Intercultural learning as lived experiences:

A pedagogic exploration among international students and staff in a UK tertiary education setting

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Abstract

Intercultural learning in UK tertiary education is largely operationalised as a universal or implied term. The focus generally is on the internationalisation of the curriculum, which has mainly developed in response to the recruitment drive of international students to local campuses over the last two decades. Within this market-centric context, a stronger educational rationale has been advocated, which in recent years has promoted a 'pedagogy of recognition' (Caruana and Spurling, 2007, p. 66), rejecting international students' automatic assimilation to the prevalent socio-academic culture. Although international students are regarded as 'a resource for learning' in this context (Ryan, 2011, p. 633), a praxis grounding of how to facilitate this ostensibly more progressive approach is not readily apparent.

In this research project with international students and staff at my former workplace, a private tertiary education college in London, I investigated in what ways cultural diversity is understood and interpreted pedagogically. The research aim was to explore what constitutes lived experiences of intercultural learning, in order to inform my praxis choices with regard to a pedagogy of recognition. A bricolage approach, comprising critical pedagogic theory and hermeneutic phenomenological methodology, was adopted to facilitate the project embedded within this distinct socio-economic educational context, further involving 52 online questionnaires and 38 semi-structured interviews with international students and staff of the college during summer 2013.

The research contributes to current internationalisation discourse by proffering a theory/practice understanding of a pedagogy of recognition with regard to fostering intercultural learning. It identifies the importance of including an embodied dimension in pedagogic praxis, whereby intercultural learning among participants is approached with reference to a safety/risk axis. Specifically, it suggests alerting students to learning opportunities that might be realised from intercultural interactions without predetermining these, considering that intercultural learning is always more complex than teachers' rationales and deeply ingrained in students' own life projects and the wider political arena. Consequently, I argue that possibilities for human creativity among learners, rather than mere celebration of cultural diversity or assumed shared outcomes, become available.

Table of Contents

Acknowledgements

List of abbreviations

This list contains the abbreviations used in this thesis, which are further explained in the text at their first occurrence (as relevant).

Abbreviation	Full form
AfL	Assessment for Learning
BERA	British Education Research Association
BIS	UK Department for Business, Innovation and Skills
CEFR	Common European Framework of Reference for Languages
cf.	confer (compare)
ch.	chapter
ECU	Equality Challenge Unit
EEA	European Economic Area
ELT	English Language Teaching
et al.	et alia (and others)
EU	European Union
FE	further education
GATS	General Agreement on Trade in Services
HE	higher education
HEA	Higher Education Academy
HEI	higher education institution
HESA	Higher Education Statistics Agency
HNC	Higher National Certificate
HND	Higher National Diploma
IPPR	Institute for Public Policy Research
ISI	Independent Schools Inspectorate
KERN	Kingston Education Research Network
MBA	Master of Business Administration
MOOCs	Massive Open Online Courses
NB	nota bene (note well)
p.	page

pp.	pages
QAA	Quality Assurance Agency
sic	so was it written
SRHE	Society for Research into Higher Education
TNE	transnational education
UK	United Kingdom
UKBA	UK Border Agency
UKCISA	UK Council for International Student Affairs
UKVI	UK Visas and Immigration
UNESCO	United Nations Educational, Scientific and Cultural Organization
WTO	World Trade Organization

List of figures and tables

Figures

Tables

Chapter 1 – Introduction

The purpose of this research project is to explore lived experiences of intercultural learning among international students and staff at my former workplace – a private tertiary education college in London, United Kingdom (UK) – with a view to informing my pedagogic praxis. For reasons of ethics, the name of the institution will not be disclosed and is referred to as 'the college'. In this opening chapter I contextualise the research project, locating it within my professional practice, the research setting and the wider political context of curriculum internationalisation in the UK. I thereby elaborate on my rationale for the project, the research problem, aims and objectives. At the end of the chapter, I provide an outline of the thesis structure.

1.1 Rationale and setting

As part of my role at the college and its culturally diverse population, embedded within a number of recent policy and practice changes, I began to wonder about the question: In what ways is the students' cultural diversity understood and interpreted pedagogically? Coming from an Education Studies degree background, this question was not only of personal interest to me as a practitioner and employee of the college, but also it harboured a political urgency considering that the provision of education at the college was deeply ingrained in a sector-wide business model of marketization, recruitment (including immigration) and student welfare (Amsler, 2011). I will expand on this neoliberal ideology and how it pervaded the research setting later. At this point, it is important to point out that my orientation in the research, due to the positioning of the project within neoliberal ideology, is directly concerned with social justice (Kincheloe, 2008a). I thereby consider intercultural learning in terms of recognition of students' cultural diversity. In 2011, having still been a member of staff of the college at that time, I presented this area of interest in my doctoral proposal.

Throughout my five years of employment at the college and research site, I worked in multidisciplinary roles commencing in 2008 after graduating from Kingston University with a Master of Arts in Education (English Language Teaching). As part of the college's continued commitment to the improvement of its provision, my educational and welfare responsibilities increased over the years, eventually resulting

in changes from a predominantly recruitment-centred position to a stronger focus on welfare and curriculum development. As a result of changing organisational needs, I was ultimately given the opportunity to engage more with the pedagogic aspects of the college's educational provision, having been appointed as both the recruitment and welfare manager and head of English Language Teaching (ELT) of the college, from within which this research project unfolded concomitantly. As indicated above, in the research project these pedagogic aspects concern equal opportunity practices, aimed at facilitating anti-discriminatory learning environments.

In summer 2013, on completion of the data collection phase of the research, I terminated my employment at the college and research site and converted from part-time to full-time PhD study. I have since gained experience in international research and teaching at Kingston University and in higher education (HE) more widely alongside this research project, which in turn has influenced the development of the research. In accordance with the practitioner focus of the project, in the final chapter I will likewise evaluate my findings with regard to how these now inform my pedagogic thinking as a researcher and teacher.

Concerning the research site, at the time of data collection (June to August 2013), there were 304 mainly full-time students and 31 staff (excluding myself) who studied and worked at the college. Students from 40 nationalities were enrolled, with the majority coming from Asia and the Indian subcontinent. Staff also represented a range of nationalities (A detailed profile of the students and staff of the college at the time of the research is provided in Chapter 3, section 3.2.1.2). Although I do not regard nationality as a denominator for cultural diversity, it indicates that the students and staff during their time at the college were exposed to a broad spectrum of peers from diverse backgrounds, further situated within an ethnically diverse part of West London. Teaching took place across UK qualification level 4-7 courses in Business, Computing and Travel and Tourism, and included mainly Higher National Certificate and Diploma (HNC/D) courses awarded by Pearson (Pearson Education Ltd., 2015), but also a Master of Business Administration (MBA) degree and English language courses (National Careers Service, 2012). Almost all students required a visa to study at the college, and there were no so-called home or UK students (Leask and Carroll, 2011, p. 657). It is also noteworthy that for the majority of students English was an additional language, with most students demonstrating at least an intermediate (B1) level of English according to the Common European Framework of Reference for

Languages (CEFR) (Council of Europe, 2014). Language learning was recognised in the form of additional English language teaching (sometimes also referred to as English for Academic Purposes) embedded throughout all courses where English was not already the prime focus of study. For instance, extra time was allocated for the clarification of terms for assessment as part of the college curriculum.

1.1.1 Defining the term 'international students'

In view of the student population of the college, the term 'international students' in the context of this research project refers to students 'who have chosen to travel to another country [in this case the UK] for tertiary study' (Ryan and Carroll, 2005, p. 3). The potentially limiting nature of the term if defined in this way in settings where both 'home' and 'international' students are enrolled has been highlighted in recent literature, and alternative suggestions such as 'mobile students' (Killick, 2013, p. 182) or considerations of all students as 'international' (De Wit and Beelen, 2013) have been made. In the context of this research, Ryan and Carroll's (2005) definition is appropriate since it specifies students' journeys and sojourns in the UK and the experiences and challenges attached to these whilst differentiating the existing knowledge base, where the term international students represents a distinct political discourse and developments – as I will demonstrate throughout this project. In contexts with a wider or more general focus on cultural diversity, such as when reporting on the relevant literature, I will adopt the expression *students from culturally diverse backgrounds* to counteract potentially delimiting effects and to foreground the cultural focus of the research.

1.1.2 Educational oversight

A significant policy development which informed the design and direction of the project was the UK government requirement for 'educational oversight', introduced by the UK Border Agency (UKBA) in 2011 (UKBA, 2011a). The UKBA was the border and migration control agency, instigated by the UK government under the Home Office, until March 2013 when its visa and immigration related work was replaced by UK Visas and Immigration (UKVI), a division of the Home Office department, due to concerns about the UKBA's efficiency (Home Office, 2013). As

part of the requirement for educational oversight, education providers that recruit and/or seek to recruit international students who need a visa to study in the UK must undergo or evidence inspection by an educational oversight body (UKBA, 2011a). The aspiration behind this measure is 'quality assurance' (Home Affairs Committee, 2009, p. 11), that is, to 'meet the highest educational standards' (UKBA, 2013, p. 12), aimed at stopping 'abuse' of the student immigration system (UKBA, 2010, p. 4; UKVI, 2012) – to which I will return later. Previously, educational oversight was more loosely defined and referred to accreditation bodies with differing inspection criteria, deemed by the UK government to be no longer sufficiently robust (UKBA, 2013). Under the new educational oversight requirement, the Quality Assurance Agency (QAA) and the Independent Schools Inspectorate (ISI) are recognised inspection bodies – with the former inspecting mainly HE provision and the latter further education (FE) provision (UKBA, 2011a). A few months prior to my data collection at the college, the college underwent inspection by ISI, which further influenced the research design, as below.

As part of the college's ongoing quality assurance obligations and in compliance with the new requirement for educational oversight, I had the opportunity, together with a senior colleague, to devise and carry out classroom observations. As a result of these observations we identified learner participation as a major aspect for improvement in some English language and non-English language classes. This was addressed through internal and external staff development sessions as well as other, college-wide initiatives. However, although the college was found to 'exceed[...] expectations' (ISI, 2013, p. 6) in its educational oversight inspection in February 2013 – the highest attainable category – I was concerned to consult with, rather than to observe, students and staff of the college regarding their experiences relating to cultural diversity, and to gain understanding of these from a pedagogic perspective, rather than in response to policy diktat. I was thus inspired to engage with *lived* experiences of intercultural learning, as interpreted by international students and staff of the college.

1.2 The wider context

International mobility of students is a contemporary phenomenon, and the profiles of learners in tertiary education in the UK as well as in many other parts of the world are increasingly diverse (Marginson, 2014; Carroll, 2015). According to the

UNESCO (United Nations Educational, Scientific and Cultural Organization) Institute for Statistics (2014), a minimum of four million students studied at tertiary, that is post-secondary level, outside their country of origin in 2012, representing a remarkable increase of 50% since 2000. This equals at least 1.8% of all tertiary students worldwide. Table 1Table 1 shows the top five 'destination' and 'origin' countries of international students in 2012.

Table 1: International mobility of students

Top five destination countries	Top five countries of origin
United States *(740,482 students hosted)*	China *(694,400 students abroad)*
United Kingdom *(427,686)*	India *(189,500)*
France *(271,399)*	Republic of Korea *(123,700)*
Australia *(249,588)*	Germany *(117,600)*
Germany *(206,986)*	Saudi Arabia *(62,500)*

(UNESCO Institute for Statistics, 2014)

Nonetheless, a decrease in students studying in countries that have an established history of welcoming students from abroad (such as the United States, the UK and Australia) has been reported, with countries in East Asia (such as China, Malaysia and Singapore) and the Middle East (such Qatar and the United Arab Emirates) in particular attracting larger number of students to their institutions and international branch campuses (Wilkins and Huisman, 2011; UNESCO Institute for Statistics, 2014). Students have also been reported to 'choose' study destinations which are nearer to their country of origin (such as in sub-Saharan Africa) (UNESCO Institute for Statistics, 2014). More recently, online provision, usually in the form of Massive Open Online Courses (MOOCs), have been said to further diversify international students' study choices (Parr, 2015). This has created increased global competition for international students.

Below, I demonstrate how these wider political structures and demographics have influenced my formulation of the research problem as well as the research aims

and objectives in the sections that follow. My observations thereby centre on the interplay of neoliberal and neocolonial bearings of economic deregulation and intensified national border regulation in relation to values-based, socio-cultural discourse regarding international students and the perceived benefits of interaction between students from diverse cultural backgrounds.

1.2.1 International students in the UK

In the UK, tertiary education providers such as universities, colleges and language schools have a long tradition of attracting international students (UKCISA, 2008) which, according to Montgomery (2010, p. 4), dates back to the Middle Ages when students and teachers – so-called 'wandering scholars' – travelled outside their countries of origin to deepen their studies. At the end of the Middle Ages and at the beginning of the Renaissance period in the 14th century, particularly young men of good standing and later also the less well-off travelled to European universities to partake in a new cultural and intellectual world. Meyerhardt (1915, p. 403) elaborates on the wandering scholars' motive for travel:

> travel … was to the man of learning a kind of inner necessity. To the country of his birth and its people the man of learning was essentially indifferent. He clung to the Church or his science, or both. For his Church and science were the same everywhere. And wherever he went he found Latin, the universal language of the learned.

In 2013-14, 435,495 HE students came to study in the UK according to the Higher Education Statistics Agency, representing approximately one fifth of the total UK HE student population (HESA, 2015). Research by the UK Department for Business, Innovation and Skills (BIS) further identified that around 80,000 students from outside the UK enrolled at privately funded HE providers in 2011-12 (BIS, 2013a, p. 8), with several thousands more of these students estimated to study in private FE and language education (UKCISA, 2015a). UKCISA is the UK Council for International Student Affairs; it states that the exact figure of international students in the UK cannot currently be specified due to an absence of dedicated data providers outside HE (UKCISA, 2015a). Regarding UK HE international students' countries of origin, the following numbers are available (Table 2), with students from China outnumbering students from other countries by far:

Table 2: Top 10 non-European Union (EU) and top 10 EU countries of origin

Top 10 non-EU countries of origin	2013-14	2012-13	Top 10 EU countries of origin	2013-14	2012-13
China	74,020	69,970	Germany	10,355	10,960
India	16,480	18,525	Cyprus	9,490	10,215
Nigeria	14,850	14,305	France	9,215	9,455
Malaysia	14,005	12,615	Greece	8,635	9,045
Hong Kong	13,415	11,850	Italy	8,225	7,265
United States	11,985	11,865	Ireland	6,200	6,705
Saudi Arabia	7,485	7,930	Romania	5,605	5,570
Singapore	6,075	5,370	Spain	5,280	4,785
Thailand	5,555	5,475	Bulgaria	4,565	4,505
Pakistan	5,230	5,695	Poland	3,835	3,860

(HESA, 2015, Table 9 and Table 8)

Such a diverse educational landscape – including the increasingly pluralistic UK home student population (HESA, 2014) – undoubtedly creates a need for developing understandings of and approaches to diversity. However, as Dominic Scott, the chief executive of UKCISA, writes in his foreword to a recent UKCISA publication on student integration, educational considerations of diversity may not have been given appropriate attention: 'much of the focus ... has been on ensuring that international students are, practically speaking, able to enter the country and continue their studies here'. He then states that 'other aspects of the international student experience may have been given less priority' (in Spencer-Oatey, Dauber and Williams, 2014, p. 4). I now examine the factors contributing to this development.

1.2.2 The international education market

In the UK, as in many other Anglophone countries, the recruitment of international students adds significantly to the local economy (BIS, 2014a).

Universities UK, the representative organisation for the UK's universities, highlight that '[i]nternational education is a major business success for the UK, generating billions of pounds in knock-on output for the UK economy and supporting thousands of jobs throughout the UK' (Universities UK, 2011, p. 12). According to recent estimates, EU and non-EU students at UK universities in 2011-12 are believed to have added £3.6 billion in tuition fees and £4.9 billion in additional expenditure to the UK's earnings (Universities UK, 2014, p. 4), which does not include earnings from students in other parts of the UK tertiary sector such as FE colleges and language schools. In other words, the provision of international education in the UK is driven by a powerful economic rationale. International students have therefore been repeatedly referred to as 'cash cows', attractive due to the high fees they pay (Ryan, 2005, p. 149; Kreber, 2009; Paton, 2013). Having moved to the UK from tuition-fee free Germany after my undergraduate degree, the realisation of the existence of a student recruitment industry has been a startling aspect of my personal learning journey, reinforced repeatedly at overseas student fairs which I attended during my recruitment role at the college.

In the UK, this consumerist view of tertiary education is the result of a profound change in government politics over thirty years ago. Gillard (2011) notes that from 1979, when Margaret Thatcher became the leader of the Conservative Party and was elected Prime Minister, free-market principles of privatisation, deregulation and financial gain were introduced and enthusiastically promoted. These reforms prepared the ground for a profit-making international student recruitment industry, further encouraged by the 1983 Education (Fees and Awards) Act that permitted HE institutions to charge higher fee rates to non-UK students (Gillard, 2011). A distinction was thus enforced between 'home' and 'international' students, and in particular non-EU or so-called 'overseas' students, due to the higher fees paid by these students (Grimshaw, 2011, p. 703f).

Large-scale income generation, however, does not only concern international student education in publicly funded universities and colleges, but also and perhaps even more so privately funded language schools and colleges such as the research site. Tuition fees paid by international students have for many years been the prime source of income for many privately funded (that is, privately owned) providers in the UK (Hubble, 2011). The existence of private tertiary education providers and their expansion appeared to have had strong support at the beginning of the UK Coalition government, formed by members of the Conservative Party and the Liberal Democrats

for the period from 2010 to 2015 (Cabinet Office, 2010). For example, in 2010, David Willetts, Minister for Universities and Science (until July 2014), stated that '[i]t is healthy to have a vibrant private sector working alongside our more traditional universities' (in Hubble, 2011, p. 3). Middlehurst and Fielden (2011, p. 8) further point out that 'claims made in favour of the presence of private providers in higher education are principally centred on economic arguments'. The phrase '[i]t is healthy' used by David Willetts therefore appears to mean that it is financially useful and thus advisable to have private education providers operating alongside universities that are primarily publicly funded.

However within this market-driven environment and the commercialisation of tertiary education in the UK, calls for the protection of the global reputation of UK education have grown louder over the years, due to policymakers having raised concerns about the quality of education which private providers offer, and the risk they pose in terms of abuse of the student immigration system (Middlehurst and Fielden, 2011; UKVI, 2012). Subsequently, comparisons of private education providers to financial 'degree mills' which provide 'a credential in exchange for payment' have been made, and where admissions criteria are 'dominated by the ability to pay' (Middlehurst and Fielden, 2011, p. 10). Moreover, despite existing partnerships between public and private providers in the delivery of degree level courses, a fear of economic competition on the part of UK universities has apparently arisen:

> One of the key reasons why public providers have concerns about private providers is their pricing policy. In the majority of cases, they recruit only international students and set their fees at levels well below those charged to international students by their validating institutions. In the light of the proposed increase in tuition fees in the public sector, some colleges are now actively targeting UK/EU students and offering them programmes at fees lower than those for international students (Middlehurst and Fielden, 2011, p. 14).

In fact, a new debate has emerged following the recent approval of public funding for UK and EU students who choose to study at private HE providers (Committee of Public Accounts, 2015). Besides the discussion whether public funding should be made available to these students at private providers (which includes private limited companies and institutions with charitable status), it further shows the dependency of private education providers on income generation.

As a result, attracting international students to study in the UK is both a means to operate profitable businesses and to provide quality education. Educational,

economic and political rationales are thereby intertwined, and must strive to protect the UK's reputation for 'high quality teaching and research' (Universities UK, 2011, p. 8), with a consequent emphasis on risk aversion, euphemistically represented as 'quality assurance' (Home Affairs Committee, 2009, p. 11). This research project is thus located within a free-market context where financial growth is the overriding purpose of higher education, with students its major 'consumers' and 'customers' even, overall deeply implicated also in discourses of quality assurance and student welfare, such as in terms of actions relating to improving the 'student experience' (Harris, 2008, p. 348; Amsler, 2011; Buckley, 2014, p. 5).

1.2.3 On the role of immigration

Government expectations of increased educational standards and quality have led to reforms of the UK student immigration system over the last few years (Home Affairs Committee, 2009; UKBA, 2013). Education providers such as the college in this project must comply with these reforms if they wish to recruit and retain students from outside the European Economic Area (EEA) (that is, visa requiring students), at their institutions. This involves obtaining and maintaining what is called a Tier 4 sponsor licence (Home Office, 2015a). This point is important since the vast majority of students enrolled at the college were Tier 4 students, as pointed out earlier. As part of this Tier 4 licence requirement, education providers must achieve and maintain 'Tier 4 Sponsor' status (Home Office, 2015a, p. 5) (to demonstrate that they comply with their immigration related duties) as well as fulfil educational oversight expectations (see section 1.1.2 above). The Tier 4 student immigration system was introduced by the Labour government in March 2009 as part of a wider tier-based immigration system, ostensibly to make immigration more transparent and streamlined through the award of points for visa applications (Home Affairs Committee, 2009, p. 3; UKBA, 2010, p. 5; UKCISA, 2015b, p. 2).

In 2010, the then newly elected Coalition government made a promise to the British nation that there would be an end to mass immigration and that net migration would be reduced to 'tens of thousands' a year (UKBA, 2010, p. 6). Therefore, the overall aim has been to 'weed out abuse of the student system' (UKBA, 2010, p. 4) in order to protect 'public services', 'social cohesion', as well as 'jobs' and 'wages' (UKVI, 2012). Whilst the Coalition government acknowledged that historically

'migrant' students have enhanced British culture and that '[i]n principle, such diversity is welcome' (UKBA, 2010, p. 3), a message has been conveyed following the numerous and radical changes to the student immigration system since 2009 that only 'the brightest and best' (UKBA, 2010, p. 3) are now invited to study in the UK – further pursued by the new Conservative government elected in 2015 (BIS, 2015).

This has spurred a tightening of the immigration rules (UKBA, 2010; Home Office, 2014a), aimed at preventing 'bogus students' who illegitimately seek to enter the UK to find work and settle, facilitated by 'bogus colleges' set up to provide an immigration pathway rather than for high quality education (UKVI, 2012). Therefore, the following announcement has been made by Theresa May, the Home Secretary: 'If you can speak English, and you can get a place on a legitimate course at a genuine university, you can come to study in Britain' (UKVI, 2012). In accordance with this illegitimacy narrative, privately funded education providers such as the college have been specifically penalised for example in relation to perceived 'abuse' of the student immigration system (Home Affairs Committee, 2009; UKBA, 2010; UKBA, 2011b). For instance, changes to the immigration system prohibit students at privately funded education providers from working in the UK, since the new rules allow only students at publicly funded universities to benefit from work rights (Home Office, 2015b, p. 64; UKVI, 2015). This rule also applied to the majority of Tier 4 students already attending the college at the time of the research.

These disproportionate and unfavourable conditions have been strongly rebutted as a 'two-tier system' (CentreForum, 2011, p. 1) which not only disadvantages students in private colleges but also private education providers themselves. For example, Mark Lloyd and Chris Nicholson from the liberal think tank CentreForum (2011, p. 1) state:

> It is in our view wrong that immigration law should discriminate between educational institutions based on whether they are publicly or privately owned; the law should treat institutions with comparable records on compliance equally.

More recently, UKCISA (2015b) has called for improvements to the status quo concerning international students in the UK, including the provision of equal opportunities. It has published a 'Manifesto for International Students' in which it set out proposed changes to the current system and procedures in light of the UK

parliamentary election in May 2015. It envisages a review of what UKCISA refers to as a 'complex and contentious rhetoric of "cutting down on abuse" and "reducing net migration" and a range of increasingly restrictive rules and procedures' under which '[m]any private colleges have been forced to close', amongst other matters (UKCISA, 2015b, p. 1). Likewise the Council views 'differential entitlements to work part-time' as 'unnecessarily complex (for students and for employers), divisive and indefensible' (UKCISA, 2015b, p. 2).

A wide-ranging discussion on the loss of social, cultural and economic benefits due to the decrease of international students in the UK has thus emerged, emphasised also through vociferous and ostensibly powerful representative bodies such as UKCISA (2015b), Universities UK (2011), million+ (2011) (the membership group for post-92 universities) and English UK (2011) (the language teaching association for more than 450 British Council accredited schools). Tony Millns, former Chief Executive and founding member of English UK, proclaimed that:

> We should be making the most of the fact that our international reputation for quality in education is so high that students want to come here to our independent schools and English language centres and go on to take degrees at our universities. Instead, the message which has gone out round the world is that Britain no longer wants students to come here (English UK, 2011).

Immigration statistics confirm that fewer students have chosen to study in the UK: In June 2010 the number of students issued with study visas outside the UK was 288,000, but in June 2014 it was 218,295 (Home Office, 2012; 2014b); illustrating an approximate decrease of 25%. The Institute for Public Policy Research (IPPR) published a report in 2013 entitled *Britain Wants You* which drew attention to the decrease in students who choose to study in the UK due to stricter immigration rules and to the wider social and economic loss caused by this. In other words, there is ongoing discussion about how to 'make the UK a far more attractive and welcoming destination' (UKCISA, 2015b, p. 1).

This discussion does not only concern the loss of socio-cultural and economic benefits, but also extends to institutional difficulties and how these can be eased (UKCISA, 2015b). More precisely, the student immigration reforms have led to increased and tremendously complexitised institutional compliance and accountability procedures, with education providers being held entirely responsible for the international students they sponsor (Home Office, 2015a). For instance, education

providers must continuously monitor students' contact information and follow complex reporting duties which entail notification of UKVI if a student fails to comply with their conditions of stay in the UK, such as through non-attendance at the setting (Home Office, 2015b, p. 74). If an education provider fails to carry out these duties within specified parameters, it risks having its Tier 4 sponsor licence suspended and/or withdrawn (Home Office, 2015a). Consequently, education providers are required to invest more human and financial resources to meet immigration requirements. As Middlehurst and Fielden (2011, p. 30) report, for one private education provider '[t]he "Compliance Department" … has reportedly grown by 200% in 2 years, largely as a consequence of UKBA requirements'. On a larger scale, UKCISA (2015b, p. 2) affirm that 'UK universities … are now having to spend some £67m annually on compliance systems – even where there is minimal or no evidence of risk or abuse'.

Subsequently, the Tier 4 student immigration system substantially increases administration and operating costs for education providers, and thereby adds extra pressures on the provision of education during a time when less students choose the UK as a study destination – illustrating why 'other aspects of the international student experience may have been given less priority', as Dominic Scott of UKCISA has pointed out (in Spencer-Oatey, Dauber and Williams, 2014, p. 4). This shows that immigration rules currently go beyond the government's initial objective to prevent abuse of the system, and now reach into 'matters which fall well outside of its remit of migration control' (Universities UK, 2011, p. 5). Considering that most of the students at the research site required a visa to study in the UK, it is reasonable to assume that the changes to the immigration system have impacted on the students' and staff's experiences. Certainly in my own role, which involved being the UKBA key contact and compliance officer for the college, these changes meant a direct focus on compliance related work at the expense of the college's educational remit. Exploring the students' and staff's lived experiences of intercultural learning in this research project therefore constitutes an attempt to research inter-relational dynamics in teaching and learning against this political backdrop, where educational and economic rationales operate in tension with each other.

1.2.4 Student interaction

Having problematized the internationalisation of tertiary education in the UK this far, I now turn to what is known about inter-relational processes as these might operate in culturally diverse settings, for which Caruana and Ploner's (2010, p. 11) conceptualisation of diversity provides a useful approach. Caruana and Ploner envisage diversity on three levels:

- *structural diversity* – 'the changing demographic mix and level of racial/ethnic diversity in the student body';
- *classroom diversity* – 'its representation in the curriculum, learning about diverse people and gaining experience with diverse peers in class';
- *informal interactional diversity* – 'the frequency and quality of inter-group interaction, the majority of which will take place outside the classroom and will be central to meaningful diversity experiences'.

In this section and the research project generally, I am mainly concerned with diversity in classroom learning and the wider informal interactions and experiences which may result from this, with the aim of understanding what kind of pedagogic processes might pervade these settings.

Recent literature (Spiro, 2011; Cruickshank, Chen and Warren, 2012; Min and Chau, 2012; Volet and Ang, 2012) shows that interactive group work and other forms of collaboration are perceived as requisites for facilitating what Caruana and Ploner (2010, p. 11) call 'meaningful diversity experiences'. Yet interaction between students from different cultural backgrounds may not necessarily take place simply as a result of a diverse demographic mix in the student body. Education providers might arguably 'use "the language of diversity"' to promote a welcoming and positive atmosphere on campus (Caruana and Ploner, 2010, p. 10), and there might be an expectation that modern-day students are 'adaptable and open to new forms of learning' (Volet and Ang, 2012, p. 35), however, numerous studies across a range of Western educational contexts have shown that international students tend to prefer the comfort of their own cultural groups, not least when student interaction involves formal group assessment (Peacock and Harrison, 2009; Turner, 2009; Trahar and Hyland, 2011; Kimmel and Volet, 2012; Volet and Ang, 2012). A series of factors have thereby been identified

which might pose barriers to intercultural interaction and subsequent intercultural learning experiences. These range from negative views of group work, language difficulties and pragmatic reasons such as lack of time, to cultural differences in interacting and socialising, as well as feeling more connected with students from the same cultural background (Hyland *et al.*, 2008; Turner, 2009; Kimmel and Volet, 2012; Volet and Ang, 2012).

These findings have stimulated the interest of researchers, practitioners and policy-makers in investigating how interaction, and through this meaningful experiences, can be fostered for students. The focus has thereby been on how the quality of interaction and the student experience can be enhanced (Lillyman and Bennett, 2014), whereby interaction is encouraged to 'go beyond mere contact' (Caruana and Ploner, 2010, p. 11), and whereby students' identities are regarded as a 'resource' for everyone's learning (Ryan, 2011, p. 633) and student 'self-formation' (Marginson, 2014, p. 6). This approach constitutes a recent development which has evolved simultaneously with my own ideas and interpretations in this research project.

In 2007, following a major literature review, Caruana and Spurling already point to a new perception of international students in UK HE; they refer to this as a 'pedagogy of recognition' (p. 66) which is inclusive and seeks to empower students to critically engage with own and other worldviews, thus moving away from the construct of assimilation where students are expected to adapt to existing norms and practices. More recently, the notion of recognition has been more widely advocated conceptually as an approach to internationalising the curriculum (Ryan, 2011). For example, Jin and Cortazzi (2013a) highlight that learning 'from international students who have been successful learners in their own educational contexts' is '[a]rguably ... the next crucial step in internationalization'. Jin and Cortazzi (2013a) continue by stating that '[a]ppreciating others' cultures of learning may inspire further innovation in British cultures of learning and teaching'. With 'cultures of learning', Jin and Cortazzi (2013b, p. 5) refer to 'how learning has cultural dimensions, how it is a culturally pluralistic process, and that participants in international and multicultural contexts may well bring quite different social practices and cultural expectations with them'. Following on from this, Jin and Cortazzi (2013b) recognise a lack of pedagogic focus in the internationalisation literature and encourage inquiry specifically into learning processes. They argue:

a telling point is that the indexes and details of the contents of books omit any mention of *learning* .... At this level, the nature of ... learning is ignored, or it is not discussed because it is assumed ... The research is generally to ensure accurate and up-to-date content (Jin and Cortazzi, 2013b, p. 4, italics in original).

Accordingly, teachers and students involved in the learning environment become *resourceful peers* who are recognised for *who* they are rather than what they are believed to be (Perselli and Moehrke-Rasul, in press, Appendix 1), actively rejecting the illegitimacy narrative (above).

1.2.5 Neocolonialism

Cautionary voices have thereby been raised, which challenge the dominance of local, Western academic traditions (Caruana and Spurling, 2007; Haigh, 2009; Turner, 2009; Welikala, 2013). As UK based, interdisciplinary focus-group research by Trahar and Hyland (2011) at five universities has shown, students and staff seem to be aware of the predominance of Western notions and orientations in university curricula. Against this normative positioning, scholars such as Caruana and Spurling (2007) and Welikala (2013) have argued, that for many years international students have been regarded as 'needy' of the appropriate knowledge and skills to be academically successful. This view has resulted in negative stereotyping of international students as culturally 'homogenous', 'rote learners', 'plagiarisers' and 'silent class fellows' (Ryan and Carroll, 2005, p. 6; Leask and Carroll, 2011, p. 649) – in addition to the social and economic stigmata illustrated above. Therefore, as Haigh (2009, p. 271) observes: 'The chief challenge is to remove the notion that ideas from non-Western traditions are "exotic" and to establish them as normal'.

1.2.6 Practice inferences

Suggestions and recommendations for culturally diverse practice in the literature which capitalise on the new approach of recognition of learners have thus far primarily been based on theoretical considerations (Dunne, 2011; Leask and Carroll, 2011; Ryan, 2011; Jin and Cortazzi, 2013b; Lillyman and Bennett, 2014), interspersed with a few empirical studies such as Spiro (2011) or Cruickshank, Chen and Warren (2012). At policy level, the aim to enhance the quality of culturally diverse education

in the UK at HE level has resulted in the formulation of the *Internationalising Higher Education Framework*, published in 2014 by the Higher Education Academy (HEA) – the professional body for supporting educational excellence in UK HE (HEA, 2014a). The framework is said to function as 'a prompt to action', aimed at 'promoting a high quality, equitable and global learning experience for all students studying UK programmes' (p. 2). In Chapter 2, I will consider in more detail the kind of actions that are suggested for enhancing culturally diverse practice.

What has become apparent from my review so far however is that lived experiences, particularly in terms of inter-relational dynamics between students and staff, and from these a robust pedagogic grounding regarding *how to* inspire meaningful experiences beyond mere physical/temporal contact in the classroom, has not yet been formulated (Caruana and Ploner, 2010; Lillyman and Bennett, 2014; Jin and Cortazzi, 2013b). As Welikala (2013, p. 36) points out, '[e]ven though there is an emerging richness of research and literature on international higher education curricula in the global North, there is a considerable dearth of literature which focuses on pedagogies within international contexts'. Moreover, Ryan (2011, p. 638) proclaims that

> There is a paucity of evidence-based and theoretically-informed work and research continues to be small-scale, 'scattered' and a-theoretical ... There is a pressing need for knowledge about cross cultural teaching so that this field of study can move beyond simple 'problem identification' towards more innovative and sustainable models of curriculum and pedagogy that are derived from, and are suited to, diverse cultural intellectual paradigms and traditions.

Hence, there appears to be considerable uncertainty about the ways in which culturally diverse settings might be approached pedagogically, from an interconnected theory/practice perspective, to facilitate 'recognising' intercultural *learning* (Caruana and Ploner, 2010). Such an interconnected theory/practice (or indeed, practice/theory) understanding of diversity is vital however for enabling reflective practice (Schon, 1983). For instance, what might practical/theoretical responses to discriminatory comments in class look like, or how might a student's non-participation be viewed and approached pedagogically? To explore meanings of this recognising educational focus with regard to inter-relational dynamics in culturally diverse settings, I have integrated and operationalised the term intercultural learning as a key feature of the research design (Jin and Cortazzi, 2013b).

1.3 Pursuing intercultural learning

In the literature that examines how to improve the learning experience in culturally diverse settings, the focus has been on '[i]nternationalising the curriculum' (HEA, 2014b, p. 3). The term intercultural learning is used within this context mainly in the sense of '*embedding* intercultural learning in the curriculum' (Caruana and Spurling, 2007, p. 3, my italics). However, further elaborations and definitions of what is meant by intercultural learning are rarely provided (Caruana and Spurling, 2007; Ippolito, 2007; Signorini, Wiesemes and Murphy, 2009; Crose, 2011; Volet and Ang, 2012; HEA, 2014a; Lee *et al.*, 2014), and largely remain at the level of acknowledgment, such as 'are a range of accessible opportunities for international and intercultural learning provided and promoted?' (HEA, 2014a, p. 15). Such statements assume a universal understanding of the term intercultural learning. Therefore, although recent ways of approaching internationalisation seem to recognise international students' prior experiences, the linguistic focus on 'internationalising the curriculum' (rather than on students' and staff's inter-relational learning experiences) appears to leave questions concerning how to facilitate meaningful experiences for students undiscussed. Namely, it unduly foregrounds the study of internationalisation from the 'outside in', rather than through students' and staff's lived experiences (Spencer-Oatey, Dauber and Williams, 2014). Intercultural *learning* processes are thereby seemingly obscured through emphasis on (neoliberal) curricular efforts (Jin and Cortazzi, 2013b), such as initiated through increased competition and market demand for quality assurance of the curriculum, and educational provision more widely.

1.4 The research problem, aims and questions

The research project emanates from my work with international students and the lack of a theory/practice grounding concerning how students' diverse cultural backgrounds and worldviews can support their own learning. Situated within a setting where a number of intricate contextual processes are likely to affect learning opportunities and outcomes, I seek to gain understanding of how these might be addressed through pedagogic praxis. Having located this research within the broader context of curriculum internationalisation at tertiary level, it is apparent that the main focus of universities and colleges might not necessarily be on the facilitation of

genuinely meaningful intercultural learning experiences. Attracting students from abroad to study in the UK is big business for many education providers. Further influenced by political rationales such as the government's decision to reduce immigration of ('bogus') international students, the zeitgeist seems to affect students and education providers alike. Through education reforms and regulatory efforts, as demonstrated earlier, more pressure has been applied on the academic 'survival' of international students and institutions (such as through disproportionate rules and educational oversight requirements). Subsequently, a lack of trust in professional practice and judgement has led to the creation of 'audit cultures' where 'forms of accountability' (and suspicion) are evident (Groundwater-Smith and Sachs, 2002, p. 341).

My research aims are therefore: a) to gather and make explicit international students' and staff's experiences and understandings of intercultural learning, and b) to research what a pedagogy of recognition might look like that seeks to foster intercultural learning. In light of these research aims I have formulated the following three research questions:

1. What are the lived experiences of intercultural learning among international students and staff?
2. What are the formal and informal study contexts like where intercultural learning might occur?
3. What might a pedagogy of recognition that seeks to foster intercultural learning look like?

1.5 Statement of objectives

With this project (and in conjunction with other, related research activities), I am informing the pedagogic approach and theoretical underpinning of my own teaching, with an intention to open up new possibilities for intercultural learning. During this process, I aspire to make tangible connections between my developing praxis and the broader context of curriculum internationalisation at tertiary level. Namely, by exploring lived experiences of intercultural learning among international students and staff at the research site, I am able to ground my everyday work in culturally diverse settings within a theory/practice understanding of a pedagogy of

recognition, further refining and reflecting upon this in the light of setting-specific characteristics and demands.

This project is therefore being undertaken from a distinct teacher-researcher perspective in order to make visible, in the context of the inquiry, those 'thoughts whose possibility [I was] not earlier aware of' prior to carrying out the research (Henriksson and Saevi, 2012, p. 58). Conceptualised from this positionality, in Kuzmic's (2002, p. 233) words, therefore, 'my research is certainly connected to the [learning, teaching and research communities] with whom I work' and it will be 'through them that I own these understandings', even though 'I did not initiate or conduct this project for them'. Rather, my goal is to further my own '"scattered" and a-theoretical' view (Ryan, 2011, p. 638) of how students' cultural diversity might be understood and interpreted pedagogically, as indicated in my rationale for the research at the beginning of the chapter.

The project therefore addresses the interests of professionals in similar settings who, like myself, are uncertain about how to facilitate 'recognising' intercultural learning and who seek to place greater emphasis on potential benefits of cultural diversity, for example, by facilitating their students' previous experiences within their learning. Keeping in mind the lived experiences focus of the research, the project will be far from representative of the total international student population in the UK, neither is it my intention to produce generalizable research results. Nonetheless, in terms of its potential impact, I anticipate that the project findings with regard to a theory/practice understanding of a pedagogy of recognition will add to existing internationalisation discourse and practices, by generating a range of reflections and 'issues arising' for those who engage with it.

1.6 Project design: A bricolage approach

To facilitate the research aims and objectives, I intertwine two research traditions via the concept of the bricolage (defined below) in the project design (Kincheloe, 2001). I draw on hermeneutic phenomenology to study the students' and staff's lived experiences of intercultural learning (Van Manen, 1997) together with critical pedagogy to examine these from a political perspective concerning existing power structures (Freire, 2000a; Kincheloe and Steinberg, 1997). This approach has emerged from the research context and the understanding that engagement with

aspects of cultural diversity is largely 'a-theoretical', according to Ryan (2011, p. 638). Considering that my main focus in this research concerns inter-relational processes between students and staff in culturally diverse settings, and that these appear to be deeply rooted in political value positions, as shown previously, intertwining hermeneutic phenomenology and critical pedagogy makes a topical contribution to the project design.

Max Van Manen (1997, p. ix) has developed a distinct research methodology for the study of lived experiences, which he characterises as hermeneutic phenomenology in reference to European and North American human science influences (see section 1.6.1 below). Van Manen (2014, ch. 2) understands lived experiences as 'how something appears or gives itself to us' in 'everyday existence'. In other words, there is a strong emphasis on the human 'lifeworld', that is, 'the world of lived experience' (Van Manen, 1997, p. 182), which connects to the research focus. Critical pedagogy, a distinct epistemological movement surrounding a group of scholars such as Henry Giroux (2010a), Paulo Freire (2000a), Michael Apple (2010), Antonia Darder (2002), Joe Kincheloe and Shirley Steinberg (1997) seeks to expose and address existing power structures, and is thus well-suited for political inquiry.

To facilitate the dynamic relationship between hermeneutic phenomenology and critical pedagogy in this project, I draw on the concept of the bricolage. The bricolage has been developed within the critical pedagogy movement and signals an 'active' stance towards research (Kincheloe, 2001; Kincheloe, McLaren and Steinberg, 2012). An 'interdisciplinary' orientation might therefore emerge whereby diverse perspectives are intertwined, as necessitated by the research context (Denzin and Lincoln, 2011; Kincheloe, McLaren and Steinberg, 2012). Bricolage research is understood as a distinctly 'power-driven act' thereby (Kincheloe, McLaren and Steinberg, 2012, p. 21), since it seeks to enable new ways of knowledge creation by working from within the research context to challenge existing oppressive forces (Kincheloe, McLaren and Steinberg, 2011). In Chapter 3 (Methodology), I will provide further information on the bricolage relationship between hermeneutic phenomenology and critical pedagogy in this project. At this point, I will give a brief overview of the historical development of hermeneutic phenomenology and critical pedagogy in the two sections that follow, to consolidate the research design and thesis structure.

1.6.1 The historical development of hermeneutic phenomenology

Hermeneutic phenomenology is located within descriptive and interpretive research strands (Van Manen, 1997, p. 180; Hesse-Biber and Leavy, 2011, p. 16). Phenomenology is an umbrella term for many different schools of thought 'interested in the human world' (Van Manen, 1997, p. 18). It emerged as a philosophy in Germany at the beginning of the 20th century and its origins have often been attributed to the philosophical works of Edmund Husserl (Van Manen, 1997; 2014; Dowling, 2007; Giorgi, 2008). Husserl's (1931) call for *pure phenomenology* arose as a critique of fact-based, natural science. Determined to show that non-factual truths also exist, he expressed the need for 'new data' obtained from *descriptions* of essences instead of empirically tested facts (Husserl, 1931, p. 82). Unlike other human science, phenomenology is however not simply interested in the human world as such, but '*as we find it*' (Van Manen, 1997, p. 18, italics in original). This means, phenomenology seeks to study the lifeworld of persons as they experience it prior to reflecting on it (Husserl, 1931; Van Manen, 1997) – what Husserl (1931) has termed 'bracketing' (p. 108). Bracketing (or '[p]henomenological reduction' (Van Manen, 1997, p. 18)) refers to researchers 'disconnecting' any of their existing knowledge as this might be relevant to the studied phenomenon, in order to approach the research through a *pure* gaze (Husserl, 1931, p. 108).

However, this descriptive element alone is insufficient and in fact unfeasible for Van Manen (1997), and thus causes him to part ways with Husserl (1931). Namely, following later, interpretive explications of phenomenology such as Heidegger's (2010, cited in Van Manen, 2014, ch. 2), Van Manen ascribes importance to descriptive as well as interpretive (that is, hermeneutic) inquiry. Van Manen (1997, p. 18) states: 'Phenomenological reduction teaches us that complete reduction is impossible, that full or final descriptions are unattainable'. He therefore argues that: 'Phenomenology is, on the one hand, description of the lived-through quality of lived experience, and on the other hand, description of meaning *of the expressions* of lived experience' (Van Manen, 1997, p. 25, italics in original). Through this Van Manen (1997) offers a methodology for making meanings of lived experiences explicit. In his eyes, hermeneutic phenomenology 'offers us the possibility of plausible insights that bring us in more direct contact with the world' (Van Manen, 1997, p. 9). From a pedagogic perspective, this makes phenomenological research 'a caring act' (Van Manen, 1997, p. 5) since it enables researchers to enter into more direct contact with

the world of their students and to reflect on their educational practice. I will illustrate the ways in which this understanding of hermeneutic phenomenology translates into the research project in Chapter 3.

1.6.2 The historical development of critical pedagogy

Critical pedagogy is located within a critical theoretical research movement (Kincheloe, 2008a, p. 12; Hesse-Biber and Leavy, 2011, p. 16). This means that education is perceived as always politically motivated and never 'neutral' (Freire, 2005, p. 112). Apple (2010, p. 152, italics in original) reminds the critical pedagogic reader that

> Over the past four decades, I and many others have argued that education must be seen as a political act. We have suggested that to do this we need to think *relationally*. That is, understanding education requires that we situate it in the unequal relations of power in the larger society and in the realities of dominance and subordination – and the conflicts – that are generated by these relations.

Critical pedagogues argue that oppression occurs through power struggles that take place within the wider socio-political system (Freire, 2000a; Apple, 2010). Unmasking oppressive forces therefore becomes fundamental to critical pedagogy. Giroux, who coined the term critical pedagogy in his book *Theory and Resistance in Education* (1983), highlights the core principle of the movement:

> Critical pedagogy currently offers the very best, perhaps the only, chance for young people to develop and assert a sense of their rights and responsibilities to participate in governing, and not simply being governed by prevailing ideological and material forces (quoted in Giroux 2010a, p. 1).

This political understanding of education is largely rooted in the critical (social) theory tradition of the Frankfurt School, a group of philosophers at the Institute of Social Research at the University of Frankfurt, Germany in the post-war era of the 1920s (Kincheloe, 2008a, p. 45f). Based on the work of German social philosophers such as Kant, Marx, Hegel and Weber, scholars of the Frankfurt School (notably Horkheimer, Marcuse, Benjamin and Adorno) addressed the social injustices caused by the rapid growth of capitalist societies, including soaring inflation and unemployment in post-World War I Germany (Kincheloe, 2008a, p. 46). Following its relocation during national socialist Germany in the 1930s and for many decades therefore, the Frankfurt School developed its critical theory further in different

localities around the world, challenging positivist and capitalist forms of social domination (Kincheloe, 2008a, p. 47).

From an educational perspective, students should hence not simply be exposed to knowledge that is considered 'righteous' by others, but should be encouraged to engage in the creation of knowledge, enabling them to draw on their previous life experiences (Freire, 1997, p. 306f), including traditionally subjugated, non-Western knowledge (Kincheloe, 2008a, p. 134). Critical pedagogy is therefore cautious of pedagogies originating in natural science, where and when this positivistically accepts one truth as valid, where in fact we might find many, smaller truths, as Kincheloe (2008a, p. 28) illustrates:

> The positivist educator, in other words, sees only one correct way to teach, and scientific study can reveal these methods if we search for them diligently. This is the logic, the epistemology on which top-down standards and other standardized forms of education are based.

For Giroux (1981), positivism is a means of social control employed by the oppressive elite and their perceived correct ways of being and doing, since this inhibits the development of a critical mindset due to fundamentalist propositions of prediction and rationality. From this it follows that critical pedagogy seeks to enable students to take control of their own learning in order to inspire social justice throughout all spheres of life (Kincheloe, 2008a, p. 51). Since its beginnings over thirty years ago, this activist commitment to students' empowerment has encouraged works in varied educational settings by a range of scholars and practitioners from increasingly diverse backgrounds (Kincheloe and Steinberg, 1997; Lather, 1998; Darder, 2002; hooks, 2003; Amsler, 2010; McArthur, 2010; Shields, 2012). I will demonstrate further how critical pedagogy operates epistemologically and methodologically in this project in Chapters 2 and 3.

1.7 Research timeline

This section provides an overview of how and when the research took place to help readers understand it chronologically. It is intended to serve as a point of reference throughout the thesis to be accessed at any time in the reading process. Spanning over four years of initial part-time and later full-time study between May 2011 and October 2015, Table 3 presents all key research activities and illustrates my involvement in other relevant professional and scholarly activities alongside the project, as these have influenced the development of the research. These activities are further elaborated on in different parts of the thesis.

Table 3: Research timeline

Timeframe	Activity	Description
May 2011	**Acceptance of research proposal**	Part-time study commenced alongside employment at the research site.
May 2011 – April 2012	**Refinement of the research focus**	Identified relevant literature and research methodologies through which the research questions, aims and design emerged.
November 2011	**Ethics approval**	Ethics Committee, Faculty of Arts and Social Sciences, Kingston University.
May 2012 – April 2013	**Literature review & iterations of early thesis chapters**	Addressing of major themes relevant to the research topic.
April 2013	**International Conference 'Intercultural Counselling and Education in the Global World' (Verona, Italy) & publication**	Paper presented: 'The time for "recognising" intercultural learning has come' derived from my literature review on approaches to internationalisation. This shaped the project regarding its focus on recognition, resulting in a wider argument in the form of a book chapter entitled 'Curriculum internationalisation and intercultural learning from the perspective of recognition: A critical pedagogic review and discussion of the literature' (Perselli and Moehrke-Rasul, in press, Appendix 1).
May – June 2013	**Confirmation of research design**	Informed by the concept of the bricolage.
June – August 2013	**Data collection**	Via online questionnaires and semi-structured interviews with international students and staff of the college.

July 2013	**Commencement of full-time study**	Termination of my employment at the college and research site.
July 2013 – ongoing	**Appointment as Hourly Paid Lecturer at Kingston University**	Teaching on the MA Education (ELT) has informed the analysis and interpretation of this research project. Teaching activity ceased in March 2014, but the role continues to facilitate research activity.
August 2013 – April 2014	**Data analysis, construction of the methodology and data chapters**	Adopted a distinct approach to thematic analysis as proposed by Van Manen (1997), further developed through my own understanding of the bricolage.
December 2013	**Newer Researchers' Conference: Society for Research into Higher Education (SRHE) (Newport, Wales)**	Paper presented: 'The search for lived experiences of intercultural learning – Acting as a critical hermeneut' which informed my sense-making of the data.
March – July 2014	**Funded research project & publication, Faculty of Health, Social Care and Education, Kingston University**	'Students as resourceful peers': Co-led this faculty funded project which developed directly from my doctoral research and teaching practice on the MA Education. A journal article entitled 'Students as resourceful peers: What does this mean in practice in an internationalised Higher Education setting?' (Moehrke-Rasul and Perselli, under review, July 2015, Appendix 2) provided a platform for reflection on a number of pedagogic issues arising.
April 2014	**Feedback on the HEA framework consultation document: 'Internationalising higher education'**	Based on my doctoral research I provided critical commentary to the HEA on the internationalisation framework in its consultation phase for HE staff (see Chapter 6).
May – December 2014	**Data discussion**	This took place via my initial reading of the literature in 2011 as well as newer developments and interpretations of the field, facilitating a processual approach to the doctoral thesis.
September 2014	**Conference symposium: British Education Research Association (BERA) (London, UK)**	Paper presented: 'Critical hermeneutic theory and its potential for change as regards intercultural learning' which informed my reflections on the research project.

January – April 2015	**Project reflections**	These constitute the final thesis chapter, bringing together my understanding of the research and wider praxis (outlined above).
May – October 2015	**Thesis review, update & submission**	Preparation of the final text supported by supervisory feedback and peer review.
March 2015 – ongoing	**Research dissemination & funded research project**	Integration of various research and praxis insights on intercultural learning, such as through a second funded research project by the Kingston Education Research Network (KERN): '"Recognising" intercultural learning in the ELT classroom: A phenomenological approach' (Perselli and Moehrke-Rasul, 2015).

1.8 The thesis structure

The thesis comprises six chapters. In Chapter 1, *Introduction*, I establish how the research project on lived experiences of intercultural learning with international students and staff at a private tertiary education college in London (my former workplace) is situated within the wider UK context of curriculum internationalisation, which comprises a number of political, economic and socio-cultural factors that in turn provide critical, interpretive lenses for the study. My overarching concern thereby is practitioner-focused regarding the ways in which intercultural learning might be facilitated in everyday educational praxis, both through pedagogic thinking and doing. From the outset, the research project is therefore based on a perspective of recognition and possibility, aimed at helping me make more informed pedagogic choices towards fostering intercultural learning. Consequently, the research problem becomes apparent in the tension between the desire for recognition among learners and teachers specifically and the problematic of power structures more generally.

In Chapter 2, *Literature Review*, I further explore the educational aspects of culturally diverse settings, with a particular focus on literature that discusses the recent approach of recognition. The chapter is divided into two parts. In the first part I review literature on internationalising the curriculum which further strengthens my argument concerning the knowledge gap, that is, a missing theory/practice grounding for understanding culturally diverse settings as intercultural learning opportunities. In the

second part I illustrate critical pedagogy as a theoretical lens which guides my formulation of a theory/practice approach to intercultural learning, specifically geared towards engagement with existing power structures.

In Chapter 3, *Methodology*, I discuss my methodological choices and the research design. I illustrate how I have operationalised hermeneutic phenomenology to explore participants' lived experiences of intercultural learning and elaborate on the role of critical pedagogy in this context. I present my approach to sampling and selection of research methods (that is, online questionnaires and semi-structured interviews), as well as the ensuing ethical considerations which include issues of trustworthiness and reflections on my positioning within the research.

In Chapter 4, *Data Analysis and Presentation*, I explain my approach to data analysis and present the data in accordance with the topics addressed by my research questions. The data consist of 52 online questionnaires and 38 semi-structured interviews with students and staff of the college. One aim of the chapter is to make the questionnaire and interview data more manageable in size and appearance for more detailed hermeneutic and critical analysis in Chapter 5. It also foregrounds a safety/risk axis that emerged from the participants' responses regarding intercultural learning.

In Chapter 5, *Interpretation and Discussion of Data*, I engage further with the data presented in Chapter 4 by reading these through the hermeneutic phenomenological lifeworld existentials of lived time, lived space, lived body and lived human relation. I introduce an additional lifeworld existential – recognition – which I developed to enable critical pedagogic meaning-making. I embed my analysis within the discourse of curriculum internationalisation reviewed in Chapter 2, extending this to accommodate my own interpretations in terms of teacher and student activity.

