The Bringing the Learning Home Team:

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Program goals

- Develop an understanding of the meaning of globalisation
- Develop an understanding of cosmopolitanism
- Reinforce a cosmopolitan outlook
- Maintain global engagement through international educational, career and volunteer opportunities

Rationale

There is little doubt that we live in a globalised world. This module looks at the phenomenon of globalisation, then goes on to examine the related notion of ‘cosmopolitanism’. Does living in ‘a world without borders’ necessarily mean developing a new ‘identity without borders’, which is how some writers define the cosmopolitan outlook? This module invites students to use their study abroad experience as a catalyst for the development of a more cosmopolitan identity. The module also addresses the continuing theme of global exploration and encourages students to become aware of future international educational, volunteer and career opportunities after their return.
Mode of delivery

This module is relevant to both pre-departure and re-entry but is heavily weighted for delivery in the re-entry phase. It builds on the pre-departure work commenced in the associated modules, Exploration and Cultural Relativism, to highlight the value of a comparative approach to understanding cultures and societies. Discussion of the implications of a cosmopolitan outlook on campus is also developed further in the re-entry module on Education and Culture.

As a predominantly re-entry module, Globalisation and Cosmopolitanism draws on experience and reinforces skills acquired internationally, while promoting the application of those skills in both the academic and professional, post-university environment. It therefore reinforces the module on Professionalisation.

A note on returned students

A valuable tool in delivering this module is the input of past students, who have participated in study abroad and have gone on to use their knowledge in other areas. As well as having obvious role-modelling advantages for the students who have just returned, drawing on student experience reinforces for former students the continuing relevance and value of their international experience in their post-exchange and professional lives. It gives them something else to add to their CVs too. Asking returned students to participate in this workshop is encouraged.

In fact, the value of returned students should not be overlooked in delivering any element of these modules. Returned students are an invaluable teaching resource at every point in the exchange learning trajectory.
Contents of this module

This instructor's guide includes a discussion of the module’s goals, rationale and strategies, a thorough presenter’s guide for the workshop, additional resources and readings, and references.

Slides (in Prezi, Apple Keynote and Microsoft Powerpoint) are provided for both a brief pre-departure orientation and a much more substantial re-entry workshop on Professionalisation skills (see the Bringing the Learning Home website or http://www.tlc.murdoch.edu.au/project/btlh/ for links).

Student materials to use in workshop.

If you are preparing your own reader to accompany study abroad, the student guide materials are all made available under a Creative Commons licence. You are free to incorporate the materials into your own reader or course package as long as you clearly attribute the origin of the work (see Creative Commons licence). The creators also include in the licence the option of using the work for commercial gain, although we respectfully ask that the material not be republished and sold (we hope that the workshop materials will be useful to both university-based and commercial providers).

Structure of this module

This module is divided into four sections:

1. Understanding globalisation
2. Globalisation and Australia
3. Cosmopolitanism and becoming cosmopolitan
4. Maintaining global engagement
This workshop would need two to three hours for presentation. It could be complemented by an additional session with a speaker from an organisation such as Australian Volunteers International, a university careers office or similar to talk about international opportunities. These sorts of opportunities are listed in a hand out but if presenters wished to cut short some of the discussion of globalisation and cosmopolitanism, the handout could be discussed in class instead.

Students should be given a handout in class with short passages from Rizvi and Lindgard, and Wesley; this is the basis for an in-class exercise.

The presentation of this module also incorporates a student discussion of two texts, which would need to be circulated and read before class. This in-class exercise could be dropped and a short assessment item on the same topic substituted. Suggested texts for this exercise are:


Preparation for workshop

To prepare for running this workshops, the Bringing the Learning Home team strongly recommends that the workshop presenter become very familiar with the material. We would recommend setting aside a minimum of two hours to familiarise yourself with the material, think about examples from your own life or teaching and advising, and even to incorporate students’ own materials into the workshop.

One warning: the slides do not contain all the information necessary for the workshop. The slides and Prezi were designed based on the assumption that slides should support, not dictate, a presentation, and that student engagement is highest when facilitators are not simply reading an outline from projected slides. Many elements are available in this facilitator’s book that are not included in the slides or worksheets. If an International Office advisor or instructor tries to present the material ‘on the fly,’ without adequate preparation, the workshop can wind up excessively abstract; students need help with concrete examples.

We also encourage facilitators to remove extraneous slides if this part of the module is embedded in a larger re-entry workshop or presented in shortened format. Too many slides, and too much text on the slides, can reinforce passive attitudes in students, and a workshop can turn into a lecture. The more active, engaged and responsive the students, the better they will find the workshop and the more they will come away feeling that they truly understand the key concepts, and that the material is relevant to their own concerns.
Re-entry workshop

**Slides 1 & 2: Titles 1 & 2**

Both have space to place the name of the facilitator and logo of the home university or program. Consider placing any announcements or slides detailing student resources or opportunities prior to start of the workshop material on slide 3.

**Slide 3: Goals**

**Slide 4: Globalisation**

Fundamental to this module is the meaning of globalisation. This is not a term which is readily defined but it needs to be discussed as part of introducing this module.

Students do not need to come out of this discussion with a rigorous or strict definition of the term globalisation, but their understanding should include the idea of a world where there is a greater movement of people, goods, capital and ideas than previously; and that this results from and contributes to increased economic integration, trade and investment. As one Global Education site puts it:

‘It is like living in a borderless world.’

A definition of globalisation might encompass:

- increased connectivity & integration in economic, financial, social, technological, cultural, political & ecological spheres.
Other terms which students are introduced to in this module include *internationalisation* and *cosmopolitan*.

Some observers argue that the process of globalisation will necessarily lead to homogenisation, or cultural ‘grey out’, where all regional distinctiveness is lost. But others are less pessimistic and argue that globalisation takes place alongside ‘localisation’; so that global influences are modified, adapted or translated into new local forms when they establish themselves in new places. Exchange students are in an excellent position to develop their own conclusion about this, from first hand observation.

Pre-departure discussion (especially in the *Exploration* module) heightens awareness amongst students of globalisation and encourages them to use their sojourn to observe the evidence of the impact of globalisation on another culture; re-entry is an opportunity to put these observations into a more grounded framework.

