An exploration of teacher experiences of teaching international students: Towards using the increasing cultural diversity in sub-Saharan African higher education classrooms to foster intercultural competence for all.

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Abstract

African higher education is increasingly being called upon to produce graduates with not only the relevant knowledge but also the necessary employability skills. Intercultural competence is a much in demand employability skill and is seen as a key outcome of internationalisation of higher education mainly brought about by internationalisation of curriculum. Teachers need to be seen as 'core players' in developing intercultural competence among students. This study aims to explore the lived experiences of teachers who have taught international students in sub-Saharan Africa, as an initial step towards getting a situational understanding of what happens in the existing intercultural classrooms. This understanding can help us begin to appreciate the nature of institutional frameworks required in African institutions to support teachers to develop intercultural competence in their students.

A qualitative approach using hermeneutic phenomenology as outlined by van Manen (1990, 2016) was used to study the lived experiences of thirteen experienced teachers who are teaching or have taught international students across eight sub-Saharan African countries. Data were gathered through in-depth interviews and the emergent themes were analysed using phenomenological reflection based on Heidegger's ontology and insights gained from the writings of Merleau-Ponty and Gadamer.

The findings show that the presence of international students, mostly from within Africa, creates 'gaps' and can divide the classroom based on language, and cultural and academic differences. Teachers find themselves having to strategise both relationally and pedagogically to bridge this divide, to bring international students and home students together. Despite the lack of institutional internationalisation policies that exploit the intercultural diversity that international students bring, the experienced teachers show signs of their own intercultural competence as they transcend their identities to accept differences and transform their personal outlook in respect of students from other cultures, thus presenting a positive picture against a weak background.

This study will provide new insights to those developing policies for internationalisation, particularly those interested in international and intercultural learning and better teaching and learning quality for all students. There are many plans afoot to re-energise higher education in Africa, however, most of the focus is currently on the role of science, technology and research. This study reveals how there is a part of the puzzle that may be missing from these discussions, the development of intercultural competence for students and consequently for staff. African continental unity is critical for Africa to become a cohesive economic powerhouse and intercultural competence plays a major role not only for employability but also for bringing peace.

Keywords: Internationalisation, Intercultural Competence, sub-Saharan African Higher Education, Teaching International Students, Internationalisation of Curriculum for Africa

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Chapter 1. Introduction

As African higher education moves towards internationalisation, there is an increase in the number of international students in African universities and greater student mobility across Africa (Grove, 2015; Woldegiorgis & Doevenspeck, 2015). International student mobility is seen as one of the key manifestations of growing internationalisation (de Wit, Hunter, Howard, & Egron Polak, 2015; Jones, Coelen, Beelen, & de Wit, 2016). The presence of international students and the resultant culturally mixed groups in higher education classrooms makes these classrooms fundamental "sites of intercultural interaction" (Crichton & Scarino, 2007, p. 04.15), providing an opportunity for intercultural learning (Volet & Ang, 1998) and consequently the chance to conduct research into the intercultural aspects of internationalisation. The rationales for framing this research around the presence of international students in sub-Saharan Africa encompass two distinctive aspects. Firstly, it allows us to study the "intersection of international and intercultural" (Knight, 2004, p.29) in order to unbundle the value of the internationalisation of African higher education in terms of opportunities to increase social openness and personal growth for African teachers and students, leading to economic competitiveness in Africa (Crichton & Scarino, 2007). Secondly, by using Ryan and Carroll's (2005) analogy comparing international students to "canaries in the coalmine" (p.3), these international student 'canaries' can help us to look at aspects of teaching that could be challenging to all students and hence possibly highlight some of dilemmas faced by teachers at the 'coalface' of African higher education systems. This research focuses on the intercultural dimension of the internationalisation of higher education in sub-Saharan Africa, particularly in respect of developing intercultural competence for staff and students. The growing intercultural nature of African classrooms, due to the presence of international students, can be exploited to develop intercultural

competence, which is seen as an important employability skill for graduates (Deardorff, 2014; Jones, 2013). Intercultural competence involves the ability to function effectively across cultures and to think, communicate, work and act appropriately with those from different cultural backgrounds (Monash University, n.d.). Employers are increasingly seeking employees with intercultural skills as they build their global workforces (Busch, 2009; Tillman, 2012). African universities are expected to produce graduates with the necessary employability skills that not only meet employer expectations but help resolve the continent's social development challenges as Africa moves towards its vision Agenda 2063 (African Union Commission, 2015; Association of African Universities, 2013; British Council, 2014; Kupe, 2019; MacGregor, 2016). However, just putting home and international students together does not bring about intercultural learning; the teacher needs to be recognised as the key player to engineer this, using initiatives such as curriculum internationalisation (Teekens, 2000).

This thesis explores the phenomenon of teaching international students in sub-Saharan Africa in order to understand teacher experiences and uses a phenomenological methodology. This research has implications for teacher professional and personal development strategies that can empower African teachers to build intercultural competence as a learning outcome. The focus here is on the teacher and I have preferred to use the label 'teacher' instead of 'lecturer' or 'instructor' or 'faculty', keeping in mind teaching's concrete role and its underlying meaning instead of using other terminologies (Greenberg et al., 2019).

This study rests on the four pillars of: (1) internationalisation, as the relevant broad field of study (de Wit et al., 2015; Jowi, Knight & Sehoole, 2013); (2) intercultural competence, the key learning outcome that motivates this research (Deardorff & Jones, 2012) and as a key theoretical construct (Deardorff, 2006); (3) teaching in an intercultural classroom as the main focus of the study (Carroll, 2015; Carroll & Ryan, 2005; Hellstén & Reid, 2008); and (4)

phenomenology as the methodology, particularly, phenomenology of practice as a meaning-making approach (van Manen, 1990, 2016).

1.1   Internationalisation

The internationalisation of higher education aims to develop the international and intercultural dimensions of learning, thereby promoting inclusiveness and quality of education for all students (de Wit et al., 2015; Knight, 2007). Increasingly intercultural competence as an outcome of cultural diversity is an emerging focus of internationalisation (Beelen & Jones, 2015; Deardorff & Jones, 2012). By being explicit about their intention to generate intercultural competence as a learning outcome and by looking at strategies within institutional contexts, including the range of activities available in the classroom such as internationalisation of curriculum, institutions can bring about intercultural competence and international perspectives as key learning outcomes (Green & Mertova, 2009; Leask, 2015; Trede, Bowles, & Bridges, 2013).

Africa's experiences with higher education internationalisation are both "good and ugly" (Jowi, 2012a, p.153). While the benefits of internationalisation for research capacity building are recognised, internationalisation is also viewed as highly risky based on the negative experiences of 'brain drain', inequities in power relations in partnerships with Western institutions, and expectations of unachievable goals (Assié-Lumumba, 2009; Jowi, 2009; Jowi 2012a; Mohamedbhai, 2008; Obamba & Mwema, 2009; Teferra, 2008).

By using internationalisation in a more strategic manner, African universities could improve their curricula and the quality of their learning outcomes (Jowi, Knight, & Sehoole, 2013). However, in reality, lack of strategic planning results in African institutions not reaping any major benefits from internationalisation (Jowi, 2012a). Hans de Wit, director of the Center

for International Higher Education at Boston College, advises African universities to look at implementing an approach to internationalisation that suits their specific context (Dell, 2019).

Internationalisation activities may broadly be seen as including international research collaboration, international strategic partnerships, and international student mobility (de Wit et al., 2015). This thesis looks at the possible benefits of a growth in student mobility in Africa. An International Association of Universities (IAU, 2014) survey has found that 47% of African institutions have set quantitative targets for recruiting international students with an average target of around 5% (IAU, 2014). International students are students who have travelled to another country for study at the tertiary level with most of their prior learning experiences in other systems of education and different cultural and linguistic contexts (Carroll & Ryan, 2005). African student mobility has doubled over a ten-year period (Woldegiorgis & Doevenspeck, 2015) with 50% of sub-Saharan African mobile students choosing other African countries (Grove, 2015). It has been argued that this has been driven by the gap between demand for higher education and the availability of sufficient opportunities at home (Banks & Bhandari, 2012), and primarily caused by Africa's 'youth bulge', due to demographic shifts (International Bank for Reconstruction and Development/World Bank, 2009).

1.2   Intercultural competence

Intercultural competence is often seen as part of a family of concepts that includes global competence, employability skills, education for sustainable development, and global citizenship. These concepts essentially focus on the increasing need for graduates to be able to engage and act effectively in the contemporary globalized environment (Monash University, n.d.). Intercultural competence is not only a crucial part of employability skills

which are in heavy demand (Deardorff, 2014; Jones, 2014), it also plays a role in educating for peace, inclusiveness, democracy, and global citizenship (Barrett, Byram, Lázár, Mompoint-Gaillard, Philippou, 2013; Georgescu et al., 2018).

This raises important questions: Should the development of intercultural competence be seen as a luxury or can it be a 'game changer' for Africa? Can African institutions afford the cost of not developing intercultural competence, hence ending up with graduates who are unable to accept cultural differences (Trimble, Pederson, & Rodela, 2009)? In order to look at intercultural competence as a learning outcome, it is important that we have teachers who understand the idea, not only with the necessary attitudes, knowledge and skills but also the ability to transmit this to students (Cushner & Mahon, 2009).

1.3   Teaching in the intercultural classroom

Educators at all levels and in all types of education play an essential role in facilitating the development of intercultural competence (Cushner & Mahon, 2009; Salisbury & Goodman, 2009). Enhanced intercultural competence can be developed when students are exposed to alternative perspectives and different cultural contexts that make them question their own personal beliefs, mindsets, and values (Jones, 2014). The presence of international students can pose many challenges such as issues with English language ability, cultural differences and variations in academic preparation, leading to group separation that complicates teaching and learning (Andrade, 2010; Medved, Franco, Gao, & Yang, 2013; Ryan, 2011). One of the primary concerns is based on the preparedness of teaching staff to deal with cultural diversity as they may need further training and may lack knowledge about other cultures in their classrooms (Carroll & Ryan, 2005). Teaching students from other cultures requires one to question teaching approaches at deeper, personal, and philosophical levels (Trahar, 2008).

This research suggests that teachers' attitudes and personal willingness to make changes played a major role in how they dealt with cultural diversity, hence there is a need to support teachers to teach successfully in culturally diverse classrooms (Caruana, 2010; Deardorff & Hunter, 2006). By providing additional support to teachers teaching in culturally diverse classrooms, one can set the stage for developing intercultural competence as a learning outcome (Cushner & Mahon, 2009).

1.4 Phenomenology

Phenomenology is concerned with human predicaments and changing social and cultural contexts (van Manen, 2016). This thesis uses hermeneutic phenomenology as a research methodology to study teachers' lived experiences together with their meaning (Henriksson & Friesen, 2012). Phenomenology of practice as an example of phenomenological research and writing allows us to reflect 'on and in' the practice of teaching, beyond the technical and instrumental, by fostering "an embodied ontology, epistemology, and axiology of thoughtful and tactful action" (van Manen, 2016, p.15). The phenomenological lifeworld approach to studying the lived experiences of teachers who have taught international students provides us with a rare 'as is' glimpse into the African intercultural classroom, thus helping us to better understand the intercultural environment and the nature of intercultural interactions.

1.5 Context

Sub-Saharan Africa is geographically large, complex and one of the most linguistically diverse regions in the world (UNESCO, 2005); it includes 46 out of the 54 African countries with a population projected to grow to over 2.8 billion people by 2060 (Canning, Raja, & Yazbeck, 2015), and with over 450 million people aged between 15 and 24 by 2055 (United

Nations, 2015b). Based on their colonial history and associated linguistic inheritances, countries in sub-Saharan Africa may be categorised as Anglophone, Francophone and Lusophone states. Alongside this, Africa has seen an explosive growth in tertiary enrolments, with almost 14 million students enrolled in 2018 (Adesina, 2018; Kigotho, 2018). In 2015 there were almost 200 million young people aged 15-24 and only 2,450 higher education institutions in Africa to serve them, which has resulted in a huge increase in student mobility, particularly within the continent (Grove, 2015; Woldegiorgis & Doevenspeck, 2015). This, in turn, has brought into play the forces of internationalisation and regionalization (Knight & Woldegiorgis, 2017).

The Continental Education Strategy for Africa (CESA 16-25) launched by the African Union Commission (n.d.) expects to "create" a new African citizen who will be an effective change agent for the continent's sustainable development in line with Africa's commitment to the United Nations Sustainable Development Goals (United Nations, 2015a). This strategy places enormous responsibility on African universities to provide the continent with talented human resources that have imbibed African core values in order to achieve the continent's vision and ambitions (African Union Commission, n.d.; Kupe, 2019). However, achieving such a mandate looks difficult as, by international standards, African higher education is least-developed in terms of quality and equity, and is emerging from poor governance, lack of funding, shortages of faculty, poor faculty development, lack of research and poor quality infrastructure (Alemu, 2014; Jowi, Knight, & Sehoole, 2013;Teferra & Greijn, 2010). On one hand there is the urgent need to revitalize African higher education, however, there is insufficient support towards initiatives for improving pedagogy (Schendel, 2015). While there are some efforts in South Africa to develop innovative approaches, these are seen as ad hoc and not well coordinated (Council of Higher Education, 2016).

1.6 Framing the questions

In framing the research questions for this study, two aspects need to be considered. First is the recognition that this study intends to understand teaching, in particular the intercultural aspects of teaching practice within internationalisation as experienced by the participants. Participant experiences need to be seen as events embedded in their lifeworlds that may not always be subject to design or measurement (Friesen, 2012). Second, it is important to note that teaching in intercultural environments and implementing intercultural competence as a learning outcome is not without its challenges (Gregersen-Hermans, 2015; Leask, 2009), **as it** calls upon teachers to rethink their personal values (Trahar, 2008). The literature shows that even in the Western world, most universities may not be succeeding in their mission to exploit the potential of international and intercultural diversity on their campuses (Bok, 2006; Deardorff & Jones, 2012; Jones, 2014; Lantz-Deaton, 2017; Volet & Ang, 1998). This failure may be attributed to resistance to change, both at an institutional level and at a personal level for teachers, as it is not easy to develop multiple cultural perspectives (Cushner & Mahon, 2009). While, teaching as an applied aspect of internationalisation is not well studied (Cao, Li, Jiang, & Bai, 2014; Hellsten & Reid, 2008; Proctor, 2016; Ryan, 2011; Sawir, 2011; Trice, 2003), it does, however, emerge that teachers are core players in teaching in an intercultural classroom (Carroll & Ryan, 2005; Teekens, 2000). Hence, there is merit in understanding the meaning of their lived experiences of teaching in an intercultural environment. While the focus of this thesis is limited to aspects of teaching in an African intercultural classroom, the literature points to the importance of understanding the institutional context, the policy and practice within which such teaching occurs, the presence or absence of institutional strategies, the value placed by institutions on international students, staff development, and the pedagogical strategies used (Deardorff & Jones, 2012; Green & Whitsed, 2015; Lantz-Deaton, 2017; Mantzourani, Courtier, Davies, & Bean, 2015).

In trying to get a deeper understanding of the lived experiences of teachers teaching international students in sub-Saharan African intercultural classrooms, this thesis has sought to answer the following questions:

1. What experiences do teachers have of teaching international students in sub-Saharan Africa?

2. What is the nature of intercultural interactions between teachers and their international students?

3. What meaning do these experiences of teaching in culturally diverse classrooms hold for teachers?

4. How does the presence of international students' impact teaching practice?

5. What are the implications of this thesis for policy and practice in the context of sub-Saharan African higher education?

1.7 Motivation for conducting the research

I have worked for many years in industry before coming into higher education. From my experience of leading multicultural teams and recruiting and training young local graduates in Africa, I have first-hand experience of how the lack of intercultural skills can complicate simple team-based activities. Hence, I relate to the need for intercultural competence as an important skill for both teachers and students. In my present role as a senior leader at a growing young southern African university and using my past experiences from the industry, my mission has been about finding appropriate and local pedagogical solutions to (1) implement strategies to improve graduate employability and (2) improve teaching quality by supporting teachers. These two aspects remain my key motivators for my work and for this thesis. This thesis will contribute to the various ongoing projects that I am involved with and

which deal with developing employability skills and improving teaching and learning, particularly with regard to building intercultural skills for both teachers and students.

As part of my leadership role, I have also been involved in defining a new internationalisation strategy for the institution and have sought answers to the question: 'What benefits can internationalisation bring to a young African university?'. I have read widely on internationalisation and became part of various internationalisation forums (CHEI, IAU, AAU, Going Global). I thus gained an understanding of the more strategic purposes of internationalisation and was drawn towards the link between internationalisation and the development of intercultural competence as an employability skill and the value of using all our staff and students to bring about more intercultural conversations. In our corner of Africa, there is a challenge to provide all our students (and teachers) with experiences that give them a wider knowledge of the world and tolerance of other cultures. Working at an institution that is gradually becoming multinational, I see an opportunity to use this to build intercultural competence among staff and students, by using innovative intercultural pedagogies. This thesis will help me to define the intercultural dimensions of internationalisation that are more meaningful in my context, thereby helping my institution to implement an internationalisation strategy that benefits all students and staff.

1.8   Significance of the research

Africa, as a continent of young people, as opposed to many developed countries' ageing populations, can derive numerous national economic benefits from developing good quality higher education. As has been observed, "a one-year increase in average tertiary education levels would raise annual GDP growth in SSA by 0.39 percentage points and increase the long-run steady state level of African GDP per capita by 12 percent" (International Bank for

Reconstruction and Development/World Bank, 2009, xxi). Hence, there are valid reasons why one should look to improve educational outcomes in Africa. The significance of this thesis is on three levels: it provides new insights into teaching and learning in intercultural situations in Africa; it directs our attention to the value of intercultural competence in order to achieve progress in Africa; and it could provide a model to conduct further deeper classroom-level investigations in respect of international and intercultural education.

Considering the lack of studies in Africa that provide an understanding of teaching in an intercultural context, this phenomenological research provides a "direct description" (Merleau-Ponty, 1962, pp. xvi–xvii) of the lived experiences of our teachers, thus allowing a rare insight into the African higher education classroom. This thesis is also an attempt to understand the nature of the support and professional development that teachers need in our institutions to succeed. Indeed, their success translates into the success of their students.

1.9   Chapter Summary

This chapter introduces this research where, against the backdrop of internationalisation of higher education in Africa, teacher experiences of teaching international students were studied using phenomenology, particularly in respect of participants teaching international students in sub-Saharan African countries. Their experiences offer an opportunity to understand inclusive internationalisation strategies that can exploit increasing cultural diversity due to the growing number of international students in African universities, thereby helping to bring about intercultural competence as a learning outcome while developing an important employability skill for African graduates.

1.10 Thesis Structure

This thesis is set out in five chapters, beginning with this introduction, followed by a literature review, a separate chapter on methodology, then a discussion of the findings, and finally a chapter stating the implications and limitations of this research as well as the understandings it has generated.

Chapter 2. Literature review

2.1 Introduction

A detailed review of the existing literature was undertaken to explore the current state of research in the field of teaching international students, seen here as a sub-field within the wider field of internationalisation. The intention was also to identify gaps in the literature and develop useful conceptualisations in order to shape my research questions. The literature review revealed the main themes that my thesis would need to consider.

2.2 Reviewing the literature

This thesis focuses on the experiences of teachers in an intercultural setting where they teach a mixed group of home and international students in sub-Saharan Africa. The first step in the literature review was to recognise the areas that needed to be studied in order to demarcate the existing body of knowledge, its boundaries and to identify gaps in understanding regarding teaching international students, primarily from the teacher's perspective. The topic falls primarily within the internationalisation of higher education with a focus on teaching and learning in an intercultural context. The field of internationalisation of higher education is too broad and dominated by Western countries (de Wit & Urias, 2012), highly contextual in nature as it relates to the geographical, disciplinary and cultural aspects of international education. My main sources of literature are essentially education databases from the University of Liverpool library and my own institutional resources that included journals and books. International higher education research is published across a wide variety of journals with some leading outlets being the *Journal of Studies in International Education* and *International Higher Education*, among others (de Wit & Urias 2012; Proctor, 2016). African

organisations such as International Education Association of South Africa (IEASA) and the African Network for the Internationalization of Education (ANIE) are also sources. This literature review brings out the following four areas that are relevant to this research that were further interrogated to gain a deeper understanding of the related body of knowledge:

1.   Internationalisation: a fairly new but growing field along with the related conceptualisation such as Internationalisation of Curriculum (IoC) and the relevance of internationalisation in Africa;

2.   Teaching international students: as the topic being researched;

3.   Intercultural Competence: a learning outcome and a theoretical framework to understand teaching and learning in an intercultural context;

4.   Phenomenology and Heidegger's notion of ontology and his concept of 'being-in-the-world': a valuable research and analytical approach which needs to be understood further to gain a deeper understanding of teaching international students.