In Chapter 6, *Project Openings*, I reflect on what can be learned from the research in terms of possibilities for culturally diverse pedagogic praxis. This constitutes contributions to knowledge and practical implications of the project, as well as its limitations and areas for future research. Ultimately I propose consciousness-raising of learning opportunities, through integrated interaction between students, which are neither prescribed nor assumed. In this way I generate professional judgment statements with respect to current governing systems and principles of curriculum internationalisation.

Chapter 2 – Literature review

This chapter situates the project within scholarly discourse surrounding curriculum internationalisation with respect to intercultural learning. It follows on from the introduction chapter where I depicted the wider research context in relation to my pedagogic focus on international students' and staff's lived experiences of intercultural learning. The main purpose of the chapter is to report my critical analysis of relevant literature, and to further explicate the perceived gap in the research knowledge base, as it stood when I began the project in 2011, and including more recent developments. In this chapter I also lay the critical pedagogic foundation that supports my analysis and discussion of the data.

The literature review chapter thus becomes the ontological and epistemological springboard for the development of the project. By ontological I refer to existing knowledge and conceptualisations surrounding the term intercultural learning (Hesse-Biber and Leavy, 2011, p. 13), which I examine in the first part of this chapter. By epistemological I mean the theoretical orientation of the research regarding how intercultural learning might be fostered pedagogically (Hesse-Biber and Leavy, 2011, p. 13), which I consider in the second part of the chapter. This course of action follows on from my research aims.

Figure 1 (below) shows my literature search strategy, via a concept map which includes *key* words and authors, thus generating the overarching structure of the chapter. The concept map is derived from my three research questions (posed earlier in section 1.4). To remind readers, these concern understandings of intercultural learning as experienced by international students and staff, the nature of intercultural study contexts and subsequent pedagogic implications. Since intercultural learning is embedded within wider political structures and systems, as shown in Chapter 1, I approach the literature review bottom-up, progressing from related concepts and processes, such as internationalisation, to understandings of intercultural learning and pedagogic meaning-making. The authors mentioned in Figure 1 can be located in the reference list.

Figure 1: Literature review concept map

Part 1

I. Understandings of intercultural learning

De Vita & Case; Otten; McAllister et al.;
Tsai; Jin & Cortazzi; HEA; Portera

H. The concept of culture and acculturation

Holliday; Geertz; Hall; Street;
Bhatia & Ram; Berry; Schumann

G. Political and economic ideologies

- neoliberalism: *Harvey; Klein; Haigh; Gray;*
Maringe; Harris; Kreber
- subjugated knowledge: *Cousin; Turner;*
Holliday; Hyde & Kuhlman; Grimshaw;
Ryan & Louie; Haigh

F. Internationalisation outcomes

- intercultural competence, the global graduate
and global citizenship:
Spitzberg & Changnon; Deardorff; Byram; De Wit;
Krajewski; Haigh; Clifford & Montgomery

E. Benefits of student interaction

UKCISA; BIS; IPPR; Montgomery;
Montgomery & McDowell; Kimmel & Volet

A. Globalisation / Internationalisation

- as contemporary processes:
De Wit; Maringe; Marginson & Van Der Wende;
Knight; Altbach; Scott

- internationalisation of tertiary education:
Jones & Caruana; Caruana & Spurling; Ryan;
Marginson; Haigh; Montgomery; Leask & Carroll;
Caruana & Ploner; Turner; Kreber; De Vita

B. Approaches to curriculum internationalisation

- deficit and assimilation: *Louie; Ryan;*
Caruana & Spurling; Marginson;
Gu, Schweisfurth & Day;

- recognition: *Caruana & Spurling; Jin & Cortazzi; Ryan;*
Welikala; Lillyman & Bennett; Dunne;
Spiro; Cruickshank, Chen & Warren; Tilley & Taylor;
Urban & Bierlein Palmer; Montgomery;
Trahar & Hyland; Haigh; Kreber

Central ellipse:
Intercultural learning in the context of curriculum internationalisation

C. Challenges of student interaction and mixed group work

Turner; Volet & Ang; Hyland et al.; Kimmel & Volet;
Trahar & Hyland; Leask; Peacock & Harrison; Rienties et al.

D. Inclusion, integration and transformation

Robson; Spencer-Oatey; Dauber & Williams;
Hanson; Mezirow; Amsler; Welikala; Marginson

Part 2

K. Critical pedagogy as a driver for change

Kincheloe; Steinberg; Giroux; Freire; Apple; Lather;
Ellsworth; Gramsci; Darder; Amsler; Buckingham

2.1 Approaches to internationalisation

There is a large and rapidly growing body of literature that discusses the internationalisation of tertiary education, with a strong emphasis on HE (as opposed to FE and language education). As a result of rising interest in culturally diverse student populations, distinct internationalisation agendas have been proposed thereby in (predominantly Western) HE institutions (Maringe, 2010), typically appearing within an institution's 'mission statement' (De Wit, 2011a, p. 242). Brandenburg and De Wit (2011, quoted in De Wit, 2011a, p. 241) illustrate this development as follows:

> Over the last two decades, the concept of the internationalization of higher education is [*sic*] moved from the fringe of institutional interest to the very core. In the late 1970s up to the mid-1980s, activities that can be described as internationalization were usually neither named that way nor carried high prestige and were rather isolated and unrelated.

In the UK, research conducted by Maringe (2010) with 37 universities has demonstrated that international student recruitment was regarded as the primary internationalisation strategy by all participating universities, that is, newer, former polytechnic or so-called post-1992 universities *and* longer established, often more research intense universities. Curriculum internationalisation as a strategy, in point of fact, was ranked last. These findings indicate that educational motives (such as in the form of curricular enhancement activities) have traditionally been of less importance if compared to institutional ambitions to realise business plans. Accordingly, Brandenburg and De Wit (2011, quoted in De Wit, 2011a, p. 241) characterise the internationalisation of HE as an act 'from simple exchange of students to the big business of recruitment, and from activities impacting on an incredibly small elite group to a mass phenomenon', rendering it a largely commercial and mainstream endeavour (De Wit, 2011a).

The term 'massification' of HE has been applied in this context (Altbach, Reisberg and Rumbley, 2010, p. 31). Altbach (2004, p. 5) understands massification as 'mass demand for higher education'. That is, increasing diversity and a huge influx of 'non-traditional' students, including international students, are said to pose an enormous challenge for many 'unprepared' HE providers (Altbach, Reisberg and Rumbley, 2010; Craven, 2012; Smit, 2012). Lower standards as a result of overpopulated courses, high demands on teaching and support staff, constrained student welfare mechanisms, as well as funding problems and money-making initiatives have been claimed (Altbach, Reisberg and Rumbley, 2010; Craven, 2012;

Smit, 2012). The implications of this mass demand for HE have therefore generally not been elaborated on in a positive sense, which has generated statements of moral panics such as '[h]igher education is swept up in global marketization' (Marginson and Van Der Wende, 2007, p. 7). Before engaging further with these internationalisation agendas and the efforts towards curriculum internationalisation, it is pertinent to situate the internationalisation of HE education within internationalisation and globalisation processes more generally in the section below, in order to understand the reasons behind the field's development.

2.1.1 Internationalisation and globalisation as contemporary processes

The terms internationalisation and globalisation are widely used in many fields of human activity (such as business, politics, the media, education) in attempts to summarise discursively and theoretically the increasing cross-border movements of goods, services, knowledge, ideas and people (Scott, 2000; Fok, 2007; Kreber, 2009; Maringe, 2010; Simmons, 2010). However the lexical meanings of the terms internationalisation and globalisation and the relationship between these have been found to be complex and multifaceted, often depending on the views of those who use these terms (Maringe, 2010; Simmons, 2010; De Wit, 2011a). Marginson and Van Der Wende (2007, p. 8) affirm that: 'Touching many interests as it does, interpretations of globalisation are coloured by different agendas'. Knight (2004, p. 5) simultaneously acknowledges that internationalisation 'is a term that means different things to different people and is thus used in a variety of ways'. As a result, Maringe (2010, p. 18) characterises understandings of both terms in the form of a 'spectrum of opinions' ranging from support to disapproval. Following the various ways in which globalisation and internationalisation are understood, defining these becomes difficult. In fact, a range of definitions are deployed.

Regarding globalisation, Marginson and Van Der Wende (2007, p. 8), for example, state that the term can be 'understood as the roll-out of worldwide markets; the globalisation "from below" of environmental, consumer rights and human rights activists; and the exchange of knowledge and cultural artefacts within a common space', further coined by 'the generative potentials of the Internet, air travel and research'. Yet, despite these seeming advances, Altbach (2013, p. 7f) highlights that '[c]ontemporary inequalities may in fact be intensified by globalization', whereby:

> Academic systems and institutions that at one time could grow within national boundaries now find themselves competing internationally. National languages compete with English even within national borders. ... In a ranking-obsessed world, the top universities are located predominantly in the United States, the United Kingdom, and a few other rich countries. The inequalities of the global age are just as profound and in part more complex than the realities of the era of colonialism.

The era of colonialism, according to Kincheloe (2008b, p. 5), refers to 'the last 500 years of oppression and power differences between European colonizers and the colonized peoples around the world'. Considering this reinforcement (rather than demolition) of inequalities, Maringe's (2010, p. 24) definition of globalisation below, which acknowledges views of competition via 'principles of the free market', appears appropriate in the power-laden context of my research:

> Globalization is a multidimensional concept that relates to creating a world in which the social, cultural, technological, political and ideological aspects of life become increasingly homogenous and in which economic interdependence and growth are driven by the principles of the free market.

In terms of tertiary education, market-driven rationales for globalisation are said to have had an enormous impact. Knowledge, according to this worldview, is thus mainly acquired for its economic value (Maringe, 2010). That is, individuals are educated to meet free-market ideals, with study abroad being commercialised and graduates' labour power being exploited for profit (Bottery, 2006; Harvey, 2007). In that sense, according to Maringe (2010, p. 17), globalisation and internationalisation can be understood as mutually influencing processes, with globalisation functioning as an external drive that accelerates institutional internationalisation (greater global mobility means larger numbers of international students, hence increasing internationalisation activities take place). In turn, internationalisation acts as an internal, institutional drive which, the more intensely it is practised, augments and embeds globalisation (such as where international student recruitment becomes a core part of institutional planning, more students are enticed to study across borders).

This reciprocal understanding of globalisation and internationalisation illustrates that 'like globalisation, internationalisation is not a phenomenon that is neutral or value free' (Gu, Schweisfurth and Day, 2010, p. 8). As pointed out previously, internationalisation is often geared towards profit-making, for example, through the recruitment of high fee-paying international students (De Wit, 2011a). Suggestions in the literature that internationalisation is a process with mostly 'good'

connotations based on increased cooperation and human advancement (Yang, 2002; Kreber, 2009; Byram, 2011) – a movement which has also been termed 'internationalism' (Byram, 2011, p. 5) – have therefore been met with considerable caution by researchers such as Marginson and Van Der Wende (2007).

Subsequently, in this research, I do not perceive globalisation and internationalisation processes as contradictions of income generation and socio-cultural/academic rationales (Knight, 1999; De Wit, 2011a), but rather, I distinguish these in terms of their multi-layered meanings of external and internal contributing factors (Maringe, 2010). In this regard, having provided a working definition of globalisation, I define internationalisation in accordance with Marginson and Van Der Wende (2007, p. 12, italics in original) who argue that internationalisation 'is fostered within inter-dependent global systems and encourages their extension and development' whereby it '*interconnect[s]*' rather than merges or homogenises nation states and related entities. However, in practice this differentiation is often (and inevitably) blurred, since 'the terms internationalisation and globalisation are often used interchangeably' (Scott, 2000, p. 4).

Moreover, rationales may vary according to the context in which they are employed. Maringe's (2010, p. 29) questionnaire survey of 49 'Western', 'Non-Western' and 'North Africa and the Middle East [*sic*] universities' for instance has shown that there are differences in perception of globalisation and internationalisation as a strategic choice, based on geographical location. For example, the participating non-Western universities and those from North Africa and the Middle East generally valued globalisation and internationalisation processes less, expressing views of scepticism and opposition. Globalisation, for example, was regarded to be 'contrived Western ideology for political and economic domination', 'a postmodern form of imperialism designed to establish Western models of democracy', and a 'skewed development favouring rich nations' (Maringe, 2010, p. 29). The reasons that have led to these responses are not elaborated on, and it remains unclear to what extent religious practices and/or secularisation, for example, have influenced responses.

As a result, it is evident that the rationales which have been suggested concerning the promotion of globalisation and internationalisation (such as a business focus) might be more or less relevant depending on the context in which they operate (such as when set against a Western or non-Western background). Furthermore, it

emerges that rationales are deeply embedded within a political agenda which assumes and depicts universality of the usefulness of globalisation and internationalisation, for instance without taking notice of potential repercussions for societies such as pointed out by Maringe (2010, p. 30) concerning the phenomenon of 'brain drain from less developed to developed nations' – whereby the notions 'less developed' and 'developed' remain unproblematized. For instance, who or what determines *developed-ness*?

Indeed, business and educational rationales are said to have aligned following the controversial General Agreement on Trade in Services (GATS), introduced two decades ago by the World Trade Organization (WTO), an international organisation that promotes free trade of goods and services (Maringe, 2010, p. 24; World Health Organization, 2015). Within the GATS, tertiary education is seen as a tradable commodity and therewith legitimatises the trade of educational services around the globe, which generates increased competition (Altbach, 2004, pp. 5, 22–24; Kreber, 2009, p. 3; World Health Organization, 2015). As Maringe (2010, p. 24) observes: 'As a consequence of this, internationalization became a buzz-word in university sectors across the world as institutions and nations prepared themselves to become strong and effective actors on a new global HE platform'. Through these free-market proceedings a business approach has entered tertiary education, geared towards equipping graduates with the competencies that meet the perceived needs of 21st century organisations, comprised of employees who can give a company/country a competitive advantage over others (Jones and Caruana, 2009; Maringe, 2010). Educational motives such as the development of strong intercultural knowledge and communication skills are therefore intertwined with business purposes (Robson, 2011).

What is more, following this free-market approach students become customers and consumers of education, as indicated in Chapter 1, who make *choices* about their study destinations. These might be based on reputation, the excellence of education, or career prospects (Harris, 2008; Ryan, 2011). Harris (2008, p. 348), for instance, points out that:

> International students and their sponsors often choose courses run by institutions which have international reputations. As consumers, they are able to browse university web pages as they would a catalogue in order to pick the best university, the best buy, the institution with the strongest reputation for excellence in teaching and research. The course chosen for study, its content, its philosophy, is of less significance.

There are undoubtedly other factors that influence international students in their quest to study outside their countries of origin, and many will not be able to choose an institution on the basis of its excellent reputation. Instead, their choice will be determined by the financial situation they and their families find themselves in (UKVI, 2012). Overall, however, students as consumers of education create a competitive international student market that encourages changes in educational provision (Ryan, 2011, p. 644f). Namely, at the local level, institutional initiatives such as promotional offers, flexible start dates and courses with an international dimension are offered and constantly modified to ensure recruitment targets are met, international student numbers maintained and customer needs satisfied (Middlehurst and Fielden, 2011; Buckley, 2014).

As a result, the most important finding to emerge from this review of globalisation and internationalisation as contemporary processes are their power-laden and contextual connotations. In fact, there is an embedded Western perspective which permeates the literature regarding what constitutes globalisation and internationalisation. The largely contested terrain within this discourse, comprising various views of support and disapproval, hence provides the backdrop for this research project in which globalisation and internationalisation processes, such as in the form of student mobility and recruitment, inform the research setting. As Maringe (2010, p. 28) asserts,

> The bulk of literature on globalization and internationalization in HE has been produced by Western writers who base their arguments on research and evidence in Western countries. This piecemeal approach is an affront to the ideals of globalization and appears to endorse the dominance of Western models in shaping understanding and practice in this area.

By including and engaging with the views of students and staff from a diverse range of backgrounds in this project, I therefore aim to gain a more differentiated understanding of how pedagogic approaches to cultural diversity could be shaped with a view to a more socially just 'pedagogy of recognition'.

2.1.2 Internationalisation of tertiary education

In this section I turn to the level of the curriculum, having previously considered larger institutional structures and concerns. I will examine what internationalisation means or implies in the context of teaching and learning as part of

HE education, with the intention to establish current and past standpoints of educators and scholars. This will pave the way for drawing connections with the *intercultural learning* focus of the project later on in the chapter.

Two areas have traditionally been studied in HE literature: Internationalisation 'at home' and internationalisation 'abroad' (Caruana and Spurling, 2007, p. 28; Jones and Caruana, 2009, p. xv; De Wit, 2011a, p. 244). Although both concepts can often be linked at policy and programme level and might overlap (De Wit, 2011a, p. 244), some distinguishing characteristics have been identified. Internationalisation abroad tends to entail faculties, staff and students who are mobile and who travel outside their home country to teach and to study, to volunteer, to do an internship or to carry out research (Brooks and Waters, 2009; De Wit, 2011a, p. 244). It also includes student and staff exchange programmes and the development of international partnerships and branch campuses (Jones and Caruana, 2009; De Wit, 2011a, p. 244). Internationalisation abroad might sometimes be synonymous with transnational education (TNE), a movement where students study on a '"foreign" degree programme' (mainly Western) 'in their home country' (mainly Asian) (Montgomery, 2014a, p. 198).

Internationalisation 'at home' has developed as a result of 'incoming' student mobility, but also recognises that many 'local' students and staff might not have the opportunity to gain experiences outside their home campuses, so that the development of their international and cultural awareness and skills depends on learning opportunities provided locally (Jones and Caruana, 2009). As indicated in Chapter 1, from a critical perspective '[t]he chief challenge is to remove the notion that ideas from non-Western traditions are "exotic" and to establish them as normal' (Haigh, 2009, p. 271). Subsequently, formulations of internationalisation as part of more recent literature have begun to move away from traditional classifications (such as internationalisation at home) to more inclusive and fluid conceptualisations (such as 'a transcultural approach that positions academic cultures as partners in the creation of new knowledge and practices' (Ryan, 2011, p. 633), or opportunities that enable students to choose from 'a larger set of cosmopolitan options' (Marginson, 2014, p. 6)), which I will explore further in due course. At this point I proffer a historical review of how perceptions and practices of curriculum internationalisation have developed.

2.1.2.1 Curriculum internationalisation

'[C]urriculum internationalisation' (De Vita and Case, 2003, p. 385), 'internationalisation of the curriculum' (Leask and Carroll, 2011, p. 656) and '[i]nternationalising the curriculum' (HEA, 2014b, p. 3) are all terms used to refer to strategies and models that seek to facilitate students from different cultural backgrounds within learning environments, and/or that are focused on educating students for (working) life in increasingly interdependent societies (De Wit, 2011a; HEA, 2014a). However, as De Vita and Case (2003, p. 385) proclaim, it is primarily the international student recruitment business agenda (as discussed above) which has 'pushed curriculum internationalisation higher up the agenda of UK higher education institutions (HEIs)' in response to which calls for more ethical approaches to internationalisation have developed over the years (Leask and Carroll, 2011; Ryan, 2011; Trahar and Hyland, 2011). Consequently, the realisation in the literature that internationalisation entails more than the successful execution of an international marketing plan in the form of foreign students on campus, has manifested itself (De Wit, 2011a), calling forth the creation of more 'profound' (Kreber, 2009, p. 5) and 'meaningful' experiences (Caruana and Ploner, 2010, p. 11) and 'real benefits for student learning' (Leask and Carroll, 2011, p. 647), generated as a result of culturally diverse educational spaces.

In this context, classroom learning, or the formal curriculum, comes into focus (Volet and Ang, 1998; 2012; Turner, 2009; Rienties *et al.*, 2012), with connections to informal experiences resulting from such learning for example through 'out-of-class work groups' and student collaboration having received less attention so far (Cruickshank, Chen and Warren, 2012, p. 802). In fact, the formal and informal curriculum appear to be viewed as largely disconnected and separate entities, with the informal curriculum being often synonymous with social, out-of-class activities and learning (Montgomery and McDowell, 2009; Caruana and Ploner, 2010, p. 11; Min and Chau, 2012). Leask and Carroll (2011, p. 652), for instance, state:

> The formal curriculum is commonly understood as the planned and sequenced programme of teaching and learning activities organised around defined content areas and assessed in various ways. The informal curriculum includes the various extra-curricular activities that take place on campus. Whilst informal curricular activities are optional and outside formal requirements of the degree or programme of study, they nevertheless contribute to (and in many ways define) the culture of the campus.

This suggests that informal learning may not extend to classroom experiences and may not be encouraged in that sense; and even though informal interaction is generally considered to be enriching and fundamental to student living and well-being (Caruana and Ploner, 2010, p. 11; Leask and Carroll, 2011, p. 652; BIS, 2014b), it appears to be regarded mainly as an add-on rather than an integrated aspect of learning. Kreber (2009, p. 9), for instance, sees the curriculum as

> all the activities, experiences, and learning opportunities (that is, the entire teaching and learning environment) that students, academics, administrators, and support staff are part of. The curriculum involves the entire institution and all the intended (and unintended) messages conveyed to students while they are studying in our programs and on our campuses.

This understanding affords a more holistic engagement with formal and informal internationalisation activities, in contrast with historical approaches.

Namely, when international students initially 'arrived' for their studies at Western campuses in the 1990s, following the increased recruitment drive of institutions, a 'deficit' (rather than a holistic) view was mostly reported in the literature. That is, international students shouldered the burden of blame for lacking the skills and knowledge that are needed to be academically successful (Ryan and Carroll, 2005, p. 6; Louie, 2005; Caruana and Spurling, 2007; Ryan, 2011, p. 637). This approach aimed to correct and rectify differences and perceived deficiencies, requiring international students to adjust to the existing (academic) environment, norms and standards (McLean and Ransom, 2005; Ryan and Hellmundt, 2005). This resulted in a number of stigmatisations of international students, as pointed out in Chapter 1 (Leask and Carroll, 2011; Ryan, 2011). Towards the end of the 1990s, the deficit view received increasing criticism for putting the blame on the student (Louie, 2005, p. 22; Biggs and Tang, 2011, p. 17f; Ryan, 2011, p. 638). What followed was an 'assimilationist' model (Caruana and Spurling, 2007; Ryan, 2011; Marginson, 2014).

In this assimilationist model, international students are understood to have an established skill set when they arrive. Subsequently, students and teachers are encouraged to develop a meta-cultural awareness and sensitivity to reflect on their own culture and other cultures in order to promote more inclusive learning (Louie, 2005; Ryan and Carroll, 2005). However, from this perspective, international students' are once again not perceived as bearers of knowledge in their own right, evident for example in statements such as:

> The authors of this book all start with the premise that international students arrive with a set of skills and experiences which have equipped them in the past to be successful *but which may not be fully useful in their new setting* (Ryan and Carroll, 2005, p. 5, my italics).

As with the deficit model, international students are therefore required to adapt, or as Welikala (2013, p. 40) has termed it, 'to master the rules of the game'. That is, although educators might acknowledge the complex and individual processes that international students may encounter as part of their sojourn (such as negotiations of their identities), these are understood as 'adaptation processes', that is, processes 'through which students change ... to fit in with the host culture (Gu, Schweisfurth and Day, 2010, p. 12). As one Chinese student who participated in Gu, Schweisfurth and Day's (2010, p. 17) study put it: 'I'm the guest and the guest is always less powerful'. In turn, such realisations of powerlessness and inequality have resulted in yet another reconsideration of approaches to internationalising the curriculum, where notions of inclusion, integration and transformation are paramount – which I have begun to characterise as a 'pedagogy of recognition' (Caruana and Spurling, 2007, p. 66) in Chapter 1. Before I engage further with this most recent development, I will first unpack what is meant by practices of assimilation in more detail.

Namely, from the perspective of assimilation, the presence of international students is usually seen in terms of challenges and dilemmas (Harrison and Peacock, 2009; Jones and Caruana, 2009), with many studies conducted which investigate these, the methodology often comprising comparative research of 'home' and 'international' students (Caruana and Spurling, 2007; Gu, Schweisfurth and Day, 2010; Kimmel and Volet, 2012). Here 'student interaction' in the context of 'mixed group work' has emerged as a topic of major scholarly interest (Turner, 2009; Trahar and Hyland, 2011; Volet and Ang, 2012), as follows.

2.1.2.2 Student interaction and mixed group work

Having already identified (in Chapter 1) interaction between students as a perceived requisite for internationalisation and intercultural learning on the one hand, and a series of factors which are believed to hinder interaction (such as language difficulties and negative views of group work) on the other hand, I will now elaborate this issue via related research. I have chosen to analyse two studies which illustrate potential challenges resulting from culturally diverse learning environments. The

findings from these studies are valuable since they come from different research contexts: Practitioner-led UK research and an experimental study outside the UK. Furthermore, I examine the role of collective assessment in group work activities. Following this analysis, I will consider ensuing recommendations for enhancing culturally diverse practice.

In the first study (Turner, 2009), ten major challenges affecting group work were established (Figure 2 below). Turner used commentaries from her students' learning journals and qualitative encoding of these to establish them. The commentaries were from 32 Chinese students, 9 UK students and 24 students of other origin enrolled on a master's degree course in international management at a UK university. Turner (2009) emphasises that the major aim of her research was to support her own professional practice and that the research data should be treated as 'illustrative and tentative' (p. 246). Her main reasons for this are the use of an opportunity sample, a relatively short study period of 8 weeks, and a large group of students from mainland China (32) compared to a relatively small group of UK students (9). Turner (2009) however remarks that the research setting was fairly representative of other student cohorts which she has experienced as a teaching professional in UK HE.

Figure 2: Ten major group work challenges

1. Unequal English language skills
2. Quietness or silence
3. Leadership or role ambiguity
4. Communication issues
5. Conflict
6. Unequal commitment to the group
7. Time keeping or punctuality
8. Free riders or lack of participation
9. Differing expectations of groups
10. Over-talking or interrupting
10. Chinese students' cultural values
10. Chinese students' use of Mandarin in class

Note: Challenges are reported in descending order of importance.

(Turner, 2009, p. 248)

As Figure 2 shows, the major challenges encountered by students in Turner's (2009) setting relate to language difficulties and perceived cultural differences concerning group work (such as silence, over-talking, lack of participation and time keeping). Another significant finding was the negative stereotyping of Chinese students' behaviour in group work (such as quietness, requiring guidance and direction, and the use of Mandarin Chinese in class). Turner (2009, p. 248) highlights that similar assumptions were not made about the other 24 participating non-UK students, indicating that stereotyping occurred due to the large number of Chinese students in the class, wherein the UK students were perceived as the norm for 'correct' academic behaviour.

In the second study (Volet and Ang, 2012), similar findings were reported. This study with 40 second-year business students in an Australian HE context describes barriers to interaction between students in group work in terms of four contributing factors. 17 Australian students and 23 international students took part in focus group interviews as part of this research. 18 of the 23 international students were from Chinese-ethnic Singapore and Malaysia, and 5 students were from other parts of Southeast Asia. The four factors are '[l]anguage' (p. 27), 'pragmatic reasons' (p. 28), '[n]egative stereotypes and ethnocentric views' (p. 29) and '[c]ultural-emotional connectedness' (p. 25), which I illustrate further below:

- *Language*: Communication issues, referring mainly to spoken encounters, were highlighted. Some international students said that they found the Australian accent difficult to understand and that is was easier to communicate in their first language. Some Australian students reported that it was difficult to understand what international students were saying.

- *Pragmatic reasons*: Australian (that is, home) students were often seen to have other commitments outside of class, including work and family, which made interaction and the development of relationships difficult.

- *Negative stereotyping and ethnocentric views*: Both international and home students reported that they had negative preconceptions of the other group. Both groups thought that the other group would prefer not to mix and therefore students did not make any efforts to interact with students from other cultural backgrounds.

- *Cultural-emotional connectedness*: This factor gives a descriptive name to Turner's (2009) findings relating to perceived cultural differences. Namely, students in Volet and Ang's (2012) study said that they felt more 'connected' and comfortable when interacting with students from similar cultural backgrounds. For instance, it was reportedly easier to talk about personal feelings and feelings related to group tasks which subsequently facilitated better 'group management' (Volet and Ang, 2012, p. 26).

According to Volet and Ang (2012, p. 25) there were little differences regarding how these four factors were perceived by home or international students, except that cultural-emotional connectedness appeared to be of greater importance to international students when compared to their Australian peers. This has been explained with reference to the often long distances between international students and their families, friends and existing social networks in their home countries.

Additional challenges for student interaction seem to arise when collective assessment of a group task takes place. Unfavourable findings relating to collective assessment of group work were for instance made by Leask (2009) and Peacock and Harrison (2009). Following focus group discussions on group work experiences, these researchers identified that students often assume high levels of risk and task failure linked to culturally mixed group work, primarily when assessment is carried out collectively rather than individually. In Peacock and Harrison's (2009, p. 494) study with a total of 60 undergraduate business and creative art/media students across two UK universities, it emerged that home students feared international students would impact negatively on the group mark. Some of the reasons given were 'language difficulties' and 'unfamiliarity with the British academic system'.

As a result of such research, Turner (2009) for instance decided to assess her students individually. According to Turner (2009, p. 245), this helped avoid group assessment pressures. Another suggestion in this context was made by Montgomery (2009) and Montgomery and McDowell (2009) who argue that the use of formative assessment can positively influence students' attitudes towards culturally diverse group work. Formative assessment allows students to receive feedback on their work throughout a group task or assignment period before the final mark is given. This is part of an 'Assessment for Learning (AfL)' approach (Montgomery and McDowell, 2009, p. 4) or so-called 'learning-oriented assessment' that 'strongly emphasises the

educational significance of peer support, peer assessment, and the building of learning communities that includes both students and staff' (Montgomery, 2009, p. 258). At the research site, course provision was largely based on such a formative assessment model.

Taken together, my analysis of the above research on student interaction and mixed group work suggests that language difficulties, existing stereotypes and ethnocentric views of what constitutes normative behaviour, as well as assessment procedures, cultural connectedness and pragmatic matters (such as commitments outside of class and missing opportunities to interact and socialise) determine the success or failure of a group task. In this context, Volet and Ang (2012) conclude that the reasons which may cause students to stay within their own cultural groups are not mutually exclusive, but interrelated. If compared to the more recent perspective of recognition however and my own interest in this project in facilitating students' diverse prior experiences in practice, the above research proffers a largely problem-based approach whereby challenges must be overcome. Below, I consider the kind of suggestions that have been made in this context.

2.1.2.3 Addressing group work challenges

There seems to be agreement in the literature (Leask, 2009; Rienties *et al.*, 2012; Volet and Ang, 2012) that group work challenges, as identified above, are best addressed by making culturally diverse group work 'expected' (Trahar and Hyland, 2011, p. 630). As Volet and Ang (2012, p. 32), following their research findings emphasise, '(s)pontaneous inter-cultural contacts are likely to be few and far between if students are left to make their own choices', and are permitted to self-select into groups. 'Forced' interaction where students are placed into groups by the teacher has therefore been proposed as one way to overcome challenges pertaining to student interaction. In this context, Volet and Ang (2012, p. 33) refer to a comment by an Australian student who participated in their study and who suggested that '[f]ormal groups ... where students are *forced* to form a group is the only way to get the students to mix' (my italics).

Further, Trahar and Hyland (2011, p. 629) refer to comments made by some of the participating home and international students and staff in their study across five

UK universities which suggest that 'staff should ensure that groups are diverse (including culturally) and keep self-selected groups as *an exception rather than the rule*' (my italics). Moreover, Rienties *et al.* (2012, p. 17) conclude from their study with 69 mainly international postgraduate students at a UK university that 'when "forced" to work together in multinational teams for a substantial period of 14 weeks ..., students seem to be able to overcome some of the initial cultural barriers that prevent students to learn together in multinational teams'. Rienties *et al.* (2012, p. 8) used quantitative Social Network Analysis to establish learning relationships whereby students were asked to complete the statement 'I am a friend of ...' two to three times during the period of the research. However, from a critical pedagogic perspective, 'forcing' students to interact is arguably problematic, as it has implications regarding the power structures which such forced teacher action might generate for students.

In terms of making culturally diverse group work expected, 'structured planning' and 'monitoring' of student interaction have been proposed as useful strategies (De Vita, 2005; Leask, 2009; Spiro, 2011; Cruickshank, Chen and Warren, 2012; Kimmel and Volet, 2012; Volet and Ang, 2012). This might include the provision of sufficient time for students to get to know each other in advance of a group work task and that tasks are specifically designed with culturally diverse groups in mind (De Vita, 2005; Trahar and Hyland, 2011; Cruickshank, Chen and Warren, 2012). Kimmel and Volet (2012, p. 176) for instance encourage teachers to design tasks that allow for diverse viewpoints and that enable students to draw on other group members' knowledge. Volet and Ang (2012, p. 35) recommend that students are introduced to diverse group work slowly and from the beginning of their studies. They envision group tasks to be more formal and structured at this stage and that students are expected to perform in these predefined roles until they have become more accustomed to group work. De Vita (2005, p. 80), in this context, suggests appointing a 'chair' who supervises the group activity, and for the teacher to provide students with directions and guidance on how to work together as a group, such as in situations of disagreement. The role of the teacher is thereby perceived to be that of a facilitator who takes a more hierarchical position at the beginning of a group activity and gradually passes on responsibility to the students after the initial group formation stage to allow for more autonomous and independent student work (De Vita, 2005; Volet and Ang, 2012). The assimilationist model of interaction thus seems to be based on a

socio-cultural curriculum which strives to enable students to learn with and from each other through *normative* and *structured* (rather than self-selected) interventions.

2.1.2.4 The phase of recognition

As illustrated previously, views of recognition regarding international students as a resource for learning have been argued for over the last few years, turning the assimilationist model with its focus on challenges upside down (Caruana and Spurling, 2007; Dunne, 2011; Ryan, 2011; Welikala, 2013; Lillyman and Bennett, 2014; Urban and Bierlein Palmer, 2014). In this section, I review in more detail the principles which underpin the provision of culturally diverse education from this optimistically inclusive perspective (Lillyman and Bennett, 2014). To remind readers, in the literature that pursues recognition of learners, the focus is on strengthening the role of the educational internationalisation rationale which has so often been subsumed within a dominant discourse read of free-market ideals and the commercialisation of education (Ryan, 2011). Scholars who support this line of thought express the following standpoints, which I have amalgamated from a still small and dispersive pool of relevant literature:

- International students, like home students, should not be approached as a homogenous group. Instead, it should be acknowledged that international students bring with them a wide array of experiences and expertise, often varying between students from the same cultural background (Montgomery, 2009; Trahar and Hyland, 2011; Welikala, 2013).

- Diversity should be welcomed and cherished rather than seen as problematic (Ryan, 2011; Trahar and Hyland, 2011; Lillyman and Bennett, 2014). Students should be regarded positively (Lillyman and Bennett, 2014) as 'fully integrated partner[s] and active agent[s]' in a collaborative teaching and learning environment (Harrison and Peacock, 2009, p. 125).

- Non-Western value systems should be acknowledged and ethnocentric views actively opposed and challenged (Haigh, 2009; Kreber, 2009; Trahar, 2009; Turner, 2009; Ryan, 2011; Welikala, 2013). Subsequently, raising awareness about teaching and learning as being 'constructed and mediated by cultural norms and academic traditions' (Trahar and Hyland, 2011, p. 627) is

foregrounded in order to address deeply ingrained notions pertaining to a 'West is best' ethos.

- Teachers are perceived as key facilitators of interaction between students whose role it is to encourage participation and respectful dialogue (Dunne, 2011; Spiro, 2011).

- The notion of 'transformation' has been deployed more and more frequently alongside inclusive and integrative intentions, signalling an agenda of change in terms of 'empowering' students, educators and institutions (Caruana and Spurling, 2007, p. 54; Robson, 2011; Ryan, 2011, p. 639). The notion of recognition is therefore politically motivated towards addressing issues of inequality. Marginson (2014, p. 11) goes as far as to argue that students in an increasingly interconnected world should be understood as 'self-responsible adults' who have an 'intrinsic will' to actively determine their own futures.

- Formal and informal curricula should be viewed as interconnected; they should be structured in such a way that meaningful interaction is encouraged and socio-cultural prejudices addressed (Kreber, 2009; Lee et al., 2014).

- Professional training and development based on an inclusive educational approach should be extended to teaching and support staff to raise awareness about this new phase of recognition and its implications for teaching and learning (Leask and Carroll, 2011, p. 657; Trahar and Hyland, 2011, p. 630).

The principles of recognition in the literature on curriculum internationalisation thus explicated provide a conceptual starting-point for engaging with student diversity beyond deficit and assimilationist approaches. Considerations of the role of pedagogy (as opposed to educational practices following marketization and 'incoming' student mobility) figure more widely thereby (Jin and Cortazzi, 2013b; Welikala, 2013), increasingly aimed at the facilitation of an equal opportunities agenda (Robson, 2011; Ryan, 2011), such as students as 'partner[s]' (Harrison and Peacock, 2009, p. 125).

However, despite the seemingly more inclusive and transformative intentions of this recent approach to internationalisation, I find myself asking a number of questions regarding its practical realisation and the implications which its distinct worldview might have for students' intercultural learning. For example, to what extent are potential conflicts and challenges for students overridden, considering that the main focus of the approach is on the (potentially hubristic) celebration of diversity and

the creation of a positive educational atmosphere? Or, in what ways might students be empowered to act as active agents, and is empowerment always desirable from the student's perspective? How might formal and informal curricula be intertwined to facilitate meaningful experiences? Subsequently, the wider question that emerges for me therefore regarding the facilitation of a pedagogy of recognition is as follows: How might interaction that goes beyond 'forced' and 'structured' interventions be promoted, to enable meaningful intercultural learning experiences? This question further defines the research gap indicated in Chapter 1 in terms of a missing theory/practice grounding for understanding culturally diverse settings through the concept of recognition, and essentializes my search for meaning in this project.

2.1.2.5 Inclusion, integration and transformation

Having established in the previous section that recognition in the context of curriculum internationalisation is immersed in a discourse of inclusion, integration and transformation, I now seek to understand how each of these notions is used within this discourse to guide my interpretation of what might constitute a pedagogy of recognition following the research. Regarding the notion of inclusion, Robson (2011, p. 621) raises awareness of its distinct link to democratic concerns, by stating that

> Internationalization has become increasingly associated with the development of democratic principles, embodied in inclusive practices that respond to and respect the diverse learning histories, expectations, preferences and motivations of academic staff and students.

The notion of integration is subsequently understood in terms of a greater focus on students and student-student relationships, whereby integration according to Turner (2009, p. 253) refers to ways in which 'to address participative inequalities between learners' (Turner, 2009, p. 253). On this view, recent voices see the integration of students not as something that should be '"done" to' students (Spencer-Oatey, Dauber and Williams, 2014, p. 6), but which should be negotiated in interaction with each other in *cultures of learning* (Jin and Cortazzi, 2013b).

Following on from these democratic views, the notion of transformation is expressed through an increasingly political call to action where education providers, staff and students are invited to rethink and innovate the status quo (Ryan, 2011), thereby 'illustrating the ways in which the ethical and ideological values and beliefs

represented by its communities underpin program design, curriculum delivery and teacher–student relationships' (Robson, 2011, p. 621). This 'transformative agenda', as Robson (2011, p. 621) terms this movement in curriculum internationalisation, has its origins in critical theory (Hanson, 2010, p. 72f). Mezirow's (1997, p. 5) 'Transformative Learning Theory', for instance, further underpins the discourse thereby (Hanson, 2010, p. 76). It argues that through critical reflective engagement with our usual 'frames of reference' (Mezirow, 1997, p. 11) more 'autonomous, responsible thinking' (p. 5) becomes possible. That is, transformative learning as it is understood here aims to 'help the individual become a more *autonomous* thinker by learning to negotiate his or her own values, meanings, and purposes rather than to uncritically act on those of others' (Mezirow, 1997, p. 11, my italics). Consequently, transformation emerges as a construct that 'involves both inward (awareness and commitment) and outward (action) dimensions, reflecting both social and personal change' (Hanson, 2010, p. 76).

Clearly, the transformative agenda, through its political activism approach (Shields, 2012, p. 11) and recognition of students' diverse prior experiences, opposes deficit and assimilationist practices of internationalisation (Ryan, 2011, p. 639). One would think that profit orientation occupies a subordinate position thereby and that the wider social good is foregrounded. Yet it is noticeable from the literature that despite the promotion of equality and diversity values, a business mindset permeates much of the discourse. For example, transformative learning, such as through encouragement of students' critical thinking, is generally geared towards the development of the '"global graduate"' (Robson, 2011, p. 622) who has the employability skills needed to succeed in a globalised market environment (Neary, 2012, p. 2). Namely, according to Buckley (2014, p. 14), a social justice understanding of educational provision as it is advocated within critical pedagogy 'is unlikely to receive widespread acceptance' in HE, since '[t]he current challenges of higher education as conceptualised by the mainstream discourse – issues of quality of provision, student choice, quality of learning outcomes, graduate earnings etc. – are unlikely to be amenable to a drastically politicised conception of education'. That is, pedagogic considerations from the transformative perspective in the context of curriculum internationalisation are deeply embedded in business ideals, such as in respect of dependence on international students' fee payments, as highlighted earlier within discourse on private education

providers, from within which engagement with inequalities and ways of empowerment are encouraged.

2.1.2.6 Student agency

In the context of transformation, the notion of student 'agency' has recently been advocated as a key feature which is to be fostered and developed to promote intercultural learning experiences (Amsler, 2011, p. 53; Ryan, 2011, p. 641; Marginson, 2014, p. 9). Students are thereby perceived to have 'the power to transform foreign discourses and ideologies as much as they may be transformed by them' (Djerasimovic, 2014, p. 207). For example, Welikala (2013, p. 52, my italics), in her UK study with 30 international postgraduate students, reported that students '*make agency* when they want to adjust particular ways of knowing' and '*accommodate* when pedagogic approaches seem applicable back home', requiring a process of knowledge negotiation between students and the teacher. Welikala (2013, p. 46) provides the following example of what such knowledge negotiation might entail by referring to a students' comment from her study:

> Me and my friend always questioned why we should write in a particular way … So, I talked to my teacher. She is very good. She listens. She said, "Ok, you have space to be creative and write your thesis in a different way. But be careful and remember that this is an academic piece of writing".

This dualist, mutually reinforcing thinking about agency has provoked the understanding that students in culturally diverse settings form their identities in multiple ways through access to various worldviews and lifestyles, resulting in unique and often changing, rather than ethnocentric identities, or what Marginson (2014, p. 6) terms 'new forms of hybrid identity'. This 'hybrid' understanding of students' identities lets Marginson (2014) argue for educational provision that approaches students as 'self-formed rather than "adjusted"' (p. 9f). For Marginson (2014), self-formation implies self-responsibility and links to student agency.

According to Marginson (2014, p. 10), agency is 'the sum of a person's capacity to act on her/his own behalf'. This is further defined by Marginson (2014, p. 11) following Sen (1985, cited in Marginson, 2014) as 'an intrinsically proactive human will' to direct one's education and life. This understanding of agency, on the one hand, is transformative since it transcends 'the notion of the student as consumer

in a market' (Marginson, 2014, p. 12), by placing greater focus on students as bearers of knowledge and autonomous judges of their future lives (Mezirow, 1997). On the other hand, it considers agency as superior to the notion of well-being, with the latter here defined as a largely passive concept, where students choose from different options presented to them by 'caring' staff, leaving little room for students to be self-responsible, that is, 'active or interactive' (Marginson, 2014, p. 11). In this context, Amsler (2011, p. 52) points to the largely marketized connotations attached to such an understanding of well-being whereby 'teachers are responsibilised for ensuring customer satisfaction amongst students' and therefore '[k]eeping students happy under any circumstances becomes a professional responsibility'. Agency, if understood as an intrinsic human will, makes me wonder however about instances from my own practice where students may be overwhelmed with making a self-responsible decision, and the important role which teachers' care and guidance plays thereby. In terms of the focus of this research project on lived experiences of intercultural learning it will be worthwhile therefore to further explore the interplay between student agency and teacher care and its implications for a pedagogy of recognition.

2.1.2.7 Benefits of student interaction

Interaction between students from diverse cultural backgrounds viewed from the perspective of recognition, in my review of the literature so far, has mainly been advocated as a means of facilitating positive and meaningful experiences, with the intention of exceeding mere contact (Kreber, 2009; Caruana and Ploner, 2010; Leask and Carroll, 2011; Ryan, 2011; Lillyman and Bennett, 2014). According to De Vita (2000, p. 174), cultural diversity provides an opportunity 'to recognize, respect and turn the "cultural baggage" that each student brings to the classroom into a positive experience for all (including the tutor)', and thereby enables processes of recognition of one's 'self' in relation to 'other cultures' (De Vita, 2005, p. 76). Moreover, Universities UK (2011, p. 6) state that 'international students are academic, cultural and economic assets to the UK', which has also been more widely acknowledged (IPPR, 2013; BIS, 2014a; UKCISA, 2015b). Yet, little has become apparent hitherto regarding what 'meaningful' diversity experiences look like for students, which I seek to address in this section by drawing on relevant research, making visible inferences concerning the nature of study contexts where intercultural learning might occur.

Research conducted by a few scholars with home and international students in recent years has in fact begun to indicate that some students may well be mindful of benefits that interaction offers, despite the previously explicated understanding that many students are reluctant to 'mix' (Montgomery, 2009; Montgomery and McDowell, 2009; Peacock and Harrison, 2009; Trahar and Hyland, 2011; Volet and Ang, 2012; BIS, 2013b). Although as yet tentative, first insights have emerged which suggest a changing 'social atmosphere' and a more positive attitude by students towards mixed interaction, showing that students might not always be averse to interact with students from diverse cultural backgrounds (Montgomery, 2009, p. 263). For instance, culturally diverse group work was perceived as 'commonplace' and 'more fun' (p. 263) by a few students in Montgomery's (2009) study with 33 international and 37 British business, engineering and design students at a UK university. Students thereby reported previous experiences with cultural diversity due to their families being from mixed cultural backgrounds or being internationally mobile; and all participating students expressed previous experiences with culturally diverse group work as a result of modules being internationally oriented and some based on an AfL approach, as illustrated in section 2.1.2.2, which emphasised peer learning and support (Montgomery, 2009). Disagreement within groups was subsequently explained with regard to differing approaches of how to complete a task, rather than potential language difficulties and academic 'deficiencies' on the part of international students. Thus, culturally diverse group work was mostly perceived as an 'opportunity' (Montgomery, 2009, p. 263).

Moreover, personal, academic and professional benefits of culturally diverse group work have been identified, even if generally in a likewise tentative manner (Montgomery, 2009; Montgomery and McDowell, 2009). On the personal plane, development of new relationships, also seemingly fostered outside of class through online social networking such as Facebook, have been noted, as well as an increased understanding of students' often varying worldviews (Montgomery, 2009; BIS, 2013b). Volet and Ang (2012, p. 34) in their study in an Australian HE context, as illustrated in section 2.1.2.2, further noticed that a number of students had realised, as a result of working together in culturally diverse groups over a period of time, that stereotypes and negative preconceptions which they had about other group members might be inappropriate and needed reconsideration. This included reconsiderations of

perceptions such as Australian students being lazy and not hard-working, and international students being silent class fellows with insufficient language skills.

On the academic plane, Montgomery and McDowell (2009, pp. 458–461) identified that the seven participating international students, whom the researchers interviewed and observed on campus at a UK university for two days, had developed friendships with other international students and valued these for the academic support they provide, ranging from study-skills groups to the provision of notes and sharing of information. On the professional plane, students felt better prepared to work in international settings and learned to respect peers for their knowledge and skills (Montgomery, 2009; BIS, 2013b). The larger BIS (2013b) study where 100 non-EU alumni who had mostly graduated from UK HE institutions in 2007 and 2008 were interviewed, for example, reports that:

> As higher-performing and more highly skilled employees they introduce benefits to their employers and economies, in their home or chosen country. There they can bring impacts in education, capacity building and societal development, which will increase with time as they become more influential.

Therefore, although research on benefits of student interaction shows that students from different cultural backgrounds may not need to be 'forced' to work together if they are intrinsically motivated, for instance due to prior experiences with cultural diversity (Ellis, 2008, p. 686; Montgomery, 2009; Montgomery and McDowell, 2009; Barnett, 2012; Kimmel and Volet, 2012), aspects of competition and labour market performance appear to be once again foregrounded and ingrained in the educational rationale for student interaction (Montgomery, 2009; BIS, 2013b).

Consequently, as it currently stands, the study contexts where intercultural learning might occur are coined by seemingly greater awareness about potential benefits of culturally diverse student interaction. Yet, researchers generally acknowledge the ad hoc and anecdotal nature of students' narrations of benefits and an ongoing stereotyping and misrecognition of students. For example, Peacock and Harrison (2009, p. 502), in the context of their study with 60 home students at two UK universities, emphasise that

> The examples given tended to be incidental; shiny anecdotes which point to a very surface level of understanding and awareness, rather than being bound into a wider context of cross-cultural communication, appreciation of diversity, or global awareness.

Volet and Ang (2012, p. 33) also affirm that in spite of the positive experiences with culturally diverse group work, students in their study said that they would not necessarily want to join culturally mixed groups in future if they were given the choice. Furthermore, Montgomery (2009, p. 268) reports that in spite of a more positive social atmosphere 'there appeared to be some remaining evidence of negative stereotypes and prejudice about other nationalities'. In fact, other factors such as language difficulties and the preference to work with peers from similar cultural backgrounds, according to Kimmel and Volet (2012) and Volet and Ang (2012), generally impacted widely on the participating students' group work choices. In terms of this research project, keeping in mind the largely tentative research findings pertaining to benefits of culturally diverse student interaction illustrated above, it is important to further explore contributions of international students to educational environments, to support the informative value of the above findings, as well as to understand how *meaningful* learning experiences might be fostered.

2.1.3 Internationalisation outcomes

So far in this chapter I have mainly engaged with *processes* of internationalisation, and at this point my aspiration therefore is to examine *outcomes* of internationalisation, as these have been proposed in the literature, to further contextualise the research project with regard to the objectives which a pedagogy of recognition in relation to intercultural learning might pursue. According to the HEA (2014a), a rationale of internationalisation is '[p]reparing 21st century graduates to live in and contribute responsibly to a globally interconnected society' (p. 2). Below, I explore two concepts which have mainly been associated with outcomes of internationalisation in this context in recent years, and through which distinct areas of enquiry have developed (Byram, 2009; Deardorff, 2009; Clifford and Montgomery, 2014). These are the concepts of 'intercultural competence' and 'global citizenship'. Referring to these concepts, the HEA website for instance reveals numerous contributions by national and international scholars who have engaged them in HE policy and practice, such as Corder (2011), De Wit (2011b), Henderson (2013) and Bamber (2014). Thus, in the two sections that follow, I ask 'Internationalisation for what purpose?' to link these to my own pedagogic meaning-making about intercultural learning following the data collection and analysis.

2.1.3.1 Intercultural competence and the global graduate

There have been numerous writings about the term intercultural competence particularly since the 1990s when the need to train employees and students as globally competent workers in increasingly interconnected societies became widely recognised (Spitzberg and Changnon, 2009; Krajewski, 2011). In this context, studies have been conducted and conceptual models devised, mainly within Western settings, to clarify what intercultural competence is and how it can be assessed (Deardorff, 2006; Spitzberg and Changnon, 2009). As Deardorff (2011) argues, the development of intercultural competence – also referred to as intercultural competences in the plural or intercultural communicative competence, depending largely on the views and linguistic focus of the researchers (De Wit, 2011b; Byram, 2015) – can be fostered in students through curricular and extra-curricular activities. These should be scheduled on an ongoing basis to make acquisition of intercultural competence successful. Over time, a variety of perspectives concerning the term have however been adopted by scholars within this educational field, and although most contemporary approaches concur on the importance of *attitudes, knowledge* and *skills* for defining intercultural competence, there are a range of nuanced views (Spitzberg and Changnon, 2009; De Wit, 2011b).

In fact, Spitzberg and Changnon (2009, p. 45) identified '300-plus terms and concepts' relating to intercultural competence which are used by researchers in the field. For instance, in terms of *skills*, these might be referred to as the 'ability to effectively communicate' by some, and as the 'ability to understand' by others (Spitzberg and Changnon, 2009, p. 38) – signalling a more or less active standpoint respectively. Furthermore, definitions of intercultural competence might also include aspects in addition to or besides the notions of attitudes (motivation), knowledge (cognition) and skills (abilities) such as context and language (Byram, 2009; 2015; Spitzberg and Changnon, 2009). De Wit (2011b, p. 12) therefore remarks 'a very superficial use and lack of clear definitions and demarcations' and calls for more precision regarding 'what we are talking about'.

Deardorff (2006) sees the difficulty of defining intercultural competence based on the inability to clearly determine its specific components, such as whether intercultural competence encompasses attitudes, knowledge and skills, or else. Thus, Deardorff (2006) conducted a study with 23 published international scholars, mainly

from the United States, to achieve consensus among the participants on what constitutes intercultural competence. Consensus was achieved on Deardorff's own definition of intercultural competence which she had proposed in 2004 and used as the basis for her study in 2006, namely: 'the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes' (p. 247f). It is noteworthy that the participating expert scholars believed that it takes more than one component (that is, knowledge, skills and attitudes) to acquire intercultural competence, and that the majority of the participants' definitions concentrated on communicative and behavioural aspects (Deardorff, 2006).

With the help of this study, Deardorff (2006, p. 256) argues that it allowed her to test the validity of her 'Process Model of Intercultural Competence' developed earlier (Figure 3 below). As part of this *process* model, attitudes are regarded as the principal starting point, followed by knowledge and skills that students need to acquire on their journey towards intercultural competence. Ideally, this movement results in both internal outcomes (such as flexibility and ethnorelative views) and external outcomes (such as communicative and behavioural competence), with the latter – that is, 'effective and appropriate communication & behaviour in an intercultural situation' being perceived as the ultimate goal (Deardorff, 2006, p. 256). Although the model accounts for the acquisition of intercultural competence as a process which may not follow sequential steps and that intercultural competence may never be fully achieved, the author recommends completing and repeating the full cycle for a greater degree of appropriate and effective communication and behaviour (Deardorff, 2006). It remains unclear however what role language and dialogue between learners play in this process (Byram, 2015).

Figure 3: Deardorff's Process Model of Intercultural Competence

Individual

Attitudes:
Respect (valuing other cultures);
Openness (withholding judgment);
Curiosity & discovery (tolerating ambiguity)

Knowledge & Comprehension:
Cultural self-awareness, deep cultural knowledge, sociolinguistic awareness
Skills: To listen, observe & evaluate; To analyze, interpret & relate

Process Orientation

External Outcome:
Effective and appropriate communication & behavior in an intercultural situation

Internal Outcome:
Informed frame of reference shift (adaptability, flexibility, ethrnorelative view, empathy)

Interaction

(Deardorff, 2006, p. 256)

In addition to the difficulties of defining intercultural competence, assessing whether intercultural competence has been achieved has been said to be an equally complex and challenging undertaking. Nonetheless, in her research with the 23 international scholars illustrated above, Deardorff (2006, pp. 248–250) further illustrates consensus among the participants that intercultural competence can be assessed, that is, measured; and it has been proposed the best way to do so would be through a mixed methods approach that uses qualitative and quantitative techniques. The participating scholars mainly reported that they used interviews, observations and self-evaluation methods to assess their students' intercultural competence (whatever this means). Despite the seeming popularity and urgency of being able to assess intercultural competence as a '21st century learning outcome' (HEA, 2014c), the specifics of what constitutes intercultural competence beyond the umbrella terms of attitudes, knowledge and skills are thus yet to be defined.

