’ as they were probably indifferent to understanding the significance of the concept of integration and its relevance in the Malaysian context. Comments in the survey forms such as “*the presence of international students makes no difference to me as I only mix with Malaysian friends, furthermore they stick with people from their own country as well*” (Form no. 147) also highlight the same issue. This issue possibly is underscoring the importance of the induction programme of the University, and thus may be showing the need for cultural induction so that students can gain a general understanding of the culture of Malaysia which would serve them well during their stay in this country, ranging from 1-3 years at an average. If students fail to understand and appreciate the Malaysian context, it would be an arduous task to integrate local and international students as international students would fail to realize that in Malaysia the main ethnicities dwell in harmony and Malaysia celebrates the spirit of multi-culturalism in all respects, the possibility of such an issue can be mitigated by undertaking a new dimension of study.

5.4.1.2 The concept of internationalisation

The next two enquiries in the survey were designed to explore the concept of internationalisation and its interpretation by the students. Most students enrol in this university because this is an international university which espouses a strong “*Students from*

more than 150 nations chose to attend Nottingham's UK campus in 2010-11, boosting international numbers to more than 8,000; with over 8,000 studying at our campuses in Malaysia and China," (Internationalisation: Knowledge without borders: Supporting the university plan 2010-2015, pg. 5). The presence of a large number of international students also coincides with the large influx of foreign students to Malaysia due to the internationalisation policy of the Malaysian government which states that the *"Internationalisation policy for higher education in Malaysia is an operational policy, which aims at accelerating the inflow of international students to 150, 000 by 2015 and 200, 000 by 2020"* (Internationalisation policy of higher education in Malaysia, 2011, pg. 8).

Familiarity with the internationalisation concept within university programmes: This enquiry was designed to find out whether the students are familiar with the concept of 'internationalisation' and are aware of the policies crafted by the university towards 'internationalisation'. Referring back to Chapter 2, attention is drawn to a quote from Arum and Van de Water (1992) defining internationalisation as multiple activities, programmes and services related to international studies, international educational exchange and technical cooperation. The students, being a part of a global university, should be aware that internationalisation consists of every systematic effort aimed at making higher education responsive to the requirements and challenges related to the globalization of societies, the economy and labour markets (Van der Wende, 1997). Data revealed that 4.1% (n=12) strongly disagreed and 17.9% (n=52) disagreed with the survey question, which shows that 21.9% of the students were not familiar with the policy on internationalisation. Again we have a large number of students, 32.3% (n=94), who chose to remain neutral, without agreeing or disagreeing with the statement. 36.4% agreed (n=106) and 8.2% strongly agreed (n=24), which makes a total of 44.6% students agreeing that they are aware of the policies of internationalisation. Referring to the data gathered for international students, out of 22

students¹² students disagreed or remained neutral regarding the policies of internationalization, that is, more than 50% of the international students participating in this survey. A large number of Chinese Malaysian students, 99 out of 149 students also disagreed or remained neutral implying that they are probably unsure about such concepts in the university programmes.

The concept of internationalisation means cross border travel: This question was a continuation of the previous statement. This question states that the word internationalisation means the cross border travel of students in pursuit of higher education. Although the meaning ascribed here is a uni-dimensional one, the sentence was so framed to judge the understanding of the students regarding the concept of internationalisation. 1.7% strongly disagreed (n=5) and 13.1% disagreed (n=38) implying that they are not familiar with the concept of internationalisation and had failed to comprehend its meaning. 41.2% of the students agreed to the meaning ascribed here (n=120) and 7.6% strongly agreed to the meaning (n=22), indicating that 142 out of the 291 participants understood the concept of internationalisation, accounting for almost 50% of the total number of participants. No significant difference was viewed in this case between international and local students.

The concept of integration is an integral part of internationalisation: This enquiry was devised to explore further information on integration and internationalisation. Participants were asked whether integration is an integral part of internationalisation. 1.7% of the students (n=5) strongly disagreed and 6.5% of them (n=19) disagreed. 47.8% students chose not to express their opinion. A total of 44% of the students agreed (n=128). On analysing the data one finds that the 13 out of the 22 international students agreed to the sentence and so did 11 Malay and 6 Tamil or ethnic Indian students. This shows that the students have a fair understanding of the concept of integration and its relation to internationalization. At this point it can be noted that if we were to combine the number of Chinese Malaysian students

who disagreed or remained neutral, the number would add up to 98. Again referring back to the context of the study, it suggests that the differential treatment and the presence of dominant and dominated group members has an impact on the attitude and perception of the students who bring these ‘inputs’ (Astin, 1993) along with them to the institution of higher education, impacting on their behaviour during their stay in the university. “It is under these kinds of aspects and layers of ethnicized education policies that Malaysian students negotiate their relations with other students”, (Holst, 2012, p. 163).

5.5 Qualitative data collection

This section of the chapter deals with the qualitative data collection with respect to research question 1 - finding the meaning of the term integration as interpreted by students and staff of the university. This process began with inductive reasoning, during the process of which themes and categories emerged from the data collected.

5.5.1 Findings of the qualitative themes with reference to research question

1- the meaning of the term integration

The first research question was aimed at finding out the meaning of racial integration as understood by university workers and students studying at the University of Nottingham, Malaysia campus. Several themes were generated from the analysis of the qualitative interviews and these are discussed in the following sections.

Theme - Building mental compatibility at work

The very first theme that was generated from the qualitative interviews was that of building mental compatibility at work. This theme was generated as a component of the first research question exploring the meaning of racial integration. In relation to workplace mental

compatibility, the respondents expressed the following key issues: people of different cultures working together, collaboration with people of other ethnicities, cooperation with co-workers, mingling freely and social interaction at the workplace.

One of the first people to be interviewed was Ms. Sashi Kulasingam who works at the graduate school as an administrator: *“For me integration is about many different people, many different cultures, coming together, and diversity and how people manage to cope in that culture and of course working hand in hand in collaboration, all those kind of sort of thing and I guess integration means trying to get all those people to synergize whatever they do”*. A similar response was expressed by Ms. Gayatri who works as a student officer: *“in my idea would be connection between people, maybe I am interpreting in the right way, but for me, it is like, the integration means connection between groups of community”*. Another staff member, Mr. Raj from the same department gave the meaning of integration as: *“to me integration would mean, the ability for anyone.... a matter of race, culture, country, creed..... to be able to get along but at the same time to be able to respect each other’s beliefs”*. These three interviewees are Malaysians and belong to the same ethnic group. It is evident from their narration that their beliefs and values tend to be similar at one point and much influenced by the propaganda of the Malaysian government to build an equitable society. Although mental compatibility at work was a recurrent theme, to an extent it seemed to be tutored or maybe they were expressing their inherent desire for an ideal working condition where they would receive empathy and display compatibility between co-workers from different ethnic groups.

The recurrent idea under this theme was to draw connections at a mental level between friends, colleagues and co-workers to work together and ensure harmony and cooperation. While interviewing Ms. Samatova it was found that students also believe that the word integration stands for: *“between...between.... different students from different environments.”*

Again this was an expression of an ideal college environment as it ought to be, but not necessarily what it is. 40% of the students in this University are international students from different countries, and the staff engaged in administrative areas of work as well as the teaching faculty come from different ethnic groups, differing in their native language, religion and ethnicity. Both staff and students have preconceived notions about the meaning of the word integration which, according to them, is working together, not only in terms of close physical proximity but also in terms of building bridges between individuals so as to develop mental compatibility where they respect each other's culture, express their opinions freely without any coercion and ensure maximum social interaction to foster optimal integration. At this juncture attention is drawn to Allport's (1954) social contact theory which has been cited quite extensively in the literature review. One of the four conditions mentioned by Allport is equal status for all. In this university, whether it is an enrolled student or a staff member, everyone is given due respect and enjoys equal status. No privilege is given to any particular religion, creed, gender or ethnic group. In a scenario where every individual enjoys equal status, most of the members of the university have made conscious efforts to bridge the gap between different ethnic groups. There are exceptions as well. Dr. Hussain Ali who is associated with the university in a senior position differs from this view of integration and expresses a critical viewpoint when he states, *"actually we have 73 nationalities here and a home community which in itself has different ethnicities. Most tend to keep to their own communities and while we look after their academic interests and provide them teaching and educational provision, we are not as good as we should be in providing a mechanism to build an international community."* Dr. James Cook, also a faculty member, when asked about his meaning of the term integration with reference to this university said, *"The reputation of University of Nottingham within Malaysia among some of the social scientist, whom I know, is that of a racist organization. It is a racist organization, in 12 years of its existence it has a*

management board that contains no Malaysians and it belongs to white middle class UK educated people”. Both senior faculty members presented their critical viewpoints which were a far cry from the ideal picture of what it ought to be. Dr. Cook’s reference to a ‘*racist organization*’ reflects what has been stated earlier, that in the Malaysian context the foundation of society has been built on colonial categorizations which impact on fostering bonds between ethnic groups. A critical view could further go to explain that an outsider’s view has been taken remotely to form these policies on integration without engaging in proper stakeholders’ dialogue. It is indeed a fallacy to suggest that the literature on policy formulated in the UK referred to in the previous chapters is applicable to all the campuses. No two cultures are alike and cultural sensitivity has not been taken into consideration as was evident from the quantitative data where most of the students expressed apathy towards understanding the Malaysian concept of integration. As the data shows these were mainly the international and the Chinese Malaysian students who failed to view themselves as a part of the entire system of integration.

Theme - Respecting others equally

The second theme that was derived while exploring the meaning of the word integration was that of respecting others equally. While interviewing student Sukumar, the theme of respecting others became evident: *“coming to a whole, coming to an understanding things and acting more maturely, acting, acting like you know, being like a real gentleman. Integrity is like; a person with integrity is like, someone who is like a gentleman, you know, a gentleman is someone who respects and who makes sure that everyone around him is as comfortable as himself. So that’s what I get, that’s my idea of about integration.”* This student narrated incidents where he and his friends were harassed and insulted by people belonging to other ethnic groups. For him integration means treating people with respect

which for him, is lacking both on campus and off campus. He expressed his anger and frustration at not being treated with dignity, not being treated 'like a real gentleman'. He expects more maturity and understanding from his co-students and the community outside the campus. He prefers to share rooms with students of his own ethnic group, who have come from his own country, as that cocoon gives him a feeling of safety and security which he finds lacking in general.

Mr. Samy who has been associated with the university for almost a decade echoes the same tone when he says, *"Integration refers to the inter-cultural aspects, the students' experience on campus whereby they are free to mingle about without any fear or without having any inferiority complex. Just this is the whole idea of integration, without any feeling of inferiority complex, and the university must be seen providing opportunities and channels of students to integrate and assimilate, that is the most important idea of integration."* Ms. Aruna, another administrative staff member puts it as: *"It is always about adapting to different, different area, different people with different mind sets, different thoughts, different kind of each and everything is different, so we just try to blend in and try to be, put ourselves in their shoes, ok? In that sense as we are here to help them, so we have to play the role....."* These excerpts from two interviews appear to be reassuring where the campus environment is cited as safe, a place 'where the students are free to mingle without fear'. Referring to the interviews with international students from Sri Lanka or Africa one finds that these assurances may hold little or no value when students fail to receive the desired respect from their fellow students.

As mentioned in the previous section this theme also reflects one of the four conditions suggested by Allport (1954), equal status, and this condition of equal group status was stressed. Most research supports this as it is important that both groups perceive that they are of equal status and expect respect from each other in any given situation (Cohen & Lotan,

1995; Cohen, 1982; Riordan & Ruggiero, 1980; Robinson & Preston, 1976). In spite of having the equal status of being enrolled as students of the university, the international students, as is evident from the quantitative and qualitative data, have received differential treatment as far as tuition fees, accommodation or study groups are concerned as will be shown in the subsequent sections of this chapter. This theme was derived from underlying codes such as acting maturely, no feeling of inferiority, respecting others, understanding each other, respecting each other's views, which again could be seen as an ideal situation desired by both staff and the student community.

Theme -Learning new things from each other

The third meaning that was attributed to the word integration by the research participants was learning new things from each other. Ms. Aziz explained that to her the word integration holds special significance as she had benefitted through exchange of knowledge with other staff members and even at times from the students. Integrating to her is a new learning experience: *“if we have integration and things because sometimes for the students, because we for the staff also there is something like... you can change your knowledge to this person to this person to do that all these things, sometimes we thought we know the things, sometimes like... for me like accounting everything, but we have integration something like that, we can get the new things, the new updates and maybe we can. We also can channel our knowledge what we have to the other person to another person. It is same thing to the student also, because for us maybe sometimes the students they have not realized that something like integration, they say Oh! I know everything. When we have integration we open our minds, accept whatever new things come to get something better than before.”* Integration is an enriching experience for Ms. Aruna who has been working as a staff member with the university for over 5 years: *“Integration would mean working together and trying to learn the*

different ethics and different stuff concerning the particular area, any area that you may be in...I would think that it is integration, how well you can cope with it....". The learning experience through collaboration with members of other groups was also reflected in the opinion voiced by student Ms. Samatova who feels that her assignments were enriched by the inputs that she received from other group members belonging to different ethnic groups who had worked together in different capacities for the betterment of the goal: *"to me this experience appears after a year...after...we make a project with different students especially if you are working in a group work and you have to collaborate with them you have to have a good result"*. This theme was supported by codes such as exchanging and accepting ideas, adapting to new conditions and people, adopting new features, learning things about other cultures and bringing together diverse cultures. Learning from each other as members of diverse groups, working with each other towards a common goal is also evident in the opinion expressed by faculty member Dr. Khan: *"in my opinion integration means if you are looking at the, if you talk in the context of education for example, you are looking at the features coming from the outside world and try to adopt those systems in your current environment and trying to integrate the best of the features, not like taking anything as its own but by looking at all the best features and trying to integrate with the new current systems and if it is beneficial utilize it for your own future growth and development"*.

5.6 Quantitative findings with reference to research question 2- on student and institution related practices to implement integration

Research question 2 dealt with student and institution related practices aimed at implementing optimal integration in the university. The research participants were asked questions that were related to classroom study, the curriculum, food, co-curricular activities, housing and interaction with peers from diverse racial groups. The following section

discusses the quantitative findings related to these questions and the interpretation of the findings.

5.6.1 Programmes promoted by the university aimed at integration

Integration programmes at the university: This enquiry was designed to elicit information on student's awareness of the programmes promoted by the university and aimed at integration. The data shows that a total of 23.4% of the students were not aware of any programmes promoted by the university in order to achieve integration among the students. 29.9% of the students (n=87) agreed and a small number of students, 2.1% (n=6), strongly agreed, which means that only a total of 32% of the students were aware of the programmes promoted by the university. The data (n=16) shows that the programmes have not been well promoted by the university amongst international students or that they probably have failed to create much impact on international students. A similar pattern of response is noted amongst Chinese Malaysian students (n= 110), who said that they were either not aware of the programme or remained neutral.

The University provided information on integration during our induction programme:

The next survey enquiry was a continuation of the previous question. Having asked the students whether they were aware of the programmes promoted by the university in relation to integration, the next question asked was whether they were informed about such programmes during their induction. 3.8% of the students strongly disagreed (n=11), and 27.8% of the students (n=81) disagreed, making it a total of 31.6% students disagreeing that they were told about such programmes during their induction. A miniscule number, 1% (n=3) strongly agreed and 25.4% (n=74) agreed to the statement, making it a total of 26.4% students (n=77) agreeing that they had heard about such programmes during their induction. The induction period is crucial for university students because this is when they are made

aware of the diverse cultures that exist in the campus. Totalling the number of students disagreeing to the statement and the number of students remaining neutral, it was apparent that a large number of students, consisting of 73.2% of the total participants, either disagreed or were in all probability unsure about the information on integration that they received during their induction.

A large number of international students, that is 77.1%, remained neutral or disagreed with this statement. The pattern again was similar to the responses of the Chinese Malaysian students where 69.1% of the students remained neutral or disagreed. Having viewed the result one can probably conclude that a large number of international and Malaysian Chinese students appeared to be apathetic towards programmes conducted on integration and had a tendency to remain polarized, not finding it necessary to integrate, further research needs to be conducted to find conclusive evidence for this claim.

5.6.2 Impact of integration on students

The next few enquiries in the survey questionnaire had a direct bearing on the students. The students were asked about their awareness of the benefits of being a well-integrated student community and the impact integration has on their academic and personal lives.

Polarization of students and academic outcomes: The first question to this effect was a direct question which asked the participants whether polarization in the campus has a detrimental effect on the academic outcomes of the students. 2.1% of the students (n=6) strongly disagreed, 10% of the students (n= 29) disagreed whereas 33.3% of the students (n=97) agreed and 10% of the students (n=29) strongly agreed. Again a large number of students 44.7% (n= 130) did not express their opinion.

The data gathered from the earlier two survey questions may suggest to the readers that possibly the students are not aware of the benefits of integration and hence their level of involvement in integrative practices is minimal, especially the international and Chinese Malaysian students. Yet, the data generated from this particular question reveals that 43% of the total participants were aware of the negative effects of polarization of students and believe that such segregationist tendencies will have a detrimental effect. Here the international students are in agreement with the Chinese Malaysians or the local students.

Integration of students in campus life helps them to become better citizens: The next enquiry was on the benefits of integration and its effect on students. The question asked was general in nature as to whether integration in their campus life helps students become better citizens. Only a small fraction of 1% of the students (n=3) strongly disagreed and 6.9% of the students (n=20) disagreed, making it a total of 7.9% disagreeing that integration in campus life make the students better citizens. A large number of students, 52.2% (n=152) agreed and 11% of the students (n=32) strongly agreed, making it more than half the population of the participants, that is 63.2% of the students agreeing to the statement. The data clearly reveals that an overwhelming majority of the students, both local and international, realize the benefit of being well integrated students and the impact that integration has on them even after they complete their studies in the university. A graphical representation of the data very clearly shows that a majority of the students agree with the question posed to them on the benefits of integration.

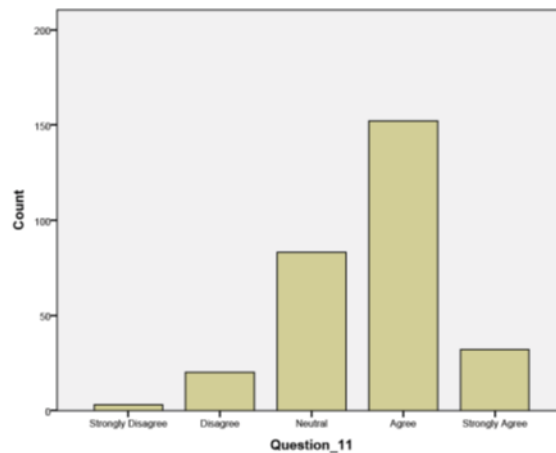


Fig No. 4: Integration of students in campus life helps them to become better citizens

Integration leads to a feeling of solidarity among students: The next enquiry was also directed at the benefits of being in a well-integrated university. This was also a general question and was not related to their actual experience on campus. Participants were asked whether integration leads to a feeling of solidarity amongst students. Only 1% of the students (n=3) strongly disagreed and 11.3% (n=33) disagreed. 36.8% of the students chose to remain neutral (n=107) and the rest of the students, 42.3% agreed (n=123) to the statement and 8.2% strongly agreed to the statement (n=24) making it a total of 50.5% of the participants agreeing that integration does lead to a feeling of solidarity amongst the students. In this particular question both local as well as international students agreed that integration would certainly increase their solidarity. The data also shows that 36.8% students were probably indifferent to the question.

University led programmes on integration help to minimize feelings of alienation in class: The survey question that was posed to the participants asked whether university led programmes help in reducing the feelings of alienation in a class. This question asked the students whether intervention of higher authority is needed to integrate the students and bring the diverse ethnicities closer. This question stemmed directly from the literature review and

summarizes one of the four condition specified by Allport for achieving optimal integration amongst students. The question was again general in nature and did not relate to the experience of the student while studying in the university. The data shows that only 2.7% of the participants (n=8) strongly disagreed and 10% of the students (n=29) disagreed to the statement. 27.8% of the students (n=81) remained neutral whereas a majority of the students agreed to the statement. 50.5% of the students (n=147) agreed and 8.2% of the students (n=24) strongly agreed. The data shows that 58.7% of the students believe that intervention by higher authority, in this case programmes led by the university, will have an impact on student integration and will help reduce feelings of alienation amongst students in classroom situations.

Question_13

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	2.7	2.8	2.8
	Disagree	29	10.0	10.0	12.8
	Neutral	81	27.8	28.0	40.8
	Agree	147	50.5	50.9	91.7
	Strongly Agree	24	8.2	8.3	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Fig No.5: University led programmes on integration help to minimize feelings of alienation in class

Again the data did not reveal any disparity in responses received from local or international students. The students in general without any group or any exception in ethnicity supported intervention from authority in the class room scenario to foster integration.

Mixing students of different racial backgrounds affects academic learning: This enquiry again was not a direct question relating to the student's involvement in the university. The question states that mixing of students from diverse racial background affects their academic learning. 6.9% of the students strongly disagreed (n=20) and 26.1% of the participants

disagreed with the statement (n=76) while 25.1% of the students remained neutral (n=73). 32.3% of the students (n=94) agreed and 9.6% (n=28) strongly agreed with the statement. A large number of international students, 50% of them, agreed that mixing of ethnicities will have an effect on their academic output. 67% of the total participants confirmed their belief that mixing of ethnicities affects their learning or were uncertain about it.

Mixing of students of different racial backgrounds leads to socio-cultural problems:

This enquiry in the survey questionnaire was also general in nature. It asked the participants whether mixing of diverse ethnicities leads to socio-cultural problems. 9.6% of the students (n=28) strongly disagreed, and 38.8% (n=113) disagreed, making it a total of 48.4% students disagreeing that mixing of ethnicities will create socio-cultural problems in the university. 28.2% remained neutral (n=82), 18.6% of the students agreed (n=54) and 4.5% of the students (n=13) strongly agreed.

Programmes on integration will help minimize hostility among students: This enquiry is a direct statement that says programmes on integration help minimize hostility amongst students. The data shows that 2.1% of the students (n=6) strongly disagreed, and 7.6% of the students disagreed (n= 22). 36.4% of the students remained neutral (n=106) while 46.4% of the students agreed to the statement (n=135) and 6.5 % strongly agreed (n= 19). The data shows that half the population or 52.9% of the participants are convinced that programmes organized to foster integration amongst students will help in minimizing hostility among diverse racial groups. There were no difference of opinion between international and local students and both the groups believed that programmes conducted by the university on integration will minimize the level of hostility between both the in and out group of students.

5.6.3 Integration related visual clues and messages

The next set of questions investigated the awareness of the students regarding visual clues on campus that promote integration and the awareness of students regarding policies and literature on integration found in the student handbook, websites and other media of communication.

Visual cues and images in the campus acknowledging the integration of students: This enquiry was directed at the numerous efforts undertaken by the university towards seeking optimal integration amongst students. Students were asked whether they had noticed visual cues and images that exist in the campus regarding the integration of students. 3.1 % strongly disagreed (n=9) and 12% of the students disagreed (n=35). The number of students agreeing was 43.3% (n=126) and 6.2% strongly agreed (n= 18). 35.1 % of the students (n=102) did not express their opinion. The data shows that almost half the population that is 49.5% of the students, agreed that the university had used several visual cues and images that promote and propagate integration amongst students, whereas the other half of the students remained neutral in their opinion or disagreed with the statement

Policies in the university promoting multi-cultural understanding: The data gathered for this enquiry revealed that 43.3% (n=126) agreed to the statement and 6.2% of the students strongly agreed to the statement (n=18). A small percentage of 3.1% (n=9) strongly disagreed and 12% of the participants disagreed (n=35). 35.1% of the students remained neutral (n=102). The data reveals again that nearly half the participants, 49.5% of the students, were aware of the policies the university had formulated to promote multi-cultural understanding amongst them. In this case both local and international students agreed to the statement and did not differ in their opinion.

The UNMC campus provides an environment for free and open expression of ideas:

In keeping with the environment provided by the university to support and promote integration, the next enquiry in the questionnaire was directed towards the students and asked them whether the campus provided an environment that was conducive to free and open expression of ideas and opinions. Only 3.1 % of the students (n=9) strongly disagreed and 5.2% of the students (n=15) disagreed. The data reveals that a vast majority of the students, that is, 57.4% agreed (n=167) and 12.4% (n=36) strongly agreed.

The messages of integration are well communicated in our websites:

This enquiry was directed towards the participants to find whether they have accessed the university website and found matter pertaining to the integration of students. The question states that messages of integration are well communicated in our website. In this case ‘our’ means the university the students belong to. 3.8% of the students strongly disagreed (n=11) and 13.7% disagreed (n=40). A large number of students, more than half the population consisting of 53.6% remained neutral (n=156), and it appears that they were either uncertain of their answer or chose not to express their opinion in a matter that they thought could be controversial or antagonize authority. 24.7% of the students agreed (n=72) and 3.4% of the students strongly agreed (n=10). No clear majority was revealed in the data. Again in this question the data shows that both international and Chinese Malaysian students responded similarly. 67% of the international students remained neutral or disagreed and similarly, 76% of the Chinese Malaysian students remained neutral or disagreed. Repeated similarity of response with international students shows that even local Chinese students who are Malaysian are probably feeling alienated and were apathetic towards encouragement of integration in the campus.

The messages of integration are well written in handbook and other tools of

communication: In continuation, the next enquiry asked the students whether they were aware of messages of integration which are well communicated in their handbook and other

tools of communication, meaning websites, posters and social media sites. 3.8% of the students strongly disagreed (n=11) and 17.5% of the students disagreed (n=51). A small percentage of 2.1% (n=6) strongly agreed and 16.5% agreed to the sentence (n=48). A large number of students remained neutral, 59.1% (n=172). Drawing inferences from the qualitative interviews the students were possibly indifferent to the messages of integration or integration policies mentioned in the university's tools of communication.

5.6.4 Integration and the wider off-campus community

The University of Nottingham has a large population of international students who stay off campus in neighbouring areas around the campus. These students interact with the local community on a daily basis for food, housing and other basic amenities. Treatment meted out to these international students by the local people does create an impact during their stay in Malaysia and becomes a part of their environment. As Astin (1993) states in his I-E-O model, the community outside the campus also plays a part in relation to achieving optimal integration. In order to explore the situation two questions were posed to the students in the survey questionnaire and the findings are discussed below.

Non-campus community's acceptance of international students: Having asked the students about the programmes undertaken by the university, this survey enquiry now focused on the community outside the university campus. Students were asked whether the community residing outside the campus was hostile towards international students. While 2.1% of the students (n=6) strongly disagreed, 25.4% of the students (n=74) disagreed. 39.9% of the students remained neutral. As shown by the demographic details of the sample, the majority of the students are local and hence chose not to comment on a question that might be directed at the international students. 27.1% of the students agreed to the statement (n=79) and 5.2% of the students strongly agreed to the statement (n=15). Thus a total of 32.3% of the

students agreed that the outside community is hostile towards international students. Out of 291 participants only 21.3% of the students are international students (n=62), which means that some of the local students who stays in and around the campus area also acknowledged that students may have been subjected to hostility expressed by the community outside the campus. The data generated from international students, reflected in the qualitative theme shows the students' desire for mutual respect and sharing of knowledge and perhaps understanding the culture of the locals. The University of Nottingham, UK campus does encourage exchange of culture through 'host' programmes. Perhaps such initiatives need to be implemented in the Malaysian campus as well.

Non-campus based support for adjustments to the new environment: This enquiry is diametrically the opposite of the one posed before. In this question the students were asked whether they had received help and support from people outside the campus which has made them feel at home. 2.7% of the students strongly disagreed (n=8) and 22% disagreed (n=64). 41.9% of the students remained neutral (n=122) as the majority of the students are local and this question may not have been applicable to them. 68% of international students disagreed or remained neutral showing that they might have not received much help from the community outside, also the previous question had already shown that 77% of the international students consider the community outside the campus to be hostile. These two points become valid when the researcher suggests recommendations that are based on the outcomes of this study.

5.6.5 The wider environment – Malaysia chosen as a country for higher education

The next set of survey questions explored the students' awareness about Malaysia in relation to integration. Two questions in the questionnaire attempt to find out why Malaysia was

chosen as the country in which to pursue higher education. In the subsequent section the findings regarding these questions are analysed.

Malaysia's strong agenda for integration as an attraction: Moving away from a micro level this question addresses broader issue. Students were asked whether the Malaysian government actively promotes integration and if this was what had made them choose this country as a preferred destination for higher education. It is significant to note that for the first time the data shows a large percentage of students strongly disagreeing with 11.3% of the total sample (n=33) strongly disagreeing and 21.3% disagreeing (n=62). Hence nearly one-third of the participants, a total of 32.6% of the students disagreed. It seems a large number of students chose not to comment and remained neutral, the number of students who chose to remain neutral amounted to 48.1% (n=140). This could probably be attributed to the fact that either they are apathetic to the policies promoted by Malaysian government or they are not aware of such policies. This statement carries the potential for further research where such claims can be established. 16.5% of the students agreed (n=48) and 2.4% of the students strongly agreed (n=7). It is interesting to note that 86% of the international students did not choose Malaysia as a destination of study due to its racial harmony, and as revealed in qualitative data the choice was made due to Malaysia being a cheaper option. Similarly 83% of the Chinese Malaysians also disagreed or remained neutral in this question which reflects the content of chapter 1 and 2 which speaks about ethnic division and differential treatment.

I admire the people in Malaysia for the harmonious coexistence of different ethnicities:

The next question was directed at probing the feelings of the students towards the people of Malaysia. In this question participants were asked whether they admired the Malaysian people for the harmonious coexistence that they have in their country where people of three different ethnicities dwell together. 38.8% (n=113) agreed to the sentence and 10% strongly agreed (n=29). Almost half the total population, that is 48.8%, agreed that Malaysian citizens

are to be admired for their harmonious coexistence. 7.2% of the students (n=21) strongly disagreed and 12.7% of the students disagreed (n=37). 30.9% of the students (n=90) remained neutral. 83.3% of the Malay Malaysians agreed to this statement which shows that government propaganda of creating 'satu' Malaysia has gone down well with them.

5.6.6 Classroom initiatives in relation to integration

The next section dealt with the efforts being undertaken in the classroom environment to promote integration. This series, consisting of 9 enquiries, mainly probed the efforts made by faculty towards fostering integration in the classroom amongst students of different ethnicities.

Integration is a strong agenda in classroom practice: After University-led initiatives the questions now narrow down to classroom initiatives. Students were asked whether the lecturers provide messages of integration in the classroom which lead to an overall improvement of the level of integration in the University. 3.8% of the students strongly disagreed (n=11) and 12.7% of the students disagreed (n= 37) to the statement. 25.1% of the students agreed (n=73) and 2.7% strongly agreed (n= 8), believing that the lecturers provided messages of integration in the classroom, and that this has led to an improvement of the situation. 72.7% of international students disagreed or remained neutral which again probably implies that according to these international students the curriculum or messages given in the class do not help in improving integration in the class-room scenario.

Respecting differences and inclusion in the classroom: This section deals with enquiries directed at the classroom scenario in the university. The next enquiry asked the students whether they felt they are respected by their lecturers in spite of their racial background. A majority of students agreed to the statement, 55.7% (n=162) and 15.8% strongly agreed to it (n=46). This has been the highest score so far for students agreeing to a statement. 71.5% of

the students agreed that the lecturers give them due respect and do not discriminate on the basis of ethnicity. Nearly 77.7% of Malay Malaysian students felt that they are respected by their instructors although a large number of Malaysian Chinese students remained neutral (n=102).

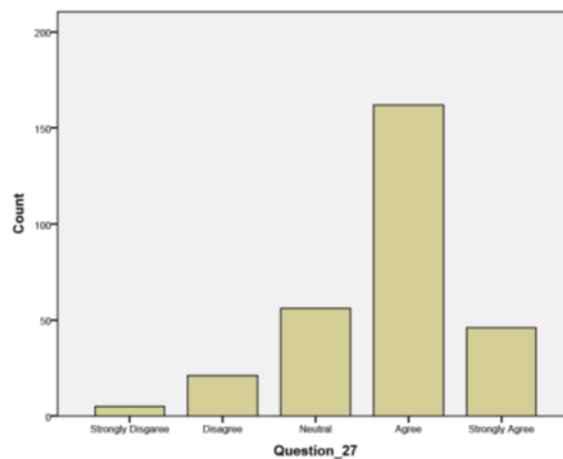


Fig No. 6: I feel respected by my lectures irrespective of my ethnicity

Encouragement and support for cross-ethnic collaborative work: This enquiry was also directed at the role that the lecturers play in fostering integration. The students were asked whether the lecturers encourage the students to participate in discussions in groups which consist of ethnically diverse students. The data generated from this question showed that both local and international agreed that they are encouraged by the lecturers to form work groups consisting of students of mixed ethnicities during class.

Students from every ethnic group are encouraged to form assignment groups in the class: The enquiry aimed at investigating the role that the lecturers play in the classroom and students were asked whether they were encouraged to form mixed ethnic assignment groups. The data show a majority of the students agreed to the statement with 49.1% of the students agreeing (n=143) and 11.3% of the students strongly agreeing to the statement (n=33). A very small number of students disagreed, 6.9% (n=20) and an even smaller percentage strongly

disagreed, 3.1% (n=9). 28.5% of the students remained neutral (n= 83). 3 students did not answer the question accounting for the 1% missing in the data. 68% of the international students and 53% of the Chinese Malaysians students agreed and a large number of both Malay and Indian Malaysian students also agreed to the statement. The data generated confirms the fact that the lecturers encourage interaction and cooperation between diverse ethnic groups through assignment groups and other forms of interaction. The qualitative themes generated by interviewing both students and staff also echoed the same sentiment and this will be discussed subsequently.