2.3   Internationalisation: An overview

While research into the internationalisation of higher education is being conducted around the world, the bulk of this focuses on a handful of Western countries (de Wit & Urias, 2012), on a small range of topics, with literature focussed on Africa, Latin America, the Caribbean and the Middle East being less than 10 percent of all research published on international education, between 2011 and 2013 (Proctor, 2016), thus reflecting strong centres and weak peripheral geographies (Altbach, 2007). Internationalisation as a broad field of research is largely interdisciplinary while lacking conceptual, theoretical and methodological underpinnings, with most of the research closely following policy developments (Huisman, 2010), thus lacking a strong research tradition (MacGregor, 2012). In order to understand the various aspects of internationalisation that could be relevant to a thesis on teaching

international students, one would need to go back to understanding what internationalisation is all about.

Internationalisation of higher education is now seen as a worldwide phenomenon that can exert change, even as it responds and adapts to shifts in global and local educational contexts that in turn rely on socio-political pressures given the increased interest of governments in internationalisation (Chao, 2014; University of Oxford, 2017; Ziguras & McBurnie, 2015). Knight's (2004, 2007) working definition of internationalisation has been further revised by de Wit et al. (2015) based on a Delphi Panel:

> …the intentional process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society (p.29).

The Delphi technique is a powerful method of achieving a consensus of opinion using informed intuitive judgment for forecasting future scenarios (Helmer- Hirschberg, 1967; Salkind, 2010); the above definition is the result of three rounds of interactions among key experts in international higher education throughout the world (de Wit et al., 2015). This definition makes internationalisation an intentional and inclusive concept that is outcome-based, emphasising quality of education for all. However, historically there has been criticism that internationalisation continues to be practised as an economic initiative looking to gain from fee-paying international students and not as the academic initiative for improving quality envisaged in its conceptualisation, thus resulting in a gap between rhetoric and reality (Hunter & Sparnon, 2018; Nolan & Hunter, 2012; Middlehurst & Woodfield, 2007; Tange, 2010). Universities tend to make elaborate strategic plans and policies, with ambitious vision and mission statements that make internationalisation central to their development, however, on the ground one sees fragmented approaches that lack a deeper understanding of the purpose of internationalisation, leading to conflicted priorities and incomplete initiatives (Green & Whitsed, 2015; Hunter & Sparnon, 2018; Middlehurst & Woodfield, 2007; Tange,

2010). The challenge faced by higher education in defining the international dimension lies in trying to clarify the connection between what is local and what is global (de Wit, Gacel-Avila, Jones, & Jooste, 2017) and the relationship between international and intercultural aspects (Dunne, 2011). It is evident that numbers of international students are on the increase everywhere, with increasing student mobility, bringing about the dilemma of quantity over quality (de Wit et al., 2015). This could lead to the strategic management challenges that institutions are facing; however, the literature rarely looks at these issues and instead the focus is mainly on reporting institutional internationalisation outputs or trends (Huisman, 2013).

While there is no single unique model of internationalisation, institutions including African universities need to look at their context and their identities in order to consider how they want to internationalise (Dell, 2019; Nolan & Hunter, 2012). Institutions hoping to implement internationalisation strategies to bring about positive long-term change that results in curricula and faculty – and hence students – that are more internationalised, need to view this as an institution-level effort and ensure that at least the essential enablers are in place, namely: (1) the leadership required to establish a shared vision for internationalisation; (2) policy as a set of operational mechanisms to move in the right direction; (3) the financial resources to fund the change sustainably; and, most importantly (4) positive engagement of faculty to implement strategy and programmes (Green & Olson, 2003; Nolan & Hunter, 2012). Even with the more mature European example of internationalisation where some of these enablers may be activated, de Wit et al. (2015) conclude that there is still a long way to go and that the landscape is uneven. In studying internationalisation in Africa, seen as the world's weakest higher education system (Teferra, 2008), one could expect more unevenness as the success of internationalisation is linked to the strength of higher education systems,

which in turn depends on countries' economic, political and social development (de Wit et al., 2015).

This overview of internationalisation positions it as a strategic higher education approach. Furthermore, this thesis is focused on the intercultural elements of internationalisation, in particular intercultural competence which is an outcome of the internationalisation of curriculum (IoC). The sections that follows considers the following aspects:

1.   Internationalisation in Africa: A growing but mixed future

2.   Relationship between the international and the intercultural

3.   Internationalisation of curriculum

4.   Implementing internationalisation strategies: Experiences from the West

5.   Internationalisation strategies in the African context

2.3.1   Internationalisation in Africa: A growing but mixed future

Higher education in Africa is in many ways being shaped by internationalisation as the impact of international education spreads across the continent (Jowi, 2009). Two global surveys, namely IAU (2014) and IAU 2018 (Marinoni, Egron-Polak, & Green, 2019), both, show that African HEIs value internationalisation. African institutions have considered strengthening research through collaboration and in some cases internationalisation of curriculum to improve teaching quality as a key rationale for internationalisation (Deardorff, de Wit & Heyl, 2012; IAU, 2014; Kaunda, 2012); Marinoni et al., 2019; Oyewole, 2009; Teferra & Knight, 2008). As result of this, one is seeing an increase in 'transnational' research in African universities, with north-south, south-south connections and diasporic networks based on the belief that transnational academic partnerships will help revitalise African higher education and stimulate continent-wide development (Nyerere & Obamba, 2018).

A web-based study of university websites and strategy documents and internationalisation strategies available online for twelve major universities across sub-Saharan Africa, shows a marked variation among African universities. While on the one hand there are universities whose websites do not mention internationalisation in any form with a focus instead on building a strong locally relevant institution, there are others where one finds strategies or policies where there is mention of internationalisation, particularly related to one or more of the following aspects: strengthening collaboration with top-tier research universities; projecting the university as a 'world-class' institution that leads to attracting international faculty and students; specific targets for attracting international students as high as 10%; improved teaching and learning experiences that meet 'international standards'; and a few cases that speak of embedding international perspectives into the curriculum. In addition to African universities wanting to implement internationalisation, it is heartening to see that national governments including Mauritius, Kenya, South Africa and Botswana playing crucial roles in the internationalisation of African higher education by negotiating bi-lateral agreements that facilitate student and staff exchanges and research collaborations in addition to facilitating the issuing of visa and study permits for visiting scholars (Rumbley, Altbach, & Reisberg, 2012). Initiatives such as the establishment of the African Network for Internationalization of Education (ANIE) (Teferra & Knight, 2008) and the process promoted by the African Union Harmonization Strategy are encouraging regionalization in Africa (Hoosen, Butcher, & Khamati, 2009) and are important steps towards internationalisation and system alignment (Knight & Woldegiorgis, 2017). One thus sees varying degrees of strategies moving towards internationalisation across universities in sub-Saharan Africa supported by national governments and regional initiatives.

African universities tend to model their internationalisation on Western institutions by adopting internationalisation activities (Dell, 2019; Rumbley et al., 2012) that have been viewed as predominantly focused on economic gain, recruitment of students and scholars, and developing international reputation (de Wit et al., 2015). Africa's engagement with internationalisation is complicated. After decades of colonial and neo-colonial influence, African higher education may be seen as the most internationalised system, sadly, "not by participation but by omission" (Teferra, 2008, p. 73). Even though there is recognition of the benefits of internationalisation, particularly for research capacity building, African institutions find internationalisation to be creating risks with 'brain drain' ranked as a major risk (IAU, 2014; Jowi, 2009; Teferra, 2008). There are also concerns about unrealistic competition when African institutions engage with university rankings (Mohamedbhai, 2008) and issues of equity in power relations in North-South partnerships in terms of economic and epistemological asymmetries that further entrench Africa's peripheral position (Assié-Lumumba, 2009; Obamba & Mwema, 2009). Hence, "Africa still engages with internationalization as an ad hoc and marginalised activity with a low strategic approach and limited support" (Jowi, 2012a, p.155). Internationalisation in African universities could also be suffering from global capitalistic influences that shift the focus away from its academic benefits (Jowi, Kiamba, & Some, 2008; Rumbley et al., 2012), while there is a need for African universities to carve out a unique position for themselves in the international arena by identifying their own strengths or else they will remain at the periphery of international activity (Gyamera, 2015). We could perhaps then say that the internationalisation of higher education in Africa has a mixed future, whereby there are opportunities created by the various frameworks that need to be exploited creatively for their benefit, while the alternative is that the African higher education sector continues to remain weak (Deardorff et al., 2012).

2.3.2   Relationship between the international and the intercultural

The term intercultural, "used mainly to refer to relationships between people from two different cultural backgrounds", sounds simple enough but can become problematic because of the presence of the word 'culture' (Gareis, 1995, as cited in Dunne, 2011, p.610). Hence, in order to gain an understanding of the term 'intercultural', it is necessary to appreciate the meaning of 'culture'.

There are many definitions of culture in the works of various anthropologists, psychologists, and sociologists (Moran, Youngdahl, & Moran, 2009), while it is also "notoriously difficult to define" (Spencer-Oatey & Franklin, 2009, p.13). Spitzberg and Chagnon (2009), when analysing various conceptualisations of intercultural competence, have defined culture as a "primitive theoretical term, concerned with enduring yet evolving intergenerational attitudes, values, beliefs, rituals/customs, and behavioral patterns into which people are born but that is structurationally created and maintained by people's ongoing actions" (p.6). While culture relates to social groups, individuals within groups can differ in terms of their cultural characteristics while culture is further constructed through interactions with others (Spencer-Oatey & Franklin, 2009). "Culture is something people have in common with some people but not with others" (Levine, Park & Kim, 2007, p.207). In addition, culture is learned but people from the same culture need not have the same learning experiences; this in turn cause differences between their beliefs, values and behaviours (Moran et al., 2009). This means that international students or local students do not necessarily constitute homogeneous groups or have a pure culture (Dunne, 2011; Sieber, 2004). However, culture has often been operationalized as 'nationality', thus simplifying its usage, even though this has its imperfections, suggesting that everyone from a given country has a single culture (Dunne, 2011).

In trying to comprehend intercultural competence as a learning outcome, we need to understand the relationship between the 'intercultural' and the 'international'. There is a lack of clarity and agreement regarding the terminology of internationalisation, such as 'internationalisation of higher education', 'intercultural competence' and 'internationalising the curriculum', among others (Dunne, 2011; Montgomery, 2013). Knight's (2004) definition of internationalisation ascribes equal importance to both the international and intercultural dimensions of learning, hence internationalisation is seen as always including the intercultural dimension (Crichton & Scarino, 2007). Based on the tacit understanding that internationalisation includes the intercultural, 'intercultural curriculum' may also be said to be a part of an 'internationalised curriculum', as the expected outcomes are similar (Dunne, 2011). Hence in this thesis, the words 'international' and 'intercultural' are seen as two sides of the same coin and are used interchangeably.

2.3.3 Internationalisation of Curriculum

The impact of internationalisation on teaching and learning in a 'home' campus situation is operationalised in different parts of the world through what can be called three 'framing devices', namely, 'internationalisation at home' (IaH) in Europe, 'comprehensive internationalisation' in North America and, 'internationalisation of curriculum' (IoC) in Australia, mainly to bring the benefits from internationalisation to the large number of non-mobile home students (Beelen & Jones, 2015; Green & Whitsed, 2015; Hudzik 2011; Knight, 2008; Leask, 2009, 2015). A definition of IaH is "the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments" (Beelen & Jones, 2015, p. 69); comprehensive internationalisation is defined by Hudzik (2011) as "a commitment, confirmed through action, to infuse international and comparative perspectives throughout the teaching, research

and service missions of higher education" (p. 60), whereas Leask (2015) defines IoC as "the incorporation of international, intercultural and/or global dimensions into the content of the curriculum as well as the learning outcomes, assessment tasks, teaching methods and support services of a program of study" (p. 9). Globally, the two surveys conducted by the IAU and EAIE have found that internationalising the curriculum was a commonly cited internationalisation activity (de Wit et al., 2015), while it may also be seen as the common thread that links all three concepts, thereby making IoC an important operational aspect of teaching in an international classroom (Green & Whitsed, 2015). In the context of this thesis where we are studying the teaching-learning process of international students on home campuses (Knight, 2008), there is value in further understanding IoC and its implementation. The literature on IoC is based almost entirely on Western contexts.

2.3.3.1 An internationalised curriculum

From Leask's (2015) definition, curriculum is seen here to include not just content but also all wider functions such as outcomes, assessment, teaching and support services that together form the student's experience. The ultimate product of IoC is an internationalised curriculum that gets students (and staff) to engage with content that is internationally informed with cultural and linguistic diversity built into it; this can include both the formal (syllabus) and the informal (non-assessed) curriculum so that students (and staff) develop a deeper understanding of international, intercultural and global perspectives in their respective disciplines (de Wit et al., 2015; Leask, 2009).

IoC happens at the disciplinary level, as disciplinary teams are the primary architects for choosing content and design and managing the process of delivering the curriculum (Leask & Bridge, 2013). However, there are many calls for the inclusion of human, societal and cultural aspects in the internationalised curriculum, including calling for: a curriculum that

challenges not only the intellectual but also the empathic abilities of the student (Nilsson, 2000); curriculum development to be seen in societal terms as knowledge produced for social development, and not overpowered by knowledge that is required solely for economic development (Sehoole & Knight, 2013); curriculum to reflect diverse perspectives and not emerge from a single dominant culture (Rizvi, 2000), whereby the graduate can "challenge the neo-liberal construction of globalization" and be able to work towards a more equal world (Leask & Bridge, 2013, p.90); and the situation where the curriculum is truly intercultural with equitable power distribution, so the ability to change the curriculum is distributed (Dunne, 2011). One of the main challenges for IoC is that there are no guides to understand how the curriculum can develop students to 'be human' and productive in this globalised environment (Leask & Bridge, 2013). Leask and Bridge's (2013) conceptualisation of IoC brings out the complexity involved in the process of disciplinary teams working on IoC for their programmes, whereby the disciplinary team needs to take into account the institutional, local, national and global contexts within which the curriculum is delivered along with their disciplinary and inter-disciplinary priorities and the quality of delivery of the curriculum.

In building such an internationalised curriculum, some of the tools that teachers may use include the use of international literature that is comparative in nature, case studies that use international scenarios, online collaborative practices, and using international faculty or guest lecturers through international partnerships (de Wit et al., 2015). Hence, by learning to be global at home (Leask, 2015), students (both home and international) can perform successfully in international and multicultural contexts (Green & Mertova, 2009).

2.3.3.2 Outcomes of internationalisation of curriculum (IoC)

The three most common outcomes of IoC are: (1) global perspectives, such as knowledge of other countries, cultures and languages in addition to disciplinary content; (2) intercultural

competence, including sensitivity to how others perceive issues that are important to the project the student has undertaken, a capacity for effective cross-cultural communication; and (3) global citizenship, seen as an ability to understand the need to engage with issues, keeping in mind equity, social justice, sustainability and prejudice reduction, essentially an outcome that is underpinned by the previous two outcomes (Green & Mertova, 2009). Whereas global citizenship is the ability of graduates to live and work in a globalised society (Deardorff & Jones, 2012), this leads to an ethical mind-set and interconnected thinking that goes beyond mere technical competence, essentially resulting in an attitude of openness, tolerance, respect and a sense of responsibility for one's self, others and the earth (Lilley, Barker, & Harris, 2014). Meanwhile, intercultural competence is the ability to communicate effectively and appropriately by valuing other cultures, taking an ethno-relative view, and being culturally sensitive to others in intercultural situations (Deardorff, 2006; Ting-Toomey, 2009). Good communication, particularly in an intercultural situation, is a valued employability skill, and widely sought after by employers (Deardorff & Jones, 2012; Jones, 2013). These outcomes establish the beneficial relationship between internationalisation of higher education and the development of graduate employability skills (Jones, 2013), particularly intercultural competence (Lantz-Deaton, 2017).

2.3.3.3 Internationalisation of curriculum in the context of Africa

The ongoing debates in African higher education about the nature of knowledge relevant for the 21st century African citizen and the desire by African universities to lead the African development process, an attempt to overcome the accusations of perpetuating a Eurocentric curriculum that marginalises the African presence (Ndofirepi & Cross, 2017), need to be taken into account when discussing IoC for Africa. Concerns about re-colonization (Brock-Utne, 2000) and aspirations for Africanisation dominate discussions about

internationalisation in Africa (Mngomezulu, 2017). Internationalisation and Africanisation are also sometimes perceived as competing concepts, namely that they are "inimical to each other" (Mngomezulu, 2017, p.184).The 'Africanisation' of higher education is seen as a form of 'decolonisation' of higher education, one that encapsulates a "quest for relevance" (Horsthemeke, 2017, p.104). In this context decolonisation "foregrounds the need to make knowledge in the university relevant and responsive to the priorities, challenges and realities of the African people," which is not about "nostalgia, overglorification and reification of Africanness in a tremendously globalising world" (Ndofirepi & Cross, 2017, p.7). Africanisation is also the "process for translating the African identity and vision in education" (Makgoba & Seepe, 2004, p. 40) and "refer[s] to the affirmation of the African worldview, without necessarily dismissing anything Western", thus supporting a more positive view of internationalisation (Mngomezulu, 2017, p. 184).

It needs to be recognised that Africanisation and the 'decolonisation' of knowledge in Africa can and will influence the 'internationalised' nature of the curriculum. A beneficial approach could be to embed internationalisation in Africanisation (Dell, 2019) by taking a positive view of internationalisation as it allows for the showcasing of Africa to the global community (Mngomezulu, 2017). As Brock-Utne (2017) puts it, "[t]here is so much the Western world could learn from Africa, but that will only happen when Africa looks to herself, her own history, traditions and culture and does not allow herself be subjugated to global governance of education" (p.178). By defining their own strategies in the process of internationalisation (Sehoole & de Wit, 2014), African institutions could intertwine the processes of internationalisation and Africanisation, so that the internationalisation of African higher education can contribute to African capacity-enhancement (Hagenmeier, Lansink, & Vukor-Quarshie, 2017).

2.3.3.4 The central role of teachers in internationalising the curriculum

Teachers are critical to internationalising the curriculum and their beliefs about the intercultural and international aspects of their discipline including their conviction about the importance of employability skills such as intercultural competence for their students will define their engagement in developing IoC (Clifford, 2009; Gregersen-Hermans, 2014; Leask, 2013). Clifford (2009) argues that certain disciplines are more open to IoC than others. However, it is seen that IoC as a concept is not well understood by teachers, despite its strategic importance for their institutions, and they can feel "undersupported, underprepared, and underconfident" to implement IoC (Green & Whitsed, 2012, p.148). This feeling can be attributed to teachers' lack of preparation in terms of building IoC into their practice, teachers being confused about IoC, a lack of interest in IoC (Clifford, 2009; Green & Whitsed, 2012), or they believe their discipline is already international (Gregersen-Hermans, 2014), leading to a mismatch between IoC-related policy and practice (Whitsed & Green, 2016). Institutions that see the benefit of IoC need to first overcome the problems of getting teachers involved in IoC (Clifford, 2009; Gregersen-Hermans, 2014; Whitsed & Green, 2016), while enabling the involvement of teachers in IoC by considering aspects such as reward and recognition (Leask, 2013).

Crichton and Scarino (2007) state that the intercultural dimension is essentially linked to the multiple languages and cultures that are part of internationalisation, hence IoC is not just sufficient to be taught, materials to be used, tasks to be performed, the skills that are required or need to be developed, but also involves the interaction and dialogue between teachers and students, thereby placing a greater demand on the teacher's intercultural abilities.