**Section 1: What is globalisation?**

Students will undoubtedly be very familiar with the word ‘globalisation’, but it is useful to give them some historical context. Globalisation is a recent term but not a recent phenomenon. As early as the 17th century, the Dutch East India Company became in effect a quasi-state, a multinational entity, helping to project European power and influence across the globe, to places as far apart as the East Indies (now Indonesia), the Caribbean and West Indies, and South Africa. The spread of European imperial power, which we can think of as the first manifestation of a form of globalisation, reached its zenith in the 19th century, but thereafter began to wane. However, at the same time as European powers lost their formal colonial dominance through the process of decolonisation after the Second World War, new economic institutions and new methods of communication began to emerge. This gave birth to the present wave of globalisation.
The term ‘globalisation’ may have been first used as early as the 1930s and again in the 1960s, but Thomas Levitt is generally seen as having given the term its present currency, in his path-breaking 1983 article on the globalisation of markets (reading in resources) which students should read in preparation for this module.

**Slide 5, 6 & 7: Globalisation 2, 3 & 4**

So, there are two starting points to consider:

The world/the globe has been more ‘integrated’ than we assume for a long time;

But

It’s also less completely integrated than we might think...

**How do we measure globalisation?**

Trade is a great measure of our increased globalisation.

Have students consider the differences between 1962 and 2000 graphs of international trade. The thickness of the line drawn between countries is proportional to the total value of trade in that year between the countries, adjusted for inflation. By the measure of trade, ‘globalisation’ appears much greater in 2000 than in 1962 as the value of international trade has grown immensely in the era of ‘free trade’, decreased tariffs and trade barriers, and the decrease of closed or nationalist economic policies in most countries.
There are many other measures of globalisation though, besides trade.

- Ask students for examples and write up.

If we look at a 2006 graph of globalisation measured in what are described by *Foreign Policy* magazine as ‘economic, personal, technological and political terms’, Australia is ranked eighth on a list of globalised nations. By the same measure, four of the countries which are the destinations of choice with Australian exchange students, i.e. USA, Ireland, Denmark, and Switzerland, are amongst the top five most-globalised countries.

This raises the interesting possibility that perhaps one measure of globalisation could be that a nation’s tertiary institutions enter into exchange agreements with universities in other countries.

Are we really living in a world without borders though? Are we really as globalised as trade figures suggest? Is every part of the globe equally ‘globalised,’ or are they ‘globalised’ in the same way? The questions highlight that globalisation is not always equal; in fact, the rise of increased trade in recent decades has also been accompanied by an increase in many measures of inequality, both within and between countries. So the idea that globalisation would shrink the world and make us more uniform has to contend with the unevenness of the process.

**Slide 8-13: Globalisation 5-10**

Consider some national distributions of different criteria in thinking about this question: You might use slides 8 through 13 to discuss the uneven distribution of hallmarks of ‘globalisation.’

The maps on slide 8 through 13 have all been distorted so that the area of each country represents its proportion of the global totals of a number of variables. If a country appears ‘skinnier’ than it should, it has a smaller than expected distribution based upon its geographic area. If a country appears ‘fatter’ than it should, it has proportionately more of the variable than expected based on its size.

**Population (slide 8):** Australia tends to appear on the ‘skinny’ size throughout because of its vast geographic area relative to its population.

Countries receiving international immigrants (slide 9): Immigration is a key variable that affects a country’s ‘globalisation’ in the sense of its own domestic multiculturalism or multinationality. By this measure,
countries in Western Europe, the United States, and Australia appear disproportionately ‘globalised.’

**Countries sending international emigrants** (slide 10): In contrast to immigrant destinations, countries which are the source of emigrants (or temporary migrants) can have personal and social relations that stretch across national boundaries, as people’s friends or family members may be living overseas.

Note especially the size of the Philippines, Mexico, and countries in Central America, the Caribbean and Eastern Europe. Some previous origins of international migrants have dropped off significantly and no longer send so many migrants.

**Incidence of airline travel** (slide 11): As a basic measure of mobility, the number of airline flights taken in a country relative to a population is an excellent surrogate. By these measures, the US, Western Europe, and Japan loom large, and China’s recent growth is also evident, although it is still disproportionately under-represented.

**Locations of McDonald’s** (slide 12): As a rough measure for the presence of globalised consumer culture, the presence of McDonald’s franchises in a country demonstrate the degree to which these countries are accepting large corporate consumer goods and embracing certain key dimensions of a consumer lifestyle. At the same time, the presence of these franchises also highlights the consumer purchasing power of residents of a country and the perception of business opportunities.

**Incidence of HIV + rates** (slide 13): In marked contrast, when we think about global health problems, one of the most obvious examples is HIV/AIDS, but the number of cases of the disease are disproportionately concentrated in some of the countries that are nearly...
in some of our other statistical maps.

This map also makes dramatically obvious how this particular health problem is not uniformly distributed, and how global health policy has to confront significant issues of international poverty.

**Slide 14: Globalisation 11**

(summary)

These maps show very clearly that

- there are enormous differences amongst nations, depending on which measures you chose to use;
- that globalisation impacts differentially on different nations; and
- that national boundaries still matter enormously.

There are different forms of globalisation too: some we seek out, some are imposed without consent; some creep up almost insidiously. Some can result in new fusions or the emergence of a new cultural form; some can lead to the loss or destruction of old cultures.

**Slide 15: Globalisation 12 (five types)**

If we focus on globalisation and culture, the following terms are important.

(give and ask for examples of these terms from students’ experiences overseas)

- **Acculturation** — is about cultures mixing at boundaries; it is an incremental, gradual process. It can be seen in negative terms i.e. acculturation can be seen as a one way process of rejecting one’s own culture; but can also be seen as accepting the validity or worth of other cultures and taking on elements which appeal. It can be about borrowing and swapping things with your neighbours.
• **Biculturation** — means accepting the validity and worth of two cultures and taking on elements of both at will; it also implies a capacity to move across or between cultures comfortably and confidently.

• **Cultural Colonisation** — this term implies that the dominant group will extract valuable cultural resources from dominated groups e.g. Australian manufactures selling ‘Aboriginal’ art; British and other imperial and colonial powers taking artifacts from the country of origin to their own collections and museums.

• **Cultural Imperialism** — this term suggests that the dominant group’s culture will be forced upon the culture of subordinated groups, degrading or even destroying it. The damage done to Aboriginal and indigenous cultures generally as a result of European colonisation is a good example of this phenomenon, such as the forced adoption of European languages in schools, employment and government.