Preference for polarisation and isolation: The data generated in this survey question shows that international students want to interact with students outside their own in group as the data generated for international students shows 59% of them disagreeing to the fact that they confine their interaction to their own social group. The data generated from the local Chinese students showed that 74% of the participants wish to remain in their own social group and so do the Malay Malaysian students as 79% of them expressed their desire to be in their own social group.

This survey question is further supported by the informal observation method that was conducted by the researcher in places like the canteen or library which showed that students of the same ethnic tend to remain in their own groups and rarely include students from other out groups.

Comfort of being tutored by a member of the same ethnic group: This enquiry was directed to the students and they were asked whether they would prefer studying under a lecturer who belongs to their own ethnic groups. The response generated from both international and local students was similar in nature. 77% of the international students disagreed that they would prefer a lecturer of their own ethnicity and so did the Chinese

Malaysian students, 82% and 90% of the Indian Malaysian. The data shows that the students give emphasis to their curriculum and pedagogy and not to the ethnicity of the lecturer.

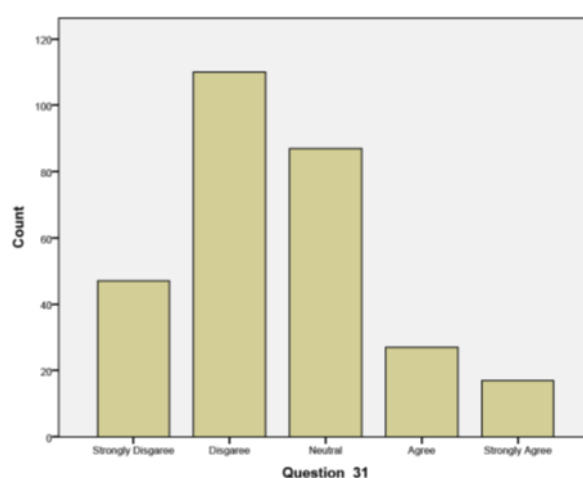


Fig No. 7: I prefer lecturers from my own ethnicity

Communication barriers resulting from ethnic differences: The following enquiry was also directed towards the students who were asked whether they had any difficulty in understanding the accent of the lecturers and faced any problems in comprehending what they were taught in the class. The data generated from this question shows that 41.5% of the students did not have any problem in comprehending the accent of the lecturers and could follow their teaching in the class, which further implies that ethnicity of the lecturer did not have much impact on their teachings. Both international and local students gave responses of a similar nature where they expressed that they did not have much problem understanding the lecturer's accent. In all categories of participants around 30% agreed that they have some problem understanding the accent of their lecturers.

Discrimination issues by lecturers: The participants were asked whether the lecturers showed any discrimination between students belonging to different ethnicities. Again a vast majority of the students agreed with the statement. 81% of the international students agreed and so did the Chinese Malaysians and Malay Malaysian students, 94% and 83% responding

positively to the question. The data showed that faculty did not discriminate between students on the basis of their ethnicity or show any favouritism to any particular ethnic group in the classroom. In terms of Allport's (1954) contact theory, the condition of 'equal status' was being practised.

Discrimination issues concerning marks and ranking: The participants were asked whether at any point of time during their period of study they felt that their marks or rank were affected because they belonged to a particular ethnicity or because they were different from other students racially. The data generated by this question shows that most of the participants agreed with the statement and believed that their performance never suffered owing to racial discrimination. The data generated by international students and local students were similar in nature with 86% of the international students and 91% of the local Chinese students agreeing that they never felt that their ethnicity influenced their academic performance. The data again confirms that in this university no student is subjected to discrimination by the teaching faculty owing to their ethnicity.

5.6.7. Curriculum – including elements of integration

The next section consisted of three enquiries that dealt with the curriculum taught to the students and the elements of integration in them. While the theories and formulae remain universal, it is in the practical applications and case studies that the lecturers are expected to cite examples from across the globe as well as refer to recent trends happening in the globalized economy in keeping with the true essence of internationalization and preparing students for the rapid changes in a shrinking world.

Citing of case studies from across the globe: This enquiry pertained to the curriculum and students were asked whether the lecturers cited case studies from across the globe, giving the students a wider perspective and knowledge about the globalized world. In this case only

18% of the international students agreed to the statement whereas 47% of the Chinese Malaysians and 61% of the Malay Malaysians agreed to the statement that the lecturers cite global case studies. Since only 18% of the international students agreed to the statement, in all probability rest of the international students expects a more globally focussed curriculum which would be relevant to them when they go back to their home countries or other parts of the world to work.

Encouragement to read about developments happening across the globe: This enquiry also pertains to the curriculum and asked the participants whether they were encouraged by the lecturers to read about developments happening across the globe and not confine themselves to the prescribed course. The data generated in this question is similar to the one discussed before. Again only 31% of the international students agreed that they are taught to appreciate what is happening across the globe, whereas 51% of local Chinese and 66% of the local Malay students agreed that their curriculum has elements on global trends and happenings. The data in all probability shows that the international students feel that regarding their curriculum much is left to be desired and they want a more global perspective.

Encouragement to appreciate the culture of other ethnicities through study material: The next question was also based on the role of the curriculum in fostering integration amongst students. Students were asked whether the curriculum encourages students to appreciate the culture of other ethnicities. The data generated in this question shows a similarity of pattern to earlier questions. Only 27% of the international students agreed that they are encouraged to appreciate the culture of other ethnic groups. 61% of the Malay Malaysian students, 54% of the Indians Malaysians and 44% of the Chinese Malaysian students agreed that their curriculum includes elements of culturally appreciation. The data from the above 4 questions pertaining to global perspectives or cultural appreciation shows that in all probability international students expect more from the lecturers and wish to be

exposed to more global case studies and at the same time want to learn more about the cultures of other ethnic groups. The validity of such a claim can only be established by undertaking further research in this dimension. As the data shows that the local students in this case differed from the international students and more than half the participants among the local students expressed their satisfaction as far as the curriculum is concerned.

5.6.8 Student led initiatives related to integration- cultural and social issues

There were 8 enquiries in this section relating to student led initiatives on campus to promote optimal integration amongst students belonging to diverse ethnicities. These enquiries focus on sports and cultural and social issues on campus.

Exposure to information on socio-cultural diversity on campus: This enquiry asked the students whether they had been exposed to any kind of information on socio-cultural diversity on campus. The data generated did not show much difference between the local and the international students. 72% of the international students confirmed that they had not received any such information or did not recall whether they had been exposed to information on socio-cultural diversity on campus. Similarly 77% of the Chinese Malaysians students and 66% of the Malay Malaysian students also agreed with the international students. The data shows that much is left to be done to inform students regarding the socio-cultural diversity on campus.

Multi-cultural activities hosted by the student clubs: This enquiry was asked to probe the student's awareness level of the multi-cultural activities that are hosted by several student clubs on campus. In this survey question both international and local students' provided similar kinds of data. 59.5% of the students agreed (n=173) and 9.6% strongly agreed, making it a majority of 69.1% of the students agreeing that they are aware of multi-cultural activities undertaken by the student's clubs. A very small percentage of 1% (n=3) strongly

disagreed and 6.2% of the participants disagreed (n=18). 23% of the students (n=63) remained neutral. The data shows that majority of the participants (69.1%) were aware of the activities undertaken by the clubs on campus to promote integration amongst students of diverse ethnic backgrounds. When compared with the data of the preceding question it probably shows that students on their own are spreading awareness about multi-cultural activities through country based clubs. The university needs to promote socio-cultural information with the help of programmes led by the university. This aspect will become a part of the recommendations in the next chapter.

Participation in the sports teams: This enquiry was again directed at all students, both local and international, asking them whether participation in sports teams was dependent on their ethnicity. Both local and international students agreed that participation in sports was not ethnicity dependent. More than 90% of both local and international students agreed to the research question, which is evident from the figure below. The researcher, while observing students playing indoor games in the student union room, witnessed mixed groups consisting of both local and international students playing table tennis together and the involvement level of both the groups appeared to be similar in nature.

Question_40					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	4	1.4	1.4	1.4
	Disagree	5	1.7	1.7	3.1
	Neutral	28	9.6	9.7	12.8
	Agree	162	55.7	56.3	69.1
	Strongly Agree	89	30.6	30.9	100.0
Total		288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Fig No.8: Every student regardless of their ethnicity can participate in the sports teams

Participation of students as an office bearer in the students' clubs or students' associations irrespective of ethnicity: Participants were asked whether ethnicity plays a role in determining whether a student can contest for posts as office bearers in the student's clubs or associations. The data obtained from this survey question is again very similar to that of the last two questions. More than 90% of the students consisting of both local and international students agreed that contesting for the post of an office bearer is not related to their ethnicity or nationality. Both international and local students are given equal opportunities to contest in the elections and become office bearers representing the students.

Preference of voting for students of own ethnicity in the student's council: Students were directly asked whether they preferred to vote for students of their own ethnicities in the student's council. A majority of 61.5% of the students disagreed with the statement that they have racial preferences when voting and electing students to the student's council. This question also generated similar outcomes to the previous question where both local and international students did not exhibit a preference towards voting for students of their own ethnicity.

Absence of non-ethnic clubs: This enquiry asked the participants whether ethnicity based clubs should be avoided altogether on campus. In responding to the question, the international students differed from the local students. Only 59% of the international students either agreed or remained neutral. 83% of the local Chinese students and 66% of the local Malay students were in favour of doing away with nation based clubs. The data shows that international students feel a sense of solidarity and oneness with their own nation based clubs and seeks comfort and friendship from the students from their own country.

Clubs based on generic themes: This enquiry asked the students whether they would prefer clubs based on generic themes such as drama, art or poetry. In this enquiry both international

and local student's agreed that there should be generic clubs on campus promoting arts and culture. When the preceding question and this enquiry are compared it seems that international students prefer to have both country based clubs as well as clubs promoting art, poetry and music whereas local students prefer generic clubs and feel that the university can do away with country based clubs.

Effort to adjust to the multi-cultural atmosphere in the university: Participants were asked whether they had to make an effort to adjust to the multi-cultural environment in the University. It is interesting to note that an overwhelming number of students said that they had no issues as far as ethnicity is concerned either in participating in a sports team or standing for election. However when the question took a more personal turn, the number of participants who agreed that they had to make a great effort to adjust to the multicultural atmosphere was greater than the number disagreeing to the statement. The trend was similar for both local and international students where almost 33% of the participants from each group agreed that they have to make a great effort to adjust to the multicultural atmosphere in the university. Another 33% of the participants remained neutral. The outcome of this question shows that in the preceding questions the students agreed in unison that the university does not discriminate in sports or student's elections, yet at the same time both local and international student feel that they have difficulty in adjusting to a multi-cultural atmosphere. The conclusion that can be drawn from the data is that on all probability at a macro level the university offers an equitable atmosphere to all students but on the personal, micro level the students find it difficult to adjust to other students of different ethnicities. Further research can be conducted in this field to establish the variables.

5.6.9 Financial issues – fee structure, bursaries and job opportunities

The next few enquiries in the survey questionnaire asked the opinion of the students on the difference in fee structure between local and international students. Questions were posed to the students on the bursaries they received and the job opportunities that they can find after their studies in Malaysia. Most of the enquiries in this section relate mainly to international students.

Difference in tuition and accommodation fees between local and international students:

Students were asked whether they were aware of the difference in fee structure that exists between local and international students as far as tuition and accommodation fees are concerned. Although the question was mainly directed towards the international students the data generated from both international students and local students were similar in nature. While 68% of the international students agreed that they are aware of the difference in tuition fees, 67% of the Chinese Malaysians, 55% of the Malay Malaysians and 72% of the Indian Malaysians also agreed that even they are aware of this difference in tuition and accommodation fees.

Agreeing to have a difference in tuition and accommodation fees between local and international students: Students were asked whether they agree that there ought to be a difference in tuition and accommodation fees between local and international students. While almost 50% of the international students disagreed, the other half of the international students either agreed or remained neutral. A substantial percentage of local students agreed that there ought to be a difference in the fee structure between them and the international students probably revealing the fact that they are bias and advocating preferential treatment for themselves.

Absence of bursaries for international students: The next enquiry posed to the students was whether international students are offered any bursaries. While 77% of international students agreed that they very slight chances of winning any bursaries, a large number of local students remained neutral with regard to this question more than half the population of participants or 64.3% (n=187), and did not voice their opinion, in all probability they preferred this differential treatment with the international students, again further data needs to be collected to establish such claims.

Inadequate job opportunities for international students: The next enquiry also concerned the opportunities open to international students when they choose Malaysia as their destination for higher education. This enquiry in the questionnaire asked the participants whether job opportunities for international students are poor in Malaysia. 86% of the international students agreed to the question but a large percentage of local students remained neutral, avoiding commenting on issues which clearly probably shows that different treatment is offered to local and international students. Discussion on this and other issues pertaining to differences in fee structure will be highlighted in the subsequent chapter on recommendations where the researcher will point out that such differential treatment breeds discrimination which is indelible.

5.6.10 Issues related to food

The next three enquiries in the survey questionnaire dealt with the food that is served on campus. The university has a large population of international students who are trying to adjust to local cuisine. These survey enquiries were mainly directed at the international students.

Wide choices of food for international students on campus: The next section dealt with food choices, especially for international students who are not used to Malaysian cuisine. A

total of 35.4% of the students disagreed that there is a wide choice of food for international students, which is surprisingly more than the number of international students represented in the sample of participants (n=62). Hence some of the local students also empathized with the international students and disagreed with the statement regarding a wide choice of food available for international students.

Food catering to local Malaysian tastes : 72% of the Malay Malaysians disagreed that the food caters to their tastes alone, whereas 33% of the Chinese Malaysians and Indian Malaysians disagreed while 65% of the participants from these two groups agreed or remained neutral, showing that some of the participants believed that the food caters to the Malaysian palate alone. The international students exhibited a mixed response. While 31% of the students agreed, another 33% disagreed and the remaining 33% of the participants remained neutral. Observation conducted in the canteen area by the researcher showed that there are food stalls which cater to south Asians, owned by Pakistanis or Indians. There were some food stalls which offered Thai cuisine. However, most of the food stalls are owned and controlled by local people and do cater to Malaysian tastes.

Adjusting palate to local Malaysian food: The next enquiry was one that was generated by an international student during one of the qualitative interviews. The student admitted that she was making an effort to try and adjust her palate to local Malaysian food. A majority of international students represented in the survey, 17.5% out of a total of 21.3%, agreed that they were trying to adjust their palates to local food flavours. 50% of the local Chinese students and 55% of local Malay students disagreed with the statement as they prefer the local cuisine.

5.6.11 Issues related to accommodation

The next two enquiries in the quantitative questionnaire related to the issue of accommodation and the sharing of rooms with students belonging to different ethnicities.

Sharing of dormitory with students of other ethnic groups: This enquiry asked the students whether they shared their dormitories with students of other ethnic groups. The data generated from this enquiry shows a difference in response between local and international students. 63% of the international students agreed that they have to share their room with students of other ethnic groups. Similar responses were generated during the qualitative interviews where the international students highlighted issues that they had to face while sharing rooms with students of a different religion or ethnicity. Only 18% of the local Chinese students agreed with this question, either because they make up the largest number of students in the campus, and hence they do not have to share rooms with students of other ethnicities or because they, being local students, are day students and do not stay on campus.

Preference of accommodation areas on the basis of ethnicity: In the next question students were asked whether they would prefer their accommodation areas separated along ethnic lines. 45% of the international students disagreed to this question and another 27% remained neutral, which probably shows that international students are not keen on having ethnic based accommodation. Similarly 50% of the Malay Malaysian students and 63% of the Indian Malaysian students also disagreed with this enquiry. While conducting qualitative interview among staff members the researcher found out that students are not given a choice as far as accommodation is concerned and have to accept whatever the accommodation office offers. Qualitative interviews, especially with international students showed that they would prefer to house with students from their own countries.

5.6.12 Issues related to peer-based pressure

The next set of enquiries in the survey questionnaire dealt with pressure that the students face from their peer groups and members of their own ethnic groups while on campus.

Spending leisure time with students of same ethnicity: The data shows that a large percentage of students, more than half the population of participants, agreed, indicating that they prefer going off campus for leisure with friends belonging to own ethnic groups. This holds true for both local and international students. As mentioned earlier it appears that at the macro level students have no objection to an integrated environment on campus but on the micro level, that is, a personal level, they prefer being with students of their own ethnic groups. This is substantiated by the observations conducted on campus in a semi structured informal manner in places like the library, classrooms or computer lab, which also shows that students prefer to be with those belonging to their own ethnic group, even the case when they are going anywhere off campus.

Study buddies from same ethnicity: The data reveals that a majority of the students agreed with 33.3% agreeing to the statement (n=97) and 13.7% strongly agreeing (n=40). 54% of the local Chinese students preferred having students belonging to their own ethnicity as their study buddies, and 66% of the Malay Malaysians and 54% of the Indian Malaysians students also agreed to this question. A similar result was seen in the context of international students where 63% agreed that they would prefer to confine themselves to study groups made up of their own ethnicity. This statement again confirms the finding that at the micro level the students prefer being with friends of their own ethnicity although from a broader perspective, that is on the macro, level they support integration on campus.

Inclusion of students of different ethnicities in peer group: The students were further asked whether they faced any difficulties in understanding or including students of diverse

ethnicities in their own peer group. The data revealed a similarity of results between the international students and the local Chinese students. 45% of the international students and 37% of the Chinese Malaysian students disagreed to the statement. 61% of the Malay Malaysians and 63% of the Indian Malaysians disagreed to the statement, showing that they are more open to mingling and understanding students of other ethnicities.

Disapproval of peer groups on inclusion of students from different ethnicity: The opinion of the peer group has a great impact on students and influences their mannerisms. Students were asked whether they would face disapproval from their peer groups if they were to include a student belonging to another ethnicity in their peer group. Both local and international students showed a similarity of results. 63% of the international students disagreed. Similarly 59% of the Chinese Malaysian students and 66% of the Malay Malaysian students disagreed with the statement. The data showed that students are willing to include members of other ethnicities in their own core groups, but as we can see from the previous survey questions, this has not happened so far due either to lack of initiative or understanding.

Unable to understand students from other ethnicities: The second last question in the survey was aimed at finding out the personal opinion of the students and they were asked whether in spite of their constant efforts they faced difficulties in understanding students belonging to other ethnicities. A majority of the students disagreed with the statement. Again both international and local students displayed similarity in responding to this statement. 54% of the international students disagreed, 61% of the local Chinese, 66% of the local Malays and 72% of the Indian Malaysians disagreed to the statement. This shows that students do not have problems in understanding students of other ethnicities but so far have refrained from including them in their own peer groups, a barrier which can be dissolved with conscious effort both from the students and the university.

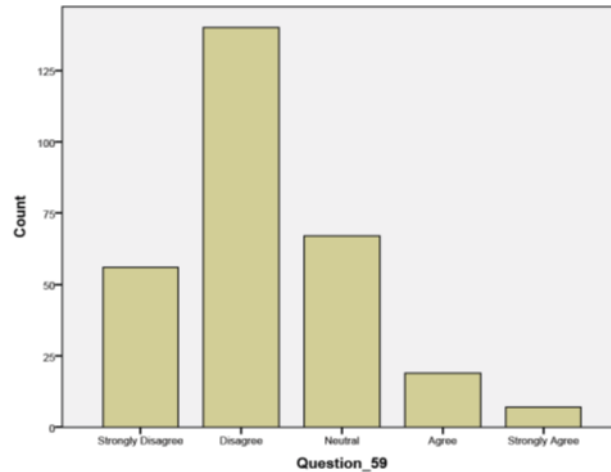


Fig No. 9: No matter how much I try I cannot understand students from other ethnicities

Learning to value and respect other ethnicities: The last enquiry on the survey form asked the students whether they had learnt to value and respect people of other ethnicities after they joined this university. The data again shows that the majority of the students agreed to the statement which included both international and local students. The data shows that the students have a better understanding of their fellow students of other ethnicities. In this question it is interesting to note that 77% of the Malay Malaysian students agreed to this question, which takes the readers back to the 2nd chapter in the thesis, wherein the researcher discussed government efforts to create “One Malaysia” which seems to have gone down well with the ‘bumiputeras’ of Malaysia.

5.7. Qualitative data with respect to research question 2- institution and student related practices on integration

The second research question addressed institutional and student related practices that support integration in the university. Research Question 2 was practice oriented and investigated how the students and the staff overcome the difficulties, if any, in relation to the

implementation of practices aimed at ethnic integration. The questions explored constructive and affirmative action undertaken by students and staff.

Themes - Follow what I already know

The very first theme that was derived in the context of research question 2 was about following what the participants already know. This theme refers to pre-existing mind-sets that the participants have with respect to members of other ethnicities. The codes that support these themes were pre-conceived notions especially about international students, geo-political tensions amongst international students, fixed mind-sets about students of certain ethnicities and complexities with off campus community engagement. These codes came up from interviews where participant Mr. Samy explained, *“The biggest issue here on our campus is integration of local students with the international students. And there are some issues among the international students given the historic background and current socio-economic situation. Good example is Malaysian students, they seem to be rather timid, they are less open to mingle around, they like to cling together among their own communities and the sad part is more divided along the racial lines. Then we have students on campus, for example students from China and students from Taiwan...ok? Who feels Taiwan students are Taiwanese, part of China, they should not be given their own identity, it should be seen as China, ok? These are some of the issues we have. But the number of students coming from each of these countries is not too big, so they overshadow the others, we have managed to create a balance in our campus that is the biggest challenge in international office you have. Trying to create a balance between communities, countries, nationalities, that is present in our campus”*.

These excerpts suggest that there is an apparent tension between local and international students which prevails in the university. Even the staff are prone to preconceived mind-sets

when they use phrases as *“Good example is Malaysian students, they seems to be rather timid, they are less open to mingle around, they like to cling together among their own communities and the sad part is more divided along the racial lines.”*

Student Pramod Jayasuria echoes the same thought when he says, *“It is very heavily structured on where you came from, who you are, what kind of people you are like, even associations, like negative connotations or positive connotations the people try to identify a group of Chinese people who walk out of the library, God forbid, they are all nerds (laugh)...if a group of Sri Lankan students or Pakistanis comes out of JJ’s or TTS 2 , God forbid, they are all drunkards....so you see people (laugh)... a Pakistani boy obviously they are going to get drunk, that is the typical student, student clique, they say ok, fine.....”*

When asked if the students and the staff members have pre-conceived mind-sets he replied, *“Yes, pre-conceived notion, they don’t depart from the notion, ok, Sri Lankan’s do this, Pakistani’s do that...Sri Lankan’s are loud when it comes to cricket match, Pakistani’s are violent when it comes to cricket matches, so that’s pretty much how it goes, yeah! In the classroom setup the same thing is reflected there as well. It’s only a very few students that try to keep a very broad mind and try to integrate. It is just that they can’t get over the psychic distance.”* The ethnicities are stereotyped and the acceptance level between the in-group and the out-group members tends to be low and at times gives rise to narratives that might spread rumours or breed hatred amongst students. Ms. Aziz, a staff member, voiced her opinion when she said, *“Maybe we have, think, about bad things about that country, especially Africa, because we don’t have proper knowledge, that from integration I think we can do better, for the students because...yeah....we know now that all Africa people to supply things...something like that....”* Ms. Sashi, a staff member with the graduate school also echoed the same sentiments when she says, *“We must not judge the person when they open the door and comes in front then for us, you know there is a perception, you know, a group of*

people that comes from Africa, so you see them, you automatically think that what's they are up to, and we don't give them the same attention for white boy come in, you know, so we think..." One such story was also voiced by Sukumar, an engineering student in his final year when he said, *"There was this whole crowd of Chinese, Malays, foreigners...so this guy was walking alone...so randomly 11 Malays, just like that. just out of the blue, just like that, they came and beaten him up, kicked him, put him on the ground, kicked him, his head got knocked down on concrete and then he was beaten up and what he said to me was all that is ok...fine...I will take ...I will take that...Malays may be like that...fine, what hurt him most was that he was on the ground, he couldn't get up...like he had total black out, when he wanted to get up...and the Chinese and the other people looked at him as if he was some drunkard or beggar or I don't know...looked at him...in total disgust and none of them had helped him."* Although such stray incidents have happened off campus and have no connection with the students of other ethnicities such narratives have often led to the formation of preconceived stereotyping amongst the students and have prevented them from approaching students of other ethnicities to befriend or integrate with.

One of the main duties of a host country which advocates internationalization in education and invites international students to study in its institutions is to present a welcoming community ready to accept foreign students as their very own during their tenure of study. While interviewing the participants I found that this may not be the situation in many respects. As Prof. Ali, one of the veteran faculty members put it while voicing his opinion about Semenyih, the town where the University has built its campus: *"Semenyih is a complex community and as a university it is the responsibility for us to have better links, that's why resentment, they may feel.... as the local say, what do we get out of it, our jobs, we have no infra-structure, you have a new campus, we don't have anything in our surrounding area...etc. etc. So it is a serious issue...I think students are....that's why it leads to conflict,*

that's why people think as international students, feel vulnerable. The host community...it is not working on them, it is actually, they have nothing to do with it. It is a sort of transplant in their community, so I think that is a significant issue."

The pre-existing stereotyping of individuals is the 'input' that Astin (1993) mentions in his I-E-O model and the hostile community is an important component in the environment that is responsible for changing the participants attitude towards members of other ethnicities. The concept of 'input' or pre-conceived notions is apparent in what Ms. Aruna, one of the staff members, says, *"So as the child grows they pick that up, they are like sponges, we just keep it in our hearts and in our minds and then we go out, if we are not taught anything new, we will just use the same thing, what we have learnt when we are kids and we use it back in our future. And then we just carry that on and we go on..... If we tend not to change the attitude, then we will just carry the old stuff back, so when we come out here and meet new people, we will still have the old perception and we will not be going to open our minds to think differently, you know, so it is all about the mind."* The inputs which the participants have brought with them have shaped their outlook towards integration and if the environment is not conducive it will lead to negative outcomes in terms of integration. The community outside had been hostile, as is evident from the data collected through qualitative interviews, but the participants agreed that faculty had been encouraging the formation of mixed ethnic group and had tried consciously to integrate the students. *"I have been running a module for number of years, and here it is absolutely fascinating when you give people the chance to pause and reflect their subject position in terms of their cultural background, educational background, educational expectations, reasons why they are in the university, the language that they are using, all of these things"*, said Dr. Cook, a faculty member. There has been some effort made by the university to mitigate the impact of ethnic disintegration this has been supported by faculty and staff members but from the data collected, most of the

participants do harbour negative notions about other ethnicities and this has been instrumental in shaping their attitude towards optimal integration.

Theme- Apathy towards policies on integration

While talking about efforts made by the university towards integrating the members of diverse racial groups, attention is drawn to the policy that the university has formulated regarding internationalization. The strategic plan of the University of Nottingham 2010-2015 (p.4) clearly states that it appreciates equality and is “*committed to understanding others’ opinions, beliefs and cultures. Respect and tolerance will characterise the conduct of our relationships with each other and with other organisations and communities*”. The university has laid guidelines towards equality of access and opportunity and it claims to “*endorse the aim of widening participation in higher education, and value the benefits of diversity in our staff and student communities*”. The university “*values diversity, because it is important for a vibrant scholarly community and for its own sake. People with a range of experiences and perspectives, whether in the laboratory or seminar room, enrich the learning environment and help us produce graduates better able to contribute to a diverse and global society. We are committed to equal access and opportunity, and to enabling the most able to participate in higher education, regardless of their background or circumstances*” (University of Nottingham, Strategic Plan 2010-2015, p.32). The policy laid down by the university clearly states its commitment towards promoting integration and upholding the diverse cultures present in the university. In keeping with research question 2 aimed at finding out more about the policies and the implementation of integration on campus the participants were asked whether they were aware of such policies and what would be the implications of such policies in their opinion. After analysis of the codes such as lack of transparency about integration policies, lack of a coherent structure of policy around integration and inadequate

communication about integration policies, the theme that arose was apathy amongst members towards policies on integration crafted by the university. The theme was substantiated by data received from the participants. One of the students voiced this opinion when asked about his awareness about policies on integration: *“About student integration? Not really, not really, no, we are not encouraged...actually...we are not really encouraged about student integration”, no, nothing....the integration, internationalization policy.....no, nothing. Because the university’s policy is student populous, it is a little ambiguous...”* (Sukumar, 2012). Some of the staff members also expressed their apathy towards such policies when they said that it is not in the purview of their work to know of such policies: *“that I think you need to check with the registry office because they are more for students, for us finance we are more to like payment, whatever, how sort of payments, like for the students the integration between that... campus you can refer back to the registry office or international office”* (Ms. Gayatri, 2012). They also felt that if there is such a policy it is more relevant for the students and not for the staff. Some staff members also said that their busy schedule does not allow them to be aware of such policies in spite of e-mails being sent to them from higher authority for familiarization towards such policies: *“but I am not too sure, to be honest I don’t go through such e-mails much, because I have my office e-mails to go through and stuff like that, so I don’t really have the time to go through such e-mails though it is important.”*, (Ms. Gayatri, 2012). As another staff member puts it, *“I don’t think I have seen any procedure or any kind of written stuff on the internationalization here”*, (Ms. Aruna, 2012). The data clearly shows that there has been inadequate communication regarding policies on integration. The well thought-out policies have not been put to use or any kind of awareness weaved around them. Students were not aware of such policies and staff members, even if they were aware, lacked any understanding of such policies.

The data generated from the questionnaire clearly showed that half the student population, that is 49.5% of the students, were aware of the policy and the other half were not aware of its existence. Hence the university needs to undertake an effective programme so as to inculcate amongst its members the values laid down in the policy and prior to that the policy needs to be transmitted effectively so that it percolates through to every group present on campus.

Theme -Disjointed activities lacking in well-coordinated goals

The next theme that emerged from the qualitative interview pertains to the activities that were undertaken by the staff and student community towards fostering integration on campus. Research revealed that students have formed clubs and associations mainly based on the countries they come from. These clubs or associations have made conscious efforts to host programmes that would give a glimpse of their respective cultures to students of other nations. According to Ms. Sashi, the administrative officer, *“I think the university is doing, things already, having all their cultural nights you know, even we as staff here, I have attended few of the cultural nights and I have learnt about their culture as well, so that is, shows you know, and then the fact like, the concept of the university is just like the Olympics, when you have people from all over the world coming to one place and they learn about being here some of them 3 years or 1 year, you know, they learn about other people’s culture, I think this is happening in the campus with the society, with those kind of things.”* The student association as an administrative body is responsible for executing and implementing such programmes. While conducting the interviews it was found that most of these activities are disjointed and sporadic in nature. They do not have a long term plan and are not goal oriented. The programmes are ad hoc in nature and do not lead to any attitudinal change amongst the students. *“The programmes are also poorly represented by the staff. ... based on*

clubs and societies, they get together as in...like if they have events, like the international students week or international cultural week, than there would be participation from different cultural societies, international cultural societies, international cultural societies, but in another sense they are also not participative because they flock together, so they are only among their own group of what you call this....nationality, ethnicity and all that,” said Ms. Gayatri, the student officer in the university. Student Mr. Pramod, in the interviews, voiced his opinion that the efforts made by authority were minimal in nature and lots need to be done to integrate students: “but as oppose to that how student’s here figure out what culture, what’s the cultural integration process, it is not an official sanctioned mandate to have a programme saying, this is what culture is in Malaysia... ... part of the reason is management does not have a particular policy at least I have not made aware of...with regards to cultural integration, that portion falls more or less under the students association and a portion of that is executed by the international student’s bureau, a little tiny part, there are lot of other things they could do, which is not taken up, not really considered with regards to Malaysian environment”. While discussing the associations student Ms. Clara also said that these associations or clubs should not be formed along ethnic lines. Having a Sri Lankan society or a Sudanese society, as the names suggest, limits them to students hailing from that particular nation. “It is rarely that they invite students to make them a part of their culture. I really feel that the whole togetherness thingy, because it is just once they put up such things, to get money for their treasury, but really interacting with them, let’s say is really minimal. It is just a onetime thing”. “I have joined other clubs to reach out to races.... they tend to segregate themselves and in turn they have new members to join in...So I think cultural club, it’s a...it’s a ...discouragement in itself. I think a new kind of concept should be brought into clubs and societies.” Students indicated their preference for clubs based on general themes such as art, music or literature: “that’s the way better, because there you find different people, because

you find a person from this side, a person from there are just together for a common interest. We all like music, so they are all here together...that would have been better", mentioned Ms. Clara. Some of the staff members like Ms. Sashi came up with their own suggestions as to how to make these programmes more effective: *"probably the university can come up with activities that involve staff students together, because now students have their own activities and they rarely involve staff in it."* However, some of the staff members like Mr. Raj who have been actively involved with students did not sound very optimistic: *"So it is more often unwritten encouragement from the management saying that do all the necessary to make sure that the international students are well integrated with the locals. But there is a huge, huge, undertaking (laugh) you know, for this campus per se. I have been here since the campus opened here but still find very difficult to integrate as a community I mean these are among friends, they seem to get along quite well but as a community when it comes to, say for example Sri Lankan cultural society, you know Indian cultural society or whatever maybe you may find majority of the crowd come from their own community."* This theme was formed from codes such as building inter-ethnic bonds with the campus community, faculty and administrative support for integration, lack of formal and structured inter-ethnic, interactive awareness-raising sessions at induction, lack of support and opportunities for staff-student integration and lack of structured extra- curricular activities on integration outside the classroom.

While discussing the lack of structured extracurricular activities on integration outside the classroom and the lack of support and opportunities for staff- student integration, it is worth mentioning the awareness-raising sessions at the induction. Mr. Pramod, who is a student mentioned *"The only sort of induction with regard to cultural integration which you get on campus is that brief boring 2 hours speech (laugh) ...that's an induction (laugh) see there is*

an over emphasis on the negative with regards to induction programme which we voiced out and they minimized it a lot this year...”

Theme - We don't mind having to mingle.