Leask (2013) concludes that getting teachers engaged is not easy, as working on IoC involves personal values and beliefs. In designing IoC in their respective disciplinary fields, teachers

need to form disciplinary communities that discuss and agree on the nature of international and intercultural learning outcomes that their students need to not only to be successful professionals but also citizens of the world (Leask, 2014). In this exercise, teachers without international experiences would need to be supported by experts (Leask, 2014).

2.3.4   Implementing internationalisation strategies: Experiences from the West

In developing their internationalisation strategies, Middlehurst and Woodfield (2007) found that UK institutions were driven by various overlapping rationales ranging from teaching and learning, research, reputational growth, economic growth, capacity development and cultural motives. This typology for the rationalisation of internationalisation is attributed to Knight (2004) and de Wit (1999), and while most of these rationales have not changed much over the years, their relevance to institutions evolves as the latter respond to external stimuli based on political, economic, sociocultural and academic pressures (de Wit et al., 2015). The problem is that not only do institutions have differing rationales for internationalisation, but even within a single institution there can be varying priorities with regard to the expectations of internationalisation (Middlehurst & Woodfield, 2007). Managing these intra-organisational dynamics is perhaps the biggest challenge as there can be internal hurdles to implementing internationalisation and, when power games come into play, it becomes difficult to have a strategy that satisfies important internal stakeholders (Huisman, 2013). Increasingly national governments and regional bodies are also involved in defining their vision for internationalisation; this then calls for the institutional leadership to facilitate a common vision for internationalisation in terms of both the internal and external environments (Bartell, 2003).

Implementing internationalisation strategies that use the idea of internationalisation of curriculum with its outcomes of global perspectives, intercultural competence and global

citizenship is not without its challenges, teachers may find the concepts too abstract and may not have the skills or motivation to operationalize them by making changes to curriculum, pedagogy and assessments for specific fields of study (Green & Whitsed, 2015; Lilley et al., 2015). Gregersen-Hermans (2014) asks us to look at organisationally capable institutions to be able deliver on the promised intercultural outcomes for their students. Implementing an internationalised curriculum for the benefit of all students would require a long-term commitment and allocation of resources on the part of institutions (Green & Whitsed, 2015); this could be the main obstacle to internationalisation in Africa (Jowi, 2009).

2.3.5   Internationalisation strategies in the African context

One sees an uneven picture of development of internationalisation strategies in Africa, while many institutions in South Africa have developed internationalisation policies and there is a growing focus on internationalisation at home as well as internationalisation of curriculum (de Wit et al., 2015). However, there are many institutions in Africa that have not established their internationalisation policies (Woldegiorgis & Doevenspeck, 2015). Institutions across Africa are at the early stages of internationalisation strategy development, looking at the phases of internationalisation presented by Middlehurst and Woodfield (2007), beginning with ad-hoc and unconnected activities as a first phase, and then moving to better co-ordination and alignment of activities as a second phase followed by the final phase where there is more integration and they are able to achieve leverage and benefits. This can mean that the real benefits of internationalisation may only be visible once institutions align and integrate the various aspects of internationalisation.

Graduate employability is an oft-reported problem in sub-Saharan Africa (British Council, 2014) and this is attributed to uneven teaching quality, which is a result of a lack of sufficiently qualified staff, using outdated teaching approaches, in large classes (University of

Oxford, 2017). Employers in Africa increasingly place great value on graduates with wider global knowledge perspectives and a personal understanding of diversity so that they can work in culturally heterogeneous contexts (British Council, 2014). It is also seen that models for the 'future of work' in sub-Saharan Africa call for adaptability and emotional intelligence as skills for success as work environments become more uncertain and job volatility increases (Abdychev et al., 2018). There are also concerns that existing curricula may not be meeting the expectations of employers, in terms of graduate employability skills, as seen in the case of Namibia (Shivoro, Shalyefu, & Kadhila, 2018).

Professor Hans de Wit, director of the Center for International Higher Education, Boston College, United States, states that African universities are overlooking the benefits of curriculum internationalisation in building good quality that could reach more students, as they tend to mimic Western internationalisation policies that shift their focus towards rankings and partnership numbers instead of developing an African approach to internationalisation that is driven by context and socio-cultural and academic rationales (Dell, 2019). Hence, there is a need for African universities to re-examine what they want from internationalisation and see internationalisation as a means to an end (in this case the end result of quality and graduate employability) and not as a goal in itself (Dell, 2019). There is, however, a need to critically assess concepts of internationalisation that are emerging from Western contexts for re-use in African conditions (Cross, Mhlanga & Ojo, 2011).

2.3.6 Future trends

In discussing the future of higher education internationalisation in Europe, de Wit et al. (2015) see internationalisation as evolving in response to the unstoppable forces of globalization that call for increased competitiveness while focussing on graduate employability, global engagement for knowledge exchange, and the demand to generate

income. In considering future actions for internationalisation, de Wit et al. (2015) recommend that institutions "[p]ay more attention to the importance of 'Internationalisation at home', integrating international and intercultural learning outcomes into the curriculum for all students" (p.30).

2.4   Teaching international students: Towards a culturally sensitive pedagogy

The aim of this literature review is to look at research on the teaching element in international education, particularly that which is relevant to Africa. While research on international education has grown as a field, the focus of this research is more on Anglophone countries, with particular concentration on international students and the institutional or national level, with fewer publications on teaching in the international classroom (Cao et al., 2014; Proctor, 2016; Sanderson, 2008). Some of this research, reflects trial and error-type practitioner research, with scattered literature across many disciplines (Huisman, 2010), and some of the research may be seen as small-scale where the conclusions could be preliminary (Byram, 2013). It was disappointing to see that there are hardly any publications that look at teaching international students in Africa.

For this review, teacher-focused research was favoured and over forty articles and many book chapters ranging over the last two decades, across various Anglophone and European countries were studied in detail (Carroll, 2015; Carroll & Ryan, 2005; Hellstén & Reid, 2008; Ryan, 2013; Zamel & Spack, 2004), with only one that relates to Africa (Cronje, 2011). These articles/chapters include mostly qualitative studies across various disciplines and approaches such as participatory action research (Del Fabbro, Mitchell, & Shaw, 2015), short case studies (Hirst & Brown, 2008), with many others from the discipline of language teaching (Zamel & Spack, 2004). In addition, there are varying sample sizes ranging from

larger samples of 200 faculty members (MacGregor & Folinazzo, 2018) that not only include faculty but also home and international students, and a much more small-scale phenomenological study of four senior faculty (Witsel & Boyle, 2017). The literature looks at a wide range of aspects of teaching such as faculty perceptions, beliefs, staff development, and new pedagogical approaches to mention a few. It has also been suggested that an international classroom is one that includes home, international, and local students respectively, with the group being composed of different cultures, nationalities, while not sharing the same (native) language (Teekens, 2000).

2.4.1   Intercultural benefits of a diverse classroom

The principle of internationalisation has traditionally recognised the benefits of cultural diversity in the classroom in terms of the development of individuals. This is seen as due to the creation of social forums in the classroom which allow a teacher to engineer cross cultural experiences for the benefit of students (Volet & Ang, 1998). The multicultural classroom is seen as a 'wisdom bank' (Chang, 2006), where the cultural knowledge brought by international students can not only drive learning for home students but also for the teacher as they begin to see more perspectives (Ryan & Hellmundt, 2005) and exploit the diversity, thereby facilitating all students' personal growth and learning (Dove & Bryant, 2016). However, there is a need to question the alignment between these expectations of the evident benefits as seen in institutional internationalisation policies and the messy reality as teachers deal with the challenges of teaching international students (Leask, 2009; Mantzourani et al., 2015).

2.4.2 Challenges caused by presence of international students

The challenges that international students bring relate mainly to lack of English language proficiency, cultural differences, self-segregation and differences in academic learning approaches (Caruana & Ploner, 2010; Medved et al., 2013; Ryan, 2011). Language barriers and their related challenges dominate most studies on international students (Safipour et al., 2017), particularly where international students are 'nonnative' speakers, EFL (English as a foreign language) or ESL (English as a second language) learners in Western countries where Asian international students are enrolling in large numbers (Andrade, 2010; Carroll & Ryan, 2005; Haan et al., 2017; MacGregor & Folinazzo, 2018; Robertson, Lane, Jones & Thomas, 2000; Sawir, 2005; Trice, 2003). It is seen that many Asian international students struggle to make the transition from teacher-centred to student-centred learning, mainly due to problems with their English language proficiency, their prior learning experiences, and cultural differences (Safipour et al., 2017; Sawir, 2005); this leads to the belief that international students are less skilled, hence teachers may find themselves 'accommodating' these students (Ryan, 2011).

2.4.3 Challenges caused by lack of English Language proficiency of international students

Language issues exacerbate student transition in the first year (Prescott & Hellstén, 2005) as second language acquisition is practice-based, adaptive and emergent (Canagarajah, 2007), thus the student needs time to adapt. There are disciplinary connotations as well, as seen by Dove and Bryant (2016) when students end up translating twice from 'legalese' to English and then into own native language in Business Law classes in the USA. From the perspective of linguistics, Murray (2016) argues that language is fundamental for learning and relates language skills to form (what is said) and to function (what is meant), hence the deep

influence of language on relationships (in the classroom) and on learning. Language problems lead to issues with reading, keeping up with the pace of lectures, note-taking (Mendelsohn, 2002), synthesising and plagiarism/referencing (Davis, 2012, Schmitt, 2005), incomplete understanding, and poor participation (Robertson et al., 2000); and collaborative approaches to writing assignments (McGrath-Champ, Zou & Taylor, 2013). Students unfamiliar with the language of teaching can feel very uncomfortable expressing opinions in class or are reluctant to be critical about the content presented (MacGregor & Folinazzo, 2018). In addition, they can be confused regarding the use of sophisticated language (Collingridge, 1999) and thus feel marginalized (Schmitt, 2005). A language barrier has been seen as one of the main factors that excludes Chinese international students from group work and class discussions in Western classrooms (Foster & Stapleton, 2012); a similar situation is seen with Vietnamese students in Australian classrooms (Yates & Thi Quynh Trang, 2012) and Chinese, Japanese and Korean students in North American classrooms (Roy, 2013).

2.4.4   The role of English language in African education systems

The literature on English language issues with international students coming out of Western higher education reflects mainly the challenges faced by multilingual international students, mostly from Asia, who may not be proficient in English when entering a predominantly monolingual Anglophone system where most teachers and local students could be monolingual native English speakers. Regrettably, there is hardly any literature that discusses language issues for international students in Africa. However, in this review, an attempt is made to understand the role of English language instruction in African education systems.

Language, a tool that gives humans their unique characteristics, plays out in many complex ways in higher education, as it stirs strong emotions and is influenced by history, identity, and power (de Wit, Rumbley, van't Land, & Marinoni, 2018). The strong imprint of

colonialism is evident in Africa's higher education systems where invariably the colonial languages have been retained as the dominant language, presenting challenges for international students that come from outside the colonial grouping (Lattuca, 2007; Sehoole & Lee, 2018). Traditionally international student mobility from Africa has been in the direction of the colonizer countries with students from, say, Senegal, preferring to study in France or Nigerians going to the United Kingdom, but increasingly movement within Africa is the more realistic and affordable option (Sehoole & Lee, 2018), thus creating flows from, say, Francophone Africa to other Anglophone African countries with better higher education systems. One must note the large number of French speakers in sub-Saharan Africa, as over 70% of French speakers globally live in Africa (Bada, 2018).

It has been noted that many African students study English in Anglophone countries as a second language at the school level, with English as a first language being seen as largely elitist (Ntombela, 2016). In Anglophone Africa, English is most often the language of instruction at the university level except in certain universities in South Africa, where since 2016 changes to universities' language policies have been introduced (Makoni, 2016). One could thus suggest that knowledge is mostly in English, but socializing could be in a local language.

Kachru (1986) has a Foucauldian discussion on the various types of power that language can be used for by manipulating its use; one sees various versions of this in many African countries' language policies. A good example is the case of South Sudan where the linguistic and political history of the country is reflected heavily in the languages used for education, which has moved from English during British colonial rule to Arabic which is interpreted as an effort to dilute the distinct cultural and linguistic features of the southern part of the country, moving back to English from 2011 when South Sudan became independent from the

Republic of Sudan, even though the vast majority of the population have very limited familiarity with English language (UNICEF, 2016). Early adoption of English as the language of instruction is not very productive when English is not spoken at home, resulting in overall poor language acquisition in both English and home languages (Casale & Posel, 2011; UNICEF, 2016). When English language learning in the public education system is below par, it results in voices being silenced (de Kadt & Mathonsi, 2003) and entrenches the stratification of social class and the further privileging of social elite as they can afford expensive private schooling (Massini-Cagliari, 2004). While English may be seen as a 'killer' (Kachru, 1986) of local languages, it also elevates employability as there is no denying that the English language dominates the global economic and political landscape and is most often used in highly cited research (de Wit et al., 2018), making it a language for 'success' in Africa (Casale & Posel, 2011). For English language programmes to be implemented in higher education, universities expect a certain level of English language proficiency, therefore, there is a need to connect the language used in the secondary and tertiary levels of education, which can be problematic (Liu, 2018). The choice of English as the medium of instruction in higher education demands the exclusive use of the English language in class, but it has been observed that at some South African universities lecturers shift to Afrikaans or other languages not understood by other students (MacGregor, 2014), with a similar issue in Ghana, (Badoo, 2013), which could point to an English language-related weakness in African higher education. This review of English language learning in Africa illustrates how the history and politics of language could be playing out in terms of quality of learning (UNICEF, 2016) in African higher education.

2.4.5 Teachers' lack of preparation

In trying to respond to the challenges posed by international students, teachers find themselves unprepared with low levels of self-efficacy as they lack the required cultural knowledge and have not been trained to teach in an international classroom (Haan et al., 2017). Self-efficacy is seen as "people's beliefs about their capabilities to exercise control over their own level of functioning and other events that affect their lives" (Bandura, 1993, p.118) and can impact on teacher behaviour (Haan et al., 2017). Therefore, teachers may not be able to deal with cultural diversity and to use it to benefit all students (Carroll & Ryan, 2005). In response to the language problems of international students, teachers talk of lightening the language load (Carroll, 2005) and slowing down, which sometimes may lead to a lack of the time required to achieve the curriculum goals (Washburn & Hargis, 2017). Teachers might also generalize their experiences with certain international students and harbour negative feelings towards those nationalities (Safipour et al., 2017), thereby not recognising the international students' academic strengths (MacGregor & Folinazzo, 2018),

2.4.6 Stereotyping and a deficit view

International students are seen as bringing 'differences' into the international classroom, that leads to a deficit view of international students (Ryan, 2011). Not many studies report positive aspects such as international students working harder (Trice, 2001, Washburn & Hargis, 2017). The literature also features research moving away from this prevailing deficit view as the number of international students have kept increasing in most Western countries, particularly in Australia, and one can see that the search for pedagogical solutions to deal with the difficulties of a diverse classroom call for more attention to curriculum, pedagogy and assessment (Hellstén & Reid, 2008; Ryan, 2011).

2.4.7 Call for new pedagogies

Pedagogical practices used for home students when applied to international students without taking into account the international student's lack of knowledge about a local culture and language, tend to make international students feel 'undervalued' as their own ethnic knowledge or experience is overlooked (Ryan & Viete, 2009). Teachers are urged to adopt more reflective, respectful, inclusive and, international pedagogies (Ryan & Viete, 2009; Tange & Jensen 2012; Trahar, 2008), and to view international students as assets and not as problems (Ryan, 2011) and as strong rather than weak agents (Marginson, 2014). One also finds recommendations for various strategies to help international students adapt to their new environment such as clear communication and instructions about lecturers' expectations, addressing assumptions about various university processes and procedures, the use of practical pedagogical approaches such as encouraging students to relate what they learn to their own culture, and encouraging more collaborative learning (McClean & Ransom, 2005; Prescott & Hellstén, 2005).

It emerges that managing a classroom with international students cannot be business as usual as the teacher is a "core player in the process" (Teekens, 2000, p.30), and responsible for, respectively, initiating the required intercultural communication (Trahar, 2008), making pedagogic progress by making the effort to understand the cultural and linguistic diversity in their classroom and using a "complex interweaving" of pedagogical practices with deeper knowledge about the background and expectations of their students (Hirst & Brown, 2008, p.197). The latter can be achieved by not just making small adjustments but by conferring advantage (Carroll & Ryan, 2005), thereby creating a professional relationship that encourages international students to be involved (Tange, 2010). Teachers may choose to make changes or not to do so (Sawir, 2011; Washburn & Hargis, 2017), while many teachers talk about making alterations to help improve international students' performance while

feeling satisfied with good performances (Cao et al., 2014); others may not respond to international students by adapting their teaching approaches, but then they also become disappointed when international students rate them as poor teachers (Tange & Jensen, 2012). When confronted by the complexity of having international students in class, teachers can sometimes shift their teaching approaches to more knowledge-transfer than student-focused approaches (Arenas, 2009). Clearly, the teacher's attitude to international students impacts their teaching (Cao et al., 2014).

2.4.8 Pedagogical strategies in response to the challenges posed by international students

While pedagogical strategies need to respond to, among other issues, practical everyday issues of group separation, and lack of communication and didactic learning approaches, all of which is linked to the language and cultural differences international students bring to the classroom, they also need to respond to the demand for increased intercultural and international understanding (Andrade, 2010; Medved et al., 2013). The literature on responses to international students and the problem of language ranges from a resigned acceptance of working with students with poorer language skills by accepting the institutional mandate to increase the number of international students (Andrade, 2010) on the one hand and creating active interdisciplinary solutions for student language support on the other (Dove & Bryant, 2016; Mendelsohn, 2002; Tindale, 2008; Zamel & Spack, 2004). Some of the examples proffered include: providing shared and structured interdisciplinary language support such as a language courses with a specific disciplinary focus (Tindale, 2008); Mendelsohn's (2002) experimental lecture 'buddy project' that provided note-taking mentoring to international students as a possible practical solution to a complex problem; and Dove and Bryant's (2016) suggestion regarding using lecture recordings so students can replay them again for better understanding, the downside being that they may stop coming to

class. In addition, Zamel and Spack's (2004) book, coming from the language teaching discipline, cites numerous cross-disciplinary examples of teachers starting to correct their assumptions about international students who are speakers of languages other than English and starting to recognise the value of their varied and colourful contributions that provide rich intercultural insights. To overcome group separation and self-segregation being seen as a common problem, teachers have looked at strategies to get both home and international students to work with each other (Caruana & Ploner, 2010).

2.4.8.1 Groupwork

Teachers use various pedagogies to bring international students and home students together (Medved et al., 2013) by typically using strategies such as mixed group work within the curriculum, ideally allowing for contributions from students across various cultures, thereby improving all students' global perspectives (Caruana & Ploner, 2010; De Vita, 2005; Edmead, 2013). However, the problematic nature of interactions between home and international students due to detachment between cultural groups and differing styles of working has implications for these group initiatives and hence for internationalisation at home (Kimmel & Volet, 2012). Local students can get frustrated by international students' lack of contribution; this causes problems of assessment and quality and calls for increased teacher awareness of the different groups and better management of the process (Edmead, 2013; Kimmel & Volet, 2012), as just creating intercultural contact is not sufficient; there is a need to get students to actively engage in these group learning exercises (McGrath-Champ et al., 2013). For students to actively engage there needs to be a feeling of safety so that they are able to take on some academic risks in an environment that balances a sense of comfort with the challenge of seeking new knowledge, all conducted in a safe classroom environment where teachers foster students' respect for each other (Greenberg et al., 2019).