Nevertheless, there appears to be a strong appetite for the 'global graduate', who has the attitudes, skills and knowledge to compete in international working environments, as shown previously in the context of curriculum internationalisation discourse (Krajewski, 2011; Robson, 2011; Spitzberg and Changnon, 2009). Thus, intercultural competence is depicted as a highly sought-after capability by employers, obliging educational institutions to provide opportunities for its development in students (again, whatever this means). Too often, the impression arises therefore that the global graduate and similar abstractions are idealised concepts (Jones and Caruana, 2009), which categorise and rationalise students in international education settings according to an imagined, yet undefined set of attitudes, knowledge and skills. Accordingly, a dominant narrative is fabricated whereby graduates that fit the required market standards are advocated as a safe option for profit-seeking, global firms (Bottery, 2006). Due to these market-focused learning objectives, the concept of intercultural competence, like the economy oriented activities of internationalisation, is problematic from a critical pedagogic perspective in this project.

Namely, what has become evident from the above review is that intercultural competence models, such as Deardorff's (2006), focus primarily on the successful individual, thereby portraying students as mainly 'rational' beings (Spitzberg and Changnon, 2009, p. 35) who progress in phases towards idealised and desirable business goals, further defined in terms of students' capabilities to acquire opaque intercultural attitudes, knowledge and skills for better market performance. In the

context of this research project on *lived* experiences, the rational and standardised portrayal of students hence calls the concept of intercultural competence as a meaningful outcome of intercultural learning into question (Van Manen, 2014, ch. 1).

2.1.3.2 Global citizenship

The concept of global citizenship is said to be deployed to facilitate more responsible and sustainable internationalisation from a moral/ethical perspective in market-dominated environments (Haigh, 2008; Bamber, 2014; Clifford and Montgomery, 2014) – indicated in internationalisation rationales such as '[p]reparing 21st century graduates to live in and contribute *responsibly* to a globally interconnected society' (HEA, 2014a, p. 2, my italics) and 'prepar[ing] students to be *active agents of social good* both in the workplace and the community' (Henderson, 2013, p. 3, my italics). Clifford and Montgomery (2014, p. 28f) further make aware of the increasing popularity of the term in this context:

> Global citizenship is an intriguing term appealing to current advocates of a wide range of movements from world peace, to sustainability, to social equity and justice. The term is also now appearing in an increasing number of university policy documents in the United Kingdom (UK), Australia, Canada and the United States of America (USA).

Likewise Haigh (2008) asserts that there has been a trend within internationalisation discourse towards 'emphases on personal and ethical responsibilities to the environment and future that contrast with current competitive individualism' (p. 427) and 'economic globalisation' and 'hegemony' (p. 430). This movement thus focuses on 'the inculcation of a sense of belonging' (Haigh, 2008, p. 431) to foster community and social cohesion. Global citizenship education thus often entails 'an understanding of a common humanity, a shared planet and a shared future' (Clifford and Montgomery, 2014, p. 30). In terms of this research project and its pedagogic focus on recognition, it will be interesting therefore to see how this ostensibly more ethical and shared outcome of internationalisation efforts plays out with regard to the participants' lived experiences of intercultural learning.

2.1.4 Relevant political and economic ideologies

Throughout this and the previous chapter, a number of politically and economically motivated terms (such as market-driven, capitalist and Western) surfaced in the context of this project and in its relation with curriculum internationalisation. In this section, my aim is to contextualise these terms within relevant political and economic ideologies to further define the power-laden background of the research and for the purpose of data analysis. I thereby understand the term ideology in accordance with Gramsci (1996) as a 'system of ideas' (p. 175) that fosters the emergence of 'superstructure[s]' (p. 175), which are spread by a 'dominant power' (Kincheloe, 2008a, p. 2). Subsequently, ideology closely links to the term hegemony, defined as power that is 'exercised throughout society by the dominant group' (Gramsci, 1996, p. 200). Understanding the ways in which *state* domination' (Gramsci, 1996, p. 201, my italics) operates as a form of dominant power is hereby crucial to Gramsci's analysis, who is considered to have significantly influenced critical pedagogic thinking around power structures (Lather, 1998, p. 487; Kincheloe, 2008a, pp. 64–66). Kincheloe (2008a) in this context underscores that ideologies and hegemonic actions are most successful when societal perceptions of actually oppressive ways are changed in such a way that domination is understood as 'common sense' (p. 65) and a normalizing of processes takes place.

On this view, the ideology of *neoliberalism* is considered to have affected how internationalisation of tertiary education is perceived and practised in the UK and in many other study destinations (Stier, 2006; Haigh, 2009; Gray, 2010; Simmons, 2010). Harvey (2007, p. 2), a well-known critic of neoliberalism, views the term as

> a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterised by strong private property rights, free markets, and free trade.

Often attributed to the theories of the economist Milton Friedman and the Chicago School in the 1970s (Harvey, 2007; Klein, 2007), the state's prime responsibilities resulting from the neoliberal vision are to assure the functioning of markets, to convert formerly state-protected areas to private businesses and to create markets where they were non-existent, such as in the case of education (Harvey, 2007; Maringe, 2010; World Health Organization, 2015). State regulation is to be minimised in this context, since it acts as a threat to corporate freedom and promoters of free markets and trade

(Harris, 2005; Harvey, 2007). Consequently, capitalist practices relate to free markets and profit generation (Harvey, 2007; Klein, 2007; Marx and Engels, 2012).

While neoliberal politics have been gladly welcomed by some as a world of opportunities, others have questioned and critiqued the free-market approach (Harvey, 2007). In terms of the latter, neoliberalism has been held responsible for the formation of economic elites and the exploitation of human labour power (Harvey, 2007). The results of neoliberal practices are said to be worldwide inequalities, personal and economic insecurity, as well as egocentrism and competition, causing widening disparity between the rich and the poor (Apple, 2006; Harvey, 2007; Klein, 2007). For Klein (2007, p. 6), neoliberalism describes 'disaster capitalism' par excellence. In the context of tertiary level internationalisation, Kreber (2009, p. 5) observes that 'one fundamental problem with the economic rationale is that it can all too easily become the principal driver in how the purposes of higher education become defined', and continues that there is:

> real risk for curricula now being superficially internationalized in response to such economic imperatives so as to make them more appealing to international students, which, in turn, would mean that more international students come to study with us (and with that, more cash in our institution's pocket).

As illustrated previously, wide-reaching consequences for education providers, staff and students have resulted from such an economic focus on education (De Vita and Case, 2003; Robson, 2011), including the preparation of students to function in the market domain and the perception of students as customers, who are given 'rights' to make demands and 'contribute to decisions as "stakeholders"' (Buckley, 2014, p. 9). Giroux (2010b, p. 186) has termed this corporate approach to education 'bare pedagogy' and states that

> [w]ithin this pedagogy, compassion is a weakness, and moral responsibility is scorned because it places human needs over market considerations. Bare pedagogy strips education of its public values, critical contents, and civic responsibilities as part of its broader goal of creating new subjects wedded to the logic of privatization, efficiency, flexibility, the accumulation of capital, and the destruction of the social state.

Consequently, I understand neoliberalism as a major ideology which permeates this research project, considering that educational provision at the research site is deeply embedded in a business model, and view it in accordance with Harvey's (2007, p. 2) interpretation as a political and economic theory of monetary power that affects social

justice in all spheres of life, including the internationalisation of education. Thus, in this research project, it becomes imperative to unveil those states of affairs that might obscure the wider picture of social domination relating to international students and their learning, especially in terms of a praxis of (*mis*)recognition.

The extent to which Western norms and values are favoured over non-Western perspectives, as indicated in Chapter 1 (Haigh, 2009; Turner, 2009; Trahar and Hyland, 2011), constitutes an important point for consideration hereby. Historically, superior understandings of Western culture, and academia in particular, are deemed to have promoted ethnocentric views of international student education (Cousin, 2011). Kincheloe (2008a) for instance argues that some peoples' experiences have been excluded from dominant knowledge domains through Western reductionism over centuries, whereby a dominant perception of Western practices has developed mainly through colonialism and later through the rise of modernism and the scientific revolution, dismissing previous and non-Western perspectives as primitive and inferior. Kincheloe (2008a, p. 26) explains that 'non-Western, subjugated, and indigenous forms of knowledge … are viewed in this context as unsophisticated, backward, and unscientific'. Otten (2003, p. 14) points out what such a superior understanding of Western ways might mean for international education: 'the acceptance of other approaches and different cultural views in the classroom can decline when this endangers the achievement of what is supposed to be the "standard" of academic excellence'. Examination of what might constitute a 'West is best' ideology within curriculum internationalisation thus becomes necessary in order to ask what other views are being ignored in culturally diverse educational settings (Cousin, 2011, p. 585).

For instance, it has been argued that applying binary terms, such as Western/non-Western/Eastern/Asian/the rest, promotes stereotyping and othering as well as reinforces deficit views (Ryan and Louie, 2007; Cousin, 2011). Stereotypes are defined as outcomes of cultural schemata that have become too rigid (Holliday, Hyde and Kullman, 2004, p. 197). Cultural schemata, in turn, are pre-existing knowledge structures that tell us what to expect in certain situations, such as how to greet someone (Holliday, Hyde and Kullman, 2004, p. 198). They are based on experiences that we have made, or are mediated through others or the media. If a cultural schema that we have developed becomes hardened and fixed, cultural stereotypes can emerge. This can then lead people to 'otherize' and reduces learners to imagined members of a

certain group, such as silent class fellows (Holliday, Hyde and Kullman, 2004, p. 23). Hence, emphasis on opposing ideals, such as Western and non-Western, from this perspective is said to foster socio-cultural dichotomies, prejudices and misrepresentations. For Apple (2006, p. 22), socio-cultural dichotomies are reflected in 'we-they' situations: 'For dominant groups, "we" are law-abiding, hardworking, decent, and virtuous. "They" – usually poor people and immigrants – are very different. They are lazy, immoral, and permissive'. Thus, generally speaking, in this literature, cultural differences are regarded as synonymous with an othering of learners.

Overall, this section has shown that neoliberal, free-market politics affect curriculum internationalisation in a number of ways, and are associated with economic imperatives and an exercising of social control (Giroux, 2010b). It has also become evident that there is increasing awareness among critical educators of the oppressive nature of neoliberal practices in internationalised teaching and learning (Otten, 2003; Haigh, 2009; Cousin, 2011; Trahar and Hyland, 2011). From this it becomes further clear, in Apple's (2006, p. 26) words, that '[s]ticking our heads in the sand like ostriches will not make [dominant] forces go away'. In the second part of this literature review, in section 2.2 on critical pedagogy, I therefore examine the kind of actions that critical pedagogues propose for engaging with and challenging dominant forces.

2.1.5 The concept of culture

The concept of culture plays a crucial role in this research project. So far, I have frequently deployed the term culture, and in particular cultural diversity and other derived forms, to describe and contextualise the research project. It is also an integral part of the main research focus and subject: that is, inter*cultural* learning. In this section, I therefore seek to explore and illuminate its meanings with regard to the research participants' potential understandings of intercultural learning. But, to put first things first, it has been widely acknowledged in the literature that defining culture is difficult (Grant and Brueck, 2011, p. 4). Holliday, Hyde and Kullman (2004, p. 64), for instance, proclaim that 'there are no easy off-the-peg definitions' and that '[i]t is, indeed, off-the-peg definitions that prevent a consideration of the complexities of culture'. Further, McDaniel, Samovar and Porter (2009, p. 13) acknowledge that culture is 'an extremely complex, abstract concept'. Yet, it is a concept that is used

frequently in relation to international students and internationalisation (Leask and Carroll, 2011; Ryan, 2011; Jin and Cortazzi, 2013b; Lillyman and Bennett, 2014; Urban and Bierlein Palmer, 2014). In my review of meanings of the concept of culture below, I will draw on various fields in which the concept has traditionally been discussed (such as linguistics, anthropology and sociology), with the intention of differentiating these viewpoints.

The differentiation between 'standard' and 'complex' understandings of culture as advocated by Fay (1996, pp. 55–60, cited in Holliday, Hyde and Kullman, 2004, p. 60f) appears useful as a starting point for this review. From the standard perspective, culture tends to be considered as a 'set of shared believes, values, and concepts which enables a group to make sense of its life and which provides it with directions for how to live' (Fay, 1996). This view is reflected for example in the definition used by McDaniel, Samovar and Porter (2009, p. 10) which advocates that 'culture is the rules for living and functioning in society'. However, the standard view has been critiqued for offering a rather idealistic understanding of culture. Fay (1996) exemplifies this issue by comparing culture, in the form of 'rules for living', to a *text* which members of a culture must learn to 'read'. Accordingly, cultures emerge as largely closed entities that are little dynamic and averse to outer influences from other cultures. Moreover, from the standard perspective, the focus is commonly placed on identifying cultural differences and hence problems which may arise between people due to such differences (Holliday, Hyde and Kullman, 2004).

Cross-cultural communication studies, such as Hofstede's (1991) well-known conception of culture as *Software of the Mind*, tend to be based on the standard view of culture, since these often anticipate their members to act according to a shared and seemingly 'programmed' cultural code. Hofstede's (1991) conceptualisation of culture is thereby based on several cultural dimensions (such as *power distance*, *individualism*, *masculinity*, and *uncertainty avoidance*) that are used to compare cultural differences between nations. Despite Hofstede's comprehensive research into cultural differences over decades, mainly in the context of multinational businesses (Hofstede, Hofstede and Minkov, 2010), culture from the standard perspective generally 'comes to be viewed too simply as either behaviour (e.g. x people don't smile in public), or as fixed values and beliefs, separated from social interaction and socio-political realities (e.g. y culture values the elderly)' (Roberts and Sarangi, 1993, pp. 97–102, quoted in Holliday, Hyde and Kullman, 2004, p. 61f). Consequently, the concept of culture

signals an accumulated whole of social patterns, that are quite rigid and that leave little space for negotiation, multiplicity and hybrid identities (Marginson, 2014). Moreover, culture is ascribed mainly negative connotations which assume communicative problems rather than to acknowledge the potential value of cultural differences, reminding of the assimilationist model of internationalisation.

From the complex perspective, culture is understood to go beyond sets of behaviours, values and beliefs. Culture is regarded as 'a dynamic and interactive *process*' (Holliday, Hyde and Kullman, 2004, p. 64, my italics) that comprises high levels of complexity where behaviour patterns are considered subordinate, if not even obsolete (Portera, 2011, p. 19f). Fay (1996, cited in Holliday, Hyde and Kullman, 2004) argues that cultures are largely open entities, which are continuously subject to change and reorganisation, for example due to human encounters such as communication and trade. Furthermore, Fay highlights that individuals undoubtedly have unique and varied experiences, interests and perceptions resulting from different socialisation, power positions and life journeys. Hence, the complex view of culture permits individuals to belong to various cultures and to construct their identities from within these.

Holliday (1999), aiming to strengthen the complex view of culture, has proposed the paradigm of 'small' and 'large' cultures, illustrated as follows. For Holliday (1999, p. 237) '"large" signifies "ethnic", "national" or "international"; and "small" signifies any cohesive social grouping' such as a university, a group of students or employees. The notion of *small cultures* subsequently uncouples the term culture from imagined 'large' concepts such as nationality and ethnicity, and thus is said to address cultural stereotyping (p. 245). However small cultures are not by definition subcultures of large cultures; small cultures focus on social discourse and processes as developed within forming and formed groups (p. 240). They also change in accordance with external and internal forces and events. Small cultures enable degrees of choice which allow their members to self-select into certain groups, to opt-out and to solve problems through active participation and negotiation (p. 248). Thus, from Holliday (1999), approaches to culture – similar to approaches to internationalisation – appear to have progressed through paradigm reconsiderations from deficit to inclusive and transformative views.

From my exploration of the concept of culture so far it has become evident that the complex view of culture is based on an altogether different approach, in comparison to the standard view. Culture, from a complex view, is regarded as a process rather than an end-product, which takes diversity as well as socio-political influences into account. However, the differentiation between standard and complex views of culture is based on an either-or approach that does not account for anthropological understandings of culture, such as advocated by Geertz (2000). As an anthropologist, Geertz (1993) seeks to make meaning by trying to *read* 'peoples' symbol systems' (p. 14). Although this may initially remind of the standard view of culture (that is, where culture is seen as a set of shared symbols, values and behaviour), anthropological inquiry enables a seeing of distinctive features, discourse and actions through engagement with symbol systems. The following definition of culture by Geertz (2000, p. 35) captures the subtlety and fluidity of human beingness, if extended to include all sexes: 'what man is may be so entangled with where he is, who he is and what he believes' – suggesting the need for a 'Third Space' (Bhabha, 1994, p. 55) within which to consider the concept of culture, away from a juxtaposition of standard and complex views.

Hall (1997) who wrote extensively on questions of culture and identity incorporates views from different disciplines in his largely constructionist, but also anthropological and sociological work. In so doing, he creates an understanding of culture situated within a Third Space, whereby culture is understood in terms of '"shared meanings"' (p. 1) rather than in terms of process or product focused orientations per se. Members with the same social mindset are thereby considered to interpret meanings in the same way. However, members are also regularly assumed to interpret meanings in different ways due to finely nuanced and distinct worldviews. Meaning, therefore, 'is thought to be *produced* – constructed – rather than simply "found"' (p. 5, italics in original). Meaning is further perceived as 'dialogue – always only partially understood, always an unequal exchange' (p. 4). Language and a critical awareness of how power is exercised thus become imperative to Hall's (1997) understanding of culture. Language is seen as a medium which allows people to transport meanings; and meanings are understood to be deeply embedded in practices of power, causing meanings of culture to be constantly negotiated. Hall (1997, p. 11, italics in original), in this regard, states:

We should perhaps learn to think of meaning less in terms of "accuracy" and "truth" and more in terms of effective exchange – a process of *translation*, which facilitates cultural communication while always recognising the persistence of difference and power between different "speakers" within the same cultural circuit.

Similarly, Street (1993) in his contribution entitled *Culture is a Verb* encourages readers from a linguistic anthropological perspective to consider culture not as a noun and thus as a descriptive entity, but in terms of what it *does* – that is, as an active process of doing and meaning construction.

Having reviewed and identified various definitions and perspectives pertaining to the concept of culture in this section, I now wonder what this means in the context of my research. Considering that my aim is to *explore* lived experiences of inter*cultural* learning, I anticipate that distinct understandings of culture will surface through the participating international students' and staff's responses. Similar to Colvin, Volet and Fozdar's (2014) project, which investigated local students' diversity experiences in an Australian setting, my intention therefore is to 'refrain[...] from providing students with definitions of diversity and culture' (p. 441). Consequently, the various approaches to culture identified above afford a useful conceptual basis for the interpretation of my own data later on (Van Manen, 1997). The relatively broad working definition of culture from Colvin, Volet and Fozdar (2014, p. 441) will serve as interim guidance. This definition views culture as 'the division of people "into groups according to some features [ ] which helps us to understand something about them" (Scollon et al., 2012, p. 3)'.

2.1.6 Acculturation

Acculturation as a concept is closely linked to considerations of culture (Larsen-Freeman and Long, 2014, p. 257). In this project, it is relevant with regard to the integration of students, which has also been of interest in the internationalisation literature (Spencer-Oatey, Dauber and Williams, 2014, p. 9). In the field of sociolinguistics, acculturation has recently been developed to refer to changes within cultural groups as a result of encountering other cultural groups (Bhatia, 2011; De Haan, 2011), rather than as a one-sided process of integration towards the host culture, as this has traditionally been advocated (Schumann, 1986; Berry, 1997) – reflecting again the recent development of approaches to internationalisation from assimilation

to more hybrid understandings as shown earlier (Marginson, 2014). In this section, I seek to examine the usefulness of the concept of acculturation regarding the integration of learners in the context of facilitating a pedagogy of recognition.

In 'mainstream acculturation research' within sociolinguistics, as Bhatia and Ram (2009, p. 140) highlight, acculturation has primarily been understood in terms of a linear process of integration of immigrant groups into the target culture which, if successful, should result in full integration/adjustment to the target culture (Bhatia and Ram, 2009). Often ascribed to Berry's (1997) psychological and Schumann's (1986) established linguistic acculturation models, integration is thereby viewed in terms of a series of stages, such as '*Marginalisation*', '*Separation*', '*Integration*' and '*Assimilation*' (Berry, 1997, p. 9, italics in original) or 'assimilation, preservation and adaptation' (Schumann, 1986, p. 381) – generally aimed at fostering socio-cultural processes of '"fitting in"' (Carroll, 2015, p. 50).

According to Bhatia and Ram (2009), the danger with such an understanding is that acculturation is regarded as an individualistic process whereby wider contextual, historical and socio-political factors, as well as the pluralistic nature of cultures in an increasingly globalised world, are ignored. Namely, as Bhatia and Ram (2009, p. 147) argue, 'an immigrant's journey through acculturation is not straightforward, direct, self-evident or ever complete'. That is, '[a]chieving integration may simply not be an option and/or may be achieved temporarily only to be lost at some point and so on' (p. 148). Moreover, what has been neglected, according to Bhatia (2011, p. 405) are 'the conflicting, uneven, and painful historical and hybrid practices that impact the process of … acculturation'. Therefore, the extent to which acculturation takes place is not only determined by someone's choice to 'assimilate', 'separate' and so forth, but also depends on larger constraints and challenges which may impact this process – ultimately rendering acculturation more than a concept of stages whereby identities are constantly renegotiated within and across cultural groups (Bhatia and Ram, 2009; De Haan, 2011).

This understanding of acculturation sits well within current internationalisation discourse from the perspective of recognition. It rejects expectations that students must 'adapt' (Marginson, 2014; Spencer-Oatey, Dauber and Williams, 2014), and instead understands learning as pluralistic and as a continuing process of negotiation (Tilley and Taylor, 2013; Welikala, 2013). In other words, the way in which culture and the

integration of students are perceived (for example, in terms of 'fitting in') might impact the possibilities of students' intercultural learning. Different perceptions of culture might thus affect how students and educators view themselves and others in diverse study contexts, such as with regard to being producers of knowledge, resourceful peers or else (Takacs, 2003; Perselli and Moehrke-Rasul, in press). A more progressive understanding of acculturation simultaneously raises questions about conceptualisations of acculturation in UK HE, for example the notion of 'culture shock', if defined in terms of expectations on international students to 'go through different phases of the process of adjustment' when they arrive (UKCISA, 2013). Therefore, if identities are encouraged to be regarded as dynamic constructions of our *selves* (learner-teacher, teacher-learner, and so forth), a more recognising atmosphere may become possible in intercultural interactions.

2.1.7 Understandings of intercultural learning

The above review has shown that the current focus in the literature surrounding international students is on internationalisation (HEA, 2014a; Leask, 2015). Indeed, as I have proposed in Chapter 1, it has now become further evident that the focus on internationalisation – despite the inclusion of a stronger educational rationale – still largely obscures pedagogic questions pertaining to intricate practice situations concerning cultural diversity (Lillyman and Bennett, 2014; Jin and Cortazzi, 2013b), such as in terms of *how* to practise recognition. In this section, I therefore continue my search for understandings of intercultural learning for the further insights these might offer concerning the theory/practice dyad; specifically that is, what constitutes 'intercultural learning' in comparison to 'curriculum internationalisation' – or indeed are the terms being used interchangeably/indiscriminately? As a matter of fact, despite the largely implied use of the term intercultural learning within internationalisation literature, as shown in section 1.3, I was able to identify a few definitions of intercultural learning in this context (Table 4 below).

Table 4: Definitions of intercultural learning in the internationalisation literature

Author(s)	Definition
De Vita and Case, 2003, p. 388	'[i]t entails the discovery and transcendence of difference through authentic experiences of cross-cultural interaction that involve real tasks, and emotional as well as intellectual participation'
Otten, 2003, p. 15	'Intercultural learning needs reflection of individual and collective social experiences with people from other cultures rather than the mere contact as such'
McAllister *et al.*, 2006, p. 378	'a highly complex phenomenon which is best understood through structured, as well as unstructured reflective processes'
Tsai, 2010, p. 91	'Intercultural learning is thus a process of interaction in a particular linguistic and cultural context'
Jin and Cortazzi, 2013b, p. 5	'Intercultural learning ... as a cultural process ... which includes the cultural orientations and practices of those learning and of those learned about'

From Table 4 it emerges that intercultural learning, like internationalisation, is concerned with interdisciplinary study and not limited to a particular subject area or mere formal learning. Moreover, facilitating factors for intercultural learning span a number of themes and/or a combination of these, including 'difference' (De Vita and Case, 2003), 'interaction' (De Vita and Case, 2003; Tsai, 2010), 'participation' (De Vita and Case, 2003), as well as 'reflection' (Otten, 2003; McAllister *et al.*, 2006) and mutuality ('those learning and of those learned about' (Jin and Cortazzi, 2013b, p. 5)). It is further acknowledged that intercultural learning is 'highly complex' (McAllister *et al.*, 2006) and 'processual' (McAllister *et al.*, 2006; Tsai, 2010; Jin and Cortazzi, 2013b) – indicating context-dependency and occurrence over time. By and large, these themes of intercultural learning concur with much of what has been said about internationalisation, particularly recently regarding the phase of recognition and the facilitation of interaction. An interesting point is raised in De Vita and Case's (2003) definition of intercultural learning however which perceives the 'discovery and transcendence of *difference*' (my italics) as important, which is contrary to the proposition illustrated earlier in section 2.1.4, where differences were perceived to facilitate stereotyping, othering and cultural dichotomies (Holliday, Hyde and Kullman, 2004; Turner, 2009; Cousin, 2011).

Overall, the definitions of intercultural learning depicted in Table 4 above nonetheless offer very little by way of new insights, and comprise differing views between authors. This might be due to their largely compositional, rather than empirically derived formulations. Namely, only McAllister *et al.*'s (2006) definition of intercultural learning is based on empirical research, and practice implications for students and teachers once again remain largely implicit. For example, it is not clear whether 'authentic experiences' and 'real tasks', as in De Vita and Case's (2003, p. 388) definition, refer to face-to-face encounters and real-world interactions. Likewise McAllister *et al.*'s (2006) empirically derived definition does not comment on what else, other than 'structured' and 'unstructured' pedagogic interventions, might be important for intercultural learning to occur (such as students' dispositions towards cultural diversity (Montgomery, 2009)). To establish a definition of intercultural learning, McAllister *et al.* (2006) used their analysis of critical incidents narrated by 30 students in their study who went on four to five week placement and study abroad programmes from Australia to either Vietnam or Indonesia. 'Structured' hereby refers to tutor-led and initiated processes (such as preparation classes), and 'unstructured'

refers to learning opportunities which presented themselves to the students and through which they might have been able to realise potential benefits of their study abroad experiences (McAllister *et al.*, 2006). Hence, a primarily fragmented 'piecemeal' approach to intercultural learning becomes visible in the literature where intercultural learning is defined (Maringe, 2010, p. 28); and leaves me wondering further about what constitutes intercultural learning as experienced by international students and staff at the research site, and about its facilitation.

Arguably, another reason for the often implicit use of the term intercultural learning might yield from the difficulties associated with defining its component parts, such as culture (see section 2.1.5). Regarding the morpheme *inter-*, Jin and Cortazzi (2013c, p. 282) point out that 'it is likely that multiple answers will emerge about what "inter" means: between whom? (Should it be "trans", as some argue?)'. For instance, *inter-* (as well as culture and learning) might take on different meanings depending on the adopted paradigm view. From an analytical perspective, it might refer to 'between' (HEA, 2014a, p. 16). From a critical perspective, *inter-* is likely to relate to power dimensions between interactants, as might be the case with learning; and could thus signal a linear process of acquisition, or unequal access to acquisition (for a detailed discussion of meanings of learning from a critical pedagogic perspective see point 2.2). Moreover, Portera (2011) demonstrates that *inter-* in relation to 'intercultural' has distinct historical connotations which differ from 'multicultural'. He states that '[i]n Europe Multicultural Education ... means recognizing diversity and respecting it "as it is"' (p. 19), which is said to foster indifference rather than interest and interaction. He further states that '*Intercultural Education* in Europe' views '[o]therness, emigration, life in a complex and multicultural society' not as 'risk factors ... but *opportunities* for personal and common enrichment' (p. 19f, italics in original). This signals that *inter*cultural learning is far more complex and situated than mere *learning between cultures*, which is what a first glance at the term might suggest (HEA, 2014a).

My own reasons for exploring *inter-*, rather than *multi-* or *trans*cultural learning in this project stem from my practitioner interest in inter-relational dynamics and interactivity between students, and pedagogic doing which might facilitate these. In this context, to me, *multi-* signals the 'presence' of many (Portera, 2011, p. 19) and *trans-* refers to wider efforts beyond internationalisation at home (Montgomery, 2014a), located within power structures and strategic agendas (Grant and Brueck, 2011; Portera, 2011), which both do not precisely illustrate the focus of this research,

but which could be fully appropriate in other settings (cf. for example *Changing Multiculturalism* by Kincheloe and Steinberg (1997)).

Following on from my review of understandings of intercultural learning in this section and the mainly theoretical propositions regarding what it might entail, I set out – by exploring *lived* experiences of international students and staff – to add a more lifeworld based dimension as to how intercultural learning might be understood and facilitated, particularly from a critical pedagogic perspective in the evidently power-laden context of curriculum internationalisation. As already indicated, I do not wish to predefine intercultural learning without having researched the participants' experiences (Colvin, Volet and Fozdar, 2014), but will keep the various themes from the literature in mind when analysing the data. My interim position is as follows:

> Intercultural learning is a complex, ongoing process of acquisition and loss between members of groups (McAllister *et al.*, 2006; Bhatia and Ram, 2009; Tsai, 2010), deeply embedded in socio-political ways of thinking and interacting (Montgomery, 2009; Portera, 2011; Jin and Cortazzi, 2013b), that can – and should – be fostered through pedagogy (McAllister *et al.*, 2006).

I will return to and review this standpoint following the analysis and discussion of the data.

2.2 Critical pedagogy as a driver for change

My aim in this section is to unpack critical pedagogy as an epistemological approach to fostering inclusive and transformative learning experiences. As demonstrated previously, the education of international students in the UK is anchored in a number of political value positions. Neoliberal agendas such as economic gain and the assurance of the image and reputation of UK education, and subsequent knowledge propositions, have surfaced as determining factors of how international students might be perceived and approached inside and outside the classroom (that is, for example as migrant students, high fee payers, or assimilators). This, in turn, has shaped recent internationalisation discourse which is likely to impact substantively on students and staff in UK tertiary education. As indicated in Chapter 1, the focus of critical pedagogues is to engage with the power structures that impinge on teaching and learning processes, and to utilise and advance critical action in these settings in terms of change towards greater social justice (Kincheloe, 2008a). In this section, I will

outline the major principles of the critical pedagogic movement with regard to what constitutes the underlying power structures in my own context.

2.2.1 Principles of critical pedagogy

Since the emergence of critical pedagogy, its advocates have proposed a number of principles (Kincheloe, 2008a), wherein critique and change figure primarily, geared at developing increased democratic action.

2.2.1.1 The principle of critique

Through the principle of critique, critical pedagogy seeks to engage educators and students in questioning oppressive forces and hidden political agendas (Kincheloe, 2008a; Apple, 2009). As Apple (2009, p. 248) points out, 'one of the primary functions is to illuminate ways in which educational policy and practice are connected to the relations of exploitation and domination', or put differently, to expose 'negativity'. Within this struggle against social oppression, the prominent Brazilian educator and early pioneer of critical pedagogy Paulo Freire (2000b, p. 64) coined the concept of 'conscientization', generally regarded as a vital step to a more socially just world. The critical educator's commitment to 'enlighten men about the obstacles preventing them from a clear perception of reality' (p. 64), or 'attaining critical consciousness' (p. 60f) – nowadays understood to encompass a more emancipatory perspective – defines this process of conscientization. That is, through the principle of critique, critical pedagogy seeks to empower students and staff to question the status quo (Kincheloe, 2008a, p. 16).

In this context, a firm belief that change is possible (Freire, 2000a, p. 90f) and an educational as well as social 'vision' (Kincheloe, 2008a, p. 6) of 'what could be' (p. 53) are paramount. For Freire (2000a, p. 91f) the notions of history and hope for instance constitute such visionary concepts. History is regarded as an opportunity from which people can learn to do things differently in future; and hope is understood as a process of imaginary action which enables teachers and students to think freely in order to promote social change in practice – in this case, reflecting the significance of recognition of students' previous and current experiences. Freire states that 'history is

always a possibility, never frozen' (1997, p. 311) and '[h]opelessness is a form of silence, of denying the world and fleeing from it' (2000a, p. 91).

Another important concept for the realisation of the critical utopian vision is the educator's 'unconditional love' for the oppressed (Freire, 1997, p. 325). In Freirean terms (2000a, p. 89), love means 'commitment to others' and 'to their cause', which is 'liberation' from oppression. Therefore, critical knowledge-making from a naïve to a critical state of mind concerns heartfelt, that is, 'humane' and 'emotional' engagement with the world and its interactants (Kincheloe, 2008a, p. 3; Darder, 2002).

2.2.1.2 The principle of change

Emerging from the notion of 'consciousness-raising' (Freire, 2004, p. 76) is a strong focus on committing students and teachers to act upon their oppressive findings (Freire and Macedo, 1987; Apple, 2006; Kincheloe, 2008a; Giroux, 2010b; Shields, 2012). In other words, being aware of oppressive forces alone is considered to be insufficient from a critical pedagogic perspective, and the facilitation of change towards greater social justice plays an integral role conceptually. Although change is generally perceived as a non-violent tool for enabling critical educators to realise their vision of social justice (Freire, 2000a, p. 89), Shields (2012) emphasises that adopting such a critical, active stance requires bravery and may not be without risks when confronting holders of power. Shields (2012, p. 11) affirms that '[i]ndeed, the challenge is once one has drawn some conclusions, to take on the role of activist and ensure that the findings are not only understood but, where appropriate, acted upon', which is anticipated to be generally complex and taxing when opposing agendas are pursued.

The practicalities of how concretely such change should be facilitated are interpreted in various ways by critical pedagogues. Generally, empowering students through encouragement of agency is considered an important means for enabling change within social settings (Freire, 2000a, p. 47; Kincheloe, 2008a, p. 51). Different to Marginson's (2014) understanding of agency derived from an intrinsic human will (see section 2.1.2.6), critical pedagogues understand agency as the 'persons' ability to shape and control their own lives, freeing self from the oppression of power' (Kincheloe, 2008a, p. 2) which, if not already practised, is to be developed through

consciousness-raising (Freire, 2000a) and 'humane' and 'emotional' engagement (Kincheloe, 2008a, p. 3).

Within this framework of change, the need for actual practical realisations of agency is repeatedly emphasised by critical pedagogues as well as their critics. For example, Apple (2003, p. 108) proclaims that '[u]nfortunately, all too many "critical theorists" in education have forgotten about the necessity of ... action ... Theory "rules", with little correction from the realities of real institutions in real communities in real struggles'. For Lather (1998, p. 493), when there is an absence of wider agentive engagement with practice this designates critical pedagogy as a 'Praxis of Stuck Places'. To counteract this, both Apple (2009) and McArthur (2010) demand public discussion of injustice to enable change in practice. Apple (2009, p. 243) states that '[t]his is exactly what the right did. We can and must do similar things'. And McArthur (2010, p. 501) urges critical pedagogy to

> work to include more people at the grassroots level, while more strategically linking individual and group action with broader change agendas, both in education and wider society... Critical pedagogy needs to gain strength from different perspectives, contexts and ideas – shared and argued over in safe, creative and public spaces.

Freire (1997), responding to criticism of his work and the absence of concrete suggestions of how to bring about change, makes it clear that his intention is not to offer 'techniques to save the world' (p. 307). Instead he asserts that

> What I do provide is the possibility for the educator to use my discussions and theorizing about oppression and apply them to a specific context ... Thus I have to be reinvented and re-created according to the demands – pedagogical and political demands – of the specific situation (p. 309).

Freire (1997) therefore encourages a context-dependent approach to critical action and change. Indeed, as Kincheloe (2008a) argues, it is this flexibility which gives critical pedagogy relevance within contemporary struggles for social justice in an ever-changing world. Kincheloe (2008a, p. 49) underscores that '[a] social theory should not determine how we see the world but should help us devise questions and strategies for exploring it'. It is with this dynamic understanding of critical pedagogy in mind that I seek to first unmask potentially oppressive forces in the context of my own research, and second to develop inferences from these regarding what constitutes a pedagogy of recognition in relation to intercultural learning.

2.2.1.3 Democratic action

The 'belief that ... the fundamental purpose of education is the improvement of social justice for all' (McArthur, 2010, p. 493) is a key premise and prerequisite for critical pedagogic thinking and inquiry. In political terms, this conceptualisation tends to be aimed at the development of a socially just democracy and democratic action, to counteract neoliberal education policy and practice, since it is important to 'engage marginalized people in the rethinking of their sociopolitical role' (Kincheloe, 2008a, p. 54). Critical democratic action in the context of education therefore requires that students become politically active and 'learn to make their own choices of beliefs based on the diverse perspectives they confront in school and society' (Kincheloe, 2008a, p. 11) (cf. also Mezirow on becoming an 'autonomous' learner in section 2.1.2.5).

Accordingly, Giroux (2010b, p. 190) encourages his readers to rethink HE as a 'democratic public sphere' which refuses to accept 'education as a training center for the needs of the marketplace'. Apple (2006, p. 25) calls for the initiation of a 'thick democracy' in the sense of genuine representation of people (in contrast to a '"thin" democracy envisioned by neoliberals'), achievable in his eyes through 'the real sharing of power', 'collective participation' and 'by devoting resources'. Advocates of critical pedagogy agree that 'we should neither allow education to be modelled after the business world, nor sit by while corporate power and influence undermine the semi-autonomy of higher education by exercising control over its faculties, curricula and students' (Giroux, 2010b, p. 188). Instead, political (that is, critical democratic) action, which seeks to abolish thin democracy that 'has become synonymous with capitalism and consumerism' (Harris, 2008, p. 428), is aspired.

As stated in section 1.6.2, from a critical pedagogic perspective, education is always considered to be 'a political act' (Freire, 2005, p. 112). Therefore, '[a]s educators we are politicians; we engage in politics when we educate' (Freire, 2005, p. 121) with the intention of opposing indoctrinating curricula (Kincheloe, 2008a, p. 14). In practice this premise is manifested in the 'dedication of defending the weakest when they are subjected to exploitation by the strongest' (Freire, 2005, p. 100) – what Freire (2000a, p. 39) has termed 'radical' education. The radical educator is perceived as revolutionary in that

> This individual is not afraid to confront, to listen, to see the world unveiled. This person is not afraid to meet the people or to enter into dialogue with them. This person does not consider himself or herself the proprietor of history or all people, or the liberator of the oppressed; but he or she does commit himself or herself, within history, to fight at their side (Freire, 2000a, p. 39).

The notion of pedagogy, from a critical pedagogic perspective, therefore becomes more than mere disciplinary 'study of the methods and activities of teaching' (HEA, 2014a, p. 16); and can be understood in terms of the active and ideological 'creation of a public sphere, one that brings people together in a variety of sites to talk, exchange information, listen, feel their desires, expand their capacities for joy, love, solidarity, and struggle' (Giroux, 1994, p. x); or in Buckingham's (1998, p. 5) words, pedagogy becomes 'the means whereby oppression, injustice and inequality will be overcome'.

Within considerations of critical democratic and radical action, 'commitment to ... individual rights' (Freire, 2005, p. 100) and '[c]oncern for humanization' (Freire, 2000a, p. 44) are deeply embedded. Humanisation refers to the 'struggle to recover ... lost humanity' whereby students are regarded 'as persons' and not, for instance, as objects such as rote learners or silent class fellows that ought to be transformed into international business functionaries (Freire, 2000a, p. 44). Freire (2000a, p. 60) argues that '[t]he oppressed, as objects, as "things", have no purposes except those their oppressors prescribe for them'. The overall task of critical pedagogy from a Freirean perspective is to facilitate 'becoming more fully human' within educational processes – which in the context of my intercultural learning project might mean the 'overcoming of alienation' (Freire, 2000a, p. 44). Recognition, when interpreted through critical pedagogic theory, hence becomes about the identification and opposition of processes of 'dehumanization' and their potentially alienating effects (Freire, 2000a, p. 44).

2.2.2 Critical teaching and learning

Having introduced conceptual principles of critical pedagogy, in this section I explore the roles of teachers and students within critical pedagogic praxis. Freire (2000a, p. 126, italics in original) defines praxis as '*reflection* and *action*', since he considers both to be key for engaging with education critically. From my reading so far it is already apparent that '[t]he democratic school that we need is not one in which only the teacher teaches, in which only the student learns, and in which the principal is the all-powerful commander' (Freire, 2005, p. 133). In other words, resistance to

dominant powers is based on processes of transformation *with*, and not *for*, students (Freire, 2000a, p. 48). Consequently, Freire (2000a, p. 72) shuns what he has termed the 'banking concept of education'. He explains that '[i]n the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing (p. 72). If the banking concept is pursued, '[e]ducation thus becomes an act of depositing' (p. 72) where space for the development of a critical consciousness is compromised and suppressed. In this section, I therefore consider the tenets of educational praxis from a critical pedagogic standpoint, to inform my discussion of the research data later on.

From a Freirean perspective, for students not to be approached as depositories or receivers of knowledge, a dialogic relationship among teachers and students is to be developed (Freire, 2000a, p. 88f), defined as 'encounter among women and men who name the world' (Freire, 2000a, p. 89). In this view, 'dialogue cannot occur between those who want to name the world and those who do not wish this naming' (Freire, 2000a, p. 88), and dialogue can therefore not 'be reduced to the act of one person's "depositing" ideas in another, nor can it become simple exchange of ideas to be "consumed" by the discussants' (p. 89). In other words, dialogue demands engagement, which for critical educators becomes about getting to know the world in which their students live. Freire (2005, p. 130), putting this concept in a nutshell, states:

> Educators need to know what happens in the world of the children [or students] with whom they work. They need to know the universe of their dreams, the language with which they skilfully defend themselves from the aggressiveness of their world, what they know independently of the school, and how they know it.

Students' previous experiences and their current realities are thus ascribed a significant role within critical pedagogy. The notion of students as a 'resource' for learning in recent internationalisation discourse appears to affirm this view (Ryan, 2011; Lillyman and Bennett, 2014). Dialogue, from a critical pedagogic perspective, hence seems to support teachers in directing their teaching towards the matters that are important to their students within the realm of the curriculum.

A dialogic attitude confronts an absence of ethics thereby. Namely, as Freire (2005, p. 100) emphasises, critical educators must make their students aware that inappropriate, that is dehumanising, behaviour and language are not acceptable and

not to be reinforced in critical pedagogic praxis, since the pursuit of liberation objects to the right of the oppressed to oppress their oppressors (Freire, 2000a, p. 57). Instead, mutual respect and tolerance for each other are encouraged, from within which critical dialogue, that is, 'naming' and change, are facilitated (Freire, 2005, p. 102) – even when challenging and not an easy task (Freire, 2000a, p. 56f; Freire, 2005, p. 107). Teachers should thus acknowledge that they are always in positions of power and authority with regard to their students, but are able through these positions to foster consciousness-raising among them (Kincheloe, 2008a; Freire, 2000a).

Critical pedagogy therefore has much to say in the context of cultural diversity since 'a profound respect for the cultural identity of students' (Freire, 1997, p. 307), which allows students to retain and shape their own identities, is at the heart of the critical pedagogic focus, including respect for students' native languages, their race, beliefs, gender and class (Kincheloe and Steinberg, 1997). Concerning the notion of race, Apple (2003, p. 109) for instance points out how race 'is a construction' of 'a set of fully social relationships' and that ignoring questions pertaining to race will by no means make these go away, but rather augment the process of othering. On this view, Kincheloe and Steinberg (1997, p. 40) coined the term 'critical multiculturalism' to draw attention to and explore how dominant forces determine socio-cultural hierarchies and labelling, such as White, male, upper class supremacy. Accordingly, culture from a critical pedagogic perspective 'has to be viewed as a domain of struggle where the production and transmission of knowledge is always a contested process' (Kincheloe, 2008a, p. 56). Therefore, Kincheloe (2008a, p. 14) reminds his readers that the task of critical educators is to 'work to make sure schools don't continue to be hurtful places', where certain forms of knowledge and knowledge-making are excluded from lessons; where curriculum standardisation and high-stakes testing are pursued as performance and ability indicators; and where students are subsequently blamed for academic failure, and teaching and learning are decontextualized.

2.2.3 Reflections on critical pedagogy

Over the years, a range of opinions concerning critical pedagogic epistemology have been publicised by scholars following their examination of its arguments. As mentioned earlier, Freire (1997) and Kincheloe (2008a) both assert that critical pedagogic thinking must be dynamic and open to development if it is to be applicable

within ever-changing social realities and struggles. Ellsworth (1989) and Lather (1998) argue that there is a real need to rethink critical pedagogic theory, not least with regard to the inclusion of feminist voices and debate that extends beyond White male American, middle-class images and perspectives on education. Lather (1998), in combining poststructuralist feminist thinking with critical inquiry, refers to the emergence of critical pedagogy to make this visible: 'Originally grounded in a combination of Frankfurt School, Gramsci, and Paulo Freire, critical pedagogy emerged in the 1980s as a sort of "big tent" for those in education who were invested in doing academic work toward social justice' (p. 487), whereby subsequent feminist analysis has 'produced the truth of critical pedagogy as a "boy thing"' (p. 487). Critical pedagogy as a 'boy thing', for Lather (1998), implies universalist and abstract articulations of social justice at the expense of the discursive, in-between spaces and practice considerations that are of major interest to poststructuralist feminist scholars in education (MacLure, 2013).

Lather (1998), in accordance with the poststructuralist, deconstructionist perspectives of Jacques Derrida (cited in Lather, 1998, p. 488), thus proposes an approach to social criticality which allows for undecidability, plurality, and openings rather than 'enclosure'. Such an approach refuses a binary positioning of just versus unjust systems and structures since we can 'learn from ruptures, failures, breaks, and refusals' alike (Lather, 1998, p. 495). In other words, deconstructing and continuously 'troubling' (Lather, 2007, p. 28) educational praxis regarding criticality – rather than opposing 'good' and 'bad' tendencies – is of special practical value within critical feminist considerations. From this perspective, a greater focus is placed on negotiation, interruptions and asymmetries through which to work towards social criticality rather than the archetypical forms of (Western) democracy and liberation.

Since its emergence, critical pedagogic writing has thus been diversified through the work of female educators and scholars of different origin and colour, such as bell hooks (2003), Shirley Steinberg (2012), Penny Jane Burke (2011) and Geneva Gay (2010), who approach critical praxis from new theoretical perspectives that also recognise increasing social complexities in rapidly changing times. For Lather (1998, p. 495), to 'move[...] away from the Marxist dream of "cure, salvation, and redemption"' towards 'practices that help[...] us think not only *with* but *in* our actions' (italics in original) defines feminist criticality more specifically. In terms of my own research, this means that I will draw on key principles of critical pedagogy (such as

critique and action), but I will also approach the research setting and data with continuous reflexive questions towards myself and in relation to the research participants. This strategy is important considering that in a project with a culturally diverse participant group many truths are likely to surface, which makes the proposition of predefined 'cures' such as liberation, as this has been proposed in 'pure' critical pedagogy, unfeasible. A possibility focused understanding of criticality becomes incumbent therefore.

2.3 Outlook

In this literature review, I have pursued both ontological (knowing what) and epistemological (knowing how) aspects of student interaction in the context of curriculum internationalisation. In doing so, I have examined what might constitute intercultural learning within this discourse, asking also what kind of pedagogic reflection and action (that is, praxis) might foster intercultural learning. On this reading it has become evident that the theory/practice aspect of learning in culturally diverse HE settings, particularly from the perspective of recognition, needs further work. For instance, *how* do critical teachers respond to complex questions arising in these settings (such as pertaining to stereotyping and othering), developing 'humanising' dialogue thereby (Freire, 2000a)? How do critical teachers engage with the world in which students live (Freire, 2005)? Hence it can be said that the perspective of recognition in HE and in tertiary education more widely currently lacks maturity. Welikala's (2013, p. 52) example of an academic who has learned to value silence as a result of interactions with 'silent' students further illustrates this. Although the academic's appreciation of silence demonstrates acknowledgment of different ways of doing, it is still not clear how this may subsequently inform the academic's pedagogic practice/the students' learning. By exploring lived experiences of international students and staff in my own setting I aspire to address this theory/practice gap and provide insights into what intercultural learning might be like and how it might be fostered.

Following on from the wealth of research which reports on challenges when international students come to study on foreign campuses, my focus in this research is on pedagogic implications as these might arise from the perspective of recognition, where international students are perceived positively and as a curricular resource

(Caruana and Spurling, 2007; Ryan, 2011; Lillyman and Bennett, 2014). I will draw on critical pedagogy as an epistemological lens to engage with power structures that might be inherent to considerations of recognition and students' and staff's experiences. As Leask and Carroll (2011, p. 657) point out:

> We need fewer, if any, studies that document the unsatisfactory experiences of students, both home and international, resulting from a failure to take planned and strategic action to promote positive cross-cultural interaction. We can now confidently predict what will occur when issues of cultural and academic diversity on internationalised campuses are not addressed proactively.

Leask and Carroll (2011, p. 647) also emphasise that no further "'wishing and hoping" that benefits will flow from cultural diversity on campus' is needed, which leaves me to conclude that research on how to facilitate 'recognising' intercultural learning pedagogically will contribute significantly to this argument. This could facilitate my own thinking and doing of cultural diversity in my future praxis, but also allow for a wider contextualisation of this research within recent approaches to internationalisation.

Chapter 3 – Methodology

In this chapter I discuss the research methodology. The chapter is divided into two parts. In the first part I illustrate my methodological choices in respect of the theoretical assumptions that underpin the project. Since I intertwine two research traditions via the bricolage in an 'unusual meshing', as indicted in Chapter 1, I first elaborate my rationale for the interplay of hermeneutic phenomenology and critical pedagogy, by further explaining bricolage research conceptually (Kincheloe, McLaren and Steinberg, 2012). I also engage the conceptual assumptions of hermeneutic phenomenology as proposed by Van Manen (1997), to explicate its meanings in this research project – thereby identifying hermeneutic phenomenology as the principle methodology for the research. I then introduce the research design in the second part of the chapter, whereby I discuss my decisions regarding data collection, research methods and sampling, as well as my educational values and ethics. By way of illustration I include a reflexive account of my positionality in the research project, and conclude the chapter by reflecting on the practical implications and inferences of the proposed methodology.

As indicated earlier, my overarching concern in this project is a moral one, that is, I am deeply embedded in the political context of the research setting and my praxis aspirations through which I seek to gain deeper insights into what it means to do 'pedagogical good' (Van Manen, 1997, p. 12), specifically in terms of cultural diversity. According to Van Manen, doing pedagogical good is 'by definition a moral concern' (2008, p. 15), whereby '[m]oral decision-making is always at some level conscious' (2014, ch. 5). In this research, my moral decision-making is conscious with regard to my own distinct positionality as a White European, middle class, female educator who finds herself challenged by not knowing what the 'good of the [cultural] other' (2008, p. 15) might entail (for instance in light of the largely Asian and Muslim community at the research site). As I will demonstrate, both hermeneutic phenomenology and critical pedagogy, due to their caring orientations, support such inquiry.

3.1 Bricolage research

In this section I illustrate bricolage research as a theoretical and practical approach to this project, and consider the conceptual principles of Van Manen's (1997) hermeneutic phenomenology, before summarising the significance of these for the research.

3.1.1 Theory considerations

As pointed out in Chapter 1, the construct of the bricolage has been developed within critical theory discourse and represents a politically motivated and thus ideologically grounded form of critical research. Kincheloe (2001, p. 679f) attributes the use of the concept of the bricolage in critical research to Denzin and Lincoln (2000, cited in Kincheloe, 2001) who draw from the work of French anthropologist Claude Lévi-Strauss. Lévi-Strauss (1966) uses the term bricoleur to compare an engineer, that is, a craftsman with a scientific mind, to someone who manages with "'whatever is at hand'" (p. 17). Accordingly, the bricoleur is understood as a 'Jack of all trades or a kind of professional do-it-yourself' (Lévi-Strauss, 1966, p. 17). Kincheloe (2001, p. 680), in his articulation of the bricolage, theorises the concept as one that is concerned with 'using multiple methods and perspectives' in research. Subsequently, Kincheloe, McLaren and Steinberg (2011) have come to understand the bricolage 'as an emancipatory research construct' (p. 167) that allows critical researchers to 'move beyond the blinders of particular disciplines and peer through a conceptual window to a new world of research and knowledge production' (p. 168). As a result, I decided to draw on the multi-methodological bricolage to warrant 'questions previously unimagined' with regard to the critical (that is, political) interpretation of lived experiences of intercultural learning in my research setting (Kincheloe, McLaren and Steinberg, 2011, p. 170).

The political motivations of bricolage research, just as the critical tradition within which it is located, are manifested in the perception that all doing is value-based and power-laden, and hence needs to be unveiled and acted upon. This leads Kincheloe, McLaren and Steinberg (2012, p. 21) to argue that: 'Appreciating research as a power-driven act, the critical researcher-as-bricoleur abandons the quest for some naïve concept of realism, focusing instead on the clarification of his or her position in the web of reality'. In practice, this translates into foregrounding the research context

with its distinct socio-political structures in the research design, and selecting methods which support it.

Sensitivity to issues of power in bricolage research forms part of a wider argument pertinent to the 'Qual-Quant Wars of the late 20th century' (Steinberg, 2012, p. ix), where Western scholars took sides and argued either for quantitative or qualitative research traditions. The 'Paradigm' or 'Science Wars', as this fight between the disciplines is also referred to (Lather, 2004, p. 27), are said to have resulted in a 'conflict between evidence-based methodologists and the mixed methods, interpretive, and critical theory schools (2005-present)' (Denzin and Lincoln, 2011, p. 1). This conflict centres on the positivist-led debate about what constitutes 'scientific' and thus legitimate 'evidence' in social sciences and education research and practice, as I have illustrated in section 1.6.2 (Kincheloe, 2008a; Giroux, 1981). Hence, the concept of the bricolage is embedded in critical discourse that aims to support alternative ways of doing research *across* the disciplines, whereby knowledge formation and innovation are determined by the research context and its social connotations rather than quantitative and qualitative paradigm considerations (Kincheloe, McLaren and Steinberg, 2011).