The next theme that was generated was the students voicing their opinion regarding inter-mingling with others of different ethnic backgrounds. The theme was generated from codes such as highlighting the benefits of working in diverse ethnic groups in a classroom situation, resources from different cultures and geographical locations used by the faculty in teaching content, seating arrangement of students in the classroom suggesting the mixing of ethnicity, references and images used by faculty in the presentation of teaching content and encouraging students to develop assignments that are comparative in nature. Some of the codes that were generated from activities implemented outside the classroom were the activities of the international student's bureau, the encouraging of activities by interest based societies and the community work undertaken by students at times to build bonds with the community residing outside the university campus. Vietnamese student Mr. Giang said that at times the students do practice segregation as far as seating arrangements in the classroom are concerned: *“the Malaysian they sit on either side and the Vietnamese and much country on the other side... all Vietnamese usually talk Vietnamese and Malaysians usually talk Mandarin or Malaysia, so it is hard to communicate with them”*, as was voiced by a Vietnamese student who had come to this university as a part of an exchange programme. Sri Lankan student Sukumar also voiced his frustration, saying, *“You see in our class, like when we go for lectures the Malays stay in one place, they stay in one group, and the Asians all mix up, the Sri Lankans, Pakistanis and the Bangladeshis guys we mix up...and especially the Africans, we mix up, but the Malays are always in one confined group...and Chinese they are also...yeah...it is not like...when we go to talk to them they are mean and all that, they are*

really nice.” Students want the faculty to intervene and mix the assignment groups, selecting members of other ethnicities as mentioned by African student Ms. Clara: *“sometimes the Chinese decide to stick to their own, because they have, ‘hey we are together, we want to be together’, but most times we insist to the lecturers, they just shuffle us. It is not that my class has diversity of many people, the majority of people in my class are Chinese, so of course it is bound to be Chinese and Malaysians and they are bound to be one group which has many people, but, yeah!, it is not so bad, at least we try to tell the lecturers, ‘hey don’t let us assign ourselves to the group, at least you be the one to assign us to groups, that way we are mixed people in one place’, which is much more fair and comfortable and I find it more comfortable if I am mixed with random people, because with that you get to meet new people, work with new people because it is a whole new thing altogether.”* Students wanting higher authority to intervene in order to foster integration reflects the literature review where Allport (1954) advocates the intervention of higher authority to foster optimal integration between diverse ethnicities. Some of the students like Ms. Samatova were appreciative of having mixed ethnic faculty members: *“basically in our faculty we have more lecturers from Great Britain than local. We have one lecturer from Italy, from Russia and this makes really interesting for you, your experience in study. It is British but at the same time you are in Malaysia.”*

When students were asked about case studies which transcend borders used by faculty some of them like Ms. Samatova were of the opinion that *“it depends on the lecturer, certain faculty members actually transcend the boundary and bring in case studies, I guess it is something that could find very fair with regards to faculty teaching here...”* Faculty members like Dr. Khan also believe, *“If we don’t give examples to them what happening in the Malaysian scenario, then they will not understand. They are reading the news sitting in here; they are trying to absorb the capital market issues and things like that, so again there should be a need for internationalization or localization of the curriculum...”* Dr. Cook

advocates diversity in the modules he teaches: *“I have been running a module for number of years, and here it is absolutely fascinating when you give people the chance to pause and reflect their subject position in terms of their cultural background, educational background, educational expectations, reasons why they are in the university, the language that they are using, all of these things, place them in social science terms...”*

When students and staff were asked about activities outside the classroom where they implement programmes to foster integration, some of them like Ms. Gayatri, mentioned the activities undertaken by the cultural clubs and societies: *“based on clubs and societies, they get together as in...like if they have events, like the international students week or international cultural week, than there would be participation from different cultural societies, international cultural societies...”* and further suggested, *“probably the university can come up with activities that involve staff students together, because now students have their own activities and they rarely involve staff in it....”* e Pramod Jayasuriya who is actively involved in promoting cultural integration said, *“The International Student’s Bureau in the campus...it used to be, used to be called the international student’s society, I am in-charge of organizing that and through that we are supposed to promote cross-cultural integration as well as cultural understanding... ..so more or less diversity pertains to international students at Nottingham.... currently we have representation of only 40...yeah 40 or 30 something...yes...it has members from all over, basically one ambassador as they say representing their country.... forming such an organization representing internationals students is absolutely wonderful.”* Most of the students like Ms. Clara wanted societies and clubs of a generic nature and not based on nationality and country: *“that’s the way better, because there you find different people, because you find a person from this side, a person from there is just together for a common interest. We all like music, so they are all here together...that would have been better”*. She feels clubs based on nationality *“tend to*

segregate themselves and in turn they have new members to join in...So I think cultural club, it's a...it's a ...discouragement in itself. I think a new kind of concept should be brought into clubs and societies... they should make it activity specific, not to isolate them in terms of nationality”.

When commenting on the community outside the university Mr.Ali, a senior faculty member said: *“not as a CSR, but how can we really contribute to what is already, the multiple, multi-lingual society around, that itself is diverse. You know in Semenyih there are three community schools, mosques and the temple to which we add another level of separateness i.e. a university from a different country. So, we have to pay more than lip service to the community we are based in if we are to build trust... We are coming as a new university, therefore we have to build those social roots very quickly, to become a welcomed and treasured part of the community... we still have to deliver on our philosophical and social commitments to Malaysians. I think that really still needs to be demonstrated.”* Student Mr. Sukumar agreed saying, *“there are lots of Sri Lankans here, so one of them had gone and done this charity work but I didn't know it was happening, it wasn't promoted... things like that are not really happening, not really happening here... charity work, to go outside and work for the community, no, no, stuff like that...”* Some sporadic activity does take place as was voiced by Ms. Samatova: *“but in our society we try to arrange, like charity, especially with the orphanage Florence in Semenyih and with others...no, we are quite in a closed area”*, but it is not consistent and lacks coherence to create any real impact on the community outside the campus. The students like Sukumar feel that the community is hostile towards them and this has led to a stereo-typical image of the local inhabitants in the eyes of international students: *“my idea of Malays are they are quite hostile to foreigners...yeah...they are not nice, and even the Chinese Malays they are not nice...when we go out shopping at stalls and what they want is to grab the cash, promote things which*

are of not good quality, and they always, seem to be stingy, they are not nice people really...”

The qualitative interviews showed that both staff and students have mixed reactions towards the activities implemented by the university towards integration. While it is approved of by some, a great deal needs to be done.

5.8 Summary of the chapter

This chapter has presented the research findings which emerged from the study used by the researcher to answer the research questions. The first research question, the meaning of the term integration as understood by the participants was discussed with the help of the data generated by the first set of survey questions and the qualitative interviews. The second section of the chapter dealt with the second research question relating to student and institution related practices towards creating optimal integration in the university. The chapter highlights the differences between local and international students. While at times similar data was obtained from local Chinese and international students, at times the international students differed in their opinions. The qualitative data also showed that in most cases the international students are subjected to stereotyping arising out of preconceived mind-sets which can be overcome by advocating more intermingling and formation of task groups involving students of different ethnicities.

Chapter 6

Recommendations and Conclusion

6.1 Introduction

This chapter deals with the outcomes of the study based on the theories identified in the literature review section and through analysing the data derived from the qualitative, quantitative and observation studies.

This chapter also summarizes the key findings and draws the thesis to a conclusion. The findings emerged from answering the two research questions aimed at finding out the meaning of the term integration as interpreted by the students and the institution and about student related practices directed at fostering integration. In addition this chapter will also point out the significance and the limitations of the study.

6.2. Implementing integration – the approach

Integration between local and international students cannot be implemented by any department alone; any change needs the approval of the masses and there should be a consensus in making decisions. One of the most important tasks in crafting a strategy towards optimal integration in a university is the management of the interface between the various stakeholders in the university. To decide upon a strategy the university needs to engage with its stakeholders who may be found in groups or individuals whose actions and interest in the university have an impact on its environment and have a direct bearing on the outcomes of the strategy that aims at total integration. The university needs to anticipate and manage these outcomes in order to create goodwill towards the University and enhance its reputation. Existing or new strategies should be adopted only after receiving consensus from the stakeholders.

Once the stakeholders have been identified, the university committee in charge of the integration programme should prioritize the stakeholders on the basis of the task in hand. All stakeholders need not be consulted at all stages and based on the task some stakeholders may occupy a more important position compared to the others.

There are several methods that can be used to engage with stakeholders. The methods can be both quantitative and qualitative in nature, although qualitative methods are preferred in stakeholder engagement programmes. Software can be used for mind mapping and devising decision trees and for analysing focus group interviews. Reports should be drawn up on the basis of data collected and appropriate conclusions drawn.

The strategies drawn up in consultation with stakeholders can be implemented by the university to achieve optimal integration between diverse racial bodies. The programmes need to be evaluated on a regular basis with the option of mid-course corrections based on the feedback received from stakeholders.

6.3 Areas of Improvement – Induction of Students

The study found that the students enrolling in this university come from a variety of backgrounds and nationalities, especially the international students. These students undergo a process of transition into university life as mentioned in the literature review when referring to the transition theory of Schlossberg et al. (1989) who explain how the transition theory can be used to support higher education experiences and how the transition model supports the variety of environmental responses needed to accommodate the heterogeneity of learners at the different points at which they may find themselves in the transition process. It was often noticed throughout the study that practical problems faced by new students arise not only from academic and social issues but also from their background characteristics, which have been referred to as stereo-typing and ‘inputs’ in Astin’s I-E-O framework in the literature

review. Most students entering a university to pursue higher education undergo various stages of transition. Many of their experiences and the circumstances in which they find themselves are often common and occur repeatedly and hence are potentially manageable (Cook et al., 2000). Success for the first year student not only involves gaining sufficient academic credit and progressing to the next level of the course but also involves the educational and personal development of the student as the formative years in the university are crucial for the social development of the student (Upcraft and Gardner, 1989). The environment that the student is subjected to, as explained by Astin (1993) in his I-E-O model, is vital to the outcome of the student's development. Researchers in the west have worked on various models designed to illuminate the process of transition, which includes Schlossberg's transition model (1989) as mentioned in the literature review. Each of these models has its own strengths and weaknesses and all are applicable to students leaving school and entering a university as young adults. In this research, particular emphasis has been placed on the process of student induction as it is the first contact point of the student in the university and the basis for the formation of first impressions, which at times become indelibly entrenched in the student's all-round development. The degree of fit between the new students' expectations and the experiences provided by the institution can affect student satisfaction, academic achievement and personal growth in the future. The conditions that have the most positive influence on student success are high levels of interaction among students, adaptation to a diverse cultural background, understanding the cultural diversity of classmates and other students, appreciating and understanding the diverse racial nature of the university, strong staff-student contact, the availability of accommodation, adapting to food habits and the emphasis on extra-curricular activities (Banning, 1989). Entering a university can be seen as a traditional 'rite of passage' (Tinto, 1987), with its phases of separation, transition and incorporation or as Schlossberg (1984) puts it, going through the 'moving in, moving through

and moving out' phases discussed in the literature review. In order to be successful at university a student must try and move out from his/her former environment and try to minimize the factors that have influenced his personality. The transition period is crucial as it is the time of adjustment into the new environment and is a time of risk, anxiety and adaptation to new experiences.

As mentioned earlier, one of the key areas for support of first-year students is the induction of new students, which occurs at the prime time for optimum adjustment to and retention of the higher education culture. Induction of first-year students is often criticised as being confusing and sometimes overly bureaucratic and, whilst providing information, not providing it in a user-friendly way or in a context where it can be readily assimilated (Drew and Smith, 2006). While conducting the qualitative interviews it was found that the international students, when asked about their induction process and the information that they received on socio-cultural issues, mainly gave negative answers. Most of the students said that the induction was a monotonous delivery of a laundry list of things that they are not supposed to do and did little to prepare them for the multi-cultural ambience that they were about to experience. Some of the students in their 2nd or 3rd year of study could not even recall whether they had attended the induction. The same situation was applicable both for international and local students.

Many researchers have conducted studies on induction programmes and the effectiveness of such programmes designed to remove the confusion and information overload of the induction period and to make a strong impact on new students. A more gradual and planned provision of information helps in better integrating and socialising students. Lewis's (1984) study shows that usually the first few weeks of student life are characterised by confusion as students are 'assaulted' with new information from the various departments and student organisations. The environment that the students suddenly find themselves in is alien to them, especially if they are international students coming to a country with a different culture. This

often comes to them as a rude shock with its share of unpleasantness. Hargreaves (1998) expresses this same thought when speaking about the transition to university life, which, according to him, has become more complex for students and for staff because of class sizes and the increase in the cultural diversity of students. Students are often confused at this stage and fail to realize what is really expected of them, how to adapt to an environment supporting cultural diversity, how to cope with new sets of friends belonging to other race groups, the learning strategies that need to be adopted and how to make their chosen field of study more effective so that it can fit into more global aspects. Woodfield (2002) summarises the first few weeks' experience of the students as ranging between positive and negative reactions although these reactions are not always mutually exclusive. Research in the past has observed that these events can leave students feeling either well integrated or somewhat alienated. Although most students undergo the same difficulties during this period, problems are felt more keenly by international students and also local students who are boarders and have left the familiarity of their homes to study at the university. In extreme cases difficulties encountered at this stage could negatively influence the rest of the academic year and may even result in students dropping out.

In the quantitative survey in this present study, it was found that 77.2% of the international students did not agree with the statement that an induction programme was provided for them and 69.1% the local Chinese students denied receiving any form of induction programme. Similar data was also found in the qualitative study where most of the international students failed to recall the induction programme, with some rejecting it as a meaningless list of do's and don'ts .

6.4 Social integration through induction

Induction in this university is a one-day event devoted almost exclusively to the dissemination of information to fresh students seated in a lecture theatre. It consists of speeches delivered by heads of the various departments and is therefore a one sided communication process with no two way dissemination of information. The process, as suggested earlier, lacks a stakeholder engagement approach and the students are generally at the receiving end. The university provides welcome packs which generally include where and how to enrol and pay fees, how to navigate around the university and its environs, provisions for health, safety and security, sports facilities, local amenities, student services and brief information about the courses but it seldom mentions the ethnic diversity of the campus or provides a cultural induction for the students to make them feel accepted in a foreign country.

Many of the problems of transition are associated with the stresses arising from adjustment to a multi-cultural environment. Social integration, which is vital for any new student, should make it easy to make friends on campus, and there should be sizeable numbers of students with whom they can match their lifestyles and values (Grosset, 1991). If the quality of integration is low, the commitment made by the individual to the institution also turns out to be low. The lack of social integration has an impact on academic integration as well and may result in a dislike for the course of study, dissatisfaction with university staff and the quality of teaching and difficulty with the academic level and workload of the programmes of study (Drew and Smith, 2006).

6.4.1. Suggested approaches for induction

Academic and support services staff working in the university and operating transition strategies, including the induction of students, should have a clear understanding of the various factors that are likely to have an impact on different learner groups. Caution must be

exercised by staff to avoid generalising or stereotyping on the basis of gender, age, educational background, class, ethnicity, disability, and so on. Instead, as suggested in the earlier part of the chapter, a robust stakeholder engagement programme must be in place every year to fit the actual diversity of the student group, which is more complex than these factors alone. A proper induction process is even more crucial, bearing in mind the internationalization policies practiced in the university and the increasing flow of international students resulting in an increasingly diverse student population.

It is nearly impossible to design induction strategies pertaining to individual groups as they tend to be segregationist in nature and there is a danger that institutional strategies may define and relate to students as members of a particular target group, when students themselves would rather be defined as members of the wider university community (McInnis, 2001). Hence a strategy needs to be designed that ensures maximum effectiveness and is based on consensus from both the student and staff communities.

The findings of this research suggest that this diversity can meet with negativity and a distinct lack of spontaneous interaction by local students who may not empathise with the problems faced by international students and often remain apathetic and distant from their problems. Social integration is particularly crucial for international students who wish to graduate from the university with lots of friends, a well-earned degree and good citizenship behaviour which would prepare them for the globalized world. Universities need to invest in enabling intercultural interaction between local and international students so that their students have a richer educational experience and are better prepared to function in an international and intercultural context.

The university, through the induction programme, should help students settle into the university and form a network of friendships, people to exchange ideas with and have a better

understanding of, as well as have respect for every racial group that they interact with in the university. The induction process should minimize the elements of negativity, not just consist of an information overload of taboos and inhibitions to be practised in the university and with the community outside the campus. The induction process should adopt a friendly approach and explain the situations that the students are likely to face due to cultural differences and the best possible ways to deal with such situations. A cultural induction programme with video and power point presentations should be designed to prepare students regarding their expectations as well as to highlight the cultural uniqueness that the students can look forward to and learn from during their stay in Malaysia.

The induction process should also tell students about the international faculty on campus and in turn, the University should encourage the faculty to support programmes on integration consciously through their pedagogical approach. Mentoring can also be an effective way of inducting new students, and senior students can play a crucial role in this since they have been through the same experience, and because new students would find them easy to approach and chat with. Each faculty should introduce a student mentoring scheme to be supervised by a faculty member. These mentors should be senior students selected by the faculty and trained by the international office to deal with enquiries and carefully instructed about their boundaries and to refer enquiries beyond their brief to higher authorities. The role of these mentors should start with pre-arrival, when students who are about to enrol in the University are put in email contact with the mentoring team while still in their home country.

The induction committee can seek help from these senior students to prepare the content for the cultural induction and address the problems that these students may have faced when they first enrolled in the university. The content, prepared in consultation with the senior students should have a practical approach and not be bureaucratic in nature. During the induction period, along with the faculty members and administrative staff, these mentors could help to

organise social events and play a key role as hosts to help newly enrolled students feel at home and start communicating with their new friends. They could also put together a presentation on some of their own experiences on enrolling in the university and provide some valuable tips about how to cope with the problems encountered. A mentor should be assigned to each newly enrolled group of students and the mentor should keep close contact with the group by arranging mentee group meetings in the first few of weeks of term when the new students would need the maximum amount of help from their mentors. Mentees who wish to can also keep in contact with the mentor as the term progresses. Later in the semester the mentoring team can organise workshops on assignments and on preparing for future examinations especially for new international students who have only been used to the pedagogical approaches in their home countries and are confused about academic outcomes and expectations. The team of mentors can act as an informal committee, organising social events for the faculty along with the established clubs and societies and the student association body. This cultural induction and the adopting of mentors should not be limited to a one day project or a few hours of lectures. It should be aimed at creating opportunities for making friends for life and can help newly arrived students feel supported and less anxious, with a positive outlook towards adapting to the new environment. The mentoring project can also include programmes where the local community can play an important role in welcoming and assisting international students. The university can seek local volunteers who can host cultural days for international students, where students can learn more about local customs, taste local food, and experience traditional celebrations, while the hosts get the chance to find out about their guests' country and culture. The role of the local community in fostering friendly relations with international students will be discussed under subsections dealing with the impact of the local community and on programmes to increase the effectiveness of the impact of the local community on international students.

6.5. Integration through the Curriculum

The next suggestion is to enhance the process of integration with the help of a curriculum that supports multi-cultural education. The suggestion of an alteration in the curriculum to include elements of multi-culturalism in the teaching material was mentioned by senior faculty members during the qualitative interviews as mentioned in the chapters on research findings and on discussion of the findings. Watson (2002, p.208) defines a learning outcome as “being something that students can do now that they could not do previously ... a change in people as a result of a learning experience”. It has long been recognised that education and training are conducted with the goal of bringing about change in individuals, and the use of learning outcomes as a means to achieve these changes is certainly not a new practice. Universities have always presented courses and syllabuses that have required students to adjust to an established curriculum and mode of delivery. The past decade however has witnessed something of a culture change in higher education and there is recognition that much is to be gained by moving away from a content-based focus on curriculum to a more student-centred approach (Robertson, 2001) which recognizes the impact of globalization and diversity. The increasing diversity in every nation and its institutes of higher education poses serious challenges as well as opportunities for both the learner and the educator (Gay, 2000; Hawley & Jackson, 1995). An important goal of the university should be to forge the notion of a common world, respecting and recognizing ethnic, cultural, and language diversity. This can only be achieved when educators respect and build upon the cultural strengths and characteristics that students from diverse groups bring to the university. It is the task of the educators to help all students acquire the knowledge, skills, and values needed to become participating citizens of the globalized world. Cultural, ethnic, and language diversity has provided the university with rich opportunities to incorporate diverse perspectives, issues, and characteristics into the curriculum that is taught to the students.

Qualitative interviews were conducted to seek information about the incorporation of globalization in the curriculum. Students were of the opinion that case studies quoted in the curriculum had more of a western perspective rather than incorporating Asian developments. Some students expressed their dissatisfaction that their curriculum did not include developments from MENA countries. Faculty members argued that they are trying to incorporate case studies from different countries but not enough is being done to incorporate elements of diversity. A senior faculty member, in this context, said that inter-cultural interaction in the class and debates about various cultural issues can highlight the multi-cultural nature of the university and facilitate an exchange of knowledge. Another faculty member also suggested a change in teaching style that would encourage students to voice their opinions and bring case studies from their own nations and share them with their classmates. This kind of encouragement and effort from faculty members would be examples of affirmative action taken, aimed at seeking optimal integration in the university. The formal curriculum in universities provides educators with scant and inconsistent opportunities to modify their curriculum effectively in accordance with culturally diverse educational settings. From the data collected, the researcher found that many students complete their programmes with incomplete knowledge about the cultural, ethnic, and language diversity that characterizes their classrooms and their learning environment (Banks & Banks, 1995; Ladson-Billings, 2000).

The researcher thus recommends continuing education about diversity especially for educators because of the increasing cultural and ethnic gap that exists between students and between students and faculty. The pedagogical approach used in the university should have provisions for effective professional development programmes to uncover and identify the personal attitudes of students towards other ethnic, language, and cultural groups. It should help the students to acquire knowledge about the history and culture of diverse ethnic,

cultural, and language groups and give them an opportunity to become acquainted with the diverse perspectives that exist within different ethnic and cultural communities on campus. Students should understand the ways in which institutionalized knowledge within universities and popular culture can perpetuate stereotypes about ethnic groups. The aim of the university should be to acquire the knowledge and skills needed to develop and implement an equitable pedagogy that provides all students with an equal opportunity to attain academic and social success in the institute of higher education (Banks, 1995). Allport (1954), in his contact theory, suggests 'equal status for all' as one of the main factors in reducing prejudice. In the context of the curriculum, every individual attending the class should be given an opportunity to voice his/her own opinion and introduce case studies from his/her own geographical region which should be used to debate and challenge the current theories that are being taught to them.

6.5.1. Suggested approaches in modifying the curriculum to incorporate multi-culturalism

The incorporation of a multi-cultural dimension in the curriculum does not stop with the students but should include the faculty members as well. If teachers are to increase learning opportunities for all students, they should possess knowledge about the social and cultural contexts of teaching and learning. Faculty must be able to recognize and understand that there are distinctive cultural behaviours that are associated with the ethnic groups from which the students come (Boykin, 1986; Deyhle, 1986; Irvine & York, 1995). The university should provide opportunities for faculty to familiarize themselves with and become knowledgeable about the distinctive cultural backgrounds of their students. They should also acquire the skills needed to translate that knowledge into effective instruction and an enriched curriculum (Gay, 2000). Faculty should be culturally responsive to students from diverse ethnic, cultural,

and language groups (Gay, 2000; Ladson- Billings, 1995; Valdés, 2001). Making teaching culturally responsive involves inculcating the elements of multi-culturalism and strategies which include constructing and designing relevant cultural metaphors, case studies from different countries, images and signages of diverse ethnic backgrounds and multicultural representations to help bridge the gap between what students already know and appreciate and what they are to be taught. Culturally responsive instructional design can help transform information about the home and community into effective classroom practice (Gay, 2000; Ladson-Billings, 1994; Villegas, 1991). Faculty can also use local community members as resources. This will be discussed in the section on encouraging friendship formation with the local community (Moll, 1990). These cultural factors influence the values, beliefs, norms, language, and symbols of students and create a sense of affiliation with and understanding of diverse cultures. Faculty must realize that students in the university have come from different backgrounds bringing with them different learning styles and preferences. In addition to being self-aware, teachers should encourage students to talk about their home countries and reflect upon the existing knowledge and cultural experiences of their students and use these insights to increase access to knowledge (Giroux, 1992). Faculty can use culturally responsive activities, resources and strategies in the curriculum and teaching units and the textbooks suggested by them. It is often noticed that students study historical events, concepts, and issues seen primarily from the point of view of the victors (Sleeter & Grant, 1991). The perspectives of the vanquished are frequently silenced, ignored, or marginalized as was also pointed out by an administrative staff member during the qualitative interviews when he mentioned that it is the voice of the dominant group that gets heard through codification of history and not that of people who have been less fortunate in the battle. This kind of teaching extends a privilege to mainstream students alone who most often identify with the dominant group and this leads to resentment among other students who are

associated with the minority. Most of the concepts taught in the university are seen from a western perspective and are often taught primarily from the point of view of the Europeans or Americans who constructed them. The curriculum should be so designed as to help students understand how these concepts have been developed in the Asian and Middle Eastern context. Teachers should help students learn how these concepts have very different meanings for nations that were colonized and may have suffered cultural genocide. Students should also be provided with opportunities to construct knowledge themselves and cite their own case studies in order to become more critical consumers of the knowledge within the popular academic communities (Banks, 2001). Another potentially useful approach to improving intergroup relations is to create or make salient group memberships that cut across ethnic divides (Commins & Lockwood, 1978), which is often not practiced in the university. There are aspects of identity that students share with the members of their own racial or ethnic group but not with others. Putting together those of different ethnicity in classroom situations and assignment groups can reduce prejudice, as is advocated by Allport (1954) when he says that optimal contact with groups belonging to different ethnicities may help reduce prejudice and bias. Faculty should also instil the values of the host country advocating 'oneness' amongst its three distinct ethnic groups as these values propounded by the nation builders help to undercut negative intergroup relations by discouraging injustice, inequality, unfairness, conflict and a lack of compassion or charity.

The value of egalitarianism deserves special emphasis in the curriculum and classroom practices since a number of theories suggest that it can help to undermine stereotyping and prejudice (Allport, 1954) and to restrict the direct expression of ethnicism (Gaertner & Dovidio, 1986; Katz, Glass & Wackenhut, 1986). An emphasis on egalitarianism, both as a value and in actual interaction, negates the idea that the in-group is superior to the out-group. Thus integration of local and international students, which has so far posed a problem, may

be minimized. During the qualitative interviews some students said that they were subjected to stereotyping, prejudice, and discrimination. Students may react to this in a variety of ways, many of them potentially damaging to the students as well as to the reputation of the university. Students should be encouraged to speak about how they feel and the discrimination they may be facing, as sharing such information informs the majority group of the pain and suffering their unintentional or thoughtless acts of discrimination cause. It also allows the members of minority groups to share their experiences with one another. Other techniques that involve sharing experiences through dialogue have also been found to improve intergroup relations (Zúñiga & Nagda, 1993).

Conflict resolution is a skill that should be taught in the university in order to improve intergroup relations (Deutsch, 1993). Learning to resolve conflicts between people of different ethnicity also involves understanding their origins, differences in values, beliefs, and norms. Students should also learn how to avoid conflict by using techniques of de-escalation such as negotiation, bargaining, making concessions, apologising or explaining (Fisher, 1994). These skills will help students when they graduate and join the larger community of working professionals. Such skills acquired in the university will help reduce uncertainty and anxiety concerning interaction with out-group members; the probability of failure will be low, and opportunities for hostility and aggression will be minimized in real life as well (Stephan & Stephan, 1985). Stressing the value similarities that exist between diverse groups will also help reduce the degree of symbolic threat posed by out-groups and thus reduce fear and prejudice. The study of ethnicity and social justice as part of the curriculum is needed and ought to be accompanied by structural changes in universities and changes in pedagogical assumptions and strategies (Banks, 2001). Employing diverse faculty from different countries, making decision-making more democratic in nature and employing pedagogical strategies that promote social responsibility and action as well as practising

equitable relations of power in the classroom are some of the suggested changes that would help to improve inter-ethnic relationships between members of the university. Everyone who works in the university needs to analyse critically how their policies and practices and their attitude and behaviour affect the students and may benefit some students and jeopardize others. Faculty should practice the use of a single method of assessment based on a range of formative and summative assessment strategies that give students from every diverse group an opportunity to demonstrate mastery. These strategies should include observation, oral examinations, performance, and teacher-made as well as standardized measures and assessments. Faculty must possess the intellectual, affective and action skills required to adequately prepare students for a multicultural future. Students must be able to know, think, feel, believe, and behave in ways that demonstrate respect for people, experiences, issues, and perspectives that are different from their own (Banks, 2001). Faculty members are not mere teachers but ethical change agents who are committed to social, political, cultural, and educational equality, whose duty is to accept, understand other cultures, improve intergroup relations, combat racism and other forms of oppression, and increase the academic achievement of students equitably. Students must also develop the knowledge, attitudes, and skills needed to interact positively with people from diverse groups and to participate in the nation's civic life (Banks, 1997b). Students graduating from this university must be competent in intergroup and civic skills to function effectively in today's complex and ethnically polarized nations and world (Banks, 2001).

6.6. Inculcating friendship formation to integrate students

Allport (1954), in his social contact theory, specifies a common goal and cooperation as one of the factors needed to reduce bias between groups. A common goal is defined as one that can only be attained if all the members of different groups work together through inter-group

cooperation and not through competition (Cross & Rosenthal, 1999). When members of a group interact they are given the opportunity to work together, to communicate, to express values, to argue, to compromise, to reach agreement, and to gain information about their own group members and of their out-group members (Gaertner et al., 1999). Attainment of common goals must be an interdependent effort without evoking any kind of intergroup competition (Bettencourt et al., 1992). When students are united in accomplishing a 'common goal', they forget their differences and work towards the achievement of the goal. The researcher, in suggesting measures to improve student integration, has suggested friendship formation amongst local and international students which can be achieved through service learning or community based activities that will not only help the students to work together towards a common goal, leading to optimal integration among them, but also to building bonds and developing a congenial relationship with the community outside the university campus.

6.6.1. Approaches to inculcate friendship through service learning

A rising number of scholars and researchers are working to establish theories of student integration and translate them into practical suggestions for college campuses. Tinto (1998) as mentioned in the chapter on literature review states that students need to be actively involved in learning activities and spend more time on tasks which will result in a better learning environment and better student retention and integration. Similarly, other scholars engaged in studying student integration and adaptation to campus life have suggested various educational environments that can create conditions vital to student success. These research studies have one common underlying theme, that socially active and academically alive environments encourage the participation of the students and help them in building bonds with each other and this ultimately leads to 'friendship formation'. The students need to be

actively involved in their learning experience instead of receiving it passively. This would make it a learning experience that is relevant, interesting, and absorbing. Active involvement will help to broaden, build on, and connect their understanding through application, dialogue, and reflection resulting in students who are confident, socially adept, and versatile in applying creative solutions to complex problems.

While conducting the qualitative research the researcher found that the university has not engaged in sustained community activities and any activity with the community outside the campus has been sporadic in nature with no clear plan or strategy laid out in relation to such activities. This has led to displeasure amongst the local community around the campus, as was stated by a senior faculty member. Talking about the host community students voiced strong opinions which indicate stereo-typing of the local people in the minds of international students. The university needs to implement a constructive approach to reduce the gap between the local community and international students.

6.6.2. Approaches to build bonds with the community

The researcher would like to suggest a constructive form of service learning which will not only help in engaging the students of diverse races in a common goal as propounded by Allport (1954) in his social contact theory, but will also foster integration with the community outside the campus and reduce the mutual feeling of distrust and alienation. In recent years' service-learning has gained recognition as a curricular strategy that is known to yield multiple positive outcomes for students. In addition to academic gains (Ash, Clayton, & Atkinson, 2005; Batchelder & Root, 1994; Gray, Ondaatje, Fricker, & Geschwind, 2000; Markus, Howard & King, 1993; Osborne, Hammerich, & Hensley, 1998; Reeb, Sammon, & Isackson, 1999; Vogelgesang & Astin, 2000), students in service-learning courses have educationally meaningful community service experiences that enhance personal and civic

development during their undergraduate education and beyond. Service-learning courses also have a great impact on student integration and bond building (Astin & Sax, 1998; Eyler & Giles, 1999; Eyler, Giles, Stenson & Gray, 2001). This form of learning has resulted in enhanced learning and academic engagement for students and has contributed to the overall satisfaction with college life (Astin & Sax 1998) and, possibly persistence, integration and retention in terms of continued enrolment of students. Service-learning based on community services has a significant impact on the first-year experiences of undergraduates (Gardner, 2002).