2.4.9   Professional and personal development of teachers

The complex profile of the ideal lecturer in an international classroom as sketched by Teekens (2003) requires skills across eight clusters that include language, managing cultural differences, specific teaching styles, technology use, disciplinary, international knowledge, and personal qualities demonstrating how demanding this role can be. There is, therefore, a need to look critically at teachers' professional and personal development not only in terms of their international knowledge but also regarding their intercultural outlook (Dunn & Carroll, 2005; Gopal, 2011; Haan et al., 2017; Sanderson, 2008; Trahar, 2007; Weinstein, Tomlinson, Clarke, & Curran, 2004). In order to develop international perspectives for their students through curriculum internationalisation, teachers might also need to become intercultural learners to further develop themselves as intercultural communicators and managers of classroom intercultural spaces (Leask, 2013b). It has been argued that teaching in an intercultural environment requires teachers to look beyond professional development in order to seek personal transformation by interrogating their own views beyond conservative educational systems (Arnold, Edwards, Hooley, & Williams, 2012) by recognising one's own motives, beliefs and values, thereby making teaching practice a personal endeavour (Weinstein et al., 2004). Culturally successful teachers develop an ethnographic consciousness which is personal, intimate and empathic (Trahar, 2008) by getting over their ethno-centric approaches (Bennet & Salonen, 2007) and developing an ethno-relative stance (Sawir, 2011; Ryan, 2011). This process of moving from an ethno-centric to a more ethno-relative approach is a staged process of growing one's intercultural sensitivity through continued intercultural experiences (Hammer, Bennett, & Wiseman, 2003). By increasingly using culturally sensitive pedagogies, teachers develop their own intercultural attitudes, skills and knowledge, thereby developing intercultural competence (Gopal, 2011; Murray, 2016)

while becoming expert cultural facilitators (Trahar, 2008). The key elements that define intercultural competence are centred around cultural awareness and appreciation of one's own and others' cultures (Deardorf, 2006).

Teachers sit at the coalface (Green & Whitsed, 2012) between international students and the institution and they could find themselves caught between their institutional pedagogical standards and various culturally defined learning expectations of their international and home students (Tange, 2010). Teaching international students also needs to be seen in relation to the institution. Teachers feel they are not getting the required training and assistance from their institutions (Haan et al., 2017; Washburn & Hargis, 2017). A number of teachers have felt that the responsibility for a better international student experience lies not just with them but also with the institution (and students) (Mantzourani et al., 2015). Institutions, on the other hand, tend to focus more on supporting students and do little to support their staff to deal with the uncertainties of teaching international students (Reid & Hellstén, 2008). There has been a call for systematic planning in order to build an agreed model to teach international students (Sawir, 2011) by developing programmes for teacher development using expert psychologists to address the embedded assumptions that affect intercultural communication (Prescott & Hellstén, 2005). In addition, staff training and development at an institutional level needs to deal with the disciplinary differences that define instructional beliefs about international students and curriculum internationalisation (Leask, 2013a; Sawir, 2011).

Teachers are central to internationalisation of curriculum (Whitsed & Green, 2016) and there are projects providing specialised training for teachers such as the EQUiiP project that include training material for educational developers for, respectively, international course design, reflective practices that aid professional development for working in intercultural

classrooms, and the understanding of group dynamics and the role of language (Lauridsen & Gregersen-Hermans, 2019).

2.5 Intercultural Competence

The dominant theme guiding teaching in an international classroom concerns the need for teachers to develop intercultural competence so that they can successfully exploit the cultural diversity in their classroom (Bennet & Salonen, 2007; Carroll & Ryan, 2005; Murray, 2016; Teekens, 2003; Trahar, 2008). In trying to understand teachers' intercultural competence, it has been observed that there is no single conceptualization of intercultural competence (van de Vijver & Leung, 2009), with over 300 constructs and concepts to describe intercultural and interpersonal competence having been identified (Spitzberg & Chagnon, 2009) across diverse disciplines and at both individual and group levels (Leung, Ang, & Tan, 2014). There is, therefore, a challenge to find a common theoretical framework that could help unravel the intercultural interactions involved in teaching international students. One could try to begin with the use of conceptual frameworks developed by psychologists and communication scholars (Spencer-Oatey & Franklin, 2009) such as the generic model for intercultural competence by Deardorff (2006) and the model for intercultural communication by Jensen (2006) as intercultural competence is about communication.

van de Vijver and Leung (2009) warn about the ecological fallacy that can occur when the various conceptualisations of intercultural competence use both individual and cultural/national level constructs that may not be well distinguished. Hofstede (1986) brings out the complexity of the factors involved in the teacher-international student interaction, where he sees teacher-student interaction as an archetypal role pair and argues that cross-cultural teacher-student interactions are problematic as these are rooted deeply in social

culture where problems can occur due to the social positions of individuals, the nature and relevance of learning content, the cognitive abilities of the communities where the teacher or student hail from, and changes to expected patterns of interaction between them. Hofstede's model for studying cultural aspects in higher education has come under criticism for treating culture as a static concept as against more flexible models (Signorini, Wiesemes, & Murphy, 2009).

2.5.1   Intercultural Competence: Definition

As a result of her study that included a Delphi technique, Deardorff (2006) arrived at a generic definition of intercultural competence that has been accepted by scholars in the intercultural field, namely, "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (pp. 247-248). In this definition, effectiveness may only be determined by the other individual(s), while appropriateness concerns the level of cultural sensitivity shown in relation to the recipient's cultural norms (Deardorff, n.d.; Ting-Toomey, 2009). This definition ascribes importance to the communication between players.

2.5.2   Deardorff's model for intercultural competence and teaching

Deardorff's (2006) process model of intercultural competence requires three fundamental attitudes for the development of intercultural competence – namely, openness, respect and curiosity – before teachers can actively work on their knowledge and skills required for successful intercultural interactions. Cultural self-awareness which is essentially recognising one's own cultural values, beliefs and worldview is the first piece of knowledge teachers need to reflect on before they expand their knowledge by seeking to understand and become aware of how others see the world (Deardorff, 2009a). These foundational attitudes,

knowledge and skills of practising interculturally competent behaviour need to be in place in order to result in the 'internal outcome' of the teacher being adaptable, flexible, and empathetic. This might allow one to see beyond one's own thinking and to understand the world from multiple worldviews, leading to the 'external outcome' of the appropriate and effective communication behaviour necessary for successful intercultural interactions (Deardorff, 2006, 2009a). Intercultural competence does not just happen by being in an intercultural setting, it needs to be learned intentionally and this learning is a lifelong process where impactful or uncomfortable cultural interactions continually trigger self-awareness of one's own culture (Deardorff, 2009a, 2015). In order to address intercultural competence as a learning outcome, it has been argued, teachers need to reflect on the cultural aspects of teaching (Deardorff, 2009a).

Teachers play a major role in shaping student experiences and in the development of student intercultural competence by using various backgrounds to teach and by giving feedback to students to show them different perspectives (Deardorff, n.d). However, developing intercultural competence in the classroom is in many ways problematic and it has been observed that teachers may not bother with intercultural pedagogies or try to develop intercultural competence in their teaching; this calls for staff development and a pedagogical framework that brings clarity to the nature of the pedagogical intent that needs to be practised (Trede et al., 2013). Academics are focused on their disciplinary pursuits and traditionally their profile does not include the skills that comprise intercultural competence, hence asking them to integrate intercultural competence as a learning outcome in their teaching may be seen as taking away valuable time from their disciplinary focus (Gregersen-Hermans, 2014). Deardorff (2009a) acknowledges her model for intercultural competence as being American-centred and recommends looking at non-western cultural models as well.

2.5.3 An African Conceptualisation of Intercultural Competence

With Africa's growth being a part of the interconnected 21st century global economy, it has become increasingly important to understand an African conceptualisation of intercultural competence (Nwosu, 2009). Keeping in mind the relevance of communication in studying intercultural competence, it is seen that there is very little intercultural communication research in Africa while "the vast and rich cultures and people remain virtually uncontemplated" (Miller, 2005, p.227). In addition, work needs to be done to theorize African conceptualizations of intercultural competence, appreciating that certain distinctive aspects of African culture and philosophy can help us to gain a better understanding (Nwosu, 2009).

When using generic terms such as 'African philosophy' or 'African culture,' one needs to keep in mind Africa's rich and complex diversity based on a population of nearly one billion people consisting of 3,000 ethnic groups and over 1,000 languages (Nwosu, 2009). There is a danger in seeing Africa as a single culture alongside "[t]he common practice of essentializing of Africa and erasing its intraregional diversity… betray[ing] at best a cultural naivete" (Miller, 2005, p.220). While on the one hand to speak of an African culture or an African philosophy is a huge generalization, it is also an acceptable starting point when trying to understand what could be characteristically African (Kaphagawani & Malherbe, 2003). The shared African heritage of colonialism and post-colonialism (Miller, 2005) may be seen philosophically as an African "metaphysical oneness" leading to "ontological unity in spite of diversities" (Nasseem, 2003, p.260).

The concept of *ubuntu,* as the root of African philosophy, "understood as be-ing human (human-ness), a humane, respectful and polite attitude towards others" (Ramose, 2003, p.231), is useful in understanding intercultural competence in Africa. Ubuntu signifies

interdependence (Nwosu, 2009) and is expressed as a maxim in numerous African languages, "*umumtu ngumuntu ngabantu (motho ke motho ka batho)*," where the English language meaning is, "to be a human be-ing is to affirm one's humanity by recognising the humanity of others and, in that basis, establish humane relations with them" (Ramose, 2003, p.231). These longstanding cultural traditions result in cultural traits (Nwosu, 2009) that make up the African psyche, namely, "a congenital trait of sociality or sociability," "a virtuous natural endowment of patience and tolerance," and "a natural disposition for mutual sympathy and acceptance" (Nyasani, 1997, p. 57), that could provide insights in understanding intercultural interactions in Africa. This symbiotic relationship between individuals and the group in African culture defines interaction between people with importance given to hierarchy and formality (Nwosu, 2009). Hence, intercultural competence in Africa may be judged based on the appropriateness of communication that results in the maintenance of social order by following accepted cultural norms of formality, rhetorical sensitivity and face saving (Nwosu, 2009).

The development of a person in Africa, based on a culture-specific belief system where the individual is seen in terms of interdependent relationships, is contrary to the Western concept of an independent individual, hence one has to be careful when applying Western theories in the African context as they may not fit (Fasokun, Katahoire & Oduaran, 2005). However, it must also be noted that while a collectivist orientation is prevalent, not all Africans exhibit the expected collectivist behaviour in terms of communicative practice (Miller, 2005) while the "contemporary confluence" of other cultures on the African continent continues to influence modern day, post-colonial African culture (Kaphagawani & Malherbe, 2002, p.222).

2.5.4 Cultural Identity

In this age of globalization 'cultural identity' and hence the understanding of how people form their worldview becomes an important analytical tool to understand intercultural communication and intercultural competence (Jensen, 2006; Deardorff, 2009b). Cultural identity can be understood beyond the simple delimitations of ethnicity, race or nationality and can be viewed as holding multiple identities such as the work we do, gender or other interests or hobbies we espouse, for example a nurse could have a gender identity as well as a professional identity that actualize themselves differently. This approach to multiple identities allows us to pinpoint analytically the identity that has come into play in certain intercultural interactions or communication while better understanding why certain topics cause heated debates (Jensen, 2006).

Identity formation for teachers is a socialization process based on their discipline and the departmental culture they work in (Mendoza, 2007). Teachers' professional identity could be said to be complex, unstable, personal, and shaped by the various responsibilities they have and the multiple facets of their job in the changing higher education context (Clarke, Hyde, & Drennan, 2013). Intercultural competence also involves a transcendence of one's identity, by looking beyond the traditional dichotomy of in-/out-group categories created by globalization and the related politicizing of cultural identities, which might be achieved by respecting differences and commonalities and staying focused on the benefits of the intercultural interaction for all those involved (Deardorff, 2009b). This kind of transcendence of one's identity is not easy; it can take a lot of reflection, awareness and discussion for the professional practitioners such as teachers to become a 'multiethnic professional' (Jensen, 2006) with a fluid, adaptive, multicultural identity (Deardorff, 2009b). Teachers operating in intercultural scenarios need to be adaptable, flexible and culturally empathetic in order to be successful. Thus, intercultural competence requires not only the openness of an inclusive

identity orientation but also a strong identity security that grounds them (Kim, 2009). The proposal to use intercultural pedagogies and the consequent need for teachers to develop intercultural competence to 'becoming interculturally competent teachers' call for a personal transformational approach by looking beyond just knowledge and skills to question their approach to teaching at a philosophical level (Trahar, 2008), thereby transforming their identities to become more inclusive (Kim, 2009).

2.6 Phenomenology in educational research and Heidegger's notion of ontology

The literature shows that teaching in intercultural situations requires teachers to question their own values and transform personally (Arnold et al., 2012; Trahar, 2008; Weinstein et al., 2004). A study about teaching in multicultural settings can benefit from a phenomenological approach in order to gain insights into successful teaching in such contexts, where one needs to look beyond the epistemology of just 'doing' teaching to the ontological aspect of 'being a teacher,' thereby providing a deeper understanding of the given teacher's sense of identity and values (Witsel & Boyle, 2017). In considering phenomenology in educational research, one needs to recognise that phenomenology and education are independent fields that hold their own, different, research perspectives (Saevi, 2014). On the one hand, there is education as a field that relies on epistemologies from related fields such as philosophy, psychology and sociology (an Anglo-American view) versus education as a discipline in its own right with its own conceptualization (a continental European view) (Biesta, 2011; Saevi, 2014). From the latter perspective, educational research, instead of merely trying to seek effective solutions, focusses more on making sense of educational situations, namely, the phenomenological lived quality of everyday experiences where the effort is to question the tacit aspects of lived experiences in educational situations (Saevi, 2014). Phenomenology is not only practised as a

philosophy of education but can also be a methodology used by professionals, including educators, as part of their practice, namely as a 'phenomenology of practice' (Saevi, 2014). Phenomenology can inform and orient teaching practice and allow one to see teaching and learning as leading to the student's 'becoming' (Brook, 2009).

2.6.1 A review of phenomenological research in education

Various phenomenological researchers have applied phenomenology to their scholarship on teaching in higher education, including Adams and van Manen (2017), Barritt, Beekman, Bleeker and Mulderij (1984), Brook (2009), Greenberg et al. (2019) and Dall'Alba (2009). These writers not only demonstrate a phenomenological attitude to teaching and learning, they also provide examples of the use of phenomenology to understand everyday educational situations.

Adams and van Manen (2017) bring out the need for an 'agogical' approach to teaching and learning. The term 'agogic' is of Greek origin and means guiding, providing support, and showing direction to stimulate the student's personal insights and sensitivity in relation to the subject matter, in their case doing phenomenology (Adams & van Manen, 2017). Dall'Alba (2009) explores the phenomenon of student teachers 'becoming' professional teachers by connecting Heidegger's ontological view whereby education is seen as transforming 'professional' ways of being in line with Merleau-Ponty's (1962) insights that bring out the ambiguous relationship we have with the world we are in. In dealing with these ambiguities, we make our choices or the stands we choose to take regarding how we act or relate with others in the process of transforming (or not transforming) our 'being'. Studying how professionals manage their actions and deal with pedagogical opportunities given these ambiguities allows us a view into their lifeworld and can help us understand how people transform and develop towards professional ways of being (Dall'Alba, 2009).

Several parallel and related phenomenological approaches or orientations exist, essentially reflecting the various underlying philosophical interpretations stemming from the work of two German philosophers, Edmund Husserl's (1859–1938) transcendental (descriptive phenomenology) and Martin Heidegger's (1889–1976) hermeneutic (interpretive) phenomenology (Mackey, 2005). In choosing a suitable phenomenological orientation the researcher needs to ensure that the chosen methodology is coherent, with not only in terms of the research question but also the philosophical tone of the project (Mackey, 2005; Neubauer, Witkop, & Varpio, 2019).

2.6.2   Heidegger's notion of ontology

Heidegger's "ontology is his concept of 'being-in-the-world', which emphasises that we are always already embedded in, and entwined with, our world, not simply contained within it" (Dall'Alba, 2009, p.35). In Heideggerian terms, having possibilities or 'ways-to-be' means 'being-human' while our understanding about ourselves is also through these possibilities (Dall' Alba, 2009). We are absorbed in our everyday activities and rarely scrutinise our actions, however, in these everyday acts we take up some possibilities and ignore others; this taking up or not of possibilities is the process of becoming, including becoming-a-teacher (Dall'Alba, 2009).

Heidegger's interpretive phenomenology seeks an understanding of the meaning of Being, a hermeneutic or interpretive process rather than a descriptive process (Mackey, 2005). Koch (1999) points to hermeneutics as "shared understandings that we have with one another" (p.32). The four philosophical concepts from Heidegger's phenomenology and his notion of ontology, starting with Being as 'being-in-the-world', fore-structures, time and space provide

methodological insights into conducting interpretive phenomenological research (Mackey, 2005).

Fore-structure determines the nature of our perspectives and judgements about the world (Koch, 1999), and is what is "known in advance of interpretation" (Mackey, 2005, p.182). Gadamer uses the term pre-judice for fore-structure, where the term is not used in the usual negative connotation but in its original meaning, namely, the judgements we make before fully examining the situation (Annells, 1996; Koch, 1999). In hermeneutics, these pre-judices represent the biases of our openness to the world (Koch, 1999). To quote Heidegger's own words, "Interpretation is never a presuppositionless grasping of something previously given" (Heidegger & Stambaugh, 1996, §32, p.141). Hence, when we interpret, we are always interpreting something previously understood, a presupposition that is reworked, and is hence revealed (Mackey, 2005). Heidegger conceived the interpretive process as circular where the fore-structures of understanding are first made explicit and then considered with respect to the whole of the understanding of something, by inter-relating one part of the text (participant narratives) with another part or even the whole text, a back and forth movement that allows the understanding to be reconsidered or revealed in new ways – this dynamic is also known as a hermeneutic circle (Koch, 1999; Mackey, 2005; Morgan, 2011). The interpreter's pre-judices, her background along with that of the participants (texts) need to be dealt with within the circle (Koch, 1999), from the circular flow of understanding generated by being-in-the-world (Mackey, 2005). Heidegger emphasises the criticality of this circular process by stating "What is decisive is not to get out of the circle, but to get in it in the right way" (Heidegger & Stambaugh, 1996, §32, p.143). In a hermeneutic situation, the interpreter/researcher needs to account for her pre-judices by being critically self-conscious about her background in order to gain access to what the text or participants are saying (Koch,1999). van Manen (1990, 2016) suggests a circular process of writing and re-writing for the development of these

cycles of interpretation. Temporality and spatiality are important existential themes in interpretive phenomenology as all human experience is seen as grounded in time and in space (Mackey, 2005). As van Manen (2016) puts it, "[s]pace and time do not belong to things but they allow us to experience things" (p.80). Hermeneutic (interpretive) phenomenology requires the researcher to ask how time and space are experienced in respect of the phenomenon being studied. The four philosophical concepts from Heidegger's interpretive phenomenology, namely, 'being-in-the-world', fore-structures, time and space require the researcher to go beyond the literal meaning of participant narratives by accepting human experience as a source of knowledge and by looking for rich description in everyday experiences that form the basis of interpretation.

2.6.2.1 Heidegger's philosophy in the African context

While discussing Heidegger's ontology within this research in the African context, one must highlight that most Western philosophers, including Heidegger, have completely ignored the existence of African philosophy or African thought and that "Africa was regarded as non-assimilable" (Bernasconi, 1997, p.185). Further, the notion of 'being' in Africa differs from that in the West, "for the Western thinker 'being' is 'that which is' or 'the thing insofar as it is', for the African 'being' is 'that which is in force' or 'the thing insofar as it is force'. … There is thus in-built motion" (Nasseem, 2003, p.261). "In other words, be-ing human is not enough. One is enjoined, yes, commanded as it were, to actually become human being" (Ramose, 2003, p.231), reminding us of a "concrete but invisible spiritual reality" (Miller, 2005, p.225). Nwosu (2009), discussing an African conceptualisation of intercultural competence, states that the African conception of activity values a 'being' orientation, a more fatalistic orientation. In using Heidegger's concept of ontology and his philosophy of

education as an analytical tool in an African context, one needs to be mindful of the existence of Africa's rich tradition and its philosophy that is distinct from its Western counterpart.

2.7   Chapter Summary

This chapter looked at the literature across four areas that impact this research, namely, internationalisation, teaching international students, intercultural competence and phenomenology. The literature review brings out the strong link between internationalisation and intercultural competence, where internationalisation of curriculum (IoC) is the main strategy to produce intercultural competence as a learning outcome. Institution-wide internationalisation strategies can be complex, with differing rationales and expectations, hence an internationalisation strategy that looks to build intercultural competence could be lost given other priorities such as research, reputation, number of international students, or a number of partnerships that never see the light of the day (Hunter & Sparnon, 2018). Intercultural competence relies not only on the teacher's disciplinary knowledge but also on her personal traits and a transcendence of one's identity, thus calling for a concern for ontology in addition to the epistemology of teaching. This literature review shows us that adopting Heidegger's philosophy and his notion of ontology as a philosophical lens when studying teaching within intercultural environments can lead us to a hermeneutic phenomenological research approach that can provide valuable insights into the pathic aspects of teaching in intercultural classrooms (van Manen, 1990, 2016).