Therefore, the bricolage operates in a 'dialectical spirit' between the sciences and its disciplines to utilise their contributions without being disdainful of existing achievements (Kincheloe, 2001, p. 684). It thereby requires active analysis of power structures which often lie obscure beneath the surface (Kincheloe, McLaren and Steinberg, 2012). Kincheloe, McLaren and Steinberg (2012, p. 22) state: 'In the active bricolage, we bring our understanding of the research context together with our previous experience with research methods'. Denzin and Lincoln (2011, p. 4), in this regard, state: 'If new tools or techniques have to be invented or pieced together, then the researcher will do this'. However, actively constructing research in the context of the inquiry, according to Kincheloe, McLaren and Steinberg (2012, p. 22), also entails a 'high-level cognitive process involving construction and reconstruction, contextual diagnosis, negotiation, and readjustment'; and thus goes far beyond a mere act of assembly of methodologies. From this it becomes evident that, despite its emancipatory approach to research, the bricolage is first and foremost based on a set of conceptual assumptions (such as interdisciplinary, complex and active involvement) through which it asserts an 'ever-evolving' criticality (Kincheloe, 2008a, p. 50).

Nonetheless, working across disciplines and research traditions has not remained free from criticism. As Kincheloe (2001, p. 680) emphasises, the interdisciplinary nature of bricolage research 'serves as a magnet for controversy in the contemporary academy'. According to Kincheloe (2001, p. 680), concerns have mainly been expressed by disciplinary researchers that bricolage inquiry equals 'superficiality', and even 'madness'. Kincheloe (2001) summarises these concerns as follows: 'Attempting to know so much, the bricoleur not only knows nothing well but also goes crazy in the misguided process' (p. 681). This criticism appears to be deeply political and rooted in the battleground of the Paradigm Wars since it calls into question the absence of 'scientific' standards and rigour in bricolage research (Kincheloe, 2001, p. 683). Aware of these concerns, Kincheloe (2001, p. 681) calls on bricoleurs to develop a precise understanding of 'the disciplinary fields and knowledge bases from which particular modes of research emanate'. Furthermore, bricoleurs are asked to demonstrate a strong awareness of the complex issues that may arise following interdisciplinary efforts, and to carefully negotiate their actions in respect of the trustworthiness of their work (Kincheloe, McLaren and Steinberg, 2011).

Consequently, in the next section I define my reasons for interconnecting two theoretical perspectives. Yet, I will do so from the perspective of the bricoleur who carries out multi-methodological research as necessitated by the research inquiry and context, rather than from the perspective of the disciplinary researcher who, following on from elitist research considerations (Giroux, 1981), has to keep on justifying and validating her actions in order to 'compete' with what has traditionally been argued for as 'scientific' research. As MacLure (2013, p. 659) usefully maintains, these 'years of unedifying jousting and justification' must be over.

3.1.2 Project considerations

From the outset, the two schools of thought operationalised in this project – that is, hermeneutic phenomenology and critical pedagogy – differ in their research foci. As stated in Chapter 1, hermeneutic phenomenology is located within descriptive and interpretive research strands which are aimed at describing and comprehending the experiences of people and what these mean for them and the researcher in the context of their social situatedness in the world (Van Manen, 1997; Hesse-Biber and Leavy, 2011). Critical pedagogy, although also based on an interpretive, constructivist

worldview (Kincheloe, 2008a), adds a separate layer to the study of human experiences, aimed at examining power structures existent in socio-educational environments (Kincheloe, McLaren and Steinberg, 2011; Hesse-Biber and Leavy, 2011). In this project I therefore engage hermeneutic phenomenology to describe and comprehend lived experiences of intercultural learning, while critical pedagogy and its ambition for social justice is utilised towards identifying and acting upon instances of (mis)recognition. As a result, hermeneutic phenomenology and critical pedagogy become methodologically interactive – putting the construct of the bricolage into action in that each will complement the other by contributing distinct analytical features.

Specifically, hermeneutic phenomenology does not directly investigate power structures as I anticipate these to be present in the research setting; and critical pedagogy cannot tell me how to methodologically study the lived experiences of the research participants regarding intercultural learning. I thus propose a dynamic relationship between these two traditions, which I further illustrate in Table 5.

Table 5: Putting the bricolage into action

Approach	Strand / Goal	Why is the approach important?	How is this achieved?	How does the approach complement the research?
Critical pedagogy *Giroux, 2010b; Kincheloe, McLaren and Steinberg, 2012; Freire, 2000a*	Critical/ Social justice	To unveil instances of (mis)recognition in respect of intercultural learning as experienced by the research participants	Through critical (political) engagement with forms of power existent in the setting	Through a focus on expressions of power **Doing educational research:** Putting the bricolage into action (Kincheloe, 2001; Steinberg, 2012)
Hermeneutic phenomenology *Van Manen, 1997; 2014*	Interpretive/ Understanding	To explore lived experiences of intercultural learning	Through the study of lived experiences	Through methodological procedures to study lived experiences

(Adapted from Hesse-Biber and Leavy, 2011, p. 26)

3.1.3 Principles of hermeneutic phenomenology

Having explicated my reasons for intertwining hermeneutic phenomenology and critical pedagogy, I now move on to characterise hermeneutic phenomenology as a research methodology. At first, hermeneutic phenomenology might appear as a somewhat unusual or even odd methodology (Van Manen, 2014; Henriksson and Saevi, 2012, p. 55), since one might wonder about how to study 'the essential meaning' of a phenomenon as this is immediately experienced by the research participants in their lifeworlds (Van Manen, 2014, ch. 10). In fact, since Husserl's (1931) phenomenological breakthrough, the 'study of essences' (Van Manen, 1997, p. 10) has developed into a rich and diverse philosophical and methodological tradition in the social sciences (Heidegger, 1962; Merlau-Ponty, 2002; Dowling, 2007; Giorgi, 2008; Dall'Alba, 2009). Having spread from Germany to many countries throughout Europe, such as France and the Netherlands, as well as Northern America and Canada, seemingly often as a result of political unrest and emigration during World War II (Levering and Van Manen, 2002; Gallagher and Francesconi, 2012, p. 3), various views pertaining to descriptive and interpretive elements of phenomenology have developed (Dowling, 2007; Dall'Alba, 2009). For Van Manen (2014, ch. 2), phenomenology derives from Greek etymology: 'the term *phenomenon* means that which appears; *logos* means word or study' (italics in original). So how does Van Manen propose to study that which appears?

For Van Manen (1997, p. 18) it is evident that: 'To *do* hermeneutic phenomenology is to attempt to accomplish the impossible: to construct a full description of some aspect of the lifeworld, and yet to remain aware that lived life is always more complex than any explication of meaning can reveal' (italics in original). In other words, we cannot possibly know someone else's thoughts entirely and our understanding of lived experiences is always limited. Yet, as Van Manen (1997, p. 19) argues, interpretive descriptions of lived experiences are valuable in their own right, since

> it would be wrong to say that the human scientist has no compelling "stories" to tell. Aren't the most captivating stories exactly those which help us understand better what is most common, most taken-for-granted, and what concerns us most ordinarily and directly? Phenomenology appeals to our immediate common experience in order to conduct a structural analysis of what is most common, most familiar, most self-evident to us. The aim is to construct an animating, evocative description (text) of human actions, behaviors, intentions, and experiences as we meet them in the lifeworld.

Subsequently, Van Manen (1997) proposes eight conceptual notions through which hermeneutic phenomenological inquiry can be facilitated. Below, I outline each notion and provide a commentary concerning their relevance in this project:

- *'Phenomenological research is the study of lived experience'* (p. 9, italics in original)

This proposition is based on the conceptualisation that phenomenological research begins in the lifeworld, whereby lived experience insights are sought in the form of descriptions.

Commentary: From the outset this project is situated within the lifeworlds of international students and staff at the research site. The research questions and methods have been developed to facilitate the elicitation of descriptions of experiences, such as 'What are the lived experiences of intercultural learning among international students and staff?'. These descriptions provide the starting point for more hermeneutic and critical engagement with the collected data.

- *'Phenomenological research is the explication of phenomena as they present themselves to consciousness'* (p. 9)

The nature or meanings of lived experiences can only emerge if a person becomes conscious, that is, aware of these. This cannot happen while one lives through an experience. Van Manen (1997, p. 10) provides the following example: 'if one tries to reflect on one's anger while being angry, one finds that the anger has already changed or dissipated'. Therefore, only through reflection on lived experiences after these occurred can their nature or meanings be comprehended.

Commentary: This reflective/recollective approach to making lived experiences explicit is consistent with my commentary above and paves the way for a more meaningful (and not solely descriptive) analysis of the data.

- *'Phenomenological research is the study of essences'* (p. 10)

Phenomenological inquiry attempts to establish *essential* attributes or meaning structures of phenomena. It explores 'that which makes some-"thing" what it *is* – and without which it could not be what it is' (Van Manen, 1997, p. 10, italics in original). However, since it is impossible to capture 'the true being of a thing' (Van Manen, 1997, p. 177), phenomenological research, for Van Manen, entails a grasping of deeper insights (rather than truth assurances). Van Manen (1997, p. 10) states: 'The essence or nature of an experience has been adequately described in language if the description reawakens or shows us the lived quality and significance of the experience in a fuller or deeper manner'. Truth is therefore always (inter)subjective and dependent on context, worldviews, language and so forth. However, the value of this important phenomenological proposition for Van Manen (1997) is to be found in the belief that all phenomena have some essential features which distinguish or make them comparable to others.

Commentary: The research explores the phenomenon of intercultural learning in its 'whatness' (Van Manen, 2014, ch. 2), and utilises lived experiences to gain pedagogic insights into its essential characteristics for students and staff.

- *'Phenomenological research is the description of the experiential meanings we live as we live them'* (p. 11)

For Van Manen (1997) lived meanings can only be made explicit by describing and interpreting experiences. Thus, '[h]ermeneutic phenomenology … is a *descriptive* (phenomenological) methodology because it wants to be attentive to how things appear …; it is an *interpretive* (hermeneutic) methodology because it claims that there are no such things as uninterpreted phenomena' (Van Manen, 1997, p. 180, italics in original). Trying to gain deeper insights into lived experiences is therefore always an interpretation, propelled primarily by the language the researcher uses to describe a phenomenon (Van Manen, 1997). This deeply rooted belief in the hermeneutic worldview distinguishes Van Manen's (1997) phenomenology from other descriptive positionings.

Commentary: My study of intercultural learning in its whatness is therefore of a hermeneutic orientation. That is, it pursues my quest as a practitioner for an interpretive worldview and 'coming to know'. Yet, this proposition also makes explicit a conceptual lacuna between this methodology and the critical investigation of notions of power, as these are apparent in internationalisation discourse. The methodological challenge therefore concerns ways of analysing the data both from an interpretive and critical perspective, particularly since there are no specific guidelines for so doing when hermeneutic phenomenology and critical pedagogy are intertwined as research lenses. Chapters 4 and 5 on data analysis and interpretation discuss this important aspect.

- *'Phenomenological research is the human scientific study of phenomena'* (p. 11)

Hermeneutic phenomenology's claim to scientific study concerns forms of human existence. Descriptors pertaining to *'systematic'*, *'explicit'*, *'self-critical'* and *'intersubjective'* research are advocated as guiding notions for human scientific study (Van Manen, 1997, p. 11, italics in original). Systematic study involves the application of a research procedure that is positioned within established ways of questioning, reflecting, analysing, etc. Meaning structures are made explicit through interpretive practice rather than leaving these concealed. Self-examination is encouraged throughout the research process to review and improve such practice. Phenomenological research is intersubjective because it bases gained insights on lived experiences as lived through by other people.

Commentary: The element of 'human scientific study' has been addressed through all four descriptors, which will become further evident in the research design, analysis and discussion sections. For example, self-criticality in the project is addressed through the ongoing reflexive account of my own involvement in the research and in relation to the participants.

- *'Phenomenological research is the attentive practice of thoughtfulness'* (p. 12)

This proposition concerns the purpose and interest in phenomenological research, and refers to the notion of doing pedagogical good. It encourages researchers to study a phenomenon such as intercultural learning to inform their pedagogic work. For Van Manen (1997, p. xv) phenomenological research first and foremost 'asks what something "is" for the one who asks the question'. As indicated earlier, this quest makes phenomenological research 'a caring act' (Van Manen, 1997, p. 5) since it is deeply invested in a 'loving responsibility' (1997, p. 6) and 'caringly worrying for a person' (2014, ch. 5). That is, like critical pedagogy, hermeneutic phenomenology begins with an emotional call and love for the other. For Van Manen (2014, ch. 1) this call translates into being able to live 'our lives with greater thoughtfulness and tact', which become morally binding qualities of phenomenological researchers and educators. These qualities are manifested in expressions of 'pedagogical sensitivity' (Van Manen, 2008, p. 13) and 'a thinkingly acting' (p. 16) whereby caring teachers are understood to have an inner ability to distinguish what pedagogic actions are 'appropriate' as part of their work (p. 16), identified through phenomenological inquiry.

Commentary: This research is an attempt to inform my pedagogic praxis. In Chapter 5, I will discuss how the data inform my thinking about meanings of doing pedagogical good, looked at through both hermeneutic phenomenological and critical pedagogic concepts.

- *'Phenomenological research is a search for what it means to be human'* (p. 12)

Phenomenological research is aimed at getting at the bigger picture of who we are as humans and how we experience our everyday lifeworlds.

Commentary: This proposition links closely to the humanity focus in critical pedagogy (Freire, 2000a). Yet, it is more concerned with evocative descriptions of everyday experiences rather than political commitment to unveil notions of power existent within these. This provides an opportunity

however for including the critical pedagogic notion of humanisation in this methodology, geared towards political advocacy concerning social justice.

- *'Phenomenological research is a poetizing activity'* (p. 13)

Van Manen (1997) compares phenomenological research to composing a poem. He argues that it is inappropriate to summarise a poem 'because the poem itself is the result' (1997, p. 13). Generalisations of lived experiences in phenomenological research are thus unsuited. Instead, the use of authentic language which 'speaks the world' (Van Manen, 1997, p. 13) is necessary to grasp the nature of lived experiences. Van Manen (2014, ch. 2) illuminates that '[a] good phenomenological text has the effect that it can make us "see" or "grasp" something in a manner that enriches our understanding of everyday life experience'.

Commentary: In the analysis and discussion of the data the participants' own words and creative accounts of these are used as forms of representation.

3.1.4 Outlook

So far this chapter has focused on the potential of interconnecting two distinct theoretical perspectives and the implications that this has for the research. Having reviewed conceptual notions that underlie hermeneutic phenomenological research as developed by Van Manen (1997; 2014), it has become further visible that social inequalities and injustices, for example in terms of equality and diversity discourses, are not directly addressed. However, the interpretive and methodologically structured nature of this approach facilitates critical pedagogic inquiry and is not antagonistic towards such inquiry. As Crotty (2003, p. 112) asserts: 'Phenomenology, to be sure, at least in its more authentic guise, is self-professedly critical'. He goes on: 'Still, not all phenomenologists have recognised the critical character of their enterprise or exploited it to the full', by which I understand that criticality is often implicit in hermeneutic phenomenological research. Moreover, the first part of the methodology chapter, and specifically Van Manen's (1997) conceptual propositions, have provided important pointers for the research design, such as in terms of data collection and analysis:

- Hermeneutic phenomenological research starts with a sense of 'wonder' about an aspect of everyday living (Van Manen, 2014, Preface), manifested in a gathering of descriptions about a phenomenon *and* the telling of stories, with a view to gaining deeper insights relating to pedagogic work.

- Hermeneutic phenomenological research is systematic, reflective and social through which it facilitates meaning-making.

- Regarding the explication of data, the use of language on part of the participants as well as the researcher is significant, manifested in a process of writing.

- Additionally, in the context of this research, hermeneutic phenomenological research enables the examination of power structures.

3.2 Research design

In this second part of the methodology chapter, I explain and justify the research design, including how the research design corresponds to the research questions and the epistemological and methodological assumptions of the research. I present my approach to data collection, choice of research methods and ethical considerations, including reflections on my own positionality in the research. My approach to data analysis is illustrated in the next chapter (Chapter 4).

3.2.1 Data collection

Here I articulate the research design in terms of the procedures that I used to investigate the 'what' and 'how' of intercultural learning. This is informed throughout by the principle of 'the public disclosure of processes', as 'one major element that is not sufficiently addressed' regarding trustworthiness in many educational and particularly in qualitative research projects (Anfara, Brown and Mangione, 2002, p. 29). In my project, disclosure of processes is for instance manifested in the provision of a matrix which illustrates the relationship between the research questions and methods presented in section 3.2.1.5.

3.2.1.1 The research questions further defined

Before illustrating the research procedures, I would like to remind readers of the research questions and further define these in accordance with my literature review, via sub-questions that will guide my praxis exploration and discussion of the knowledge base later on:

1. **What are the lived experiences of intercultural learning among international students and staff?**

   Specifically: How is intercultural learning understood by students and staff? What instances of (mis)recognition were experienced?

2. **What are the formal and informal study contexts like where intercultural learning might occur?**

   Specifically: What makes such contexts valuable for students and staff? What are contributions of international students? How are challenges that might result from culturally diverse contexts addressed?

3. **What might a pedagogy of recognition that seeks to foster intercultural learning look like?**

3.2.1.2 The research setting, sampling and methods

To recap: my research focus emerged as a result of my work with international students at a private tertiary education college in London. At the time of data collection between June and August 2013, the student and staff profile was as follows:

Student profile

The total headcount for students was 304, with 301 full-time and three part-time students. Males represented 69% (209) and females 31% (95). Average age range was from 18 to 41 years, with a median age of 29. The total student count comprised 40 nationalities; overseas students represented the majority at 85% (34) and Europe at 15% (6). Tier 4 visa students represented 91% of the total count. Half of the students held Pakistani nationality as shown in Table 6:

Table 6: Students by nationality

Nationality	Number of students	Percentage of students
Pakistan	152	50.00%
Other	60	19.74%
China	25	8.22%
Afghanistan	18	5.92%
Thai	17	5.59%
India	14	4.61%
Nigeria	10	3.29%
Saudi	8	2.63%
Total	**304**	**100%**

Students were enrolled across qualification level 4-7 courses in Business, Computing, Travel and Tourism as well as English language courses. The vast majority of students at 76% (231) were enrolled on Business courses, as demonstrated in Table 7.

Table 7: Students by course

Course	Number of students	Percentage of students
BTEC HNC/HND in Business	125	41.12%
Advanced/Graduate Diploma in Management Studies	59	19.41%
BTEC HNC/HND in Computing	31	10.20%
MBA	26	8.55%
English language	24	7.89%
BTEC Level 7 in Strategic Management and Leadership	21	6.91%
BTEC HNC/HND in Travel and Tourism Management	18	5.92%
Total	**304**	**100%**

Staff profile

The college employed 31 staff (excluding myself) at the time of the research. Six worked as English language teachers, ten worked as Business, Computing, or Travel and Tourism teachers, and 15 worked as non-teaching staff. Of these, 16 were female (52%) and 15 male (48%). The age range was from 21 to 69 years, with a median age of 35. Staff members held a range of nationalities with British (17) and Pakistani (8) nationalities being mainly represented. Staff also represented a range of ethnicities, including Asian, Black, White, Arab and mixed backgrounds, with four out of 31 (13%) having a White British background. Moreover, a range of languages apart from English were spoken by the staff members, including Urdu, Chinese, Arabic, Hindi, Punjabi, Portuguese, Polish, Swahili and others.

Sampling strategy

My approach to sampling was subsequently guided by the consideration that the nature of the research as well as the setting and its social processes ought to inform the selection of participants (Kincheloe, McLaren and Steinberg, 2012). Miles and Huberman (1994, p. 30) emphasise in this regard that '[s]ampling involves decisions not only about which people to observe or interview, but also about settings, events and social processes'. They continue: 'A conceptual framework and research questions can help set the foci and boundaries for sampling decisions' (p. 30). Thus, in this instance, specifically the critical and meaning-seeking research intention, the resources 'at hand' and my own involvement in the research setting have determined my sampling strategy (Denzin and Lincoln, 2011). Table 8 illustrates this in relation to the research methods and in consideration of their overall purpose. As can be seen, data collection consists of two parts – an online questionnaire and semi-structured interviews.

Table 8: Sampling strategy

Data collection and sampling	Purpose	Time
PART I: Online questionnaires – Purposive sampling aimed at enabling all college members to participate	All students and staff were invited to complete an online questionnaire, aimed at investigating 'How is intercultural learning understood by students and staff?'.	11-28 June 2013
PART II: Semi-structured interviews – Purposive sampling with a view to representation of lived experiences across study contexts	A smaller number of students and teachers were invited, mainly on a course basis, to participate in a semi-structured interview to explore their lived experiences in respect of all three research questions.	10 June- 06 August 2013

In the two sections that follow I elaborate on my rationale for using an online questionnaire and semi-structured interviews, and the selected forms of purposive sampling (Cohen, Manion and Morrison, 2011, p. 156f).

3.2.1.3 Online questionnaire

The online questionnaire operated as a formal audit for gaining an 'overall picture' of the students' and staff's awareness of the term intercultural learning, what it means to them and why (Hesse-Biber and Leavy, 2011, p. 279). I needed to know whether students and staff in the wider college community had heard of the term intercultural learning and the meanings they might associate with it, not least regarding the question '*How* is intercultural learning understood by students and staff?'. Hesse-Biber and Leavy (2011, p. 279) point out that '[s]ome methods are more effective than others for answering certain types of questions', and highlight that qualitative methods 'are not particularly useful for getting at the "overall picture"'. Questionnaires have traditionally been regarded as a research method that is used within the quantitative paradigm and therefore do not normally form part of phenomenological research (Creswell, 2014, p. 14). Van Manen (1997, p. 62), for example, does not mention questionnaires as a source for 'obtaining experiential descriptions from others'. Bricolage research, as it underpins this project, however promotes a multi-tooled approach to social inquiry and 'pieces together' whatever is necessary and appropriate

in light of the research context to 'accomplish a socially worthwhile goal' (Denzin, 2010, p. 42).

My decision to use an online questionnaire and purposive sampling which allows all students and staff to participate was further informed by the organisational culture of the college and its aspirations for inclusive practices (Cohen, Manion and Morrison, 2011, p. 156f). As Hesse-Biber and Leavy (2011, p. 279) maintain, '[m]ixed methods designs can ... help to ... give voice to those whose viewpoints are often left out of traditional research'. Moreover, as Costley, Elliott and Gibbs (2010, p. 5) emphasise, there is a need for practitioner researchers 'to have a particular sensitivity to colleagues', and I would add, to all students and staff in this small community setting. Costley, Elliott and Gibbs (2010, p. 5) thus advise that 'informing people [about] what you are doing is a matter of courtesy'. Subsequently, not giving potentially interested colleagues and students the opportunity to participate in the study might have jeopardised relationships among students and staff. With this in mind, the online questionnaire gave all members of the college community an opportunity to have their say, demonstrating 'respect for the values of the organization ... and ways of doing things' (Costley, Elliott and Gibbs, 2010, p. 5).

The online questionnaire itself (Appendix 3) sought to establish facts and opinions, comprising a mix of 15 open-ended and closed questions (Johnson and Christensen, 2012, p. 170). Question 1 asked students and staff to agree to take part in the research. Questions 2-11 required students and staff to provide demographic information such as their gender, age, nationality, ethnic background, religion and first language, as well as time spent in the UK and their position at the college. Questions 12-15 sought to establish students' and staff's understandings of intercultural learning, and asked about their awareness of the term and what it means to them, as well as the first word that they think of when they hear the term and why. That is, the latter set of questions invited respondents to provide information about their opinions and views and to reflect on previous experiences and knowledge (Johnson and Christensen, 2012). In Chapter 4, I present the demographics of the respondents who completed the questionnaire, and identify patterns in the data regarding the students' views on intercultural learning and those of the staff members. I consider comparing students' and staff's views in this research project vital for gaining insights into the 'appropriateness' of my pedagogic praxis. Namely, there may not only be differences

in understandings of intercultural learning between individuals, but also possibly between students and staff.

The questionnaire was distributed to all students and staff of the college by email on 11 June 2013. The email contained a web link to the questionnaire hosted on SurveyMonkey™. The questionnaire was available online for over two weeks until 28 June 2013 for students and staff to access, and was sent out three weeks prior to the end of the academic year at the college. This gave sufficient time to make students and staff aware of the research project and to receive responses before the beginning of the summer holidays. In support of my sampling strategy, I decided to use a web-based questionnaire in order to access all 304 students and 31 staff (Johnson and Christensen, 2012, p. 122). Participants were able to use electronic features such as tick boxes and drop-down menus to facilitate completion of the questionnaire. Considering the median age of the student and staff population and the availability of computer labs and Internet at the college, I was confident that participants would generally be able to complete the questionnaire online (Thomas, 2009, p. 174).

The wording of the questions and the length of the questionnaire were designed with the target group in mind, using basic language structures and vocabulary, and considering potential time constraints due to end-of-year preparations. This was important to enable all students and staff, including students with a lower level of English, to participate in the questionnaire survey (Miller Cleary, 2013). More in-depth questions about the participants' lived experiences with regard to intercultural learning were not included at this stage, since the purpose of the questionnaire was to investigate the participants' awareness and understanding of the term. The questionnaire was piloted by distributing it outside the college to a few people from similar backgrounds who I had access to as part of my social network (Thomas, 2009, p. 155). Subsequently, I amended information to participants about the approximate time that it would take to complete the questionnaire from 15 to only several minutes, and inserted a progress bar to indicate the length of the questionnaire to the participants. I also amended the wording of staff positions from complex to more accessible language.

In terms of the time frame, my intention was to conduct a first analysis of the questionnaire data prior to carrying out the interviews. Through this I envisaged to explore relevant and prominent themes from the questionnaire further in the

interviews. Due to unforeseeable circumstances, I had to begin with the conduct of the interviews earlier than anticipated, which led to an overlap between the questionnaire and interview phases. The main reasons for this were changes to student immigration and my own departure from the college, which meant that many potential participants were about to complete their courses and, like myself, would not return to the college in autumn after the summer holidays, making more longitudinal data collection difficult. Subsequently, I used the available questionnaire data mainly informally (rather than comprehensively) to guide my interview questions as and when this was possible.

To summarise,

- the online questionnaire facilitated awareness of the students' and staff's knowledge and understanding of the term intercultural learning;
- it allowed for wide coverage in line with my sampling strategy, which emerged from the research problem and the equal opportunities ethics in the learning community.
- The research design was modified in consideration of the distinct characteristics of the setting, including aspects of language and time management.

3.2.1.4 Semi-structured interviews

Semi-structured interviews were conducted to collect and further explore 'lived experience material' relating to intercultural learning (Van Manen, 1997, p. 53). In hermeneutic phenomenology, interviews act 'as a means for exploring and gathering experiential narrative material that may serve as a resource for developing a richer and deeper understanding of a human phenomenon' (Van Manen, 1997, p. 66) – that is, intercultural learning in the context of this research. As pointed out earlier, a smaller number of students and their teachers were invited, mainly on a course basis, to participate in an interview. This allowed them to explore their lived experiences in detail through face-to-face interactions, and created a platform for examining how study contexts – and with these pedagogic considerations – impacted on the participants' intercultural learning experiences (Montgomery, 2009; Dunne, 2011; Kimmel and Volet, 2012).

Purposive sampling whereby participants are selected 'to achieve comparability across different types of cases on a dimension of interest' (Teddlie and Yu, 2007, p. 80) – that is, study contexts – informed the interviews. Comparability is to be regarded from a qualitative perspective hereby and was not aimed at testing probability. Rather, my focus was on the elicitation of 'narrative data' and on the 'depth of information generated', allowing for praxis insights as these can be obtained through the participating students' and teachers' responses in their respective study contexts and class formations (Teddlie and Yu, 2007, p. 84).

Two interview guides were developed based on the research questions – one directed at students (Appendix 4) and the other directed at teaching staff (Appendix 5). Hesse-Biber and Leavy (2011, p. 103) refer to interview guides as 'a set of topical areas and questions that the researcher brings to the interview'. Moreover, they maintain: 'An interview guide is meant to be glanced at when needed and ideally remains unused or as a prompt for the researcher' (p. 105), which is in accordance with Van Manen's (1997) argument concerning maintaining an ongoing interest and focus when conducting an interview. Namely, Van Manen (1997, p. 67) states that 'one needs to be oriented to one's [research] question or notion in such a strong manner that one does not get easily carried away with interviews that go everywhere and nowhere'. He observes: 'Too often a beginning researcher enthusiastically goes about "interviewing subjects" using the so-called "unstructured or open-ended interview method" without first carefully considering what interest the interview is to serve' (Van Manen, 1997, p. 66). I therefore devised semi-structured interviews to benefit from 'the best of both worlds as far as interviewing is concerned, combining the structure of a list of issues to be covered together with the freedom to follow up points as necessary' (Thomas, 2009, p. 164).

The interview guides address six major topics generated in line with the research questions. Each guide contains a similar number of respective questions for students and teachers. As proposed by Van Manen (1997, p. 67), when conducting an interview, the researcher 'may wish to begin at the very beginning' in order to gain access to the participants' lived experiences, such as by enquiring about 'the personal life story' of the interviewee (p. 66). I thus initially invited the participating students and teachers to tell me their 'life story' in respect of being or working with international students. That is, the students were asked about their reasons for coming to the UK, what it is like to be in the UK in comparison to their home countries, and

the time they spend with people from different cultural backgrounds. The teachers were asked to speak about their own cultural backgrounds, their cultural awareness and how this translates into their educational work. Depending on the conversation topics that emerged from these opening questions, I followed up with relevant questions from the interview guides as I saw fit; I did not necessarily address each question in order of position as listed in the interview guides (Hesse-Biber and Leavy, 2011). I was therefore able to probe participants' awareness and understanding of the term intercultural learning either before or after asking about their experiences, such as regarding contributions of international students; (mis)recognition of the students' previous experiences; positive aspects and challenges of teaching and learning in a multicultural setting; and the promotion of interaction between students from different cultural backgrounds.

Overall, the interview questions were aimed at experiences both inside and outside the classroom, and included potential follow-up questions and probes. Concerning the former, I felt it was important to approach the phenomenon of intercultural learning holistically, considering that learning experiences and curricula may not be easily separable into formal and informal entities, as the literature review has shown (Kreber, 2009). Concerning the latter, Thomas (2009, p. 164) states: 'Probes are encouragements to interviewees [by the researcher] to proceed with aspects of their answers' so that further important and/or clarifying information can be elicited. Van Manen (1997, p. 68), in this regard, provides the following advice: 'And whenever it seems that the person being interviewed begins to generalize about the experience, you can insert a question that turns the discourse back to the level of concrete experience', for example, by asking '"Can you give an example?", "What was it like?" etc.'. In this research, probes were intended to generate further concrete experiential material in the phenomenological sense of the term, that is, 'in the form of stories, anecdotes, examples of experiences, etc.' (Van Manen, 1997, p. 67). Table 9 provides an overview of the structural set-up of the student and teacher interview guides.

Table 9: Structure of student and teacher interviews

Topics	Sample questions	Potential follow-up questions	Probes
Personal story	Tell me your story. (*Students*)	Why did you decide to study in the UK? How much time do you spend with people from other cultures?	Why?
Awareness and understanding of intercultural learning	Are you aware of the term intercultural learning? *(Students and teachers)*	What does it mean to you?	Why is that?
Contributions of international students	What do you think international students bring to the college? *(Teachers)*		Can you give an example?
Recognition of previous experiences	Do you feel you value the experiences students have made before they came to the UK in your work? *(Teachers)*	In what ways?	To what extent is this possible?
Positive aspects and challenges	What is different to your life/studies back home? *(Students)*	What was it like?	Positives/negatives?
Promotion of interaction	What do you do to promote interaction between international students? *(Teachers)*	What (else) could you do?	

(Adapted from Thomas, 2009, p. 165)

In addition to the hermeneutic phenomenological features, such as 'Tell me your story' and 'What was this particular experience like?' (Van Manen, 1997), the interviews also contained critical elements aimed at investigating power structures which might be at play, such as pertaining to (mis)recognition of students' prior experiences and their perceived contributions to the learning environment (Ryan, 2011; Jin and Cortazzi, 2013b). These questions are the result of the recent 'recognising' movement in the internationalisation literature, as illustrated in Chapter 2, which acknowledges learners for who they are without ignoring the complexities and challenges that such an approach may pose. As it has also been shown, assimilationist approaches to internationalisation generally highlight the difficulties and differences between learners, but do not actively investigate international students' contributions to diverse educational settings. Consequently, my methodological strategy was to encourage participants to consider their own and others' strengths as well as reflecting on challenges and instances of misrecognition.

The interview questions are thus based on a circular approach to gathering relevant lived experience material (Penn, 1982), to facilitate comparability across study contexts and between interactants. As stated above, two interview guides were developed, one for students and one for teachers, through which I sought to establish potential differences in perspectives between the two groups. Circular questioning, although its origins are in family therapy, was particularly powerful to me as an interview technique, due to its systemic and comparative characteristics (Palazzoli Selvini et al., 1980; Penn, 1982). In circular questioning human beings are considered as members of a system, such as the college, where they interact and communicate with other members of that system as well as other (external) systems and their members (Bateson, 1972). It is argued that through circular questioning, system dynamics emerge in a relatively short period of time (Palazzoli Selvini et al., 1980; Penn, 1982; Tomm, 1988). That is, circular questioning avoids direct or linear questions, and instead encourages the interviewee to speculate about what other people within the system think or feel about a situation, event or relationship. This supposedly elicits communication at a reflective level and avoids self-reference, thus fostering positive and future-focused communication (Palazzoli Selvini et al., 1980; Penn, 1982; Tomm, 1988).

In this way the interview questions 'What do you think other students bring to your course?' (Students) and 'What do you think international students bring to your

course?' (Teachers), for example, demonstrate circularity since they encouraged participants to reflect on their interactions with others (rather than solely their individual journeys). This approach figures throughout the interviews, with the aim of identifying potentially causal relationships between students and teachers (such as intercultural learning is unlikely to occur in contexts where one party does not perceive international students as resourceful). Anecdotal evidence from conversations with participants suggests that they perceived the circular element of the questions as a particularly useful tool for reflection. This led some participants to commend the nature of the seemingly 'unusual' interview questions and prompted comments about feeling inspired to engage further with the interview topics – as a process of self-reflection and in interactions with others in class and beyond.

Interviews were conducted face-to-face on a one-to-one basis at the college premises between 10 June and 06 August 2013. All interviews, apart from two, were audio recorded with the participants' consent. This was because one of the participants did not feel comfortable with the recording but agreed that I should take notes. The other was away from the college and supplied a written response. The interviews were recorded using the mobile phone app Audio Memos available online at https://itunes.apple.com/ae/app/audio-memos-free-voice-recorder/id304075033?mt=8.

My reasons for recording the interviews were twofold: to allow for a more conversational interview style and to enable me to recall in detail what was said when analysing the interviews. Since only one participant dissented, this represents a 'fairly complete' record (Denscombe, 2007, p. 195). I also kept a research log which I used to make notes of interesting observations and my own reflections after an interview, which further enabled me to develop interview procedures and questioning during the data collection period.

To summarise,

- the interviews were designed to facilitate the students' and teachers' lived experiences of intercultural learning. Depth of inquiry and the focus on participants' preferences, paired with my own topics of interest, were prominent advantages of this strategy;
- the contents and structure of the interview guides were developed in consideration of the underlying epistemology of the project as well as potential

differences that may exist in the lived experiences between students and teachers;

- the comparative nature of the interviews and the purposive sampling strategy are indicative of the role that study contexts might play in terms of promoting interaction between students.

3.2.1.5 Research questions and methods matrix

Following Anfara, Brown and Mangione's (2002) call for public disclosure of research processes, Table 10 below features a matrix of how the research methods relate to the research questions. This is aimed at making the research process more explicit and to ensure that the research methods address the research questions. The matrix operates on the following principle: 'To the right of each research question are codes [such as Q1, Q2, Q3] ... referring to specific [questionnaire and interview] questions' (Anfara, Brown and Mangione, 2002, p. 31).

Table 10: Research questions and methods matrix

Research questions	Questionnaire	Student interview	Teacher interview
What are the lived experiences of intercultural learning among international students and staff?		Q1, Q6	Q1, Q7
How is intercultural learning understood by students and staff?	Q12, Q13, Q14, Q15	Q2	Q3
What instances of (mis)recognition were experienced?		Q3, Q1	Q2
What are the formal and informal study contexts like where intercultural learning might occur?		Q3, Q5	Q2, Q6
What makes such contexts valuable for students and staff?		Q1, Q3	Q1, Q2
What are contributions of international students?		Q4, Q1	Q4
How are challenges that might result from culturally diverse contexts addressed?		Q1, Q3	Q5
What might a pedagogy of recognition that seeks to foster intercultural learning look like?* *Besides the specific interview questions which address the third research question, answers to this research question have been derived from the research overall.		Q5, Q3, Q1	Q6, Q2, Q1

(Adapted from Anfara, Brown and Mangione, 2002, p. 31)

3.2.2 Research ethics

The research was conducted in accordance with Kingston University and British Education Research Association (BERA, 2011) ethical guidelines, and was approved by the Faculty of Arts and Social Sciences Research Ethics Committee at Kingston University. The BERA (2011) guidelines were drawn upon to support the research as these set out to 'represent the tenets of best ethical practice' (p. 3) in British education research concerning 'an ethic of respect for any persons involved in the research' (p. 5) – spanning the protection of participants, researchers and institutions. Moreover, the research is informed by a critical educational 'code of ethics' (Denzin, 2010, p. 72) based on 'a human rights, social justice agenda' (p. 72) which goes beyond an ethics of respect to include an 'ethics of care' (p. 72). This approach is consistent with my epistemological positioning regarding ethical/moral research and praxis.

According to Denzin (2010, p. 72), an ethics of care is reflected in the adoption of 'a set of core values', namely, 'social justice, human rights, integrity, a belief in the dignity and worth of the person, compassion, love, and empowerment, resistance, dialogue'. Freire (2000a), in the context of radical education, reminds us that '[i]f I do not love the world – if I do not love life – if I do not love people – I cannot enter into dialogue' (p. 90) – thus explicating caring relationships as guiding principles for critical pedagogic praxis. An ethics of care was particularly important in the context of my dual role as a researcher and member of staff. Not only has this directed my research choices pertaining to informed consent, voluntary participation, the right to opt-out and respect for the participants' privacy (BERA, 2011), but also shaped my praxis in terms of processes concerning existing relationships among the participants and myself within the prevalent organisational culture (Denzin, 2010). My main concern thereby has been to protect participants, the college and myself from harm. Practically speaking, this meant that:

- all students and staff of the college were informed about the research project by email which I had sent out at the time of data collection;
- a promotional poster with the same contents was put up throughout the college premises and its virtual learning environment one week in advance of the data collection phase;

- a team meeting with teachers as well as class visits, where possible, were used to inform students and staff about the project and to allow sufficient room for potential questions;
- interviews were carried out during convenient and quiet periods at the college premises, to facilitate familiar and safe environments for the participants and myself in which to explore experiences and viewpoints.

Informed consent was gained through 'a process informed consent model' (Denzin, 2010, p. 122), whereby consent was requested at the beginning of the research, that is, in advance of completing the questionnaire and again prior to conducting an interview. The invitation email sent to students and staff comprised a participant information sheet (Appendix 6) and a separate consent form (Appendix 7). Completing the online questionnaire required participants to agree that they had read and understood the participant information included in the invitation email and written informed consent was obtained separately from each interviewee at the time of interview.

The aim of the information sheet was to invite students and staff to participate, to introduce the project, its purpose and rationale, and to highlight what voluntary participation means (Hesse-Biber and Leavy, 2011, p. 64). It outlined the potential benefits to students and staff such as opportunities for self-development, discussion and reflection on participants' experiences; it proposed that participation would not cause risks or discomfort beyond that experienced ordinarily in everyday life (Hesse-Biber and Leavy, 2011, p. 64). The sheet assured confidentiality and anonymity of personal information in that my doctoral thesis and ensuing publications would not include raw data that could identify them and that only myself would have access to the raw data (BERA, 2011, p. 7). Over and above these required, normative safeguards in doctoral studies, I wanted to facilitate communication which allowed participants to talk about their experiences without concern about how these might be perceived by other students and staff (Freire, 2000a, p. 90f).

Participants were duly informed that all information would be securely stored outside the college premises and that unanonymized data would be destroyed at the end of the project (BERA, 2011, p. 8). To answer their questions confidentially and with minimum disruption to the college I provided participants with my Kingston University email address (Hesse-Biber and Leavy, 2011, p. 64). The consent form gave

participants the right to withdraw from the research at any time without affecting their relationship with myself or the college. It further stated that I may be required to disclose information that breaches the rules and regulations of the college, such as bullying or anti-social behaviour, to the relevant member of staff or authority as part of my professional role (BERA, 2011, p. 7f). Yet, no such action was necessary.

Regarding data access and storage I obtained permission from the college directors in advance of the research to access all students' and staff's details, including their email addresses, for the purpose of constructing student and staff profiles and for inviting them to take part. As part of my professional role at the college I already had permission to access these details, which are password protected and securely stored electronically in the college administration system. I was therefore not required to seek authorisation separately to access these details. Lastly, students and staff were sent a debriefing email at the end of the data collection phase (Hesse-Biber and Leavy, 2011, p. 64), to thank participants for taking part in the research and to communicate that information will be made available about accessing my thesis, should they wish to consult it. The debriefing email also provided information to international students should they wish to discuss their experiences of taking part with someone in an advisory role. No further comments were received from participants in response to this email.

3.2.3 Reflexivity in educational research

In this section, I reflect on the positioning of my self in relation to the research participants. I deploy the concept of reflexivity as a useful analytical tool in this context, with a view to investigating how my identity might impact the research. As a bricoleur I do not seek to 'smooth out' or 'colour-blind' perspectives (Kincheloe and Steinberg, 1997; Rains, 2000), rather, my aim is to acknowledge existing assumptions about relationships between myself and the students and staff of the college. Lather (2007) emphasises from a critical feminist perspective that the researcher's task is to 'get in the way and interrupt' (p. 27). That is, the researcher's identity and points of view continuously shape the research. This standpoint also concurs with Van Manen's (1997) approach to hermeneutic phenomenology which rejects the tradition of bracketing (or, suspending one's knowledge) to characterise a phenomenon. Namely, '[i]f we simply try to forget or ignore what we already "know", we may find that the

presuppositions persistently creep back into our reflections'; '[i]t is better to make explicit our understandings, beliefs, biases, assumptions, presuppositions, and theories' (Van Manen, 1997, p. 47).

As demonstrated so far, (self-)reflection constitutes a major element in the planning and conduct of my project. '[S]elf-reflection', according to Donald Schon (1983, p. 289), is inherent to professional practice. For Schon (1983), understandings of the concept of reflection have developed as a result of the limits that rational/positivist epistemologies placed upon professional practice – what Schon (1983) refers to as the 'model of Technical Rationality' (p. 21). Acting as a reflective practitioner therefore implies going beyond 'instrumental problem solving' and 'the application of scientific theory and technique' (p. 21). Reflective practice is encouraged through continuous engagement with educational situations, that is, thinking 'about doing something' and 'while doing it' (p. 54) – what Schon (1983) calls 'reflection-in-action' (p. 309).

The concept of reflexivity is a more power-laden term for analysing one's professional practice socio-politically, if compared to Schon's (1983) understanding of reflection. Reflexivity is often deployed in the critical, feminist research literature (Lather, 1991; Haney, 2002; Skeggs, 2002), and has also developed from a critique of existing practices. It is rooted in Pierre Bourdieu's (1992) conception of sociological reflexivity which originates in his analysis of the French academe and the scholars' (socially) detached approach to conducting research in the 1960s. Bourdieu advocated reflexivity as a necessity for engaging critically with existing power structures as these may be present in the research situation and in academia more generally (Wacquant, 1989). As a member of the academe, Bourdieu saw 'people fight constantly over the question of who, in this universe, is socially mandated, authorized, to tell the truth of the social world' (Wacquant, 1989, p. 34). Hence, from a Bourdieusian perspective, reflexivity implies firstly acknowledging that 'the sociologist is socially situated', and secondly 'objectifying one's own universe' (p. 32). Bourdieu specifies that 'objectifying involves more than pointing to – and bemoaning – his class background and location, his race or his gender' (p. 33); and highlights that '[w]e must not forget to objectivize his position in the universe' (p. 33). Therefore, being reflexive as understood by Bourdieu requires researchers to objectify, that is to make explicit, their socio-political positioning in the setting and the world.

Contemporary understandings of reflexivity such as by Burke and Crozier (2013) emphasise how, by being reflexive, forms of power present in the research process can be approached. They state: 'Reflexivity helps to bring out the subtle ways that some identities, experiences, forms of knowledge and values are privileged and given higher levels of authority and esteem than others' (p. 16). Hence, I understand reflexivity as a prerequisite that helps me examine my own positioning and power in relation to the participants and our wider socio-political contexts, particularly with regard to bias in data collection and analysis. Being mindful that a researcher's positioning will always 'get in the way' (Lather, 2007) and that it is coined by critical interpretations of politicised discourses pertaining to gender, class, race and other social conceptualisations (Takacs, 2003), I now provide a reflexive account in Figure 4 (below) of the multiple trajectories and socio-cultural positions that I believe I inhabit in this project. Burke and Crozier's (2013) quest for the identification of 'nuanced and complex relations of power, authority and difference' (p. 16) has guided the production of my visualisation of who I am in relation to the research participants.

Figure 4: Who am I? Who are my participants?

WHO ARE MY PARTICIPANTS?

WHO AM I?

CULTURAL, SOCIAL & ECONOMIC BACKGROUNDS

INTERNATIONAL STUDENTS & COLLEGE STAFF

SUBJECT DISCIPLINES

LANGUAGES

KNOWERS OF THEIR OWN PRACTICE

COLLEAGUES, CUSTOMERS, FRIENDS & STRANGERS

RACE

APPEARANCES

(FORMER) SENIOR LEVEL STAFF MEMBER & RESEARCHER

ENGLISH AS A SECOND LANGUAGE

DESIRES & NEEDS (INCLUDING QUESTIONS NON-RELATED TO THE RESEARCH)

GENDER

WHITE

INSTITUTIONAL POSITIONS

EVERYONE IS KNOWLEDGEABLE

GERMAN

INTRIGUED BY PEOPLE'S STORIES

POLITICS

VARIOUS LEVELS OF EDUCATION

AGE

LIFE IN THE UK (2006-14)

DIFFERENT REASONS TO PARTICIPATE IN THE STUDY

PERSONALITIES & IDENTITIES

BRITISH PAKISTANI HUSBAND

FEMALE

OPENNESS & DISCLOSURE

LIFE IN THE UK FOR DIFFERENT TIME PERIODS

RELATIONAL DYNAMICS THAT WILL NEVER BE FULLY VISIBLE OR KNOWN TO ME

PERMEABLE & IMPERMEABLE BORDERS

MOOD & THOUGHTS ON THE DAY

PEOPLE ARE GOOD AT HEART

MULTIPLE WORLDVIEWS & BELIEFS

FIRST ENCOUNTER WITH A VERY DIVERSE SOCIETY IN LONDON

UK NON-VISA NATIONAL

RELIGIONS

SOCIAL LIFE

UNIVERSITY GRADUATE

UNIQUE LIFE STORIES, EXPERIENCES & AIMS

HUMAN

TRAVEL TO STUDENTS' HOME COUNTRIES

DOCTORAL CANDIDATE

COMMITMENTS & INTERESTS

IN MY LATE 20s

RELATIVELY PROTECTED UP-BRINGING

RESOURCEFUL PEERS

ETHNICITIES

LIFESTYLES & LIFEWORLDS

WORKING WITH INTERNATIONAL STUDENTS FOR 7 YEARS

PERSONAL BELIEFS & VIEWS

FRAGILE & ESTABLISHED RELATIONSHIPS

LIKES & DISLIKES

LIFE IN THE UAE (2014-)

NATIVE & NON-NATIVE SPEAKERS OF ENGLISH

PERCEPTIONS OF ME AS STAFF MEMBER

What I come to understand from this reflexive drawing is that my entries under 'Who am I?' are concrete personal constructs, whereas the entries under 'Who are my participants?' are only preconceptions of the participants' being and doing. Therefore the most significant realisation to emerge here is a greater awareness of embodiment and 'embodied identity' (Orr, 2006, p. 8). That is, more than anything, the participants (the researched) and I (the researcher) are human beings who are positioned in the research setting based on our uniqueness as people, that is, our status within the institution, our life stories, experiences, transitions, needs and desires as well as societal discourses and constructions (Van Manen, 1997; Burke and Crozier, 2013), which can only become visible in relation with each other and through dialogue (Freire, 2000a, p. 90f). I will elaborate on how this epistemology of humanisation has guided and influenced my research praxis when analysing and discussing the data.

3.2.4 Trustworthiness

In this final sub-section of the chapter I consider how readers of the research might draw conclusions about its trustworthiness. According to Denzin (2010, p. 48), '[t]here are many different ways to produce a convincing text' and, as I have shown in the context of the bricolage so far, trustworthiness entails more than a 'mere statement of identity' (Wilkinson, 2013, p. 133), requiring active engagement with socio-political constructions between myself and the research participants (Kincheloe and Steinberg, 2000). Although neither I nor my readers will ever be able to know whether the participants' responses reflect their truths fully, an understanding of trustworthiness where the researcher attempts to 'persuade his or her audiences (including self) that the findings of an inquiry are worth paying attention to, worth taking account of' is thus necessary (Lincoln and Guba, 1985, p. 290).

For Denzin (2010, p. 48), trustworthiness – considered via the notion of 'a convincing text' – resembles 'a verb' whereby 'trusting is a process, a performance' aimed at facilitating 'effects that move people to action'. With this in mind, trustworthiness criteria are no longer limited to conventional benchmarks as these have been advocated within the positivist paradigm (Anfara, Brown and Mangione, 2002, p. 28; Hesse-Biber and Leavy, 2011, p. 55f), but include 'moral and ethical' criteria regarding the researcher's influence and steering of a project (Denzin, 2010, p. 26). The four criteria which have been used to judge the quality of research projects from

a positivist worldview are: internal validity (for ensuring that a research instrument measures what it sets out to measure); external validity (that the findings are generalizable); reliability (that the research leads to the same results if repeated under the same conditions); and objectivity (that the research is free from researcher bias) (Anfara, Brown and Mangione, 2002, p. 29; Hesse-Biber and Leavy, 2011, p. 55f). Embedded within the Paradigm Wars discourse, researchers in the social sciences have consistently emphasised the difficulties that these four scientific criteria pose for projects that are deeply relational and set within distinct social settings in which the research participants and the researcher are key actors (Anfara, Brown and Mangione, 2002). Since then, as Lincoln (1995, p. 277) argues, social science research has become 'infinitely more responsive, rich, and politically and ethically sensitive and complex' in respect of evaluation criteria.

Critical research in the social sciences is thereby informed by the notion that 'nothing is ever certain' (Denzin, 2010, p. 38). That is, '[t]here are no objective observations, only observations [that are] socially situated (Denzin and Lincoln, 2011, p. 12) which means that trustworthiness transcends the idea of replicating procedures and generalising data (Van Manen, 1997, p. 19). Instead, critical research seeks to facilitate dialogue between collaborators in a research project and beyond, whereby '[m]attering is no longer a matter of what counts, or what is valid, or what best fits whose guidelines of quality' (Denzin, 2010, p. 50), but concerns the fostering of humanisation. Any claims to knowledge are therefore considered as results that have emerged from concrete, social positionings in the research context (Apple, 2003, p. 108).

So, how might readers of this research draw conclusions about its trustworthiness? In accordance with the notion of producing a 'convincing', 'evocative' text (Denzin, 2010, p. 48; Van Manen, 1997, p. 19), and thereby allowing for the public disclosure of the research process (Anfara, Brown and Mangione, 2002, p. 29), Lincoln's (1995) conceptualisation (as summarised in Denzin, 2010, p. 26f, italics in original) is useful – requiring research to demonstrate the following:

> 1. Displays the author's positionality (*positionality*), 2. Addresses the community in which the research was carried out (*community*), 3. Engages and gives a voice to silenced or marginalised persons (*voice*); 4. Explores the authors' understandings during, before and after the research experience (*critical subjectivity*); 5. Demonstrates openness between researchers and participants (*reciprocity*).

In practice these five criteria are incorporated throughout the project wherein I understand trustworthiness in line with Denzin (2010, p. 48) as a 'process' and 'a performance' of gaining my readers' trust.

In my analysis and discussion of the data I will utilise 'free imaginative variation' as proposed by Van Manen (1997, p. 107) to facilitate this process, which is conceptualised as a form of hermeneutic phenomenological reflection that allows the researcher to determine multiple perspectives inherent in her interpretation. The researcher is thereby required to ask: 'Is this phenomenon still the same if we imaginatively change or delete this theme from the phenomenon?' (Van Manen, 1997, p. 107), with a view to eliciting 'essential' rather than 'incidental' statements from the participants' descriptions. Consequently, I argue that multiple perspectives (including marginalised ones) emerge through this research and its specific design (Lincoln, 1995) and allow for socially situated evaluations of trustworthiness and curriculum internationalisation more generally (Denzin, 2010). I further recognise that my own socio-cultural involvement and positionality in the research will always be integral to its production despite the measures put in place which ought to minimise positive bias towards myself as the researcher, such as anonymous questionnaire responses and circular interviewing (Van Manen, 1997; Kincheloe and Steinberg, 2000; Burke and Crozier, 2013).

3.2.5 Outlook

The second part of the methodology chapter demonstrates the research design, informed by earlier theoretical and methodological iterations of lived experiences research and relations of power. These iterations are reflected in all parts of the research design, which becomes evident for example through a dialogic, moral and public approach to data collection. Not only does this provide a structural framework for answering the research questions, but it also enables – through the dynamic relationship between hermeneutic phenomenology and critical pedagogy – an investigation of the lived experiences of intercultural learning on three levels: the study of 'essences' through *descriptions*, *interpretations* and *criticality* towards greater humanisation (Van Manen, 1997, p. 10; Freire, 2000a, p. 44). In the chapters that follow the relationship between hermeneutic phenomenology, critical pedagogy and the collected data will be canvassed in more practical terms.

Chapter 4 – Data analysis and presentation

In this chapter I first describe the data and my approach to analysing these. Second, I present the data in thematic form in accordance with the topics addressed in the online questionnaire and semi-structured interviews. In Chapter 5 I then analyse and evaluate these in accordance with the themes extrapolated here and their pedagogic relevance.