• **Transculturation** — as the result of the proximity of different cultures, a new culture or new cultural components emerge that mix elements of existing cultures, or involve innovations: cultural fusion and cultural hybridity, for example, Tex-Mex food in the southern US, ‘bluegrass’ music in the Appalachian Mountains produced by a mixed-ethnic poor community, pidgin or ‘trade languages’ like Swahili or Hawaiian pidgin English. Is this something fundamentally new or is it just a mixing, acceptable to both? One way to recognise a ‘transcultural’ phenomenon is that neither of the original cultures may recognise the expression or accept it, even though it derives, in part, from this group. Another way to recognise ‘transculturalism’ is that it can be less tied to a particular place, more a product of interaction across cultures.

**Slides 16-19: Globalisation 13-16**

The following four slides offer examples of different processes of cultural change under globalisation. In fact, most could be examples of at least two different categories, depending upon the context in which they occur. In this part of the presentation, the facilitator might discuss with students the examples from the slides and any comparable cases from their own exchange experience.

**Slide 16: ‘Asian’ restaurant from the Greek isles**

In many cases, ethnic cuisines are an excellent example of ‘acculturation’ as they often follow immigrant groups as they move to new places. The broader cultural acceptance of immigrants’ cuisine can be one of the first signs that the groups are
acculturating, and that the mainstream is also taking on traits and preferences of the immigrant group, changing their host culture at the same time.

In addition, one can often find acculturation on the plate itself in these sorts of ‘ethnic’ restaurants, as immigrant cooks adapt to local ingredients and taste preferences, sometimes creating dishes that would be unrecognisable in their home country. This photo is particularly interesting because it combines ‘Indian’ and ‘Chinese’ food — already amalgamation categories that combine a wide range of preferences in their area of origin — into an overarching ‘Asian’ food category, and throw in other symbols of ‘exotic’ food, like the architecture and decoration. The result is such an eclectic mixture of acculturation that it might verge on a kind of placeless ‘transculturaion’ conglomerate, something that might be treated as alien in any of the home countries.

Slide 17: Elgin marbles

The ‘Elgin marbles’, sometimes called the ‘Parthenon marbles’, are a collection of Ancient Greek sculptures housed in the British Museum in London. Carved in the Fifth Century BCE, the sculptures were part of the Parthenon in Athens. The marbles are popularly named for Thomas Bruce, the seventh Earl of Elgin, who was British Ambassador to the Ottoman Empire from 1799 to 1803. When Bruce arrived in Athens, he found the statues in disrepair, some of them used for building materials when they fell from the Parthenon. Obtaining a permit from Ottoman authorities, Bruce and his agents removed about half the surviving sculptures and sent them to Britain.

The collection has remained extremely controversial to this day; Elgin’s supporters argue that he averted cultural disaster by removing the sculptures to permanent safe keeping. They now sit in a specially designed gallery in the British Museum where they are seen by innumerable visitors. His critics argue that the removal was an act of cultural theft, even looting, and he has been criticised for monumental vandalism and removing the artistic legacy of one of the world’s great Classical cities.

We offer the Elgin marbles as an example of cultural colonialism, the use of political power and influence to extract cultural resources from one place for consumption elsewhere.

Slide 18: Aboriginal boy playing cricket

This painting, by an unknown artist in South Australia, is of a pupil at the Missionary Institution of Poomindie (the painting is also undated). The image captures an important
dimension of most settler or colonial societies: the imposition or transfer of cultural practices from overseas, whether by coercion or in more voluntary circumstances.

We offer the painting as an example of cultural imperialism, in part, because the context is ambivalent: the colonial artist who painted this portrait has captured something terribly poignant. The eyes of the young Aboriginal boy - living on a mission for natives, dressed in the clothing of the invaders, playing cricket, the most British of games – may seem full of despair. We can also read this image as an example of the boy’s profound alienation from his own culture.

On the other hand, unlike forced religious conversion, displacement of local forms of government, or other more coercive campaigns to change ‘natives’ in a host of locations, European forms of sport have often been enthusiastically adopted by the societies with which they have come into contact. With examples like rugby or soccer or cricket, one could argue that sport has been among the British Empire’s most successful exports (in addition to the English language, educational systems, and daily practices like tea drinking, which was originally a cultural borrowing refashioned by the English).

The point is that cultural imperialism need not be at the end of a gun barrel. Powerful cultural influences like Hollywood, African-American music, Japanese manga, Mexican soap operas, or other globalising forms, can enter and change a local culture, although these cultural forms often acquire significant local accents or interpretations in the process, such as rugby in the Pacific, cricket in India, or ‘football’ (soccer) in Latin America. Even in situations where the ‘cultural imperialists’ think that they are influencing local life, they may often be surprised to find out how the local people understand what they are doing (see the Cultural relativism and analysis module for a discussion of techniques to get at these sorts of local cultural variations in globalisation).

**Slide 19: sunset in Jamaica with dreadlocks**

The term transculturation recognises that global cultural exchange can sometimes produce cultural expressions that are fundamentally new, belonging wholly to none of the predecessor cultures. Cultural expressions can be so fundamentally transformed in the transmission process that a kind of ‘third culture’ arises between the two (or more) parent cultures.

Colonial societies, especially former slave colonies, tend to abound in examples of transculturation. The mix of cultural imperialism, acculturation, borrowing, and pure
inventiveness produced by rapid immigration and the Atlantic slave trade, helped to produce some of the most vibrant new cultural forms, even to this day.

One example is Rastafari in Jamaica; although many people are familiar with Rastafari imagery, natural clothing, reggae music and the ‘dreadlocked’ hairstyle, they may not realise that the religion is an innovative transcultural mixture. Historians of the Rastafari point out that the earliest examples of Rastafari teaching in Jamaica in the 1920s and ’30s came from Afrocentric Christian preachers (already the result of a profound cultural mixing in the US) who read the Bible carefully for discussions of ‘Ethiopia,’ a term they understood to mean Africa more generally. Influenced by both the political ideals and alleged ‘prophecies’ of black nationalist leader, Marcus Garvey, Rastafari theology received a tremendous jolt of energy when Haile Selassie was crowned emperor of Ethiopia in 1930. Even though Garvey was critical of Selassie, many Jamaican Rastas took the emperor to be the Messiah, foretold in the Bible and in some prophecies attributed to Garvey. When Selassie visited Jamaica in 1966, his landing date — 21 April — became ‘Groundation Day’ on the religious calendar.