The literature review has also covered the Western material on teaching international students, where the main challenges are the latter's English language issues and cultural differences that cause problems for teachers, highlighting the need for teachers to transform their personal taken-for-granted approaches.

By gaining an understanding of the concerns that Africa has with internationalisation and Africa's expectations of internationalisation, it is seen that there is a lack of clarity when assessing the purpose of the internationalisation of higher education in Africa; this could be further compounded by the gap between the inherent weaknesses in the African system and the high level of commitment internationalisation can necessitate.

What this review reveals is that despite the complexity involved, African universities cannot ignore the need to look at internationalisation, particularly internationalisation of curriculum as a worthy strategy to not only improve quality but also to help deliver an important purpose of higher education, namely to produce graduates who have the employability skills. This would assist their functioning successfully in a global and multicultural environment, thus benefitting both international and home students (Jones, 2013).

Chapter 3. Methodology

3.1   Research Rationale and Relevance

The purpose behind this thesis is to understand the lived experiences of a group of teachers in higher education in sub-Saharan Africa teaching international students and to appreciate the meaning of these experiences for those same teachers. Internationalisation initiatives are growing in Africa and one area of growth is student mobility given the increase in the circulation of students from within Africa to various other African universities (Sehoole & Lee, 2018). The presence of international students can be exploited to build intercultural competence as an employability skill. By using an interpretive-descriptive phenomenological inquiry (van Manen, 1990, 2016) aligned to Heidegger's philosophy and his ontology of being-in-the-world (Mackey, 2005), this research hopes to produce a deeper understanding of how African teachers experience teaching in an intercultural classroom. The knowledge gained from this thesis will be useful to teachers and those involved in implementing internationalisation strategies that are more inclusive, including the implementation of internationalisation of curriculum (IoC) that can lead to intercultural competence as a learning outcome for the benefit of all students (Leask, 2013b; de Wit et al., 2015).

3.2   Research questions

My research investigated the following questions regarding the phenomenon of teaching international students in sub-Saharan Africa and has identified some insightful answers:

1. What experiences do teachers have of teaching international students in sub-Saharan Africa?

2. What is the nature of intercultural interactions between teachers and their international students?

3. What meaning do these experiences of teaching in culturally diverse classrooms hold for the teachers?

4. How does the presence of international students' impact teaching practice?

5. What are the implications of this thesis for policy and practice in the context of sub-Saharan African Higher Education?

3.3 Introduction to the study design

In designing this qualitative research project and in defining the empirical part of the project I had to take into account three important and interrelated aspects, namely, the nature of the research questions, my own social situatedness as a researcher, and the choice of a suitable paradigm or perspective that defines the underlying philosophy for this study (Denzin & Lincoln, 2005). An interpretive-descriptive phenomenological approach as outlined by van Manen (1990, 2016) was found to be a suitable methodology as it not only aligns with the nature of my research questions but also my concerns about researcher subjectivity. The sections below elaborate what led me to choose this specific research methodology for this study.

3.3.1 Nature of research questions

The nature of my research questions is exploratory, seeking to understand the lived experiences of teachers teaching international students in sub-Saharan Africa. While qualitative research in general is epistemologically based on human experience, the deeper concept of 'lived experience' has a special methodological significance as it provides "concrete insights into the qualitative meanings of phenomena in people's lives" (van Manen, 2016, p.40).The research approach needs to allow for the study of knowledge embedded in human experiences to reveal the depth and diversity of knowledge in everyday natural

settings (Mackey, 2005). Both phenomenography and phenomenology were considered as they have human experiences and their lifeworld as their object of study (Larsson & Holmström, 2007; Marton, 2001) where phenomenographic analysis leads to the identification of conceptions, phenomenological "analysis leads to the identification of meaning units" (Barnard, McCosker, & Gerber, 1999, p.214). Phenomenology was found to be more suitable as my research questions seek "a certain attentive awareness to the details and seemingly trivial dimensions of our everyday educational lives" (van Manen, 1990, p.8), with the aim of fostering my knowledge and capacity for thoughtful and tactful action in my everyday work as a university leader. The focus, thus, is more on understanding and not on conceptualisation. Phenomenology allows many types of human experiences to be phenomenologically researched and these experiences are accepted as valuable sources of meaning (van Manen, 1990). As the recognition of phenomenology as a suitable methodology grew, it became important to identify the philosophy underlying this research to choose an appropriate phenomenological orientation that would define how I would make sense of the data generated (Koch,1999).

3.3.2 Choosing a suitable phenomenological orientation

van Manen (2016) suggests 'methodological reduction' as a preparatory move where the epoché of bracketing (Section 3.3.2.2) out the conventional approaches to researching the topic under investigation is used to and arrive at an appropriate approach. In defining my methodological approach, I had to be introspective in relation to my expectations of this study, while also critically examining my researcher subjectivity and ask myself how I intended to use my reflexivity to ensure that my own past experiences, cultural values, and administrator lens did not interfere with the research process. The decisions I needed to make to find my researcher stance and hence phenomenological orientation related mainly to the

three interrelated methodological dimensions of whether the focus is on the *particular (idiographic)* or *general* object, my researcher subjectivity, and choosing between *interpretation* or *description* (Finlay, 2012; Hopkins, Regehr & Pratt, 2017):

Idiography is about choosing to focus on the *particular* or *idiographic* object that may relate to individuals (or a small group) and their context or the *general* which is the universal essence common to various instances of the phenomena. While I believe this research only seeks an idiographic analysis which could be said to be generalisable in relation to my sample group, and with no expectation to find a wider generalised understanding, Halling (2008), (as cited in Finlay, 2012, p.21), argues that it is possible that idiographic findings may also identify general structures of experiences.

In understanding my researcher subjectivity, I recognise that my presuppositions and prejudices represent both my closedness and openness to the world, taking into consideration Heidegger's philosophical concept of fore-structure (Finlay, 2003, Koch, 1999). Qualitative research is an interactive process that is shaped by not only my personal identity defined by my background, but also that of the participants (Denzin & Lincoln, 2005). This calls for a methodology that allows me to distinguish between the participants' world and my own and yet strive to become close enough to their lives by developing an awareness of my own values and biases (Morse & Field, 1996). As a first step I did an assessment of how I am positioned with regard to my participants, keeping in mind my values and my experiences (Cousin, 2009).

3.3.2.1 My researcher positionality

My personhood as the researcher is a ubiquitous factor in this thesis; in understanding my researcher positionality I asked myself where do I stand in relation to the participants, what

do I have in common with teachers in higher education, and what is it that stops me having a membership role in this group of participants (Corbin Dwyer & Buckle, 2009). While I have taught in the past, my current work as an administrator could have placed me far away from the 'messy' classroom realities classifying me as an outsider. However, my job as a university leader – which is in so many ways intricately linked to understanding and supporting the practice of teachers and the development of students into successful graduates – puts me in a category with interests in common with the participants, hence perhaps I am neither an outsider nor an insider, rather I occupy 'the space in between' (Corbin Dwyer & Buckle, 2009). Sometimes it helps me to be an outsider 'looking in', whereby I have sufficient distance from the participants to get a wider perspective and see the connections and causal patterns of their experience (Fay, 1996). The existence of a power asymmetry between me as the researcher and my participants cannot be denied as ultimately my researcher role gives me an 'exclusive privilege' of interpretation using the theoretical frameworks of my choice (Corbin Dwyer & Buckle, 2009). I could mitigate some of this by ensuring our relationship is not manipulatable, and by maintaining equality and encouraging their participation in the true sense of involvement (Burman, 1997). The phenomenological device of reduction (van Manen, 2016), explained in greater detail later in this chapter, gives me the ability to enter my participants' world in a manner in which "both researcher and respondent feel good, rewarded and satisfied by the process and the outcomes" (Gleshne & Peshkin, 1992, as cited in Kvale, 2006, p.482).

3.3.2.2 Researcher subjectivity

The issue of researcher subjectivity during phenomenological research has been a divisive issue with regard to whether the researcher's own experience and knowledge is completely 'set aside' (bracketed) or brought into the foreground reflexively by acknowledging it and

using that knowledge to seek insightful meaning (Finlay, 2012). Greenberg et al. (2019, p.34, citing Hut, 2001), explain 'epoché' or 'bracketing', as a process that allows us to describe another individual's subjective state by rigorously putting aside our acquired biases, that ultimately makes a phenomenological investigation using first-person experiences possible.

I began by questioning my own position on the nature of reality and found myself taking a hermeneutic position whereby I accept the narratives of my participants as their construction of reality, to which I, as the researcher, apply my own understanding, with self-awareness in an interpretive act that generates co-constructed meaning of the participant experiences, to provide readers with a new or different understanding of the phenomenon (Koch, 1999). I echo Finlay (2003) in recognising my relativist and social constructionist thinking that took me towards Heidegger's notion of ontology and his hermeneutic phenomenology that provided relief in terms of my concerns about managing my presuppositions. Hermeneutic or interpretive phenomenology emphasises Heidegger's idea of being-in-the-world and seeks to reveal the understanding of the meaning of Being (Annells, 1996). The literature review (Section 2.6.2) showed us the merit of considering Heidegger's philosophy and his notion of ontology as a philosophical lens in research (Koch, 1999; Mackey, 2005). In studying human experiences situated in Africa, one would need to keep in mind the differences between the understanding of Being between Heidegger and African philosophy (Ramose, 2003; Nasseem, 2003). In this study of an educational situation,

> The primary aim of a phenomenological interpretation of education is therefore to disclose how learning is an essential characteristic of the being of humans and further, providing an ontological description of the primary characteristics of the being of humans that makes learning (and therein teaching) an existential possibility (Brook, 2009, p.54).

3.3.2.3 Choosing between interpretation and description

The variations in the many phenomenological orientations relate to choices between how the researcher engages with the participants' narratives by using description or interpretation emerging from Husserl's descriptive phenomenology and Heidegger's hermeneutic (interpretive) phenomenology. Finlay's (2012) example of how the experience of 'frustration' with chronic fatigue has a more significant meaning for an athlete when compared to someone who is not into performance sport, which shows that the lived experience of a person needs to be understood in the context of that person's life situation. An interpretive approach allows me to reflexively use my subjective understanding drawing from my own experiences of working in African higher education when trying to make sense of the experiences of my participants while co-constructing meaning based on the researcher-researched relationship between me and my participants (Finlay, 2012). The researcher's 'pre-understandings' can be dealt with by balancing between the two extremes of bracketing and reflexivity; the research purpose needs to be used to create a balance between interpretation and rich description through the process of writing (Hopkins et al., 2017).

Coming to terms with these core aspects has allowed me to accept a "hermeneutic or interpretive-descriptive phenomenology" as my research approach (van Manen, 2016, p.26). The method developed by van Manen (1990, 2016) may be termed as a "hermeneutic phenomenological description" where the data collected is analysed through writing as an interweaving of analysis, reflection and description (Friesen, 2012, p.46), using Heidegger's ontology (Heidegger & Stambaugh, 1996) and insights drawn from the phenomenological texts of Merleau-Ponty (1962) and Gadamer (2013).

3.4   Methodology and method

The phenomenological approach I have used is based on what has been outlined by van Manen (2016), namely a phenomenology of practice. Phenomenology of practice can be used to study educational situations with the aim of "fostering practical insights, communicative thoughtfulness and ethical sensitivities in professional teaching practice" (Adams, 2014, p.54) because "a phenomenology of practice operates in the space of the formative relations between who we are and who we may become, between how we think or feel and how we act" (van Manen, 2016, p.145).

The actual doing of phenomenology for me has involved reduction, reduction and reduction. Reduction could be seen both as the philosophy behind the methodology and also a key part of method in terms of the special attitude or attentiveness that was required throughout the research (van Manen, 1990). The two methodological impulses that are key to phenomenological reflection and writing are the *reduction* and the *vocative* dimensions (also a form of reduction). From a practical perspective, the method I have used to conduct a phenomenological study can be said to consist of two types of activities primarily related to the empirical method of gathering 'data' related to the participants' experiences and the reflective method used in phenomenological reflection, namely looking for deeper meaning in these experiences practised as a form of the reduction (van Manen, 1990).

3.4.1   The Reduction

Reduction describes a phenomenological device with two complementary moves: the first is to negate and remove thoughts or pre-knowledge that obstructs or distorts access to phenomena by bracketing (epoché), while the second is to positively bring us back to the mode where the phenomenon is now seen (van Manen, 2016). As Ashworth (1996) puts it,

"[t]he researcher must suspend presuppositions in order to enter the life-world (and must continually practice the epoché in order to remain there). But it is once 'within' the life-world that the work of laying open the phenomenon of interest has to be undertaken" (p.10). In addition to the methodological reduction discussed earlier, van Manen (2016) suggests a set of three other 'preparatory moves', namely, heuristic, hermeneutic and experiential reduction, that in practice assist with acquiring the required phenomenological attitude, thereby allowing us to be free of obstacles that can hinder our approach to the phenomenon. As the phenomenon begins to show itself, the reflective phenomenological attitude requires other dimensions of reduction proper to be applied, such as the 'ontological' reduction that I found useful, all in order to understand the uniqueness of a fairly mundane looking phenomenon (van Manen, 2016). These preparatory reductions are elaborated on in the following sections along with the ontological reduction that I used to understand the underlying meaning of the participants' lived experiences.

3.4.2   The Heuristic Reduction

The 'heuristic reduction' is about awakening a sense of wonder by bracketing out the natural attitude so that we "break with our familiar acceptance" (Merleau-Ponty, 1962, p. xv) with the world and allow things to reveal themselves. The heuristic reduction of sensing wonder in bracketing my natural attitude was not evident until I conducted the first interview as somewhere halfway through that interview it dawned on me that "[w]onder is the unwilled willingness to meet what is utterly strange in what is most familiar. Wonder is the stepping back and let things speak to us…" (van Manen, 2016, p. 223); my participant narratives gave me a fresh view of a classroom that I thought I knew very well, and I soon realised how little I comprehended. This sense of wonder has prevailed as I have been allowed to come into

their lives like a wisp of air that wafts in from the small opening in their classroom window and I leave energised and enriched.

3.4.3   The Hermeneutic Reduction

The 'hermeneutic reduction' is an attitude of openness, the epoché of bracketing all assumptions by explicating them. Having had many years of leadership experience of building teams that are successful because of shared vision and democratic ways of working, I was confident that I can approach this research with genuine openness; where required I would be able to separate my assumptions, prejudices, prior knowledge from the experiences of my participants so that there is clarity and, when necessary, I will be able to bring my experience and prior knowledge to bear in order to seek deeper meaning (Finlay, 2008). I approached this as an ongoing continuous process of being aware through my empirical activity as I gathered my participants' stories and experiences, thereby separating my contribution from theirs.

3.4.4   The Experiential Reduction

The 'experiential reduction' is the epoché of the bracketing all theoretical understanding of the phenomenon, so that we are not viewing the experience through any abstraction or theoretical lens. While it is important to appreciate the body of knowledge and the available theories, in phenomenology these theories are mainly used to examine the experiences "for [the] possibilities of extracting phenomenological sensibilities" (van Manen, 2016, p.226). The focus is on the concreteness or the 'what-ness' of the experience and theory is mainly used to review this concreteness.

3.4.5   Ontological Reduction

The preparatory moves are to be followed by the reduction proper, which is essentially a part of the reflective method used to look for meaning and writing, I found ontological reduction which is attributed to Heidegger (van Manen, 2016) to be extremely valuable. Heidegger's ontological lens and in particular his ideas on education, concept of excellence in education, and concept of the transformational aspect of education as an ethical approach (Thompson, 2001, 2004) stayed with me through this thesis as a form of reduction, a pathway, a 'torchlight' that gave me opportunities to try to see the elusive underlying meanings of the participants' experiences when they sometimes became visible without getting entangled with people or personalities or the everydayness of their experiences. As there is no specific Heideggerian method to follow, the researcher can only practise this form of ontological reduction by being attentive to Heidegger's thinking (van Manen, 2016).

3.4.6   Operationalising Reduction

In reality I find reduction to be the all-pervasive condition within which the entire research project was conducted. The heuristic (wonder), hermeneutic (openness), and experiential (concreteness) moves of bracketing and reduction are not phased stages but almost parallel introspective dialogues with myself to identify and set aside any taken-for-grantedness, assumptions or prejudices, as well as theoretical knowledge that could throw me off my quest to look for basic meaning while also allowing me to know when to bring my understanding 'back' in order to make more sense of any revealed meaning. The ontological reduction took the form of an overlay that provided me with a basis to understand the participants' experiences; as van Manen (2016) explains for Heidegger, "every way of being in the world is a way of understanding the world as an event of being" (p.231).

I have tried to 'dance' between the clear 'meditative' focus from reduction (bracketing all pre-understanding) and reflexivity (self-awareness) to use the knowledge as a "source of insight" (Finlay, 2008, p.29). Meditation helps me find clarity and allows me to focus on things that really matter. I believe there is a great deal of similarity between bracketing and meditation; while meditating I need to focus on my breathing in order to shut out thoughts that try to sneak into my 'monkey mind', my focus needs to be on my breathing as I inhale and exhale, enjoying the breath, feeling the depth of the beauty of life, the warm moist air passing into me and out of me and nothing else. This metaphor of being in a meditative stance personified bracketing to me, where the nothingness would help me see my participants' pre-reflective experiences more clearly.

At the start of the project, in order to clear up the 'clutter' in my head and to deal with some of the cynicism that forms part of my administrator identity, I wrote down my thoughts in the form of an open dialogue with myself (Bevan, 2014) and I used this practical instrument several times by reading and adding to it. One approach that I found helpful was to enter the interview conversation with extreme and genuine humility, and without any baggage other than my curiosity; this was something some of the participants openly acknowledged and I felt it was useful.

3.5 Design process

The design process essentially consists of the empirical method of data collection and the reflective methods for thematic analysis and writing, all performed in reduction. Participants' narratives describing their experiences were gathered as 'data' through interviews, then reflective methods were used for thematising and meaning analysis, mainly in writing, with

the required 'phenomenological attitude' being maintained throughout the process (van Manen, 2016).

3.5.1 Data Collection

My main data collection method was conducting in-depth interviews with 13 teachers who currently teach or have in the past taught international undergraduate and postgraduate students in various disciplines at public universities in sub-Saharan Africa.

3.5.1.1 Sample size

When considering an appropriate sample size for a phenomenological study, the literature shows a wide variation depending on the nature of the study and the approach taken. Guetterman (2015) in his study of published phenomenological education and health research found that the mean sample size was 15 and the range between 8 to 31. Creswell (1998) recommends a sample size of between 5 and 24 participants for phenomenological research. While Onwuegbuzie and Leech (2007a) talk of an optimum sized sample size to achieve data saturation, van Manen, in his advice on phenomenology for novice researchers, states that there is no saturation point in phenomenological research as the phenomenological question is bottomless and one can never claim to have found all the meaning of human experience (van Manen, Higgins, & van der Riet, 2016). As each experience is a unit of analysis and even a single person can generate many experiences related to the phenomenon, large samples may not be needed to get a rich data set, while a few participants who can clearly articulate the details of their experiences should be sufficient to uncover the core aspects of the phenomenon under study, hence samples can range from between 1 to 10 participants depending on the purpose of the study (Starks & Trinidad, 2007). van Manen (2016) warns that too many transcripts could result in shallow reflections. A purposive sample size of 13

participants who have experienced the phenomenon of teaching international students provided me with a manageable sample, allowing me the time to continuously re-examine in depth the propositions presented.

3.5.1.2 Participants

All the 13 participants are experienced academics in their respective disciplines, many of them being professors. Of these participants eleven are of African origin from various sub-Saharan African countries, with one participant from Asia and one from Europe and who have taught in Africa for many years. Six of the participants teach in the country of their origin and we could call them 'home' teachers, while seven of them may be called 'expatriate' or 'diaspora' as they have been outside their home country for many years. All the participants have taught or are currently teaching at public universities in sub-Saharan African countries, including Botswana, eSwatini (previously called Swaziland), Kenya, Lesotho, Namibia, Nigeria, South Africa, and Zimbabwe.