4.1 Data analysis

The data comprise responses to 52 online questionnaires and 38 semi-structured interviews conducted with international students and staff of the college. The questionnaires aimed to examine understandings of intercultural learning amongst the wider college population, whereas the interviews sought to explore these understandings in more depth in the context of the participating students' and teachers' lived experiences, on a course-by-course basis, with a view to their inter-relational dynamics. Although some interviewees informed me that they completed both the questionnaire and interview, this did not apply to the majority of participants. The questionnaire and semi-structured interview responses can thus be seen as two separate data sets. Table 11 and Table 12 below show the demographic make-up of the questionnaire and interview participants. It should be noted that in these tables and in subsequent discussions, as pointed out in Chapter 1, nationality is not understood as a denominator of cultural diversity per se within the college; it merely serves as one way in which to describe the sample.

Table 11: Participant demographics – Online questionnaires

	Staff	Students
Status	15	37
Gender	Female: 9 / Male: 6	Female: 13 / Male: 24
Age ranges	20 - 60 years (Median age: 34 years)	19 - 40 years (Median age: 25 years)
Nationalities	5 British (8), Pakistani (4), Other (3). NB Staff represented a wide range of ethnic backgrounds, including Asian, African, White British and mixed backgrounds.	16 *Africa* – Cameroonian (2), Nigerian (3); *Americas* – Colombian (2), Venezuelan (1); *Asia* – Afghan (2), Burmese (2), Chinese (1), Indian (2), Iranian (1), Nepalese (1), Turkmen (1), Pakistani (14), Saudi (1), South Korean (1), Thai (2); *Europe* – Romanian (1). NB Students represented a range of ethnic backgrounds, featuring mainly Asian and African backgrounds and no White British and very few mixed backgrounds (four out of 37).
Time spent in the UK	Under 10 years: 7, 10 years and over: 8.	Under 4 years: 33, 4 years and over: 4.
Subject areas	Business, Computing and Travel and tourism (5), English language (4), College administration (6).	Business (24), Computing (5), Travel and tourism (3), English language (5).

Table 12: Participant demographics – Semi-structured interviews

	Teachers	Students
Status	8	30
Gender	Female: 4 / Male: 4	Female: 15 / Male: 15
Age ranges	30 - 69 years (Median age: 39)	20 - 36 years (Median age: 26.5)
Nationalities	2 British (7), Other (1).	17 *Africa* – Algerian (1), Cameroonian (1), Kenyan (1), Mauritian (1), Nigerian (3) *Americas* – Colombian (2), Haitian (1), Venezuelan (1) *Asia* – Chinese (1), Indian (1), Iranian (2), Nepalese (3), Pakistani (4), South Korean (1), Sri Lankan (1), Thai (5), Turkmen (1).
Time spent in the UK	Under 10 years: 2, 10 years and over: 6.	Under 4 years: 24, 4 years and over: 7.
Subject areas	Business, Computing and Travel and tourism (4), English language (4). NB Six of the eight teachers taught the student interviewees at the time of data collection.	Business (11), Computing (7), Travel and tourism (5), English language (7). NB The student interviewees had at least an intermediate level of English and studied across undergraduate and postgraduate levels.

The two data sets (questionnaire and interview responses) are representative of the college population as a whole in several ways:

The questionnaire comprises a major student group, that is, male students from Pakistan, who constituted approximately 50% of students enrolled at the college at the time of the research. Ten out of the 37 students who completed the questionnaire belong to this group, whereas only two students from this group participated in the interviews (out of a total of 30 students). This is likely to be because an undergraduate business course, comprising a large number of students from Pakistan, had already commenced its summer break at the time of conducting the interviews.

The interview data set is predominantly representative of students from the other half of the college population in terms of student/nationality ratio. The staff who took part in the questionnaire and interviews are largely representative of the overall staff population of the college across most areas, including age, nationality and subject areas. Either way, it should be noted that neither the questionnaire nor the interview data revealed any noticeable pattern relating to the students' or staff's demographics, including their religion, ethnicity and first languages, for which the samples were arguably too small.

The questionnaire data also showed that the majority of participants (47 out of 52) reported that they had a religion and belonged mainly to Muslim (27) and Christian (13) groups. Moreover, only a small number of the participating students (three out of 37) and staff (four out of 15) had English as their first language, particularly with students stating that they use a mix of English and other languages. Questions about religion and first language(s) were not asked directly as part of the interviews, but arose depending on how relevant these were for the participants – for example in terms of language difficulties and religious practices, as I will illustrate later. In this regard, the questionnaire data were useful as part of the interview conversations in that they alerted me to potential topics of importance such as pertaining to religion and language use.

The main topics for my analysis of the questionnaires and interviews were:

A)   Awareness of the term intercultural learning;

B)   Understandings of intercultural learning.

Additionally, I explored the following topics through the student and teacher interviews:

C) Participants' life stories;

D) Recognition of students' previous experiences;

E) Contributions of international students;

F) Promotion of interaction between international students.

4.1.1 Analytical procedures

To render the data manageable in size and appearance, I employed a number of analytical techniques. This resulted in the data being analysed in a sequential manner in line with the topics outlined in A-F above. Firstly, I extrapolated the participants' responses to the question about their awareness of the term intercultural learning (A) from the questionnaires. I then repeated this process with the relevant interview responses. Secondly, I examined the participants' understandings of the term intercultural learning (B) from the questionnaires with the help of Wordle™ (Feinberg, 2013). Wordle™ is an open-access online software that produces 'word clouds from text', whereby words which 'appear more frequently in the source text' are highlighted (Feinberg, 2013). This procedure was useful for representing the participants' qualitative responses concerning their understandings of intercultural learning in a visual format. I subsequently used these visual representations of the questionnaire responses as a starting point from which to explore the interview responses to the same question, which led to the identification of themes. After this, I explored the data from the questionnaires and interviews for patterns and common/diverse terminologies of intercultural learning among students and staff.

Next, I analysed the interviewees' responses to the topics in C-F, also through the identification of themes in the data. To facilitate *thematic analysis*, I transcribed all interviews verbatim, apart from two, in accordance with the respective interview questions (based on over eleven hours of recording). I utilised the Google Chrome app Transcribe (https://transcribe.wreally.com/) as a transcription tool. The transcription key can be viewed in Appendix 8. As indicated in the previous chapter, I recorded one student interview by means of field notes, and one teacher submitted a written response. The full data sets, comprising the questionnaire data, interview recordings

and transcripts, are logged as an archive in accordance with the research ethics outlined in Chapter 3.

4.1.2 Thematic analysis as lifeworld existentials

Thematic analysis, in the context of this project, served as a means for 'phenomenological reflection' with a view to pedagogic considerations and implications for my work with international students (Van Manen, 1997, p. 77). It aided my exploration of meaning structures of intercultural learning as experienced by the research participants. As illustrated throughout the previous chapters, hermeneutic phenomenology is deployed to enable the researcher to move towards comprehension through reflection in order to facilitate more attentive pedagogic meaning-making and practice (Van Manen, 1997; 2014). However, Van Manen (1997, p. 78) states that '[m]eaning is never simple or one-dimensional', which necessitates that a research phenomenon such as intercultural learning is considered in terms of its complexity. That is, thematic analysis, as Van Manen (1997, p. 79, italics in original) asserts, 'forces us to come to terms with the *particular* ([that is, this student's/teacher's experiences], this situation, this action) under the guidance of our understanding of the *universal* (what is the meaning of [intercultural learning] in this?)'. Consequently, this requires holistic interpretations of the data in order to comprehend lived experiences of intercultural learning (Van Manen, 1997). After presenting the data in the form of themes in this chapter, in Chapter 5 I therefore consider the data through hermeneutic phenomenological (and later critical pedagogic) perspectives, contextualised via my review of internationalisation literature in Chapter 2. To facilitate this discussion, I utilise 'lifeworld existentials' (Van Manen, 1997, p. 102), that is, 'guides for reflection' (p. 101).

Van Manen (1997), in recognition of phenomenologists such as Merleau-Ponty (1962, cited in Van Manen, 1997), identifies four lifeworld existentials that he considers to be pertinent to all our lived experiences, and that are independent of our personal trajectories or socio-cultural being in the world. These are: '*lived time*', '*lived space*', '*lived body*', and '*lived human relation*' (p. 101, italics in original). In my analysis and discussion of the data I draw on these lifeworld existentials as presented by Van Manen (1997) and interpreted by Clegg and Flint (2006) in their work on 'meanings of plagiarism' (p. 373) among staff at a UK university. Although Clegg and

Flint (2006) do not base their work on Van Manen's understanding of phenomenology, it has supported my reading of Van Manen's lifeworld existentials and guided the technical analysis of the data, that is, in terms of how to analyse data phenomenologically. Below, I outline how the four lifeworld existentials are understood in this project:

Lived time – relates to the way in which time is experienced by the participants, rather than externally by others (Van Manen, 1997, p. 104). It enquires about the participants' life stories/projects in the past, present and future (Van Manen, 1997; Clegg and Flint, 2006). It understands stories as subjective and changing re-collections of experiences (Van Manen, 1997).

Lived space – is about how space makes the participants feel, such as home might be seen as familiar space (Van Manen, 1997, p. 102). It therefore asks, what spatial experiences are associated with intercultural learning? These may refer to feelings of nearness and distance, or access and restriction; and are concerned with questions surrounding space as context for intercultural learning (Van Manen, 1997; Clegg and Flint, 2006).

Lived body – calls attention to bodily existence. Van Manen (1997, p. 103) provides the following example: 'When we meet another person ... we meet that person first of all through his or her body'. Thus, lived body explores the role of bodily existence in relation to intercultural learning, referring to both physical and emotional observations (Van Manen, 1997; Clegg and Flint, 2006).

Lived human relation – examines the participants' selves in relation to others (Van Manen, 1997, p. 104). It considers the kind of relations that are needed for intercultural learning to be facilitated. That is, it explores 'grounds for living' (Van Manen, 1997, p. 105) which might involve questions pertaining to identity and lifeworld formation (Clegg and Flint, 2006).

As I have argued theoretically in the methodology chapter, hermeneutic phenomenology does not make any explicit reference to critical pedagogic perspectives and power structures in lived experiences. The thematic format of the lifeworld existentials depicted above and inquiry more generally into 'grounds for living' (Van Manen, 1997, p. 105), however, provide scope for including critical pedagogic principles. I explicate this argument further when discussing the data.

4.1.3 Protecting participants' identities

As outlined in Chapter 3, anonymity and confidentiality of participation in the research were assured by way of written informed consent as agreed with the participants prior to data collection. This section illustrates how I have sought to realise this consent point in practice, ensuring that none of the information provided enables readers of the research to identify individual respondents. Questionnaires were returned anonymously, and did not require any further anonymization. Interview data such as students' and teachers' names and the titles of courses were omitted from my discussion of the data. Teacher interviewees were allocated a code: T for teacher, followed by a number, T1, T2, T3 and so on. Student interviewees were likewise S for student, followed by a number, S1, S2, S3. The participating interviewees will be referred to by these codes in the sections that follow. I chose codes over pseudonyms since these removed the socio-cultural complexity of choosing appropriate fictitious names (Miller Cleary, 2013, pp. 175–177).

Additional descriptive information relating to teachers' gender, subject area and nationality will not be provided since this could reveal individual identities (for example, 'a female staff member from Germany' = Diana Moehrke-Rasul). Information on students' gender, subject area and nationality is provided in Appendix 9, such as 'S1: female business student from Nigeria'. However, where there is only one student of a nationality represented in the sample, a course and/or the wider college population (such as Turkmen or Algerian), their nationality has been replaced with geographical region. Geographical regions in the student interview sample – based on United Nations (2014) categories – include Africa, the Americas and Asia (see Table 12 in section 4.1 earlier for nationalities of the research participants that are grouped under each region). Although, as pointed out previously, neither the questionnaire nor interview data revealed any noticeable patterns relating to the students' or staff's

demographics, I consider it an aspect of the socio-cultural, human science focus of the research for the reader to have access to anonymized information about the participating students' demographics in relation to their responses, in order to enable more reflective engagement with the data (Miller Cleary, 2013).

4.2 Presentation of data

In this second part of the chapter, I present the participants' responses in order of the topics stated under points A-F in section 4.1 above. Van Manen (1997) refers to this approach as 'selective reading' (p. 93), which has the advantage for the researcher of engaging with parts of the text and their essential meanings (that is, 'the particular') in light of the phenomenon under study (that is, 'the universal').

4.2.1 Awareness of the term intercultural learning

Table 13 and Table 14 demonstrate the participants' awareness of the term intercultural learning, as expressed in the questionnaires and interviews:

Table 13: Participants' awareness of the term intercultural learning – Online questionnaires

	Staff	Students
Yes	11	19
Not sure	4	8
No	0	10
Total	15	37

Table 14: Participants' awareness of the term intercultural learning – Semi-structured interviews

	Teachers	Students
Yes	4	8
Not sure	2	2
No	2	20
Total	8	30

Both Table 13 and Table 14 show that there was greater awareness of the *term* intercultural learning among staff than students. This is particularly evident in the students' interview responses, where 20 out of the 30 interviewed students said that they were not aware of the term. Other variables such as nationality, gender or subject area did not link to the participants' awareness of the term intercultural learning.

4.2.2 Understandings of intercultural learning

Students and staff who participated in the online questionnaire and semi-structured interviews were asked three questions relating to their understanding of intercultural learning. These were:

1) What does intercultural learning mean to you?
2) What is the first word that you think of when you hear the term intercultural learning?
3) Say why you chose this word.

As explained above, I firstly produced word clouds based on all students' and staff's responses to these three questions from the questionnaire data, to explore the participants' understandings of the term intercultural learning. To avoid double appearances of the same words in the word clouds, I replaced capital letters with lower case letters where appropriate (such as 'Learning' became 'learning'). Moreover, to avoid further distortion, I excluded repetitions of the question in the answer (such as, Question: 'What does intercultural learning mean to you?', Answer: 'Intercultural learning is…'). Figure 5, Figure 6 and Figure 7 show the word cloud images generated for all three questions (NB three staff and one student did not answer Questions 2 and 3).

Figure 5: Word cloud: What does intercultural learning mean to you?

Figure 6: Word cloud: What is the first word that you think of when you hear the term intercultural learning?
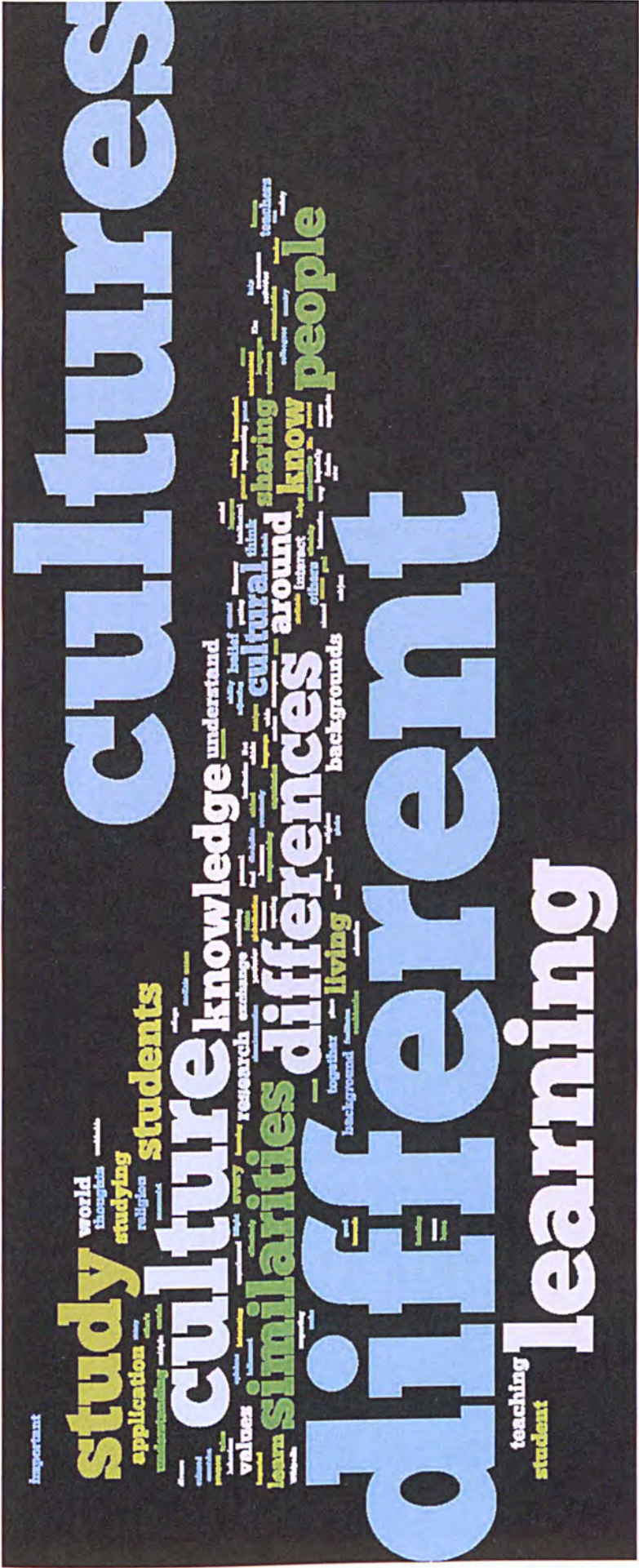
Figure 7: Word cloud: Say why you chose this word.
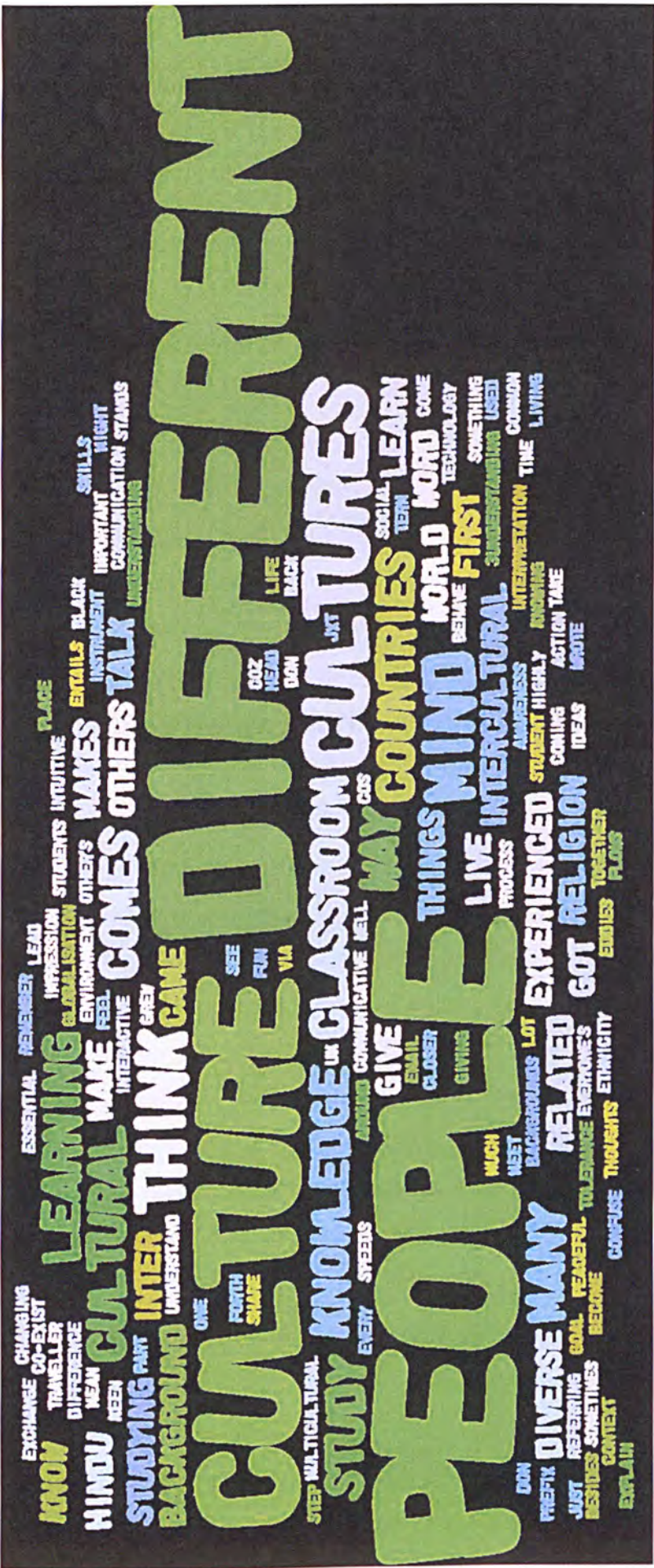
4.2.2.1 Common terminologies

From the above word clouds and visualisation of distinct lexis (such as 'different', 'culture(s)', 'people' and 'learn(ing)'), I was able to examine the data for common terminologies between students and staff. Figure 8, Figure 9 and Figure 10 illustrate this process:

Figure 8: Questionnaire analysis: What does intercultural learning mean to you?

Based on 52 respondents
(37 students, 15 staff)

Common terminologies

different
(29 out of 52 respondents)

Three quarters of staff (11) & half of the students (18)

- cultures (24)/culture (12)
- learning (16)/learn (2)
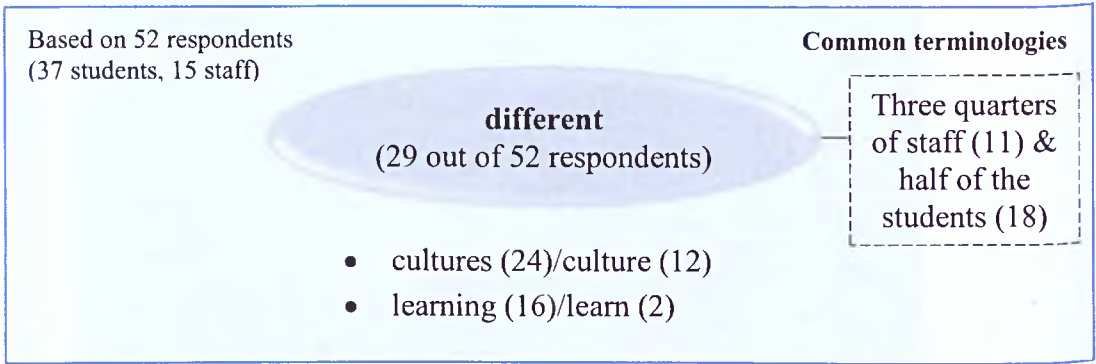
Figure 9: Questionnaire analysis: What is the first word that you think of when you hear the term intercultural learning?

Based on 48 respondents
(36 students, 12 staff)

Common terminologies

different
(12 out of 48 respondents)

A quarter of staff (3) & students (9)

- cultures (9)/culture (7)
- learning (5)/learn (1)
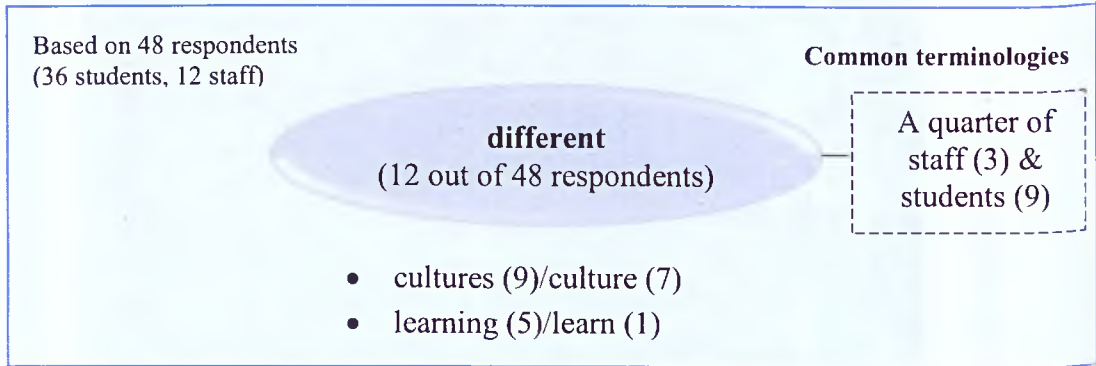
Figure 10: Questionnaire analysis: Say why you chose this word.

Based on 48 respondents
(36 students, 12 staff)

Common terminologies

people
(10 out of 48 respondents)

A quarter of students (9)

- different (9)
- culture (8)/cultures (5)
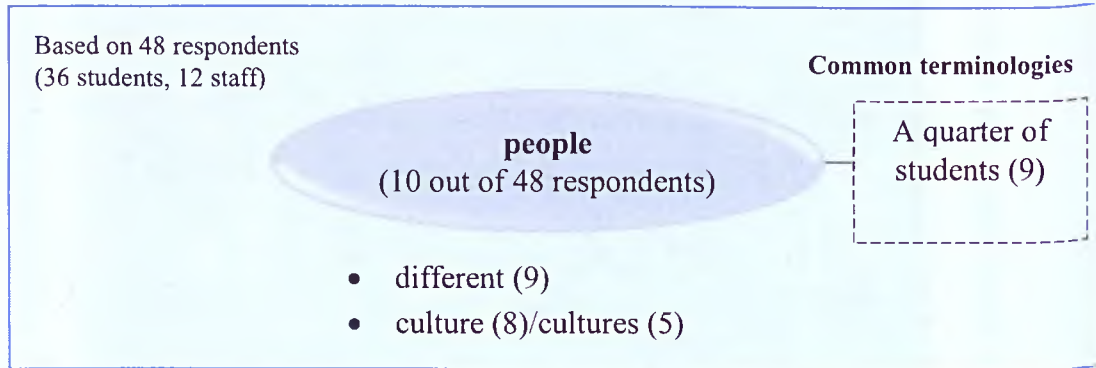
The word cloud analysis demonstrates that the term 'different' was significant for the majority of students and staff, when asked what intercultural learning means to them. This was still true for a quarter of staff and students, when asked about the first word that they think of when they hear the term intercultural learning. However, the term 'people' was used more frequently than the term 'different', when the respondents were asked to provide a reason for their associations with the term intercultural learning. It is perhaps noteworthy that nine out of ten respondents who used the term 'people' were students, which equates to a quarter of the students who took part in the questionnaire.

The terms 'culture' and 'cultures' also formed part of the participants' written associations regarding intercultural learning, with 'cultures' used more frequently by staff than students in their answers to all three questions. For example, three quarters of staff used the term 'cultures' as compared to one third of students, when asked about the meaning of intercultural learning. Although students used the term 'culture' more frequently in proportion to staff, the term 'cultures' was still used far more frequently by staff. A similar statement can be made with regard to the participants' use of the terms 'learning' and 'learn' which were also used more frequently by staff (seven out of 15) in proportion to students (11 out of 37).

As a result, the dominant lexis of intercultural learning in this sample seems to revolve around the term 'different', whereby the term 'cultures' was salient to staff and the term 'people' was more noticeable among students' rationales for what depicts intercultural learning. This seems to suggest that the staff's immediate thinking about intercultural learning related to the notion of cultures, whereas the students' conceptualisations indicate – at least in part – an embodied form (Van Manen, 1997, p. 103f) whereby intercultural learning seems to refer to what we *do* via other people rather than what *is* in terms of different cultures. In this context, it is also noteworthy that 'learning' was used to define intercultural learning by a number of participants and in particular staff, that is *learning* was not further problematized, such as in terms of *doing*.

It might need to be considered therefore that the staff's usage of terms such as cultures and learning (and their seemingly greater awareness of intercultural learning, as pointed out earlier in section 4.2.1) constitutes a display of what Eraut (1994, p. 20) has termed 'professional knowledge', suggesting familiarity with related terms and

concepts pertaining to intercultural learning. Eraut (2000, p. 113), in this regard, speaks of 'tacit' or 'implicit' knowledge which characterises professional actions. The students' use of the term 'people' however might link to a more instant perception of 'this lived moment' of encountering others (Van Manen, 2014, ch. 2), captured through English language learners' eyes in terms of 'people'. I will return to this point later in my analysis and discussion of the data as and when it appears relevant, to explore the feasibility of these initial interpretations.

As a next step, I used the above questionnaire analysis to guide my reading of the student and teacher interviews, which led to the creation of Figure 11:

Figure 11: Interview analysis: What does intercultural learning mean to you?

Based on 38 respondents
(30 students, 8 teachers)

Common terminologies

different
(18 out of 38 respondents)

Three quarters of staff (5) & half of the students (13)

- learning (9)/learn (8)
- people (14)
- culture (7)/cultures (6)
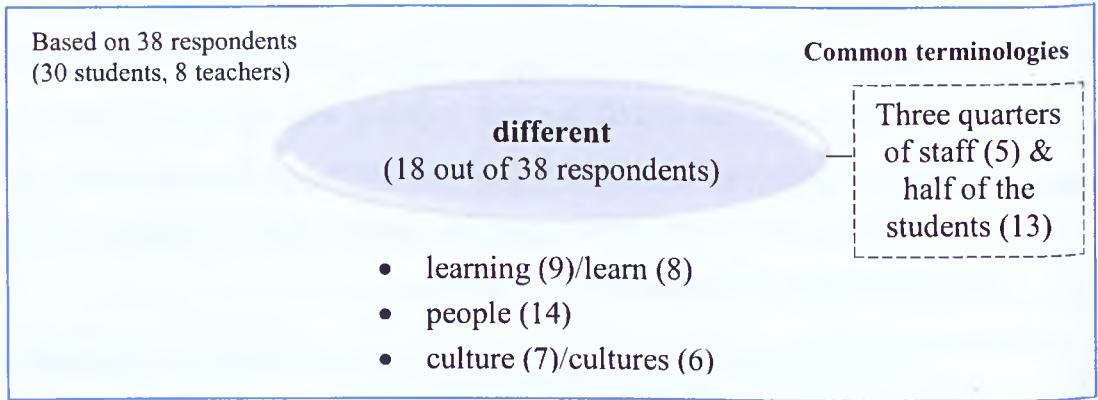
Here the interviewees' associations with the term intercultural learning also revolved around lexis such as 'different', 'culture(s)', 'people' and 'learn(ing)'. As in the questionnaire analysis, the word 'different' was relevant to both teachers (five out of eight) and students (13 out of 30) in the interviews, when asked about what intercultural learning means to them. The terms 'cultures' and 'learning' were again used more frequently by staff (three and five out of eight respectively) in proportion to students (three and 12 out of 30 respectively). The term 'people' was likewise more noticeable among students (12 out of 30) than staff (two out of eight). Students who used the term 'people' in both the interview and questionnaire contexts were from a range of backgrounds and subject disciplines and had spent various periods of time in the UK – suggesting that the notion of 'people' in respect of intercultural learning was present across students' demographics and not attached to a specific group of respondents.

I did not produce figures for common terminologies for the participants' responses to the interview questions 'What is the first word that you think of when you hear the term intercultural learning?' and 'Say why you chose this word'. The participants' responses to these questions, presumably due to the conversational interview style (Hesse-Biber and Leavy, 2011, p. 104), often addressed what had already been said under 'What does intercultural learning mean to you?'. The following response of one student illustrates this, with the phrases in italics emphasising similarities in the responses:

- **What does intercultural learning mean to you?**

  'learning with people from different cultures (.) is that what it is? ((laughs))'

- **What is the first word that you think of when you hear the term intercultural learning, and why?**

  'I just think about my current situation (.) *studying with people from different backgrounds and cultures* (.) that's what came to my mind'.

I therefore discarded the questions about the first word – and why – on a number of occasions (12 out of 38) during the interview process where I felt these had become redundant and, if asked, would disrupt the flow of the interview (Hesse-Biber and Leavy, 2011, p. 104). What emerged more generally from the interview responses to these two questions were primarily positive associations with the term intercultural learning. That is, four out of five teachers and 16 out of 21 students when asked what is the first word that comes to their mind and why, commented on the nature of intercultural learning in a positive way, making reference to seemingly desirable outcomes (for example 'cause they all make us *stronger'*; 'it's ... much *broader* rather than just one culture' (my italics)). Table 15 illustrates these responses:

146

Table 15: Positive associations with intercultural learning

Teachers	Students
'melting of our similarities and differences cause they all make us stronger' (T1)	'I just think about my current situation (.) studying with people from different backgrounds and cultures … there's always something to learn from people from different backgrounds (.) the way the future is going (.) there's so much interaction (.) so I think in this age that can be a really good thing' (S1)
'We've used tolerance quite a lot (.) so yeah' (T4)	'it's exciting ((laughs)) interactive (.) much broader rather than just one culture' (S13)
'mutual exchange' (T5)	'just knowing each other makes everything easier' (S23)

Moreover, the term intercultural learning was not only associated with largely positive connotations, but also ascribed an important role by the majority of interviewees, following my instigation of the term. Namely, over two thirds of student interviewees and almost all teachers, when asked about the meaning of intercultural learning, regarded intercultural learning to be important both within and beyond the classroom. More precisely, intercultural learning was perceived to be useful for gaining new knowledge and skills as part of life, including studies, work and life in general, as Table 16 shows:

Table 16: Importance of intercultural learning

	Teachers	Students
Within the classroom	'an intercultural environment changes the nature of the classroom experience significantly … there are some major learning opportunities … to draw directly on students' varying experiences can become a valuable addition to the learning process' (T2, written response)	'if we are, especially the students (.) if we are friends amongst ourselves, not just people from one country staying and not talking to others (.) usually it's not like that, we talk, you know … intercultural learning it's a plus point for any classroom' (S13)
	'sharing experiences and different (.) I don't know (.) models of learning' (T8)	'it brings you … some unique idea about the subjects what you are studying … you can achieve something through this … it will … give some more knowledge what you don't know' (S21)
Beyond the classroom	'it's two ways … being aware of other people's cultures (.) learning from them (.) let them learn from you' (T5)	'I changed my mind here (.) when I came here (.) I changed so many things in myself (.) and learned from others … everyone has positives and negatives … so why don't we just get positives from others to overcome our negatives?' (S4)
	'it's like empathy … there is a need that we understand each other (.) each other's cultures and (.) to empathise with them … see what you can do to make things better' (T7)	'It's for your life … If you want to understand what happen in the world you need to know, in my opinion, erm, people of different parts of the world' (S26)

Consequently, it can be said that intercultural learning was connected to feelings of gaining rather than losing, as phrases from Table 16 above with lexis such as 'a valuable addition' (T2), 'a plus point' (S13) or 'unique idea' (S21) suggest. On the one hand, the participants' positive associations with intercultural learning could be regarded as bias in relation to responding to me and what participants thought I would like to hear. In fact, only one participant was more critical when commenting on intercultural learning under the 'first word' question and stated that intercultural learning implied 'jargon' (T3) – suggesting that positive associations with intercultural learning might comprise desired, rather than actual, outcomes. On the other hand, participants commented positively on intercultural learning notwithstanding their awareness of challenges that may occur when people from different cultural backgrounds meet, as shown later in this chapter. Moreover, many of the examples given, particularly those by students, indicate processes of deep personal reflection, as I will further illustrate in the course of this chapter. In Table 16 above it is for instance already visible that intercultural learning might be perceived as a powerful means through which change can be encouraged within and beyond the classroom, as expressed by S4 for example, who stated that 'when I came here (.) I changed so many things in myself'.

However, whilst all interviewed teachers commented on the importance of intercultural learning, only one teacher (T2) – perhaps due to this response having been submitted in writing and the increased time available for consideration – seemed to emphasise the extent to which intercultural learning might constitute an essential part in diverse learning environments: that is, in terms of it offering 'some major learning opportunities' (T2). That teacher also stated: 'Identifying the major effects, sensitizing teachers to them and explaining how to manage them would be a very useful addition to teacher learning'. In other words, students appeared to be more alert to concrete opportunities and benefits of intercultural learning as a result of their lived experiences, as the phrase 'when I came here' (S4) indicates. Lived experiences (rather than imagined assumptions) became further evident by almost all students making associations with the term intercultural learning in the questionnaires and interviews, despite there having been less awareness of the term itself among students, when compared to staff. Pedagogically, this raises an important question regarding if, when or how teachers consider the role and interrogation of lived experiences in educational practice, and the opportunities and boundaries this presents.

Furthermore, intercultural learning did not necessarily imply acceptance of cultural differences among participants (for example due to differing beliefs), as the following teacher and student statements in Table 17 demonstrate:

Table 17: Intercultural learning does not imply acceptance

Teachers	Students
'although people are always keen to learn about each other's cultures (.) I mean there are some things that they won't believe' (T4)	'I like to find out about the cultures, I like to know, not do those things, but I want to know (.) and if they are good, just appreciate it, but I can't do it, you know' (S15)
'you don't really condone everything somebody is doing (.) but you really need to empathise' (T7)	'that's a new culture element ... but it doesn't matter for me, I am from Thailand' (S25)

From these responses it appears that some participants thought educational practice needs to embrace and foster tolerance and empathy to offer opportunities for intercultural learning, but without requiring acceptance of differences. This will be further problematized throughout this and the next chapter, particularly with regard to the significance of critical action in critical pedagogy.

4.2.2.2 Diverse terminologies

The section above presented data on common usage of particular terminologies relating to the term intercultural learning. Approximately one fifth of the participating students however did not refer to these terminologies when expressing their understanding of intercultural learning in the questionnaire and interviews. Instead they applied a range of terms such as 'learning methods', 'international student' and 'study at home' as vital notions in their responses, when asked about what intercultural learning means to them. These responses (such as 'study at home') seem to resonate somewhat with data on awareness presented earlier in section 4.2.1, where students expressed unfamiliarity with the *term* intercultural learning. Table 18 illustrates the students' use of these terminologies. Yet, this illustration should not be understood as a value judgement; it rather suggests that these students' linguistic levels as well as

their cognitive associations were less familiar with the term intercultural learning or pointed to specific aspects such as 'accent', 'race' or 'religion' as part of wider conceptual associations made by other participants.

Table 18: Diverse terminologies of intercultural learning

Students (6 out of 37) **- Questionnaires**	**Students** (6 out of 30) **- Interviews**
'Accent' - female English language student from Thailand	*'an opportunity ... to learn something'* - S8
'thoughts and beliefs' - male computing student from Pakistan	*'you research more kind of some area'* - S10
'learning methods' - male English language student from Venezuela	*'The first thing I think about is the race'* - S12
'international student' - male business student from Nigeria	*'to be aware'* - S15
'religion' - male business student from Burma	*'share your ideas ... experiences maybe'* - S22
'study at home' - male business student from Pakistan	*'it's the best opportunity to finding a solution'* - S28

4.2.2.3 Interim remarks

To sum up this section on understandings of intercultural learning, it can be said that there was more common than diverse usage of terminologies among students and staff, which have as their basis a distinct lexicon of terms. Nonetheless, common terminologies of intercultural learning diverged towards more 'culture' than 'people' focused definitions for staff. As a first impression, this seems to suggest that, pedagogically, the staff have a mainly cognitive conception of the term intercultural learning (such as in terms of 'jargon') and its reference to cultures (Eraut, 2000); while

students – when making use of the notion 'different' – appear to refer more to our first sense of encountering a culture or people from different cultures as a *doing*, such as when we go abroad or walk into a multicultural classroom. When analysing the remaining interview data in the following sections of this chapter my aim therefore is to shed more light on the emerging question: So how do we *do* cultural diversity/intercultural learning/resourceful peers as teachers in practice?

4.2.3 Life stories

This section reports on the participants' life stories, which constituted the interview opening questions. As explained in Chapter 3, in the context of this research, life stories are understood in Van Manen's (1997, p. 66) sense of the term, that is, as a way to gather lived experiences data in light of the phenomenon under study. This does not mean that I am interested in producing full-length autobiographies, as one might in narrative and life history research (Goodson and Gill, 2011), but rather by inviting the interviewees to tell me their story engaging with anecdotes of what it is like to be or to work with international students; that is, the information which the interviewees decided to share with me as 'their story' in accordance with the research topic at the time of interview. This revolved mainly around matters such as teachers' cultural backgrounds and students' reasons for coming to the UK, including their prior and current experiences (Table 19).

Table 19: Participants' life stories – Interview questions

Teachers	Students

Tell me about your cultural background, including:
 	
   - Are you a person who is culturally aware?
   - How does this translate into your daily work at the college?
	Tell me your story:
	
	   - Reasons for studying in the UK
	   - What is it like in the UK?
	   - What is different to your life/studies back home (including challenges)?
	   - Time spent with people from other cultures

Through engagement with 'excerpts' from the interviewees' life stories, my aim was to contextualise the phenomenon of intercultural learning and generate data that go beyond what might immediately be visible in relation to this term, and thus facilitate deeper, more attentive pedagogic meaning-making. Namely, for pedagogic reflection in the phenomenological sense to become possible, Van Manen (1997, p. 152) argues: 'Our text needs to be deep', promoted by '[r]ich descriptions, that explore the meaning structures beyond what is immediately experienced' as these add 'a dimension of depth'. In the paragraphs that follow, the data are presented in accordance with the questions in Table 19 above. As stated earlier, the data are presented in the form of themes and not as individual participant profiles, in order to engage with the *particular* under consideration of the *universal*, that is, the phenomenon under study (Van Manen, 1997, p. 93).

Taken together, the data contain unique stories from the interviewees' lifeworlds. A considerable number of the students' (ten) and teachers' (five) stories contain accounts suggesting previous exposure to cultural diversity. Table 20 illustrates this:

Table 20: Participant's life stories – Exposure to cultural diversity

Teachers	Students
'where I first lived in [London] very multicultural school I loved it erm (.) all colours … when I changed school I went to predominantly White school and there weren't any prayer rooms in that and I found that really, I found that really odd being in a completely White school (.) that sounds quite freaky but ((laughs))' (T1, White ethnicity)	'I work as customer service yeah erm in transport corporation of Japan' (S24, from Thailand)
'I've lived in London longer than I've lived anywhere so I don't (.) I feel utterly at home with multicultural (.) in fact now I am always astonished when I go (.) to […] other rural place, places in England just how (.) erm utterly British they still are by which I mean White obviously but you know ((laughs))' (T3)	'I studied in Nepal but grade 10, and then for grade 11 and 12 I went to India for two years' (S11)
'mostly everything that I have done since leaving school has been to go and seek out different parts of Britain or the world … the reason why I chose the university I went to was because it was in a culturally diverse city … because I come from a very (.) I don't know, it's like one of the only last places in Britain where it has no (.) there is no melting pot (.) and I was very aware of that growing up' (T4)	'Back home when I was working […] I had some experience with the East Asians like (.) the Koreans and the Chinese people because most of them they are you know working there with me (.) so you know I had some good experience with them (.) culturally they are totally different you know' (S21)
'I thought [my people] are the best people (.) we always do things good (.) no one is like us (.) but when I moved to London surprisingly there's a lot of other people who do things a lot better than us' (T5)	'I studied international business in Colombia' (S27)

From the table above, it is noticeable that diversity was repeatedly perceived to relate to other, 'exotic' places and people away from home – what Haigh (2009, p. 271) has identified as '[t]he chief challenge' in culturally diverse educational settings, whereby it is paramount 'to remove the notion that ideas from non-Western traditions are "exotic" and to establish them as normal'. Phrases such as 'Back home … I had some experience with the East Asians' (S21) or 'I found that really odd being in a completely White school' (T1), for example, appear to indicate otherwise monocultural experiences in the sense that 'Back home' or 'White' are being equated with monocultural experiences. In the data, the notion of the exotic thus suggests a safety/risk axis, whereby safety refers to familiarity and risk-taking defines adventure and encounter with the exotic and 'unknown' (Barnett, 2012, p. 65). I will further problematize this safety/risk axis throughout this and the next chapter since it seems to be relevant beyond the participants' life stories. In the following section, the data from the sub-questions about the interviewees' life stories are presented, starting with the teachers' responses followed by those of the students.

4.2.3.1 How the teachers' cultural awareness translates into their work

From Table 20 above it is further apparent that the teachers' upbringing and life in culturally diverse societies such as in London, as well as their exposure to these, shaped their life stories and perspectives, for example in actively seeking cultural differences (T4). Following their prior experiences with cultural diversity, seven teachers assented to the question whether they consider themselves to be persons who are culturally aware. The teacher who provided the written response did not discuss this question. Five out of the seven teachers however indicated that they felt they may not know 'enough' culturally or would like to know more, for instance to facilitate enhanced pedagogic practice, as the following statement demonstrates:

> probably not as culturally aware as I would like if anything yeah (.) I sometimes worry (.) I sometimes worry in class that … maybe I veer away from subjects that actually could probably be done with more talking about and speaking about erm (.) I am pretty good at approaching you know erm (.) gender issues and things like that but when it kind of comes down to things to do, anything to do with colour and race I am a lot more careful (T1).

This quotation is significant in that it raises issues about underlying assumptions about the role of teachers in culturally diverse settings, such as in terms

of a perceived 'responsibility for coordination'. Paulo Freire (2000a, p. 126) uses this term in *Pedagogy of the Oppressed* where he argues that although those in charge have a responsibility to coordinate, they also need to be able to let go and attribute thoughts and actions to others in order to facilitate dialogue and change – that is, refusing a unidirectional pedagogic approach of learning and taking responsibility. The last part of the teacher's statement ('I am pretty good at approaching ... gender issues') also alludes to a common assumption that colour/race/gender/class and so on can be separated out (Kincheloe and Steinberg, 1997).

When asked about how this cultural awareness/absence translates into their daily work at the college, all seven teachers referred to notions of *sensitivity* as a requirement for culturally situated teaching and learning. This concerned mainly classroom interactions, but also class management and student assessment, as the responses in Table 21 show:

Table 21: Cultural diversity and sensitivity

Teachers

'I'm very sensitive to seeing things that could annoy people ... I think I am quite aware of sensitivities of different cultures' (T7)
'so you have to be careful in those areas (.) so it has to do with timing (.) delivery (.) types of examples you use so that you are aware of cultural sensitivities around' (T6)
'so you know when you have a diversified class you have to (.) really mix that all (.) you have to really mix you know that assessment methods and teaching methods to make everybody happy ... so that everybody you know can find the piece they like plus they can develop different skills as well (.) you know when they go out there then they just have to be able to do many things' (T8)

Phrases from the table above surrounding sensitivity such as 'things that could annoy people' (T7), 'you have to be careful' (T6) or 'to make everybody happy' (T8) appear to allude to teaching constraints regarding what can/cannot be 'done' in culturally diverse classrooms. Might being over-sensitive therefore foster fear of engaging with what is perceived as exotic?

Following on from the teachers' responses concerning cultural diversity and sensitivity, appeasement (understood as conflict avoidance) and amelioration

(understood as making things better) emerged as central pedagogic roles (Rock, 2000). These included actions such as 'steering away' from topics that might be culturally sensitive as well as 'telling' students what is unacceptable, further illuminating the safety narrative indicated earlier. Table 22 shows this:

Table 22: Cultural diversity, appeasement and amelioration

Teachers

'if I feel it could be going down a route that erm (.) that could be sensitive (.) I probably yeah steer away from it' (T4)

'I'm not just talking about race either (.) I'm talking cultural attitudes towards things like erm you know (.) being gay ... that is a big (.) a big stumbling block ... but the ones who really feel very passionately (.) you know anti (.) erm (.) I mean I am very careful not to have those kind of conversations ... but sometimes they ask me ... and I won't ... I am not going to avoid it ... I try just to show that it isn't important (.) at least to me it isn't' (T3)

'I just told [one of my students who made a racist comment] it's wrong to say this and try not to generalise and all this' (T7)

As a result, 'know[ing] how to balance' (T1) sensitive issues seems to be a topic of personal deliberation and professional judgement (Eraut, 2000) – a thinking in action (Schon, 1983) – as the following statement signals:

> it's really hard to know how to balance [inappropriate comments] and where to draw the line because is it me drawing the line or if my [...] students ((who these inappropriate comments were directed at)) actually don't have a problem with it why should I have a problem with it? ... it needs to be reflected on ... I followed up with a lesson on compassion ((laughs)) kindness and compassion ((laughs)) (T1).

To conclude, the data in this section on teachers' cultural awareness and educational practices nicely demonstrate the complexities surrounding culturally diverse settings as well as teachers' abilities concerning *how* to engage with these. The data show that there was distinct insecurity about how to address particular topics such as 'colour and race' (T1), and that a culturally sensitive approach may pedagogically also imply certain constraints and limitations to freedom, intertwined with a strong desire not to upset or engage until one actually 'knows' about students' cultures. To this end, critical pedagogues such as Kincheloe and Steinberg (2000), as pointed out in the previous chapter, remind their readers that an actual or full knowing is never

possible since we 'construct knowledge and make meaning' subjectively 'in the web of reality' from within which we stand and perceive (p. 3). Critical pedagogy therefore approaches cultural differences in distinct ways and argues for an eschewing of acts of avoidance (Kincheloe and Steinberg, 1997; Freire, 2000a; Rains, 2000; Race, 2011). I will elaborate on this important point concerning practice implications of pedagogic sensitivity and freedom when discussing the data in Chapter 5, since this constitutes a key aspect of this research and my rationale for conducting it. That is, how might cultural diversity be approached pedagogically?

4.2.3.2 Students' reasons for studying in the UK

A significant number of students (13 out of 30 students) stated family ties/friends as reasons for their decision to further their studies in the UK, including reports about life in the UK by family members or friends who lived there. Additionally, the students' reasons for studying in the UK were led by global factors, such as gaining experiences in a foreign country (seven out of 30 students); participating in cultural interchange (five out of 30 students); acquiring English as a lingua franca (eight out of 30 students) and benefitting from advanced IT facilities (three out of 30), more generally connected to better socio-economic opportunities in life (11 out of 30 students). However, although the students' reasons for studying in the UK were often multifaceted, the standing of British education per se was stated by only a small number of students (five out of 30), as compared to other reasons, that is, family ties/friends and global factors.

This is noteworthy as these data differ from other writings in the field such as Harris (2008), English UK (2011) and Universities UK (2011), as illustrated in Chapter 2, where the reputation and standing of educational provision is perceived as a key factor for students' decisions to study abroad. In times of massification (Altbach, Reisberg and Rumbley, 2010), so it seems, other factors play a greater role, including embodied features and testimonies by family members and friends. Olcott (2013, p. 42) on the *Future of Borderless Higher Education* supports this proposition:

> Perhaps historically institutional reputation and quality may have driven where international students desired to study abroad. Today, however, the increasing mobility of students globally suggests that additional factors will become increasingly important. This does not suggest that institutional credibility, brand, and quality are less important in the global market. Rather it suggests

that these composite factors will play a more influential role in student choices in the immediate future.

Moreover, students' reasons for studying in the UK appear to be woven around the safety/risk axis pointed out earlier, comprising family and friends on the one hand and global experiences on the other, signalling that an understanding for the necessity of global experiences and steps towards the 'unknown' are increasingly part of contemporary (hybrid) lifestyles and opportunities (Montgomery, 2009; Barnett, 2012; Marginson, 2014).

4.2.3.3 What is it like in the UK for the student interviewees?

Almost all student interviewees claimed that coming to the UK had been a positive experience despite narrations of challenges. A favourable environment, such as one that is supportive, safe and developed, was provided as the main reason for making life in the UK enjoyable, together with intercultural encounters with different people and cultures, as this is visible in the following statement:

> It's amazing you get in contact with a lot of people especially in London you get many people from other countries (.) so you get to interact and things like that (.) mm (.) and in the class we get to know many people, different people from different countries (S14).

This emphasises again the safety/risk narrative, as well as the perception that cultural diversity is to be encountered in London/the UK rather than 'back home'.

Moreover, by coming to the UK, more than half of the students, including those who said they do not spend much time with people from other cultures, claimed they had made meaningful intercultural encounters (Caruana and Ploner, 2010), which were said to constitute beneficial interpersonal and in part transformative experiences, such as 'being in the UK made me grow in my personality and my way of thinking' (S8). Experiences included the discovery of cultural diversity in society, the appreciation of culture as an additional dimension in life and learning, reflections on own and other ways of living, and different ways of thinking, all which were again not perceived to have been within the realms of former lifeworlds back home. The statements in Table 23 are examples of the kind of experiences students reported and the meanings they entail.

Table 23: Intercultural encounters and their meanings for students

Students

'I think I have learned a lot especially about like the multicultural society in the UK (.) I've learned words from this language and that language (.) I know about this culture and what they do and what they don't like sort of thing (.) what to expect from them' (S8)
'every day you get to know new things (.) things you couldn't know back in the country ... because if you want to go back to your country you can bring a plus to what (.) what your country doesn't have' (S14)
'in my country the culture is like same so there is no like interest to understand the other culture (.) but in our college like we have different culture (.) people are from different cultures (.) so I have like experience of different things' (S20)
'here the good things I really like about because, at least in my class (.) because we do so much argument about the something we talk and we bring different, different erm example from different country because we are all mixed from different country (.) and I learned lots in my class ... you learn kind of globally not just about here (.) so that's why I like that' (S23)
'In the college especially (.) you know I met people from Cameroon when I arrived (.) and I was wow this is going to be nice (.) I can learn things from them (.) and that's what I did, I every day I came here and asked them ... I found myself like tracing my roots in here ... to see the way some people behave and ok maybe that's why I'm like that because they are like that' (S30)

In this context, it is also noteworthy that half of the students, when I enquired about their life stories, spoke about intercultural experiences without being pointed into this direction. Consequently, these students reported at their own initiative in the context of the interview setting that intercultural encounters had elicited profound experiences for them (Kreber, 2009), many of which raised their awareness, made their stay in the UK special or transformed it, as the following statement shows:

> what I have learned like (.) change my thinking about people ... this is what is important to me that we should all of us learn you know like (.) first of all we are all human (.) and we have the same needs (.) then we can erm understand each other better you know (.) then we can feel for them as well (.) like oh yeah they have the same sort of problem what we have (.) so that thing really matters to me now (S2).

Phrases such as 'we are all human', 'we have the same needs' and 'they have the same sort of problem' (S2) point once again to observations linked to safety, simultaneously demonstrating that engagement with difference (rather than stereotypes) is necessary to foster interaction, understanding and change. Hence, this section raises further

questions about how we as teachers think about differences in the sense of 'away from home'/'at home' (alluded to by S20 in the statement 'in my country the culture is like same'), and likewise how meaningful and profound experiences may be generated.

4.2.3.4 Differences to the students' lives/studies back home (including challenges)

For approximately half of the students coming to the UK meant experiencing a different lifeworld, along the risk narrative, in the sense that taken-for-granted, existing beliefs and practices in everyday life had to be reconsidered, as illustrated in the following statement: 'I think almost everything different than in Thailand' (S24). The extent to which these perceptions differed among students can be seen in the following two statements, demonstrating the need for individual, not homogenous engagement with students and their experiences (Trahar and Hyland, 2011):

> in South Korea (.) erm everything is quite fast (.) everything changes quite fast which is (.) very different from the UK (.) and I think (.) I have changed it a bit in the UK (.) cause everything (.) goes quite slowly compared to South Korea (.) and I think my (.) erm it gave me a chance to see myself (S3);

> then London, busy lifestyle, and I will never get used to this one (.) it was just different (.) well there is a big difference between slow lifestyle we have there (.) compared to London (S22).

The UK as a different lifeworld was also linked to greater self-reliance and being able to manage life independently away from the protected, safe home environment, as demonstrated below:

> it was (.) very different but very supporting environment I have here yeah (.) because erm I never went out from my city (.) I never lived alone (.) and here I managed to do all that type of thing ... I think now (.) I have the ability to live anywhere and manage anything I want you know (.) so this is the confidence which has given this society to me yeah (S2).