Rastafari belief is founded on a careful reading of the Bible, especially the Book of Revelation and Exodus (which is understood to be a powerful parable about the situation of the Africans brought to Jamaica). Rastafari often eat a largely vegetarian diet in accordance with the Hebrew books of the Bible, adopt the green, gold and red of the Ethiopian flag as symbolic colours, and use cannabis in rituals, possibly an influence from immigrants to Jamaica from India, also brought by the British. The signature dreadlock hair of the Rastas may have arisen in imitation of the Mau-Mau anti-colonial forces in Kenya, but scriptural legitimacy is also found in Jewish orthodox law, including the story of Samson, and similar grooming practices were also brought by Hindu mystics to the Caribbean. Even reggae music is similarly a mixture of Jamaican folk music traditions, some produced by ‘maroons’ or escaped slave communities, with North American R&B and Soul.

In other words, even a partial list of cultural influences — Judaism, Ethiopia, Christianity, African-American cultures, Hinduism, Jamaican maroon — and the blurry origins of so many practices clearly indicates that Rastafari is more complex than a simple example of acculturation. It is a religion that is novel and, in some ways, unprecedented, that could only arise in a ‘transcultural’ space, where borrowing, inspiration, and creativity do not acknowledge boundaries.
In terms of how we think of globalisation, especially when we think of it as a negative cultural phenomenon, we tend to focus on particular examples, and to think of it in terms of ‘Americanisation’ (slide 20). This selective understanding of what is ‘globalised,’ focusing, for example, on certain corporate commodities or powerful media institutions (like Disney) can obscure the real processes of cultural exchange and the way that global cultural expressions can become ‘localised.’

The emphasis is not surprising. Some fear that globalisation will lead to a — for some, regrettable — spread of US mass culture or an erasure or ‘grey out’ of local cultural variation. When we see familiar brands in exotic places, some people become worried that these places will inexorably become less exotic, more familiar, and less worth travelling to see.

**Slide 21: ‘Oh Ronald’ from Beijing**

One familiar example is the spread of McDonald’s and American-style fast food (see the map on slide 12). Students on exchange often marvel when they find a franchise in a strange place, nestled in alongside an old building where the juxtaposition between the familiar golden arches and the local architecture is particularly glaring.

And Maccas prides itself on producing a uniform product globally, even though this can require enormous resources, including buying farms to produce the specific variety of potatoes needed for their fries. But as we return to below (see the readings on Slide 28 on the golden arches in Asia) local people may interpret a virtually identical cheeseburger in distinctive ways, and students may find unfamiliar items on the local menu. The ‘localisation’ of symbols of global consumerism can produce precisely the ‘cultural stumble’ we discuss in the Adaptation module, when what looks at first familiar turns out to be subtly different, even in disconcerting ways.
Slide 22: ‘Coke Sakato Break’ from the Philippines

Coca-cola is another powerful symbol of globalisation, found throughout the world. But Coca-cola is a fascinating example of how superficial globalisation may actually lead to ‘cultural stumble.’ Coca-cola is locally franchised, and the local bottler often slightly changes the formula; students may have encountered, for example, a slightly sweeter mix of a favourite soft drink while overseas. In addition, packaging may differ, and familiar varieties of the signature product — diet versions or other special variations — may not be available.

Students may be surprised how commodities are used; for example, that Coke is typically used only as a mixer for alcoholic drinks in some places, or that soft drinks are purchased and consumed in large quantities in their host country. Students may even find that their hosts assume that they will prefer global consumer goods like Coke, and respond with surprise if the students don’t like them.

Slide 23: ‘It’s all in Squiggly’ from Dubai

Perhaps the most disconcerting examples of ‘globalisation’ come when what appears to be familiar turns out to be quite different on closer examination; familiar restaurant chains don’t have our favourite item on their menu (see, for example, ‘Culture and Taste’ in the Cultural relativism module for a discussion of the inter-cultural variation in Doritos).

Ask students about other examples of American cultural imperialism that they might have encountered overseas, and whether the local variations seemed to have their own twist.

- Movies (Disney? Action movies? Policies limiting American movie showings?)
- Television (Were the same shows imported as to Australia? Ones you didn’t expect?)
- Clothing (Nike? US sports teams? The ubiquitous silk-screened t-shirts?)
- Strange English (Sayings in English that didn’t quite make sense?)
• Music (Were the same international stars popular?)

The irony is that not all American cultural products are equally accessible everywhere, nor is everything that is identified as ‘American’ really from the United States...

**Slide 24: ‘Only in Japan #1’**

One reason we like this photo is that this electronics store in Japan is using English—and a brand from the US—to sell products that were more than likely designed in Asia and produced in factories where English would be a foreign language. In these cases, America is not just a geographical place, or even a centre of political and cultural influence, but a symbol for globalisation itself. Stuff that is ‘global’ gets labelled with English, even when it is produced in China or Thailand, designed in Japan or South Korea, and uses code that was produced by software writers in India.

**Slide 25: ‘Coke machine in Brussels’**

Moreover, the actual profile of ‘America’ in specific countries overseas can be quite unfamiliar, as what is ‘American’ is interpreted locally. In one country, US action movies and special-effects-filled blockbusters dominate local cinemas; in another, these films are strictly limited by national cultural policies. In Brazil and Mexico, the image of the American rodeo and country music are powerfully forces; in the Caribbean, the most important exports include baseball and some consumer goods. Hip hop may be recognised as quintessentially American in one place; in another country, listeners may not realise that hip hop is from the United States.

That is, even though these forms of cultural export may be cultural imperialism, in many cases, successful transplantation requires local susceptibility and resignification. Frank Sinatra or KFC or *The Simpsons* require the right local conditions, and they may take off or get used in ways that make them almost unrecognisable. That’s one of the reasons we feature this photo of a Coke machine from Brussels; as the photographer commented: “seriously, coke? seriously?” The association of the familiar brand with psychedelic flying bottles and a large image of what appears to be a cherub relieving
himself seems almost surreal. Or maybe it’s just that the photographer thinks the attempt to market Coke this way is absurd, a bit full of itself.