In selecting participants for this study, one of the key inclusion criteria was that the participant should have taught international students in sub-Saharan Africa. As a first step to find participants I reached out to over 80 academics across sub-Saharan Africa using contacts from my personal network and lists gathered from various Africa-wide forums. This initial attempt was unproductive due to very poor response rates. I had to then personally appeal to my colleagues who have their own pan-African networks to assist me to find prospective participants. This approach of using word of mouth advertising was eventually fruitful in locating participants who had the experience of teaching international students in different parts of Africa. My colleagues are senior academics and hence, perhaps, most of the participants who eventually accepted to participate in the study are also senior academics with international experiences. My sample may thus be seen as a subset of a wider, more

generalised, population of teachers with experience of teaching international students including younger academics as well as those with limited international exposure. I have wondered if the participants' willingness to participate and open up their experiences to me is in any way related to their seniority and international experiences.

Keeping in mind the idiographic approach adopted for this study, the purpose behind its sampling is not to generalize but to obtain insights into the phenomenon, hence this sample of senior academics with international experiences may be seen as unique cases that have their own intrinsic value (Onwuegbuzie & Leech, 2007b). Onwuegbuzie and Leech (2005) stress the importance of reflecting on the nature of the sample in a qualitative study while taking decisions on its suitability. Thereby, the data reflects Trice's (2005) finding that participant responses to international students can be shaped by their own international experiences. Further, the seniority of the participants in this sample has also helped generate rich, thick data which allowed for better meaning making (Onwuegbuzie & Leech, 2005). Hence, the practical choices that I made have led me to what may be called a 'purposeful' sample that in many ways supports the purpose of my study, namely, to gain a deeper understanding of teaching international students (Patton, 2002).

3.5.1.3 Interviews

I had between one and three interviews with my participants (see Table 3.1), with the first one being an introductory discussion where I got to understand their context and they got to know me and my research and we dealt with doubts, for example many participants wanted to clarify if students from around Africa could be treated as international students. Where I only had one interview it was a long one and half hour session, beginning with an introductory discussion on their context. Where I had more than one interview the sessions lasted approximately one hour with a shorter introductory interview. Time was a major

constraint for most participants and one of the reasons for multiple interviews was to manage their time constraints. The short introductory interview helped set the stage for the longer interview where we managed to get straight down to business. The third interview was also used to probe further with three participants where I found that they did not have much more to say than what they had revealed in their previous interviews. In addition to a face-to-face approach I used technology such as Skype and WhatsApp video to conduct the interviews. I had to use the telephone in one case. All interviews were recorded either as video or as audio, with the consent of the given participant.

Table 3.1 Participant pseudonyms, interview technique, number of interviews conducted

Serial no.	Participant Pseudonyms	Interview technique	Number of interviews
1	Ben	Skype video	3
2	Chris	Skype video	3
3	Ed	Face to face	1
4	Heather	Whatsapp video	1
5	James	Face to face	1
6	Ken	Telephone	2
7	Leo	Skype video	2
8	Mike	Face to face	1
9	Naomi	Whatsapp video	1
10	Sean	Skype video	3
11	Seth	Face to face	2
12	Tom	Skype video	2
13	Vicky	Face to face	1

The quality of data in this study is trustworthy as all thirteen participants are experienced teachers with specific experience of teaching international students. The participants' experiences relate to their teaching in public universities in sub-Saharan Africa and hence could have similar and different experiences depending on their specific context, thereby providing valuable narratives of teaching international students. Participants were articulate and willing to share their experiences.

The initial part of the interview was focused on their experiences, the various contexts they worked in, levels taught, and the demographics of the international students they taught. As they talked about their experiences, I would direct the discussions to areas around cultural experiences, pedagogical strategies or challenges and changes; their conversations with colleagues about international students; and details about their institutional roles. The intention of the interviews was to bring out the dimensions that participants find important, by considering three elements in my phenomenological attitude, first of all maintaining a reflexive critical dialogue with myself in the background, then ensuring my active listening, and above all allowing the given participant to remain in their natural attitude (Bevan, 2014; Brinkman & Kvale, 2015).This was not easy, and I had to catch myself from drifting into my all-knowing administrator/leader identity on occasion. This also meant that the interview could take many directions as participants experienced the same phenomenon in different ways, leading to different 'modes of appearing' of the phenomena (Bevan, 2014). I saw this in particular in my three participants from a single institution who would have taught a similar set of students; two of them spoke about dealing with language issues, whereas the third chose not to. My approach in order to maintain openness was not to lead, but I still needed an interview question 'guide' which allowed me to probe the areas I was interested in (see Appendix 3). I also found that participants were more comfortable sharing their views, opinions or interpretations than speaking of the actual experiences that they had lived through; sometimes instead of answers to the given question they reiterated what they said earlier, therefore, I had to try to remain grounded on the fundamental question of teaching experiences with international students and I made attempt to be concrete in terms of asking the participants to think of specific events or situations (van Manen, 1990, 2016).

It helped to ask them to tell their 'story' of teaching international students which took them to their early memories of engaging with such students and they worked their way to more recent experiences. Some of the initial responses made me wonder if there is an experienced teacher's "taken for grantedness" about teaching, something that becomes difficult to remember. A participant's description of a recollected moment is never a "pure vector of recall", however their recollection "remains attached to the past by its deepest roots" (Pettman, 2006, as cited in Adams, 2014, p.55). There is also a 'gift-quality' to a memory (van Manen, 2016), that puts a smile on the participant's face and some of them thanked me for helping recover their own memories and the line of questioning that brought about new thinking on their part. As part of assuring myself that my understanding was in line with their statements, where possible I tried to 'send it back' to them to get their confirmation (Brinkman & Kvale, 2015). Personally, I found that the time needed to get to that depth was a problem as participants were busy people, hence many things remained unasked or unsaid; clearly, phenomenological interviewing is a 'craft' and a skill that needs time to be developed (Brinkman & Kvale, 2015).

3.5.2 Data Analysis

Data gathered from the interviews – essentially the narratives of the teachers' experiences of teaching international students – were first transcribed by repeatedly listening to the recordings of the interviews. The first step after transcription was to conduct the thematic analysis, whereby the themes emerging from the text were isolated.

3.5.2.1 Approaches to Theme Analysis

Thematic analysis is the process of identifying structures of meanings embedded in the experiences that form the text, which is treated as a source of meaning; this meaning may be

seen at multiple levels, in the whole text or story, in individual paragraphs, in a sentence, or in a phrase or single word (van Manen, 2016). Phenomenological themes are to be seen as aspects of experiential structures that together form that particular experience or part of the experience and not as acts of categorization or conceptualization; they provide openness to something we feel we need to make sense of and need to be treated as tools that help us understand the phenomenon (van Manen, 1990).

The focus during this analysis was on the experience and not on the person, hence any "factual empirical account of an experience immediately transfigures into the status of a fictional account when it is examined by phenomenological reflection of the reduction" (van Manen, 2016, p.244), and was stripped of the given participant's personality and seen as a part of the whole. Isolating themes from the text was done in three steps which are not necessarily sequential, namely, a wholistic reading approach followed by selective reading and detailed reading (van Manen, 2016).

3.5.2.1.1 *Wholistic reading approach*

van Manen (2016) suggests a wholistic reading approach by repeated reading of the text to formulate an overall theme that expresses the phenomenological meaning or the main significance of the text as a whole. This step may be seen as similar to the naïve reading process used by Fischer, Norberg and Lundman (2008) in their study on understanding the meaning of growing old, where they read through the interviews several times to acquire an initial idea of the meaning of growing old; this kind of an overall theme is then used to validate further thematization.

In my case, the long transcripts were cleaned of all extraneous text and this cleaned up text was then used for the wholistic reading. The wholistic reading approach is more feasible with

shorter text related to specific lived experience description. As the interviews were long and there were many participants, this process of trying to find a single overall theme was not at all easy as I found myself getting lost in the detail of the text. Many times, I was unable to extricate myself far enough to see the text from an overall perspective. However, after multiple readings of each participant's text and listening to the recordings, I started to recognise certain fundamental or overall meanings of the experiences that the interviews revealed. A single phrase that presented the meaning was then written down, providing me with an overall understanding before moving forward.

3.5.2.1.2 Analysis by selective and detailed reading

Stages 2 and 3, namely the selective reading approach and the detailed reading approach, were conducted almost iteratively, where the selective reading identified and highlighted the sentences or phrases that were revealing in terms of the phenomenon while the detailed reading approach identified what these sentences or phrases were revealing (van Manen, 1990, 2016). In order to pull out these emergent themes, I used Excel spreadsheets, Word documents and manual approaches to highlight, note and comment on aspects that participants tended to dwell upon or keep revisiting, including those that made me see the data in 'wonder' (van Manen, 1990). The process of drawing out themes involved repeatedly asking the question, "What does *this* say about the phenomenon of teaching international students or about the intercultural interactions?". I worked on individual transcripts, one at a time, giving myself space between participants. Table 3.2 shows an example with highlighting in red and my notes in the column to the left.

Table 3.2 Example of highlighting and note-taking from Selective and Detailed reading

Notes	Participant	Highlighted Text
Groupwork as a not perfect pedagogy - may not work sometimes. Challenges to assess - student focus on marks	Seth	*but somehow, sometimes [groupwork] works, sometimes it doesn't work. Some people are actually piggy backing, and you know that their scores are improving because of the group work, they benefit from that, and we don't know how..*
Lack of language creates challenges for assessment - this can cause uncertainities for the teacher in terms of her practice- on what basis does she pass judgement with regard to marks? - maybe the student's culture constrains him from communicating. Teacher could be concerned about fairness of assessment. A culturally sensitive teacher may recognise this cultural issue and one lacking sensitivity may not.	Ben	*"You find that.. these guys (international students) who are quiet - smiling or just passive.. but when they write assignments... they cough up the words ... you cannot assess them on that basis ....they do not talk but can write."*
Groupwork complexity increases in an intercultural set up as variaton between students increases. Not a perfect pedagogy. Calls for teacher involvement, time, skill, constituting, managing Group dynamics	Vicky	*"We will frustrate them [international students] as a faculty because we force them into group work with locals. Locals are busy with other things- meetings will be called and the locals won't come. If the groups are not properly constituted and managed and the level of commitment is not the same, you end up frustrating those with different goals"*
Managing group constitution by grouping by strengths and weaknesses -may call for higher teacher involvement as she would need to understand these strengths and weaknesses. This could be complex in large classes asking for high levels of engagemet and involvement of teacher, time and effort.	Leo	*"Identify some of the strengths and weaknesses and then group them based on these strengths and weaknesses."*

3.5.2.2 Grouping the themes

The next step was to bring together all similar emergent themes from the various participant transcripts along with the related text and the comments. This grouping of similar emergent themes from all participants then allowed me to further group them as sub-themes. For example, within the main phenomenon of teaching international students, teachers spoke about doing mixed groupwork and in discussing groupwork there were several emergent themes. Keeping the focus on the experiences and not on the participant, the various chunks of text related to the various emergent themes were pulled out for all those participants who spoke about groupwork. An analysis of this text allowed me to see the various aspects of groupwork in an intercultural classroom for the participants, leading to the overall meaning of this sub-theme of groupwork as a part of the larger phenomenon. Sub-themes were further grouped into themes and themes were grouped as master themes. Table 3.3 provides an example of the emergent themes being grouped leading to the sub-theme.

Table 3.3 Example of grouping emergent themes into sub-sub themes and sub-themes

Emergent themes		Sub-sub-themes		Sub-theme
Difficulties assessing groupwork				
Guidelines needed for Groupwork		Groupwork can cause uncertainities, may not work as planned		
Getting to know students to manage groupwork				
Teacher trying to get everyone involved in groupwork: inclusivity		Managing group dynamics		
Managing constitution of group				
Problems with Groupwork:IS frustrated by lack of participation of locals				Groupwork as a complex pedagogy for integration and teaching different perspectives.
Groupwork as a pedagogy for integration		Time and Effort		
Intercultural outcome of group work				
Teacher being culturally sensitive in managing groupwork		Teachers Intercultural Competence is important to manage groupwork		
Teacher involvement				

3.5.2.3   Reflective methods for analysis and writing

Phenomenological analysis includes not only theme formulation using reflective methods but also the 'vocative', namely, the reflective writing (and rewriting) of the phenomenological text; as van Manen (2016) puts it, "the analyzing occurs in the writing, and the writing is the analyzing" (p.206). This element of writing phenomenologically was to me the most challenging part of this thesis journey and I would say that one always feels this part to be unfinished because meaning continues to emerge with every rewrite. In using phenomenology of practice, the researcher may compare the lived experience description to other similar teaching and learning situations or explore this in terms of existential

dimensions (Adams, 2014). Phenomenological writing and reflection form the core of the research project. Text in the form of notes, comments and actual quotes by participants from the thematic analysis were used as foundational material to which one can add insight cultivated by writing, developed by reading, and reflecting on other scholarly and phenomenological texts, thus creating textual layers that become increasingly complex and identifying different directions (van Manen, 2016).

I echo Caelli's (2000) sentiments that interpretation and the skills of implementing this phenomenological study came only gradually. I found this aspect of writing to be a challenging learning process of becoming more intuitive and expressive, by not only using various approaches to analysis and reflection but also bringing in my own understanding where suitable. Writing continues to be an iterative exercise of articulating deeper meaning gleaned from lived experiences that may seem mundane initially but come alive, for me, through the cyclical phenomenological process of analysis, reflection, and writing. This writing is presented as the Discussion of Findings in the next chapter.

3.6 Quality and Rigour

Many traditional criteria used for assessment of quality of quantitative research are not applicable to most qualitative research including phenomenology (Finlay, 2006; Yardley, 2008). It is a

> … common problem for phenomenological researchers .. to be challenged in defending their research in terms of references that do not belong to the methodology of phenomenology. This is especially challenging when external concepts of validation, such as sample size, sampling selection criteria, members' checking, and empirical generalization are applied to phenomenology. These are concepts that belong to the languages of different qualitative methodologies. (van Manen, 2016, p.347)

Pereira (2012) states that there are polarised views with regard to criteria for phenomenological research, between the use of established qualitative criteria for all qualitative research and the use of redefined criteria specifically for phenomenological research as proposed by phenomenologists. Munhall (1994) proposes the "One P, Ten R's" model (p.189) that lists Rigor as Readability, Resonance, Reasonableness, Representativeness, Recognition, Raised consciousness, Relevance, Revelations, Responsibility and most importantly, 'the Phenomenological nodding' as critical criterion that occurs as an instant response from the audience.

de Witt and Ploeg (2006) have proposed a framework of expressions of rigour specific to evaluating interpretive hermeneutic phenomenology (labelled 'interpretive phenomenology' by them), that I felt was suitable to be adopted for this study. Rigour is seen as reflecting the 'goodness' of qualitative research (Emden & Sandelowski, 1998), as thoroughness of the research (Yardley, 2008), while van Manen (1990) explicates rigour by stating that a "human science research is rigorous when it is 'strong' or 'hard' in a moral and spirited sense" (p.18).

My rationale for adopting de Witt and Ploeg's (2006) framework is because it is informed by a synthesis of various sources, namely the work of the phenomenological scholars such as van Manen (1990, 1997) whose methodology guides this study, and a critical analysis and comparison of the theoretical and interpretive phenomenological nursing literature over a ten year period. This is set against Sandelowski's (1986) criteria for rigour in generic qualitative research in order to identify the obstacles that constrain expression of rigour in interpretive phenomenology. The use of practical and recognizable terms was a key rationale for selecting de Witt and Ploeg's (2006) framework to evaluate this study. de Witt and Ploeg's (2006) expressions of rigour for interpretive phenomenology include balanced integration, openness,

concreteness, resonance, and actualization. I will list each of these five criteria and explain how I have met these in my research:

(i) 'Balanced integration', relates to the deeper articulation of the relevant philosophical concepts at all levels in terms of its 'fit' with both researcher and the research topic, the intertwining of the philosophy in the method and findings, while also ensuring a balance between the philosophical interpretation and the participants' 'voice' (de Witt & Ploeg, 2006).

Heidegger's interpretive phenomenological philosophy and notion of ontology as being-in-the-world (Sheehan, 1998) was chosen as a core guiding philosophy. The methodology used in this study, namely van Manen's (2016) interpretive-descriptive phenomenology, is aligned with Heidegger's phenomenological philosophy (Mackey, 2005). van Manen's (2016) phenomenology of practice views teaching and pedagogy as an inclusive and ethical professional practice and thus provides a solid framework of intertwined philosophy and methodology in respect of the research topic and my own researcher positionality. The chosen philosophical concepts run as a thread through the entire study as the interpretation using the philosophy stays close to the participant context and their narratives, giving them 'voice' and revealing the underlying meaning of teaching in an intercultural context.

ii) 'Openness' is related to the researcher's attunement and orientation in respect of the phenomenon being studied, which needs to be sustained throughout the research process; this becomes recognizable by explicitly and systematically accounting for decisions made during the course of the research, thus opening up the study for scrutiny (de Witt & Ploeg, 2006). As van Manen (1990) puts it, to be "strong in our orientation means that we will not settle for superficialities and falsities" (p.33) and to have an attunement means having patience and committing the time to reflect on the lived experience. There are several decisions that I have

had to make during the course of the project, beginning with deciding on my researcher positionality in respect of the choice of phenomenological orientation (Finlay, 2012), the size of the sample, and the choice of philosophical and theoretical framework to be used. These decisions have been guided by the methodology and the phenomenological epoché and reduction that kept me fully orientated and attuned by making me attentive to the work on hand and putting aside any external considerations by allowing me to identify my role in the project.

(iii) 'Concreteness' is related to the usefulness of the study for practice, hence its ability to relate the experience to the reader's lifeworld by bringing out the context of the phenomenon (de Witt & Ploeg, 2006). This study is situated in a context that many readers could identify with as the topic is not abstract and deals with an everyday matter of teaching in higher education at an African public university. While not all my readers may have taught international students, they could have come across similar intercultural situations. The participants' narratives are supported by quotations and their analysis remains grounded within their context, hence they are recognisable to a reader who is tuned to the context. Morgan (2011) states that validity is about providing a first person understanding and interpretation that is sufficiently supported by textual evidence to a reader who adopts a worldview similar to the researcher.

(iv) 'Resonance' is the experiential effect on the reader from their reading the report of the findings (de Witt & Ploeg, 2006). This relates to van Manen's (2016) evaluative criterion labelled 'inceptual epiphany'. van Manen (2016) states that "[a]s writers, we know that we have achieved epiphany when we have managed to stir our own self" (p.295); he cautions against becoming carried away by sentimentality or the catchiness of one's own writing. This study has stirred my own consciousness and as a result I see myself moving decisively

towards increased inclusivity in my thinking, which can positively influence internationalisation and teaching and learning at my institution. However, for a reader to be similarly influenced they would need to read the study from a "vantage point" (Gadamer, 2013, p.313) closer to mine. My participants have had an opportunity to critique a summary of my interpretation and to ascertain its feasibility from their own experiences (de Witt & Ploeg, 2006; Munhall, 1994); I had responses from nine out of thirteen participants and their feedback has been incorporated in my report. They found resonance and some of them used words such as 'spot on' in their responses. Finlay (2006) advises phenomenologists to reflexively take into account the issues that are at stake when presenting their research. This study with its focus on inclusivity and increased quality for all, is thought provoking and timely, at a moment when many higher education systems in Africa are gearing up to internationalise or are reviewing their policies on internationalisation.

(v) 'Actualisation' is the fifth and final proposed expression of rigour for interpretive phenomenology and it relates to the future effect of the resonance of the study findings (de Witt & Ploeg, 2006). However, de Witt and Ploeg (2006) also state that there is no mechanism as yet to evaluate actualization. While the data used for the study relates to the past experiences of teachers, the meanings gleaned from the analysis and interpretation can be used to improve future initiatives in internationalisation and in building intercultural competence as a learning outcome; this could be beneficial in achieving a future vision for Africa.