Topics of concern and challenges faced by the students as part of their life in the UK revolved mainly around immigration matters, such as work restrictions (nine out of 30), college closures (three out of 30) and visa problems (three out of 30), as well as the negative feelings that these created, such as

> the first thing when I came here just they said they are closing down the (.) erm colleges (.) the UKBA (.) I was shocked (.) what does it mean? (.) because it never happens in my country [...] It was a shock and it is disappointing (.) it is (.) the whole situation (S4);

now we don't have any right to work (.) so it's more tedious, you know (.) now I wanna buy ( ) or books I have to call [home] ((laughs)) I want to buy cream (.) I have to call [home] (.) as old as I am cause I am not working (S12)

Students used a number of analogies (in italics below) to describe how dependent and estranged immigration related matters made them feel (Table 24):

Table 24: Immigration matters

Students

'you feel like you're *in a box* (.) all the time (.) erm (.) you are restricted (.) you are restricted in many ways (.) you feel very low at times (.) specially when your visa is running out (.) you don't know what's happening (.) now the rules are changing as well (.) you know, yes, you don't deserve a chance (.) you feel like *you're an alien* to this erm country' (S6)

'be *a parasite* on my parents at home, telling them send me money, send me money' (S16)

'I'm not *a criminal* (.) but that's how they make you feel (.) and that's the first encounter with this culture (.) it's that like, you're not welcome' (S30)

Students also stated language difficulties (11 out of 30) and a lack of opportunities to practise their English language skills (four out of 30) as major challenges that impeded on their academic life and social well-being, as suggested in the following responses (Table 25):

Table 25: Language difficulties

Students

'it's difficult for me [in this class] because so many of them speak their languages (.) we have Pakistani, India, we have some of them Bangladesh or Sri Lanka (.) so they speak their language which I don't understand so because of that is somehow difficult for me to relate' (S12)

'inside the college (.) erm, if you have a majority of the specific ethnic group then they sometimes speak in their language (.) and (.) erm (3.0) sometimes they control the class' (S3)

The cost of living in the UK (six out of 30) and financial difficulties (five out of 30) were also proposed as challenging – summarised by one student as 'vitamin M ... It's called money' (S5) that is needed for survival. Challenges further included the UK weather (four out of 30), the transition to tertiary education in the UK (three out of 30), the realisation that there are more foreigners than 'local' people in London (two out of 30), and instances of racism outside of the college (one out of 30). Feelings of loneliness and isolation became apparent in the students' interviews on nine occasions, such as 'sometimes I feel isolated' (S21). In other words, if a sense of belonging is not mandated through educational policy and practice, experiencing a different lifeworld (that is, adventure) may cause one to feel *unsafe* (that is, threatened) as indicated in the statement 'I'm not a criminal' (S30). This point contains important pedagogic implications in respect of the notion of integration and acculturation (Turner, 2009; Bhatia, 2011; Spencer-Oatey, Dauber and Williams, 2014), which I will further discuss in Chapter 5.

The teachers' accounts relating to challenges faced by international students, taken together, iterate those of the students. They include awareness of visa and work permit related struggles (two out of seven), financial issues (two out of seven), language difficulties (two out of seven), encounters with a multicultural society (two out of seven), lack of social support systems for international students (two out of seven), and, more generally, new and possibly challenging experiences in everyday life (three out of seven) concerning for instance the UK weather, food and public transport. Additionally, students' expectations (three out of seven) as well as their backgrounds and reasons for coming to the UK (two out of seven) were believed to impact the kinds of challenges international students might experience – demonstrating a meta-awareness of possible student trajectories among teachers. Table 26 provides examples of the teachers' perceptions of students' challenges.

Table 26: Teachers' perceptions of students' challenges

Teachers

'I think the life for students in London has become particularly challenging with all the recent changes in the last four years (.) and it was difficult enough for them before (.) visa and work permit related and all that kind of thing (.) and you know money and having to have so much money in their bank accounts and all this' (T3)

'I had a fantastic student […] (.) erm she always contributes, she always puts her input in (.) and one day I found her like drawn in a little bit and I thought what's wrong (.) and she said my visa is running out (.) and I have to renew and there is an issue with it […] and it went through but it does affect them (.) especially erm the visa issues I think for international students' (T5)

'most of them have VERY high hopes (.) like I said many big cities now resemble each other (.) so I mean (.) when they come here many of them get disappointed on that front (.) that they are going to dreamland (.) because realities are harsh' (T7)

When the students compared their studies at home to their studies in the UK, the care of their teachers and the interactions with them were foregrounded by half of the students, as outlined in Table 27:

Table 27: The care of teachers

Students

'In my country ... we have very formal relationship with the teacher' (S2)

'Yeah, here is I really shocked (.) teacher and student is friend, can hang out in the bar or something so is quite good (.) we can talk, discuss everything you know different opinion which is very good for me' (S19)

'if the tutor doesn't even care about what student does or student doesn't even care what tutor is doing (.) then if there is no sort of close relationship then it will be very hard for the international students to adapt with the environment ... because all international students can't speak English (.) so at that point ... the tutor should really understand and ... should be very erm patient to (.) erm deal with that kind of students I think' (S11)

'my teacher (.) she is the BEST teacher () she is find the time to, to make a meeting with erm (.) with erm our students ... that time she is not teacher (.) and we are not students (.) yes and we can talk EVERYTHING ... this way is (.) like a guide and like a mother (.) and like everything YEAH ... if I have some problem (.) sometime I tell her and she give advice to us' (S25)

Subsequently, in many instances teachers were perceived as a source of safety (such as a 'friend' (S19), 'guide' or 'mother' (S25)). This however raises questions regarding personal and professional decision-making, that is, to what extent caring for students can and should be extended. For example, in the following statement by one of the teachers, inside/outside of class appears to define boundaries of care:

> you know to me what they do outside class (.) has to be what they do outside class (.) but I know that they are for instance (.) [student names] have been clubbing [together] (.) and things like that (T3).

In the next chapter I will further engage with the notion of care, simultaneously drawing on earlier considerations relating to student well-being, commitment and agency within the context of a pedagogy of recognition (Freire, 2000a; Amsler, 2011; Marginson, 2014), to gain a more reflective understanding of the thought processes that might determine interpersonal boundaries of care, such as inside/outside of class.

4.2.3.5 Time spent with people from other cultures

A majority of student interviewees reported that they tend to spend time with people from other cultures. Over half of the 30 participating students stated that they spend quite a lot of time with people from other cultures, and eight students said that this was the case about half the time. Six students said they spend not so much time with people from other cultures. From the interview conversations my impression was that spending time with people from different cultures occurred largely through happenstance, that is, students being exposed to diverse environments such as multicultural classrooms, workplaces or shared accommodation which they claimed enabled familiarisation with cultural diversity, development of relationships, English language skills and subject knowledge. The following statement signals processes of safety and risk occurring incrementally in such interactions:

> in job you meet all different sort of people even the colleagues (.) after that I got a chance to open up a bit (.) at first like erm it was erm (.) a new experience (.) for any people it's a new experience to interact with new races, new ethnicities so erm (.) so slowly I got used to it because my job gave me the chance ... slowly we started making friends and then friends of friends, then Facebook and nights out (S13).

Nonetheless, for about a quarter of the participating students, spending time with people from different cultural backgrounds was necessitated by an active seeking

of cultural differences to abstain from a 'ghetto-like' existence, as one student emphasised (S30) – for example, to foster self-development. Table 28 illustrates this:

Table 28: Active seeking of cultural differences

Students

'I don't want to like to be with some group (.) like I am with a group (.) this group or this group of ferocious people or this group of politic (.) I don't like groups (.) I like you know being working for humanity (.) culture … I prefer I am going to see like every day people around here or around London, lots of cultures … this is very interesting … I got like erm friends Muslims, I got friend erm Catholic, Christians and (.) I respect all of them' (S9)

'well, to be honest I don't have much friends here from my own country (.) and I don't really look for them ((laughs)) honestly (.) but if I meet them I am of course happy because they are also the same thing … Well there is that Facebook thing, that social network that you can find friends and be friends but I just want to improve my English better, and be even more fluent ((laughs)) so I prefer to speak this language' (S22)

'I don't want to find myself in a kind of ghetto and you know only [people from my area] and stuff (.) I came here to learn and to share with different people (.) that's what I intend' (S30)

In accordance with Marginson's (2014) argument for 'self-formation' (p. 6), students' active seeking of cultural differences could be regarded as an intrinsic will for 'self-responsible' actions (p. 11), which in second language acquisition research has also been referred to as 'intrinsic motivation' whereby students seek 'to determine their own learning objectives, choose their own ways of achieving these, and evaluate their own progress' (Ellis, 2008, p. 686). This intrinsic will appears to transcend the more 'resultative' or extrinsic motivation of those students who spend time with people from different cultural backgrounds as a result of happenstance (Ellis, 2008, p. 681), and who might over time become more intrinsically motivated to engage with others 'because it is enjoyable' (Noels *et al.*, 2000, p. 61, quoted in Ellis, 2008, p. 687). Yet, as this research has shown, an intrinsic will cannot be assumed to be present.

The students' reasons for spending time with people from their own cultural backgrounds included mainly accommodation needs (such as living with family members/friends from the same culture). One student (S8) also stated that it is important to share the same background, including the same language, but whilst he

was 'very curious about cultures', he would not seek to make new friends 'at the moment' unless they are from the same background, because 'being friends with somebody that's from a different background ... is gonna be like a whole learning procedure'. This suggests that establishing intercultural relationships is a complex, time-consuming process, influenced by the students' current lifeworlds (Van Manen, 1997, p. 104).

These multifaceted dimensions of the research are further supported by the fact that for over one third of the students, including those who said they do not spend much time with people from other cultures, the decision concerning who they spend time with was reportedly not based on a person's cultural sense of belonging, but determined by shared personal values such as being on the same 'wavelength' as someone (S5), that is, friendships in other words. Moreover, issues of respect towards each other and towards the teacher played an inherent role for over a third of the students, when discussing cultural diversity. Table 29 demonstrates these:

Table 29: Showing respect towards each other and the teacher

Students

'One or two things which I don't like here ... there is not a lot of respect we pay towards our teachers (.) but in my country teachers we pay a lot of respect (.) but here this aspect is missing ... here we are just so free to tell them (.) you know we can't do this, we can't do that (.) is like you are more confident here (.) but there, there is an aspect which I learned there and I use here ... plus I am learning the confidence ... how to talk in front of the people' (S2)

'all these things it's a respect (.) they're giving me, I'm giving in return ... everyone has a respect (.) and you should do because it's their belief (.) maybe we are wrong (.) why we are think that they are wrong (.) it's beliefs ... let them live (.) if you want to (.) if I want to make my own decisions then who I am to stop others to make their decisions' (S4)

'Cause I respect all cultures ... I don't discriminate (.) there's nothing like that (.) we all rhyme together (.) everybody is equal to me' (S16)

'we were taught you have to listen to the teacher, you have to respect (.) don't talk back to the teacher about something you thinking different from them' (S19)

Issues of respect make visible once more pedagogic tensions between formality and informality, as the statements in Table 29 'don't talk back to the teacher' (S19) and 'here we are just so free to tell them' (S2) illustrate. That is, formality and informality might well have different meanings for students and teachers, and might be more or less appropriate depending on the curricular context. The perception of 'don't talk back to the teacher' (S19) for instance could be pedagogically challenging in group work situations (Leask and Carroll, 2011), and 'we are just so free to tell them' (S2) might foster a culture where students act as customers who do not need to show active involvement in obtaining a qualification (De Vita and Case, 2003; Amsler, 2011). Student appreciation of – or demand for – care and respect therefore poses the question: How might formality and informality be navigated within a pedagogy of recognition?

4.2.4 Recognition of students' previous experiences

In this interview question I asked students and teachers about the extent to which they felt students' previous experiences were recognised. It emerged that about half of the student interviewees felt that they were, and all teacher interviewees claimed that they value their students' previous experiences. For students, recognition was primarily linked to interest which other people (such as fellow students or their teachers) show in their previous experiences and the opportunities available which facilitate this, as can be seen in Table 30:

Table 30: Interest shown by others in students' previous experiences

Students

'Of course we do have chance to (speak) yeah … the instructor … he's the one who wants to learn from (.) students … some would you know (.) who think cause like they are the teacher they do better and they boast to them and you know (.) yeah you may know more than the students but you can't know everything (.) the students can also impact you' (S12)

'Yeah, yeah, yeah (.) [my teacher] always ask about the organic things because she knew I love you know natural, animal things (.) she asked about what do you think about the organic food (.) what do you think about gluten-free (.) do you think is good idea you know for the (.) new section in the market … and she knows everyone's interests' (S19)

'I think that my classmates and my teacher (.) yes, yes (.) they are interested for our culture yes' (S26)

For teachers, I felt that recognising students' previous experiences was linked to personal interest, particularly in the exotic *other* rather than the familiar (such as 'I am fascinated by how they all interact' (T3) and 'I would love to learn about other cultures' (T7)), which fed into their teaching approaches in various ways. As can be seen in Table 31 (below), these comprised a range of activities such as input-output models, comparison, debate and reflective tasks, and thus included both unidirectional and dialogic approaches. Moreover, recognition of students' previous experiences appeared to be more or less actively facilitated by teachers with regard to students' learning in the context of their subject areas (such as 'I'm not sure really how to answer that' (T4), 'the stories they bring … it's (.) interesting for the other students' (T3) or 'I don't think (.) shying away from issues helps anyone particularly (.) but it's how we shape it' (T1)).

Table 31: Teachers' approaches to including students' previous experiences

Teachers

'The teacher will have to be consciously and unconsciously aware of the variation of their student inputs as they apply their teaching skills … to achieve the desired outputs – exam results, learning, understanding' (T2)

'for example you know I teach management but yet again you can relate to things … so you know talking about how, how things are done here very well (.) and comparing it to … for example in the leadership course (.) you will definitely come up with some examples from politicians (.) and charismatic leadership' (T5)

'you have to ask ok where (.) what have you done before and how you could do it differently now (.) or what have you learned from this new experience' (T6)

'there was a nice book (.) I don't remember the author … how to teach your students and be lazy at the same time … it was about… if you're a good teacher (.) you don't have to put a lot of tension and pressure … because you can just direct students (.) and really students are so amazing they will do it … because they have amazing ideas about the world (.) very often I don't have … so this is at the same time also preparation for their assignments ... you know because for example somebody said something interesting in the classroom (.) and they said ah ok (.) that's cool (.) so I would like to write about that' (T8)

Obstacles to recognition have also become visible, for example:

- when students believed that they do not have any experiences that are worth sharing, such as 'I don't think so I have experiences which can be called that' (S2);

- when there was a lack of interest and opportunities to share previous experiences, such as 'because you are in class (.) and when you are on break … you live in your world … I don't have the opportunity (.) maybe these people is not interested about me' (S27);

- when communicating in English was a perceived barrier, such as 'I like debate and dialogue … but that's hard when you are dealing with pre-intermediates' (T1);

- when willingness to communicate previous experiences was assumed, such as 'Well not all of them are open ... I do give them a lot of opportunity (.) I ask them questions but (.) erm some of them become defensive' (T7).

Lastly, it also needs to be pointed out that there was a significant number of students who had difficulties understanding this interview question about recognition. Despite articulating the question in a number of ways using basic vocabulary and examples, this ultimately prevented discussion of the question with 12 of the 30 participating students. This might suggest that if the concept of recognition of prior experiences had been more explicitly part of their current learning environment, students might have been more articulate with regard to this question.

4.2.5 Contributions of international students

The vast majority of student interviewees and all eight teachers asserted that international students, due to cultural differences, contribute to learning environments – however, mainly as an incidental backdrop rather than a deliberate focus of their education. That is, the participating students and teachers demonstrated a range of understandings of what international students bring and to what extent this might be useful. For students, contributions centred around 'well academically I don't know (.) but *generally in life* ((laughs)) there's a lot to learn' (S1, my italics). These generic rather than academic benefits included knowledge about cultural ways of being and doing such as customs, values, food, language and favourite places (18 out of 30 students). It also included different stories and experiences (seven out of 30). Students' contributions were mainly thought to be useful for raising awareness and interest in other cultures (20 out of 30), for challenging existing stereotypes (seven out of 30) and, in part, for promoting students' subject learning (six out of 30) as well as to inspire new projects in life (two out of 30).

For teachers, international students' contributions mainly included stories and experiences (three out of eight); 'talking positions' such as opinions and worldviews (three out of eight); as well as a certain level of open-mindedness (two out of eight). This was also thought to raise awareness and interest (four out of eight), to challenge existing stereotypes (one out of eight) and to promote students' subject learning (three out of eight). Moreover, students' contributions were thought to enable interaction (two out of eight) and to add complexity to the teaching and learning process (two out of eight). Table 32 and Table 33 exemplify the participating students' and teachers' views.

Table 32: Contributions of international students (Student responses)

Students

'you have people from different, different background, different culture, so … this city London erm (.) it's a platform for all the people from different background to do something in their life (.) to do something, like creativity' (S5)

'I've learned much like accepting people like (.) not judging people without knowing them … getting to know people more closer (.) not interpreting what you can see or what you think' (S14)

'some people they are from different background (.) they can tell me the different story (.) is very interesting … ok like example I say Muslim (.) scared about Muslim before (.) they are like erm you know kind of some mysterious ((laughs))' (S10)

'when we take out some case studies about different, different countries (.) we'll put our own words and we'll look each other in different, different way you know (.) and we'll give answers in different, different (.) opinions … it will give you something back … it's just that's really great for you to know about some other countries and people' (S21)

Table 33: Contributions of international students (Teacher responses)

Teachers

'they bring talking positions with them … we have certain (.) language functions that we want to teach them … but what they bring is their own opinions … so even with limited small amounts of language […] the wish to communicate about what it is that you know (.) and how you know it … motivates students to use the language' (T1)

'I think by the (.) very nature of people travelling outside their country they bring a certain open-mindedness straight away I think' (T4)

'some of them are really erm very well-organised … and especially compared to students from here (.) cause I taught in [a London university] I taught HND ((Higher National Diploma)) level … I think, they, they share certain sort of respect to teacher … respect to college time (.) and timing and discipline' (T5)

'I think it's diversity … you may hear something which you have never thought that is possible … it brings a lot of (.) the richness of those erm, erm stories (.) which you hear from different parts … and as I say that variety makes it more exciting (.) better than having just one way of doing things' (T6)

'students really bring a lot to the classroom … they share amazing information and sometimes I think they teach me more than I teach them … it's just priceless … even when they write assignments, they write about their own countries (.) which is also interesting to read really (.) because they DON'T write this stuff in books ((laughs))' (T8)

For a significant number of students (13 out of 30) 'people' were seen as axiomatic to realising international students' contributions in the sense that *people* enabled access to *cultures*, such as 'you know you can meet people and learn about their culture (.) it's a very good thing about London yes' (S2). Access to people thus seems to provide opportunities for interpersonal and potentially transformative experiences, such as 'you're living like alone (.) and when you're living with people it (.) first of all it inspires you you know erm and this inspiration is everything' (S9), or

> if I'm developing an app ... if my friend is Muslim (.) then I can develop an app ... it could remind him about the prayer times you know (.) that will be great (.) so it will be easier actually if we actually get to know the people (.) it will help me broaden my um application of my knowledge as well (.) not just in real life but also in education (S13).

This important role of people suggests again an embodied doing of intercultural learning, even if primarily through happenstance.

Overall, this section has shown, similar to previous sections, that finding out about other cultures following personal interest and happenstance was most prominent among the participants. Life and education were thereby largely perceived as separate, and deeper experiences beyond the acquisition of cultural knowledge were only noticeable in part among the participating students and teachers. For example, a direct link between cultural diversity and students' learning in terms of stated learning objectives was acknowledged by just a few participants. Likewise, international students' contributions were only occasionally perceived to foster education for the wider social good, such as in terms of 'human creativity' (Kincheloe and Steinberg, 1997, p. 43). Furthermore, the participants' responses included a considerable amount of othering such as 'to know how to talk to *them* (.) what is *their* custom' (S23, my italics), which in Peacock and Harrison's (2009, p. 502) words 'point to a very surface level of understanding and awareness'. Yet, these responses and those that allude to more profound experiences, or what Leask and Carroll (2011, p. 647) seem to have termed 'real benefits for student learning', are valuable for me as the researcher since it is through their explication that I am able to gain pedagogic insights into how I might be able to facilitate recognising intercultural learning when discussing the data further in the next chapter.

4.2.6 Promotion of interaction between international students

In this interview question teachers and students were asked to comment on ways of promoting interaction between students from different cultural backgrounds. All seven teachers and 26 students who discussed this question felt that promoting interaction between students is beneficial and should be encouraged. Teachers and students made many quite concrete suggestions about how interaction both inside and outside the classroom could be facilitated – if this was not already practised. Yet, only a very small number of interviewees saw it as their role to promote interaction. Table 34 and Table 35 illustrate the teachers' and students' suggestions for the promotion of interaction:

Table 34: Promotion of interaction – Teachers' suggestions

Teachers

'if there's any problems with differences then I'll try and bridge it (.) over with some similarity and give them as a starting point' (T1)
'we were doing erm successful team building … so we had two major teams (.) and went out to the park and we had like a communication erm obstacle course (.) so they had to communicate and then write an assignment about it' (T5)
'also we enforce ground rules (.) class ground rules (.) this is how the class will be conducted (.) every question is erm acceptable (.) don't laugh at the person because he couldn't or he didn't pronounce something … Yeah be respectful to others (.) so once they get used to that it becomes normal' (T6)
'so when you show importance to their culture or their language they really respect you for that' (T7)
'I always try not to keep them at the same place … during the class when there are kind of group activities I try to make sure that for example (.) if I have two students from Nepal they are not in the same group (.) because it's also about integration you know (.) I just want them to integrate (.) because as I said I think that the knowledge they share is really priceless' (T8)
'it should be really like a family (.) I always tell them that I know that the situation is difficult for them … their families are far away … this is really their family … I try to integrate them so that they (.) can always feel that you know they can rely on each other (.) so you know something happens (.) they can give a call to each other in the middle of the night' (T8)

Table 35: Promotion of interaction – Students' suggestions

Students

'bring something about your culture today maybe wear your traditional dress … or make a meal from your country' (S1)

'what I personally prefer if the college yeah (.) erm assign a group … instead of being a personal assignment … so by this again you are interacting with the people … you're getting your job done like the assignment … and again on the other hand … you are sharing the knowledge between each other' (S5)

'go out together (.) maybe go to a tourist site together … I think it is good because … when I don't understand something … I have no other person I can ask (.) because I don't really talk to any other person (.) it ends in class' (S7)

'you are in a school that comprises so many international students of different language (.) so there must be a general language which everybody understand so (.) I think the college should enforce that on all students (.) we all speak English' (S12)

'in my previous college there used to be monthly meeting so (.) anyone could just come in … from any year or any people … Yeah they could just say "Oh, we don't want Facebook to be blocked" ((laughs)) from our servers … any topic related to college at that time' (S13)

'some type of competition things (.) interacting with students from other classes yeah' (S14)

'I think hang out … activity not in the classroom (.) maybe outside the classroom like [our teacher] say "Oh, we go to the park" and we can talk together' (S19)

'I would like to erm discuss erm news … I would like to know more about what happen in the world' (S26)

As can be seen from Table 34 and Table 35 above, the teachers' and students' suggestions for promoting interaction were often essentially *benign*, aimed at establishing *safe* interactions that are respectful rather than exploratory. For example, the suggestion 'I'll try and bridge it (.) over with some similarity' (T1) reminds of earlier actions of conflict avoidance and 'keeping the peace' as means of dealing with sensitive situations (Rock, 2000). These difficulties in promoting interaction connect to my rationale for conducting the research, and demonstrate vagueness regarding how to engage students in dialogue about cultural differences – a question which has frequently occupied my own praxis and work with international students. Race (2011, p. 5), in this context, asks whether it would be useful to 'go further than this' act of avoidance, and Kincheloe and Steinberg (1997, p. 26) argue for an approach that 'understands the power of difference' rather than the 'mere establishment of diversity'. Namely, as Rains (2000) emphasises, the benign is not 'harmless' (p. 79) since it produces 'a sense of denial' (p. 88) and thus hinders dialogue, and, so to speak, draws a veil over preconceptions and misrepresentations. Accordingly, the notion of benignity will be a major point in the discussion of the data, particularly concerning the possibility of diversity being 'superficially celebrated' (Noble and Watkins, 2014, p. 163) following respectful and safe interactions.

The interviewees' reasons for promoting interaction reflected in large part the notion of 'finding out' about different cultures, as pointed out in the previous section on international students' contributions. However, they also included well-being, personal interaction and the development of friendships as another main aspect, particularly for students (nine out of 26) – pointing again to the themes of safety and care. The following statements demonstrate the students' appreciation of personal interactions:

> you feel like better ... since you feel good, this is a good sign (.) so to be (.) to be together you know (S9);

> when you do something together you find out something () similar interest ... is the way to have friendship (S10).

Yet, a number of influences became apparent which may impede interaction between students, as Table 36 shows.

176

Table 36: Influences on interaction

Students and teachers

'after the class … some of the students have time to interact (.) but the others they don't (.) so how are they gonna interact?' (S5)
'you mean do I encourage them to spend time with each other? (.) I don't really have to (.) I mean I think (.) it depends on the class dynamic … when [name of student] was here (.) [name of student] was great (.) instrumental in getting them all going … it very much depends on having that kind of leader (.) or somebody who is really enthusiastic (.) and brings them together (.) erm and if that person goes home then maybe the group (.) sort of collapses a bit' (T3)
'I think once students have been here for nine months (.) they are kind of settled (.) they are not really looking to make new (.) ((friends)) … yeah when they first come they are very, very excited (.) and they are very curious about each other' (T3)
'there are students … yeah they prefer to be with their own people let's say (.) but not really everybody … so I think it's again a matter of personality (.) I noticed that often at the beginning … of school year then yes … but once … the school year progresses (.) then very often you know maybe just personality matter that they don't really get along or maybe you know there is this person they just prefer' (T8)
'at the end of the day, you have to teach them (.) they have to, you know, submit assignments (.) they have to pass the course' (T8)
'you should have some attention to them ((that is, students)) you know (.) what they really want (.) that's important' (S21)
'if you want (.) I don't know to discover some experience you have to agree to go for some activities … You have to be like "Yes, man" … We're living in a world erm (.) is difficult to trust people … if … someone betray you or it doesn't mean like other people is going to do it (.) just say yes and go' (S9)
'if any are (.) reluctant (.) then I allow that for a little while (.) until I gain their confidence and their trust (.) and then I push it (.) and then I make sure that that happens … if that person isn't willing to participate that's kind of upsetting the purpose of why (.) why they are here' (T1)
'there are some people you can talk with them (.) there's challenge, competition and things like that (.) it's quite the same thing like every normal class' (S14)

As Table 36 shows, influences on interaction are not only related to time, context, individuality and proactivity (Hyland *et al.*, 2008; Turner, 2009; Dunne, 2011; Spiro, 2011; Kimmel and Volet, 2012; Volet and Ang, 2012), but also pose questions regarding wider political constraints, asymmetries and subtleties. For example, we might want to ask, what wider constraints may be at play whereby students 'prefer to be with their own people' (T8), and why and when is this perceived as problematic? How do we know as teachers that students 'are kind of settled' or that we do not have to 'encourage them to spend time with each other' (T3)? Such (political) questions seem to require reflection on students' and teachers' individual cultural understandings of what might/might not be appropriate, as the following statements suggest: 'We're living in a world erm (.) is *difficult to trust* people' (S9, my italics), and 'if that person isn't willing to participate that's kind of *upsetting the purpose ... why they are here*' (T1, my italics). In other words, such statements necessitate reflection on how personal assumptions (such as about students' reasons for not interacting or participating) might be experienced by others and are politically motivated (such as expectations of active student participation in Western classrooms). Consequently, these data raise questions for me about the desirability of benign (pedagogic) framings of sociality.

4.3 Outlook

The research data problematize intercultural learning for the participants along an imagined safety/risk axis, relating to encounters between different people and cultures. Issues of safety and risk did thereby not commonly resemble either/or scenarios (Bhabha, 1994, p. 55), but entailed processes of personal negotiation (Lather, 1998) which often interconnected the two aspects, such as where students decided to experience a different lifeworld abroad, yet relied on family and friends, and care more widely, to facilitate this (risk-laden) experience. Pedagogic involvement thus seems to necessitate ongoing interrogation of the *relationship* between aspects of safety and risk, particularly within contemporary (neoliberal) discourse of internationalisation that stipulates specific roles for students and teachers, such as when a consumerist view of students prevails (Harris, 2008; Marginson, 2014), and when students' intercultural learning is bound to 'vitamin M' (S5), that is financial security, for survival. Figure 12 outlines aspects of the safety/risk axis (such as care and agency) as these have emerged in this chapter and around which the participants' experiences can

be situated, spiralling around the axis as topics of personal negotiation. Simultaneously, Figure 12: A safety/risk axis of intercultural learningFigure 12 serves to inform my interpretation and discussion of the data in respect of hermeneutic phenomenological, critical pedagogic and curriculum internationalisation considerations in the next chapter.

Figure 12: A safety/risk axis of intercultural learning

SAFETY   RISK

care   agency

familiar   exotic

closedness   openness

sensitivity   dialogue about
                                          differences

self-reflection   language use
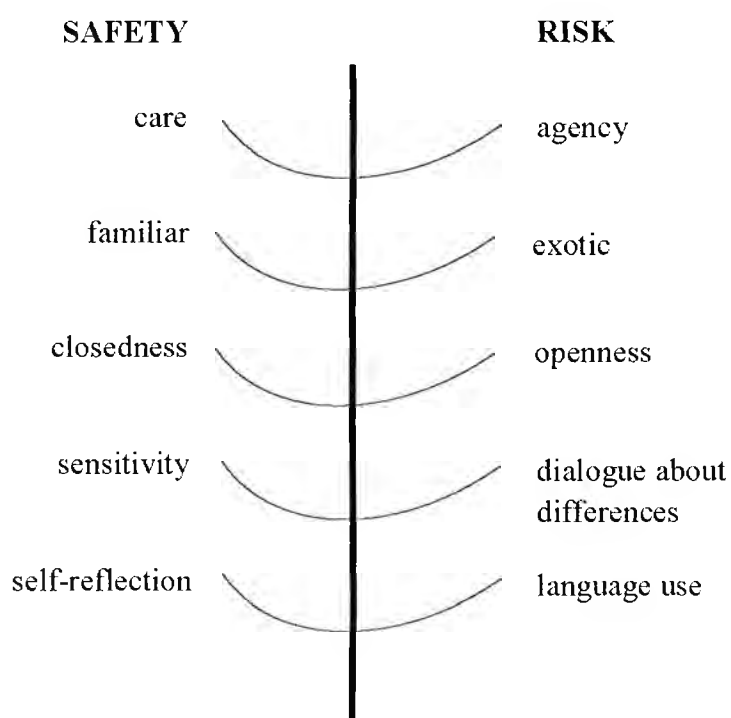
Chapter 5 – Interpretation and discussion of data

In the previous chapter I provided a description and initial interpretation of the data in accordance with the descriptive element of hermeneutic phenomenology (Van Manen, 1997). In this chapter my aim is to facilitate further meaning-making of the data using Van Manen's (1997) lifeworld existentials. As Van Manen (1997, p. 172) asserts, '[one] way of proceeding in phenomenological writing is to weave one's phenomenological description against the existentials of temporality (lived time), spatiality (lived space), corporeality (lived body), sociality (lived relationship to others)'. The role of critical pedagogy – also interwoven into my argument – is interpretation from the perspective of power structures present in the data. By proceeding in this way, I am able to present themes of intercultural learning as these have unfolded from the participants' responses in this research, with a view to meanings for pedagogic praxis in culturally diverse settings (Van Manen, 1997; Freire, 2000a). My interpretation and discussion of the data in this context is embedded within the knowledge base reviewed in Chapter 2.

5.1 Hermeneutic phenomenological reflection via Van Manen's lifeworld existentials

This section presents my exploration of intercultural learning by way of the lifeworld existentials of lived time, lived space, lived body and lived human relation. Under each heading, I initially provide a summary of my observations, which are then depicted as a figure and further unpacked in the text that follows.

Lived time

The notion of time figures in the data as an 'addition to the existing', apparent for example in new knowledge and practices that were elicited among participants as a result of spending time with people from diverse cultural backgrounds, whether by chance or intentionally. This transformative process of gaining was informed by the participants' current life projects (such as their willingness to engage at a particular point in their life). Figure 13 illustrates these themes of lived time as they have emerged from the data, before being further examined below:

Figure 13: Themes of lived time

Intercultural learning as...

Addition to the existing

- Intentional and unintentional encounters with cultural diversity over time enabled new knowlegde and practices.
- Re-interpretations of past, present and future experiences became possible (intersubjectivity).

Timeliness

- The timing of encounters with cultural diversity impacted on student interaction and intercultural learning.
- Interaction and intercultural learning depended on students' life projects (such as suitability of interaction in times of increasing globalisation and internationalisation, willingness to interact, no implied acceptance of cultural differences, and other external influences).

The potentially transformative role of temporality in the data is epitomised by the fact that many students had not heard of the term intercultural learning *before*, but – as a result of lived experiences – were able to comment on what the term might signify *now*, indicated by the deictic use of the adverbs 'before' and 'now' in the data (Finegan, 2014, p. 213). In other words, exposure to cultural diversity, such as in terms of the participants' 'current situation' (S1) or past life stories, enabled encounters with new truths – whether these activated a broader knowledge base (such as 'I like to find out about the cultures, I like to know, not do those things, but I want to know' (S15)) and/or different practices and skills (such as 'now (.) I have the ability to live anywhere' (S2)).

Similarly, experiencing different, that is previously unknown, lifeworlds – whether through intended action or happenstance – served as a basis for how participants interpreted past, present and future experiences concerning cultural diversity (Van Manen, 1997). For example, lived time as result of studying in London was reinterpreted as slow by one student interviewee (S3) and as fast by another (S22). In that sense, intercultural learning as an addition to the existing is intersubjective and enables reflection on the situatedness of the self (Mezirow, 1997; De Vita, 2005), that is, the deictic centre or 'point of reference' (Finegan, 2014, p. 212), in relation to others and new experiences. It poses questions such as how do I (and possibly how should I) 'carry myself' at a particular point in time (Van Manen, 1997, p. 104): Should I be open to difference and change, or reliant on existing knowledge and practices? This

appears to be an intricate matter explicated through references to safety and risk-taking.

That is, for intercultural learning to become possible, interaction between students from different cultural backgrounds needs to occur at a fitting time. For example, as I have already indicated, global factors impacted to a great extent on students' reasons to study in the UK and spending time with people from different cultural backgrounds was practised by the vast majority of student interviewees. This suggests that cultural diversity was often normalised or even perceived as requisite to gaining access to better socio-cultural and economic opportunities in life, as illustrated below:

> there's *always* something to learn from people from different backgrounds (.)
> the way *the future* is going (.) there's so much *interaction* (.) so I think *in this age* that can be a really good thing (S1, my italics).

In this regard, intercultural learning can be understood as suitable, that is, appropriate in times of increasing globalisation and internationalisation where intercultural learning becomes seemingly safer and more expected as a result of changing times (Montgomery, 2009).

However, as the data have also shown, there were a number of factors in the immediate as well as wider lifeworlds of international students that may impede intercultural learning from a temporal perspective. One issue surrounded opportunities for interaction. For instance, the fact that a significant number of students did not understand the interview question about recognition of previous experiences suggests that the students' past and current life experiences, in terms of teaching and learning, were not perceived as equally important by all interviewees. Consequently, the availability of opportunities for interaction and an understanding of resourceful practice, where previous experiences are acknowledged as integral to learning, appear to have had an impact on student engagement and integration whether inside or outside of class. The statements by the following course participants (my italics) illustrate this interdependency between the pedagogic creation of opportunities for interaction and students' integration and engagement (Dunne, 2011):

> so it should be really *like a family* … their families are far away from here (.)
> so you know this is really their family … you know *I try to integrate them* so
> that they (.) can always feel that you know they can rely on each other (T8);

here the good things I really like about because, *at least in my class* (.) because *we do so much argument* about the something we talk *and we bring different, different erm example from different country* because we are all mixed from different country (.) and *I learned lots in my class* (S23);

I think hang out … activity not in the classroom (.) maybe outside the classroom *like [our teacher] say "Oh, we go to the park" and we can talk together* (S19).

It has also become apparent that willingness to interact and acceptance of cultural differences depend on the students' life projects – and therefore form an essential part of intercultural learning as lived experience. In this context, influences that invade selfhood (such as immigration policy, a high cost of living) emerge as problematic as these restrict and affect students' perspectives on life (such as 'you feel very low at times' (S6)) – ultimately hindering potentially transformative processes. Consequently, legitimising selfhood under such circumstances appears as an insurmountable task, promoting actions of retreat/non-interaction and rendering intercultural learning *unsuitable*.

In the context of lived time, Van Manen (1997, p. 104) states: 'Through hopes and expectations we have a perspective on life to come, or through [distress] we may have lost such perspective'. He further states that the experiences we make in life 'turn eventually into positive or negative memories' (p. 106). This is a particularly important point to consider with regard to the kinds of memories that intercultural experiences might generate for students, and how these subsequently affect students' interest to engage with others. Lived time in the context of this project on intercultural learning hence illustrates negotiations between personal decision-making and risk-taking, and between choice and authority. Lived time further alludes to the 'phenomenon of noticing' (Mitchell, Myles and Marsden, 2013, p. 182) – a concept that I borrow from second language acquisition studies, which highlights that learning is dependent on students' attention or 'readiness' to engage in a particular (speech) situation (Ellis, 2008, p. 266). That is, teachers create learning opportunities not knowing if, when or how students 'notice' throughout time.

Culturally diverse space (for example, as part of life in multicultural London) was primarily considered as an *enabler* for student interaction and intercultural learning in the sense that 'you get in contact with a lot of people especially in London ... so you get to interact and things like that' (S14). That is, space was often 'experienced differently' and 'open[ed] up a different sense of space from earlier forms' of lived space, such as back home (Van Manen and Adams, 2009, p. 11). For instance, culturally diverse space was perceived as a launch pad or platform for creativity, once 'noticed' as such. In other words, intercultural experiences were borne out of and transcended classroom and non-classroom space, whereby the ways in which culturally diverse space was utilised impacted teaching and learning. Similar to lived time, the socio-political context of lived space however also acted as an *inhibiter* in situations where cultural diversity was not recognised or seen as unsafe, thus hindering intercultural interaction and learning. As in the previous section, Figure 14 depicts these themes of lived space, explained further below:

Figure 14: Themes of lived space

Intercultural learning as...

Enabler
- Culturally diverse classroom and non-classroom space emerged as a potential platform for intercultural interaction and learning.
- The set-up and use of such space impacted teaching and learning.

Situatedness
- In socio-political situations where the benefits of culturally diverse space were not acknowledged (such as when students from different cultural backgrounds interacted, or when immigration policy influenced students' well-being), culturally diverse space inhibited intercultual interaction and learning.

Arguably, access to and lived experiences of cultural diversity became possible as a result of the multicultural nature of spaces such as classrooms, workplaces or accommodation (Clegg and Flint, 2006), as highlighted by T2 who stated that 'an intercultural environment changes the nature of the classroom experience significantly'. Subsequently, those participants who experienced cultural diversity perceived it as an advantage or even as life changing (such as '*a plus point* for any classroom' (S13), 'I changed my mind *here*' (S4)). Cultural diversity was seen as familiar space by those used to it (such as 'I feel utterly *at home* with multicultural … places' (T3)); or alternatively as a lack, in its absence, by those participants who actively sought cultural diversity (such as 'I don't want to find myself in a kind of *ghetto* … that's what I intend' (S30), my italics). Consequently, the way culturally diverse space is perceived, arranged and used becomes a vital pedagogic consideration regarding how to facilitate nearness instead of distance (Van Manen, 1997), as illustrated by the following statement, uttered in a classroom context: 'if we are friends amongst ourselves, not just people from one country *staying and not talking to others*' (S13, my italics), which draws attention, once again, to issues pertaining to barriers to learning and why students might prefer not to engage, with language such as 'not talking' playing a key role thereby.

Situated interaction (my term), where students' individual needs arising from their personal trajectories, are taken into account, surfaced as a particularly important factor concerning the facilitation of intercultural learning, expressed, for example, in statements such as 'they DON'T write this stuff in books' (T8). This underscores the pedagogic importance of engaging with differences in respect of students' former lifeworlds, and the internal conflict they might experience: 'I think almost everything different' (S24) or 'very different … environment I have here' (S2). Situated interaction also signals the value that can be found in students' trajectories regarding contributions to the learning environment: 'there is an aspect which I learned *there* and I use *here*' (S2, my italics) – demonstrating, through the use of spatial deixis 'there' and 'here' (Finegan, 2014, p. 212), the possibility of transformative experiences as a result of intercultural encounters with space.

Here, situated interaction, implies a holistic interest and understanding on the part of teachers and comprises spatial integration of classroom and non-classroom interaction, such as by establishing 'ground rules' (T6), by enabling assignments 'in a group' (S5), by 'go[ing] out together' (S7). Separating students, in the sense that

students from a similar cultural background do not work together, appears to be relevant in view of situated interaction if/when there is awareness of the pedagogic rationale for such action, as illustrated in the following statement:

> during the class when there are kind of group activities I try to make sure that for example (.) if I have two students from Nepal they are not in the same group (.) because it's also about *integration* you know (.) I just want them to integrate (.) because as I said I think that the knowledge they share is really *priceless* (T8, my italics).

However, when the benefits of culturally diverse space (as part of the learning and wider socio-political context) are not understood or shared, culturally diverse space might become restrictive, inhibiting intercultural interaction and learning; even leading to social isolation and distress: 'you feel like you're in a *box*' (S6, my italics) such as in the context of students' immigration – unable to progress. As one student (S5, my italics) put it, 'this city London erm (.) it's a *platform* for all the people from different background to do something'. Consequently, when culturally diverse space is not recognised as such, it has adverse effects for international students who come to study in such a context.

Lived body

Bodily experiences of intercultural learning from the data were about *seeing* (that is, physical exposure) and *interacting* (that is, communicative (affective) interchange); and were most noticeable in students' responses. Subsequently, the notion of culture emerges as embodied, expressed in phrases such as 'wear your traditional dress' (S1) whereby, without embodiment, culture cannot come alive. Disembodiment, in turn, became visible when individual engagement was absent, such as in terms of a lack of care or interest in others, as evident in the statement 'I have *no other person* I can ask (.) because *I don't really talk* to any other person' (S7, my italics). Disembodied descriptors emphasising non-human activity, such as feeling like an 'alien' (S6), 'parasite' (S16) or 'criminal' (S30) in the context of stringent immigration rules, further demonstrate the negative emotions and effects which absence of personal engagement at policy level elicited in some students (such as feeling unwelcome and threatened). Figure 15 presents these themes of lived body:

Figure 15: Themes of lived body

Intercultural learning as...

Embodied cultures {
- Physical encounters ('seeing') and communicative interaction between participants describe lived bodily experiences with cultural diversity, with language playing an important role.
- Students emerged as cultural individuals who carry distinct and changing identities.

Individuality {
- In the absence of individual engagement (such as a lack of care or interest) disembodied experiences surfaced, with trusted relationships and the teacher being perceived as crucial for addressing these.

Like culturally diverse space, culturally diverse 'bodily existence' served as a vital stimulus for intercultural learning – although most notably for part of the students – as the following statement shows: 'I met people from Cameroon when I arrived (.) and I was wow this is going to be nice (.) I can learn things from them (.) and that's what I did, I every day I came here and asked them' (S30). As indicated previously, language played an important role with regard to intercultural learning (such as 'I came here *and asked them*', my italics), seemingly facilitating access to someone else's lifeworld (such as 'I can learn things from them') – a point that Van Manen (1997; 2014) does not explicitly make in relation to lived body or any of the other lifeworld existentials, although he considers language as a prerequisite for hermeneutic phenomenological reflection.

The role of people for students regarding intercultural learning finds expression in the data in several ways. Interest shown by others towards one's *self* emerged as important, for example to aid the challenging of stereotypes in that 'getting to know people more *closer*' facilitates 'not interpreting what you can *see* or what you think' (S14, my italics). Teachers were ascribed a crucial role in this context, and their expressions of care for and interaction with students were particularly valued by the students. '[B]odily metaphors' (Clegg and Flint, 2006, p. 380) such as 'friend' (S19), 'guide' and 'mother' (S25) were used to describe the (affective) 'qualities' that make teachers caring beings (Gay, 2010, p. 48). These included (but were not limited to):

- *knowledge of students as individuals* (such as '[my teacher] knows everyone's interests' (S19));

- *understanding* (such as 'because all international students can't speak English (.) so at that point ... the tutor should really understand and ... should be very erm patient' (S11));

- *social support* (such as 'teacher and student ... can hang out ... talk, discuss everything' (S19));

- *listening and advice* (such as 'if I have some problem (.) sometime I tell her and she give advice to us' (S25)).

In general, teachers' qualities were considered to go beyond formal teacher-student relationships and bare pedagogy (Giroux, 2010b) (such as 'if there is no sort of close relationship then it will be very hard for the international students' (S11)). Support by family members and friends, even if factual in terms of what life in the UK is like, also played a major role – illustrating and re-emphasising the importance of trusted relationships, personal safety and familiarity for students.

In this respect, pedagogic praxis emerges as embodied, that is, as personal to individual students, their expectations and life projects. Intercultural learning is therefore not about students' cultures as such, but the recognition of students as cultural individuals – with teaching and learning offering opportunities for students to be recognised in terms of their distinct and changing identities (Welikala, 2013; Marginson, 2014). As one student (S21) stated, it is important in education to give consideration to 'what they ((that is, students)) really want'. Nonetheless, this embodied understanding of resourceful practice poses a pedagogic dilemma in terms of showing care for students, but also enabling them to be proactive concerning their own learning (Amsler, 2011).

Lived human relation

Relationality is closely connected to embodiment (Van Manen, 1997, p. 104). More precisely, exposure to people from different cultural backgrounds served as a lever for relationship building and 'sociality' (Clegg and Flint, 2006, p. 377). This posited different degrees of activity, or proactiveness, for example in the sense of a 'Yes, man' mindset (S9) through which an active doing of intercultural learning via

other people can take place. For instance, when proactive engagement with people from different cultural backgrounds was considered to be important and sought, encouraged or practised, students' experiences as part of their stay in the UK appeared to be more profound (Kreber, 2009; Caruana and Ploner, 2010), potentially leading to an understanding that 'just knowing *each other* makes *everything easier*' (S23, my italics). Acknowledging and appreciating that which is 'different' (rather than similar) was fundamental to establishing lived human relations, and encouraged 'not judging people without knowing them' (S14). That is, difference itself was pivotal to intercultural learning and did not merely foster stereotypes, as identified in Chapter 2 (Holliday, Hyde and Kullman, 2004; Cousin, 2011; Grimshaw, 2011). However, the focus for students and staff in terms of what difference relates to – that is, people or cultures – appeared to promote more or less proactive approaches to student interaction and intercultural learning. Figure 16 illustrates these themes of lived human relation:

Figure 16: Themes of lived human relation

Intercultural learning as…

Engagement with differences
- Exploration of differences was axiomatic to lived human relations.
- Engagement with differences allowed students to recognise human togetherness and address stereotypes.

Proactivity
- The creation of situations which provide room for exploration of cultural diversity facilitated resourceful educational environments. This included both students and teachers.
- How differences were understood, that is in terms of people or cultures, seemed to impact the prevailing educational ethos.

Where students acknowledged in their responses that they perceived relations with people from different cultural backgrounds as valuable, deeper interpersonal experiences and change seemed possible, for example addressing existing social anxieties such as 'scared about Muslim before' (S10). For another student (S9) lived human relations meant 'working for humanity' which, in his eyes, facilitates respectful relationships. In fact, a significant number of students claimed that showing respect towards each other or being on the same wavelength as someone presupposed their ability to engage with others. As pointed out in the previous section on lived body, 'the lived relation [students] maintain with others' (Van Manen, 1997, p. 104) is therefore shaped by embodiment and students' learning dispositions rather than different cultures per se (Barnett, 2012).

However, lived relations with others were mainly described as reactive and benign and only in part suggested proactive approaches, adventurous doing and personal responsibility for interaction, such as 'every day I came here and asked them' (S30). That is to say, the mere understanding that there are differences, without proactively engaging these, delimits the facilitation of recognising educational praxis. Hence, creating situations which provide room for interaction and exploration defines pedagogic doing in the sense of lived human relations. For example, one teacher (T3) stated that student interaction 'very much depends on having that kind of leader (.) or somebody who is really enthusiastic (.) and brings them together'. Yet, as the data have shown, this role transcends students and includes teachers and curriculum builders, such as through actively using students' apparent curiosity about each other: 'when they first come they are very, very excited (.) and they are very curious about each other' (T3).

As a consequence, intercultural learning as lived human relation entails proactive engagement with differences and with students as individuals. In respect of teachers' roles, as pointed out in section 3.1.3, Van Manen (1997, p. 156) suggests adopting an '[a]ction [s]ensitive' pedagogy to approach classroom situations, characterised by thoughtfulness and tact, that is 'a thinkingly acting' – which 'makes it possible [for teachers] to know almost automatically how far to enter into a situation and what distance to keep in individual circumstances' (Van Manen, 2008, p. 16). However, as the data have shown, for teachers in culturally diverse educational settings there might be added insecurity about 'how far to enter' and 'what distance to keep', rendering an action sensitive pedagogy problematic in cases where certain actions are

presupposed as not appropriate (such as in terms of 'how far to enter'), which may in turn elicit acts of avoidance (such as a 'steering away' from problems and prejudices). At this point, I turn to critical pedagogy and its dialogic ambitions (Freire, 2000a) to facilitate a power-oriented reading of the data.

5.2 Applying a critical pedagogic lens to the data: Recognition as an additional lifeworld existential

As I have emphasised, issues of power and politics in education are not directly reflected in the four lifeworld existentials of hermeneutic phenomenology as a methodology. However, instances of (mis)recognition occurred as a distinct feature in both the students' and staff's responses. I therefore seek to make these more visible by introducing 'recognition' as an additional lifeworld existential, as supported by Van Manen (1997, p. 173) who encourages the development of such variants to phenomenological inquiry in the context of 'balancing the research context'. Recognition as an analytical lifeworld existential (based on critical pedagogic notions surrounding power) in the context of my research will thereby be understood as follows:

> *Recognition* – relates to matters where actors are/are not acknowledged for who they are, their previous experiences or the topics that are of concern to them (Freire, 2000a). It facilitates consideration of forms of social oppression in relation to perceptions of existing just practices (Kincheloe and Steinberg, 1997), as well as the discursiveness of in-between spaces (Lather, 2007) – striving towards contextualised, unforeseeable futures (Barnett, 2012) of greater pedagogic resourcefulness in culturally diverse situations, and of humanisation more generally (Freire, 2000a). Recognition is thereby understood as an active process between the participating actors, and resourcefulness refers to an embedded feature of the curriculum – that is, the ways in which recognition is/is not practised.

From this perspective of recognition, participatory and collaborative ways of reading the data, that neither pathologize responses of research participants (for example, as racial or self-centred), nor that romanticize/exoticize cultural diversity, are facilitated. Specifically, Apple (2009, p. 248) asserts that 'critical analysis … must "bear witness to negativity"', whilst Steinberg (2007, p. x) maintains: 'By naming the
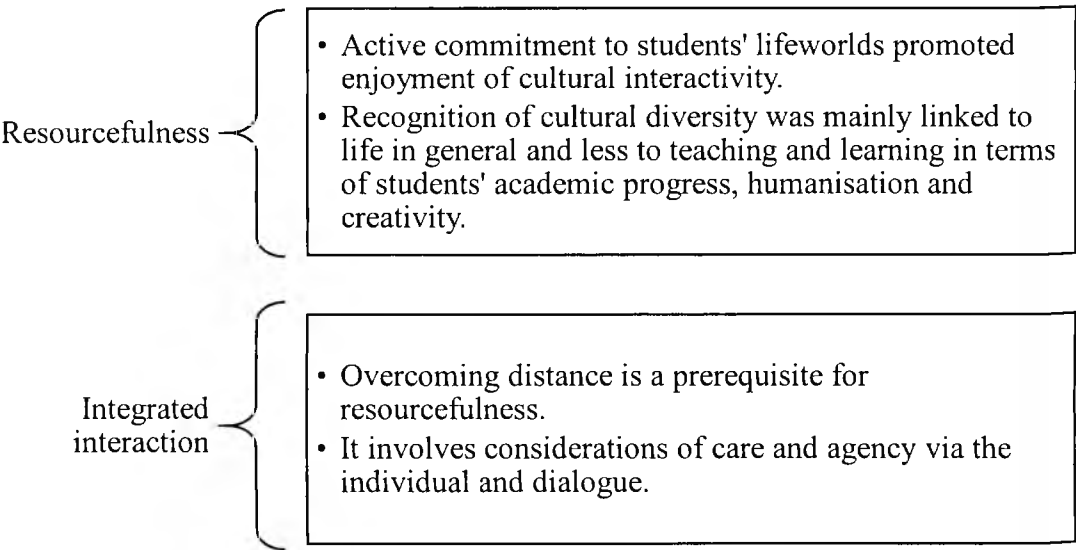
practices, people, and ideologies that infect our schools with dishope ... we create a space for critique and insurgency'. Naming and exposing negativity however are morally problematic when these practices and people also constitute the substance of the researcher's own working life, as in this research project. Consequently, the conceptualisation of recognition as an additional lifeworld existential above is my attempt to critically engage with the data in a non-essentializing way, which realises the wider contexts and power structures in which the project is located. Instead of highlighting opposing binaries of what I consider as 'right' and 'wrong' praxis, analysing the data through a critical pedagogic lens and operationalising recognition as an analytical tool, becomes about approaches to '*how* we shape [pedagogic praxis]' (T1, my italics) – that is, how we might improve intercultural learning together with our students under consideration of wider political systems and structures (Freire, 2000a; Lather, 2007). Below, I present my interpretation of the data through the existential of recognition. As before, I will firstly summarise my observations.

Recognition

Overall the data express appreciation and enjoyment of cultural interactivity, with proactive approaches appearing to foster this. For instance, the understanding of 'different' as enabling and the many enriching and even transformative experiences students and staff described in an effort to give meaning to intercultural learning, characterise this positive association with cultural diversity. Yet, reading in-between the data (Freire, 1997, p. 304) demonstrates that interaction – in classroom practice and beyond – was primarily a surface level concern, where distance in student-student and student-teacher interaction (such as due to language barriers and missing interrogation of lived experiences) was augmented rather than addressed (such as 'they speak their language which I don't understand so because of that is somehow difficult for me to relate' (S12)). From a critical pedagogic perspective, absence of action is perceived as dangerous, since it fosters alienation and othering, as illustrated previously (Freire, 2000a; Rains, 2000; Apple, 2003). Kincheloe and Steinberg (1997, p. 43), in the context of multicultural education, therefore argue that 'difference must not simply be tolerated but cultivated as a spark to human creativity' – reiterating the point that I am grappling with in this research project concerning how one should *do* cultural diversity. Figure 17 summarises my reading of the data through recognition:

Figure 17: Themes of recognition

Intercultural learning as...