**Slide 26: ‘Juxtaposition,’ dedication of a Hindu temple in Iowa, USA**

This photograph shows how, in an ironic way, colonialism has a way of rebounding back on the colonial powers. Whereas the most powerful states once exported their influence, they now find themselves – as slide 9 illustrates so clearly – on the receiving end of powerful streams of cultural influence. Like a Hindu temple in Iowa, the clear sense of what ‘belongs’ to each place can erode as traditions move about more and more extensively.

The point to be made, then, is that many of the cultural resources that are riding the technological and economic wave of increased globalisation are themselves of mixed origins; though they may be sold by an American corporation, for example, they might actually have more complex, even transcultural origins. For example, many of the most potent pop culture symbols of the United States — rock ‘n’ roll, break dancing, Disney characters — may themselves have been the products of earlier forms of globalisation and culture change. Rock ‘n’ roll, for example, emerged from a complex melting pot of musics, especially African-American genres; break dancing originated in multi-ethnic parts of New York; and even Disney re-interpreted many German fairytales that were themselves written down by folklorists who sought to define what was distinctly ‘German’ when the country was forming out of a conglomeration of small principalities and states.

As America, like many Western countries, becomes progressively more and more culturally diverse, it may be hard to say anymore what is ‘Americanisation.’
The recording industry is one of the most highly concentrated industries in the global economy, with a handful of large conglomerates dominating the sale of recordings; although recording piracy and technology such as peer-to-peer file sharing and DIY home recording studies are undermining corporate control of the industry, the industry is even more highly concentrated than areas of the economy like petroleum production or mining.

Students might well be surprised to learn that the world’s most recorded artists aren’t the Beatles or Elvis Presley; they are two Indian women singers, sisters Lata Mangeshkar – the ‘Nightingale of India’ – and Bollywood legend Asha Bhosle. Together, they have recorded more than 100,000 songs in twenty languages. So, in this case at least, it might be globalisation, but it’s certainly not Americanisation. Globalisation, then, is not as straightforward as we might think.

One question to address is, do American commodities or commodities from other Western (or Asian) countries necessarily carry their culture with them to new locations?

This question is a useful basis for an in-class discussion though it requires that students have read the recommended pieces cited below. For copyright reasons, these articles could not be included in the student handbook for this module. Instead of an in-class exercise, or in addition to this discussion, the question could be basis of a short paper for assessment for this module.

**Recommended readings**


Levitt’s piece is widely considered to be one of the foundational statements of the ‘globalisation’ concept and is an important piece for this discussion as he clearly articulates one of the most persuasive understandings of the changes we are undergoing. Students should focus on the question of what Levitt anticipated would be the effects of ‘globalisation,’ including how globalisation would affect diversity, what forces would drive global change, and the potential benefits to participants.

Then read the article by Yunxiang Yan from Golden Arches East.

McDonald’s restaurant is one of the hallmarks of ‘globalisation’, and as such has become a symbol of the cultural effects of global capitalism to the point where it has become a target of attacks, both satirical and physical. In the light of the article’s ethnographic observation of McDonald’s in Beijing, however:

• Discuss some of the complicating factors that Levitt may not have taken into account.
• Do you think McDonald’s in Beijing is an example of ‘globalisation’ destroying local culture?

This discussion of McDonald’s should be used as an opportunity to incorporate students’ reflections on institutions such as McDonald’s that they noticed while on exchange. How homogenous is McDonald’s internationally? In what ways is it localised for local consumption? Encourage students to give other examples they have observed of this phenomenon, of localisation of global enterprises.
You might even start by considering what one student had to say about ‘Maccas’ in the US as an example of localisation in action.

**Slide 29: globalisation 19**

Everyone is so excited to hear about Australia and they just love my accent and new words like ‘Maccas’ for McDonalds and ‘singlet’ instead of ‘tank top’. Danielle P, USA, 14.2.2011

**Slide 30: globalisation 20**

Another question to consider:
*What is the difference between global and international?*

‘International’ acknowledges or recognises borders and the existence of independent states. We say something is ‘international’ when the phenomenon is affected by national differences or involves interactions between groups who represent different states.

[You may remind students of the earlier slides which showed how national differences have important implications on issues such as migration, diseases like HIV/AIDS, etc.]

In contrast, ‘global’ suggests a unity on the level of the whole globe, where states are not such important actors. A ‘global’ situation may arise because an institution, phenomenon or group acts without borders affecting it (for example, environmental problems are a ‘global’ issue because they do not respect borders and the Internet often operates ‘globally’ in that participation is potentially the same regardless of the country in which one accesses it, although even this can be more complicated). In addition, ‘global’ can describe an awareness we have of the relevance of other places to us here and now, without travelling or crossing borders. A person make ‘think globally’ while still being situated locally, or within a specific country.
Many institutions and phenomena today are global. Consider for example, Amnesty International, international environmental concerns such as global warming, the global economic crisis: concern with these things does not stop at borders and they cannot be resolved ‘nationally’. Wikipedia and Facebook are also institutions which ignore borders, although they too are sometimes constrained by national concerns. Consider, for instance, the Chinese government’s policy of limiting their nationals’ access to these global institutions.

In 2011 and 2012, Wikileaks was a good example of a globalised institution which operated across national borders; but ironically, Wikileaks’ founder, Australian Julian Assange, found himself caught up in laws and legal processes that were based very much in the sovereignty of national laws and the authority of states.

One possible classroom activity is to discuss the situation of Wikileaks, and the relationship of global institutions, states, and international relations. [You may find, over time, that this example becomes less relevant or well known to students. In that case, skip the or find a more timely example.] We recommend one way to do this is to show students the a YouTube clip about Wikileaks, based on Mastercard advertisement. Wikileaks and Mastercard are both global organisations, but they also contend with state regulations and interests.

The conflict between Assange and Wikileaks, on the one hand, and the credit card companies and governments of Sweden and the United States, is not simply a conflict between states and global institutions. Arguably, both state and global institutions are on either side of this conflict; whether the issue is international treaties for extradition, differences between laws in various states, or global technology that allows Wikileaks to make public ‘national’ secrets (which are as much about international relations and global institutions). Students might think about how both ‘global’ and ‘international’ are useful concepts for classifying different dimensions of the conflict.