Service-learning courses can provide additional institutional benefits. Institutions of higher education can develop meaningful partnerships with the off-campus community and engage students and faculty in activities that will contribute to the community's quality of life, which will result in the reduction of tension between the host community and the students of the university and thus drastically reduce any unpleasant exchanges or incidents between both parties as may have happened in the past. Exploring this relationship between service-learning and integration of the diverse races of students is of fundamental importance to colleges and universities. Bean (1986) presents reasons in support of including community services in the curriculum. According to him service-learning is more effective with new students in their very first year of learning as the first year is particularly vulnerable to attrition resulting from homesickness and feelings of alienation and depression (Tinto, 1993). In response to this many campuses have developed programmes and course-based strategies focused particularly on the first-year experience to assist and support students in making the transition to college and successfully completing a plan of study (Barefoot, 2007; Zlotkowski, 2002). Along with the process of integration, educational outcomes are also enriched, deepened, and expanded when students encounter high quality learning environments that help them to be actively engaged with their classmates of different ethnicities, provide

frequent feedback, foster collaboration with the local community and promote work on tasks that have real consequences and give rise to emotional attachments and a sense of achievement (Marchese, 1997). “When institutions help students have a positive, substantive growth experience in the first year of college, their success and persistence are enhanced” (Levitz & Noel, 1989, p. 66). The dimensions of academic achievement, peer relationships, bonds with the community, minimization of hostility, extracurricular involvement, as well as interaction with students and faculty, are particularly relevant to service-learning programmes which are well designed and implemented in the first year of study. Research on service-learning has revealed positive outcomes in areas such as informal contact with faculty, enhanced peer relationships and involvement in active learning pedagogies (Eyler & Giles, 1999; Eyler et al., 2001; Hatcher & Oblander, 1998; Keup, 2005-2006; Osborne et al., 1998). Eyler and Giles (1999) report, based on their study, that the peer connections made through service-learning courses have direct links to social integration and student retention. Students involved in service-learning have shown an increased frequency of interaction with faculty, and with classmates of other groups, often in out-of-classroom settings (Sax & Astin, 1997), which results in ‘optimal social integration’ as mentioned in the chapter on literature review in relation to Allport’s (1954) social contact theory. In addition, research indicates that students display a higher level of satisfaction with service-learning courses when compared with non-service-learning courses (Gray et al., 2000). Enrolment in such courses, with an appropriate mix of student curricular and co-curricular experiences during the first semester, can be viewed as being potentially able to influence their attitudes and behaviour (Bringle and Hatcher, 2010). Students have reported that service-learning courses (vs. other first-year courses) have provided them with better educational experiences that include the extent of peer interaction, the extent of faculty interaction, course satisfaction, perceived learning, degree of active learning and personal relevance (Bringle and Hatcher, 2010). This researcher

would like to suggest at this juncture that the teaching-learning committee of the university design and implement integrative assignments for their student cohort with a view towards practical experience as a foundation for learning community services with the help of active and collaborative learning.

The teaching-learning committee should work towards creating a new generation of educators by inviting faculty members to design integrative assignments with maximum exposure towards community services so that more students will experience integrative learning. Workshops can be held with the local 'majlis', as suggested by a senior faculty member, on topics such as financial savings, saving for the future, on health related topics such as healthy eating habits, on psychological counselling or on agricultural developments. These workshops can be conducted by the students and this would yield benefit to the local community and enhance bond building. The local community can be connected with the students through workshops and discussions on public issues and, drawing on campus resources, the community can benefit from the knowledge imparted to them.

The researcher suggests a framework that can help to connect with the local community and clarify any misunderstandings that may have arisen between the students and members of the local community.

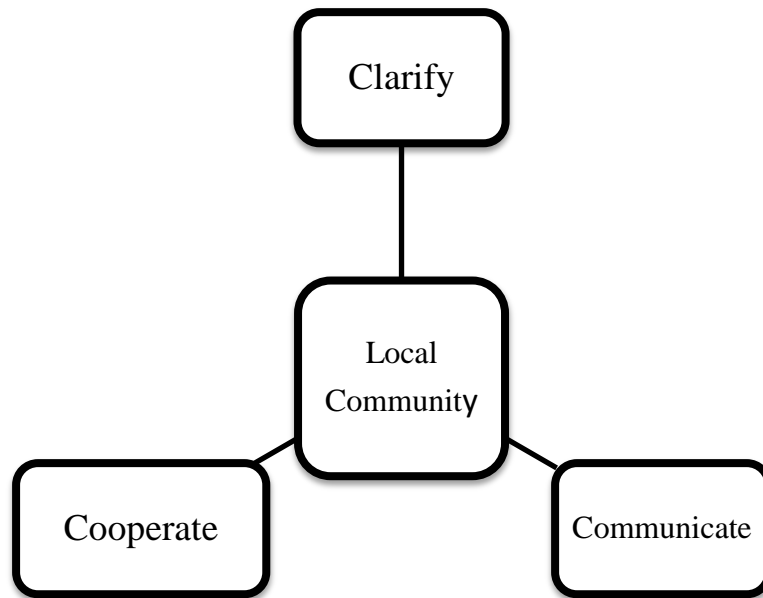


Fig No.10: Framework to engage with the local community

The university needs to ‘clarify’ any misunderstandings that have arisen in the past between the students and the local community that have led to violent and aggressive behaviour. The university needs to communicate to the local community its intention to bond with the community and contribute to their well-being and lastly the university needs to cooperate with the community in helping them achieve their goal of a better life through imparting knowledge and guiding them with skills that they lack.

The researcher, while talking to students, found that some sporadic activities have been organised by way of charity giving but not in any sustained manner. Disjointed and uncoordinated activities like occasional charity giving projects do not have any real impact on the local community. It needs to be sustained with a well-planned strategy and measurable outcomes.

Apart from conducting workshops the students can implement projects such as “Friends for Life’ with the local community, which can be built on the understanding that members of the

local community play an important role in welcoming and assisting international students. The students should be given the opportunity to spend time with a local family and experience their way of life. The university can list local volunteers who are willing to host international students every year. International students are keen to learn more about local customs, taste local cuisine, and experience traditional celebrations, while the hosts get the chance to find out about their guests' country and culture. Students can also be invited to join their hosts in a range of other activities – walks in the park, cooking, shopping, playing music or playing with children. Every year students can be given recognition for their contribution towards building bridges with the local community and enhancing the relationship with them.

6.7 Implications of the study

The situation in other international universities or universities in Malaysia that are inviting international students to enrol in them would to an extent reflect similar issues as indicated in this study owing to the Malaysian higher education policy of internationalisation. The intake of international students in Malaysia is mainly from China, India, Pakistan and African, Middle Eastern and central Asian countries. Students from these countries are seeking admission into universities in Malaysia as an alternative to universities in western countries. Hence, these universities are likely to face the same integration issues as were found in this university.

6.7.1 Implications for the students

Students who have decided to study abroad and have come to Malaysia to pursue higher education have an unprecedented number of opportunities and options available after completion of their courses. It is often noted that in general, international students coming to a new country experience some amount of stress. Only the degree of stress differs from student to student according to their ability to handle such stress. Students are exposed to

psychological challenges when arriving in the new environment. While studying, the problems experienced by international students are often associated with difficulties with language, financial problems and feelings of isolation, alienation and a sense of insecurity. Students, especially international students and local students staying on campus who have left the comfort and familiarity of their homes want to feel integrated and accepted by their peers and classmates. As was evident from the quantitative findings the students realize the benefits of being exposed to a well-integrated environment and the positive impact it has on their lives which will serve them well at a later stage when they become part of a greater diverse workforce. The international students were willing to learn about the culture of their host country through the process of induction; they were willing to bond with the community outside their campus and were willing to be a part of mixed assignment groups to enhance the quality of their work through knowledge sharing. Students expressed their desire to learn using Asian and Middle Eastern case studies and study the implication of the theories in such situations. Students showed their disapproval of nation-based clubs and societies and wanted such societies to be more generic in nature inviting the participation of all and not confining membership to any one ethnic group. The study showed that both local and international students were sceptical about being in a heterogeneous group when it came to academic matters and about spending their leisure time with friends belonging to other racial groups. The findings from the survey combined with the contact theory propounded by Allport (1954) which advocates repeated social contact through common goals and equal status can help to reduce the prejudices prevalent amongst students and thereby minimize the gap between in-group and out-group students.

6.7.2 Implication for the lecturers

The review of literature and the findings generated from the qualitative and quantitative data showed that intervention of higher authority can make the process of integration more effective. Faculty members are expected to consciously form assignment groups consisting of members of different ethnic groups so as to facilitate the process of integration. As suggested by senior faculty members, lecturers should encourage members of every group to voice their opinion in the class, to cite examples from their own countries and facilitate multi-cultural exchange. Changes in lecture delivery is an important factor in fostering integration in the classroom because a change in the lecturing approach to an interactive/dialogic method facilitates not only content learning but also provides opportunities for students to exchange knowledge and experiences from the perspective of different cultures. Lecturers are also expected to make changes in the curriculum to inculcate elements of globalization and multiculturalism. They could use case studies from Asia as well as developments that are taking place in the host country.

6.8 Significance of the study

The proliferation of higher education providers, along with the global trends of marketization and internationalisation of higher education, has created a much diversified ecology of higher education (Mok, 2008). In recent years the phenomenon of more and more students crossing the globe, leaving their home countries in order to study abroad, has become a common occurrence. Unfortunately most of the students have less than pleasant experiences during their stay abroad due to various factors including financial problems, difficult study programmes, failing exams, language difficulties and isolation and problems with integrating with peer groups, which make it hard for some students to enjoy their stay and study abroad. Universities have recognized these problems and have started to react to them in various

ways, aiming to make international students' stay at the university an enriching experience (Kucking, 2011). Being an international student, the researcher came to realize, during her tenure of study in Malaysia, the impact that the social-cultural context of the host country has on international students studying outside their own country in a land which they probably find alien to their culture and habits. There has been research conducted in Malaysia on ethnic integration amongst the three predominant ethnic groups in the context of primary and secondary education. A review of literature did not reveal any study on integration in an international university set up in a foreign land, in this case, Malaysia and neither has there been any study that explores the meaning of the term 'integration' and the various measures undertaken by a university to foster optimal integration amongst its students in the campus, especially with reference to Southeast Asia.

Malaysia is on its way to becoming a hub for international students. Malaysia has an approximate 2% share of the international student market, with around 55,000 foreign students having enrolled in the country's higher education institutions in the recent past (New Strait Times. 24th May, 2007). The Ministry of Education has established an international student division aimed at attracting 100,000 overseas students and facilitating their 'entrance and management' in several private and public institutes (Ministry of Higher Education – Strategic Plan for International Marketing 2006-2010). With the formulation of policy and the influx of foreign students comes the issue of integrating these students as well as faculty that have come from other countries. The policy-makers do realise that the presence of international students comes with its own set of difficulties and problems and the presence of international students will not only affect the campus but also the surrounding community (Olson et.al, 2005). As with any form of integration, there is a need for interaction between different groups or individuals (Maleevic, 2002). The Malaysian community and its international students need to be integrated for the success of this project and at the same time

the community should be made aware of the importance of internationalisation to society and the nation as a whole (UNRISD, 1994). Higher education institutes are expected to play a more inclusive role with a responsibility towards students and the community rather than being solely motivated by mere economic gain (Nassar, 1998). These higher educational institutions are like bridges that bring together international students and the local community (Vally, 2009). The institutes are also responsible to ensure that international students have an all-round positive learning experience during their stay in Malaysia that can be uniquely called and branded as the Malaysian Higher Education experience. Institutions of higher education in Malaysia are in a unique position to address the teaching and learning of diversity by creating an environment that will allow positive interaction among students from different backgrounds (Mustafa & Norzaini, 2009). This study was designed to bridge the gap that exists between local and international students and between international students and the local community outside the campus. Findings from the study along with the theories from the literature review present the current scenario on integration and the recommendations suggest a way forward for the institution to reduce inter-group prejudices and foster optimal integration on campus.

6.9 Limitations of the study

6.9.1. Generalizability

This study focused on a single international university in Malaysia and does not take into account other international universities in Malaysia, restricting the study to a certain extent. The study was conducted amongst 291 participants from the Engineering and Pharmacy department. In spite of repeated requests, faculty members from the Arts and Social Science department did not respond to the researcher's request to conduct the survey amongst its students, who, given their quite different backgrounds from the Sciences and Engineering

students, as far as curriculum is concerned, could have possibly yielded different results. Also, Malaysia has a number of public universities that enrol foreign students; such universities have not been included in the study. Despite such limitations the study was conducted with 291 participants, both local and international students and with several students and members of staff taking part in the qualitative data collection. These students had spent more than 2 to 3 years in Malaysia during their course of study and can be considered to be an adequate sample representing the local and international student body in Malaysia. Despite the fact that the study is restricted to one university, a broad picture has been obtained with regard to integration. The study was conducted using two batches of students from two different years and from different faculties for both the pilot and main studies. Therefore, the findings of the study can be applicable to other universities as well. The recommendations suggested in this study are general in nature and can be applied to any university having integration issues.

6.9.2 Nature of the study

The study does not establish any causal relationship between the lecturers and students or between the genders of students. Even though this study recommends that intervention of higher authority, change in the curriculum, introduction of service learning and involvement of the faculty can improve integration in the classroom, this has yet to be proven empirically.

6.9.3 Status of the researcher

Being a student of the same university, an international student as well, there is always the danger of the researcher's own experience influencing the participants in the sample. The researcher feels that at times her own position as a research student influenced other students, especially while conducting the qualitative interviews. There was a chance that the researcher, empathizing with the students on the same cultural problems faced by her during

her tenure of study as an international student, could have influenced the participants to form their opinions even though caution was exercised by the researcher to remain neutral during the qualitative data collection and while analysing the transcripts. Another limitation of this study is that the presence of the researcher in the classroom while conducting the survey may have changed the behaviour of the students. Some students may have used this opportunity to impress the researcher. These effects were somewhat minimised by means of regular observation of areas where inter-ethnic mingling is at a maximum with the complete anonymity of the researcher. These kinds of behaviours are known as the Hawthorne effect in a study and are considered to be short lived (Berg, 2001; Hammersley, 2005).

6.10. Scope for further research

Future research in this area could be conducted with other international universities established in Malaysia and comparisons can be drawn with public universities enrolling international students in various faculties. The planning, administering and outcome of any proposed intervention as suggested in this study could be investigated for its impact. In this university intervention of service learning with the local community, encouraging students to participate in multi-cultural exchange programmes, introducing elements of multi-culturalism in the curriculum or cultural induction could be introduced at various stages to measure and monitor the outcomes of such interventions. Empirical studies can be conducted to establish the relationship between gender and integration, nationality and integration, and faculty and year of study with integration. Studying the impact of non-ethnic based generic clubs and societies on student integration could be another area for further research.

6.11. Conclusion

The purpose of this thesis was to investigate the relationship between experiences with diversity offered in an international university in Malaysia and the ways local and international students and staff view integration. The problem that promoted this study arose from the researcher's own experience of being an international student and difficulties in integrating in the multi-cultural environment of the university. The study focused on two areas of integration, comprehending the meaning of the term integration as interpreted by the members of the university, and student and university related practices in relation to integration in this university. A case study method of a single case was adopted and the research design included quantitative, qualitative and observation methods. Data was generated from 291 participants using a quantitative method of study and from 15 participants using the qualitative method of in-depth interviews. The researcher advocates interventions as suggested earlier in the chapter to be undertaken at various stages with students from different faculties and the monitoring of such programmes closely for their outcomes in order to achieve optimal integration in the university.

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10. Appendices

1. Quantitative questionnaire.

GENERIC PARTICIPANT CONSENT FORM

University of Nottingham

Project title: *Integration in an International University in Malaysia*

.....

Enakshi Sengupta (kabx9ese@nottingham.edu.my)

Researcher's name

Dr. Ganakumaran Subramaniam / Dr. Christopher Hill / Dr. Kim

Supervisor's name

- I have read the Participant Information Sheet and the nature and purpose of the research project has been explained to me. I understand and agree to take part.
- I understand the purpose of the research project and my involvement in it.
- I understand that I may withdraw from the research project at any stage and that this will not affect my status now or in the future.
- I understand that while information gained during the study may be published, I will not be identified and my personal results will remain confidential.
- I understand that data will be stored in written format and only the researcher and her supervisors will have an access to the data.
- I understand that I may contact the researcher or supervisor if I require further information about the research, and that I may contact the Research Ethics Coordinator of the School of Education, University of Nottingham, if I wish to make a complaint relating to my involvement in the research.

Signed (Print Name) (Research participant)

Date

Questionnaire

The purpose of this questionnaire is to obtain an indication of the perception of university students towards racial integration in an international university in Malaysia. The information received will be treated with utmost confidentiality and will only be used for research purpose.

Please ensure that your answers reflect what you really think and how you really feel. Answer as honestly and accurately as possible.

Section A:

Please mark the appropriate box with a (X) (You may select any other symbol from the bullet option)

1. Please indicate whether you are:

MALE	1
FEMALE	2

2. Please indicate which year in the college / university do you belong to and write your area of study?

Foundation Course	1
1 st Year	2
2 nd Year	3
3 rd Year	4
Final Year	5

3. To which “race” do you belong?

Malaysian Malay	1
Malaysian Chinese	2
Malaysian Indian	3

Others (Please Specify)	7
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4. What language do you speak most often at home (Choose only one)?

Malay	1
Mandarin	2
Tamil	3
Hindi	4
Arabic	5
English	6
Others (Please Specify)	7

(Please go to Section – B)

Section B:

Some statements regarding racial integration and university / college types are given below.

Please respond to the statements in terms of a 5 point rating scale where **A= Strongly agree, B= Agree, C= Neutral, D=Disagree and E= Strongly Disagree.**

Mark appropriate column with an (X). (You may select any other symbol from the bullet option)

		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
		A	B	C	D	E
1	I am hearing the word 'integration' for the first time.					
2	To me the word 'integration' means togetherness and harmony.					
3	The word 'integration' does not hold any significance in my life.					
4	I am interested in understanding the meaning of the word 'integration' in Malaysian context.					
5	I am familiar with the concept of 'internationalization' in university programmes.					
6	To me the concept of 'internationalization' means cross border travel of students in pursuit of higher education.					
7	The concept of 'integration' is an integral part of 'internationalization'.					
8	Polarization of students in the campus has a detrimental effect on academic outcomes.					

		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
		A	B	C	D	E
9	There are programmes promoted by the University on Integration.					
10	University provided information on integration during our induction programme.					
11	Integration of students in campus life helps them to become better citizens.					
12	Integration leads to a feeling of solidarity among students.					
13	University led programmes on integration helps to minimize feelings of alienation in classes.					
14	Mixing students of different racial background affects academic learning.					
15	Mixing of students of different racial backgrounds leads to socio-cultural problems.					
16	Programmes on integration will help minimize hostility among students.					
17	There are visual cues and images that exist in our campus acknowledging integration of students.					
18	There are policies in the university that promotes multi-cultural understanding.					
19	Our campus provides an environment for free and open expression of ideas and opinions.					
20	The messages of integration are well communicated in our website.					
21	The messages of integration are well written in our handbook and other tools of communication.					

		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
		A	B	C	D	E
22	The community outside the campus always seems to be hostile towards international students.					
23	I have always received help and support from people outside the campus which has made me feel at home.					
24	Malaysian Government actively promotes the concept of integration which has made me choose this country for higher studies.					
25	I admire the people in Malaysia for harmonious coexistence of different races.					
26	The messages of integration provided in the classroom by lecturers improve the level of integration.					
27	I feel respected by my lecturer irrespective of my race.					
28	I am encouraged to participate in groups and discussion consisting of students of different races by my lecturer.					
29	I usually confine my social interactions to the students of my own race in my class.					
30	Students from every race are encouraged to form assignment groups in the class.					
31	I prefer lecturers from my own race.					
32	I cannot understand the accent of my lecturer.					
33	Lecturers in my faculty do not discriminate between races.					
34	I never felt that my marks or ranking got affected due to my race.					

		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
		A	B	C	D	E
35	My lecturer always sites examples from case studies across the globe.					
36	I am always encouraged to read about the developments happening across the globe.					
37	I am encouraged to appreciate cultures of other races through my study material.					
38	I was not exposed to any information on socio-cultural diversity on campus.					
39	I know of multi-cultural activities hosted by students clubs.					
40	Every student regardless of their race can participate in the sports team.					
41	Every student regardless of their race can become an office bearer in the student's club or student association.					
42	I prefer to vote only for students of my own race in student's council.					
43	There should not be clubs or associations based on races.					
44	There should be non-race based clubs on generic issues such as drama, art, dance , poetry etc.					
45	I have to make great effort to adjust to the multicultural atmosphere in the university.					
46	I am aware that there is a difference in tuition and accommodation fees for local and international students.					
47	I agree that there ought to be a difference in tuition and accommodation fees between local and international students.					
48	International students are seldom offered any bursary.					

		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
		A	B	C	D	E
49	Job opportunities for international students are poor in Malaysia.					
50	There are wide choices of food for international students on campus.					
51	The food offered in the canteen caters to local Malaysian taste only.					
52	I am trying to adjust my palate according to the local Malaysian food.					
53	I share my dormitory with students of other races.					
54	I prefer to have accommodation areas separated on the basis of nationality and race.					
55	I usually go for movies or shopping with students of my own race.					
56	My study buddies are students of my own race.					
57	I find it difficult to understand and include students of different races in my peer group.					
58	My race members would disapprove if I include a student from another race in our peer group.					
59	No matter how much I try I cannot understand a student from another race.					
60	I have learnt to value and respect people of other races after joining this university.					

Please go to Section C

Section C:

Is there anything that you would like to add, please do so in the space provided below (suggestions/ ideas to make integration easier, any opinion or feelings that you may have experienced).

Do you wish to share your experience in detail, if so kindly provide your e-mail id and contact number and I shall get in touch with you.

THANK YOU FOR YOUR COOPERATION IN ANSWERING THIS QUESTIONNAIRE.

YOUR FEEDBACK IS VERY VALUABLE IN THIS RESEARCH.

2. Quantitative data.

Question_01

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	121	41.6	41.6	41.6
Disagree	85	29.2	29.2	70.8
Neutral	53	18.2	18.2	89.0
Agree	22	7.6	7.6	96.6
Strongly Agree	10	3.4	3.4	100.0
Total	291	100.0	100.0	

Question_02

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	14	4.8	4.8	4.8
Disagree	21	7.2	7.2	12.1
Neutral	94	32.3	32.4	44.5
Agree	129	44.3	44.5	89.0
Strongly Agree	32	11.0	11.0	100.0
Total	290	99.7	100.0	
Missing System	1	.3		
Total	291	100.0		

Question_03

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	44	15.1	15.3	15.3
Disagree	101	34.7	35.1	50.3
Neutral	106	36.4	36.8	87.2
Agree	29	10.0	10.1	97.2
Strongly Agree	8	2.7	2.8	100.0
Total	288	99.0	100.0	
Missing System	3	1.0		
Total	291	100.0		

Question_04

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	15	5.2	5.2	5.2
	Disagree	25	8.6	8.6	13.8
	Neutral	127	43.6	43.8	57.6
	Agree	100	34.4	34.5	92.1
	Strongly Agree	23	7.9	7.9	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_05

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	12	4.1	4.2	4.2
	Disagree	52	17.9	18.1	22.2
	Neutral	94	32.3	32.6	54.9
	Agree	106	36.4	36.8	91.7
	Strongly Agree	24	8.2	8.3	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_06

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	1.7	1.7	1.7
	Disagree	38	13.1	13.1	14.8
	Neutral	106	36.4	36.4	51.2
	Agree	120	41.2	41.2	92.4
	Strongly Agree	22	7.6	7.6	100.0
	Total	291	100.0	100.0	

Question_07

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	5	1.7	1.7	1.7
Disagree	19	6.5	6.5	8.2
Neutral	139	47.8	47.8	56.0
Agree	103	35.4	35.4	91.4
Strongly Agree	25	8.6	8.6	100.0
Total	291	100.0	100.0	

Question_08

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	6	2.1	2.1	2.1
Disagree	29	10.0	10.0	12.0
Neutral	130	44.7	44.7	56.7
Agree	97	33.3	33.3	90.0
Strongly Agree	29	10.0	10.0	100.0
Total	291	100.0	100.0	

Question_09

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	9	3.1	3.1	3.1
Disagree	59	20.3	20.3	23.4
Neutral	130	44.7	44.7	68.0
Agree	87	29.9	29.9	97.9
Strongly Agree	6	2.1	2.1	100.0
Total	291	100.0	100.0	

Question_10

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	11	3.8	3.8	3.8
	Disagree	81	27.8	27.9	31.7
	Neutral	121	41.6	41.7	73.4
	Agree	74	25.4	25.5	99.0
	Strongly Agree	3	1.0	1.0	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_11

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	3	1.0	1.0	1.0
	Disagree	20	6.9	6.9	7.9
	Neutral	83	28.5	28.6	36.6
	Agree	152	52.2	52.4	89.0
	Strongly Agree	32	11.0	11.0	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_12

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	3	1.0	1.0	1.0
	Disagree	33	11.3	11.4	12.4
	Neutral	107	36.8	36.9	49.3
	Agree	123	42.3	42.4	91.7
	Strongly Agree	24	8.2	8.3	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_13

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	2.7	2.8	2.8
	Disagree	29	10.0	10.0	12.8
	Neutral	81	27.8	28.0	40.8
	Agree	147	50.5	50.9	91.7
	Strongly Agree	24	8.2	8.3	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_14

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	20	6.9	6.9	6.9
	Disagree	76	26.1	26.1	33.0
	Neutral	73	25.1	25.1	58.1
	Agree	94	32.3	32.3	90.4
	Strongly Agree	28	9.6	9.6	100.0
	Total	291	100.0	100.0	

Question_15

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	28	9.6	9.7	9.7
	Disagree	113	38.8	39.0	48.6
	Neutral	82	28.2	28.3	76.9
	Agree	54	18.6	18.6	95.5
	Strongly Agree	13	4.5	4.5	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_16

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	2.1	2.1	2.1
	Disagree	22	7.6	7.6	9.7
	Neutral	106	36.4	36.8	46.5
	Agree	135	46.4	46.9	93.4
	Strongly Agree	19	6.5	6.6	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_17

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	2.7	2.8	2.8
	Disagree	34	11.7	11.8	14.5
	Neutral	124	42.6	42.9	57.4
	Agree	117	40.2	40.5	97.9
	Strongly Agree	6	2.1	2.1	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_18

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	3.1	3.1	3.1
	Disagree	35	12.0	12.1	15.2
	Neutral	102	35.1	35.2	50.3
	Agree	126	43.3	43.4	93.8
	Strongly Agree	18	6.2	6.2	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_19

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	3.1	3.1	3.1
	Disagree	15	5.2	5.2	8.3
	Neutral	63	21.6	21.7	30.0
	Agree	167	57.4	57.6	87.6
	Strongly Agree	36	12.4	12.4	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_20

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	11	3.8	3.8	3.8
	Disagree	40	13.7	13.8	17.6
	Neutral	156	53.6	54.0	71.6
	Agree	72	24.7	24.9	96.5
	Strongly Agree	10	3.4	3.5	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_21

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	11	3.8	3.8	3.8
	Disagree	51	17.5	17.7	21.5
	Neutral	172	59.1	59.7	81.3
	Agree	48	16.5	16.7	97.9
	Strongly Agree	6	2.1	2.1	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_22

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	2.1	2.1	2.1
	Disagree	74	25.4	25.5	27.6
	Neutral	116	39.9	40.0	67.6
	Agree	79	27.1	27.2	94.8
	Strongly Agree	15	5.2	5.2	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_23

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	2.7	2.8	2.8
	Disagree	64	22.0	22.1	24.9
	Neutral	122	41.9	42.2	67.1
	Agree	88	30.2	30.4	97.6
	Strongly Agree	7	2.4	2.4	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_24

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	33	11.3	11.4	11.4
	Disagree	62	21.3	21.4	32.8
	Neutral	140	48.1	48.3	81.0
	Agree	48	16.5	16.6	97.6
	Strongly Agree	7	2.4	2.4	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_25

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	21	7.2	7.2	7.2
	Disagree	37	12.7	12.8	20.0
	Neutral	90	30.9	31.0	51.0
	Agree	113	38.8	39.0	90.0
	Strongly Agree	29	10.0	10.0	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_26

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	11	3.8	3.8	3.8
	Disagree	37	12.7	12.8	16.7
	Neutral	159	54.6	55.2	71.9
	Agree	73	25.1	25.3	97.2
	Strongly Agree	8	2.7	2.8	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_27

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	1.7	1.7	1.7
	Disagree	21	7.2	7.2	9.0
	Neutral	56	19.2	19.3	28.3
	Agree	162	55.7	55.9	84.1
	Strongly Agree	46	15.8	15.9	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_28

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	2.4	2.4	2.4
	Disagree	26	8.9	9.0	11.4
	Neutral	79	27.1	27.2	38.6
	Agree	145	49.8	50.0	88.6
	Strongly Agree	33	11.3	11.4	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_29

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	19	6.5	6.6	6.6
	Disagree	74	25.4	25.5	32.1
	Neutral	74	25.4	25.5	57.6
	Agree	91	31.3	31.4	89.0
	Strongly Agree	32	11.0	11.0	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_30

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	3.1	3.1	3.1
	Disagree	20	6.9	6.9	10.1
	Neutral	83	28.5	28.8	38.9
	Agree	143	49.1	49.7	88.5
	Strongly Agree	33	11.3	11.5	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_31

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	47	16.2	16.3	16.3
	Disagree	110	37.8	38.2	54.5
	Neutral	87	29.9	30.2	84.7
	Agree	27	9.3	9.4	94.1
	Strongly Agree	17	5.8	5.9	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_32

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	24	8.2	8.3	8.3
	Disagree	97	33.3	33.6	41.9
	Neutral	95	32.6	32.9	74.7
	Agree	50	17.2	17.3	92.0
	Strongly Agree	23	7.9	8.0	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_33

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	2.1	2.1	2.1
	Disagree	17	5.8	5.9	7.9
	Neutral	58	19.9	20.0	27.9
	Agree	153	52.6	52.8	80.7
	Strongly Agree	56	19.2	19.3	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_34

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	1.7	1.7	1.7
	Disagree	25	8.6	8.6	10.3
	Neutral	59	20.3	20.3	30.7
	Agree	118	40.5	40.7	71.4
	Strongly Agree	83	28.5	28.6	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_35

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	2.1	2.1	2.1
	Disagree	30	10.3	10.3	12.4
	Neutral	130	44.7	44.8	57.2
	Agree	111	38.1	38.3	95.5
	Strongly Agree	13	4.5	4.5	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_36

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	2.1	2.1	2.1
	Disagree	27	9.3	9.3	11.4
	Neutral	105	36.1	36.2	47.6
	Agree	136	46.7	46.9	94.5
	Strongly Agree	16	5.5	5.5	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_37

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	3.1	3.1	3.1
	Disagree	34	11.7	11.7	14.8
	Neutral	124	42.6	42.8	57.6
	Agree	111	38.1	38.3	95.9
	Strongly Agree	12	4.1	4.1	100.0
	Total	290	99.7	100.0	
Missing	System	1	.3		
Total		291	100.0		

Question_38

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	2.7	2.8	2.8
	Disagree	101	34.7	34.9	37.7
	Neutral	120	41.2	41.5	79.2
	Agree	47	16.2	16.3	95.5
	Strongly Agree	13	4.5	4.5	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_39

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	3	1.0	1.0	1.0
	Disagree	18	6.2	6.2	7.3
	Neutral	67	23.0	23.2	30.4
	Agree	173	59.5	59.9	90.3
	Strongly Agree	28	9.6	9.7	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_40

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	4	1.4	1.4	1.4
	Disagree	5	1.7	1.7	3.1
	Neutral	28	9.6	9.7	12.8
	Agree	162	55.7	56.3	69.1
	Strongly Agree	89	30.6	30.9	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_41

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	.7	.7	.7
	Disagree	8	2.7	2.8	3.5
	Neutral	38	13.1	13.1	16.6
	Agree	156	53.6	54.0	70.6
	Strongly Agree	85	29.2	29.4	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_42

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	58	19.9	20.1	20.1
	Disagree	121	41.6	41.9	61.9
	Neutral	78	26.8	27.0	88.9
	Agree	23	7.9	8.0	96.9
	Strongly Agree	9	3.1	3.1	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_43

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	18	6.2	6.2	6.2
	Disagree	50	17.2	17.3	23.5
	Neutral	64	22.0	22.1	45.7
	Agree	85	29.2	29.4	75.1
	Strongly Agree	72	24.7	24.9	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_44

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	2.1	2.1	2.1
	Disagree	27	9.3	9.3	11.4
	Neutral	63	21.6	21.8	33.2
	Agree	112	38.5	38.8	72.0
	Strongly Agree	81	27.8	28.0	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_45

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	13	4.5	4.5	4.5
	Disagree	54	18.6	18.7	23.2
	Neutral	126	43.3	43.6	66.8
	Agree	81	27.8	28.0	94.8
	Strongly Agree	15	5.2	5.2	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_46

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	1.7	1.7	1.7
	Disagree	19	6.5	6.6	8.3
	Neutral	56	19.2	19.4	27.7
	Agree	124	42.6	42.9	70.6
	Strongly Agree	85	29.2	29.4	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_47

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	28	9.6	9.7	9.7
	Disagree	41	14.1	14.2	23.9
	Neutral	90	30.9	31.1	55.0
	Agree	79	27.1	27.3	82.4
	Strongly Agree	51	17.5	17.6	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_48

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	3.1	3.1	3.1
	Disagree	26	8.9	9.0	12.2
	Neutral	187	64.3	64.9	77.1
	Agree	48	16.5	16.7	93.8
	Strongly Agree	18	6.2	6.3	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_49

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	16	5.5	5.5	5.5
	Disagree	42	14.4	14.5	20.1
	Neutral	129	44.3	44.6	64.7
	Agree	61	21.0	21.1	85.8
	Strongly Agree	41	14.1	14.2	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_50

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	51	17.5	17.6	17.6
	Disagree	52	17.9	18.0	35.6
	Neutral	59	20.3	20.4	56.1
	Agree	101	34.7	34.9	91.0
	Strongly Agree	26	8.9	9.0	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_51

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	37	12.7	12.8	12.8
	Disagree	97	33.3	33.7	46.5
	Neutral	87	29.9	30.2	76.7
	Agree	50	17.2	17.4	94.1
	Strongly Agree	17	5.8	5.9	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_52

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	21	7.2	7.3	7.3
	Disagree	56	19.2	19.4	26.6
	Neutral	161	55.3	55.7	82.4
	Agree	42	14.4	14.5	96.9
	Strongly Agree	9	3.1	3.1	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_53

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	33	11.3	11.5	11.5
	Disagree	57	19.6	19.8	31.3
	Neutral	103	35.4	35.8	67.0
	Agree	70	24.1	24.3	91.3
	Strongly Agree	25	8.6	8.7	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_54

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	42	14.4	14.5	14.5
	Disagree	87	29.9	30.1	44.6
	Neutral	94	32.3	32.5	77.2
	Agree	46	15.8	15.9	93.1
	Strongly Agree	20	6.9	6.9	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_55

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	20	6.9	6.9	6.9
	Disagree	54	18.6	18.7	25.6
	Neutral	63	21.6	21.8	47.4
	Agree	102	35.1	35.3	82.7
	Strongly Agree	50	17.2	17.3	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_56

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	24	8.2	8.4	8.4
	Disagree	62	21.3	21.6	30.0
	Neutral	64	22.0	22.3	52.3
	Agree	97	33.3	33.8	86.1
	Strongly Agree	40	13.7	13.9	100.0
	Total	287	98.6	100.0	
Missing	System	4	1.4		
Total		291	100.0		

Question_57

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	31	10.7	10.8	10.8
	Disagree	106	36.4	36.8	47.6
	Neutral	85	29.2	29.5	77.1
	Agree	50	17.2	17.4	94.4
	Strongly Agree	16	5.5	5.6	100.0
	Total	288	99.0	100.0	
Missing	System	3	1.0		
Total		291	100.0		

Question_58

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	45	15.5	15.6	15.6
	Disagree	137	47.1	47.4	63.0
	Neutral	82	28.2	28.4	91.3
	Agree	16	5.5	5.5	96.9
	Strongly Agree	9	3.1	3.1	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_59

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	56	19.2	19.4	19.4
	Disagree	140	48.1	48.4	67.8
	Neutral	67	23.0	23.2	91.0
	Agree	19	6.5	6.6	97.6
	Strongly Agree	7	2.4	2.4	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

Question_60

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	2.7	2.8	2.8
	Disagree	8	2.7	2.8	5.5
	Neutral	81	27.8	28.0	33.6
	Agree	127	43.6	43.9	77.5
	Strongly Agree	65	22.3	22.5	100.0
	Total	289	99.3	100.0	
Missing	System	2	.7		
Total		291	100.0		

3. Transcription of qualitative data.

Interview 1: Dr. Hussain Ali – Faculty Member

Researcher: What is your conception about student's integration?