Resourcefulness
- Active commitment to students' lifeworlds promoted enjoyment of cultural interactivity.
- Recognition of cultural diversity was mainly linked to life in general and less to teaching and learning in terms of students' academic progress, humanisation and creativity.

Integrated interaction
- Overcoming distance is a prerequisite for resourcefulness.
- It involves considerations of care and agency via the individual and dialogue.

Participants' interpersonal experiences (such as relating to sensitivity and wider political awareness) mainly appear to have generated doing/not doing, such as an active/less active seeking of interaction with people from diverse cultural backgrounds. More specifically, acknowledgement of cultural diversity took different forms, with not every participant articulating what has been suggested as deeper, profound experiences in the context of the recent phase of recognition (Kreber, 2009; Caruana and Ploner, 2010; Leask and Carroll, 2011), and furthermore without proffering insights into how encounters with people from diverse cultural backgrounds might benefit their learning academically or humanity/the social good more widely. For instance, students' and teachers' reasons for why promoting interaction between students from different backgrounds could be useful did not include humanitarian aspects such as building and sustaining peace; and were only visible in a few responses in other parts of the data concerning solidarity or creativity, such as 'I don't like groups (.) I like you know being working for humanity' (S9) or 'it's a platform for all the people from different background to do something in their life (.) to do something, like creativity' (S5). This shows that *structures and systems* with a view to 'cultivat[ing]' difference as 'a spark to human creativity' were largely absent (Kincheloe and Steinberg, 1997, p. 43), inhibiting participants from thinking beyond their immediate situation.

In fact, as identified in the previous chapter, participants' responses regarding interaction in culturally diverse settings centred mostly on everyday 'lived reality' (McLaren, 2002, p. 246) and imaginary/desired (rather than actual) action relating to that reality (Freire, 1997), such as learning about and from each other, and how such learning might be promoted more generally. This implies that although participants conveyed a vision of 'what could be' in terms of student interaction (Kincheloe, 2008a, p. 53) – thereby expressing what Freire has termed 'hope' for possibility (1997, p. 312) – improvement in respect of enhanced intercultural learning referred first and foremost to 'everyday existence' and encounters (McLaren, 2002, p. 246). However, as Darder (2002, p. 89) – in consideration of facilitating greater social justice – declares: 'it cannot stop there!' and also requires critical action in teaching and learning.

Examples of misrecognition in the data illustrate why it is crucial to interrogate and look beyond everyday co-existence. Table 37 contains such examples as well as my interpretation of these:

Table 37: Misrecognition

Participant statement	Cultural inference
'I found that really odd being in a completely White school' (T1)	White = Monocultural?
'utterly British ... by which I mean White obviously' (T3)	British = White?
'I'm not a criminal (.) but that's how they make you feel' (S30)	Foreign = Criminal?
'there's a lot of other people who do things a lot better than us' (T5)	My people = Inferior?
'every day you get to know new things (.) things you couldn't know back in the country ... you can bring a plus to what (.) what your country doesn't have' (S14)	Back home = Underdeveloped?

The above associations are problematic since they assume privileged and subjugated views, which – if left unearthed – might translate into educational doing, such as actions of misrecognition, non-interaction, marginalisation and so forth. Critical pedagogues such as Kincheloe (2008a) and Giroux (2010b), as explained in Chapter 2, see privileged and subjugated views deeply rooted in history, perpetuated by present-day neoliberal and neocolonial discourse. That is, pedagogic praxis is always simultaneously situated in a wider (political) context, where education is never neutral (Freire, 2005; Apple, 2009)), neither where education is entirely localised in relation to what is going on in the classroom in the here and now. Therefore, as Kincheloe and Steinberg (1997, p. 28f) assert, it is important to actively engage with how racial and other biases are 'produced' in the context of dominant systems rather than 'focusing simply on the diverse cultural practices of different ethnic/racial groups'.

Hence, having argued for and defended the fundamental importance of engaging with own and others' lived experiences and dispositions, I am now interested to gain insights, from these findings, into how intercultural learning might be approached pedagogically to promote a recognising educational environment within what I understand to be the wider political arena of curriculum internationalisation. In the presentation of the data it has already become evident that a culture-sensitive approach might be unsuitable if/when it implies acts of avoidance and inhibition of dialogue. However, 'forcing' students from different cultural backgrounds to interact in group work activities has also emerged as problematic, if no apparent pedagogic rationale has been agreed with the students. Furthermore, what has become visible from my conversations with teachers and their respective students is that the way difference is constructed (for example as valuable or normative) does affect educational practice and students' lived experiences. For instance, where students' lifeworld experiences were considered in a proactive manner (such as 'I just want them to integrate' (T8)), intercultural learning seemed feasible (such as 'because we do so much argument … you learn kind of globally not just about here (.) so that's why I like that' (S23)). Thus, constructions of difference can have direct implications for teaching and learning, in particular regarding teachers' and students' views of being active facilitators of interaction.

Having said that, educational practice is considerably more complex, since it is embedded in personal life projects as well as neoliberal 'isms' such as distinct

normalizing practices and belief systems (Kincheloe, 2008a, p. 65). Table 38 illustrates this wider complexity by means of teachers' and students' statements from the data:

Table 38: Neoliberal 'isms' in the data

Participant statements →	Underlying ideological issues
'to me what they do outside class (.) has to be what they do outside class' (T3)	Could contractual hourage/legalistic concepts of 'safeguarding' impinge on teachers' views as active facilitators of interaction?
'to make everybody happy … when they go out there then they just have to be able to do many things' (T8)	Might this be a curricular example of neoliberal appeasement and conformity to expectations concerning the development of global graduates?
'be a parasite on my parents at home, telling them send me money, send me money' (S16)	To what extent might financial worries overshadow study experiences, engagement and achievement?
'you should have some attention to them ((that is, students)) you know (.) what they really want (.) that's important' (S21)	To what extent might incorporation of student wants equal 'customer rights' and be pedagogically justifiable?

The table above demonstrates the 'pervasive effects' (Harvey, 2007, p. 3) of neoliberalism in the context of international education provision, as these might impinge on curriculum design and teachers' and students' involvement and well-being (Amsler, 2011). Financial survival figures as a driving force of teaching and learning thereby (cf. 'vitamin M' (S5)), and brings into view the pressures and moral dilemmas which this creates (such as pedagogic doing to satisfy market demands). The statement 'at the end of the day, you have to teach them (.) they have to, you know, submit assignments (.) they have to pass the course' (T8) further implies larger governing structures which prescribe a particular sequence of how students' learning ought to take place (that is, 'to teach them' → 'submit assignments' → 'pass the course').

Consequently, in terms of critical action, the concept of integrated interaction (my term) has surfaced as a pedagogic tool from my analysis and interpretation of the data in relation to how cultural diversity might be approached with the aim of facilitating a pedagogy of recognition. It combines temporal, spatial, bodily and
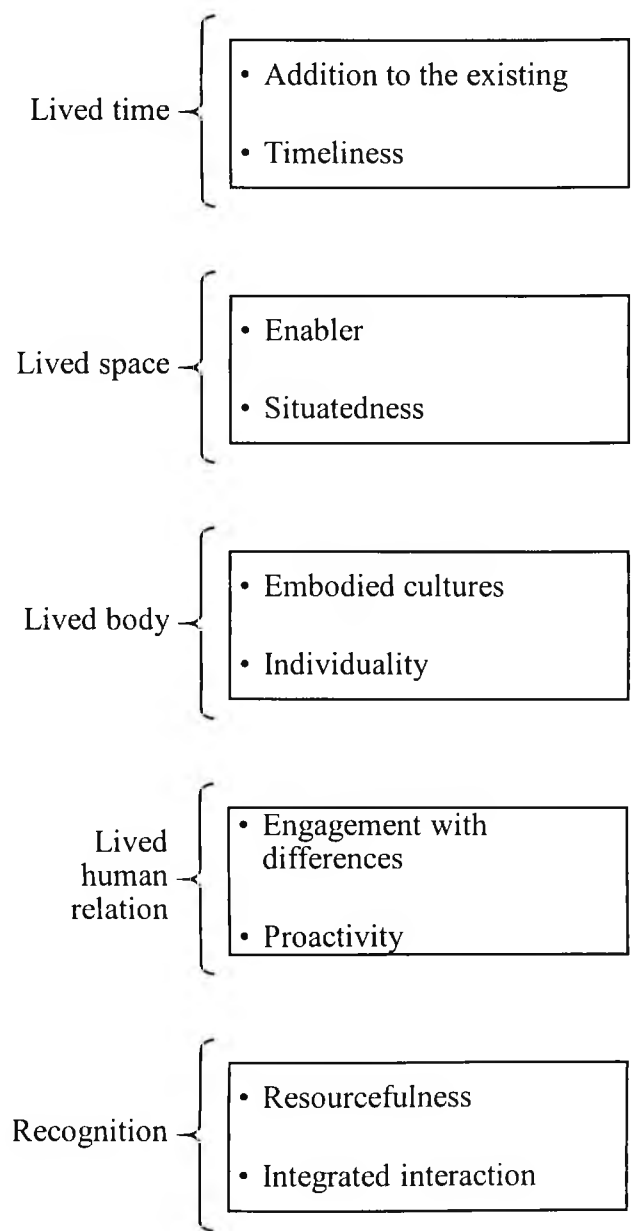
relational considerations surrounding how greater humanisation via teaching and learning can be facilitated. Active encouragement of interaction figures as a prerequisite for integrated interaction thereby, including consciousness-raising activities and dialogue (Freire, 2000a), to enable teachers and students notice benefits of intercultural interaction and learning as part of their everyday existence, students' academic learning and societal progress more widely. Moreover, regard for the individual, students' personal choices and their readiness to engage (or, safety and risk) are key points for counteracting negative and power-laden experiences and memories, such as in relation to forced interaction (Rienties *et al.*, 2012; Volet and Ang, 2012). In other words, integrated interaction conforms to the notion of transformation with students and not for them (Freire, 2000a), whereby dialogue relating to meanings of cultural diversity (rather than the mere acknowledgment of cultural diversity as such) is foregrounded in teachers' actions (Kincheloe and Steinberg, 1997), and through which students are empowered to take responsibility for their own learning – for instance by being able to make more informed decisions concerning whether to engage and the missed opportunities resulting from non-engagement (such as 'you learn kind of globally … so that's why I like that' (S23)).

5.3 Essential themes of intercultural learning (Data verification)

Having offered my reading of the data via lifeworld existentials, the purpose of this section is 'data verification'. As explained in Chapter 3, Van Manen (1997) proposes that hermeneutic phenomenologists should deploy 'free imaginative variation' (p. 107) to 'differentiate between essential themes and themes that are more incidentally related to the phenomenon under study' (p. 106) in order to gain reflective insights. Therefore, it has been suggested that 'one asks the question: Is this phenomenon still the same if we imaginatively change or delete this theme from the phenomenon?' (Van Manen, 1997, p. 107), which is also useful for considering my own subjective reading of the data (Burke and Crozier, 2013). This technique links back to the hermeneutic phenomenological intention to establish '*qualities that make a phenomenon what it is and without which the phenomenon could not be what it is*' (p. 107, italics in original). However, it must be noted thereby that essential themes in Van Manen's (1997) sense are not about the discovery of a 'universal truth' of what intercultural learning is like. Rather, *essential* refers to the exploration of meaning

structures that allow for deeper pedagogic comprehension, as pointed out previously. My engagement with essential themes of intercultural learning in this section is based on the themes of live time, lived space, lived body, lived human relation and recognition constructed earlier. Figure 18 provides a summary of these themes:

Figure 18: Themes of intercultural learning

Lived time
- Addition to the existing
- Timeliness

Lived space
- Enabler
- Situatedness

Lived body
- Embodied cultures
- Individuality

Lived human relation
- Engagement with differences
- Proactivity

Recognition
- Resourcefulness
- Integrated interaction

Considering that the themes in Figure 18 above have emerged by way of phenomenological reflection on lifeworld *existentials* (that is, essential meanings), free imaginative variation (that is, the deleting or changing of a theme such as engagement with differences) has not instigated any modifications to my interpretation of the data – perhaps a reason why Van Manen (2014) in his most recent major publication does not elaborate any further on free imaginative variation and essential themes? Nonetheless, free imaginative variation has confirmed the lifeworld themes constructed above as essential notions of intercultural learning and pedagogic praxis in the context of this project. Moreover, it has enabled me to realise that my construction of these essential themes of intercultural learning (such as 'an addition to the existing', 'enabler' and 'resourcefulness') are primarily idealised concepts (Habermas, 2001, p. 97), which require ongoing critical reflection and interrogation (such as through notions of 'timeliness', 'situatedness' and 'proactivity'). Therefore, the lifeworld themes of intercultural learning generated through this research can and must by no means be taken as a guarantee for intercultural learning, re-emphasising my intention in this research for deeper, critical insights and not generalisations (Van Manen, 1997; Freire, 2000a). One might therefore ask what opportunities are provided for students in educational praxis to experience intercultural learning as 'an addition to the existing', as 'enabling' and so forth under consideration of matters pertaining to 'timeliness', 'situatedness' etc.

5.4 Further pedagogic meaning-making

Despite my identification of the concept of integrated interaction as a useful pedagogic tool concerning considerations of culturally diverse praxis in the context of recognition, the question of *how to* facilitate navigation of intercultural learning in everyday *practice* remains. In this section, I therefore seek to enable further pedagogic meaning-making from the data, specifically regarding the underlying safety/risk axis which seems to inform students' decision-making in connection with intercultural learning. Through my analysis and interpretation of the data so far it has already emerged that how we communicate with each other (for example, in terms of sensitivity) shapes the extent to which we might be able to 'overcome our alienation' (Freire, 2000a, p. 44; Rains, 2000). Yet, it has also emerged that sensitivity and respect have a role to play in culturally diverse educational spaces (Van Manen, 1997), for

example in order to allow students to maintain their own identities (that is, non-identification with differences). In the following paragraphs my aim is thus to consider what kind of pedagogic action might facilitate intercultural learning.

Keeping in mind the humanisation focus of this research, it becomes clear that curricula and lesson plans cannot be 'teacher-proof' (Kincheloe and Steinberg, 2011, p. 15), which means taken off the shelf and applied, to deal with insecurity relating to cultural diversity – even if these are designed around the notion of recognition. Rather, as Tilley and Taylor (2013, p. 406) suggest, educational practice must be 'lived', that is, constantly navigated and reflected upon with a view to (*mis*)recognition. In accordance with Darder (2002, p. 98),

> I am not suggesting that teachers necessarily become immersed in the personal lives of students outside the classroom … Rather, I am confirming that a student comes into the classroom [and I would add, educational settings more generally] as a whole person and should be respected and treated as such.

Educational practice as *lived* therefore necessitates the principle of humanisation as a basic requirement (Freire, 2000a) as well as continuous reinterpretation of our assumptions about each other (Hall, 1997).

Surely, such lived practice also requires dialogue. Dialoguing is important, as Darder (2002, p. 69) argues, since '[n]o individual has the capacity to identify or recognize all the ideological contradictions that impact on his or her life'. Moreover, as Freire (2000a, p. 163) maintains, '[r]evolutionary leaders commit many errors and miscalculations by not taking into account something so real as *the people's view* of the world' (my italics) – which illustrates that imposed curriculum content without room for learner acknowledgment, dialogue and creativity will do little to facilitate students' engagement, as indicated in the data, for instance, by way of the *family* metaphor and its importance for interaction ('it should be really like a family … so that they (.) can always feel that you know they can rely on each other' (T8)). As I have pointed out in Chapter 2, dialogue from a critical pedagogic perspective is thereby defined as 'encounter among women and men who *name* the world' (Freire, 2000a, p. 89, my italics). For some critical scholars, naming has translated into a provocative approach to educational practice, which I will examine below under consideration of the research data in my search for ways of how to facilitate intercultural learning from the perspective of recognition.

From a critical feminist perspective, Lather (2012, p. 1022) conjures, to 'elude the hard stories of racism and inequality ... gets us nowhere' – suggesting an active opposing of benignity. Further, Steinberg (2009, p. xi) points out under what circumstances sensitivity is problematic in educational practice:

> Educational organizations have created myriads of unit or lesson plans calling for tolerance ... I would argue we have not made a lot of progress: We've created a lot of school plays, spent lots of money *infusing* diversity and multiculturalism into the curriculum ... but these attempts have merely been tokens that re-enforce the dominant culture (my italics).

This means that sensitivity on its own, without meaningful dialogue, is likely to result in surface-level celebrations of cultural diversity and a language of diversity, as emphasised earlier (Rains, 2000; Caruana and Ploner, 2010; Noble and Watkins, 2014). In other words, engagement with forms of power is considered an integral aspect of critical socio-cultural educational praxis (Buffington, 1993).

From my review of literature that grapples with questions of teacher action from a critical perspective, engagement with forms of power might include direct confrontation, such as to 'insist that students think about whether or not they want to be in the class' (Buffington, 1993, p. 7), and/or requests for public declaration, personal evidence and in-depth probing of own and other identities, as is visible in Gay's (2010, p. 218f) illustration of her classroom practice:

> I begin ... on the first day of classes with some mind-boggling and very unorthodox "ice-breaking" conversations and experiences ... I asked several *randomly selected* students *to publicly declare their ethnic identities* and *give "personal evidence"* of their *claims* of ethnic ownership. If they said, "I am Italian American, or Korean-African American," then they had to provide some examples of values, beliefs, and behaviors that signal these ethnic identities. Each student was *probed in depth about his or her ethnicity* before the next one was asked anything (my italics).

If compared to responses in the data, this seemingly provocative (rather than benign) orientation could be seen affront to human dignity, since requests for public declaration and interrogation are likely to generate feelings of discomfort and unwanted exposure for students, particularly when a teacher's professional knowing suggests that 'not all of them ((that is, students)) are open' (T7). Meaningful dialogue following pedagogic provocation might therefore be jeopardised, potentially resulting in non-participation and negative experiences and memories for students (Van Manen,

1997, p. 106). Hence, what further/other pedagogic considerations relating to dialoguing in the context of integrated interaction might be worth making?

Care and dialogue

A topic closely linked to dialogue that has emerged from the data concerns the notion of care (safety). For instance, expressions of care were often manifested as students' schemata of a teacher's role and therefore pedagogically expected – seemingly even more so in a highly marketized and revenue-based educational environment (Amsler, 2011), such as 'here we are just so free to tell them' (S2). Moreover, embodied relations and trust, for example to address feelings of loneliness, were key for a significant number of students in respect of recognising practice. Having argued that dialogue and humanisation are important aspects of recognising intercultural learning, in this section I continue my consideration of the question 'What kind of dialogue?' in the context of the notion of care, considering that both sensitivity and provocation may not be entirely appropriate.

As I have illustrated throughout this project, care in terms of pedagogic engagement with students is relevant in both hermeneutic phenomenology and critical pedagogy, which I will now examine further in relation to the research data. For Van Manen (2000), care necessitates worry. That is, care – according to this view – constitutes an innate 'worrying responsibility' for others (p. 315), which dictates that as teachers we cannot help but to care for our students, wanting them to do 'good' (p. 326) – which is also in accordance with my rationale for conducting this project and my aspiration of gaining insights into what 'good' means and how it can be facilitated in the context of intercultural learning. Van Manen (2000) emphasises thereby that caring 'may not always be pleasant and delightful' (p. 326) and may even become 'painful and troubling' (p. 325), such as when caring makes us feel stressed or burned out and/or ventures beyond formal boundaries. Consequently, the understanding of care-as-worry in the form of self-dedication to others makes me wonder about inferences of its potentially moral 'burden' for teachers' self-care and their capabilities to dialogue.

From a critical educational (that is, power-laden) perspective, care cannot be one-sided and refers to teachers' *and* students' commitment to praxis, in accordance

202

with the proposition of *transformation with* (and not for) students (Freire, 2000a, p. 67). In this context, Goodson and Gill (2011), for example, emphasise the role of 'dialogue and deep personal engagement' (p. 122) and suggest that a 'caring attitude ... would be achieved through the educator/facilitator's willingness to take risks by inviting open dialogue amongst the learners and him/herself' (p. 128), such as by 'sharing personal narratives' (p. 123). In other words, the notion of care-as-worry is extended on an interactional level and dialogue/daring as a call to action, instigated through an *invitation* to openness rather than interrogation.

Consequently, the notion of care-as-dialogue (my term), rather than provocation, opens up possibilities for participatory practice as a 'safe' medium for students and teachers to reflect on, share and negotiate intercultural learning in their respective settings – where students have authority over the extent to which they would like to take risks, that is, to share, engage and so on, as agentive learners. What might have been acts of avoidance and insecurity have the potential to become collaborative praxis (that is, reflection and action *with* others). Therefore, activating care through a sharing of narratives and a dialogic focus on *why* intercultural learning could be beneficial for students seems pivotal, fostering processes of self-creation rather than one-sided expectations of being cared for (cf. understandings of students' well-being as a passive concept in Marginson (2014, p. 11)).

A dialogic (caring) focus further enables pedagogic reflexivity with regard to how the lifeworld existentials of temporality, spatiality, embodiment and so forth feature or might feature in practice in culturally diverse educational settings. For instance, it enables questioning and critical engagement with our assumptions about when and how we think intercultural learning takes place, implicit in statements such as:

> if that person isn't willing to participate that's kind of upsetting the purpose of why (.) why they are here (T1); and

> teacher and student is friend, can hang out in the bar or something (S19).

Consequently, with regard to integrated interaction, we are encouraged to explore questions such as: How do we know students' reasons for being 'here'? In what ways might space (such as 'in the bar') foster/hinder learning in respect of cultural diversity, safety and risk? What spaces and times do we provide for 'happenstance' to occur? What might be restrictive in students' lifeworlds (such as with regard to

memories/trust) that prevents 'willingness' to participate? And how is provision made for exploring such questions with students, colleagues and policy-makers in practice?

5.5 Links to curriculum internationalisation

In this section, I take the hitherto largely practitioner focused discussion a step further. I examine intercultural learning, based on the previously explicated lifeworld themes of embodiment, difference, integrated interaction and so forth, in connection with concepts from the literature review concerning curriculum internationalisation (such as culture, acculturation and integration, and the neoliberal discourse in which the provision of education to international students in the UK is located). In other words, I consider wider conceptual issues of internationalising tertiary education with a view to insights for my own praxis relating to the articulation of a pedagogy of recognition. In so doing, I seek to contextualise the research data in terms of why they matter in respect of contemporary discourse in the field, before reflecting further on the research and its implications in Chapter 6.

To this end, I would like to remind readers of the recent shift from deficit and assimilationist views of internationalisation to a recognising perspective where learning 'from international students who have been successful learners in their own educational contexts' has been advocated as 'the next crucial step' (Jin and Cortazzi, 2013a) and where students are considered as an important resource for learning (Ryan, 2011), as illustrated in Chapter 2. In this research, I have deployed the term intercultural learning to explore the notion of recognition in praxis and to generate thereby meanings of intercultural learning as lived experiences, with a view to greater humanisation and social justice in respect of my pedagogic choices. Below, I now seek to make sense of and inform the construction of the perspective of recognition through the research data in respect of the literature.

5.5.1 Some general considerations

The data – derived from both students' and staff's perspectives concerning their experiences with cultural diversity – confirm that '"wishing and hoping" that benefits will flow from cultural diversity on campus', as Leask and Carroll (2011, p. 647) have put it, may be insufficient for intercultural interaction and learning to occur

(such as when students are not intrinsically motivated, but reported positive experiences following culturally 'mixed' interactions). Cultural diversity in education thus needs to be 'addressed proactively' in many situations, if meaningful intercultural learning experiences are pedagogically aspired (Leask and Carroll, 2011, p. 657). Bearing in mind students' individuality, following this research, I propose a dialogic (caring) focus which allows students to learn interculturally by being made aware of potentially missed opportunities of non-interaction (Freire, 2000a), yet which also permits students to make decisions in respect of their own learning. I argue that such a recognising view of consciousness-raising and agency has the potential to counteract assimilationist tendencies of forced interaction, and for participants – through care of themselves and for others – to realise the role of educational curricula as a medium for 'creativity' (S5). My discussion of the research in the context of curriculum internationalisation below will be based on this view.

5.5.2 The political and economic environment

Although interaction with people from diverse cultural backgrounds was actively sought by a quarter of the participating student interviewees – which concurs with and reinforces Montgomery's (2009, p. 263) tentative claim about a 'different social atmosphere' resulting from increasingly international environments – intercultural learning emerged, for most part of the participants (including teachers), as a phenomenon (and jargon even) that was not talked about or deployed as an explicit feature in teaching and learning inside and outside of class. From my interviews with the teachers and students I gathered that intercultural learning was often not immediately present as a concept for shaping educational thinking, doing and making, and appeared to take a subordinate role in encountering everyday 'harsh' realities (T7), which – as pointed out earlier – were often fundamentally neoliberal in nature and revolved around financial concerns as life securing and impeding powers (Harvey, 2007; McLaren, 2010). Deeper engagement with students from diverse cultural backgrounds, even if perceived as desirable, may therefore not be an option or a matter of personal choice for international students, due to wider political constraints that affect their well-being in existential ways (Amsler, 2011). For students, this 'whole situation' (S4) of being an international student on a study visa was reported to be confusing and to cause anxieties, which translated into experiences of control and fear

of the state apparatus, such as 'you feel like you're in a box' (S6). Following such life-challenging experiences and emotions, room for intercultural learning between students was ultimately compromised (Apple, 2006; Giroux, 2010a).

Concerning recognising pedagogic praxis these data suggest that the onus for non-interaction per se must be removed from students and a wider political perspective be adopted for approaching matters of non-interaction. Through this, the facilitation of interaction between students from diverse cultural backgrounds becomes a shared project among participants (including the teacher) and fosters engagement with impeding personal, socio-cultural and politico-economic factors. Montgomery (2014b, p. 2), in her presentation at a seminar on *Revisiting 'Diversity' in Higher Education* at the SRHE, also considered diversity anew in terms of 'ways of thinking and practising' rather than 'associated with the student' since the latter, as she argues, *blames* students for behaving/not behaving in certain ways. This conceptualisation of diversity supports the point that I am arguing here concerning the inclusion of a wider political perspective into culturally diverse pedagogic praxis in view of greater humanisation.

5.5.3 Engagement with differences

Participants ascribed overall positive connotations to differences, which demonstrated that social relationality and solidarity become possible through engagement with these (Kincheloe and Steinberg, 1997; Van Manen, 1997; De Vita and Case, 2003), such as 'what I have learned … first of all we are all human' (S2). Namely, as Montgomery (2013, p. 175) asserts, 'teaching about diversity in universities (for both students and staff) has tended to just affirm and recognise difference'. Yet, as this research has shown, engagement with differences is important to allow students and staff to partake in communication and negotiation of the 'struggle, tension and conflict' (Montgomery, 2013, p. 175) that might be present in intercultural education, such as with regard to perceived Western and non-Western norms and practices (Haigh, 2008). Therefore, although it might be advisable not to 'enlarge these imagined communities in the minds of our students' (Cousin, 2011, p. 592), dropping the distinction between the West and the rest of the world could subsequently leave injustices undiscussed and forgotten, rather than engaged with dialogically. For the critical educator, it remains to be investigated therefore whether

values ascribed to 'Western' and 'non-Western' are 'useful, accurate and valid' in the context within which they are used (Ryan and Louie, 2007, p. 405).

In other words, engagement with differences works towards breaking down hierarchical 'we-they' situations (Apple, 2006, p. 22) and hence negative connotations associated with othering and stereotyping. Moreover, engagement with differences avoids and addresses the danger of superficially celebrating diversity (Rains, 2000; Noble and Watkins, 2014). That is, transformative learning and change at personal and social levels can be facilitated (Hanson, 2010), which suggests a conceptual reformulation of the assimilationist approach to internationalisation which is generally concerned with the development of a meta-awareness of own and other positions, rather than how othering is generated and produced (Hall, 1997; Kincheloe and Steinberg, 1997).

5.5.4 The concept of culture and the need for an embodied dimension

Intercultural learning, as the data have shown, is more complex than finding out about different cultures. In point of fact, notions of culture revealed very little about how intercultural learning might take place in practice between students (Kincheloe and Steinberg, 1997). Culture – even if understood as multifaceted and dynamic social groupings, meanings and/or activities, as articulated in Chapter 2 (cf. Street, 1993; Hall, 1997; Holliday, 1999) – was not simply to be found 'out there' in educational spaces by the research participants, but was embodied and mediated through dialogue with individual students and their unique experiences, lifeworld accounts and motivations. For a significant number of students this led to the rejection of cultural explanations of other students' behaviours and dispositions (cf. 'I don't discriminate (.) there's nothing like that (.) we all rhyme together (.) everybody is equal to me' (S16)); and brought to the fore a *people* narrative in the data, through which differences and commonalities become accessible, and through which communication and dialogue are possible (Geertz, 2000).

Consequently, I view the inclusion of an embodied dimension into the ways culturally diverse educational settings are approached and theorised a pedagogic necessity. An extension, if not reformulation, of conceptualisations of culture in terms of social groups as these have underpinned my initial thinking in this research, such as

proposed by Hall (1997), Holliday (1999) and Street (1993), becomes necessary therefore with regard to recognising praxis. Namely, as Sarangi (1994, p. 411) argues, if 'individual participants are considered to represent their respective "cultures"', they 'thus cease to be individuals in their own right', and as Marginson (2014, p. 18) might add, this would lead to failure of acknowledging international students' increasingly 'plural identities' and 'cosmopolitan options'. Specifically, as I have pointed out in Chapter 2 (Trahar and Hyland, 2011), a salient feature of the recent trend towards recognising education is the demand of not approaching students as homogeneous groups. Disembodied views of culture therefore call into question the relevance of the notion of culture as a pedagogic tool for sense-making in curriculum internationalisation, if this does not entail a praxis of embodiment and humanisation (Freire, 2000a).

5.5.5 Acculturation

Acculturation, previously identified as a concept of integration in Chapter 2, is relevant in this research in terms of the participants' responses about their sense of belonging. To reiterate, in recent conceptualisations of acculturation (Bhatia, 2011; De Haan, 2011), integration is viewed as a non-linear, political process which is 'not straightforward, direct, self-evident or ever complete' (Bhatia and Ram, 2009, p. 147). This view extends earlier definitions of acculturation where integration was perceived as a largely one-sided, individualist (rather than politically embedded) process of adaptation to the target culture (Schumann, 1986; Berry, 1997). Acculturation, now being more and more understood in terms of a process that is done *with* rather than '"done" to' students (Spencer-Oatey, Dauber and Williams, 2014, p. 6), is useful with regard to the notion of a pedagogy of recognition and explaining students' choices. That is, holding on to personal, socio-cultural values and choices – as the data have shown with regard to non-acceptance of differences – was important for maintaining a sense of belonging (safety) whilst offering opportunities for exploring differences and change (risk). Safety aspects demonstrate the significance of spaces of refuge for students – whether this means people on the same wavelength, caring teachers, family and friends and/or students from similar cultural backgrounds. In terms of curriculum internationalisation, recognition therefore manifests itself not only as acknowledgment of prior experiences, but also as the challenge of maintaining a sense of belonging in

education as a form of social safety and security through which differences can be considered and perhaps adopted, depending on their desirability for students (Welikala, 2013, p. 52).

What is noticeable however in respect of recent, more progressive conceptualisations of acculturation, such as in Bhatia (2011) and De Haan (2011), is that *cultural groups* and their distinct practices (rather than individuals and their personal, socio-cultural dispositions and 'cosmopolitan options' (Marginson, 2014, p. 6)) are considered with regard to integration. That is, acculturation is discussed in terms of changes in cultural groups (such as the host country population) following encounters with other cultural groups (such as an immigrant community) (Bhatia, 2011). However, such group (that is, homogenising) considerations are partial considering my reading of the research data in terms of the underlying *people* narrative, where changes in practices of individual students occurred largely through encountering other *individuals* from diverse cultural backgrounds. In terms of acculturation theory (similar to my argument in the previous section on culture), this suggests the need for a more embodied and humanising pedagogic praxis – for instance, one that considers students and their trajectories in their own right and thereby goes beyond a pro forma expectation of culture shock and the assumption that international students 'go through different phases of the process of adjustment' (UKCISA, 2013).

5.5.6 Considering contributions of international students

The research data largely concur with the view that cultural diversity serves as an 'opportunity' (Montgomery, 2009, p. 263), considering the many positive associations revealed by students and staff, as illustrated in Chapter 4. If linked to the assertion by Universities UK (2011, p. 6) that 'international students are academic, cultural and economic assets to the UK', which has also been more widely acknowledged (IPPR, 2013; BIS, 2014a; UKCISA, 2015b), the research data demonstrate a mainly embodied cultural focus. That is, life benefits rather than academic benefits relating to cultural diversity emerged, and these were predominantly personal and sometimes professional (Montgomery, 2009; BIS, 2013b). Likewise transformative processes referring to one's 'self' in relation to 'other cultures', as De Vita (2005, p. 76) has pointed out, were visible only in part. This reiterates that

adopting a positive stance alone and having a 'vision' (Kincheloe, 2008a, p. 6) of 'what could be' (p. 53), such as the perception of cultural diversity as an opportunity (Montgomery, 2009), is insufficient for facilitating meaningful experiences (particularly in terms of academic learning and the wider social good), and strengthens the position that ongoing active pedagogic engagement is necessary (Dunne, 2011).

5.5.7 Interconnecting formal and informal curricula

In the data, informal learning and interaction between participants, beyond more traditional, teacher-facing approaches, were frequently reported as valuable by students – even if familiarisation with such approaches might have presented (initially) unconventional experiences and challenges, such as 'here we are just so free to tell them ... I am learning the confidence ... how to talk in front of the people' (S2) or 'Yeah, here is I really shocked (.) teacher and student is friend, can hang out in the bar' (S19). The point here is that informal learning did not necessarily take place outside the classroom/formal learning environments, such as indicated in the following teacher's statement: 'students really bring a lot to the classroom ... they share amazing information and sometimes I think they teach me more than I teach them' (T8).

Therefore, if the curriculum is defined as a largely 'planned and sequenced programme ... around defined content areas' where informal learning refers to 'the various extra-curricular activities that take place on campus' and that 'are optional and outside formal requirements of the degree or programme of study' (Leask and Carroll, 2011, p. 652), internationalising the curriculum raises questions about the extent to which students' views and dispositions, such as concerning the 'amazing information' (T8) which they might be able to share, can be drawn upon in formal/classroom settings, as well as meaningful experiences be generated for students, as it has been proposed from a recognising perspective (Caruana and Ploner, 2010; Leask and Carroll, 2011). In terms of a pedagogy of recognition, a separation of formal (classroom) and informal (social, campus) learning is thus problematic and in fact unlikely to be operational, considering for example that in this research project demands were placed on teachers by students as caring 'all-rounders', including being a friend, guide and mother; and that other pragmatic reasons (Volet and Ang, 2012) could interfere with extra-curricular activities (that is, informal learning), such as 'after

the class ... some of the students have time to interact (.) but the others they don't (.) so how are they gonna interact?' (S5).

Surely, these data imply that formal and informal curricula are not separate entities or add-ons. As pointed out earlier, Goodson and Gill (2011, p. 123) show that 'sharing personal narratives' with students (that is, informal curricular conduct) is important pedagogically with regard to 'inviting open dialogue' (p. 128) – a key principle for recognition and humanisation. Bearing in mind that informal learning is generally considered as a significant aspect of students' learning (cf. for example Leask and Carroll (2011, p. 651) in Chapter 2: 'much learning at university occurs in the informal curriculum'), the research data encourage pedagogic reflection concerning opportunities for informal learning which are already and which can be further offered to students as an integrated (rather than separate) feature of curriculum design (Tilley and Taylor, 2013).

5.5.8 Intercultural competence and global citizenship

As demonstrated in Chapter 2, the concepts of intercultural competence and global citizenship are frequently applied in contemporary internationalisation discourse, primarily in respect of outcomes of internationalisation (Byram, 2009; Deardorff, 2009; De Wit, 2011b; Clifford and Montgomery, 2014). *Intercultural competence* is thereby mainly geared at the acquisition of 'knowledge, skills, and attitudes' (Deardorff, 2006, p. 247f) that enable graduates to perform and compete in an increasingly global 21st century labour market, whereas *global citizenship* is aimed at introducing an ethical/social dimension into (capitalist) internationalisation discourse (Haigh, 2008). In this section, I consider both concepts further in relation to the research data, with a view to informing my own thinking and encouragement of intercultural learning among students in respect of the question 'For what purpose?'.

Concerning the concept of *intercultural competence* and its largely normalizing expectation of students to acquire the ability 'to communicate effectively' (Deardorff, 2006, p. 247), I have previously raised concerns in Chapter 2 regarding the usefulness of the concept, considering the *lived* (rather than standardising) focus of this research project. As the research data have shown, defining what constitutes 'effective communication' is in fact time-dependent, situational, individual, relational,

political and so forth (Kincheloe and Steinberg, 1997; Van Manen, 1997), and can thus not be affirmed via models of intercultural competence and assessment. A rational view of interculturality mainly perpetuates positivist pedagogy (and hence social control in the form of 'top-down standards and other standardized forms of education' (Kincheloe, 2008a, p. 28)) which, according to Giroux (2010b, p. 186), 'strips education of its ... critical contents', that is, obscures wider critical engagement, affective experiences and recognition of individuality. What has become evident from my project therefore is that intercultural competence may not be regarded as a foreseeable outcome of intercultural learning, since such an understanding works towards an assimilationist ideology.

At a first glance, the concept of *global citizenship*, due to its ethical/social intentions, appears as a more attractive term for describing outcomes of internationalised education. Namely, global citizenship education seeks to encourage responsible and sustainable praxis that engages with wider questions and relationships between education and the world, in addition to or in place of instructional outcomes and economic rationales (Bamber, 2014; Clifford and Montgomery, 2014). In other words, as pointed out in Chapter 2, global citizenship is attractive because it 'always involves the inculcation of a sense of belonging', rather than primarily results-driven, market-focused activities for increased productivity and individual competition (Haigh, 2008, p. 431). Indeed, being able to maintain and/or establish a sense of belonging was important for a significant number of the student interviewees in respect of feelings of safety and recognition, as pointed previously.

However, viewing global citizenship in terms of ongoing 'inculcation of a sense of belonging' might also be problematic, if this entails 'an understanding of a common humanity, a shared planet and a shared future' (Clifford and Montgomery, 2014, p. 30), and thus a dominant narrative. As this research has shown, making provision for non-acceptance of differences and maintaining identities was crucial in terms of participants' responses relating to interaction, rendering absolute consensus or agreement of viewpoints and values unrealistic. Assumptions about the existence of shared global values, as Maringe (2010) has shown, might be perceived as 'a postmodern form of imperialism designed to establish Western models of democracy' (p. 29). Clifford and Montgomery (2014) further underscore issues of a shared understanding of humanity: '[g]lobal citizenship discussions are predicated on an idea

of agreement on universal ideals such as equity and social justice' (p. 30). In other words, regard for differences is largely absent in global citizenship discourse, and space for rupture, conflict and negotiation may not be perceived as important (Lather, 1998). Moreover, it is not obvious how or by whom these supposedly shared global values and goals such as 'democratic participation' are determined (Haigh, 2008, p. 431), alluding to largely Western constructions and thus limiting the possibility for students' agency to develop 'plural identities' and 'cosmopolitan options' (Marginson, 2014, p. 18).

As a result, the initially more appealing 'ethical' concept of global citizenship, if defined as universally shared values and responsibilities, is essentially power-laden towards Western notions of human transformation and democracy. Therefore, the question remains: Intercultural learning for what purpose, if both intercultural competence and global citizenship are precarious? Clifford and Montgomery (2014, p. 39) conclude their paper by stating that '[t]he introduction of the idea of educating students for global citizenship opens up afresh the debate on the purpose of higher education', whereby I imagine debate concerning intercultural *learning* that acknowledges the need for discursive, ongoing negotiation of living together under consideration of the individual as well as local and wider contexts. The notion of openings and possibilities for creativity among learners appears as a promising and relevant proposition in the context of this research, as I will demonstrate in Chapter 6.

5.6 Outlook

My discussion of the data in this chapter, contextualised via curriculum internationalisation literature, suggests that intercultural learning is transitory and context-specific, that is, never 'teacher-proof' or regulable (Kincheloe and Steinberg, 2011; Van Manen, 1997; Barnett, 2012). However, despite increasing manifestations in HE practice and policy which view students as resources and partners in teaching and learning (that is, where students are acknowledged as people and not as objects of assimilation), this understanding brings with it its own challenges. Arguably, embodied pedagogy without critical dialogic regard for power structures serves to perpetuate (rather than to address) normative and assimilationist processes (cf. for example global citizenship discourse and the assumption of 'shared human values'). In other words, this new, recognising way of perceiving students warrants further,

urgent ideological consideration in terms of openings and possibilities (rather than predetermined assumptions) within cultural praxis, such as in light of the previously articulated safety/risk axis, to address potentially alienating effects.

Chapter 6 – Project openings

In this final chapter, I reflect on what I have learned from the research project and how this contributes to the knowledge base of curriculum internationalisation. To reiterate, the purpose of the project was to explore intercultural learning as lived experiences based on responses by international students and staff at my former workplace – a private tertiary college in London. My research aim was to gain understanding of what intercultural learning might be like in this context (provided that intercultural learning 'exists'), focused on as a lived phenomenon and 'concrete meanings', rather than 'abstract thought' (Van Manen, 2014, ch. 2) – ultimately geared at informing my own praxis in respect of cultural diversity. Engagement with forms of power present in the participants' lived experiences concerning culturally 'mixed' student interaction constituted the political foreground to the project (Kincheloe and Steinberg, 1997; Freire, 2000a). Moreover, the project is situated within the changing context of curriculum internationalisation where students are considered 'as a resource for learning' (Ryan, 2011, p. 633), from which I have sought to explore what this positioning might look like in terms of a 'pedagogy of recognition' (Caruana and Spurling, 2007, p. 66).

In the section below, I explain why I have entitled the chapter 'Project openings' as opposed to 'Conclusions' in accordance with the research design and data. Namely, hermeneutic phenomenologists do not seek to generate a *summary* of key findings (cf. 'Phenomenological research is a poetizing activity' (Van Manen, 1997, p. 13), as explicated in Chapter 3). This approach departs from conventional expectations of the final chapter in a research project (Murray, 2011, pp. 220–222; Thomas, 2009, p. 236). Having illustrated this process, I then determine originality claims from the research, which I frame in line with the ontological, epistemological and methodological organisation of the project. Next, I consider implications for my own praxis and how these sit within the knowledge base of curriculum internationalisation. Lastly, I discuss limitations and suggest areas and possibilities for future research.

6.1 The meaning of openings in this project

Having deployed two distinct schools of thought via the concept of the bricolage in this project (Kincheloe, McLaren and Steinberg, 2011), my approach to research reporting requires consideration of each of their specific methods. To re-emphasise, Van Manen's (1997) hermeneutic phenomenology supported the project methodologically to help me explore international students' and staff's lived experiences of intercultural learning. Critical pedagogic principles of consciousness-raising and action provided the epistemological framework for political interpretation of these lived experiences. Ultimately critical pedagogic principles also connected with the research methodologically through the bricolage and my formulation of the lifeworld existential of recognition. Taking this active relationship between hermeneutic phenomenology and critical pedagogy into account, distinct goals of research reporting emerge. Namely, for Van Manen (2014, ch. 2, my italics), hermeneutic phenomenology is a methodology for *'questioning'* rather than 'answering', whilst for critical pedagogues the main objective is to expose and act upon forms of social oppression (Freire, 2000a; Steinberg, 2007; Kincheloe, 2008a; Giroux, 2010b); that is, to *'resolve'* (Buckingham, 1998, p. 7, my italics). In other words, meaning-searching (Van Manen, 2014) and problem-solving (Buckingham, 1998) goals interoperate. Below, I illustrate my approach to the formulation of research outcomes in this project.

The expectation to provide a summary of research findings as part of the final chapter in a research project, in order to generate claims to knowledge following further reflection, was deeply embedded in my own researcher training. Over the years this specific view has manifested itself as a tacit assumption in my thinking about research, and resonates with guidance in conventional research project literature, such as 'the goal of data analysis is to be able to summarize your data' (Johnson and Christensen, 2014, p. 614). Van Manen's (2006) approach to research reporting, however, is based on a much more fluid assumption, which has encouraged me to reconsider my own: 'It is precisely in the *process of writing* that the data of the research are gained as well as interpreted and that the fundamental nature of the research questions is perceived' (p. 715, my italics). Henriksson and Saevi (2012), in their contribution to *Hermeneutic Phenomenology in Education*, further emphasise that hermeneutic phenomenologists are 'typically known for … their unconventional writing style' (p. 55) and that 'it is through language and writing that we can hope to

understand some aspect of life' (p. 73) – thus ascribing importance to the 'act of writing' (p. 74) rather than 'reporting research findings in the conventional way' (p. 73).

Therefore I do not provide a summary of my research findings here, since this would contradict both the research design and my rationale of exploring *lived* experiences. In fact, I have described and interpreted the participants' lived experiences of intercultural learning in Chapter 4 and 5 through the process of writing (Van Manen, 2006), taking into account and addressing the research questions. So, if summarising is inappropriate, arguably turning outward and utilising the methodology's questioning stance allows for further meaning-making. As Van Manen (2014, ch. 2) states, in 'questioning there exist the possibilities and potentialities for experiencing openings, understandings, insights' from the data. Likewise this renders the hermeneutic phenomenologist's task one 'aimed for the light of insight' (Van Manen, 2006, p. 721) – by which Van Manen refers to the researcher's ability, through reflection on lived experiences, to engage more thoughtfully as an educational practitioner. This view is further supported by Henriksson and Saevi (2012, p. 58) who affirm that the power of hermeneutic phenomenological texts lies in the 'thoughts whose possibility we were not earlier aware of', as emphasised as part of my research objectives statements in Chapter 1.

Identifying possibilities from the data simultaneously provides room for *critical pedagogic* meaning-making. Specifically, it corresponds to the call of critical pedagogy for action – a major, yet often seemingly neglected, principle of its underlying theory. Michael Apple's (2003, p. 108) quote included in Chapter 2 reminds of the importance, from a critical pedagogic perspective, to take actual practical action: 'Unfortunately, all too many "critical theorists" in education have forgotten about the necessity of … action … Theory "rules", with little correction from the realities of real institutions in real communities in real struggles'. In other words, identifying openings and possibilities from the data in this project not only yields a 'coming to light' as an educator (Van Manen, 2006), but also facilitates critical action with regard to my future praxis (Apple, 2003).

Consequently, in the next section on 'Contributions to knowledge', I do not seek to elaborate on what has already been said in the research data chapters (Chapters 4 and 5), but I will utilise the insights gained from these as possibilities in order to

reflect on the starting-point for the research (Van Manen, 1997; 2014) – that is, my work with international students and staff. I will thereby make explicit those thoughts that have 'come to light' whose possibility I was not aware of then in terms of research implications (Van Manen, 2006; Henriksson and Saevi, 2012). Research outcomes, in the context of this project, are thus to be understood in terms of possibilities for my pedagogic praxis with a view to intercultural learning, more widely embedded within the discourse in the field of curriculum internationalisation.

6.2 Contributions to knowledge

Here I identify and present contributions to knowledge in accordance with the ontological, epistemological and methodological organising structure of the project. As pointed out in Chapter 2, by ontological, I refer to the nature of that which can be said regarding intercultural learning following the research; and by epistemological I mean the praxis perspective that has emerged in relation to facilitating intercultural learning through deploying critical pedagogic theory (Hesse-Biber and Leavy, 2011, p. 13). In the part on methodology, I demonstrate the development of the project which has become possible through the interplay between hermeneutic phenomenology and critical pedagogy (Kincheloe, McLaren and Steinberg, 2011). As emphasised in the section above, my aim thereby is to critically reflect on those thoughts and possibilities which previously lay hidden in respect of my praxis choices in a culturally diverse setting (Van Manen, 1997; Henriksson and Saevi, 2012).

6.2.1 Ontological contributions

The project offers *insights* in the form of lived experiences into inter-relational dynamics between and among international students and staff, as presented and discussed in Chapter 4 and 5. This responds to the first research question about what are the lived experiences of intercultural learning. Possibilities of meanings of intercultural learning have become visible thereby, which pedagogically revolve around the importance of recognising *students as people* in culturally diverse interactions (Freire, 2000a), further embedded within considerations of safety and risk as underpinning processes for intercultural learning.

In my review of understandings of intercultural learning as part of Chapter 2 (section 2.1.7), I identified mostly theoretically derived compositions and a 'piecemeal' approach (Maringe, 2010, p. 28) where understandings related to one or a few aspects, leaving others out and/or open to interpretation. Subsequently, I distinguished several points for considering the facilitation of intercultural learning, including 'difference' (De Vita and Case, 2003), 'interaction' (De Vita and Case, 2003; Tsai, 2010) and 'reflection' (Otten, 2003; McAllister *et al.*, 2006), which led me to formulate the following tentative understanding from a pedagogic perspective: Intercultural learning is a complex, ongoing process of acquisition and loss between members of groups (McAllister *et al.*, 2006; Bhatia and Ram, 2009; Tsai, 2010), deeply embedded in socio-political ways of thinking and interacting (Montgomery, 2009; Portera, 2011; Jin and Cortazzi, 2013b), that can – and should – be fostered through pedagogy (McAllister *et al.*, 2006). Having conducted this research with students and staff of the college, reading each component of this preliminary definition now immediately brings to mind distinct thoughts and possibilities from the data, as I could not have envisioned or interconnected these in advance (Henriksson and Saevi, 2012).

In that sense, the research fills my cognitive conception of intercultural learning with concrete facets and insights, enabling consideration of meanings of notions such as difference, interaction and reflection through the participants' lived realities (Van Manen, 1997). For instance, what is immediately apparent from the above understandings of intercultural learning (including my own) is the implied (rather than explicit) existential of embodiment, as well as the untypical process of considering socio-cultural experiences along a safety/risk axis. Likewise the perception that intercultural learning is a 'highly complex' process (McAllister *et al.*, 2006, p. 378) becomes further tangible in terms of ways of complexity, such as via students' and teachers' lifeworld themes pertaining to temporality, spatiality and sociality (Van Manen, 1997; Tsai, 2010), their embeddedness in wider political ideology and considerations of how language is used (Kincheloe, 2008a; Maringe, 2010).

Moreover, De Vita and Case's (2003, p. 388) definition of intercultural learning as 'the discovery and transcendence of difference' is further illuminated through this project, confirming that the 'discovery' of difference is important for intercultural learning to become possible, yet challenging the need for 'transcendence'

of difference, if and when 'transcendence' and 'acceptance' of difference are considered on par. Namely, as this research has shown, acceptance of difference in culturally diverse settings cannot be assumed, since this would jeopardise students' personal sense of belonging and feelings of safety, such as when a student's worldviews are incommensurate with those of others or pre-defined curricular expectations. Transcending or 'going beyond' difference may thus not always be an option for students. Therefore, McAllister *et al.*'s (2006, p. 378) pedagogic call for intercultural learning in terms of 'structured ... reflective processes' evokes the need for possibility and problematization within these.

Through the problematization of understandings of intercultural learning in praxis underlying assumptions become explicit and engagement with students' lived experiences is facilitated (Van Manen, 1997; Freire, 2000a; Lather, 2007). As De Wit (2011b, p. 12) points out, 'a very superficial use and lack of clear definitions and demarcations' obscures 'what we are talking about'. Thus, if understandings of intercultural learning are not problematized between students and staff in praxis, how would I as a teacher be able to facilitate transformation of the participating students' generally positive associations with intercultural learning and their perceived desirable features, into actual concrete experiences? My ontological understanding of intercultural learning therefore encompasses more than mere 'learning between cultures' (HEA, 2014a) and simple acknowledgement of 'embedding intercultural learning in the curriculum' as an add-on (Caruana and Spurling, 2007, p. 3). It is power-laden towards the problematization of students' and staff's lived experiences and inter-relational processes. As a result, intercultural learning in the context of curriculum internationalisation discourse, due to its focus on students' and staff's lived experiences and inter-relational processes (rather than curricular considerations as a starting-point), has an important role to play in enabling what has been termed 'meaningful' and 'profound' diversity experiences (Kreber, 2009; Caruana and Ploner, 2010).

In accordance with the insights gained from this research, I revise my preliminary definition of intercultural learning to read as follows, whereby I neither claim comprehensivity nor objectivity, but which I deploy to aid the development of my praxis of recognition which by and in itself is ever-evolving:

Intercultural learning is a complex, ongoing process of acquisition and loss between people, revolving around lifeworld themes of safety and risk and socio-political praxis, which can be promoted pedagogically through dialogic consciousness-raising.

With reference to the research aims, the above definition addresses both – that is, how intercultural learning is understood as a lived phenomenon, and the pedagogic commitment needed to offer students opportunities for intercultural learning.

Intercultural dimensions of learning

From an ontological perspective, the research has further shown dimensions that are to be gained from interactions that include students from diverse cultural backgrounds (Jin and Cortazzi, 2013b; Welikala, 2013), extending previous research such as by Montgomery (2009) or Volet and Ang (2012), which alluded to personal and professional benefits mainly by chance (rather than as an active focus of the research design). This research project unveils that culturally diverse interaction can be enabling – in terms of students' intercultural learning – on personal (including professional), curriculum content and societal levels, although the latter two were less present in the data. This finding evidences the need for pedagogic encouragement of interactivity (Dunne, 2011; Leask and Carroll, 2011), taking into account wider political systems and structures, the participants' life projects and dispositions, and language as a means to dialogue, demonstrate care and encourage independent learning (Hall, 1997; Kincheloe and Steinberg, 1997; Van Manen, 1997; Freire, 2000a; Barnett, 2012).

Interaction between students from diverse cultural backgrounds, especially with a view to curricular and societal learning, can thus not simply be assumed to take place. This concurs with earlier suggestions in the literature of making interaction the 'expected norm' (Trahar and Hyland, 2011; Rienties *et al.*, 2012; Volet and Ang, 2012). Yet, this research further illuminates meanings of this proposition by demonstrating that, particularly for students who are not already motivated towards an active seeking of culturally diverse interaction, it is important to experience (and negotiate) the pedagogic rationale behind the teacher's drive for such interaction.

The following illustration by one of the participating teachers exemplifies the above realisation relating to the articulation of a pedagogic rationale and constitutes a major insight from this project:

> I always try not to keep them at the same place ... during the class when there are kind of group activities I try to make sure that for example (.) if I have two students from Nepal they are not in the same group (.) because it's also about integration you know (.) I just want them to integrate (.) because as I said I think that the knowledge they share is really priceless (T8).