The video, about one minute in length, is available at http://www.youtube.com/watch?v=jzMN2c24Y1s or use the link embedded above.
Globalisation & Australia

Part 2

One way of starting to get students to think about globalisation in Australia might be having them read and discuss two different Australian perspectives.

**Slide 31: globalisation in Australia 1**

Fazal Rizvi and Bob Lingard, in a critique of educational globalisation policies which are premised on neo-liberal values, have argued that ‘the globalization genie has been let out of the bottle’ and that ‘there is no turning back’.

There is no return from the communication and information technologies that have transformed the nature of work, production processes and economic activity… Global movements of people have created diasporic networks that have redefined people’s identities and senses of belonging… Globalization has changed the ways people and communities now relate to each other. They (the more privileged) have developed cosmopolitan tastes for goods and services and for travel. Cultural diversity has now become a permanent feature of global cities… Globalization has also created new practices of governance, new possibilities of international cooperation, without which it is impossible to solve global environmental problems such as climate change… (Rizvi and Lindgard 2010: 195)

Yet at the same time, Michael Wesley, director of the Lowy Institute, in his recent new book *There goes the neighbourhood* (2011), bemoaned the fact that in an era of mass international tourism, Australians are ironically becoming more parochial. Rather than becoming more Asia–centric in understanding, in line with the diplomatic, trade and security agenda pursued...
by successive Australian governments over the last thirty years, he believes Australians are becoming less internationally aware. Foreign travel is more about shopping, resorts and adventure tourism than engaging with a different culture. According to Wesley, the Lowy Institute’s research is showing that two decades of easy prosperity have made Australia complacent and bored by the rest of the world; we think we’re too small and too far away to make a difference anyway. Wesley has coined the term ‘insular internationalists’ to describe this phenomenon.

[These comments are taken from the introduction to an interview with Wesley on ABC Radio National, 2011]

These writers seem to be saying very different things about globalisation and its everyday impact on Australia.

Exercise

Globalisation in Australia

Give students these two short comments, from Rizvi and Lindgard and from Wesley, as a hand out and ask them to compare the two points of view. They should focus on the points of agreement and disagreement between the writers, and list them.

This exercise can be usefully done as a ‘pair and share’ activity. Students only need a few minutes to discuss the pieces and work out their point of view. Try and keep groups to pairs, or maximum of three, so that all students are required to talk. Then ask for responses from some or all of the pairs, ‘blackboard’ the answers, and then have general group discussion of the responses.

This discussion will probably elicit the point that both writers agree that globalisation is conceived of in different ways, for example, in terms of economic activity, communications, travel, tastes for different goods, and cultural diversity in cities and countries. Where the writers differ is in their views about how globalisation has impacted on people’s identities.

Rizvi and Lindgard argue that:
Global movements of people have created diasporic networks that have redefined people’s identities and senses of belonging... Globalization has changed the ways people and communities now relate to each other.

In contrast, Wesley argues that Australians are inclined to be apathetic about engaging with different cultures. He sees this as a function of Australia’s particular circumstances; of being ‘too small and too far away’ from places of power and influence; and that two decades of prosperity have made Australians ‘complacent and bored’ and probably fairly happy with what they are. In terms of identity, he sees Australians as parochial.

**Slide 32: global & parochial**

Whether or not one agrees with Wesley, this leads to the next question. As nations and as individuals,

*Is it possible to be both parochial and globalised at the same time?*

Write up this question and leave it without further discussion: the class will return to it later.

**Slide 33: globalisation in Australia 2**

*How globalised are Australians?*

- What is the situation for the members of the class?

Whether or not they are Australians, ask the students in what ways they think they/Australians are personally ‘globalised’.

Ask for suggestions about how they would measure their ‘globalisation’. Suggestions they offer might include:

- Countries of origin
- First, second, third generation Australian?
- Travel or time spent overseas (including recent study abroad sojourn)
- Foreign language spoken at home or learnt at university?
New technologies also enhance the process of globalisation, perhaps by enabling us to be digitally mobile, digitally global, even if we don’t leave our bedroom. So consider also,

- Television programs watched
- Music
- Movies
- International online friendships

(Though also remind students that new technologies can limit our exposure to global influences. Triple J’s new Unearthed station, dedicated entirely to playing unsigned and independent Australian music, means we can choose to ignore music from other countries.)

Do the students in the class consider themselves globalised?

As Rizvi and Lindgard argue, globalisation is hard to avoid, even for those who don’t travel. But how far does that translate into cultural adaptation or readiness to engage with different cultures?

**Slide 34: globalisation in Australia 3**

Perhaps surprisingly, a survey of Australian exchange students conducted across three campuses over two years, 2010 and 2011, found that the majority of students think that their friends and their acquaintances are quite culturally homogeneous. Overall, Australia has one of the highest percentages of foreign-born residents, hovering at or slightly above 25 percent, yet the students’ general sense is that they mostly interact, even on a very casual basis, with people who are locally-born and culturally like themselves. So in a multicultural country like Australia, even students with an expressed and active interest in studying overseas seem to have surprisingly few non Australian-born acquaintances and even fewer non Australian-born friends, which is one of the elements of globalisation, namely ‘associating with people from different countries’. Of these same students, many had already travelled or had themselves lived overseas.
Ask:
- how many people in this class have friends from a different cultural background to their own;
- How many have acquaintances from a different cultural background to their own.
- Has this situation changed at all since their study abroad trip?

Get a show of hands and generate a very quick class profile on these points.

Regardless of how this particular class group conforms to the statistics generated relating to other study abroad students, the point here is that even students who might consider themselves globalised, and who are interested in engaging with international travel, may not be mixing cross-culturally as often as one might assume given Australia’s multicultural population make up.

**Slide 35: global & parochial 2**

The point to make here is that:

*Globalisation’ or ‘international engagement’ through travel or other means does not necessarily translate into mixing or meeting with people of different cultural backgrounds in one’s own country.*
The idea of cosmopolitanism is useful here, and may serve as a counter to the ‘parochialism’ which Wesley identifies in Australia and Australians, despite our ‘globalisation’.