Dr. Ali: In Malaysia in particular, or in general?

Researcher: In Malaysia.

Dr. Ali: I think Nottingham proposed what is a very interesting model of an international community. Actually we have 73 nationalities here and a home community which in itself has different ethnicities. Most tend to keep to their own communities and while we look after their academic interests and provide them teaching and educational provision, we are not as good as we should be in providing a mechanism to build an international community. This is not related to Malaysia alone or to this university; this is an global issue, because every university claims to provide a service that is international. What they usually define as 'international', is 'how many nationalities they have got?'. In fact, nationality count is simply stamp collecting, and does not say anything in terms of an international community, or the wider scholarship of students. These issues are generic and Malaysia has them in as much or as little as anywhere else in the world. At the Malaysia Campus, 60% of the students are from Malaysia and 40% are international. In a sense the 40% becomes one community because they all are foreigners here and the local community does not have much to do with the international students – at least that has been my experience. Since my role is as Vice-Provost of Research, I have taught very little here but this separation between local and international students has been my experience when meeting students. This may be because they haven't really got a place, psychological or physical, where there is enough incentive for them to find common interests outside their academic studies.

Researcher: Do you think curriculum, a change in curriculum, as I was talking to other professors this, bringing in case studies from sub-continent or other places, do you think change in curriculum helps?

Dr. Ali: Curriculum can go so far, you can say change in curriculum, but actually what we need is a change in teaching mechanism for instance, how we engage with students. I feel a good model is our UK campuses where teaching is open to questions, challenges and feedback. If you disagree with the lecturers, you are entitled to disagree, whereas the tradition in most of Asia is that we tend to 'sit at the feet of the professor' who is assumed to be correct. Challenge is often viewed as a sign of discourtesy. However, we are confusing two things. One is academic enquiry, the right to challenge what has been said and courtesy and respect – the way in which we challenge. Courtesy and respect are very important in Asia but should not be confused with academic enquiry and challenge. So I think we have to change the way we teach students, to encourage and inculcate in them what is the principle difference between education and training so that they understand that they can challenge. We also need to consider whether we should teach what is actually taught as if we are in the UK or whether we need to use the context in which we are based in Malaysia. True internationalisation is not about a mother ship with satellites doing exactly the same thing as in the UK. Rather, it is by using our experience in where we do things well in the UK and being able to transfer this experience to another place and in return gaining from good practice here. So I think teachers and supervisors have to be much better at understanding the skill sets that they need to teach in an international environment, rather than simply what they might have taught in the UK University often many years ago. I think our staff needs many of the inter-cultural communication skills that we encourage our students to develop.

Researcher: What about...as I was talking to the students, I got a feedback about the community, in and around the campus, not very open to the idea of having foreign students....so may be...

Dr. Ali: My analogy is, if you think of a public school in UK, like Harrow or Eton, they are surrounded by relatively impoverished communities. Similarly, I saw that Harrow International School in Thailand, in Bangkok, is in the middle of a slum area. So how do you expect the slum dwellers, the local people to interact with this bubble of expatriate wealth, in which they see people who are rich and who have all these advantages amongst an impoverished community? Whilst KL is not a poor city, there are pockets of relative poverty, we are in one, Semenyih is an under developed part of the Klang Valley. So we are in a place where our responsibility is more than in downtown KL which is basically an international city where people expect to see people who are different from themselves and who don't have much to do with each other. In contrast, we are in a community, Semenyih is a complex host community and as a university it is our responsibility to develop better links with that community. Where we don't, resentment breeds and locals may ask 'what do we get out of this university? We have poor infra-structure, whilst you have a new campus, we don't have any facilities in our surrounding area whilst you do. So it is a serious issue which can lead to conflict, especially with students and that's why many international students may feel vulnerable. If the host community is not encouraged to engage with the university community they may consider it as a sort of transplant in their midst, so I think that is a significant issue.

Researcher: Apart from going and donating in the orphanage I don't think there has been any link with the local community...

Dr. Ali: No, I think you need to deal with those sorts of issues beyond the obvious examples. Whilst we do work with the orphanage, no one is going to disagree but what we really have

to do is talk to the majlis, the local council, the mayor, the citizens of Semenyih and say how can we contribute to their agendas? Not as a CSR, but how can we really contribute to what is already, the multiple, multi-lingual society around, that itself is diverse. You know in Semenyih there are three community schools, mosques and the temple to which we add another level of separateness i.e. a university from a different country. So, we have to pay more than lip service to the community we are based in if we are to build trust.

Researcher: Of course there should be some effort ...although it is not my topic of discussion but from the ministry of Higher Education before they open up the country for internationalization, I think there should be some effort from them, at least communicated to the community as to why...

Dr. Ali: Yes I think it is just the traditional division between Government policy and local experience which is a common issue worldwide...

Researcher: Not only Malaysia, every country...I think...

Dr. Ali: Yes, in the UK, when you say 'international' students, you see, the local people simply see 'foreigners', they may ask 'what are the benefits to them'? well they pay fees, 'well I don't care about the financials, what are they doing for the community'? How has Nottingham become such an international university? When I went to Nottingham, in '79, there were very few foreigners, and almost none of the staff was from abroad. Now we got every nationality, 150 nationalities of students, and there are at least 40-50 nationalities of staff. How does the city of Nottingham respond to the international community suddenly appearing in its midst? Generally it has been a very positive development. That is, the city of Nottingham is very proud of its university and is very attached to it. That's because it has deep roots, the Boot's family that invested, the philanthropy they gave to set up the university, is still in the legacy of the city and people of Nottingham, therefore international

students are a new element of what is already there, their own university. At the Malaysia campus we are new and don't yet have a legacy here. We are coming as a new university; therefore we have to build those social roots very quickly, to become a welcomed and treasured part of the community. This is the same for every foreign university that comes in and there are lots of them coming and questions are asked 'what are they coming for?', will they just take from the country and move out? So to be fair Nottingham has been very good at making a long term commitment that is by building a campus here it has established a strong partnership with a leading Govt. link company, so in that sense it has been very forward thinking. By committing to a long term project, with the infrastructure in place, it shows we are not going to run away but are making long-term commitments to Malaysia. But that's the physical commitment; we still have to deliver on our philosophical and social commitments to Malaysians. I think that really still needs to be demonstrated.

Researcher: Do you think that internationalization or integration of students, can it be incentivized, and can it be coerced?

Dr. Ali: It is very difficult you see, in terms of how a whole university is graded, when you get 'credits' for everything. If you play sports or take part in social activities, you have to be given some reward for that, I don't disagree with that, but it changes the way people do things outside their degree, and it alters the whole student experience. Rather than what can they do for themselves personally, we need to ask 'what can they do for the whole community? I don't disagree with rewards for extracurricular activities but to incentivize internationalization, is more troubling. I think, what you really want is students with natural affinity for people from other places, but that doesn't happen overnight. I think if we recruit students only on their grades, how well they did in their schools, we don't know ask why else they want to come to this university rather than any other university. They need to know that they are coming to an international university with multiple campuses, we should be

recruiting them as internationally interested people and they are joining an international community where they can be wonderfully good ambassadors of Nottingham because they are generally interested in the whole experience of coming here rather than it is a year in their CV. Those are the people we want to have. That should be a part of the interview process, do you know we have a Malaysia campus, a China campus, would you be interested in going there, is it something you felt when you chose Nottingham, you wanted that experience, rather than a university which only has a UK campus? At the same time we must recruit staffs who want to do that. Professor X may be brilliant in Physics, and that should be the prime reason he or she should be appointed, but does he or she want to do just physics and only sit in a laboratory in the UK, or is there an interest to work in China or in Malaysia? Or is it that the university is international community, and that is what it attracted him or her to this university? I think it should be a question in every interview, what about the international campuses, indeed why don't we ask in the interview for them to visit international campuses as a part of the senior level process when we are making appointments, a trip to the overseas campuses ...you know it is not expensive in an absolute sense... but in terms of a job we are making a senior level appointment, spending 3 days in one or both international campuses, would be an extremely useful way to determine whether these candidates are later on prepared to move to international campus, not just for their academic careers but because it's the right thing to do ...

Researcher: Thank you so much for your time and input.

Interview 2: Azlina Aziz – Staff

Researcher: What is your concept about Integration? What do you think integration is all about?

Azlina: I think it is quite good, if we have integration and things because sometimes for the students, because we for the staff also there is something like...ahhh... you can change your knowledge to this person to this person to do that all these things, sometimes we though we know the things, sometimes like...ahhh... for me like accounting everything, but we have integration something like that, we can get the new things, the new updates and maybe we can. We also can channel our knowledge what we have to the other person to another person. It is same thing to the student also, because for us maybe sometimes the students they have not realized that something like integration, they say oh! I know everything, when we have integration we open our minds, accept whatever new things come to get something better than before.

Researcher: Are you aware of any policies that UNMC has on internationalization or integration of students, internal policies?

Azlina: That I think you need to check with the registry office because they are more for students, for us finance we are more to like payment, whatever, how sort of payments, like for the students the integration between that...ahhh.... campus you can refer back to the registry office or international office because all our exchange student everything handled by the international office...aha...you know we have a programme right? We have an exchange programme; the students of Malaysia campus can go to UK and go to the China. And same thing from the UK and China they can come to Malaysia, that is, that is, what is the rule that the students need to follow that is, you can check with the international office.

Researcher: In your capacity of work did you have to interact with students of different diverse races?

Azlina: Yes... because we have multi-races students here, so sometimes have to interact, but it is not only the students but the parents because the payment everything, because sometimes the payment is delayed, transmitted properly so we have to give feedback to the parents of the students that this is the problem, something like that, because sometime country they have the restriction to transfer the money from their own home country, they have to go to another country to check out the money something like that like Syria, something like that....

Researcher: How has been your experience in handling the international students?

Azlina: Different country we have different...no...different person with so,...for us we provide services, we can, we try to do the proper way so we don't hurt any people's feelings, everything...so we, try our best...we have to use the correct words, how to talk, how to react, that we cannot get all the things by ahhh... go for training, by teaching...that everything is learnt. You learn by experience, because I learn all these things by experience and from the process, everything. Not only that sometimes also from the students also we learn, something new thing, not, see, that as a staff, sometimes from the students, sometimes they also give you something....ahhh...knowledge, maybe I can learn from you how to speak, get knowledge from India, something like that, we need to know about the country itself, from that we can analyse how we can react to people from that country.

Researcher: Do you think that the university should do some conscious activity to integrate the students, do you have any idea that you would like to suggest, like okay let's so these things and then integration would be better?

Azlina: I think our student association, they have a lot of, they have like, every country have their own association they... (pause) ..they have a lot of campaigns, something for the, sometime they have a food campaign for their own country, like that, it is good for them. But maybe they can have it, like, one day of festival, join everybody to invite maybe all the outsiders, to know maybe about the.... the... country everything, from there can also tell to the other people, this is what happen in my country, something from there...I think.... they can interact and that can channel the message sometimes maybe we have, think, about bad things about that country, especially Africa, because we don't have proper knowledge, that from integration I think we can do better, for the students because...yeah....we know now that all Africa people to supply things...something like that....

Researcher: That mind-set can change...

Azlina: Ahhh...to change the mind-set of the people, it is not that everybody from that country like, do some, all those things...some of them...come here, some of them come to study, to do all those things...

Researcher: Do you think that the student's background, how the families have brought them up, their friends and all influence them from integration?

Azlina: Yeah...I think so, because sometime you can see, sometime when people come from the small village, they have narrow down their mind so when they come from that place and they come to the university, so for us , as students...as a staff...as a human being, we have to let them, we have to open your door, open your mind to accept all these things, it is not only for you...for your country, also when they came back to the country they can give the knowledge to the people and there is maybe scope for them.

Researcher: How do you think integration helps a university? A well-integrated university, how does it help?

Azlina: It helps in terms of marketing, marketing and then the reputation...I think most in terms of marketing and reputation and then maybe in terms of...because if you have a lot like...the students they can do everything good for the reputation of the university. People will think oh! If I send my kids to that university, then when they come out after 3 years then they will think out of the box, to know, how to market their self's, they know how to do their own work without less position...something like that....

Researcher: So when they join jobs and all...

Azlina: Jobs...ahhh...that will help the students...

Researcher: Did you have any good or unpleasant experience handling the international students that you would like to highlight?

Azlina: I think all this education, handling students like, lots of experience because, I can't blame the other side, somebody to understand because of the first language, second of the....maybe of the background, education, you need to understand because they have to work hard to get the money and send their kids to this prestigious university, so we have to understand the situation, they also work hard and everything...and that...ahhh, family background also and other factors. I think the most barriers is the language that's why we send out more e-mails, after we call, sometimes they don't understand, because of the slang everything right? So if we have to go through e-mails, easy for them, to understand also, we can put mere words when you speak, you sometimes forget ...you have to ask again, but then they send e-mails, you send e-mails, they can understand better....

Researcher: Thank you so much for your feedback.

Interview 3: Chinara Samatova – Student (Kazakhstan)

Researcher: Tell me something about yourself? Like why did you decide to come to Malaysia and study?

Samatova: Actually I haven't decided to study in Malaysia. I was planning to study in Japan. Ahhh... I applied to the University of Tokyo, but unfortunately because of the circumstances, Tsunami, my friends refused to let me go there. And I just searched for university possibly more with politics and Japanese, and I found international relations with Japanese only in Malaysia...that's why I came here...I like the study.

Researcher: What is your conception about integration? What do you think integration actually means?

Samatova: Integration?

Researcher: Integration of people...

Samatova: Integration of people ...ummmm... in my opinion it is basically collaboration, between...between.... ahhh... different students from different environments. Especially in our university...If I am not mistaken we have 60% international students and 40% Malaysian students, so that's the sense in terms of environment.

Researcher: What has been your experience about integration here, about mixing with diverse races of students, diverse faculty you have here...what has been your experience so far?

Samatova: To be this experience appears after a year...after...we make a project with different students especially if you are working in a group work and you have to collaborate with them you have to have a good result and this depends on the attitude, might be, or

different cultural background or education. As for me this year is very important because this year I became the president of the Eurasian Cultural Society so...inside our society we have 5 countries: Russia, Kyrgyzstan, Kazakhstan, Uzbekistan and Tajikistan.

Researcher: How many students would that be?

Samatova: Total 108. And we provide Russian language course for international students in the university. We try to make them more familiar with our culture and in that sense spread our culture.

Researcher: That's that you try within your won group or you try to spread the culture with others?

Samatova: With others, yes, Malaysians, Chinese and other students. Because some of the students they didn't hear about our country. Or they might not be familiar with traditions, culture or language.

Researcher: How do you think they are taking it? Are they open to it?

Samatova: Yes, yes, definitely, they are really interested in our culture...and now we have...ummm. .. 70 students learning Russian language, why we have chosen Russian? because that's a common language among our countries.

Researcher: ...and this is what a formal training course you have ...?

Samatova: No it is not formal, it is informal, and we have twice a week with different lecturers and I think they are interested.

Researcher: What kind of students are generally coming here, the Malaysians or other international students? What kind....

Samatova: I was really surprised. There are different students interested in the course, ahhh...Arab students, Malaysians, Chinese. Ahhh ...from Britain...

Researcher: Are you aware of any policies that this university has, some conscious drafted policy that you are asked to read or when you were inducted you were told to read regarding internationalization or integration of students?

Samatova: I don't remember about this...for...me I just...I just... accept the university as a British university, for me because the system is more British than Malaysian. The thing is that students are very different, that's it.

Researcher: Regarding the faculty what has been your experience, you must have come across professors from different cultures or different races...

Samatova: Yes, yes...

Researcher: Did you face any problem, or did you feel no it is a good learning experience, what has been your experience so far...

Samatova: Ahhh.. basically in our faculty we have more lecturers from Great Britain than local. We have one lecturer from Italy, from Russia and this makes really interesting for you, your experience in study. It is British but at the same time you are in Malaysia.

Researcher: Have you been able to interact with the community outside, the orphanage, has there been any chance, from the university any opportunity given to go and interact with the outside the campus?

Samatova: No, to be honest I have not been involved, but in our society we try to arrange, like charity, especially with the orphanage Florence in Semeniyih and with others...no, we are quite in a closed area.

Researcher: Regarding food and accommodation, what has been your experience over here? Did you get a good mix of food, or it doesn't really suite your palate? What has been...

Samatova: I can't say it doesn't suit for me, but at the same time, yes, might not be of that level that I was expecting, but it's ok, we come here just to study, you can't be too fussy...yes, yes, that is important. In terms of accommodation I stay on campus, because that's easier, because you can study and be involved.

Researcher: So it is quite easy?

Samatova: Yes, yes...

Researcher: When you go out of the campus, suppose you are visiting the malls, what has been your experience there? Are you well accepted, or people look at you...Oh! see a foreigner, some kind of...that you have faced...

Samatova: Usually, they perceive my identity as Japanese, or as Chinese or as Korean, because not all of them are familiar with Kazakhstan, but at the same time, I feel myself as a foreigner as I am not familiar with the cultural environment, but this is also very interesting, because you have to experience everything and if it is the first time (garbled)

Researcher: When you first joined, that time in the induction programme, familiarizing you with the Malaysian culture...would have been a better option...like telling you what Malaysia is all about, what are the different races and how you should behave...or talk to people. Do you think that kind of cultural induction would be helpful for students out here?

Samatova: Might be ...yes... yes... (pause) I don't know. Because I have heard different experiences from different students and they told that...it is not...really difficult to be used to different environment and at the same time you feel yourself that you are really not in your own country. And might be the most important is that they need help... (laugh).

Researcher: Regarding your assignment groups, did your faculty ever tell you to have a mixed race of people, from different races? What has been your general observation that people of the same race try to stick together or...

Samatova: Yes, I saw for example in foundation, they try to be together...actually different students, they try to be. Ahhh... try to be more connected with the same country For example they have a group work, they work Kazak's with Kazak's , Malaysian with Malaysian, but in International studies, we were taking, we were encouraged to be in different groups to experience different cultures and that is really interesting and even I was, I, I , was more ...ahhh... it was more likely for me to...work with different people than with the same because the attitude is different, this makes...the quality of same work...

Researcher: That was consciously advocated by the faculty...that they try to get into...

Samatova: No, no the faculty just suggested...if you want to experience something different you can....

Researcher: Any other experience that you would like to share good or bad...anything...

Samatova: I didn't have bad experience, all experience are good because it is an experience. The most important is that I try to encourage students to share their culture, it is very important, when you know the culture, you know what's the real, the real individuals...because our individuals are created by the culture...based on our culture, based on our language...the language we speak, for example if you meet Malaysian you speak English, but if you understand Malaysian it would be very different.

Researcher: So language do you think becomes a barrier in interaction, having English as a common language...

Samatova: No, it is not the barrier, but if you know the language that person speaks, than it is better.

Researcher: Thank you so much for your feedback.

Interview 4: Devendra Samy –Staff

Researcher: What is your idea about integration?

Mr. Samy: From the....from the international office perspective, integration refers to the inter-cultural aspects, the students experience on campus whereby they are free to mingle about without any fear or without having any inferiority complex. Just this is the whole idea of integration, without any feeling of inferiority complex, and the university must be seen providing opportunities and channels of students to integrate and assimilate, that is the most important idea of integration.

Researcher: Are you aware of any written policies that this university has on integration or internationalization?

Mr. Samy: We have a university wide internationalization strategy, which is drafted in UK, and in that draft it has spoken about international student experience and integration of students on campuses. That's mentioned in the university's international strategy plan.

Researcher: Nothing specific to Malaysia campus?

Mr. Samy: No this plan actually covers all three campuses; university's strategy plan covers all three campuses and the internationalization strategy also focusses on all three campuses. So the general theme of the internationalization strategy covers all three....I said three because it is UK, Malaysia and China right?

Researcher: Of course you have a presence in Singapore?

Mr. Samy: That presence in Singapore is a fly-in and fly-out; it is not seen as a campus. We also have a presence in many other places around the world. So these are not seen as campuses, those are more of teaching facilities. The partner in Singapore is PSB.

Researcher: You have been handling a lot of international queries, having experience with international students, even Malaysian students...I don't know how much you handle that, what has been your experience in general handling students of diverse racial background?

Mr. Samy: When I joined the University about 12 – 11 years ago, I was looking after the local marketing. 5 years down the line we had to set up an international office, because our international student's number has grown rapidly. The biggest issue here on our campus is integration of local students with the international students. And there are some issues among the international students given the historic background and current socio-economic situation. Good example is Malaysian students, they seem to be rather timid, they are less open to mingle around, they like to cling together among their own communities and the sad part is more divided along the racial lines. The Malay's with the Malay's, the Chinese with the Chinese, sticking around themselves. When we have international students around, as we see them coming from more open minded societies, we had in the past, huge number of students coming from Africa, Sub-Saharan region and this people they are lot more open and they tend to approach more easily, thinking they are more open to friends...and all that, but that's not the case. Local students tend to find them rather intimidating. Then we have students on campus, for example students from China and students from Taiwan...ok? who feels Taiwan students are Taiwanese, part of China, they should not be given their own identity, it should be seen as China, ok? These are some of the issues we have. But because of the number of students coming from each of these countries are not too big, so they overshadow the others, we have managed to create a balance in our campus that is the biggest challenge in international office you have. Trying to create a balance between communities, countries, nationalities, that is present in our campus. If you look at our campus in UK, majority of the international students come from China and India. These two student population make up to

nearly 20% or 30% of the overall student population. So the student's experience might not be reflected there compared what they get here, where they can mingle around more.

Researcher: That's your biggest challenge?

Mr. Samy: That's our BIGGEST challenge, how to create a balance of nationalities, on campus, so that people can easily mix around.

Researcher: Do you think that the university should take some conscious steps, introducing some guidelines...these are the things...you need to...maybe on a basis of...you have to do this...if it is an assignment group, you have to have representation of 1 or 2 more diverse racial groups...you think that kind of thing.....

Mr. Samy: As far as teaching and learning experiences on campus, the teaching and learning committee has already made that requirement. When these students are broken into groups, there must be as much integration as possible, so it should not be grouped based on their nationalities only, unless it is very country specific thing, and....they should also not be segregated...ahhh...in terms of gender, ok? But, when you look at from the interpersonal skills...these are students experience, they must take the initiative. What we do is during the orientation or induction period, which is the first week of being on campus, we do organize a lot of activities for students to join, may be for events or ice breaking sessions, associations, events, but if the students themselves don't take the step forward, the initiative to..to... mingle around, it is very difficult for us to just put guidelines. You must remember these are groups of people whom we call young adults; they are going through a transition period, so this is a period where we want them to grow up, become adults. It is not for us to continuously start spoon feeding them, telling them what to do and what not to do.

School days are over and they come to the university, that's why they are here, we give you the opportunity, you must take up that opportunity. It is not about class room learning alone; it is outside the class room learning as well. We create a lot of opportunity for them to do networking. We create a lot of opportunities by having clubs and societies on campus, which they can actually join and participate. But students don't take the opportunity. That's where the difficulty is. See, we are trying to create an environment for students to come up, to grow up basically. We shouldn't be dictating to students, this one you should do, this one you shouldn't do...because that way their learning will be dependent based, rather self-learning where they become more independent. So it depends on what is the very idea, what's the very principle, about why you are having the students here...that's what we need to understand and realize, ok? Having general guidelines is different, they will be in the books, students may read or may not read...most of the time, they don't read. It is very much on the...ok?

Researcher: During the induction...are there sessions on Malaysian culture?

Mr. Samy: Yes there are...during the general induction we have got these counsellors, the university counsellor who have a talk to the students, all the international students about the general rules, the culture, the society, what are the things you need to be careful about in public, all those are discussed with the international students, they are aware of that, it is just how much of these they want to absorb and they want to remember.

Researcher: Do you think that the student's background, the family background, friends...that has a major influence on them for integrating?

Mr. Samy: To be honest with you, because of the high tuition fees on our campus, there is no difference of students SES....socio-economic status...ahhh...however the same cannot be said about the scholarship recipients. We do have a big group of government scholarship recipients who come here; they may feel intimidated or feel inferior compared to those self-

paying students. Having said that we have not noticed any huge disparity among students, in terms of SES on campus... ahhh...people are able to mix around without much question on status and all that...we have a lot of VIP's and VVIP's kids on campus, but they don't really, as you can see...they don't really stuck up as sore thumbs in the crowd, because they mingle around as usual for their own good.

Researcher: Do you think cultural...the concept about cultural society, does it help or do you think it becomes a hindrance to integration?

Mr. Samy: What makes students experience richer is culture. Because then they learn how to use this culture. That is, that is the way for integration rather than against it. Because I find kids of that age very curious, they want to find out why your view is so different from me. So when we have culture they can relate to, that helps in integration. You see, integration is about understanding each other, respecting who you are, that's the whole idea of integration. Integration is not standardization. Integration meaning understanding and respect for others and culture helps that. Because by understanding you have a different culture than I have, we can agree to disagree, that's what we say. We have the Islamic society, they all want everyone to come in, doesn't matter whether you are a Muslim or not and everyone can say something that they wish and that's acceptable, because we understand, we agree to disagree, that's the whole idea about integration. Culture helps in that, because they accept each other who are different.

Researcher: One last question, how do you think that this concept of integration can help the students and the university per say?

Mr. Samy: From the student's perspective, integration a) helps in a settle down well in a campus, b) they learn about another culture therefore their understanding about people from different countries or groups c) which I find is very important is tolerance. Students build

tolerance towards other cultures and their understanding the differences makes them more matured and d) I find students when they are in different environment...ahhh... they learn to speak up, ok? Because understanding different cultures, they do realize that if they don't speak up people will not understand them, so they learn to speak up, ok? From the university's point of view integration helps a) in terms of internationalization of the campus, that's important b) from recognition perspective and c) unearthing new talents. And sorry, one of the things I forgot to mention in student's experience is networking; you never know who is sitting beside you, right? Because what they...it could be the king or president of another country, the richest man in the world...so...

Researcher: that's networking....

Mr. Samy: That's right...that's why it is important to come to a place or a campus where there is a huge number of international students from different cultures...that helps.

Researcher: Thank you so much for your time and feedback.

Interview 5: Loke Li Chan – Student (Malaysian Chinese)

Researcher: What is your concept about integration? What do you think integration is all about?

Chan: For me integration means crossing over of border of our comfort zone, in order to understand what other people's beliefs, cultures as we perceive things. So integration is a process that brings people to a common understanding.

Researcher: Are you aware of any integration policies in Nottingham? Written policies or something?

Chan: So far I have not come across any. But we are encouraged by lecturers to meet one another, especially people from other countries.

Researcher: In what ways the lecturer encourages you'll? Like assignment groups...or...how do they do that?

Chan: Throughout our course we have been assigned to different groups in laboratory sessions, however this did not enhance our integration process. The lecturers also reiterated their statement that we should not use our mother tongue but use English as our communication tool, but so far these have not been enforced (laugh).

Researcher: As a student how has been your experience so far? You must have met a lot of other students from different racial groups?

Chan: Yes

Researcher: So how has been your experience interacting with them?

Chan: So far I find that our interaction is very on the surface, ahhh... I have met 1 or 2 international students who are willing to open up, but mostly, most of them do not wish to mix with us because we tend to segregate ourselves.... ahhh ... the international students being international students (voice exhibited disappointment)... this does not help in enhancing the integration.

Researcher: Why do you think so? Why don't they want to mix? Is language the problem ...or...what do you think is the problem, mainly?

Chan: Partly it is also due to our local upbringing that we prefer to stick to our own race or group or to our common understanding, we tend not to go out, go forth and mix with people of different kinds, normally we prefer to stay in our own comfort zone.

Researcher: You stay in the hostel? So what do you think about the accommodation or food? Does it play any part in integration...like... do you get the food which is up to your liking or say for the accommodation do you face any problem there....

Chan: Ummm.... over here...the canteen food...I have personally witnessed different pricing depending on the race or what group the customer comes from... (in a whisper)

Researcher: Okay!! (Surprised....)

Chan: Yeah! ...this is actually something...not officially bought up...any...it is not seem to be proven as well...ahhh...there seem to be an association with the customer from the same race.

Researcher: ...they, they charge?

Chan: Yes, the operation, the operator...

Researcher: That's surprising...

Chan: Yeah!.. this also impedes integration, because you tend to think that non-Chinese operators favours non-Chinese customers. That sort of thinking..

Researcher: What about the curriculum, are you encouraged to read about case studies from other parts of the world and say, not only British or American case studies... or the inventions and discoveries taking place all across the world, are you encouraged to read them...is it included in the curriculum?

Chan: In my course, yes, lot has been included from the US, UK, Canada in terms of pharmaceutical improvements; however it does not highlight many of the inventions or case studies especially from the Middle East region. Mostly the integration does not happen among our locals and those from the Middle East countries. This is the main point, I think it is important.

Researcher: What about the faculty? You have faculty that comes from different races...so is there any language problem, or do you find any favouritism towards someone who is from their own race or at least a subtle under current of that?

Chan: What I have observed is that there seems to be a communication barrier between the foreign students and the local staff who frequently uses Bhasa Melayu, so this does not encourage the local staff to help the foreign students because say for example when the foreign students ask for help, they don't know how to communicate effectively and local staff are inefficient in English so this in turn creates an inefficient service...yes...I would say.

Researcher: Have you seen faculty member coming from India preferring the Indian students or from Africa preferring the African students, encouraging them more to speak...that kind of thing...have you noticed in the class?

Chan: So far it has not happened here; most of the staff that we have encountered are the local staff...most of them.

Researcher: What according to you are some of the suggestions that you can give to improve the ambience of integration in the university?

Chan: First and foremost it has to start from the people of the same group... somebody, let's say in the Chinese society comes, initiate a project to reach out to non-Chinese say for example Pakistani's etc. this will in turn encourage a continuous and automatic process.. one from the same group initiates and encourages people to join their same group in a continuous interaction ...that's why I think it is important.

Researcher: What do you think that this concept of cultural clubs is it a hindrance or does it help in integration? Say I form my own cultural club and I invite students from my own country, so does it segregate or would it help in this kind of integration?

Chan: Ummm... technically I have not joined any cultural club here, but in my previous institution I have joined other clubs to reach out to races.... they tend to segregate themselves and in turn they have new members to join in...So I think cultural club, it's a...it's a ...discouragement in itself. I think a new kind of concept should be brought into clubs and societies...

Researcher: More generic in nature? Dram or a music club instead if it being country specific?

Chan: Yeah, they should make it activity specific, not to isolate them in terms of nationality...

Researcher: Thank you so much for your feedback.

Interview 6: Pramod Jayasuriya – Student (Sri Lanka)

Researcher: Tell me something about yourself, where are you studying? Which country do you come from, how long have you been in Malaysia?

Pramod: Ahhh... I have been in Malaysia now, for ...this would be my third year at a stretch. I am originally from Sri Lanka, ahhh... I lived a little while in the United Kingdom, but for majority of my life I have been in Sri Lanka.

Researcher: What made you choose Nottingham Malaysia campus?

Pramod: There...was...basically....I have left Nottingham UK and since I am...not too fancy of going to UK ... stuck for 3 years in dull weather and studying international business management, didn't sound very ahhh... I came to Malaysia because a) it was little bit more close to home b) because I knew a few others who were studying here so what I gathered from them...like...campus facilities wise it is over there but life over here is little more easier so hence I decided why not go to Malaysia.

Researcher: You hold a post of Diversity officer? What exactly you'll do over here?

Pramod: Ah, well basically, diversity and environment basically, what I do there is I am the chief student representative when it comes to international students welfare. Also, I am more or less in-charge of organizing, there is a facility, if you recall known as the International Student's Bureau in the campus...it used to be, used to be called the international student's society, I am in-charge of organizing that and through that we are supposed to promote cross-cultural integration as well as cultural understanding...ahhh...so more or less diversity pertains to international students at Nottingham.

Researcher: And this bureau has got representation from different countries?

Pramod: Yes, theoretically it should hold, by university record it should be 70 plus nationalities, currently we have representation of only 40...yeah 40 or 30 something...yes...it has members from all over, basically one ambassador as they say representing their country. There is a Malaysian involved as well, just to mutual integration and all that, that was something that was started now, before that it was purely international students and no local students at all.