3.7   Ethical Considerations

The framework for ethics outlined by Beauchamp and Childress (2001) relies on the core principles of respect for autonomy, nonmaleficence, beneficence and justice. Holloway and Wheeler (1995), explain this further by stating that

> …[r]espect for autonomy means that the participants in the research must make a free, independent choice, without coercion. The good derived from the research must be weighed against the potential harm, and the benefits must outweigh the risks for the individual and the wider society. The principle of justice implies that the research strategies and procedures are fair and just. (p.224)

By applying ethical principles of research, one needs to provide the participants (co-researchers) with details on the purpose and nature of the investigation by developing a contract that clearly explains the responsibilities of the researcher and the participant, including ensuring confidentiality and obtaining informed consent (Moustakas, 1994). The Participant Information Sheet (PIS) (see Appendix 1) fully informed participants about the research project and the expectations that I had of them. Not only did the PIS clearly state that they had the freedom to withdraw from the study at any time and that there would be no coercion, I also explicitly mentioned this to them at the beginning of the introductory interview. All my participants are senior academics and they understood the contents of the consent form (see Appendix 2). The participants also had opportunities to ask questions and clarify any doubts with regard to the research project and their role in it. The PIS particularly emphasises confidentiality of participation and respect for their anonymity; not only have I assigned pseudonyms for each participant (see Table 3.1), I have also removed any direct or indirect identifying information from the records.

I have received ethical approval from University of Liverpool which is my supervising university (Appendix 4) and permission to do research within Botswana (Appendix 5) as that was a requirement prior to interviewing local participants; participants in other countries did

not request such a permit in their country. I have not researched on my institution and hence I did not need to seek specific ethical approval from it. However, I have two participants who at the time of the interview were working at my institution in senior positions, and I sought additional ethical approval from the University of Liverpool for their involvement as they could be seen to be reporting to me indirectly. The interviews with these two participants strictly covered their experiences prior to joining my institution. They agreed to participate of their own free will and there was no coercion; they knew they could leave the research at any time without experiencing any negative impact.

All interviewees were informed that the interviews would be recorded and their approval was specifically sought prior to recording. They were also informed that I would be transcribing the interviews. The recordings, transcribed interviews, working documents, and printed tables are retained in a secure locked cabinet in my office and electronic versions of the same are on my computer which is secure password protected, with an online Google Drivestream backup and a physical secure backup on a hard-drive. Most of all, I have adhered to the important ethical issue in phenomenological research, namely that the "people studied should always be interacted with in a way that embodies great responsibility and confidentiality as regards each person's life situation" (Berndtsson, Claesson, Friberg, & Ohlen, 2007, p. 274).

3.8   Chapter Summary

This chapter has explained the rationale and relevance of this thesis, it outlines the phenomenological methodology that I have used for this study and describes my study design and steps taken in data collection and analysis. The chapter also discusses my researcher positionality, not only in terms of my relationship with the participants but also in respect of my phenomenological orientation, ethical considerations are reviewed, including the

justification of the principles of quality and rigour applied in this study. The next chapter will

discuss my research findings.

Chapter 4. Discussion of Findings

4.1 Introduction

The purpose of my research was to acquire a situational understanding of thirteen experienced teachers teaching international students in sub-Saharan Africa by exploring their unique lived experiences of teaching in culturally diverse classrooms. This exploratory study hoped to gain an understanding of the nature of intercultural interactions that teachers experience in sub-Saharan Africa and the meaning these experiences have for them. The knowledge gained from this research can be used to further explore the development of inclusive internationalisation initiatives and internationalisation of curriculum in Africa.

This chapter presents the discussion of the findings. This discussion results from phenomenological reflection and analysis of the participants' experiences and is based on each master theme and its related interpretation. A summary of the findings is featured at the end of this chapter leading to Chapter 5's implications for practice and conclusion.

4.2 Interview findings and discussion

The themes gleaned from the analysis, grouped into sub-themes, themes and master themes, are presented alongside the representative and experiential narratives. Then for each master theme, a discussion along phenomenological lines is presented.

4.2.1 Master themes

Three master themes (see Figure 4.1) emerged from the detailed thematic analysis of the interviews:

1. The contextual realities of teaching international students in sub-Saharan Africa:

    Lonely intercultural journeys

2. Dealing with differences that international students bring into the classroom:

    Managing multiple learning trajectories

3. Devising strategies to teach in a multicultural classroom: *Creating even pedagogical*

    spaces

Figure 4.1 Master Themes emerging from detailed thematic analysis

The first two themes relate to the situational realities that participants faced in teaching

international students and the last theme concerns how participants acted in these situations,

in other words the 'what' and 'how'.

4.3   Master Theme 1. The contextual realities of teaching international students in sub-Saharan Africa: *Lonely intercultural journeys*

The interviews first developed by providing the context in which participant experiences are

situated (Seidman, 2006). When discussing their contexts, the teachers described three

interrelated aspects, namely, the international students they had, how they worked with their

colleagues when teaching international students and the involvement of their institution in

their teaching international students. This master theme describes the context within which

our participants taught international students in relation to the three themes (see Figure 4.2)

that emerged at the three levels of interaction by teachers in respect of teaching:

1.   Nature of international students: *Similar yet different*

2.   Working with colleagues: *Informal networks*

3.   Institutional involvement in teaching international students: *Left to own devices*.
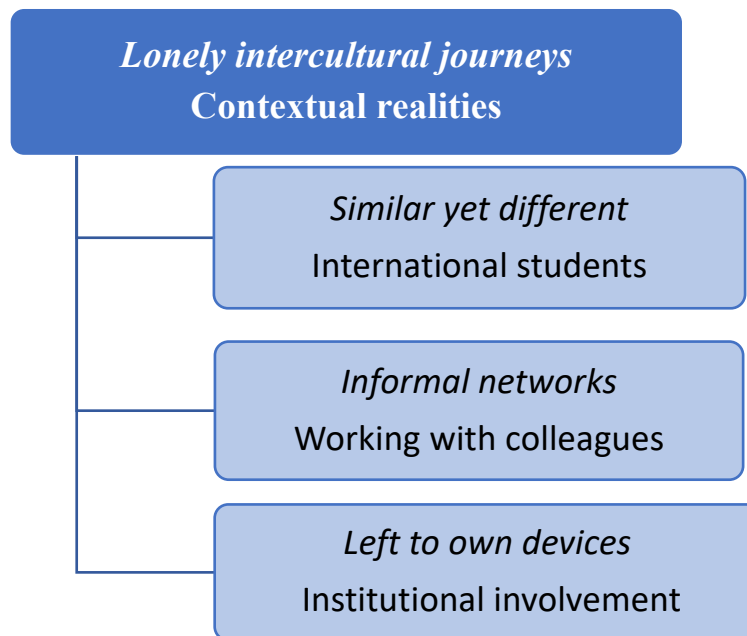
Figure 4.2 Master Theme1: *Lonely intercultural journeys* **and related Themes**

4.3.1   Theme: Nature of international students - *Similar yet different*

The participants' classrooms consisted of predominantly home students as well as some

international students, mostly from other African countries. It is however seen that not many

African universities have students from Western countries and the few that are there are on

short exchanges. Teachers reported having anything between 3 to 20 per cent and in

exceptional cases over 50 per cent of students from international backgrounds; this high

percentage was mostly in small postgraduate classes. Teachers referred to 'regional' students

in their classrooms, such as, students from Zimbabwe, Swaziland, Lesotho, Namibia, the

DRC and Seychelles in Southern African classrooms, and Rwandese and South Sudanese

students in Kenya. This reflects the growth of inter- and intra-regional student mobility in

Africa (Knight & Woldegiorgis, 2017; Wolgegiorgis & Doevenspeck, 2015). While our

participants were all teaching in English, they had international students coming from

countries where they had not been taught in English and thus there were international students with English language difficulties, showing differences among students from the same region.

At one Southern African institution, participants reported having South Sudanese international students with serious English language issue who had been admitted as a special group in certain postgraduate programmes. In this case the teachers were aware of the nature of the international students as some of these groups had to be taught separately for certain programme modules. However, in most cases teachers may not be aware of having international students as it is generally the case that students from within a given regional grouping are considered similar to the local students and hence may not be treated as special, particularly where these international students were expected to be able to cope with studying through English:

> "*In undergraduate classes it is difficult to know the international students… as they are mostly regional.*" (Naomi)
>
> "*You stumble on those [particularly from neighbouring countries], because [English] language is not a problem... you are not told that there are foreign students in that group.*" (Ben)
>
> "*You only discover in class that… there are some [foreign] students, you will not know otherwise.*" (Sean)

The tendency is to treat students from countries within the various African regional groupings such as the Southern African Development Community (SADC), East African Community (EAC) and Economic Community of West African States (ECOWAS) as similar, whereas regional students could have cultural and language differences as there are differences

between individual national education systems within regions and these groupings may include countries that might not teach in English and students could have studied in French, Portuguese or Arabic.

Teachers also felt that they did not have sufficient information about their international students from their international offices. While technology is useful in terms of knowing one's students, as evident in Mike's case, teachers felt they need more information:

> "*I can see from the list on the system that there are some international students and I can ask 'Where are these students from ... so and so country?' – it is just that in terms of that official handover the international office does not do that.*" (Mike)

> "*I pick them up, the international office does not say anything – different accent – they speak differently – you just pick them up, you can spot them within a short period of time.*" (James)

While language is one aspect that causes differences, when teachers engage with international students, they can find other differences as seen with Chris in South Africa, which will be elaborated on in later themes:

> "*I noticed I had two international students in class, because I was asking students for their personal experiences… I noted that my own local students had very little experience but I had these two or three students in the class who were from another [African] country and they were able to share those experiences.*" (Chris)

In the larger undergraduate classes in sub-Saharan African countries (Matoti & Lenong, 2018), it was difficult to identify international students, which lead to low levels of interaction with international students:

"The first year, the course that I was teaching, had almost like 100 students, so I did not have an opportunity to interact. But in the second year when I was teaching a smaller group, then only did I come to know that that student was from Swaziland [regional country]." (Seth)

The fundamental challenge of not knowing who the international students are until teachers engage with them is that teachers may not be aware of their problems and that

"It takes too long for us to discover that they have lost their motivation." (Vicky)

These participant narratives show us that the nature of international students in the sub-Saharan African classrooms can be similar to their home students, but can also be very different, reflecting the language and ethnic diversity of the African continent.

4.3.2   Theme: Working with colleagues - *Informal networks*

Participants spoke about engaging with their colleagues in the teaching of international students, particularly when they shared the same students. Participants also spoke about trying to come up with common strategies and initiatives to assist their students, but these were mostly reported as informal arrangements:

"I can speak for my department we still look at them [international students] as people who are very serious… [guidelines] nothing structured for now but we have started talking that we need to bring these students together, at least to motivate and support each other so at least we feel like a family." (Vicky)

Teachers find that colleagues may not have the same experiences with the same group of students, and this was attributed to various reasons such as disciplinary differences or variations in the manner in which individuals viewed the presence of international students:

"There are those [teachers], all students will go to them and they will listen, [then] they will go to another [teacher]and [they will say], 'what do you want? I am busy'... not everybody is happy that there are international students." (Vicky)

"If the whole faculty understands it becomes easy to assist. Not many of us will understand that this experience enriches us ... local lecturers are not exposed to international students – colleagues may say it's impossible to teach these people" (Ken)

"It depends on how the lecturer may want to do something special [for his international students], but in another faculty, the lecturer may not be interested in some of these activities." (Leo)

Leo refers to his experience ranging from West to Southern Africa and his observation was that staff act of their own volition and this may not be followed across the institution.

Teachers tend to work with their colleagues more as 'informal networks' instead of building 'communities of practice' (Wenger & Snyder, 2000) that could provide more community support to discuss and implement best practices for teaching in a culturally diverse classroom.

4.3.3 Theme: Institutional involvement in teaching international students - *Left to own devices*

The participant interviews explored institutional involvement in their experience of teaching international students. While participants reported their experiences across various countries, one sees more similarities than differences in the participants' narratives when they discussed institutional involvement in teaching international students. Internationalisation is envisaged as an intentional process requiring strategic planning that leads to action and institution-wide

change (de Wit et al., 2015). However, the findings show that in the sub-Saharan context of participants teaching international students, the influence of internationalisation, particularly in terms of the delivery of education – is minimal. Most teachers expressed that "*institutional involvement ... in the preparedness of teachers would be very, very limited*" (Chris) and that "*there is no support for teachers teaching international students*" (Naomi). One of the participants who had worked at an international office said that:

> "*…almost every reputable university pay[s] lip service and you find all the right words [that] international offices should strategically support internationalisation of curriculum, [but] if you look at the reality on the ground very little of that is happening, there is at most universities very little relationship between teaching and learning and internationalisation offices*".

Some teachers spoke about being involved in international student recruitment, whereas there was one who felt that even international student recruitment was not very active at his university (Gyamera, 2015):

> "*There is no structure to attract foreign students, they just happen to be here. The aim is to attract foreign staff for the students*." (Sean)

In addition,

> "*We are not bringing enough international exchange because of our own limitations, whereas if internationalisation is part of our... training... we can get these exchanges going. If there is no one at the university with that mindset, it will not get initiated*." (Ben)

Many teachers spoke about the establishment of international offices at various African universities (Woldergiorgis & Doevenspeck, 2015), primarily to pursue internationalisation's economic rationale in terms of recruiting international students (Jones & de Wit, 2012).

International offices deal with international partnerships and research collaborations in addition to student mobility (de Wit et al., 2015; Nyerere & Obamba, 2018). Several participants felt that their international offices dealt with student mobility predominantly in terms of administrative support such as visas and providing accommodation to international students but did very little in supporting teachers who teach international students. In fact, as part of his feedback regarding my interpretation, one of the participants corrected me, stating that in his context, the terminology 'international office' or 'internationalisation office' may not be correct as these are 'international student offices' but they do not do internationalisation.

Participants spoke about the benefit of being a trained teacher when dealing with the complexities that international students bring with them while there were references to the lack of training in terms of teaching in culturally diverse classrooms:

> *"The flaw I would say is our teacher education programme. We never focus more on these issues on diversity, on these cultural aspects."* (Seth)

> *"If we are going to encourage more interaction between countries and there is nothing in teacher training that includes multicultural sort of planning – I think it becomes a challenge if they are left to their own devices to see how they cope with the situation."* (Ben)

Except for three cases where references to internationalisation as a concept were made, there was no mention of the word 'internationalisation' or 'internationalisation of curriculum' by other participants, nor did they refer to an institutional strategy for internationalisation that might guide the nature of their work. The institutions where our participants worked appear to be responding to internationalisation in an ad-hoc manner as a marginalised activity with

little strategic planning and no formal approach to integrate international and intercultural dimensions into curriculum delivery for all students (Jowi, 2012b; Teekens, 2003), showing that the nature of internationalisation growing on their campuses, is somewhat indifferent to the actual context and reality involved in teaching international students.

4.3.4 Discussion: Master Theme 1. The contextual realities of teaching international students in sub-Saharan Africa - *Lonely intercultural journeys*

In trying to understand the meaning of this experience for the participants, let us first take a step back and try to understand the teachers' experience of teaching international students in terms of the existential 'lived space' of the teacher's classroom. van Manen (1990) states that "it is helpful to inquire into the nature of the lived space that renders that particular experience its quality of meaning", where "lived space (spatiality) is felt space," while it is the "cultural and social conventions associated with space that give the experience of space a certain qualitative dimension" (p.103). As the teacher sits at the interface between students and a given institution (Tange, 2010), the participants' lived space can be seen at the three levels, namely:

1. their classroom level including their international and home students;
2. the departmental or faculty level with the presence or absence of a structured supportive faculty or departmental environment with colleagues; and
3. the institutional level with the influence of the given institution's policies and requirements.

At the first level, in relation to their classrooms, participants reported the tendency to see international students from the same region as similar to home students, based on their English language abilities, whereby their proficiency in English or the lack of it defines

similarity and differences. A student from a regional country who may only speak French is viewed as culturally different, whereas a student from the region who can speak English is treated as culturally similar. Hence English language is seen as a measure of cultural differences even when it is possible for regional students to have their own African language and culture, keeping in mind Africa's diversity. Knight (2004) clarifies her understanding of the terms "international, intercultural or global dimensions" used in her definition of internationalisation:

> International is used in the sense of relationships between and among nations, cultures, or countries. But we know that internationalization is also about relating to the diversity of cultures that exists within countries, communities, and institutions, and so intercultural is used to address the aspects of internationalization at home. Finally, global, a very controversial and value-laden term these days, is included to provide the sense of worldwide scope. These three terms complement each other and together give richness both in breadth and depth to the process of internationalization. (p. 11)

Knight's (2004) explanation directs us to recognise the intercultural value of within-country and within-region cultural diversity in terms of internationalisation and to move away from the simplified understanding of culture as being operationalized based on 'nationality' (Dunne, 2011). Drawing on Bennett's (1986) (as cited in Hammer, Bennet & Wiseman, 2003, p.421) developmental model of intercultural sensitivity (DMIS) as a framework for conceptualizing the dimensions of intercultural competence, the simplified view of regional international students as similar to their home counterparts can be seen as an ethnocentric stance by institutions, whereby there is a preference to focus on the similarities while overlooking or minimizing the differences, making international students difficult to identify, thereby they become 'anonymous' (Maringe & Sing, 2014) or 'invisible' (Greenberg et al., 2019), potentially placing them at a disadvantage (Lantz-Deaton, 2017). In addition, MacGregor (2014) highlights how students from the region can experience cultural differences including xenophobia and language issues in South Africa.

My own experience of regional student exchanges shows that students still have to make personal cultural adjustments even though the host country is closer to home. It is interesting to note that during the interviews some participants wanted to clarify whether African students were to be seen as international students. At least one participant spoke about his university's focus on exchange agreements with Western universities and less with other African universities while African internationalisation is encouraged to be seen as an intra-African phenomenon (Jowi, 2012a). By seeing Africa as a single culture, we could be missing an opportunity to capitalise on its rich cultural diversity and potential to bring about intercultural learning. Miller (2005) warns us of the danger of ignoring Africa's intraregional diversity. Hence, in order to tap into the intercultural benefits of Africa's abundant cultural diversity from the circulation of students within the continent (Sehoole & Lee, 2018), there is merit in developing an approach to African higher education internationalisation which values and recognises this cultural diversity at national, regional and continental levels. In terms of the participants' lived space within their classrooms, it is evident that despite the presence of international students, there were often only weak intercultural benefits or outcomes as the cultural diversity international students bring is not valued at a systemic level, therefore it is then up to individual teachers to utilise such diversity and potential for intercultural learning.

At the departmental or faculty level, participants' narratives while referring to working with colleagues point to informal networks, showing an absence of any meaningful supportive 'communities of practice' (Wenger & Snyder, 2000). They also talked about the lack of departmental environments with a strategic focus on developing intercultural pedagogies (Hellstén & Reid, 2008) and the need for special training in order to teach in intercultural classrooms. Vicky definitely identifies a need for her department to "*look at [international students] seriously*" as well as having something structured "*to bring these [international and*

home] students together, at least to motivate and support each other so at least we feel like a family". In the absence of collaboration and co-learning using local networks within their faculties or departments (Dunn & Carroll, 2005), teachers have to rely on their own experience and ability when working with international students.

The findings in respect of institutional involvement reflect a situation where there is very little reference to or awareness of any internationalisation policies other than a few pockets of recognition regarding the need to recruit international students (Lantz-Deaton, 2017); it is unclear how internationalisation is being strategized and how these strategies work in practice (Huisman, 2013). If the expected learning outcomes are limited to just learning of content for all students, both international and home, then the teacher is only expected to ensure the delivery to meet that expectation, using what Tange (2010) refers to as a single set of universal standards applicable to all students regardless of their cultural differences. When a university claims to be internationalised, then the learning outcomes need to be both international and intercultural in nature, keeping in line with the definition of internationalisation (Knight, 2004, 2007), thus calling for a new set of standards whereby internationalisation then becomes a process that calls for an organisational change (Tange, 2010). In this environment, the findings point to nascent but 'weak' internationalisation that could be what prevails at the participants' institutions, which could be compared to "first generation" internationalization where internationalisation is "often accidental or incidental" (Johnson, Cohen & Ferrer, 2018, p.41) with ad-hoc and unconnected activities (Jowi, 2012b; Middlehurst & Woodfield, 2007). Institutions would need to align and integrate various aspects of internationalisation to achieve leverage so that its real benefits become visible (Middlehurst & Woodfield, 2007). By viewing internationalization as a detached specialization and given the lack of clarity with regard to its purpose, what we are seeing

reflects a disconnect between internationalisation and academic activities (Hunter & Sparnon, 2018).