This statement shows that although the teacher may 'separate' students, this is done with an explicit agenda in mind, such as 'I just want them to integrate (.) because ... the knowledge they share is really priceless' (T8). This teacher's agenda of integrating students was further visible in students' accounts regarding the atmosphere in that class, such as: 'the good things I really like ... at least in my class ... we do so much argument about the something we talk' (S23).

As part of existing literature on internationalisation, the offering and negotiation of a pedagogic rationale for encouraging students to interact, such as because of a 'priceless sharing of knowledge', seems to be generally absent, as shown in the following two recent journal article excerpts:

> staff should ensure that groups are diverse (including culturally) and keep self-selected groups as an exception rather than the rule, tasks should begin with time for students to get to know each other, internationalisation should be embedded into the curriculum so that culturally-mixed group work is routine and expected, student interaction should be encouraged right from the beginning and staff should show interest in classroom diversity (Trahar and Hyland, 2011, p. 629f);

> For the first four weeks all the students sat in friendship groups. One group of local girls also started coming in late so that they could stay in their group with their coffees. I got smart and made some groups with only three students. When they came in I split them up. They started coming on time (Lecturer comment, in Cruickshank, Chen and Warren, 2012, p. 804).

Why-questions concerning benefits of intercultural interaction and learning for students and teachers, such as why students might want to engage with their peers, are thereby not directly addressed and left open to interpretation. This could result in 'missed' learning opportunities for students, as this research has shown, for example with regard to curricular and societal learning. Absence of a pedagogic rationale for interaction (as well as negotiation of it) reminds of what Freire (2000a, p. 72) has

termed 'act[s] of depositing', compromising dialogic consciousness-raising. As a result, this raises questions about the kind of pedagogic motives that underpin the recent trend in the internationalisation literature, whereby students are perceived as a resource for learning, but where students are not actually included in educational decision-making (such as when inclusion and transformation are aspired, but self-selection into groups is discouraged).

In response to my second research question ('What are the formal and informal study contexts like where intercultural learning might occur?'), I thus propose approaching interaction between students dialogically in terms of possibilities for intercultural learning (rather than as a normative expectation or 'forced' action), by articulating a rationale for interaction together with students. In the section on epistemological contributions below, I reflect on what such an understanding might involve in terms of my own praxis choices regarding a pedagogy of recognition (the third and final research question).

6.2.2 Epistemological contributions

Embedded within my pedagogic considerations pertaining to a praxis of humanisation above (including an active encouraging of interaction, consciousness-raising and the articulation of rationale for interaction), I acknowledge that teachers' efforts alone cannot be held responsible for intercultural learning. Namely, as this research has shown, a number of factors, including students' prior experiences with interaction (such as '[it's] difficult to trust people' (S9)), their current and future life projects (such as interculturality as 'a whole learning procedure' (S8)), as well as wider political constraints (such as 'you feel very low ... when your visa is running out' (S6)) affected students' motivation and willingness to interact. That is, 'recognising' praxis as regards intercultural learning is personal, messy and unpredictable, meaning that as teachers we will only ever be able to provide opportunities for learning, not knowing if, when or how students 'notice' (Ellis, 2008; Mitchell, Myles and Marsden, 2013), as pointed out previously.

So how might intercultural learning be facilitated within 'recognising' praxis that is personal, 'lived' and everything but straightforward (Van Manen, 1997; Tilley and Taylor, 2013), for example in situations when students are not interested or open

to participate in intercultural learning opportunities, or think that they have no valuable experiences to share or even aspire to be cosmopolitan individuals who define themselves in an increasingly hybrid fashion (Marginson, 2014)? As I have illustrated in Chapter 1 and 2, the link between the conceptual notion of recognition and relevant teaching strategies was largely unexplored in the literature when I commenced this project (Caruana and Spurling, 2007; Dunne, 2011; Leask and Carroll, 2011; Ryan, 2011; Trahar and Hyland, 2011). Likewise in recent years the focus regarding students as a resource for learning has mainly been conceptual (Jin and Cortazzi, 2013b; Welikala, 2013; Lillyman and Bennett, 2014; Marginson, 2014), with greater interest in practice facilitation emerging gradually, such as in Carroll's (2015) *Tools for Teaching in an Educationally Mobile World* and Leask's (2015) *Internationalizing the Curriculum* which, according to Leask (2015), 'breaks new ground in connecting theory and practice in internationalizing the curriculum'. Below, I reflect on the praxis insights which *I* have gained from *this* research.

Recognition as a concept, praxis as lived

By adopting a critical pedagogic lens in this project, I was able to demonstrate that curricula cannot be 'teacher-proof' (Kincheloe and Steinberg, 2011, p. 15) or fixed in terms of strategies; and that 'telling', 'planning', 'structuring' and the like might be incompatible with students' dispositions in the here and now towards intercultural learning. Therefore, although the *structured* feature of the group work activities in Cruickshank, Chen and Warren (2012) was perceived favourably by both the participating home and international students, it also poses questions about the extent to which opportunities are available for students to demonstrate their *lived* '[b]eing-in-the-world' (Van Manen, 1997, p. 175). Cruickshank, Chen and Warren (2012) illustrate the interactive group work activities in their research in terms of clearly defined interventions and patterns, such as a '*Think, Pair, Share* pattern in which students were asked to think about a question individually (and often jot down answers), then discuss in pairs and then in groups of four to reach consensus' (p. 801, italics in original).

Despite the students' encouraging feedback in their study, such as regarding 'how the [structured] group work enabled [international students] to talk on an equal basis' (Cruickshank, Chen and Warren, 2012, p. 803), opportunities for self-direction

might be compromised in a highly structured environment, such as when students prefer not to be 'open' (T7) or are unable to reach consensus because of their differing worldviews (cf. 'I like to know, not do those things' (S15)). In accordance with Tilley and Taylor's (2013, p. 406) understanding of the 'curriculum as lived', I thus propose regard for students' and teachers' *embodiment in the moment* (my term) as an epistemological outcome of this project. This is opposite to directive 'how to' approaches for teaching mobile students (Carroll, 2015).

Following this research, my thoughts about enabling participants' embodiment in the moment (as opposed to banking education (Freire, 2000a) or authoritative teaching 'from the front') are interlinked to the notion of critical dialogic engagement in the local (another epistemological research outcome). As I have demonstrated in Chapter 5, ongoing navigation and negotiation of culturally diverse student interaction through language and activities with a focus on the individual are imperative for '[o]vercoming our alienation' (Freire, 2000a, p. 44) and constitute a direct response to Apple's (2009) and McArthur's (2010) call for public discussion of injustices which may not always be possible or desired in the first instance. In other words, there is no single big answer to facilitating recognising intercultural learning, but the possibility of everyday dialogic (caring) practices which have the potential to foster consciousness-raising and students' agency, that is, to educate students about the consequences of the choices they make regarding intercultural interactions and learning. An active focus on humanisation embedded within critical dialogic engagement at local level, that is 'in real communities in real struggles' (Apple, 2003, p. 108), thus constitutes my call to action from a critical pedagogic perspective in this project (Freire, 2000a). Below, I reflect on what this proposition means in terms of my understanding of critical pedagogic praxis.

Critical pedagogy further defined

As illustrated in Chapter 2, critical pedagogy is radical and revolutionary, which in Freirean terms means commitment (that is, taking side) and engagement (that is, active opposition), with the intention to facilitate human liberation from oppression. To remind readers, Freire (2000a, p. 39) explains this as follows:

This individual [that is, the radical educator] is not afraid to confront, to listen, to see the world unveiled. This person is not afraid to meet the people or to enter into dialogue with them. This person does not consider himself or herself the proprietor of history or all people, or the liberator of the oppressed; but he or she does commit himself or herself, within history, to fight at their side.

Yet, as the research has shown, in culturally diverse educational settings there will always be more than one 'side' (that is, worldview). In the data this is evident for instance in students' responses about what is/is not perceived as acceptable, such as 'that's a new culture element ... but it doesn't matter for me, I am from Thailand' (S25). An automatic assumption and/or desire for liberation – and in fact Western abstractions more widely (Maringe, 2010) – could be problematic therefore in the context of my work with international students. For example, there could well be situations when students see no reason for change and transformation, as just illustrated in the aforementioned quotation (S25) or as theorised by Buckingham (1998, p. 5), who asks: 'What if they [students] do not want to be "liberated" or "empowered" in the way that the teacher has envisaged for them?' An uncritical agenda of liberation and empowerment might 'reproduce' oppressive structures which critical pedagogic praxis seeks to avoid (Goldstein, 2007, p. 15). As Buffington (1993), Buckingham (1998) and Buckley (2014) point out, teachers might be confronted with a number of dilemmas (such as an undermining of students' interests) if they pursue an agenda of liberation that 'nurtures' or 'mothers' students towards a perceived 'correct', or ideologically 'left-leaning' (Buckley, 2014, p. 14), critical consciousness.

In the context of this intercultural research project, I therefore define critical pedagogy in terms of active engagement with students' and teachers' lived experiences, rather than as an assumed desire for liberation, from which to instigate critical dialogue (Lather, 1998). Namely, as just illustrated, an assumed desire for liberation on the part of the teacher poses the risk to reproduce socially oppressive forces (Goldstein, 2007) – for example when a student objects to change or consensus. It might further foster neocolonial actions where Western ideas and practices, such as internationalisation, the interactive classroom and democratic education dominate and are pursued at the expense of alternative viewpoints such as other secular or religious belief systems (Maringe, 2010). Working towards a 'thick democracy' that encourages genuine representation of people, as proposed by Apple (2006, p. 25) for instance, might thus appear as a worthwhile goal from the outset, but raises questions if further

defined in terms of 'collective participation' which may not always be considered righteous or valid in all societies.

Subsequently, I embrace critical pedagogic theory for its main principles of consciousness-raising and action, and seek to extend it by reinterpreting its objective of greater social justice with regard to *possibilities* for intercultural interaction and learning (rather than a unanimous goal of liberation), as instigated by the research data. As a result, my exploration of intercultural learning constitutes both a theory seeking and developing venture (Clegg, 2012), which critically engages questions of non-representation (MacLure, 2013). In terms of a pedagogy of recognition, the notion of possibilities thus sets out a practice-based and lived approach, which seeks to alert students to meaningful aspects of intercultural interaction, yet which does not predetermine these.

6.2.3 Methodological contributions

The research shows a practical way of doing critical pedagogic inquiry by means of hermeneutic phenomenology (Van Manen, 1997; Kincheloe, 2008a). As emphasised throughout the project, methodological procedures are not generally discussed as part of critical pedagogic theory. This has yielded criticism regarding critical pedagogy being too abstract and theoretical, as shown previously (Lather, 1998; Apple, 2003). Through the concept of the bricolage I was able to intertwine critical pedagogy and hermeneutic phenomenology, which has led to my articulation of the additional lifeworld existential of recognition, to facilitate critical pedagogic data analysis. Therefore, the project offers a methodological tool for reading lived experiences data critically in the context of cultural diversity, that is, with regard to power structures (Kincheloe and Steinberg, 1997; Van Manen, 1997). Moreover, by creating the existential of recognition and by specifying its outlook in terms of possibilities, non-essentializing ways of reading the data have become possible (Lather, 2007). That is, through the existential of recognition I was able to counter theoretical tendencies of critical pedagogy aimed at exposing negativity (Steinberg, 2007; Apple, 2009). This was important since I experienced 'exposing' of negative aspects as morally challenging in the context of the practitioner setting of the research. Hence, in brief, the project extends both critical pedagogy and hermeneutic phenomenology methodologically.
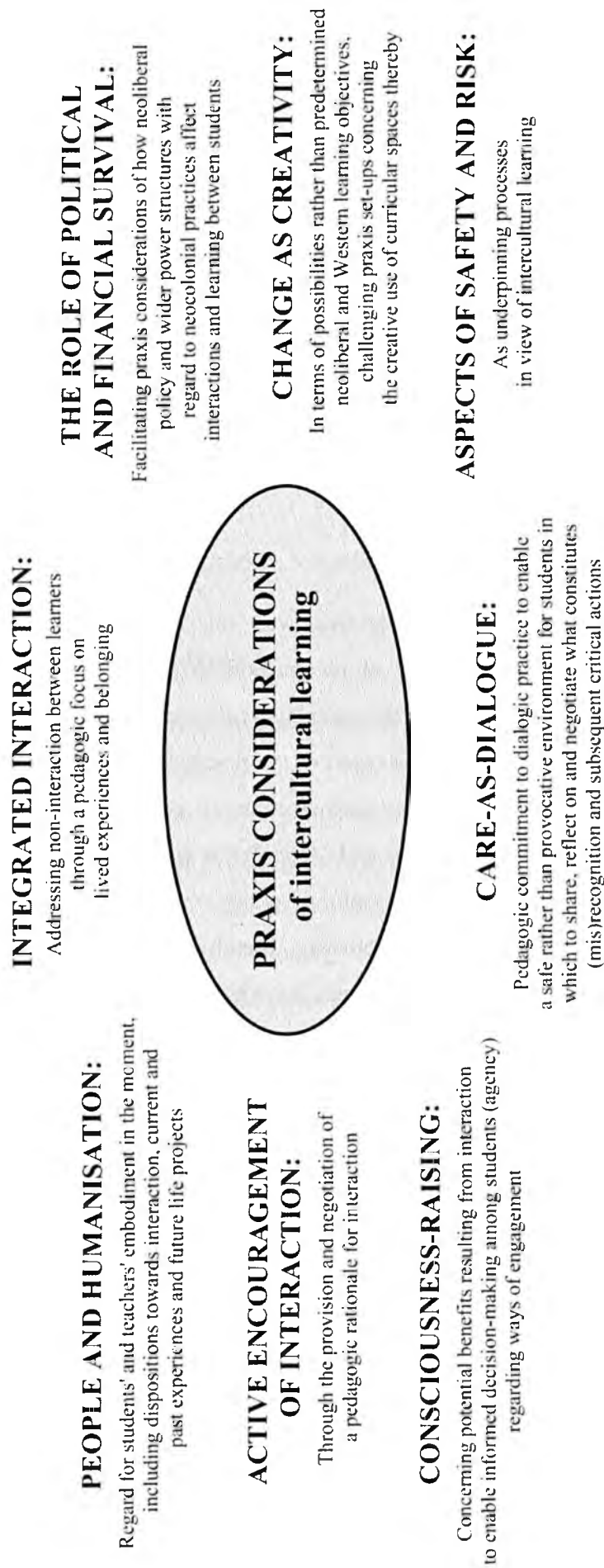
6.3 Research implications

Having identified contributions to knowledge in the previous section, I now elaborate on how these inform my subsequent pedagogic approach to intercultural learning, and how this has already begun to shape dialogue in praxis in terms of research impact. This section therefore consists of several points. I begin by outlining my theory/practice understanding of a pedagogy of recognition concerning the facilitation of intercultural learning as this has developed from the research project. I then link my insights from the research to recent policy guidance on internationalisation, before finally illustrating reflections from my own pedagogic practice where I have been able to draw directly on the research findings.

6.3.1 A theory/practice understanding of a pedagogy of recognition

A major research objective was the articulation of a theory/practice understanding of a pedagogy of recognition to inform my praxis with regard to intercultural learning. Having discussed and reflected on various elements concerning a pedagogy of recognition as a result of the research in this and the previous chapter, my focus here is to bring these various elements together visually in a concept map (Figure 19) to act as guidance and 'aspects for consideration' in my future praxis, overall aimed at fostering meaningful diversity experiences for students (Caruana and Ploner, 2010). My current thinking thereby revolves around the questions: Intercultural learning between whom, for whom and for what (Barnett, 2014, p. 5)? That is, I view intercultural learning with regard to processes (such as safety and risk), outcomes (such as creativity) and wider political systems and concepts (such as independent learning), within which to navigate my understanding of a pedagogy of recognition. I acknowledge thereby that my aspiration of fostering intercultural learning through a pedagogy of recognition might be perceived as distinct ideology in itself, which I seek to address through the notion of possibilities and openings in my depiction of a pedagogy of recognition below. Thus, my aim in this point is to 'provide an *insightful portrayal*' of research meanings to visualise openings from the project (Van Manen, 2014, ch. 1, my italics), further situated within relevant praxis considerations.

Figure 19: Intercultural learning framed as a pedagogy of recognition

INTEGRATED INTERACTION:
Addressing non-interaction between learners through a pedagogic focus on lived experiences and belonging

THE ROLE OF POLITICAL AND FINANCIAL SURVIVAL:
Facilitating praxis considerations of how neoliberal policy and wider power structures with regard to neocolonial practices affect interactions and learning between students

CHANGE AS CREATIVITY:
In terms of possibilities rather than predetermined neoliberal and Western learning objectives, challenging praxis set-ups concerning the creative use of curricular spaces thereby

ASPECTS OF SAFETY AND RISK:
As underpinning processes in view of intercultural learning

PRAXIS CONSIDERATIONS of intercultural learning

PEOPLE AND HUMANISATION:
Regard for students' and teachers' embodiment in the moment, including dispositions towards interaction, current and past experiences and future life projects

ACTIVE ENCOURAGEMENT OF INTERACTION:
Through the provision and negotiation of a pedagogic rationale for interaction

CONSCIOUSNESS-RAISING:
Concerning potential benefits resulting from interaction to enable informed decision-making among students (agency) regarding ways of engagement

CARE-AS-DIALOGUE:
Pedagogic commitment to dialogic practice to enable a safe rather than provocative environment for students in which to share, reflect on and negotiate what constitutes (mis)recognition and subsequent critical actions

Rather than explicating each point from Figure 19 above once more (see Chapter 5), in accordance with the theme of 'openings' in this chapter, for me, the above praxis considerations point to a wider political conundrum in which a praxis of recognition is implicated. Namely, how far might I as a teacher be able to go in pursuance of possibilities and openings, such as regarding inclusion of students' viewpoints and experiences in their learning? And, what limits might there be to recognition (Barnett, 2014, p. 6), such as in view of policy diktat and curricular requirements, which would make it difficult to practise a critical pedagogy in the here and now in 'an age of challenge; a "supercomplex age"' (p. 10) where new questions and challenges always unfold (Barnett, 2012, p. 67)? Surely, as an educator I am subject to 'audit cultures' and 'forms of accountability' (Groundwater-Smith and Sachs, 2002, p. 341). Ergo, in order for '[i]nternational interaction and collaboration ... to develop cultural insight and exchange that is enriching and enabling for individuals, communities, nations, and the world', as Leask (2015, p. 17) proposes, a pedagogy of recognition arguably needs to be understood as an '[a]lways becoming', an always in the making that actively meanders its way through and across (oppressive) planes (Apple, 2003; Kincheloe, McLaren and Steinberg, 2012; Barnett, 2014, p. 12).

6.3.2 Policy considerations: Internationalising Higher Education Framework

When I began my review of curriculum internationalisation literature in 2011, there was very little by way of guidance for UK HEIs or other UK tertiary education providers at policy level in terms of sector-wide aspirations for internationalisation. For instance, what approach might education providers adopt when 'internationalising' their study offer and curricula? Such guidance was confined to institutional level and the more or less comprehensive mission statements of institutions, as pointed out in section 2.1 (De Wit, 2011a). Clifford and Montgomery (2014, p. 40) describe the situation then as follows: 'international education was dealt with by many disciplines on a micro level; for example, adding an international case study to the curriculum'.

As a result, sector bodies such as the Higher Education Academy (HEA) have started to provide strategic guidance to those involved in the field of internationalisation, resulting for example in the publication of their *Internationalising*

Higher Education Framework in July 2014 (HEA, 2014a), as pointed out in section 1.2.6. In this context, according to the HEA (2014a), the framework was developed to pursue an integrated role of learning, teaching and research, which is well suited to the pedagogic focus of this project (in comparison to other guidance on internationalisation which concentrates primarily on the provision of student support services and welfare functions from arrival to graduation, including student finance, accommodation, health care, orientation programmes and career development, such as by the QAA (2012) and ECU (2012)). The Equality Challenge Unit (ECU) is a publicly funded organisation promoting equality and diversity across UK universities and colleges, which has also recently provided support material for working with international students (ECU, 2012).

The main objective of the HEA (2014a) framework, as stated earlier, is 'promoting a high quality, equitable and global learning experience for all students studying UK programmes', thereby '[p]reparing 21st century graduates to live in and contribute responsibly to a globally interconnected society' (p. 2). As such, the framework was developed by staff and members of the HEA in consultation with UK and international HE scholars and stakeholders through working groups, various events and a consultation phase. The latter invited members of the wider HE community to provide feedback on the framework via a number of guiding questions which gave me the opportunity to express my own views on the framework (Appendix 10), further facilitated through my director of studies and her role as convenor of the HEA's internationalisation *Curriculum and Pedagogy* working group. With the framework published in July 2014, the consultation phase took place approximately one year after my own data collection with students and staff of the college, which has informed and impacted on my views and feedback. Below, I initially illustrate the framework structure, and then elaborate my feedback and understanding of the framework, drawing directly on the findings from this research.

According to the HEA (2014d), the framework

provides a structure for successful internationalisation strategy. It sets out the activities, values and knowledge that can be applied to all aspects of HE life, infrastructure and operations in order to develop successful internationalisation.

The framework considers internationalisation through 'three principal audiences' (HEA, 2014a, p. 4) to enable those involved in HE to reflect on and enhance their

internationalisation efforts; these are: 'organisations', 'people' and the 'curriculum' (p. 4). Each audience represents a field for inquiry, reflection and action. For instance, at the level of *people* 'staff, students, employees, and associates (as appropriate)' are encouraged to engage with the topic of internationalisation in their respective roles and contexts (HEA, 2014a, p. 4). At the level of the *curriculum*, considerations include both the formal and informal curriculum; and at *organisational* level, larger institutional concerns surrounding policies, systems and practices are addressed (HEA, 2014a). By adopting a 'holistic' approach, the framework aspires to be flexible and to interconnect audiences as relevant (HEA, 2014a, p. 4).

The framework further envisions 'critical engagement with a range of concepts, actions and connections that are encompassed in the process of internationalising HE' (HEA, 2014a, p. 4). In this regard it is stated that the framework 'provides *a shared point of reference* and *common language* to discuss and shape policy, practice and partnerships' (HEA, 2014a, p. 4, my italics). In accordance with the research findings, I thereby particularly welcome the greater 'people' and 'critical' focus, which constituted my two main points for improvement in the feedback that I submitted in April 2014 as part of the consultation phase on the interim draft of the framework. For instance, under the question 'Are there particular aspects you would amend?' my feedback read: 'Yes – a greater focus on students and their learning experiences' (Appendix 10).

Each audience as part of the framework – that is, organisations, people and the curriculum – is further situated within 'activity', 'knowledge' and 'values' strands that are aimed at supporting its users' thinking and doing with regard to internationalisation (HEA, 2014a, p. 4). For instance, *activity* might include '[f]ostering an inclusive ethos' and/or '[e]nabling a global learning experience' (HEA, 2014a, p. 6), whereas *knowledge* might relate to understanding what constitutes 'global society', '[d]iverse cultures and practices' and '[e]ffective intercultural relations' (HEA, 2014a, p. 7). Finally, *values* comprise notions such as '[r]espect', '[e]quity' and 'openness' which staff and students are encouraged to consider in terms of internationalisation processes (HEA, 2014a, p. 7). Figure 20 illustrates the HEA's approach to internationalisation:

Figure 20: Internationalising HE

Fostering an inclusive ethos
Promoting intercultural engagement
Enabling a global learning experience
Facilitating a global academic community
Embedding social responsibility

ACTIVITY

CURRICULUM

ORGANISATIONS

Preparing 21st Century Graduates to live in and contribute responsibly to a globally interconnected society

Respect
Equity
Ethical
Openness
Reciprocity

VALUES

KNOWLEDGE

Global society
International contexts of higher education
Diverse cultures and practices
Effective intercultural relations
Knowledge creation and exchange

PEOPLE

(HEA, 2014a, p. 5)

233

Based on my analysis and interpretation of the research data and the importance of ongoing dialogic engagement in intercultural praxis, I furthermore particularly appreciate the ostensibly 'aspirational' (rather than prescriptive) approach of the framework, with a view to 'incit[ing] ownership and application within different HE contexts' (HEA, 2014a, p. 2). I also consider the numerous practical prompts in terms of the activity, knowledge and values strands favourably, since these provide useful space for the exploration of *how* to do cultural diversity – a topic which brought into view considerable insecurity among teachers in this research and which led me to conduct the project in the first place. Overall, the framework therefore seems to facilitate movement away from a fragmented approach to internationalisation, such as in terms of 'adding an international case study to the curriculum' (Clifford and Montgomery, 2014, p. 40) and interconnects audiences at various levels.

However, in terms of my own praxis choices, based on the epistemological stance of the research and my reading of the data, I envision greater differentiation in respect of the principal orientation of the framework, to facilitate possibilities rather than enclosure and standardisation (Lather, 1998; Kincheloe, 2008a; MacLure, 2013). As pointed out above, the framework strives to be 'aspirational'. This is largely manifested in neutral prose, evident for example as part of the framework glossary and definitions of terms, such as 'Pedagogy: the study of the methods and activities of teaching' or 'Intercultural: taking place between cultures, or derived from different cultures' (HEA, 2014a, p. 16) – which ultimately suggest an absence of power structures between interactants in the process of internationalisation. As emphasised in Chapter 2 however 'internationalisation is not a phenomenon that is neutral or value free' (Gu, Schweisfurth and Day, 2010, p. 8). Therefore, the neutral stance of the framework might foster the development of many different approaches to internationalisation, ranging from deficit and assimilationist to recognising activity, without facilitating a 'common [critical] language', as the framework advocates (HEA, 2014a, p. 4). Yet, pursuing a common language and sector-wide internationalisation aspirations are themselves likely to be problematic in consideration of cultural diversity, as this research has demonstrated.

Simultaneously, the framework comprises a number of value judgements that allude to a politically motivated (that is, not neutral) position, and hence appears to be *aspirational* in a particular direction. For instance, statements such as 'promoting a high quality, equitable and global *learning experience*' (HEA, 2014a, p. 2) and 'the

design and delivery of *the* curriculum' (HEA, 2014a, p. 11, my italics) in the singular suggest that there is a 'body of knowledge' that students must assimilate to and master (Welikala, 2013). Moreover, the overarching goal of '*[p]reparing* 21st century graduates' (HEA, 2014a, p. 2, my italics) seems to propose a systematically 'readying' of students for a future that is a 'predictable mass', whereas Barnett (2012, p. 65) reminds us that the future is largely 'unknown'. In fact, there seem to be underlying assumptions about the existence and facilitation of a '[g]lobal society' (HEA, 2014a, p. 7) and ways of working towards a shared student experience rather than many experiences.

As this research has shown, it is crucial to engage with interactants' embodiment in the moment to unveil and address forms of misrecognition (Rains, 2000). For me, advocacy and espousal of a common language in curriculum internationalisation thus raises important, ongoing praxis questions, such as: To what extent am I as a teacher through such language already pre-defined by policy diktat as a *transmitter* of knowledge whose task it is to 'prepare'? What am I expected to prepare students for? And what consequences might deductive ('done to') views of learning, or even an active distancing from these, have for students, myself and inter-relational dynamics in this context and 'lived' curricular situations specifically?

Differentiation as part of curriculum internationalisation at policy level in terms of teaching, learning and research must therefore surely be aspired, since there cannot be a user manual for enacting a pedagogy of recognition, due to the diversity aspect inherent to internationalisation. However, as Buckley (2014, p. 14) in the context of student engagement in UK HE has already indicated, the perspective of possibility may not sit easy with policy-makers and their advocates in mainstream discourse and might in fact be incompatible, particularly if and when a distinct (neoliberal) agenda of internationalisation and recruitment of international students is pursued. As a recent major study on the *Internationalisation of Higher Education* carried out by Hans De Wit and colleagues for the European Parliament (2015, p. 29) re-emphasises, most internationalisation strategies are still focused on 'economic gains' at the expense of a focus on 'quality' regarding 'the curriculum and learning outcomes'. Therefore, in terms of my own praxis choices, I feel that it is pivotal to continuously work from within the political meanings of policy systems and what these might imply in terms of recognition of students (Van Manen, 1997; Lather, 1998; Kincheloe, 2008a; Barnett, 2014).

6.3.3 Ensuing practice

As part of a discrete range of teaching and demonstrating activities that I have been involved in alongside this research project, as a course tutor, seminar leader and dissertation supervisor in my work as lecturer at Kingston University and in HE/FE more widely, I have been able to reflect on and utilise insights from this research. In my interactions with learners, promoting a *learning journey* of exploration and possibility has been a key practical realisation thereby. On the one hand, this positionality creates space for opportunities of intercultural learning through interactions with each other. It might also allow for a practice of creativity, drawing on participants' varying experiences, as well as facilitation of opportunities for social transformation and new knowledge formation. On the other hand, the themes of exploration and possibility allow for considerations of respect and non-acceptance of differences, to enable an environment that is non-threatening and simultaneously consciousness-raising. In accordance with this positionality I advocate interaction between students as opportune, yet optional since not every participant might decide to share their attitudes and feelings towards ideas and beliefs.

This positionality further holds powerful implications for the notion of the interactive classroom, such as when curricula as part of internationalisation policy are regarded in terms of opportunities that 'promote cohesion, a sense of belonging, participation and success' (HEA, 2014a, p. 11); and consequently – in accordance with the findings from this research – require reflection and negotiation of how teachers and students envisage teaching and learning in this context to take place – for example concerning classroom discussion and participation: What is my praxis going to look like if some students interact more than others? The following example from my teaching practice further illustrates such 'issues arising'.

In a seminar which I led as part of a master's module on the 'Social and Cultural Contexts in ELT' at Kingston University, I used a cultural text as a stimulus (Giroux, 1994) to introduce students – all of whom were prospective English language teaching graduates from a diverse range of socio-cultural backgrounds – to the various approaches to curriculum internationalisation, which simultaneously formed the basis for the development of the students' meaning-making of *their* pedagogies of recognition. Regarding the latter, students were asked to self-select into small groups of three or four in the last part of the seminar, having previously considered approaches

to internationalisation, to discuss on the basis of these which themes they would incorporate into *their* pedagogies of recognition, either individually or as a group. Subsequently, students were invited to share their reflections with the class, whereby some decided to make use of the whiteboard (Figure 21 below).

Figure 21: Students' meaning-making of their pedagogies of recognition following discussion of a cultural text
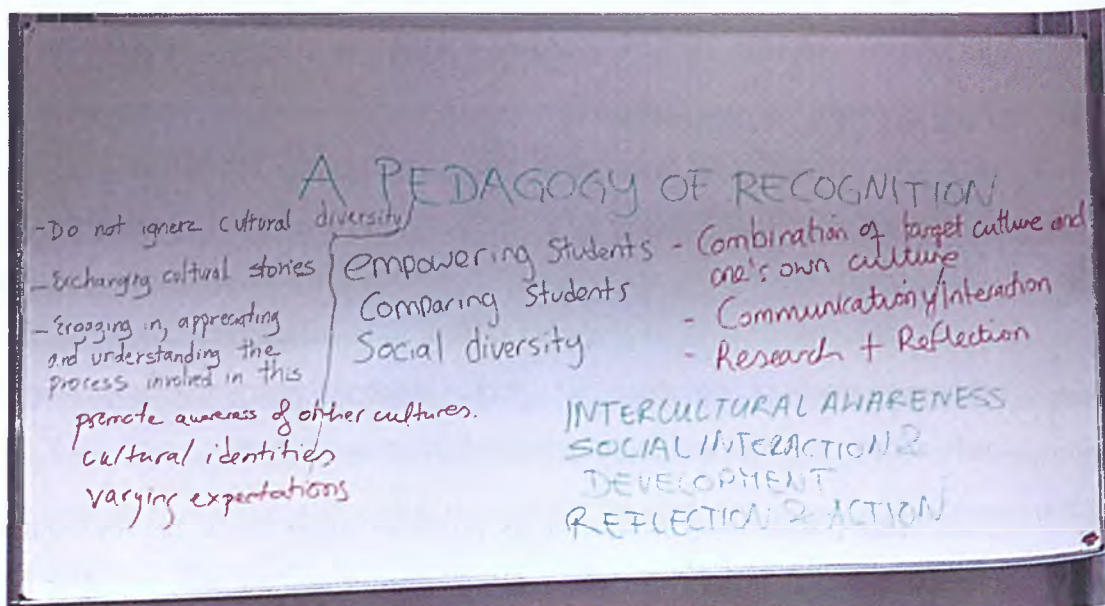
(Moehrke-Rasul, 2013)

The students' considerations in Figure 21 depict various interpretations of recognition, including evidently 'meaningful' as well as perhaps more 'surface level' considerations (Peacock and Harrison, 2009, p. 502; Caruana and Ploner, 2010, p. 11). This underscores the understanding that consciousness-raising is an ongoing process rather than an end-product which cannot be predetermined or 'fixed' by me as the teacher (Freire, 2000a; Ryan, 2011, p. 638), but which can be initiated to generate dialogue and reflections, such as for student-teachers. Consequently, this section on research implications demonstrates, due to explications of theory and practice regarding the notion of recognition, that the research project adds to the recent call in the field of curriculum internationalisation for 'theoretically-informed' as well as 'evidence-based' research (Ryan, 2011, p. 638).

6.4 Personal learning

In terms of my personal learning as a practitioner and researcher, the project represents a major process of *awakening*. Adopting a critical pedagogic lens has enabled me to develop my earlier social constructivist, interpretive positioning into a bricoleur's way of thinking and doing educational research (Kincheloe, 2001); which now allows me, for example, to interconnect descriptive, interpretive and critical approaches (Van Manen, 1997; Kincheloe, McLaren and Steinberg, 2012), which I could not have imagined from my previously interpretivist perception of educational research. Subsequently, this has consolidated as well as extended my conceptual understanding and practical 'toolbox' with regard to educational research praxis, which I elaborate on below.

A source for political consciousness-raising

The project has been a source for political consciousness-raising of my own understanding of educational concepts and activities, since it encouraged me to reflect critically (that is, politically) on my existing perceptions of pedagogy. For example, my perception of the role of *people* in educational processes has developed from a largely implied notion to a major aspect in teaching and learning. Pedagogic vocabulary, such as learning, teaching and interaction, have thus lost their neutral meanings, and I am now encouraged more consciously to revisit these continuously in respect of their critical use – for instance in light of aspects of safety and risk. The proposition that learner participation constitutes 'a major aspect for improvement' following classroom observations at the college prior to conducting this research, as illustrated in the introduction chapter (section 1.1.2), appears ideological now since it assumes the interactive classroom as the (only) correct way of participation without for instance considering participants' reasons for silent participation. Consequently, my current thinking concerning pedagogy, in the context of the intercultural focus of the project, is manifested as 'a form of *lived* education' (my definition), whereby not 'only the teacher teaches' and 'only the student learns' (Freire, 2005, p. 133), but where teaching and learning are approached relationally.

A process informed approach to research

I was able to further my knowledge and skills in relation to Education Studies, by encountering and living through several challenges as part of the research process. For instance, I acquired a more meaningful, practical understanding of research ethics, particularly in terms of the agreement of process informed consent (Denzin, 2010), and what it means to assume anonymity in a professional practice setting. I have come to realise various issues and considerations which this may entail, such as when the provision of demographic information for a group of participants (such as staff) might reveal the identity of a single individual, thus facilitating deductive disclosure and jeopardising anonymity. Being aware of such issues now, I would address these from a practical rather than book-based ('objectivist') perspective next time, for example by asking research participants about the extent to which they would or would not like to remain anonymous (Miller Cleary, 2013, pp. 175–177).

Facilitation of a relational research style: Personal testimonies

During the data collection process I soon realised the importance of dialogic spaces that allow for interferences to take place as these are important to the participants. For instance, conversations with the interviewees about topics of personal concern, such as their own involvement in cultural work in one case and visa extension concerns in another, seem to have facilitated a relational and humanising research style (Hesse-Biber and Leavy, 2011, p. 103f). In fact, I often felt overwhelmed by the interviewees' interest and openness to trust me with *their* stories – which came across, rather, as personal testimonies (Menchu, 1984). Although, during the interviews, this often gave me an immediate sensation of disempowerment and meant an inability to intervene (Burke and Crozier, 2013, p. 16), specifically when participants' narratives included instances of inhumanity or racism; through my positionality as practitioner researcher and duty of care towards 'my' participants, I became more motivated and 'empowered' to make their lived experiences heard within public discourse.

Participants, in this context, expressed that it was not only a matter of *me* knowing, but also for others, including the government, to hear their personal life stories as international students and staff in the UK. Hence, the participants' stories and the telling of them offer both insights into their personal experiences and political

expressions of their lives within settings of cultural diversity, spoken through this research. Reading Rigoberta Menchu (1984, p. 1, italics in original), I became conscious that a lived experience account concerns 'not only *my* life, it's also the testimony of my people', situated within the socio-political domain of our common lifeworld. Personal testimonies, according to Logan (1997, p. 200), constitute 'the words of real individuals, they possess a flesh-and-blood authenticity lacking in the more abstract data of statistics and surveys'. I therefore carry the participants' desire for testimony as a very powerful, agentive message away with me from this research, being mindful that small-scale, lived experience research cannot always respond to individual instances of injustice, but can influence in wider contexts later on, such as through the narration of concrete experiences.

Getting in the way

A further realisation from this project is that my identity has inevitably interrupted the research process, whereby research constitutes an intervention of sorts: an imperative 'getting in the way' (Lather, 2007, p. 29). I thus regard my involvement with the participants, specifically during the interviews, as more complex and subtle than I originally anticipated in their keen interest to take part in the research. I understand this to be the result of existing and non-existing prior relational experiences with the participants and my own identity (Burke and Crozier, 2013), as demonstrated in my portraiture of 'Who am I?' and 'Who are my participants?' in Chapter 3 (section 3.2.3). For example, knowing some of the participants 'quite well' and having never or only briefly interacted with others, I believe that this has impacted on the kind of interview conversations we had, how the participants phrased their responses, the information they felt comfortable to disclose, and the extent to which I initiated/explored themes.

I can therefore only claim an interpretive (subjective) understanding of the participants' lived experiences (MacLure, 2013, p. 660). Bearing in mind my own institutional position at the time of the research, my pedagogic stance, gender, race, class and take on life, I will never know what it is 'like' to be gendered male, for example, or racialized Asian or Black, and the implications of this. This is further underscored by Kincheloe and Steinberg (2000, p. 3) who emphasise that '[i]ndividuals cannot separate where they stand in the web of reality from what they

perceive' and for that reason 'we must devote special attention to the differing ways individuals from diverse social backgrounds construct knowledge and make meaning'. Meaning-making in this project occurred in the eye of the beholder; yet I am reminded here of Van Manen's (1997, p. 19, my italics) observation included in section 3.1.3 on principles of hermeneutic phenomenology:

> it would be wrong to say that the human scientist has no compelling "stories" to tell. Aren't the most captivating stories exactly those which help us understand better what is most common, most taken-for-granted, and *what concerns us most ordinarily and directly*?

6.5 Limitations

The research is subject to several limitations notwithstanding its theoretical and practical contributions. I consider these under separate headings below:

Questionnaire response rate (52 actual out of 335 possible)

I hoped to collect a greater number of questionnaires since questionnaires were aimed at gathering understandings of intercultural learning among the *wider* college population. Generally my experience was that collecting responses through the online questionnaire was far more challenging than recruiting volunteers in person for participation in the face-to-face interviews. Anecdotal evidence from informal conversations that I had with some of the student interviewees suggests that access to a computer/the Internet outside of the college was by no means a given. In hindsight, although probably more time-consuming and costly in terms of research resources, the distribution of paper copies of the questionnaire might have enabled students and staff from a broader range of subject and cultural backgrounds to participate.

Involvement of non-teaching staff

As a result of my welfare and curriculum development role at the college, the research was mainly aimed at students and teachers. Through this I have sought to link educational theory (that is, my thinking about curriculum design and development) with practice (that is, the students' and teachers' lived experiences). Although the questionnaire data include responses from non-teaching staff, I was unable to conduct

interviews with colleagues who, like myself, were directly involved in overseeing curricula. This could be a potential area for future research since their professional experiences might have offered additional perspectives, embedded within wider education policy considerations.

The timing and circumstances of data collection

As pointed out in Chapter 3, I had to bring the data collection phase forward from autumn to summer 2013 due to a number of unforeseeable, externally determined reasons, including me leaving my employment at the college and sudden changes in the immigration rules which would have made access to the participants at a later point in time challenging. This reduced the available time for each interview and opportunities for follow-up checks, with many of the participating students and staff completing their courses, starting other courses or returning to their home countries. However, as emphasised earlier, the participants' inherently political messages, notwithstanding the time constraints, proved invaluable for the project and my own praxis considerations (Menchu, 1984).

6.6 Future research

In the previous section, I have indicated some practical constraints of this project. Below, I consider possibilities for future research.

A praxis of recognition

A major area of my interest ensuing from this project is the concept of recognition in relation to pedagogic practice. For instance, what are the practice implications of consciousness-raising activities that do not seek to predetermine 'legitimate' ways of intercultural learning? To what extent might such activities be possible, considering that internationalisation practice is shaped by a distinct (neoliberal) policy focus, and what form might such activities take? Together with two co-researchers, I have begun to interpret practical aspects of recognition, for example in a research project on 'Students as Resourceful Peers', funded by the Kingston University Teaching and Development Fund (Perselli, Rajaratnam and Moehrke-

Rasul, 2014). From this small-scale project it emerged that the concept of student agency and self-direction, particularly in group work activities where teachers were not directly involved, was problematic for some students with regard to realising intercultural learning opportunities, such as when students had differing expectations on a group work task and for instance preferred to work on their own (Moehrke-Rasul and Perselli, under review).

This has raised further meta-level questions, for example concerning the relevance of predetermined outcomes such as 'learning objectives' where assumptions about students working towards consensual, 'shared' goals are made (Spiro, 2011; Cruickshank, Chen and Warren, 2012; Clifford and Montgomery, 2014; HEA, 2014a). In other words, how could the increasingly advocated internationalisation discourse of the co-construction of new knowledge and collaboration represent a more flexible, geopolitically sensitised pedagogy in culturally diverse settings? Such meta-level questions have been further incorporated in a second, university funded research project under the KERN Research Award (Perselli and Moehrke-Rasul, 2015). From this doctoral research I have therefore generated ongoing, collaborative explorations of what constitutes a praxis of recognition, including a prospective book publication which will consider the practicalities of such an approach in HE.

Principles of recognition in teacher education

A further project might ask to what extent principles of recognition are embedded in systems and processes that govern intercultural teaching and learning. As I have shown in this research, the participating teachers' approaches to cultural diversity were above all the result of their separate, individual experiences and their exposure or personal interest in cultural diversity. Regarding the facilitation of intercultural learning, for instance, teachers' did not attribute their responses to professional development. In fact, the concept of intercultural learning and its facilitation was not part of my own teacher education over the last decade, and this provided the spur for this research.

A critical reading of policy regarding the socio-cultural dimensions of teacher education qualifications, such as 'ELT/TESOL certificate-level qualifications' (British Council, 2014, p. 46), could thus make for further, related research. This would inform

policy-makers' and practitioners' approaches to students' well-being, the initiation of agency and provision of care. Such research is particularly relevant when considering that institutional quality and ranking do no longer constitute the primary pull factors for students in an era of mass demand for HE. As I have shown, personal, socio-cultural and financial reasons more commonly drive their study choices (Olcott, 2013, p. 42; UNESCO Institute for Statistics, 2014). Within this context, the inclusion of an international dimension in curriculum design will no longer suffice if the aim is to facilitate a pedagogy of recognition. The development of affective, caring relations in pedagogic praxis, initiated through teacher training, seems evermore important to counteract a 'bare pedagogy' and corporate approach to internationalisation (Giroux, 2010b, p. 186).

Extending the bricolage

Although hermeneutic phenomenology and critical pedagogy supported the research aims both independently and in their connection with each other, there were instances where I felt that neither hermeneutic phenomenology nor critical pedagogy could sufficiently facilitate my meaning-making of the data. Operationalising the principle of the bricolage, I therefore drew, for example, on poststructuralist principles to allow for non-essentializing critical analysis, particularly concerning the teachers' interview data, as illustrated in Chapter 5. It might thus be worthwhile to extend such a reading to other sections of the data to explore additional *possibilities* of interpretation. This doctoral project therefore points towards educational praxis as ever-emerging.

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Appendix 3 – Online questionnaire

This is a copy of the online version of the questionnaire in Word format.

Intercultural Learning

Introduction
This questionnaire should take 10 minutes to complete.

1. Tick the box below.
I have read and understood the participant's statement attached to the invitation email. I agree to take part in this study.

Personal Information

2. I am a ... Respondents choose one of the following options: Woman/Man/Other (please specify).

3. How old are you? Respondents state their age.

4. What is your nationality? Respondents choose from a drop-down menu.

5. What is your ethnic background? Respondents choose one of the following options (Adapted from: Office for National Statistics, no date (a)):

> White English/Welsh/Scottish/Northern Irish/British
> White Irish
> Any other White background
> Mixed - White and Black Caribbean
> Mixed - White and Black African
> Mixed - White and Asian
> Any other mixed background
> Asian/Asian British - Indian
> Asian/Asian British - Pakistani
> Asian/Asian British – Bangladeshi
> Asian/Asian British - Chinese
> Any other Asian background
> African
> Caribbean
> Any other Black/African/Caribbean background
> Arab
> Any other ethnic background (please specify)

6. What is your religion? Respondents choose one of the following options. This question was voluntary (Adapted from: Office for National Statistics, no date (b)).

Buddhist
Christian
Hindu
Muslim
Sikh
No religion
Other

7. What is your first language? Respondents state their first language.

8. What language do you mainly use? Respondents state the language they mainly use.

9. I am ... Respondents choose one of the following options: a student/a staff member.

10. How long have you lived in the United Kingdom? Respondents choose one of the following options:

Less than 12 months
12 months +
2 years +
3 years +
4 years +
5 years +
6 years +
7 years +
8 years +
9 years +
10 years +
All my life

Your Position

11. I am ... Respondents choose one of the following options:

Studying English
Studying Business
Studying Computing
Studying Travel and Tourism

Working as an English teacher
Working as a teacher of Business,
Computing, or Travel and Tourism
Working as non-teaching staff

Your Understanding of Intercultural Learning

12. Are you aware of the term intercultural learning? Respondents choose one of the following options: Yes/No/Not sure

13. What does intercultural learning mean to you? Respondents provide their answer in a text box.

14. What is the FIRST word that you think of when you hear the term intercultural learning? Respondents provide their answer in a text box.

15. Say why you wrote this word. Respondents provide their answer in a text box.

Appendix 4 – Student interview guide

1. Tell me your story, such as:
    - Why did you decide to study in the UK?
    - What is it like for you to be in the UK?
    - What is different to your life/studies back home (positives/negatives)? What was it like?
    - How much time do you spend with people from other cultures (Why?)

2. Are you aware of the term intercultural learning? What does it mean to you? (Why is that? Can you give an example?)

3. Do you feel the experiences you have made before you came to the UK are recognised as part of your studies here (by other students, your teacher, the college)? Can you give an example?

4. What do you think other students bring to your course (Can you give an example?)?

5. What do you think others (your teacher, other students, the college) can do to promote interaction between students (inside/outside the classroom)?

6. After what you have told me about your experiences of being a student in the UK, what is the *first* word that you think of when you hear intercultural learning? Why?

Appendix 5 – Teacher interview guide

1. Tell me about your cultural background. Are you a person who is culturally aware? How does this translate into your daily work at the college?

2. Do you feel you value the experiences students have made before they came to the UK in your work? (In what ways? To what extent is this possible?)

3. Are you aware of the term intercultural learning? What does it mean to you? (Why is that? Can you give an example?)

4. What do you think international students bring to the college/your course (Can you give an example)?

5. From your perspective, what challenges do you think international students might experience? (How do you think this can be overcome?)

6. What do you do to promote interaction between students? (What (else) could you do?)

7. After what you have told me about your experiences of working with international students, what is the *first* word that you think of when you hear intercultural learning? Why?

Appendix 6 – Participant information

June 2013

Dear Colleague/Dear Student

Study of Intercultural Learning

I am asking you if you would help me with a study which researches the experiences of international students and staff with intercultural learning.

I am doing this study as part of my work at the College and my doctoral research at Kingston University London to find out how students' experiences of studying at the College could be improved. I cannot compensate you for your time, but your participation is expected to be of value to current and future students and staff of the College.

Since you either work or study at the College, you have been invited to take part.

Online questionnaire
All students and staff are invited to complete an online questionnaire about their understandings of the term intercultural learning, which should take 5-10 minutes to complete. The deadline for submitting your questionnaire would be **Friday 28 June 2013 (5pm)**, and your response would be anonymous (the sender's email address cannot be identified). To access the questionnaire please go to https://www.surveymonkey.com/s/ZVTZ767

Interviews
A smaller number of students and staff, mainly on a course basis, are also invited to take part in an audio recorded interview regarding their experiences with intercultural learning. Please let me know if you would like to take part.

Do I need to take part? What are my risks?
You need not take part in this study. You can leave it at any time without affecting your relationship with myself or the College in any way. The study is not expected to involve any risks or discomfort to you other than those faced in everyday life.

Confidentiality/Anonymity
Your answers will be confidential and anonymous. The only person who would have access to your unanonymized answers will be myself. All collected data will be stored securely outside the College building, and destroyed at the end of the research project. No information will be published that would allow the reader to identify you. All participants will be asked to agree to the attached participant's statement before taking part.

In the unlikely event that any breaches of the College's rules and regulations are identified throughout the data collection process (such as bullying or anti-social behaviour), I might, as part of my professional role, need to inform the relevant member of staff or authority.

Any questions?
If you have any questions or problems, or need more information about the study, please email me to my personal university email address
at any time or ask for me at the College reception.

Kind regards,
Diana Moehrke

Appendix 7 – Consent form

WRITTEN CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Participant's Statement

Title of Study: Intercultural learning as lived experience (by Diana Moehrke)

- I confirm that I have read and understood the participant invitation/information. I have been informed of the purpose, risks, and benefits of taking part.
- I understand what taking part in the study involves and any questions have been answered to my satisfaction.
- I understand that my participation is voluntary, and that I can withdraw at any time without affecting my relationship with the researcher or the College. I understand that I will not be paid for my participation.
- I understand that the study is not expected to involve any risks or discomfort to me other than those faced in everyday life.
- I understand that all information given by me, including personal information such as my name, will be confidential and anonymous.
- I am aware that, in the unlikely event, that the researcher identifies any breach of the College's rules and regulations (such as bullying or anti-social behaviour) that such might need to be reported to the relevant member of staff or authority.
- I agree that research data collected for the study may be published provided that I cannot be identified as a subject.
- Contact information has been given should I wish to ask the researcher any questions about the study at any time.
- I have been given a copy of this form.

Participant's Signature:
Date:

Appendix 8 – Transcription key

=	overlap
(.)	brief pause (no longer than one second)
(3.0)	longer pause in seconds
CAPS	added emphasis/increased volume
((word))	additional information, such as ((laughs))
(word)	not fully comprehensible
()	incomprehensible
[…]/[word]	omitted/anonymized information, such as [name of student]

(Adapted from Wray and Bloomer (2012, pp. 196–204) and Silverman (2006, p. 398f))

Appendix 9 – Student codes and demographic information

Below, demographic information is provided for the participating student interviewees where direct quotations have been included in the text:

S1: female business student from Nigeria
S2: female business student from Pakistan
S3: female business student from South Korea
S4: female business student from Pakistan
S5: male business student from India
S6: female business student from Africa
S7: male business student from Nigeria
S8: male business student from the Americas
S9: male business student from Africa
S10: male business student from China
S11: female business student from Nepal
S12: male computing student from Nigeria
S13: male computing student from Nepal
S14: female computing student from Africa
S15: male computing student from Pakistan
S16: male computing student from Africa
S19: female travel and tourism student from Thailand
S20: male travel and tourism student from Nepal
S21: male travel and tourism student from Asia
S22: female travel and tourism student from Asia
S23: female travel and tourism student from Asia
S24: female English language student from Thailand
S25: female English language student from Thailand
S26: female English language student from Colombia
S27: female English language student from Colombia
S28: male English language student from Asia
S30: male English language student from the Americas

Appendix 10 – Framework feedback: Internationalising Higher Education

April 2014 (Diana)

Style/language? Is it easy to understand?
- The HEA framework conveys an important message and contains a clearly articulated rationale.
- In my opinion, greater practicality of the framework could be facilitated by providing more contextual information with regard to the aims and objectives of the framework, its aspirations, and activity, knowledge and values strands.
- Although I understand that the framework is partly aspirational, I feel that it is difficult to engage with some of its re-assuring, yet abstract language such as 'inclusive', 'equitable', 'high quality', 'global', and 'international' without an emphasis on focus/shared meanings. The term 'international', for example, carries various (theoretical) connotations (e.g. deficit, assimilatory and resourceful approaches), which subsequently leaves ample room for interpretation. It therefore becomes difficult to gauge what is meant by 'to *truly* internationalise higher education' (page 6, my italics).

Broad enough to be useful for all involved in internationalisation in academia?
- The framework adopts a holistic approach via the inclusion of three audiences – organisation, people and curriculum.
- In my view, a more integrated approach of how these three audiences could interconnect would be desirable to foster greater interdisciplinary engagement, e.g. by including a few lines about the reciprocity of relationships between the audiences.

Are there particular aspects you would amend? Is there anything you would like to see added?

- Yes – a greater focus on students and their learning experiences.
- The introduction (page 5) highlights that 'The framework is driven by a vision of promoting a high quality, equitable and global learning experience for all students studying UK programmes (…)'. However I feel that students and their learning experiences are not sufficiently foregrounded.
- For example, students and their experiences are not stated as part of the framework objectives (page 5) and the design of the curriculum (page 8). Moreover, student-centred notions are absent from the values strand (page 8).
- It would be great if students as contributors to teaching and learning could be included as part of the framework.

Following on from this:
- I particularly value the first bulletin on page 8 'Global society: understand the role that the higher education community can play in contributing to and shaping the global society and addressing its challenges'. It carries a powerful message and positions education as a driver for a 'global society'. To me, this

is significant as a main objective from which other objectives could transcend in accordance with students' learning experiences and the three audiences (organisation, people and curriculum) at which the framework is directed.

Would they use it within your work/institution? How would they use it within your work/institution?

- I find the operational implications of the framework (page 9/10) particularly useful. I see these as a direct reflection of the quality and innovation agenda of the framework. They include thought-provoking questions, which could be very helpful in facilitating internationalisation practice, e.g. in terms of guiding curriculum planning and delivery in my own work.
- In my opinion, the proposed framework constitutes a long-awaited document to inform and facilitate ongoing and aspirational internationalisation practice in HE. Through the use of more integrated and tangible language, I imagine a framework for action that will be utilised by HE practitioners to 'shape practice, policy and partnerships' (page 5) in the years to come.