Researcher: What do you think...how would say, has it been a very enriching experience, do you think this kind of formation of a bureau has helped, or have you found that there has been not much taker...

Pramod: Well, the thing is, ummm... it is 2 fold here that there are pluses and minuses when it comes.... the bureau more or less, as the years have progressed it has more or less achieved what it is about to do...ahhh.. but maybe not to 100% what it could have, more or less to an extent, you see that international students on campus, they get along far more easier as opposed to perhaps in my first year when I came in, first years coming in today find it a little more approachable...hence...yeah...forming such an organization representing international students is absolutely wonderful. And then there are other administrative constraints that more or less puts back the bureau's work, little little conflicts that come with management, when it comes to implementing things, so in that sense it is a draw back. But organizing such bureau is absolutely critical to international students here when it comes to student's representation.

Researcher: The conflict is basically with the management, or do you find it amongst the different races, the way they interact?

Pramod: Yes...ummm... rather...actually (hesitation) which is quite surprising because under the diversity there are three scopes, one is international student's welfare, the other is the physical Green environment or we classify that as student's environment...ahhh... also there is the equality component. Generally if you take my counterpart in the United Kingdom, he more or less has, yes...there is racist....ummm... ethnic misunderstandings etc. He more or less has to deal with gender based issues...here in Nottingham, I more or less deal with is, it is not international students vs. international students but more or less international vs. local students because either party more or less is a minority party, feels that they are unrepresented ... ahhh... Malaysians students more or less...they have ...ummm...If I remember the number is 60% on campus but they are segregated into Sabah, Sarawak are (East and West Malaysia) etc.but if we take international students as a whole they are structured into countries...but conflict wise generally there are issues....that had cropped up, but over the years it has gone down and it is not happening on very ethnic lines or national lines, it is just that I think it is just the communal misunderstanding, people don't get each other's culture with regards to say.... as simple as some students having a party and advertising for that party and that might not fit in with other cultures, so those are the kinds of conflicts we deal with, nothing extremely measured, very rarely do I get cases saying one particular group has been targeted, but luckily to say, so nothing so far serious.

Researcher: When you came here, when you joined, where you informed about any internationalization policy, integration policy that this university has?

Pramod: No, nothing....the integration, internationalization policy.....no, NOTHING. Because the university's policy is student populous, it is a little ambiguous for starters because a) at that point I more or less didn't care, I came thinking of academic and those lines, it is that the environment that you face you don't factor in everything. But as you come here you realize that even this ISB is a student organization, student association. As regard to

any policy in the campus, no nobody really has any idea that is partly the thing that we try to portray....ahhh...as the international student bureau, we try to do things that these are policies that are enacted on your behalf and you have the right to voice out so we established discussion platform for communities to voice out saying, ok, these are the problems we are facing....or good things...but policies no, no, not in my first year, it is pretty safe to say that no one had any idea.

Researcher: In this ISB have you formed any kind of handbook or rule book or something like that, formal codification?

Pramod: Yeah as far as formal codification when it comes to the organization, yes there is a rule book which is accessible to all students.

Researcher: Can you send me a link...

Pramod: Yes, I think you have a student's access it is on the U drive....ahhh...I will send you, it is the constitution basically...it defines what the international student's bureau does...very briefly, we expand that, over here nobody really cares about the procedure and policies much, unfortunately....ahhh...but I will be happy to send it to you...

Researcher: I will remind you, a soft copy...

Pramod: Sure, that's fine...

Researcher: When you came or over the years have you seen any kind of cultural induction that took place; familiarizing you with the local culture basically....not possible to familiarize you with, about all the countries, but since you are in Malaysia, the local culture maybe...

Pramod: The only sort of induction with regard to cultural integration which you get on campus is that brief boring 2 hours speech (laugh) ...that's an induction (laugh) see there is

an over emphasis on the negative with regards to induction programme which we voiced out and they minimized it a lot this year...you see it says, don't do this in Malaysia, don't do that in Malaysia, this is a Muslim country, you don't do this, you don't do that...

Researcher: There are lots of don'ts...

Pramod: Lots of don'ts, not too many do's...that's why, you see the decision making process is little too removed what the students actually wants.

Researcher: Isn't that a little intimidating?

Pramod: Oh! absolutely, absolutely, because it back fires in two ways, when you scare a student so much, quite honestly first year everybody went everywhere with their passports because they were that afraid...second year they realized that the gravity of the situation is not as much as they tend to relapse even more, as opposed to the basic consideration that they might take, they won't take, for them the first year we were doing all these, nothing happened, that's a typical student's mentality...ahhh...but with regard to induction, no, that is the only induction you get...

Researcher: Nothing about culture, say how many languages....

Pramod: No, no.

Researcher: Food or highlighting the culture of this country...

Pramod: Not really, you get a book, it is called the international student's handbook, I think you can get that, you must have got that from the international office, it is a little purple book I think or something like that...and the booklet, that is the only cultural guide to Malaysia, for international students, that is actually pretty good, that says where to go, they have these colloquial things, why Malaysia use lah! etc. It is fine...right. So any induction programme

geared on those sense would be far more beneficial to students rather than highlighting the negative, but students more or less have to form their own opinion of what to do, lot of people might not be aware specific country wise, but here people are more aware country wise...

Researcher: You mention Sabah and Sarawak think of the first year we came, or the first month, I had no clue what Sabah and Sarawak is all about?

Pramod: Exactly with regard to Malaysia, it's a little...in the dark for lot of people, it is more likely that you go up to an international students and ask him about what do you know about Sri Lanka, he will lay out the whole land for you, because he has gone to events organized by Sri Lankan cultural society, or an Indian cultural society, or a Chinese cultural society, but as oppose to that how student's here figure out what culture, what's the cultural integration process, it is not an official sanctioned mandate to have a programme saying, this is what culture is in Malaysia...ummm... part of the reason is management does not have a particular policy at least I have not made aware of...with regards to cultural integration, that portion falls more or less under the students association and a portion of that is executed by the international student's bureau, a little tiny part, there are lot of other things they could do, which is not taken up, not really considered with regards to Malaysian environment.

Researcher: What has been your experience in the class room? Have you seen segregation of students on race, especially when it comes to sitting or assignment or has it been a conscious effort to integrate a diverse cultural....

Pramod: See, here there are 3 types of students, we call them, a colloquial term of identifying, not a class room set up of nerds etc. but we call some other conservative bunch or which we might call people who should have more morals in them and...in class room environment, even in, even in, ahhh... social circles...ummm... some groups makes a

conscious efforts to break that national boundary, to break the ethnic boundary to integrate, but that's very few, that's very few, if you want to look at how many people there is, ahhh...you just had to go up to the lunch time, dinner time, the best time to go the back cafeteria and count the number of people that are cross coloured sitting at the table, as opposed to identification when it comes to assignment, yes, it is very very heavily structured on where you came from, who you are, what kind of people you are like, even associations, like negative connotations or positive connotations the people try to identify a group of Chinese people who walk out of the library, God forbid, they are all nerds (laugh)...if a group of Sri Lankan students or Pakistani's comes out of JJ's or TTS 2 , God forbid, they are all drunkards....so you see people (laugh)... a Pakistani boy obviously they are going to get drunk, that is the typical student, student click, they say ok, fine....(laugh).

Researcher: Pre-conceived notion?

Pramod: Yes, pre-conceived notion, they don't depart from the notion, ok, Sri Lankan's do this, Pakistani's do that...Sri Lankan's are loud when it comes to cricket match, Pakistani's are violent when it comes to cricket matches, so that's pretty much how it goes, yeah! (laugh) In the class room set up the same thing is reflected there as well. It's only a very few students that try to keep a very broad mind and try to integrate. It is just that they can't get over the psychic distance from there especially when you came from the sister campus in China, they come over here. All the student's find it pretty hard to integrate because of the psychic distance of language, culture...ahhh... here it is also same for the international students bureaus sometime, there are some ambassadors that might not partake in discussions as much as others do, due to their unfamiliarity in interacting you know, with culture and people outside their country.

Researcher: What about the faculty, do you think that the faculty has made any conscious effort in integrating, like get into an assignment group with diverse, I mean some mandates...something like coming from the...or is it you have to do your assignments, so do it in the way you are comfortable.

Pramod: That is more or less the notion that they carry, they are not very....ahhh...if you take the education culture here it is a very hands on approach. When it comes to lecturers, normally does not tell you do this, do that, it is not as opposed to from an environment I come from, where the universities are heavily structured and they say, you do this, these are the books you study, you cannot depart from that, so that same notion of thinking is more or less applied in the class room set up as well. They don't really force you, no make it a requirement say, you can't stick to your own countrymen etc. You cannot stick to your own group of friends, no there is no mandate, you feel free to do whatever...

Researcher: What about food, do you get your kind of food, you have any....

Pramod: Food, I can tell you that's the biggest problem that the complaint we get every day from every student...food food and food (laugh)...in general as a campus as a whole, people are not very satisfied with the variety of food...ahhh... partly due to the fact that there are very limited outlets, ahhh...which will change by the next year...as individually I actually like the food when I came, surprise, surprise, (laugh) I mean half the time I eat from the what we called the Malay corner, it is not really Malay food but Thai, inside...it is not really the typical Thai you get, it is really very oily...(laugh) but people are generally used to eat there, food variety wise, yes it can improve....ahhh...as opposed to distinguish anything else, the people, on a general people are after the first 3-4 weeks...ahhh...we need something else.

Researcher: You are not a vegetarian are you?

Pramod: It is pretty hard to be a vegetarian on campus, because the vegetarian variety is really low, I mean, I was but now phasing out meat (laugh) when you are in UNMC, you realize that oh! My God, I can't eat these, and then you are forced to go back...

Researcher: Since you come from a business school, for your curriculum have you since any kind of integration in the sense...ahhh...say your faculty has consciously tried to bring case studies, or example from other countries, or is it just the ones that are in the book...

Pramod: It is a bit of both actually, again it depends on the lecturer, certain faculty members actually transcend the boundary and bring in case studies, I guess it is something that could find very fair with regards to faculty teaching here, it is that they very rarely, do they use, Malaysian examples, extremely rare, in a way that is good because then...it is a level playing field for everybody and everybody understand, ok, fine, this is a company based in Singapore or Brazil. People tends to understand, relate on their own comprehension and understanding, rather than whether they live here...ahhh...but again it is a split, again it depends on the lecturer itself and scope of studies, like for me I am exposed to a lot of case studies, so....

Researcher: Say for example, you come from Sri Lanka, so when they are talking about supply chain or outsourcing, you have seen that they try to take the example of Sri Lanka, Bangladesh or India as a case study...

Pramod: Ah, actually not particularly to the business school. Ahhh ..but off-shore (off faculty) modules, which I pick up, from PHIR or SMRC, you see, a lot of cross-cultural discussion there.

Researcher: What are these off-shore modules?

Pramod: One of which last year was 'road to modernity' where.. ahhh...

Pramod: No, this is here, here in Malaysia, in PHIR, Politics, History and International Relations and the other one is the School of Modern Language and Culture, SMRC (SMLC), those faculties they tend to have a lot of cross cultural discussions, ahhh...especially for examples, I took a module 'roads to modernity' one of the topic was colonialism was reflected a lot in various ways, then Sri Lanka became an example, India became an example, ahhh.... Chinese colonialism became an example, so yeah! again it depends on that course, then it also depends a lot how that course is structured. Business modules are very centric on management...management oriented or marketing oriented subjects, ahhh...even on management oriented subjects, hopefully, it is not a huge theoretical framework...ahhh...for example I do international business strategy, currently that is a brilliant subject of cross cultural, they bring up examples of Sri Lanka, India. I remember Bharti Airtel was a case that we do, then there was CEMEX from Brazil, so you see cross-cultural examples comes in, again I, I think it depends on the module itself and the structure of the course, as opposed to you, if you go to engineering, I really doubt it, there course material resources for them...but yeah I guess to me at least there has been sufficient discussion, but depending on other courses, I am not really sure.

Researcher: How do you think integration helps you as a student, seeing a lot of diverse race, interacted with them when you go out to the outer world, do you think it helps?

Pramod: Well integration...the primary thing that I feel is good about integration is that when you graduate and when you are employed, considering the world today, people are more or less are involved in cross or multi-cultural backgrounds, they are very cross-cultural and multi-cultural backgrounds and to work in such a diverse environment, I think it will prove very beneficial, because you know how to get on with people, what cultures and how to deal with those cultures, how to interact with them, so in a work environment that is very beneficial to you. Even on the other side, on a social scope, it is beneficial to, then you get

diverse opinions, diverse subject of discussions, so on these three lines at least integration plays a huge part.

Researcher: Thank you so much for your time and feedback.

Interview 7: Sashi Kulasingam and Aruna Krishnan – Staff

Researcher: What is your concept about the word integration? What do you think integration is?

Aruna: On campus here right?

Researcher: Or generally also, according to you...

Aruna: Integration would mean working together and trying to learn the different ethics and different stuff concerning the particular area, any area that you may be in...I would think that it is integration, how well you can cope with it....

Sashi: For me integration is about many different people, many different cultures coming together, and diversity and how people manage to cope in that culture and of course working hand in hand in collaboration, all those kind of sort of thing and I guess integration means trying to get all those people to synergize whatever they do, so that basically would be....

Researcher: Are you aware of any policies that this university has towards internationalization or integration of students?

Sashi: I guess there is no specific policy but there are lot of practice from precedence and what the UK does, looking back into UK, so I guess they have events and all those kinds of things, to integrate and also towards their teaching and learning or learning and teaching now, that they have come up with the way of teaching where they try to have more class activities, so that students kind of like, you know, work together in coming up with decisions, that's where they learn more specifically I don't think anything...

Aruna: Yeah.... it is the same, I don't think I have seen any procedure or any kind of written stuff on the internationalization here, but as she said, they have been running a couple of stuff around the campus which is promotes...ahhh...internationalization ...if we are talking about lecturers on campus, they are on a particular programme called TGCHE, that allows them to restructure their teaching and learning methods, to comply to the UK standard. So they run these programmes on a 3 year basis and they have to pass this particular programme.

Researcher: Faculty?

Aruna: Academics, so once they are done with that they get accredited by the higher education in UK, which then allows them to teach in the UK as well, so in that sense, I know that part that the academics here going through something of internationalization. Students of course they have their own programmes you know in their own faculties in schools...I guess that's it.

Researcher: But there are nothing constructive policies as such, like once in a while they are taken up for students to get integrated, but nothing like chartered out like you have to do this in week 1 , week 2 or week 3, nothing like that?

Sashi: I think it is based on the faculties, on the I guess on the marketing strategy where you know when they come into the university, then they have these welcome weeks and the introduction and they have of course, they have all their events, that's when they try to integrate the students and get them to meet each other and that's when they start and then later on into this course, the class, I guess. Again the teaching method used of course, is when TGCHE comes in they will reflect, TGCHE reflecting on their teaching methods. So basically looking at precedents and all that they probably from there they will look at how the teaching actually integrates students with one another, because I guess the basic think or the general rule here are, is that, we are moving towards mere collaboration in research in

education and all that so to bring about collaboration people must integrate with each other, so I guess it is moving towards that, but there is no ground policy that say that you know you have to tick all these boxes and you are...you know it...will happen...I think.

Researcher: In both your capacity you come across students of various diverse races, so have you faced any problem or do you think that has been an added help to you, in your work....I get to meet a lot of...how has been your experience in handling these international students or students from diverse races from Malaysia itself. I suppose Malaysian have 3 prominent races...any difficulty or plus point that you would like to highlight?

Aruna: Of course when dealing with international students, it all depends on communication, some of them may have language barrier you know, some of them from Cambodia or couple of places, they probably have a bit of language barrier but English is the international language and everybody understands that anyway. There will be a bit of cultural differences and understanding concepts and ideas may be different you know some come from different area of the world, they may not have softness, soft touch or things like that, may be robust, so understanding that is not easy for everybody, so we just try to accommodate to every area possible... we are to integrate with them so...

Sashi: I think basically that we come from Malaysia and there are 3 different diverse groups, from school we have learnt how to adapt to different cultures, different languages, you know different people, so that's a plus point for us as Malaysians. But dealing with the international students and all that basically, even though we are, I think international I would say, Asian minds are different compared to the western mind. So ahhh... as an Asian person, when, we don't really, I mean our approach is when we see...ahhh... western, sometimes like ok! he is speaking with a slang, he must be good, that's the perception right? We have, but then now the fact that we have for the past 5 years, I have been here dealing with the students learning

stuff and understanding that I don't think language, you should look at somebody's capability, language they speak of, or whether they speak English or it is more about understanding that culture, so for me, I thought it was not a problem but it was something that I looked at that factor, so when a student comes in here, he or she doesn't speak well in English, doesn't mean that they don't know, you know a lot of subjects, they might be more, much better, and much detailed you know, they know how to do stuff, so that's what is a learning point for me for looking at how we deal with the international students and all that, like she said, some of them have a real rough kind of culture, you know they come in, and they like talking, some are very reserved and they want to arrive straight to the point, you know, so from these different cultures, we kind of like, know how to deal with these kind of people, so it is always a learning process I guess.

Aruna: It is always about adapting to different, different area, different people with different mind sets, different thoughts, different kind of each and everything is different, so we just try to blend in and try to be, put ourselves in their shoes, ok? In that sense as we are here to help them, so we have to play the role...

Sashi: And we must have, you know, we must not judge the person when they open the door and comes in front then for us, you know there is a perception, you know, a group of people that comes from Africa, so you see them, you automatically think that what's they are up to, and we don't give them the same attention for white boy come in, you know, so we think...I, have learnt how not to put a perception on someone and that really helps, as you take the person as a person and that's it and no culture, no, there is nothing attached to it, so I guess we have learnt how to do that and I feel, that you give everybody a chance to listen and you have an ear for all students and this really helps, the fact that....

Researcher: What do you think the university can do consciously to integrate students, like any activity anything on food, accommodation or teaching or community work...what would be your suggestions, ok, university should do these things....

Sashi: I think the university is doing, things already, having all their cultural nights you know, even we as staff here, I have attended few of the cultural nights and I have learnt about their culture as well, so that is, shows you know, and then the fact like, the concept of the university is just like the Olympics, when you have people from all over the world coming to one place and they learn about being here some of them 3 years or 1 year, you know, they learn about other people's culture, I think this is happening in the campus with the society, with those kind of things, but I, I, would like to extend, I would like the university if they could extend like that to the teaching methods, I am not sure how the teaching methods are because I have not taught in class, but to make sure that, because sometimes when student group together, in a class, when the lecturer is standing in front and saying get into your groups you will find that they are all in their clusters, they are all in their own groups, so they tend to...you see Indians sitting together, and they speak in their own language, if the lecturer is aware of that, and the lecturer is told that this is part of the teaching methods in UNMC, because there are so many diverse groups, I think there are 96 different groups here, different culture and all that, so if you can make sure, it is a mixed group and we know that they have, we have activities in the graduate school, we have training courses, they are asked to build a tower and we must make sure, you know, from different groups, so that have the ...work together whether they like it or not, and that would encourage and bring about more integration in the students itself.

Researcher: Do you think giving them some kind of incentive like if you are in a diverse group, you get plus 2 marks, that kind of incentive you think, it will become a bit of coercion, do you think it helps...

Sashi: I think incentives are always the best way, people always look for incentives. When you buy look for freebies (laugh) never bad idea, it is you know, something that would encourage this kind of thing, but then what I am concerned is in Asia, maybe in Malaysia, I am not talking, I am talking about where I come from, if you start doing that mentality of people will be I wait for something and then I will do it, I see that is the difference between people in the western countries and people in the Asian countries, because here we wait to be told, we wait for things you know, to happen, you know, but there it is different, they don't wait you know, it is part of their culture, it is part of their way, probably brought up in school, when you see a tap dripping, you know you must close it because it will save wter...but...

Researcher: We look for an incentive to close it...

Sashi: Yeah...only because it cost us, you have to pay a higher bill. or else people just waste water here...

Aruna: I think that perception, the perception she is talking about only happens among Asian students, we find it among Asian students...

Sashi: They don't even line up to go the bus, so it is different, why is it different, unless they are waiting, unless you see, you know, we have to put up strong rules like strong rules for them, then to, you know to educate them...so you see the difference, I don't know how I think I have learnt because I have integrated with different cultures and I have integrated, I have been able to go to UK and all then, so I saw this and I learnt it, you ...I am trying to apply in my family, because of that integration, it has helped me in my life, how this integration...I am not sure how to go about it, you know...

Aruna: Maybe, when they have, maybe I don't know whether it is going to work or not, but may be when they have this welcome week and stuff like that maybe then, something like an

introductory session which could be included you know, to explain how the Nottingham, UK experience looks like you know, how things are done there differently and how things are done here, but maybe to integrate that here, but that's not happening immediately.

Researcher: You mean an induction programme?

Aruna: It is very difficult to tell it out, because they need to experience it, in order to know how they feel of it, without experiencing it, you wouldn't know, probably introducing new rule you know, introducing those kinds of rules here, than maybe, it is just going back to schools, putting new rules, start doing like this, you have to line up, you cannot beat the line, only then I think...

Researcher: Do you think that the student's family background or friend's circle here has an impact on integration?

Aruna: Definitely yes, it all depends, we all talk about roots right, when you look back at your or my family, how did my family bring me up, the kind of, my dad or my mum who would go out and speak to anybody and not have the perception you know, the first thing that they look at the person and have this perception...oh! this person comes from this kind of family and we shouldn't be speaking to them or you know this person is like that...this Chinese have this kind of attitude or Malays have this kind of attitude, or you know, the westerns have this kind of attitude so the family itself, the parents itself have that kind of perception, the children will follow the perception. So as the child grows they pick that up, they are like sponges, we just keep it in our hearts and in our minds and then we go out, if we are not taught anything new, we will just use the same thing, what we have learnt when we are kids and we use it back in our future. And then we just carry that on and we go on, unless we make that change in between, don't make that change it will always be there, so the same if our parents, taught us to be different we would then be different. If we tend not to change

the attitude, then we will just carry the old stuff back, so when we come out here and meet new people, we will still have the old perception and we will not be going to open our minds to think differently, you know, so it is all about the mind. Whether we want to look at it differently, whether we want to step out of the box and it is , all about the mind, the mind-set.

Sashi: I think my word here would be influence, I have seen...ahhh ... among students trends and all that, again coming from the background and if that person or that group of people are dominant, that influence will become like, the way of integration, just like history, who wrote history, all the people who won the battles, so they are telling their stories because they are dominant, that's the story from their side because we don't know what the losers say because they have not written history, so it is the same with integration...it is always who will lead or who will you know, become dominant party there, that's how they integrate there, you know, that kind of influence, that's what I am saying about influence, but then from our backgrounds, how we, I guess the parents have taught their kids, does play a vital role as well because that will decide whether your child will become a leader or he is a follower, that but I think....ahhh...most of the entry requirements into this university, if we are talking about this university, is students of course who are much brighter and you know they have to get all these marks before they can come into the university, so it shows that they have got a bit of an IQ and the fact that they can think independently, so sometimes I guess by them coming in group to adapt would be the thing where they would follow, but if they are, you know, but if they are very strong minded persons and wants their way, then integration would become bit of a problem, unless the rest follows them and then sometimes there are who are isolated and works on things on their own and I guess in that way there are some challenges to the integration, that we are looking forward in this respect.

Aruna: I think age group also plays an important role...you have students who are older in the sense that they are in the middle age 30's or 40's doing their PhD's and then you have the

lower, younger group, then you find that the older group cannot integrate with the younger group, they find, yeah, at the level they don't look at things the younger one's do...so... you will find in classes, if there are age group differences, then you will find integration a bit difficult...

Researcher: How do you think integration helps a university, does it help, if it does then how? I am a well-integrated university, my students are at...very well integrated, there is no problem here...so how does that help a university?

Sashi: I think that is a vital thing, for the university, for their students to be integrated, the students, the staff, the academics, everyone to be integrated, then like that again, that, thing happens in a flow, you have integration, people are working together and this build up collaboration, because we are moving towards that direction, where we need, we are going borderless you know, and now we are having a network in university where there is knowledge without borders, so everybody from anywhere, the world is coming really small, because through the internet you are integrating with the rest of the world, but you know so I guess integration is very important for the university, we should, if we are not, but we are definitely putting up and trying to do things to get students integrated, people integrated among each other, so I think integration is very important for the university.

Aruna: Definitely it is important because, if you are looking at the future generation, people are no longer sitting in their own spots or in their own countries and working, they are looking for opportunities outside, so students here, sitting and studying they are already thinking of where they want to be or which multinational company, they want to be, and if they are not integrate here or don't learn to be integrated here they cannot move forward into a multinational and think forward, they can never blend in, so integration is definitely

important here while they are studying, so that they can move forward, so that they can, their future looks brighter, you know.

Researcher: Thank you both for your time and feedback.

Interview 8: Ka Young Park – Student (Korea)

Researcher: When you hear the word integration what generally comes to your mind?

Park: (Chuckle) ...I don't know what to say (nervous laugh). Integrate means to mix around together, interact with others...

Researcher: Yes, yes...ok. Why did you choose UNMC? Any particular reason...?

Park: The course that I wanted to take was here, because I am taking computer science, with the management studies. I wanted to go either Monash or here. The Monash, does not have the one way, management studies..

Researcher: Ok, so basically the course prompted you...and now you have been here for three years?

Park: No around 5 or 6 years...

Researcher: Ok...because you did your foundation here or something like that...

Park: Oh no! I went to the International school, first. I went to the college and then I came here.

Researcher: So in Malaysia you have been almost 5 years, how has been your experience in Malaysia?

Park: Ahhh... (long pause) in terms of what you mean (nervous laugh)?

Researcher: People, food, anything...overall how would you...suppose somebody ask you, how has been your stay in Malaysia, what would you say?

Park: Ahhh... (thinking) I can't say.... (laugh followed by a long pause)

Researcher: Ok, in the class, you have students from other races in your class?

Park: Yeah...

Researcher: How many Koreans are there?

Park: My class only, no Korean. I am the only Korean in the class.

Researcher: Do you have a Korean society here?

Park: Ahhh...hmmm.. yeah.

Researcher: How many students are there?

Park: Ahhh...50.

Researcher: 50 students?

Park: Yeah ...50 students.

Researcher: Ok, 50 students...and in the class have you ever felt left out? People don't want to take you in their assignment groups or people have been very friendly? How have been your experience interacting with people from other races?

Park: Ahhh...They are okay... all the classes I went through doesn't have much Korean or they don't have much people from Korea, for me I always mix with people from different countries. So when I came here I don't find difficult to find friends, I found quite keen to mix around...that...

Researcher: When you have assignment groups do you find people of different races mixing up or they just want to keep to themselves?

Park: Oh! Mostly they keep to themselves, I think, because of the communication problem also.

Researcher: Language?

Park: Yes, some of them not really good in English...because they only talk in Chinese also...

Researcher: So they keep to themselves?

Park: hmm...some of them, but some of them are ok, also.

Researcher: What about the food on campus? Is it ok? To your liking...?

Park: Ok...it has got Chinese, Malay food also, also Western food, so got different types of food also...

Researcher: So you didn't have any difficulty with food?

Park: No, if anything, I just cook at home (laugh)...

Researcher: You stay on campus?

Park: No TTS

Researcher: Ok, you stay at TTS...and...you have been staying at TTS from the beginning or have you stayed here?

Park: Ah! no...1st year I stay at campus and 2nd year I move to TTS.

Researcher: When you stayed on campus for the 1st year did you share a room or you had a single ...

Park: Oh... I share a room, with a Chinese girl. Malaysian Chinese girl...

Researcher: How has been your experience then?

Park: Ah...I think it was quite ok, because Korean and Chinese got not much difference..

Researcher: Regarding your faculty, your professors? Do you find them biased towards a group or do they speak in their own language.. or is it generally ok?

Park: For lecturers?

Researcher: Yes Lecturers...

Park: They are ok (pause)... I don't see them talking in other language.

Researcher: They teach in English?

Park: Yeah... but once in a while they say some words in Chinese or Malay, they do not say in English.

Researcher: And you ask them what does it mean?

Park: Yeah... he then ask the rest of them to translate it for us....ok ... (laugh).

Researcher: And...when you came here did you have an induction on Malaysian culture?

Park: Ah...I know there was induction, for international students, but it was generally for like, ahhh... not really for the culture, but for those like, rules and regulations and if we need any help we can contact someone...

Researcher: This person or that? Nothing on Malaysian culture as such? Like this is how Malaysian culture is and this is...

Park: No, I don't think so...

Researcher: When you first came in here were you told that there are some policies on integration or internationalization, which has the university has already written down...were you aware? Did somebody tell you about the policies?

Park: No. nothing.

Researcher: How would rate your entire experience of being in Nottingham Malaysia?

Park: Sorry?

Researcher: How would you say your experience have been throughout being in Malaysia campus?

Park: (long pause)...in terms of interacting with others?

Researcher: Yes.

Park: Ummm... (long pause)...still thinking of the word (pause) ahhh... (pause)...I think it is quite fun, provide us the chance to meet other people...it has got people from different countries, and then we got other society...societies to join them...and then...(pause)...then SA also provides different activities. And some of the course work that the lecturers, they choose us randomly, and then we go and join, like, we do work together with other people, like, not normally, those people with whom we hang out with. So...it gives us more experience to interact with others, but then we can go UK also, but didn't get through... (laugh).

Researcher: And here, did you find. .. ahhh...you are part of the Korean society, I think?

Park: Yeah.

Researcher: Do you find people from other country coming to ask you about your country? Know about your culture? Have you ever come across some situation like this?

Park: Yeah...I think some of the people here are quite interested in Korea, for some reason, for some of the events, they want to include. Some of them want to approach us, to become close to us, you know.

Researcher: Ok.

Park: But if they ask question I cannot really answer them... (laugh).

Researcher: Have you ever tried to go to any other society of any other country and try to find out...did it at all interest you...that ...let me find out more about Pakistan or Sri Lanka or India, Africa ...or...

Park: I don't really join the societies, but I got friends from these countries...so...

Researcher: So...interacting has been a pleasant experience for you?

Park: Ah...yes... (laugh).

Researcher: Thank you so much for your time.

Interview 9: Dr. Hafeez Khan – Faculty

Researcher: What according to you is your conception about the word integration?

Dr. Khan: In my opinion integration means if you are looking at the, if you talk in the context of education for example, you are looking at the features coming from the outside world and try to adopt those systems in your current environment and trying to integrate the best of the features, not like taking anything as its own but by looking at all the best features and trying to integrate with the new current systems and if it is beneficial utilize it for your own future growth and development...ahhh...are you looking at any specific type of integration, because it varies from industry to industry, if you are more specific than it will be...

Researcher: Basically my topic is generally about student's integration in an international university...

Dr. Khan: So you are looking at the interaction between different students groups...ahhh...integration in that way can be in the sense that when the students come from different parts of the world they bring some of the diversity in culture in knowledge and things like that, again in the class when I teach in Masters level what I have seen, finance for example, they come up with some of the unique features or unique problem within their own country and then trying to relate that to the theory. Now if you have interaction between different type of, different country, their representatives, you get broad perspectives of those things...again integration will help you to not looking into ...ahhh...from one perspective, it can help you to look at right perspective and then again...you can integrate those ideas and come up with a better conclusion of any particular topic.

Researcher: Are you aware of any internationalization policy in Nottingham?

Dr. Khan: Internationalization, we can see that we have three campuses and there is no difference in terms of curriculum or the programme, there is only some addition to adapt the local issues within the curriculum but overall we can say that we are expanding the knowledge base across the three continents. If you take China as a separate entity, ahhh...we are looking at going beyond the borders, not only based in UK, but going in Malaysia and China, and trying to internationalize the things, it is not like giving a twining programme, it is more internationalization of the resources, where we are using the curriculum of UK, Nottingham but trying to adapt the local features...again we have the facility of adding. ... the case studies or examples of Malaysia for example, same thing happens in China, they again internationalize the courses in that perspective.

Researcher: Do you have any opinion about how you can internationalize the curriculum? Is that possible to an extent...I mean case studies is one part, which you said, any other way?

Dr. Khan: We do that for example, I shall speak from my own experience, whenever we teach any financial theory there are some examples, most of the text books will talk from US perspective or UK perspective. But when we teach the students composition that are based in Malaysia, for example, and even they are coming from outside Malaysia at a time, they are doing their studies in Malaysia and they have to absorb the Malaysian stock exchange or Malaysian equity market, now if we don't give examples to them what happening in the Malaysian scenario, then they will not understand. They are reading the news sitting in here; they are trying to absorb the capital market issues and things like that, so again there should be a need for internationalization or localization of the curriculum, not for complete extent. Again if you do that then there will be no uniformity. You cannot say that is Nottingham's curriculum. We have facility of adapting around 20-30%. We tend to give local based examples in all aspects of finance and any other modules I can say....

Researcher: Regarding students what has been your experience, where as far as integration is concerned. Do you feel that or do you see in the classroom scenario, that they are grouped together according to their diverse racial groups or they inter mingle...

Dr. Khan: I can talk from two perspectives. I teach UG class of very big number of 200 plus, where you get students from all parts, mostly dominated by sub-continent, as well as, from China, from Africa and things like that. My UG class do not have any assignment, per say, so they, only exam based things, so I can't see those interactions....but when I have the consultation I have seen them coming in the group...which is not pre-dominant of one particular region wise, they can be friends who are doing combine study, or it can be a local plus some foreign students sitting together and doing their combined study. They are coming and discussing questions with me, but if you go more into the masters level...ahhh... especially at the MBA level, if you are part timer, they then show more inclination of working with locals, because they are part timers, so they have their work commitments and they don't mingle with the full timers, foreigners because they are doing most of the time reading, but if you are going to the MSc programme which is more like the full timer programme, and you get students from different parts of the world, they have more integration I can say, they are doing their studies together, they are complete full time students, so they don't have any work or disturbances like that....and they form group within different culture, again when they discuss the case studies, or present their analysis, they come up with different ideas, not inly, like their own countries things like that. For example I have students from Mauritius or students from Nigeria so they come up with their own examples and they try to integrate the things....what happen in their own country, with their theory behind that. So they integrate if you have a smaller group. But if you have a bigger group and you don't tend to have a group assignment they will have a problem of integration.