We often think of ‘cosmopolitan’ in terms of jet-setting, pursuing a luxurious lifestyle or being part of a privileged elite. But the idea has been given a broader meaning and wider currency by a range of social theorists. Kwame Anthony Appiah’s book *Cosmopolitanism: Ethics in a World of Strangers* is based on cosmopolitan theory. The book can be seen as a response to writers who have argued that there are insoluble differences between ‘civilizations’ or conflicting worldviews, that no common ground can be established capable of bridging immense gaps between peoples. He argues that, for a very long time, many of the world’s people have been ‘cosmopolitan,’ not the just wealthy, jet-setting elites of our generation. Living alongside strangers, co-existing with people who did not share their religions or languages or lifeways, many people still managed to get by and prosper. According to Appiah and other theorists, cosmopolitanism is about how you cope with others, not about how many frequent-flyer miles you rack up or how globe-trotting your consumption is. It’s about getting used to people.

Appiah’s approach includes the idea that having to live in a refugee camp, side-by-side with people from other parts of the world, or using mass public transport and buying food in a market or otherwise rubbing shoulders with people who aren’t like you, is often the lot of those who do not have enough money or privilege to insulate themselves from the unfamiliar. (Of course, some do have that kind of money but have developed a cosmopolitan taste for
contact). Such ‘cosmopolitan’ people have long had to adopt shared, universal principles to get by in diverse societies, like the urban centres of West Africa that Appiah uses as paradigmatic examples (he’s from Ghana).

A cosmopolitan person, according to Appiah, feels ‘at home in the world’, rather than lost and out-of-place whenever they are not surrounded by what is familiar. Equally, cosmopolitans do not ignore differences between people – they are not ‘culture blind’ – but are genuinely interested in what they might learn from others, whether it’s a new cuisine, a form of art, an unfamiliar custom, or even a different perspective on reality.

Cosmopolitanism is an idea which also suggests that we can learn from other people, and grow more worldly as we encounter differences. Contact doesn’t simply confirm us in our original place; interaction can make us more cosmopolitan, more knowledgeable about other ways of life and worldviews. Appiah suggests that cosmopolitanism is driven by and increases both curiosity and intelligence; and that the world will simply be more confusing and frightening to those who only understand their own worldview.

**Slide 37: cosmopolitanism 2**

The question for the students is, how can we relate this to study abroad?

While students do not have to come to terms with the larger ideas associated with the body of writing and theory generated by the notion of cosmopolitanism, it is a concept which has relevance to the study abroad experience as one way to think about bridging the possible gulf we have identified between being globalised, and being culturally adaptable.

With this as background, and with the term clarified, ask the students for any examples they have observed of cosmopolitanism in practice, either on exchange or in their home countries/Australia.

Students sojourning overseas may have realised that, in day to day life, **people often get along well with other people who are quite different**, including groups with whom they might have ideological differences or against whom they hold prejudices. Ironically this may the case even in places that have ethnic violence. Consider for example, groups that may have lived and worked together, even married and created families together, for long periods of time, until political events or violence drove them apart.
Ask students to consider whether they saw any examples of ‘cosmopolitanism’ among their hosts. Were there pockets of population diversity with whom your hosts got along well? Got along ambivalently? Did people seem to sometimes be ‘bi-cultural’ or capable of operating in different systems?

**What about the students themselves and their own experiences?**

Ask them if they have any examples of successful interaction on their sojourn with people who had contrasting ideas, opinions or outlooks on life. How did the students negotiate or navigate these differences? Can the students give any examples of times when they focused positively on cultural differences to explain disagreement?

- Example: ‘Oh, you want to do X because you have your beliefs. I want to do Y because of mine. That’s okay. We agree to be different.’
- Example: not participating in certain activities, doing separate things at the same time.
- Example: choosing not to eat particular foods for cultural reasons.

Can students share any examples of occasions when they focused on common ground to circumvent problem areas, temporarily setting aside a difference that could not be negotiated away?

- Example: We agree not to argue about X because we really want to do Y together.

For students, an **understanding of cosmopolitanism and a willingness to pursue it is one concrete outcome they can take away from their exchange experience.**

**Slide 38: cosmopolitanism 3**

Do students feel they have become (or could become) more cosmopolitan?

Ask how they think they might recognise this in themselves. Two examples:

- Do they feel more capable of focusing on over-arching shared values rather than on obvious differences? Ask for concrete examples.
- Do they feel they have developed a capacity to operate in an environment that is not ‘home’ and does not play by rules with which they agree?
German sociologist Ulrich Beck (2006) has used the term ‘polygamy of place’ in discussing what he sees as the ‘biographical globalization’ characteristic of life in the post-modern, globalised world.

As he writes in *The Cosmopolitan Vision*:

The symbol of a biography whose internal borders have been overcome is no longer the ‘flâneur’ but e-mail. You can be reached or you can’t, you don’t answer or answer automatically, you send and receive (at a spatial or temporal remove) messages which the technology enables you to read and save from anywhere in the world. Such polygamous forms of life and biographies cut across rank and class, legality and illegality mobility and migration. (2006: 43-44)

In the module on Exploration, we looked at the *flâneur*, the metropolitan explorer wandering off the beaten track to investigate the unfamiliar and to uncover landscapes strange to them. Part of Beck’s point here is that in a post-modern and globalised world, technology and the ubiquity of email transcend the need for the physical mobility of the *flâneur* in giving us all a feeling of ‘place polygamy’.

Beck (2006: 44) goes on to argue that this polygamy of place can have negative implications for the politically powerless: ‘It is illegal immigrants who more than anyone else have to defend their cross-border polygamy of place in a continual daily struggle against the intrusions of state control and power.’ But for the purposes of this module, real life mobility through study abroad and exchange and physical immersion in another culture, can extend Beck’s notion of polygamy of place into the idea of the ‘cultural polygamist’ – someone whose experience of different cultures is both technological and physical. And also perhaps confusing.

Ask students what they think Beck might mean by that term and whether it has any meaning for them as a description of their situation on their return.
One writer L M Sparrow, described the process thus:

I think of myself not as a unified cultural being but as a communion of different cultural beings. Due to the fact that I have spent time in different cultural environments, I have developed several cultural identities that diverge and converge according to the need of the moment. (Sparrow, 2000, 190)

Riku J.’s original post available at: http://tiny.cc/40mzaw

Slide 40: cosmopolitanism 5
The module *Education and culture* talks further about developing opportunities for cultural engagement on campus; the *Professionalisation* module explores ways of incorporating study abroad experience into future job applications. The remainder of this module explores ways in which students can maintain and develop global and international connections established while on exchange. It explores how students can continue to cultivate, capitalise on and above all enjoy a continuing relationship with the country they have visited, and with people from other countries, once they return home.

**Slide 41: connection**

Brainstorm this question with students and blackboard their suggestions: How can students maintain their global connections after their return?

**Focus first on off-campus activities.** Possible answers might include:

- Remaining in contact with individuals, e.g. fellow students from the study abroad country or even faculty from the institution they have been attending.
- Maintaining relations with the many other international students met while overseas – in many cases these outnumber links with host country nationals.
- Continue to review the media from their host country as a way of keeping in touch [this was set up as part of the exploration module].
- Learn the host country’s language at TAFE or university.
- Continue to explore new hobbies and interests developed overseas.
For example,

- learning to cook food from your host country;
- continuing to listen to that country’s music or watching TV programs;
- taking up hobbies or pursuits which are specific to the host country even if you haven’t done them before e.g. finding a place where you can learn salsa or swing, maybe as a way of meeting people from your host country; playing ice hockey or skating if you enjoyed that in Canada;
- sharing articles on Facebook on the politics in the country you have just left;
- becoming involved in international environmental campaigns that affect the country where you lived;
- finding an SBS channel that shows sumo from Japan or a network that shows the American football;
- keeping up with the local football and sports scores;
- attending local festivals related to the countries you have been to e.g. regional cooking; Celtic day in Wollongong; Highland day in Perth; St Patrick’s Day celebrations; or
- supporting the sports teams of the countries you have visited.

Not all the activities you pursued overseas are going to be possible once you get home (such as one student’s example of dog sledding in Finland) but you might be able to find creative alternatives e.g. adventure sports.

Get students in pairs to write down a list of **at least eight** specific activities they could undertake which would facilitate continuing engagement with their host countries or with student whom they met overseas.

**What about on campus?**

(to be useful, all these suggestions need very **concrete campus-specific suggestions and names of specific individuals to contact**)  

Ask for suggestions for campus-based activities which would help students maintain international relations or continue to develop their engagement with or knowledge of their host country.

- Investigate on-campus associations of host country students.
- Approach the campus’s International Office to pursue opportunities to mentor or buddy international students through International Office or Guild Mentor programs.
- Offer advice to pre-departing students on their particular host country.
• Become involved in generic pre-departure sessions for other study abroad students.
• Become involved in international fairs and campus open days.
• Become involved in promoting exchange in regular classrooms.
• Write up experiences for publication in the university’s international student newsletter.
• Get the student experience highlighted in the university’s on campus news/media – contact university media office for advice re how to do this on your campus.

These activities will not only help students maintain their international links and profile and help retain a cosmopolitan outlook, they will also help counter the pangs of re-entry, as this video clip from returned student Morgan shows.

This present module can be rounded off with a discussion of the links under Supplementary materials (available in the Student Handbook as a handout) to resources for employment, volunteering and other international opportunities; or it could be complemented by inviting a career professional or someone from an international volunteering organisation to talk to students; or students could simply be given the hand out as a guide to further research. However, students should be reminded that the exchange experience doesn’t end when they arrive home. As the two passages below indicate, the study abroad experience is often the student’s first step on a future career of global engagement.

**Slide 42: connection 2**

Living and studying in another country engage and affect participants’ personal development, worldview, and intellectual and cultural interests, influencing their future decisions. The data demonstrates a sequence of decisions that students make, beginning with the resolution to study abroad that correlates with the lasting effect of developing a career with a global focus. The sequence includes choices regarding programmatic and curricular aspects of the education abroad program, major changes and further language study following study abroad, the commitment to pursue graduate work and additional experiences abroad, and changes in career plans and the pursuit of international paid or volunteer work. Gary Abramson’s (IES Madrid, 1978) recollection illustrates the domino effect a
single course abroad can have.

My semester [abroad] launched me into a personal and professional involvement with Spain that has already lasted 25 years. A political science lecture in Madrid about U.S. and Spanish involvement in an obscure war in Sahara . . . led to a graduate fellowship to Spain and North Africa, which led to work as a foreign correspondent based in Spain.

**Slide 43: connection 3**

Mimi Geffel Kimbrough’s (IES Nantes, France, 1966 to 1967) comments demonstrate the lasting influence of study abroad on all aspects of participants’ lives:

I can honestly say that my life has been shaped and reshaped by my year with IES. Without the experience and friends I made in Nantes, I would never have taken the roads and detours that have led to such a fascinating life and career. (Norris and Gillespie 2009: 395)

Some possible links to future opportunities are listed below. A web search will reveal many more.

**Volunteer and service programs**
- Australian Volunteers International
- Australian Youth Ambassadors for Development

**Teaching English**
- JET program (Japan Exchange and Teaching program)
- [http://www.ciee.org/teach/](http://www.ciee.org/teach/)
  (China, Thailand)

**Post graduate opportunities abroad**
Seeking employment in companies with off-shore offices or international connections:
- [www.bunac.org](http://www.bunac.org)
- [www.ciee.org](http://www.ciee.org)
- [http://www.intrepidtravel.com/quicklink/employment](http://www.intrepidtravel.com/quicklink/employment)

See also
- [www.goabroad.com](http://www.goabroad.com)
  lists opportunities abroad by country - study aboard/international education but also
  volunteering and teaching abroad
References


Sobré-Denton, Miriam. 2011. ‘The emergence of cosmopolitan group cultures and its implications for cultural transition: A study of an international student support group’. In International Journal of Intercultural Relations. 35: 79-91


**Online video resources**

WikiLeaks Brilliant MasterCard Commercial Parody: YouTube, [http://www.youtube.com/watch?v=jzMN2c24Y1s](http://www.youtube.com/watch?v=jzMN2c24Y1s).
Cover photos by Luke Bagnall (statue of hurler in Cork, Ireland) and Mikhaela Gray (club in Amsterdam).


Illustration ‘Jave-la-Grande--The First Map of Australia, known also as the “Dauphin Chart--1530-36,’ from The First Discovery of Australia and New Guinea... George Collingridge De Tourcey (first published 1906) made available through Project Gutenberg, http://gutenberg.net.au/ebooks05/0501051h.html#maps-col-04


Photo of Suncheon Bay, South Korea, by Ray K. available at http://tiny.cc/59ozaw.

Photo (below) of river in Canada by Lisa R.; available at http://tiny.cc/buvzaw.
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