If you have a group assignment it also depends on how close you are within the group members.

Researcher: Do you think that this policy of internationalization and integration can it be incentivized...like...if you are in a diverse racial group you get some marks....

Dr. Khan: We don't promote anything like that...

Researcher: Yes, it is coercive..

Dr. Khan: Yes, it is not possible to say that, you know just to force somebody to join a particular group to give extra marks, but always encourage able, for example if you look into Malaysian students, now Malay students by default they are very quiet, they don't mingle too much, they tend to be among their group, but if you look at Chinese students, they are more diverse, they try to mingle with other parts of the world. So in that way if you start forcing them than, sometimes people feel shy, especially at the UG level they will be shy to go and communicate. Especially sometimes also happens to the outside world, even for example I get students from China campus who are studying in here, they talk in English but their English will be... they have to speak very slowly and they have to explain things very quietly and they will take some time, they tend to form groups amongst themselves. So again if we don't encourage something like go form groups with different cultures that will be some incentive for some people. But we do encourage that since you are local students you should you know be helpful to those who are coming from outside Malaysia and try to mingle with them and again if we don't encourage we see that things happening in the campus, in the activity or in the seminars which we see, they do tend to mingle around but again different groups of students, you cannot generalize that every students are following the groups...

Researcher: What about the faculty? You have people from different countries...

Dr. Khan: Ahhh... we do have in faculties also we have people like us from the sub-continent, people coming from UK, sown south we have people from Australia, New Zealand as well, and it is a very diverse community and it is good to have a conversation with them on and off.

Researcher: Is it like that they stick to their own race?

Dr. Khan: We don't say like that...if we have in the similar stream, there is always research oriented talks. Again for example if I am from Finance and there is someone from the school of language then they have no communication correct? It is not avoiding but we have a general interaction in the faculty meeting, or faculty event, we tend to mingle with everybody so there is no advantage or disadvantage that way, that they want to avoid or stick with...and it is always like that we have a good interaction with the people from different parts.

Researcher: You have been here for quite some time...I mean in Malaysia. So what has been your experience about integration as per your work is concerned.. I mean...I am sure...

Dr. Khan: As work is concerned I am, I have always worked in a private university you know...not in a public U, so that is one of my concern because I feel if I go in a public U, there are more language barriers, then there will be more growth barriers, I think, and in my opinion, it may not be true. Because I have friends who also work in a public U, but in...among the workplace I have not faced any discrimination in that sense...because I have also worked in Africa and Gulf countries for some time, so I have interacted with people from Muslim communities, rather than.... those in the Gulf part. I feel Malaysia is a much better place in that perspective, because you belong to the community. Wherever you are working within the Malaysian community as well as the outsiders... wherever you are working you feel much at home. There is no discrimination as such.

Interview 10: Sukumar Ranatunga – Student (Sri Lanka)

Researcher: What's your conception about integration?

Sukumar: Integration...ummm.... ahhh... I think, actually, I can't remember exactly what I filled the other day, but integration is all about... you see integer is one whole number right, from what I read integer well...coming to...well how do I put it...ahhh....it's like integrity, you know what integrity is right? Ahhh...coming to a whole, coming to an understanding things and acting more maturely, acting, acting like you know, being like a real gentleman. Integrity is like; a person with integrity is like, someone who is like a gentleman, you know, a gentleman is someone who respects and who makes sure that everyone around him is as comfortable as himself. So that's what I get, that's my idea of about integration.

Researcher: Which year are you from?

Sukumar: Electrical / Electronic engineering third year – the final year – next year I will be finishing...

Researcher: What made you choose Nottingham Malaysia?

Sukumar: Mainly because... ahhh... because this is a UK campus and you get the exact same qualification as you go to UK. So my father believed that it is good to get a UK qualification. A degree from UK, so that it is the main reason I came to Nottingham. Yeah! I would have also gone to Monash but Nottingham has the UK qualification so the...so I decided to come here....

Researcher: And...it has a campus, Monash? I don't know whether they have a campus?

Sukumar: Yes, they do...Monash Malaysia, which is affiliated to the one in Australia. So my dad thought it is better to have a UK qualification than to have an Australian degree...yeah...so it is true...and .. Ahhh... that is the main reason actually.

Researcher: Are you aware of any policies which are codified by Nottingham on student's integration and internationalization?

Sukumar: Ahhh...by the university? about student integration? Not really, not really, no, we are not encouraged...actually...we are not really encouraged about student integration, but the...you see.... there are these clubs and societies where a lot of students get to meet each other...and....you know to diversify, kind of...you know...to mix up...so yeah! They do promote but they don't make sure that everyone gets involved in them...so the people I mean, it is just the people who are out going more interactive, who gets involved in this...so...not everyone.

Researcher: These societies are based on nations, isn't it? Indian society, Sri Lankan society, Vietnam?

Sukumar: Not really no, there is rotaract club, and then one called AISEC where all Chinese, Malaysians, Sri Lankans, Indians, Pakistani's Bangladeshis all can mix up. They organize events, they all get together. It is something like that...there are...there are societies like that, not just Indians, Sri Lankans, Pakistanis... not, not just them, there are other societies as well...

Researcher: Activity based?

Sukumar: Yes, activities, like charity, the environmental stuff, see...the banner you might have seen UNMC Green Week...yeah! stuff like that they organize, yeah and lot of people get involved, like Indians Sri Lankans and all of them...so that kind of stuff...yeah!

Researcher: What about class room...you have professors do they actively promote integration, say in an assignment course work, something like diverse racial groups?

Sukumar: Ahhh...no no no, actually there is no racism really in this campus, they assign...all Chinese...but you see, I think it is the, ...you see in our class, like when we go for lectures the Malay's stay in one place, they stay in one group, and the Asians all mix up, the Sri Lankan's, Pakistani's and the Bangladeshi's guys we mix up...and especially the Africans, we mix up, but the Malay's are always in one confined group...and Chinese they are also...yeah...it is not like...when we go to talk to them they are not mean and all that, they are really nice but then I feel they have a wrong intention about everyone else...I have never seen the Malay's and the Chinese Malay's mix up...and the Indian Malay's...so that we see...but among the lecturers or anything....there is nothing like that, no racism, they are all nice, they all are really good.

Researcher: But do they promote, like when you have an assignment do they tell you, please try and mix up...

Sukumar: Yes, they do, they encourage that...ok, just try to form groups, and solve this out, but just don't share your answers among each other...that they do promote...yeah.

Researcher: Do you think if it is incentivized, you get marks for being in a diverse racial group...

Sukumar: Ahhh...you mean racism, are you asking...

Researcher: Suppose...I am the professor, than I tell you that if you are mixing up in a diverse racial group I will give you 1 mark extra...do you think that helps...

Sukumar: Ahhh...yeas I think so, so then we get the idea, that ok, working in a group helps us, working in a group gives us advantage...then we will definitely form, it is good for us

also, something, which I don't know my friend will know...so that is really good, that's why I really like group studies.

Researcher: What has been your experience as far as food and accommodation is concerned?

Sukumar: Ahhh...over here...ahhh...when it comes to food on campus...I would give a rating of 3 out of 10.

Researcher: ok...why is it so?

Sukumar: Because you see, I don't know, there is too much oil, everything they make is way too much oil...they are not at all health conscious...s I don't really like the food here...and I am a vegetarian...it is really bad for me, because everything, everything they have around 90% of them has fish, chicken, or stuff like that, there is hardly anything for vegetarians....so there are 6 other guys in my house, so they cook, they are not all vegetarians, but they cook separately for me, and so that's how I manage. If I only depend on the campus then it would be really bad.

Researcher: I know.. the restaurants here if you ask for stir fried beans you get minced chicken in it...

Sukumar: Yes, yes everything...there is always seafood, chicken or mutton, it is absolutely, it is not good for me, the food here, not suiting, they don't have any option for vegetarian only, the Arabic corner, the outside...the inside is hardly anything...but, but I can give 3 because there is a store they give good food for vegetarian, just one...inside.. inside the cafeteria but that food...yeah...

Researcher: Regarding accommodation, do you share a room with Sri Lankan's?

Sukumar: Ahhh...well on campus, we got to stay in our first year...that is after that they asked us to move out...

Researcher: Why is that?

Sukumar: Well, they say that there is not enough room for everyone, you should give first priority to fresher's...so I moved out in my 2nd year at TTS...so actually the intake is getting....the number of students coming in Nottingham is increasing, earlier they used to let us...I was a January intake. There are 2 intakes January and September...they used to let us stay for 2 years.. we had to move out in our 2nd year itself...because you see just after the summer break....we are not able to find houses in TTS, they are all occupied, so because of that the Jan intakes were allowed to stay for 2 years...so in our case, they said sorry we cannot allow you even though it is hard to find accommodation outside, we had to...we had to ask you'll to move out...so that was very tough for us...it was very bad suddenly, sudden decision...ahhh...so, TTS is good, you get used to it after 2-3 weeks...

Researcher: You are sharing the house...

Sukumar: Yeah...yeah with 6 other Sri Lankan's in one house there are 4 rooms and yeah...5 rooms sorry...

Researcher: When you were here, were you given a choice to share it with your fellow countrymen?

Sukumar: Ahhh...no, no,...we were actually, I stayed in a single room, so so, but...my friends...they are not allowed to make such a decision....they just randomly put people...yeah...

Researcher: What about the community outside? Did you have a chance to interact with the community outside the campus?

Sukumar: Oh! no, not really no...actually no...not at all...

Researcher: Say for example go and work for some villages or charity...

Sukumar: Well...there was some, the SA organized something but then it wasn't you know...I didn't know it was happening...I saw one of my friend who were...there are lots of Sri Lankan's here. So one of them had gone and done this charity work but I didn't know it was happening, it wasn't promoted...ahhh...things like that are not really happening, not really happening here.. charity work, to go outside and work for the community, no, no, stuff like that...no.

Researcher: When you have gone to the malls, etc. how has been the Malaysian's? Receptive or hostile....?

Sukumar: Ahhh...Malaysian's , Malaysian's in general...my idea of Malays are they are quite hostile to foreigners...yeah...they are not nice, and even the Chinese Malay's they are not nice...when we go out shopping at stalls and what they want is to grab the cash, promote things which are of not good quality, and they always, seems to be stingy, they are not nice people really...I have not met nice people like the Malays...only on campus lecturers, they are really nice, I guess it is because of their education, qualification and maturity part...no outside, no, I haven't met nice people...

Researcher: With Indian Malaysian's...did you face any problem...do you speak Tamil?

Sukumar: No, I don't speak Tamil...I haven't interacted with them much, I do interact with the locals mostly...because of the problem...I had one of my friend, my very good friend, he went out on 31st night and he was randomly beaten up by 11- 12 Malay's...he said they were Malays. He was walking on the street around 12 am...

Researcher: Where was this?

Sukumar: Do you know Pavilion...just close by. So there was this whole crowd Chinese, Malays, foreigners...so this guy was walking alone...so randomly 11 Malay's, just like that. just out of the blue, just like that, they came and beaten him up, kicked him, put him on the ground, kicked him, his head got knocked down on concrete and then ahhh...then he was beaten up and what he said to me was all that is ok...fine...I will take ...I will take that...Malay's may be like that...fine, what hurt him most was that he was on the ground, he couldn't get up...like he had total black out, when he wanted to get up...and the Chinese and the other people looked at him as if he was some drunkard or beggar or I don't know...looked at him...in total disgust and none of them had helped him, only a Omani and a Sudanese had come to him for his help.

Researcher: I am so sorry to hear that, thank you for sharing your personal experience.

Interview 11: Thui Linh Giang – Student (Vietnam)

Researcher: Tell me something about yourself...which country you come from, how many years you have been in Malaysia...in general something about yourself.

Giang: Yeah...my name is Giang and I am from Vietnam, this is the first time I come to Malaysia.

Researcher: For studies?

Giang: Yes

Researcher: You have been here for 2 years now?

Giang: No, no just this September.

Researcher: Oh! this September?

Giang: Yes, direct entry.

Researcher: Ok, to 2nd year is it?

Giang: Yes.

Researcher: How is that? You studied previously in your own country?

Giang: Yeah! I studied in Vietnam for 2 years and then I transfer to UNMC.

Researcher: Ok, is there a joint collaboration?

Giang: Yes, yes, there are collaboration between my university in my hometown and UNMC.

Researcher: What is the name of your university?

Giang: International University... Vietnam National University in Ho Chi Minh City...

Researcher: Ok, so they have an exchange programme?

Giang: Yes

Researcher: Let me start with a general question, what is your idea about integration?

Giang: Integration?

Researcher: Yes, what do you think integration is? What does the word signify to you, if you hear the word integration?

Giang: Ah! Because I am studying engineering, for me the word integrate only means ...ahhh.. Something scientific...the area under the curve ...ha ha ha....

Researcher: Ok, do you have any idea when people from different countries meet, so what is your opinion about that?

Giang: Yes...(pause).

Researcher: Ok, let me make it more simpler, see now Globalization is taking place, people are meeting from different places, as we say world is becoming smaller, we can go to any country, connect with anybody on the internet, so what is your concept about that? Meeting people from different races and culture?

Giang: Yeah...actually I don't communicate well, I don't know...ummm ...so in UNMC, I just hang out with my friends, of same nationality with me.

Researcher: Vietnamese?

Giang: Yes.

Researcher: What is preventing you from meeting others?

Giang: First of all Vietnamese usually talk Vietnamese and Malaysians usually talk Mandarin or Malaysia, so it is hard to communicate with them.

Researcher: Did you consciously choose Malaysia, or was it a part of the programme that you came here?

Giang: Excuse me?

Researcher: Did you choose Malaysia to come and study or the university which told you...

Giang: Ah! Yeah...I chose Malaysia...

Researcher: And why is that?

Giang: Ah! Because UNMC, the University of Nottingham, is good university...ah ...yeah... and then Malaysia, fee is much cheaper than the UK, US or Australia, so I started to come here to study...

Researcher: And what has been your experience in Malaysia per say, I think you must have gone out to the Malls...

Giang: Yeah.

Researcher: How have people been, receptive or have they been hostile.. how have people reacted to you?

Giang: Yeah! I think Malaysian is friendly, yeah! ummm ... they help me a lot when I came out, to KL or Putrajaya... and I ask for direction and they told me very clearly....

Researcher: Ok, do they distinguish you as a Vietnamese or they take you as a Chinese?

Giang: Yeah...they always consider me as a Chinese.

Researcher: So look wise you don't have much of a problem, you can blend with the people here...

Giang: Yeah, yeah ... (laugh).

Researcher: You tell them you are Vietnamese?

Giang: Yeah...they are very surprised...

Researcher: What about your class? How have the students been? Are they friendly towards you or...?

Giang: My class....contains...very very...many...Malaysian students and some are Indian...some in my class...yeah...the Malaysian they sit on either side and the Vietnamese and much country on the other side.

Researcher: So they all have their own groups?

Giang: Yeah! Yeah!

Researcher: Do you find that hard...like...that everybody sticks to themselves or do you want people to interact...you get to know them...

Giang: Yeah... I think we should know each other...

Researcher: What about the assignment groups?

Giang: Yeah! the assignment groups....the...the...lecturer, they choose randomly, So in one class I have a partner who is a Malaysian and yeah...it is ok.

Researcher: Is it easy to work with the students of other groups?

Giang: Yeah...my group partner is very well, I can communicate with him, work with him.

Researcher: What about food and accommodation? Food here, is it to your liking?

Giang: Yeah...Malaysian food is delicious, I think so..

Researcher: Ok.

Giang: As same as Vietnamese.

Researcher: Almost same?

Giang: A little spicy, but for me it is ok...(laugh)...

Researcher: You have no complaints about food?

Giang: Oh! No, no...

Researcher: About accommodation? Do you stay on campus?

Giang: Yes, yes...

Researcher: Do you get to choose your room partner? Your room partner is Vietnamese?

Giang: Yes, Vietnamese.

Researcher: So, it is good for you.

Giang: Yeah (laugh).

Researcher: Suppose you have to stay with some other nationality, do you think it will be difficult?

Giang: I think it is ok...

Researcher: No problem?

Giang: Ok...yeah...

Researcher: You have a Vietnamese society here?

Giang: Yes.

Researcher: How many students, roughly, any idea?

Giang: Around 50 to 60.

Researcher: Do you attend their cultural functions? Naturally you must be a member of the group?

Giang: Yes.

Researcher: Ok. People from other races come to learn about your culture? Have you seen any interest in people trying to ask you about Vietnam or anything....like...wanting to know more about your culture and country?

Giang: Not many people ask me about Vietnam...yeah...

Researcher: Ok, what are your future plans...you want to go back to Vietnam or work in some foreign country?

Giang: I would like to work in some foreign country.

Researcher: So I think knowing other people would be an additional benefit, isn't it? If you can interact with people...different nationality?

Giang: Yes, yes...

Researcher: Are you aware that this university has some rules or principles on integration? Have you been told? Has anyone ever communicated that, ok, we have policies on internationalization or integration? Are you aware of it?

Giang: No, I never heard this...

Researcher: Ok, when you came did you have an induction?

Giang: Yes.

Researcher: Did you have a cultural induction? On Malaysian culture?

Giang: Oh! Yeah...yeah...

Researcher: Did someone tell you something about what you are supposed to do?

Giang: Yes.

Researcher: Did you learn anything about Malaysian culture? Or is it very similar to Vietnam?

Giang: Ah! I think in Malaysia because there are many races...Malaysian, Malaysian Chinese...Malay, Malaya...yeah...yeah....this is not in Vietnam. In Vietnam we got all the same, only Vietnamese.

Researcher: Only Vietnamese?

Giang: Yeah.

Researcher: In Vietnam, Vietnamese are Buddhist, Christians? I have no idea.

Giang: Pardon!

Researcher: Your religion? What is your religion?

Giang: Ah! I have no religion.

Researcher: You don't follow any religion?

Giang: Ah! No, no.

Researcher: Ok, is there a dominant religion in Vietnam?

Giang: Yeah.. Buddhist and Christians....yeah.

Researcher: Since it is a communist country, I don't religion plays a big part, isn't it?

Giang: Yeah...yeah (laugh).

Researcher: Here did you come across any problem due to religion? I just spoke to someone who did.

Giang: Oh! No, no....nothing.

Researcher: So far how has been your experience in general?

Giang: Yes.

Researcher: You have come just 2 months back?

Giang: Yes 2 months.

Researcher: How have you felt...in liking this place...any positive experience or negative experience, anything?

Giang: About general?

Researcher: About the university or the community outside, or teaching, anything that you would like to share...

Giang: Oh! (long pause)...ummm... about the university. I think, it is much better than my university in hometown. The big campus. In Vietnam my university is very small. Just a building like this and that's all. I can play sports there and where in Vietnam I did not have in the university, yeah....and my room is very convenient, there dining room, kitchen, the room I can cook....

Researcher: Oh! you have a kitchen?

Giang: Yeah, yeah and the lecturer very helpful, help me class or outside...yeah, I think it is good.

Researcher: Do you have any problem understanding your lecturer, they are also from different races or cultures?

Giang: Oh! No.

Researcher: The language or something, you have any problem in understanding?

Giang: Oh! No, the lecturer is good at English.

Researcher: So they all talk in English and explain in English?

Giang: Yes, yes.

Researcher: It has been two months, but have you interacted with the community outside, like the orphanage or have you had the chance of meeting people outside the campus?

Giang: No, no.

Researcher: What are the activities basically of the Vietnamese society? What all do you do here?

Giang: Oh! In Vietnamese there are many activity...some plays...the students they are...in summer they have activity called Green Summer...yeah...they plant the trees, help poor people something like that...

Researcher: Have you ever tried to join other society or at least try to know what they are doing? I think now Sri Lankan and Indian society is having lots of cultural...we have this festival Deepavali...have you tried to see what's happening there?

Giang: No, no.

Researcher: Would you like to? Do they invite?

Giang: Actually the post the poster...yeah...

Researcher: I saw some poster on Indian food.

Giang: Yeah.

Researcher: But you are not adventurous, you don't want to try?

Giang: Oh! No, no.

Researcher: Thank you for sharing your feedback.

Interview 12: Dr. James Cook – Faculty

Dr. Cook: We are basically talking about the food issue and whether or not there is differential charging on races; one can argue that the differential charging might be because of loyalty, regular people, rather than a racial element. And yet many students, particularly Malaysian students would be inclined automatically, because of the cultural pressure to see that as a racial issue. I think that's a very interesting way that this discourse has been racialized, we can look at that historically, I think there is a real problem, the framers of the constitution in Malaysia in order to balance, competing nationalist interests in the hope that they will ultimately integrate to solve their differences, have in fact established a model for sustained differences. I think the world over, in complex multi-ethnic environment people struggles to design a social settlement that integrates rather than separates them. About Malaysia I think the political system here has made people more self-conscious about race and religion, as being more and more conservative and trying to sustain a Malay conservative life. So that's my first comment about integration.

Researcher: So far how has been your experience? How long have you been here?

Dr. Cook: I have been in Malaysia for two years; it is worth stressing that, my career has been quite international. I have spent 3, years in Japan, first job in 95-98 and 2 years in UCLA 98-2000, then in Wales 2 years, East England 2 years and 4-5 years in Nottingham before coming out here and within that time I have also worked in British Council for a long period as a visiting lecturer all across Eastern Europe and also in South East Asia. Perhaps my work has been more inevitable more international than many people working in English Literature or cultural studies. Ummm... Malaysia for me is quite unique and distinctive environment and then the thing that...in Malaysia in internationalization, what I might say is the failure of people to think historically that people view their organization as multi-national,

multi-complex, multi-ethical organization, but they don't see that. In 1835 British educational institutes were trying to manage a relationship with Indian indigenous community and facing the same problem of cultural differences, what is the strategic goal of transnational education...ummm... and there are fascinating debates. Japan bought in any number, specifically German intellectuals and university leaders and they in 20th century as an effort to advance technologically, so certainly in 19th and 20th century higher education development is all primarily driven by the desire to make from under developed to developing to advanced nation stages, to improve commercial and standard of living issues. Ummm... whereas I think a lot of the details of how we run internationalization, we have not paid enough attention to where things went wrong before or doing exactly the same thing in different cultural context so to wind back I am very interested in historicizing ummm...that in a British example, we think about empire, empirical education, it is only in that 1920's that the British established the colonial education and for us we can see that the empire is going to end (laugh) in another 20 years, they are going down, but it is interesting that catching up with administration and organization of transnational education was never really essential to the empire. It was very fragmented so many different forms of transnational education in imperial history. I think there is a person called Tanzen (?) who is working on transnational education from a historical perspective which is a very interesting work...so my experience is personal but it is also an attempt to think, of these issues historically.

Researcher: How has been your experience in this university particularly?

Dr. Cook: The reputation of University of Nottingham within Malaysia among some of the social scientist, whom I know, is that of a racist organization. It is a racist organization, in 12 years of their existence it has management board that contains no Malaysians and it belongs to white middle class UK educated people and it seems to me a desperate concern that it is not been a priority of management to ...ummm... establish a Malaysian academics as leaders

in the institution...the Secondi model, means that every time you bring someone else, year or two before they realize that how many cultural fauxpas they are making (laugh) and however to the attention however brilliant academics particularly those whose experience is in the field outside cultural communication, or inter-cultural education, take a while to realize that they are making...ummm... some social errors should we say...or ethical errors, so that's about different structures in university that concerns me, that there hasn't been an effort to drive an agenda for recognizing that we are in partnership with Malaysia and that's going to cause.. we have to draw lines, there will have to be points where we need to have a dialogue and we haven't established efficient dialogue with our partners here. It is also bit to easy for some members to blame the matter to UK, and play the UK against the local partners, that's unhelpful in terms of future of the institution. I think that will change rapidly with the new CEO and provost coming in who has much more interest in these particular questions...and in the defence of the current provost there are other issues that need to be faced about including accreditation, consistency, about harmonization with UK, that may have been the priority in his own agenda. Having talked about systemic or organizational problems, I think racism is a strong term, but it is a term that is much easier in Malaysia to use, because it is the current term in social discourse. In the UK to using the term racism, is conceivably to cause the highest offense and potential damage to the person's reputation and for that reason it is almost impossible to talk about racism in UK, in the sense in which it is meant here in Malaysia, which is to deal with the different bonds between different groups, although on a day to day basis, to integrate in the political and organizational fields there are tensions and a problem that occurs in my department immediately becomes racialized, to give an example, an administration issue, it might be for instance you have another person who points out that I heard he is a Malay and the problem emerge and probably a colleague would ask me, it is because you have a Malay managing a Chinese. And I am thinking it is about personality, but

there is an immediate sense of its relation between the races, that's then is the lens through which things are viewed. I don't know how to deal with that, I think the UK is particularly bad about dealing with that because it takes the UK people can't...deal with that, because to talk about these things is to be a kind of taboo...ahhh... because all kinds of things in British history, that's a problem in integration in organization, if you can't talk about some of the issues. In terms of the students I think again, it is difficult for me to talk about the broader student experience, what happens outside the class room environment, I know something about how the SA functions, but I am not well versed in that, in terms of what happens in my class room, I am very lucky in that, I can run some modules, the foreground talking about what I called positionality, the kind of complexity of our subjects working in cultural projects. So I have been running a module for number of years, and here it is absolutely fascinating when you give people the chance to pause and reflect their subject position in terms of their cultural background, educational background, educational expectations, reasons why they are in the university, the language that they are using, all of these things, place them in social science terms as the other to the UK educational discourse. For instance if I am somebody from Myanmar, my education, my mode of thinking, my perspective are not inherently western, occidental, enlightened social science, they belong to a Myanmar culture, so ahhh...it may be that the questions and the position that are presumed by the UK education are alien, and may even be in some sense...alienated and may actually suppress or repress the subject's position, for the Myanmar students or the Chinese students, so it is not simply the methodological or theoretical problem in all the theories, northern or southern theory or western or eastern theory and it's simply not history, it is then the very pedagogic dynamic.

You are referred to a guru, am I allowed to question, am I allowed to be creative, should I be repeating so, in pedagogic term plagiarism, what is deference and praise in one culture is plagiarism and an offense in another, are we being explicit enough to pay attention to these

issues, now because we are delivering UK education, some ways we want that educational process to appear transparent, but we don't have a dominant institutional culture that is the UK here, we have very few people, who have never been to UK campus, many people here struggles to understand, see the assumptions and people internalize that as their own fault, where an error or something that actually makes them resentful of the European or the Anglo culture. There is a whole problem in our classes; we can't be explicit about just asking those questions of the UK education. And saying that there are difficulties that other people don't face, you certainly don't face if you are a British born UK person going to Nottingham University. So there are questions around the assumption of the transparency and goodness of what we are doing, we need to think about, they need to be thought about historically as well as they need to be thought about pedagogically, they need to be thought about theoretically....ummm...all that having been said I have some of my most inspiring and fulfilling teaching experiences precisely because the variety of position of people in my classes, where you can have groups of 25 people and none of them come from similar background in a seminar, and the dynamism and whether you can demonstrate the issues of cross-cultural communication and cultural differences, that's like an environment you get nowhere else in the world, so that's an extraordinary positive and that starts to lead into this idea of education for globe, global citizenship which is the experience of coming to understand the other, and may be in the next phase the Nottingham will work will be more explicit because I think in a day to day way you are faced with the other all the time, what we need to do is license and legitimize talking about this the process of being other and othering, what the west means , what Malaysia means so forth...for all of our students, so that is a bit of jumble, I think the problem, I think we need to be a bit more explicit, but I think it is hugely exciting and for many students, the ones that I met, when I go and meet alumni in

Pakistan, India or Sri Lanka or wherever they are deeply attached to what happened to them here and very proud of their experience and recognize the unique quality of...

Researcher: Have you thought of inculcating this concept in to the curriculum like more...

Dr. Cook: Yes, my cultural politics class is certainly more explicit, about positionality; I can share some of the exercises that we do there...ummm... I would like to see more fully realized in others than in curriculum. It is interesting I am in conversation with MIT who are setting up an institution in Singapore, as with many American institutes, even if you are studying engineering or science, you will take humanities or social science courses, you are required to do that, now that model in this campus, can have tremendous possibilities to reflect on people, what is the international, we have a project that is internationalizing the curriculum but nobody is there to push, well people will take that on, well nobody will see that as an end point, which is a shame, to design some kind of self-reflective element, and may be the Nottingham advantage to choose a supplementary extracurricular award to give to people, will be a way first to do that, but it seems to me a kind of wasted opportunity to have all this internationalization going on and not to talk about it, to be self-conscious about it, so when you go to for an interview, so when someone ask you, "you went to Nottingham", yeah, 'I did my engineering' , you wouldn't say I was with 72 nations, I learnt how to collaborate and cross boundaries with and respect to people from other cultures, religion...again we are into a transition, maybe somewhere we can do, I would love to see more in our curriculum, it is in our social science curriculum, maybe in our business curriculum, maybe doing business in Asia, something....

Researcher: Yes, maybe 1 or 2 case studies ... say 'bottom of the pyramid' etc....

Dr. Cook: Sounds a bit formulae...the discipline is not problematized, that the discipline is business, wherever you come from....to me in social sciences we are able to do this because

we think we are theoretically more self-conscious....ummm... the discipline does not exist in some sense in some culture so, how does other culture reflect upon their cultural communication experiences, they don't do it through social science, then how do they do it, where do they...what are the terms, what are the concepts through which they recognize themselves? A classic example for things like that is for American tribe, the word mind and the word land are the same word, what does they say, how do they conceptualize your relation to the environment and then how do you move forward in a kind of critical engagement with modernity, with those concepts....Samy Magra (?) launched this blog about borders and recently blogged about Fiji and it has the same question, we are working with people who have deeply rooted, and in some way people in Fiji are quite unique, autonomous, indigenous culture. What does social science gain from the dialogue or does social science comes and sees what it expects to see, that seems to me the attention we should be addressing. Just to give an example very briefly about recruitment in higher education, now in the UK you have some models as to how to recruit students, seems to me in India and Pakistan the way you recruit students is not through the conventional big fairs or advertisements, it is through alumni networks, because that taps into your families, that taps you into families that already know each other and that counts for much more in those environments, and there is a face involvement following your family you know, well into same educational institutions and why not developing a culturally specific recruitment strategy which seems to me is insane literally insane...One example of culturally specific business model respecting the cultural specificity of the target market, would be necessary and if business courses aren't bringing that up...the we are missing an opportunity, it is great that they give 1 or 2 examples but has that changed the way discipline structured itself, it is probably pulled through the same western model.

Researcher: Do you think this kind of integration, if you incentivize it amongst the students, an extra mark if you are in a group of diverse race, diverse racial group, does that help...it is a bit of coercion...

Dr. Cook: I tend to be in my class I will put groups randomly, and then they realize that they are 6 people from different nationalities, so it is not devious actually, strategic would be the term, would I incentivize it in terms of marks...ummm... I think it incentivizes itself if you are saying, this is the study of cultural differences, you get together with more people than your kampongs, then you are going to see the differences, so in other areas of the institution I think it could be coercively incentivized, yes, ummm...but it have to be more than putting people together, there has to be need to be space within assessment to reflect upon the experience...the other danger to go back to your question on experience, there is a danger on international campuses that we re-enforce cultural differences instead of coming to a greater understanding.

Researcher: Thank you so much for your feedback.

Interview 13: Clara Ijeoma Efobi – Student (Uganda)

Researcher: Tell me a little about yourself, which year are you studying, from which country do you come? How long have you been here?

Clara: Ok. My name is Clara Ijeoma Efobi. I am from Uganda, a small country located in East Africa. I am in my 2nd year doing my Civil Engineering. This is my 2nd year; I have now spent a year in Malaysia.

Researcher: So basically I shall start asking you some common questions, what is your conception about integration, what do you think the word stands for?

Clara: Integration/ I think it is combining things. Come together in order to associate or, I don't know integrate...to bring together, yeah to bring together basically.

Researcher: Are you aware of any such policies which are advocated by Nottingham, codified policies?

Clara: No I can't say, I have heard of any. The most I can probably see is probably nation societies. Sri Lankan society, Indian society, that sort of things but a society, combining all nations together...no I haven't heard of that.

Researcher: Ahhh.. Why did you choose Malaysia as a region of study?

Clara: I chose Malaysia, I actually chose the university, Nottingham University, In my country getting a visa to the United Kingdom is difficult, since Nottingham University has a campus in Malaysia, I chose to come to Malaysia. It is the same degree at the end of the day and Malaysia is, cheaper way of life, standards of living are low then UK and the weather is not as harsh as UK, because I have health problems and probably for the love of adventure I have come to Malaysia.

Researcher: How has been your experience amongst your friends, your class... you have diverse races of students? How has been your experience so far? Did you find them acceptable or did you see some hostility?

Clara: So far my class, it has been really very good, considering I am the only black girl in the class, it has been really good. My friends are acceptable. I have friends, I think....I talk to most of the, they are kind towards me, but asking something.....they are really really good. I love it in my class.

Researcher: What about your faculty?

Clara: My faculty is also....good...sometimes I talk to so many people, it is okayyy.. Teachers are approachable as well, basically that's it. I have no problem with my faculty and my classmates...generally...yeah!

Researcher: You have faculty who also comes from diverse races, so do you have any problem understanding them, their language or their intonations, the way they speak..

Clara: Yeah...I have a problem understanding the Malay English. Let us put it that way. The pronunciation is sometimes too difficult, so you can really get it, then you have to be 'I beg your pardon', but you can't go down on the person, say, 'hey you think you know a lot'. So I have to watch the way you ask them also. Sometimes it is just the matter of your thinking and want together.... (garbled murmur...), coz English is also not there first language. They start to speak in their local language which I think is not good. If you want to bring people together you have to have a common language as the university has people from different nations, from different cultures. I think if English is considered to be a language that binds everyone together English is to be promoted and spoken everywhere, it will really really be good, but that's a personal saying. You find Malaysians speaking Bhasa or the Chinese

speaking Mandarin in class. You see ...then you like...okay! what are they saying what do they mean, are they talking about me? Yeah!

Researcher: Is it generally during their teaching or when they are interacting with the students?

Clara: Interacting with the students (pause...wondering...) teaching not really, when they are interacting among themselves, probably they don't understand English, then one would turn and explain it to the friend in another language...yeah!

Researcher: So that becomes a difficulty?

Clara: That becomes a little bit of problem, or probably group assignments, at times, if you are assigned to a group with them, they just start speaking in another language, then you just say 'excuse me I'm her, stop it...' (laugh)...

Researcher: But do you often see that the assignment groups consist of diverse racial groups or they generally tend to stick to their own...

Clara: Sometimes the Chinese decide to stick to their own, because they have, 'hey we are together, we want to be together', but most times we insist to the lecturers, they just shuffle us. It is not that my class has diversity of many people, the majority of people in my class are Chinese, so of course it is bound to be Chinese and Malaysians and they are bound to be one group which has many people, but, yeah!, it is not so bad, at least we try to tell the lecturers, 'hey don't let us assign ourselves to the group, at least you be the one to assign us to groups, that way we are mixed people in one place', which is much more fair and comfortable and I find it more comfortable if I am mixed with random people, because with that you get to meet new people, work with new people because it is a whole new thing altogether.

Researcher: Do the faculty consciously try to put you'll into these things or they have no say in it?

Clara: They have a say in it, it is mainly the lecturer's say. Some lecturers like I have one lecturer who said, 'you guys choose yourself in a group of 5 and e-mail the names to me and I will tell you about the assignment', I find that's so unfair. because you have to consider that one person in the class who people don't talk to, of course they are there, but one who cannot approach people that sort of thing, then you have to consider the strong part of the class and there are the weak ones, there are students in the middle, so really, if they jumble us...that's ...some lecturers put into consideration but, so far I have one person who do it...yeah!

Researcher: Regarding the Malaysian culture as such, when you joined...did you have some kind of induction programme...this is how Malaysia is, this is how the food is, did you have any kind of cultural induction as such?

Clara: I think it was there but, I think I somehow missed it. Judging from the way I have...I think I am not comfortable with the food at all, I think it is so monotonous, it is one sided to Malaysian cooking basically, so if it is supposed to be an international university then you expect a diversity of stuff, but most of the food in the cafeteria is inclined to Malaysian. I look into this cafeteria, I look around and say, 'okay, I can't eat that, I can't eat that, back home that is not eaten, or something like that'. Then the culture, I was in a room with a Malaysian before, but I was not comfortable there, I am a Christian and she was a Muslim. They couldn't respect the fact that I was a Christian, they make the room seem like... 'hey we are Malaysians, you are supposed to act like us', that sort of things, which I wasn't comfortable with (voice expressing anger). So I had to go to the university and request for a change of room, I changed the room and go to a room where I was more comfortable. But the culture...I think the Malaysian people..... the Malay or the Chinese, they are difficult people

to work with to an extent. They keep to themselves, they stick to Bhasa, most of them don't have proper English, it is really very hard to find those who speak proper English, they speak BHASA, BHASA, BHASA , most of the time, which I think ain't good if you want to move towards or to interact with the international thing...and...

Researcher: Yes, if you have noticed everything is written in Bhasa.....(laugh)

Clara: Thank you!!! (Sarcasm) That's another thing, that's really really...I think that the university should think international, encourage them to speak English, because Bhasa only apply for Malaysia, if they go international, opportunities to work outside Malaysia, the problem would be on them. My sister is in the UK campus, but like the English of the Malaysians, my sister says that the Malaysians find it so hard to settle in because they really have their English, is really really on the down note (laugh). So the initiative should be to promote English speaking among them, they should change their attitude as well, speak more English, because there is no way you are going to forget the home language, unless if you choose to (laugh).

Researcher: What about your experience about the cultural societies, do you think that the cultural societies tend to segregate people instead of trying to bring them together? Have you been ever invited by say a Sri Lankan society or a Pakistani society? Please come and please experience our culture...things like that?

Clara: As a whole the gathering, 'hey come and experience the Sri Lankan society is society is calling you for this...yeah.. they are there. But I really doubt, I really feel that the whole togetherness thingy, because it is just once they put up such things, to get money for their treasury, but really interacting with them, let's say is really minimal (voice expressing disappointment). It is just a onetime thing.

Researcher: Do you think society based on a general thing, like a theatre society, or a music society would have been better?

Clara: Yeah! that's the, that's the way better, because there you find different people, because you find a person from this side, a person from there are just together for a common interest. We all like music, so they are all here together...that would have been better.

Researcher: Yes, instead of dividing it nations...it helps...

Clara: Yes, the nation thing probably, there are, there and act like you feel at home, away from home, you find people from your same area.. that you can interact with, so that's basically it...

Researcher: You have a Ugandan society here?

Clara: We have very few Ugandan's here, but...

Researcher: Nigerians? Botswana?

Clara: Nigerians...they are few, but Botswana, now they are none.

Researcher: It used to be Botswana...a Sudanese also..

Clara: Yeah! Sudanese are many, but the Botswana, I think the government are not sending students here anymore as this is an expensive university, so ...Sudanese are there, Ugandan's, we are few in the university, but once in a while we come together and talk...yeah! 'Hi, Hi'...we are less than 15.

Researcher: Oh! Ok, any other African nations?

Clara: Kenyan and there is Tanzania..

Researcher: They have a large population?

Clara: Kenyans and Tanzanian's yes, there are the black ones and then Indian Kenyans, who are also there as well, dozens of them.

Researcher: Even Ugandan has a lot of Indian population I think...

Clara: Yeah! but here in Nottingham....?

Researcher: No, No.

Clara: Yeah! back home there are quite a number, but here there is no Indian Ugandan here. Yes and quite a number of Mauritian.

Researcher: Thank you so much. It was nice talking to you.

Interview 14: Gayatri Subramaniam – Staff

Researcher: What is your idea on integration?

Gayatri: Integration in my idea would be connection between people, maybe I am interpreting in the right way, but for me, it is like, the integration means connection between groups of community.

Researcher: Regarding the policies that this university has, are you aware of any policy or have anything being corresponded to you, any kind of induction?

Gayatri: It depends on what policies? What are they?

Researcher: Policies on internationalization and integration of students.

Gayatri: At the most I know some e-mail has been sent out by Graham about internationalization, research and all that.

Researcher: Who is Graham?

Gayatri: Graham Kendell is the research provost, provost...research and all that. But I am not too sure, to be honest I don't go through his e-mails much, because I have my office e-mails to go through and stuff like that, so I don't really have the time to go through his e-mails though it is important...so it is my fault (laugh).

Researcher: How do you see student's integration? Because in your capacity of work you have interacted with students from diverse racial groups? How do you see them integrating or not integrating?

Gayatri: Ok...based on my level of job and how I interact with them...ahhh... based on clubs and societies, they get together as in...like if they have events, like the international students week or international cultural week, than there would be participation from different cultural societies, international cultural societies, international cultural societies, but in another sense they are also not participative because they flock together, so they are only among their own group of what you call this....nationality, ethnicity and all that. Even Malaysians they are divided into races...ahhh... Malaysians in that sense...Indians they hang out together and then Chinese they hang out together, Malays they hang out together...so...yeah!

Researcher: What do you think the university can do to make them more integrated, any activity or policy or anything like that, which they should do...

Gayatri: Ahhh... let me see, that's a tough question (giggle) ahhh... probably the university can come up with activities that involve staff students together, because now students have their own activities and they rarely involve staff in it. Unless, say for example, students association staff is only me and Gerard, so that means, they will usually invite us to be the VIP's of their events. But very rarely they invite the top management to...even if they invite the top management I don't know what is the participation because it is usually activities are after office hours so chances of staff getting involved are no there...yeah!

Researcher: So you think is staff is involved other groups can come and participate? Would it be ...if I may put it a fear of authority being there...so I should also show myself?

Gayatri: Yeah...it is true, you know sometimes how students are...they don't actually abide by certain rules...and staff like that...so ...if management is there and they don't abide by the rules, then they are in trouble, so sometimes they prefer not to invite management as well. Yeah...because I am close to them, son sometimes based on personal basis, I know them as

friends as well, though I make sure that they follow the policies and all that, sometimes when they invite me to the events, they don't follow certain policies so I cannot go and tell them, because I am actually like a guest so I can be enforcing things while...yeah!

Researcher: How do you think...that...integration helps an university, does it help, does it have an impact on the name, reputation or ranking or anything like that?

Gayatri: It does because when a group of people get together, things are usually done, so when there is integration, for me, I am looking at integration with staff and students, so if there is involvement between staff and students, then I think if they can work together they can achieve many goals, many objectives, many missions, visions of the university.

Researcher: Ok, so do you think that the direction should come from the staff or the students should approach, which party should....

Gayatri: Should approach...rather...ahhh... if the students are having events then the students have to make the invitation, invite the staff like that, but may be because there are no policies that are set that allow the students to invite staff for every event like that, so that's why there are no integration between the students events and the staff events. But where policies are concerned, in terms of guidelines and rules, the student association management, which is the staff me and Gerard we have a set of rules, if we have, if they have events in class room, if they have their events in great hall and things like that then we have our own set of policies to use the facilities.

Researcher: Do you think as far as food, accommodation, or staff, I mean faculty from different races that have an impact on integration, do you think anything can be done on that front...like...

Gayatri: I think even staff sometimes they do flock together on the basis of races...yeah!

Researcher: So students natural follow them..

Gayatri: I wouldn't say that they follow them but I guess it is the mind set of every individual and human being, to be wanting to be, to be in the comfort zone of mixing with the right people of the same race and understand the same culture, the way of life, the language is the most important thing they find it comfortable talking in the same language, the same mind set you know...the same thoughts from where they come they have something in common.

Researcher: Do you think the students background, how they have been brought up, that has an impact on the integration of the students?

(Interruption)

Researcher: Do you think that the student's family background or friend's circle has an impact on their integration, or their socio-economic background, anything like that have an impact on them?

Gayatri: Yeah! definitely I feel that there is an impact in integration, if they have, say for example they are rich they want to hang out with all the rich people, for example, or if you've those...you know...ahhh... 'Wannabee's' or those girls who are following fashion or stuff like that, so that they want to hang out with girls who also go through the same things like fashion and stuff like that.

Researcher: So that has an influence...friends?

Gayatri: Friends, their background may be, like what I said just now that they come from...their mind set also...

Researcher: Thank you so much.

Interview 15: Samuel Raj – Staff

Researcher: What would be your concept about integration?

Mr. Raj: To me integration would mean, the ability for anyone.... a matter of race, culture, country, creed...ummm... to be able to get along.. ahhh...but at the same time to be able to respect each other's beliefs , yes...ahhh.... it could be at various levels...whereas social or sports activities, or dialogue, whatever whatever ...ahhh ...they are meeting for....yeah!

Researcher: Are you aware of policies that this university has towards internationalization or integration of students, any kind of policies you are aware of?

Mr. Raj: As far as I know, we at student's association do not have any policy for integration between local and international students or among international students themselves.

Researcher: Hmmm

Mr. Raj: Ahhh... but maybe international office does, I am not very sure of that. However on an unofficial....hmmm.. what should I say...unofficial aspect we do our best to clubs and societies activities, ahhh... and our own events to look into this issues...it has been loooong debated. Ahhh... because there seems to be a gap between the local students and international students and within international students themselves from various places they come from.

Researcher: And how do you think...in your own experience, you have interacted with lot of students from different races...what has been your experience interacting with them...is there any point which you would like to highlight....or is there anything that has been a learning experience from them?

Mr. Raj: In terms of my job?

Researcher: Yes, your job experience.

Mr. Raj: Ummm... yeah, I have interacted with a lot of them (laugh) ...ahhh...on an official basis and on a non-official basis...ummm.. I find them...ummm...not an issue, not a problem, you know, try to understand them, however sometimes because of the accent they have sometimes, it is difficult to catch what they are saying, but other than in terms of ...ummm... you know.... understanding what their needs are and how we can help them, there is no issue in that...yeah.

Researcher: Just the language or rather their accent becomes a problem at times.

Mr. Raj: Yes, at times.

Researcher: Ok, and what do you think...do you think the student's family or friend's circle or what they come with from their own country has an influence on their getting integrated?

Mr. Raj: Oh yes...I do...at this end...maybe for the 1st year or first 6 months experience here, because they come with a mind-set that everything is prepared according to...where they come from. Food for example, it is a classic example, especially for those who are vegetarians and they have a problem with our cafeteria because they do not supply enough vegetarian, especially they are not used to the Malaysian concept of vegetarian (laugh) or the Chinese vegetarian...but in terms those who especially come from South Asia, Srilanka, India, Pakistan...ahhh...their version of vegetarian is very much different...ummm...they can't find it here at least in the cafeteria, so it is a kind of shock for them in the beginning and there would be lots of complaints, why we are not informed of this, and things like that. Because I am not very familiar so how much, what kind of information the international office provides...I mean they do inform them ...yeah... we do have a variety of food and that

some of them caters to international cuisine but specifically they are kind of disappointed when they come first.

Researcher: Regarding accommodation, do you think there has been any problem...like...why have you kept me with a Chinese boy or why am I sharing a room with a Pakistani...something...you come across something like that?

Mr. Raj: Umm... yeah..I have...but I think most of them understand that this is part of university life, you know most of them, again at the beginning, it might not be comfortable, but in the long run they manage. And then they are quite happy with the arrangement...because...ahhh...as we explain along the way...what this ...this is an.... International campus and you have to do your part as well.

Researcher: accept that...

Mr. Raj: Yeah...correct.

Researcher: Do you think that the university should take some conscious effort in integrating them, either through some policies, rules or regulations or say may be incentive in the marks, like.... you'll be a well integrated group...some activities ...that there should be conscious efforts given by the university or induction time...something like that?

Mr. Raj: In terms of induction, policy wise or something as official when international students come in, there is always something done, but in terms of policy to push forward some form of integration it hasn't been done yet (paused...stress on word)...no... so it is more often unwritten encouragement from the management saying that do all the necessary to make sure that the international students are well integrated with the locals. But there is a huge, huge undertaking (laugh) you know, for this campus per say. I have been here since the campus opened here but still find very difficult to integrate as a community I mean these are

among friends, they seem to get along quite well but as a community when it comes to, say for example Sri Lankan cultural society, you know Indian cultural society or whatever maybe you may find majority of the crowd come from their own community, so ..ahhh... we are working on it, it is not saying that we are not and it is better of course from year to year, but I do agree that university should...may be...as you said some incentive to push you...

Researcher: Do you think that this concept of cultural society itself could be an impediment like, If I have a Sri Lankan cultural society, Indian, Pakistani or Vietnamese then, means, I am already grouping myself, I am not going to....rather an activity based...like environment week or a theatre society, you know, so that would have helped? Or do you think, no, having a cultural society is good, what would be your opinion?

Mr. Raj: Ahhh... the policy that we have here are...under the students association anybody is allowed to open a society as long as they follow the policies written under the student's association and under the university. Ahhh...so we... usually approve most of the cultural societies. Ahhh...but the one of the things that we tell them is your membership should be open to everybody. It is not something that is exclusive to the country, that is, where you come from, that is one thing that we try to encourage and from what we see...ahhh.. there are quite a number of participants who are not from the country, or from that particular culture who join in, because they themselves always want to learn more of the culture, they are interested to know more about...

Researcher: On their own, they take an initiative...

Mr. Raj: On their own initiative....that's one direction. I don't see there are lots of Malaysians (laugh) joining, you know, what this...ahhhh... the cultural societies that are based on countries. But I do see a lot of international students joining Malaysian perspective, those who are Malaysia based, because they want to know more about Malaysia. There is one

good reason, because they want to feel more at home, while they are here. In terms of the Malaysian concepts, how we live our lives here...

Researcher: Not so much from the Malaysians...

Mr. Raj: Ahhh...that I don't see (laugh).

Researcher: And... how do you think a well-integrated university helps? When the students come, they say ok, we have come for the degree, why should I get integrated? I come, I do my studies, I take my degree, I go back home...how do you think this concept of integration helps the students per say or the university?

Mr. Raj: I think it helps tremendously because today we live in a globalized society and no matter where you are, having a kind of like, what do we say, a model, university as a model of integration and living together within various communities would definitely help when they move out and look for jobs even in their own country where they might work in multi this, MNC's companies, because today's companies you don't find staff only from that country but in an International world. So I think, yeah...it helps a lot...

Researcher: Is there any integration with the outside community, just outside the campus in Semenyih? Is there any scope for the students to get integrated or do you feel that the community outside is little hostile towards the students? What would be your opinion about the community interaction?

Mr. Raj: At the beginning few years here, yeah, there was quite a lot of hostility. May be not so much on a physical sense, or whatever, but perhaps the fear, they don't look like us...you know...and Semenyih is a small town and they are not used to having so many international students walking around, especially the first few years...but now I think they are quite used to it, quite used to having international students. And they are quite happy because it is like

extra business for them and what's this...so ..it brings some of the shops are quite open and quite happy to see them on a regular basis (laugh) from what I have observed lah!

Researcher: But there has been no conscious interaction from the part of the university with the community like community activities or any kind of bond building?

Mr. Raj: Ummm... ok, most of the activities are organized by the clubs and societies; it falls under the students association. So there has been some conscious effort to integrate the community and the university...ahhh...for example one would be the charity carnival that is held annually, where we open it up to the community. Ahhh...the other thing like, there are some community that works with the Orang Asli just around the Broga area.. and international students do participate in these areas...ahhh...for example through AISEC, through SIFE things like that, yeah, there is some form of interaction. And of course charity work for Desa Ajmerah, the home for the orphanage, there is lot of effort put into it. the students, for the opportunity to teach the, give free tuition and things like that. So in that aspect I think there is some level but still a long way to go.

Researcher: For the students activity is there any webpage, say SIFE, any document that I can access?

Mr. Raj: What kind of information?

Researcher: What kind of activities takes place, basically on the level of integration, inter-cultural events or say community activities?

Mr. Raj: In the community ahhh (laugh) I can't promise you anything. I will try to access some information, if I can find I shall e-mail it to you...or e-mail is this...

Researcher: Yes, that one is my e-mail Id. Thank you so much for your time.

4. Codes developed with Nvivo software:

Name	Sources	References	Created On	Created By
Accommodation is random	1	1	14-01-2013 12:03:03	ESG
Accommodation sharing room with other race is not a problem	1	2	12-01-2013 14:00:01	ESG
Accommodation with same race	2	2	11-01-2013 10:51:35	ESG
Not comfortable with mixed race accommodation	1	1	12-01-2013 13:10:55	ESG
Religious difference with room mates	1	1	12-01-2013 13:11:13	ESG
Achievements of International Students Bureau	1	2	15-01-2013 08:33:32	ESG
Activities of International students bureau	1	1	15-01-2013 08:34:58	ESG
Administrative issues in International Students Bureau	1	1	15-01-2013 08:34:17	ESG
Administrative problems are racialized	1	3	14-01-2013 13:23:48	ESG
Formal code for International Students Bureau	1	1	15-01-2013 08:43:35	ESG
International student handbook cultural guide to Malaysia	1	3	15-01-2013 15:02:46	ESG
Involvement of Malaysian student in International Students Bureau	1	1	15-01-2013 08:32:57	ESG
Alumni proud of UNMC	1	1	14-01-2013 13:30:16	ESG
Aware of policy - drafted in UK	2	3	13-01-2013 09:41:31	ESG
Internationalization policy covers three campuses	1	2	13-01-2013 09:41:54	ESG
Benefits of a mixed group	4	5	12-01-2013 13:07:58	ESG
Assignment groups of same nationalities	2	3	12-01-2013 11:10:53	ESG
Benefits of students due to integration	5	12	13-01-2013 09:54:55	ESG
Benefits of a well integrated university	7	19	11-01-2013 11:43:36	ESG
Biggest challenge - integrating local and international students	1	3	13-01-2013 09:43:25	ESG
Geo-political disparity among international students	1	1	13-01-2013 09:45:29	ESG
Composition of students in UNMC	4	5	12-01-2013 11:02:00	ESG
Chinese students are more outgoing	1	1	11-01-2013 12:44:00	ESG
UNMC should promote English as a common language	1	1	12-01-2013 13:03:24	ESG
Concern over teaching in a public university	1	1	11-01-2013 12:47:45	ESG
Country	3	3	11-01-2013 10:41:15	ESG
Cultural clubs should be activity specific	1	1	11-01-2013 10:39:45	ESG
Awareness of Nation societies	1	1	12-01-2013 12:58:08	ESG
Cultural societies are not exclusive to the member country	1	2	11-01-2013 11:41:50	ESG
Korean society	1	1	12-01-2013 13:55:33	ESG
Nation based clubs are a discouragement	1	1	11-01-2013 10:39:20	ESG
Nation societies provides comfort to one's own race	1	1	12-01-2013 13:15:09	ESG
Vietnamese society	1	2	11-01-2013 10:52:10	ESG
Difference between Asian and Westerners	1	3	14-01-2013 09:38:54	ESG
Differential pricing of food on races	2	5	11-01-2013 10:35:21	ESG
Disappointment with food	4	9	11-01-2013 11:37:03	ESG
Dull weather in UK	1	1	15-01-2013 08:31:12	ESG
Emphasis on negative in induction	1	5	15-01-2013 14:52:03	ESG
Emphasis on Western case studies	3	3	11-01-2013 10:36:10	ESG
Encouragement from faculty to integrate	9	15	11-01-2013 10:33:02	ESG
Eurasian club with five countries	1	2	12-01-2013 11:03:31	ESG
Experience of working in a group of diverse races	2	2	12-01-2013 11:03:00	ESG
Facial similarity helps	2	2	11-01-2013 10:48:49	ESG
Faculty from diverse races	1	1	11-01-2013 12:46:20	ESG
Faculty uses local language to communicate	2	3	12-01-2013 13:04:41	ESG
Difficulty to understand English with Malay accent	1	5	12-01-2013 13:02:30	ESG
Feeling of being a foreigner	1	2	12-01-2013 11:09:22	ESG
Food is ok - no problem	4	6	11-01-2013 10:50:43	ESG
Full timers have more time to integrate	1	3	11-01-2013 12:41:46	ESG
Integration happens in smaller groups	1	1	11-01-2013 12:42:36	ESG
Good experience in class	2	4	12-01-2013 13:00:22	ESG
Faculty good and approachable	1	1	12-01-2013 13:01:00	ESG
Friends are acceptable and kind	2	4	12-01-2013 13:00:41	ESG
Handling international students without offending them	1	1	13-01-2013 10:51:56	ESG

Interacting with parents of international students	1	2	13-01-2013 10:49:54	ESG
Hostile community outside in the initial years	2	4	11-01-2013 11:44:15	ESG
Community now looks for extra business	1	1	11-01-2013 11:44:54	ESG
Community work to build bonds	1	6	13-01-2013 12:31:15	ESG
Haven't had the opportunity to work in communities outside	1	1	14-01-2013 12:03:53	ESG
Impoverished community outside UNMC	1	4	13-01-2013 12:30:40	ESG
Understanding the language of international students becomes difficult	1	1	13-01-2013 11:23:22	ESG
UNMC needs to build psychological bonds with the community	1	1	13-01-2013 12:35:31	ESG
Impact of family and peer on integration	2	7	11-01-2013 12:03:56	ESG
Need to understand the background of international students	2	4	13-01-2013 11:22:50	ESG
Incentivizing integration is not promoted	1	3	11-01-2013 12:43:03	ESG
Students will withdraw if integration is coerced	2	2	11-01-2013 12:44:45	ESG
Incentivizing integration will help	2	2	14-01-2013 10:51:16	ESG
Integration can be incentivized	2	3	13-01-2013 12:36:19	ESG
Inducting at the beginning of semester	6	9	11-01-2013 11:38:24	ESG
Counselling given at induction for international students	1	1	13-01-2013 09:51:14	ESG
Ice breaking sessions at induction	2	3	13-01-2013 09:48:27	ESG
Initially students have difficulty	1	2	11-01-2013 11:09:12	ESG
Unsure of any cultural induction	3	3	12-01-2013 11:09:48	ESG
Integration is easy for Malaysians as there are three different races	1	1	14-01-2013 09:38:14	ESG
Integration through teaching learning methods	4	16	13-01-2013 12:10:46	ESG
Effort to Integrate from teaching and learning committee	1	2	13-01-2013 09:47:08	ESG
International students are more keen to know about Malaysia	3	4	11-01-2013 11:42:53	ESG
International students are keen to know other cultures	2	3	12-01-2013 14:05:17	ESG
International students doesnot have a psychological space	1	1	13-01-2013 12:07:30	ESG
International students more outgoing	2	2	13-01-2013 09:44:43	ESG
Malaysia land of many races	1	1	11-01-2013 10:53:33	ESG
International students bureau promoting cross cultural relationship	1	6	15-01-2013 08:31:57	ESG
International students grouped in their own nationalities	3	5	11-01-2013 11:40:24	ESG
International students not very well versed in Malaysian culture	1	2	15-01-2013 15:04:55	ESG
Older students finds it difficult to integrate	1	2	14-01-2013 11:00:50	ESG
Same race grouping according to comfort zones	2	4	11-01-2013 12:03:16	ESG
Internationalization in curriculum	3	3	11-01-2013 12:37:45	ESG
Internationalization in UNMC - adapting UK based curriculum	1	1	11-01-2013 12:37:21	ESG
Internationalization in UNMC encompasses three campuses	1	2	11-01-2013 12:36:32	ESG
Internationalization of curriculum - adopting local flavours	1	3	11-01-2013 12:38:39	ESG
Internationalizing curriculum without blindly following UK	1	3	13-01-2013 12:14:45	ESG
Internationalization is stamp collecting	1	1	13-01-2013 12:06:07	ESG
Issues of Integration discussed in some modules	2	14	14-01-2013 13:25:56	ESG
Issues of Local vs International students in International Students Bureau	1	3	15-01-2013 08:35:32	ESG
Local faculty is ok	1	1	14-01-2013 12:06:25	ESG
Local Malays not interested in knowing other cultures	3	4	11-01-2013 11:42:32	ESG
Local students speaks in their own language	2	3	12-01-2013 13:04:01	ESG
Malay students are very quite	2	4	11-01-2013 12:43:37	ESG
Majority of the faculty are locals	1	1	11-01-2013 10:37:56	ESG
Local faculty uses Bhasa to communicate - impedes integration	1	2	11-01-2013 10:37:09	ESG
Meaning of Integration - common understanding	4	4	11-01-2013 10:32:23	ESG
Meaning of Integration - acting maturedly	1	2	14-01-2013 11:21:51	ESG
Meaning of Integration - adopting new features	2	5	11-01-2013 12:34:15	ESG
Meaning of integration - agree to disagree	1	1	13-01-2013 09:53:53	ESG
Meaning of Integration - Collaboration of people	3	3	12-01-2013 11:01:39	ESG
Meaning of Integration - combining things	2	2	12-01-2013 12:57:12	ESG
Meaning of Integration - connecting people	3	3	11-01-2013 11:48:37	ESG
Meaning of integration - diverse communities	2	2	13-01-2013 12:05:40	ESG
Meaning of Integration - exchange of ideas	1	1	13-01-2013 11:00:41	ESG

Meaning of Integration - mingle freely	1	1	13-01-2013 09:40:07	ESG
Meaning of Integration - respect and no feeling of inferiority	1	1	13-01-2013 09:41:05	ESG
Meaning of Integration - respecting each other	1	1	11-01-2013 11:02:18	ESG
Meaning of Integration - scientific	2	2	11-01-2013 10:42:34	ESG
Meaning of integration - students bringing diverse culture	1	3	11-01-2013 12:35:04	ESG
Meaning of Integration - to get along	1	1	11-01-2013 11:01:54	ESG
Meaning of Integration - trying to learn different things	1	2	14-01-2013 09:31:34	ESG
Meaning of Integration - understanding others	1	1	11-01-2013 10:31:08	ESG
Meaning of Integration - working together	1	2	14-01-2013 09:31:09	ESG
Need to have staff and student integration	1	4	11-01-2013 11:56:07	ESG
No involvement of staff in students activities	1	2	11-01-2013 11:57:02	ESG
Need to look at Integration from a historical perspective	1	9	14-01-2013 13:12:06	ESG
Non nation based societies	1	2	14-01-2013 11:55:18	ESG
Not much difference between socio-economic status of students	1	3	13-01-2013 09:51:53	ESG
Nottingham city very positive towards the uni	1	2	13-01-2013 12:34:01	ESG
Overwhelming foreign students in UK	1	1	13-01-2013 12:33:37	ESG
Part timers group with local students	1	1	11-01-2013 12:41:16	ESG
Preconceived negative notion about international students	3	9	13-01-2013 11:08:41	ESG
Preconceived negative notion about locals	2	6	12-01-2013 13:11:41	ESG
Poor impression about Malaysians speaking English	1	2	12-01-2013 13:13:34	ESG
Programmes for academics for internationalization	1	1	14-01-2013 09:34:51	ESG
Racism is a strong term in UK	1	3	14-01-2013 13:21:16	ESG
Rapid growth of International students	2	2	13-01-2013 09:42:59	ESG
Not enough rooms for accomodating international students on campus	1	3	14-01-2013 12:01:04	ESG
Receive help from locals	1	1	11-01-2013 10:48:36	ESG
Recruitment in lines of internationalization	1	2	14-01-2013 14:29:53	ESG
SA forms Clubs to Integrate	7	9	11-01-2013 11:03:36	ESG
Awareness level of community work is low by SA	1	2	14-01-2013 12:04:45	ESG
Nation based societies should reach put to other nationalities	1	2	11-01-2013 10:38:30	ESG
Presence of other African societies	1	1	12-01-2013 13:16:08	ESG
SA encourages activities in outside community	3	7	11-01-2013 11:45:28	ESG
SA helps students to open societies	5	6	11-01-2013 11:41:05	ESG
SA sets rules for events	1	1	11-01-2013 12:01:05	ESG
Societies don't advocate learning other culture	1	1	12-01-2013 13:14:18	ESG
Societies should be more on generic themes	1	1	12-01-2013 13:14:41	ESG
Societies helps in integration	3	6	13-01-2013 09:53:12	ESG
Ugandan society	1	2	12-01-2013 13:15:27	ESG
Scholarship receivers may feel intimidated	1	1	13-01-2013 09:52:13	ESG
Segregation between local and International students	5	10	11-01-2013 10:34:20	ESG
Language becomes a barrier	3	5	12-01-2013 11:45:38	ESG
Language being a barrier -friends from same race	4	5	11-01-2013 10:43:03	ESG
Locals stick together in their own comfort zones	6	8	11-01-2013 10:34:56	ESG
No one has shown interest in my culture	1	1	11-01-2013 10:52:34	ESG
Same race group together in classroom sitting	5	8	11-01-2013 10:49:26	ESG
Shouldn't preconceived notion about International students	1	2	14-01-2013 09:42:31	ESG
Shouldn't judge by english speaking ability only	1	3	14-01-2013 09:39:40	ESG
Staff needs inter-cultural communication	2	2	13-01-2013 12:15:43	ESG
Some lecturers don't bother about integrating	1	1	12-01-2013 13:07:26	ESG
Strong rules will help integration	1	2	14-01-2013 10:52:44	ESG
Students must take their own initiative to integrate	3	7	13-01-2013 09:47:48	ESG
Students are influenced by trends	1	3	14-01-2013 10:59:16	ESG
Students should become ambassadors of UNMC	1	1	13-01-2013 12:37:50	ESG
Time spent in UNMC	7	8	11-01-2013 10:41:35	ESG
Unaware of any Policy	10	15	11-01-2013 10:32:42	ESG
International office may have policy - not sure	3	5	11-01-2013 11:03:13	ESG

No conscious policy to advocate integration	3	5	11-01-2013 11:39:05	ESG
Unaware of policy except some e-mails	1	3	11-01-2013 11:52:58	ESG
Was not interested in Integration policies	1	1	15-01-2013 08:41:38	ESG
UNMC known as racist organization amongst locals	1	3	14-01-2013 13:17:54	ESG
UNMC needs to establish dialogues with local partners	1	1	14-01-2013 13:20:37	ESG
UNMC not my first choice	1	1	12-01-2013 11:00:46	ESG
Vast international exposure	2	2	11-01-2013 12:48:23	ESG
Same UK degree	1	1	12-01-2013 12:59:13	ESG
Why UNMC	3	6	11-01-2013 10:43:36	ESG
Big campus lots of facilities	1	1	11-01-2013 10:54:20	ESG
Cheaper lifestyle in Malaysia	1	1	12-01-2013 12:59:30	ESG
Choice of courses available only in UNMC	2	2	12-01-2013 11:01:13	ESG
Exchange student	1	1	11-01-2013 10:42:07	ESG
Getting visa to UK is difficult	1	1	12-01-2013 12:58:58	ESG
Malaysia offers better ambience to faculty	1	1	11-01-2013 12:48:51	ESG
UNMC for me is a British University	3	4	12-01-2013 11:05:36	ESG
UNMC- friends studied here	1	1	15-01-2013 08:30:49	ESG
UNMC is a strong joint venture body	1	1	13-01-2013 12:35:04	ESG
UNMC is like an Olympic village	1	2	14-01-2013 10:47:55	ESG
UNMC more diverse races	1	2	13-01-2013 09:46:17	ESG
UNMC offers diverse experience	1	1	13-01-2013 12:38:19	ESG
UNMC personal choice	1	1	12-01-2013 13:00:06	ESG
Weather is not harsh as UK	1	1	12-01-2013 12:59:51	ESG