In the absence of institutional guidelines and training such as those available in Western higher education for pedagogical support concerning best practices for teaching in diverse classrooms (de Wit & Urias, 2012) as well as the lack of any structured departmental or faculty level support, teachers end up having to use their own strategies to bring about intercultural learning. The participants from sub-Saharan Africa, may have the confidence based on their seniority and experience, but could be underprepared for teaching in an intercultural context as the specific skills needed to exploit the international classroom for the benefit of all students might go beyond the teacher's typical academic background (Badley, 2000; Gopal, 2011; Murray, 2016; Tange, 2010; Teekens, 2003). Intercultural knowledge (Deardorff, 2006) and the ability to implement culturally sensitive pedagogies (Trahar, 2008) are important aspects of teaching in an intercultural environment and not having access to guidelines to develop these skills can lead to teachers being "*left to their own devices*" (Ben) when dealing with international students in the classroom.

The presence of regional and other African international students in the participants' classrooms means that these participants, regardless of the state of internationalisation at their institutions, are already on 'intercultural journeys'. Teachers teaching international students need support in the absence of which they can feel 'alone' (Kisch, 2014), hence the lack of academically focused internationalisation initiatives results in the teachers' 'lonely' (Flinders, 1988) endeavour of teaching international students. The *lived space* of the participants can thus be described as made up of 'lonely intercultural journeys'.

The danger is that teachers' 'lonely intercultural journeys' in the absence of an institutional focus on the benefits of intercultural learning can mean that teachers' ad-hoc approaches lead

to a 'lottery' system for students with regard to how effectively teaching and learning happens (Carroll & Ryan, 2005).

4.4 Master Theme 2. Dealing with differences that international students bring into the classroom: *Managing multiple learning trajectories*

This theme encompasses the understanding of the differences or unevenness that the participants in sub-Saharan Africa face when international students are in the classroom. The findings under this Master theme demonstrate that the framing of this study in terms of the presence of international students suggest an interesting opportunity to reveal comparisons between international students and home students, thus providing insights into the realities that prevail for home students. This also recalls Ryan and Carroll's (2005) analogy of international students as 'canaries in the coalmine'.

Teachers in Africa find themselves responding to differences that cause students to have different learning trajectories. Two distinctive themes (see Figure 4.3) are identified under this master theme:

1.   International students' lack of English language proficiency: *Difficult Encounters*;

2.   International students being academically better: *Positive Encounters*
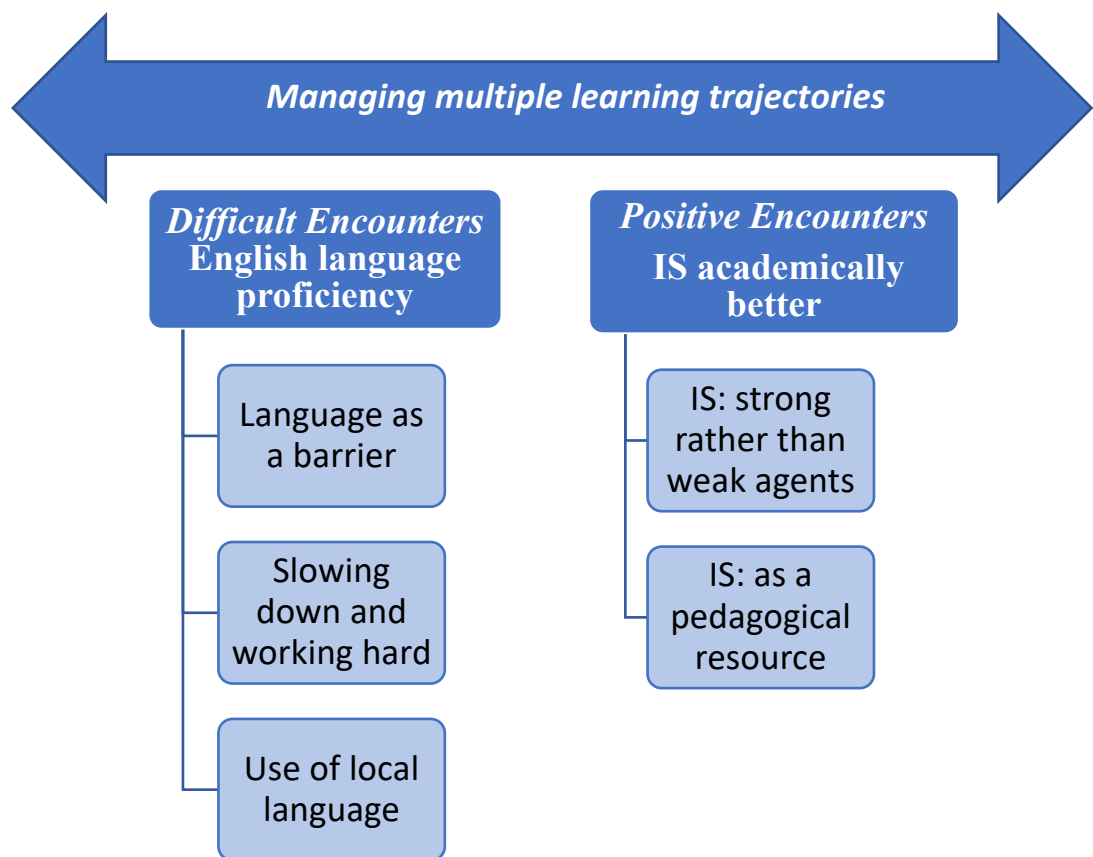
Figure 4.3 Master Theme 2: *Managing multiple learning trajectories* **with related Themes and sub-Themes**

4.4.1 Theme: International students' lack of English language proficiency - *Difficult encounters*

Ten out of thirteen teachers reported varying degrees of English language-related issues with international students with over fifty per cent stating that language is one of the main problem areas in teaching international students. In sub-Saharan Africa, international students with English language problems came mainly from Francophone African countries including the Democratic Republic of Congo, Benin, Cameroon, Rwanda, Mali, the Seychelles and others, where the main language of education is in French. Participants also reported English language issues with international students from countries such as South Sudan where many students would have studied in Arabic (Cronje, 2011).

Three sub-themes emerged under the theme of language differences:

- Language as a barrier
    - Academic writing
    - Communication and classroom participation
- Slowing down and working hard
- Use of local language in an English-speaking classroom

4.4.1.1   Sub-theme: Language as a barrier

Language barriers are seen as one of the challenges for students coming from Francophone African countries to universities that teach in English in Africa. This finding echoes the dynamic in many Western locations where a large number of Asian international students are enrolling (Safipour et al., 2017). Students with language problems face challenges similar to those in Western classrooms as they have difficulties with poor participation, writing, and note taking (Robertson et al., 2000; Safipour et al., 2017).

4.4.1.1.1 Academic Writing

When teachers have international students with language difficulties, they find that these students fare badly in terms of active skills such as writing and communication (Andrade, 2010). Teachers in Africa find that these students "*write in single words*" (*Ben*) and cannot write in detail:

> *"The main problem was language... the problem is writing, verbally they are slightly better – we have even thought of whether we need to give them assessors in their own language."* (Ken)

Writing problems due to a lack of proficiency in English can be a major obstacle and barrier for international students (Mantzourani et al., 2015), particularly for those in master's programmes due to their short duration and the demand for higher language skills at the postgraduate level:

> "*Masters and doctoral students were more problematic because... the award of the degree was mainly by thesis or dissertation and, of course, with the poor writing skills [they needed help with] certain aspects of their thesis. So, it's not very easy.*" (Leo)

Students with language problems can struggle with essays but may be able to cope with multiple choice-type assessments:

> "*When it comes to multiple choice she does well, but when you give something that needs writing, and detail, then… language is a barrier.*" (Seth)

Language acquisition takes time despite the "*six months [required] to learn the language with the language center at the university*" (Ben), and it is seen that "*they picked up gradually and in their second or third year, they were better students*" (Leo) as it takes time to acquire another language (Andrade, 2010; Canagarajah, 2007; Carroll, 2005; Zamel, 2004).

4.4.1.1.2 Communication and class participation

Classroom participation is an important aspect of the teacher's pedagogy (Andrade, 2010; Tange & Jensen, 2012); more than 50% of teachers connected students' poor classroom participation to language deficiencies and in some cases to cultural issues. Teachers in Africa find language to be a barrier primarily related to communication as students may not be able to express themselves confidently (Edmead, 2013).

"*Their mother tongue [French] will be creating those 'little barriers', he or she could be struggling to put across what they would want to say.*" (Mike)

"*The ones we teach, come from other African countries and some of them don't speak English even as a second language – [this] creates a serious communication problem.*" (Ben)

"*Because of the language barrier and cultural differences… it affected their self-confidence and even the level of participation in classrooms.*" (Leo)

Problems with communicating in English impacts students' confidence and self-esteem (Trice, 2003), which in turn influences their active classroom participation (Foster & Stapleton, 2012; Yates & Thi QuynhTrang, 2012; Roy, 2013). Teachers in Africa value students who are able to participate in classroom discussions (Chanock, 2010) and may seek them out to keep the conversation going:

"*After a while you get to know those who can answer your questions, particularly when others remain silent.*" (Sean)

"*They [international students] are more interactive when they are in increased numbers.*" (James)

Participants took special interest in those students with language issues, by trying to encourage them to speak and thanking them for their participation in order to incentivize further participation (de Jager, 2013) so that students overcome their discomfort (MacGregor & Folinazzo, 2018):

"Encourage them to speak, I think that is one of the things that I had to deal with, in order for them to speak in class, which was I think a cultural issue. That meant thanking them for their contribution, each time a point was made and then trying to encourage another student to offer an alternative view on the matter within the class." (Tom)

"Some of them schooled in French speaking universities, so to interact and to sustain discussions for a long period was problematic to some of them. They tend to shy away from active participation in the classroom... [I would] directly involve them by asking them a question, calling their names, trying to solicit their participation." (Leo)

"She understands it better in French... having to say it in English in front of 45 other people, she could be struggling… I will be out to pick that [and] rephrase." (Mike)

Teachers in Africa are sensitive to the struggle international students go through when they cannot find the right words, teachers also make an effort to be supportive of the student by providing some form of communication scaffolding (Turner, 2013) by helping students to rephrase the sentence. However, this approach may not be possible in large classes as the size of the class itself is a barrier to better participation (Maringe & Sing, 2014). Furthermore, it can become "*difficult to identify specific language problems*" (Naomi). When they do identify problems in large classes, teachers spoke about trying to help those students outside the class or in tutorials.

4.4.1.2   Sub-theme: Slowing down and working hard

This sub-theme highlights some of the specific challenges that teachers face when teaching language deficient students. Teachers find that language problems can challenge them as they

need to change how they teach. The main approach adopted is to adjust one's teaching to the student, a deliberate slowing down. Participants disclosed that supporting students with language difficulties meant more work, as they had to provide extra material, they also had to be aware of their accent (Maringe & Sing, 2014; McClean & Ransom, 2005; Robertson et al., 2000), and reduce jargon (Witsel & Boyle, 2017). Interestingly, teachers in Africa seem to be resigned to accepting the extra work despite the fact that supporting students with language problems slowed them down:

> "*Because of this [language problem], it slowed down the pace of my lectures. I had to do more work, extra work, for those students.*" (Leo)

> "*... manage your accent, talk slowly, write words on the board – [it] slows down the pace of the lecture.*" (Sean)

> "*For undergraduates… the issues of around accent… it became necessary therefore… talking slowly, trying to write some of the words we use on the board, having handouts that students will look at, before you talk about it...*" (Tom)

To make it easier for the student to understand the lecture, one teacher spoke about lightening the language load (Carroll, 2005), while claiming to be maintaining academic rigor by not reducing content (Andrade, 2010):

> "*I keep the same content but reduce the language load.*" (Seth)

However, during a discussion with another participant he mentioned how the language problem coupled with time limitations could sometimes mean that the teacher may only try to teach the basics on certain topics without getting into the curriculum in depth (Andrade, 2010; Washburn & Hargis, 2017). When the international students, particularly in

postgraduate programmes, showed a serious lack of English language ability, teachers preferred to teach them "*separately*" (Ken), as "*they could not have coped in a mixed class*" (Ben) given their English language capacity. Language problems also lead to difficulties in assessing student learning as well as difficulties in determining if the student had indeed understood what was being taught. Teachers find it useful to repeatedly probe the students' understanding to ensure there is some comprehension of what has been taught (Maringe & Sing, 2014):

> "*One is unable to judge learning when they have language issues... need to know they have understood... I think sometimes I underestimate the things they can understand when I am not sure that they understood... even if they say yes... and you say 'Can you explain this to me?,' you realise [that] no, they have not understood and they [had] just responded politely. I mean you have to take that extra time to make sure they know they have understood at least some of it.*" (Ben)

Ben also mentioned that, after teaching international students with language issues, he now has a tendency to slow down even with his home students.

It is interesting that while participants made occasional references to cultural differences between groups of international students and home students and saw language deficiency as a disability, they did not make any "disparaging" remarks "[i]n unguarded moments" (Carroll, 2005, p.37) about their students' intellectual abilities and in fact many spoke highly about the abilities of their international students despite the language challenges they faced:

> "*The ones from DRC... They may have had difficulty initially of communication, but they were good at sciences.*" (James)

There were other teachers in Southern Africa who echoed similar sentiments about mature students from South Sudan:

> "*Except for language, I find them very good, [they are] motivated and their performances are good in terms of activities... they take their work seriously.*" (Ken)

The sub-Saharan African participants recognise that the problem that students have is specifically language-related.

4.4.1.3 Sub-theme: Use of local languages in an English-speaking classroom

The presence of international students meant that teachers "*cannot continue to teach in the same manner*" (Ben) as they do with their home students. For the 'home' teachers, it is as if the presence of the international students takes away an important tool they use when they teach only local students, namely, the use of their home language to clarify a point better. However, this can be a contentious issue; while teachers can find it useful to switch to the local language to explain concepts, this disadvantages international students and also other local students who may not understand this language (Badoo, 2013; MacGregor, 2014). While home teachers agree that they should only teach in English, some of the home teachers in this sample discuss the other side of this issue, where they speak of the value of occasional use of the local language. One of the participants, a home teacher from Zimbabwe, while describing his helplessness when he is unable to communicate with his international students because of their weakness in English, also talks about the benefit of using local language with his local students: "*With my local students, I could throw in a Shona word and then go on to explain, because understanding the concept is very important*". The use of local language, particularly in Zimbabwe, may point to the affinity one has to one's mother tongue, as teachers' also spoke about Zimbabwean students having better English language skills. In

other countries this may point to English language weaknesses that may exist with local students; this was also confirmed by teachers. Mike, another home teacher, taught a class with Western international students in Southern Africa and talked at length about how the presence of international students "*becomes a watchdog of some kind*" whereby he cannot use the local language at all. However, one sees that expatriate teachers, including those from other parts of Africa tend to be indignant about the use of home languages by teachers and administrators, as it not only impacts international students but also other local students who speak a different language. One of the participants remarked that international students complain about some of the local teachers using their local provincial language to teach at a South African university:

> "*There were tendencies, in [those] classes which were taught by speakers of the local language, which had an overwhelming participation of local students speaking the vernacular, and when the concept was difficult to follow, academics, they would swap to [their] vernacular to explain it, which of course the non-local and international students did not understand. I had many, many students share this experience with me [but] none of the students wanted to testify to it.*"

There are strong feelings about the use of local languages and teachers suggest that a strict language policy needs to be imposed with regard to the language of instruction (Slethaug & Vinther, 2013). The problem of using a local language for instruction is mainly linked to local teachers, with the expatriate teachers stating that this would not happen with them.

4.4.1.4 Discussion: Theme. International students' lack of English language proficiency - *Difficult encounters*

The findings under this theme reiterate the presence of more than a single language and culture in international education and the importance of the relationship between language and culture in learning (Crichton & Scarino, 2007). The previous master theme that related to the contextual realities of the participants gave us an understanding of their *lived space* as described by the metaphor 'lonely intercultural journeys'. In order to understand the participants' experiences of their intercultural interactions with international students who are not comfortable using English, we shall continue with this existential exploration of their lived space.

4.4.1.4.1 *Meaning of teaching international students with language problems*

The intrinsic link between language and culture has been described in different ways; Merleau-Ponty (1962) in discussing perception and how we understand others, uses the terminology 'cultural object': "There is one particular cultural object which is destined to play a crucial rôle in the perception of other people: language." (p. 413).

Hence, the teacher's perception about the student is reliant on the language that lies between them, whereas Hofstede (1986) sees language as a carrier of culture: "Language is the vehicle of culture and it is an obstinate vehicle" (p.314).

This strong link between language and culture directs us to the powerful role of language in the intercultural interactions that teachers have with their students in an international classroom. Gadamer (2013) further expands on this powerful role of language in terms of the understanding that may take place between the teacher and the student:

> Language is the medium in which substantive understanding and agreement take place between two people… Where there is understanding, there is not translation but speech. To understand a foreign language means that we do not need to translate it into our own… Where a translation is necessary, the gap between the spirit of the

original words and that of their reproduction must be taken into account. It is a gap that can never be completely closed (pp.402-403).

The 'gap' that Gadamer is referring to is not only a lack of understanding but could also be seen as a possible mis-understanding, which could have serious consequences in a teaching and learning situation as the teacher's teaching could literally get 'lost in translation'. From the international student's perspective, language competence is essential for their integration (Robertson et al., 2000) and when they lack a certain level of language competence, a gap is created, causing an unevenness in the teachers' classrooms. Teachers have to change the way they teach as their classrooms now have two different constituencies in terms of students' English language skills, namely, 'haves' and 'have nots'. Commonly used teaching methods such as groupwork, in-class questioning of students to get feedback on their comprehension, and getting students to do presentations are all pedagogies that are dependent on language and verbal communication for them to work while they also lead to classrooms becoming "noisy, talking spaces" that need to be seen against the international student's silence when lacking language (Turner, 2013, p.231). In this scenario, student engagement may also be measured in terms of the student's ability to speak in English (Shaw, Carey & Mair, 2008), thus impacting on the teacher's perceptions about international students with poor levels of English.

The sub-Saharan African teachers' experience of working with international students with poor English may also be seen as *"[you] adjusting to them or [them] adjusting to yourself"* (Tom), and we have evidence of teachers working around these pedagogies by slowing down, working harder to provide additional study material and managing their accent, thereby making intercultural interactions based on a series of adjustments. These linguistic disparities and the nature of the pedagogies used can raise questions about the power dynamics in the classroom and the level of inclusivity practised (Ryan & Viete, 2009; Turner, 2013). Even

though "the teacher has more power over the learning situation than any single student" (Hofstede, 1986, p.314), the teacher can feel uncertain when he or she "*is unable to judge learning*" (Ben) on the part of the language deficient international student, hence the teacher may feel less in control of the situation. The teacher's lived space is thus characterised by unevenness, adjustments, uncertainty and perhaps some lack of control. The other existential dimension that relates to a teacher-student interaction is lived time.

van Manen (1990) states that "Lived time (temporality) is subjective time as opposed to clock time ... is also our temporal way of being in the world" (p. 104). Lived time in the teacher's classroom is limited by the time they have with students based on schedules and other work commitments, and may also be seen as somewhat transient as students come and go while sometimes during the student's tenure at the university the teacher may only have taught him or her a single programme module. Teachers spoke at length about the presence of international students slowing down their pace as teachers had to ensure the student understood what was being taught. Teachers use their time not only to teach the subject but also have to use the available time to support student's language comprehension during participation and writing (Green & Olson, 2003). Language acquisition takes time despite the "*six months [required] to learn the language with the language center at the university*" (Ben), and it is seen that "*they picked up gradually and in their second or third year, they were better students*" (Leo) as it is an ongoing form of learning as the student's repertoire grows (Andrade, 2010; Canagarajah, 2007; Carroll, 2005; Zamel, 2004). Students with language problems need more time,-which may not be available as they may "*sit [the] same exams*" (Ben) as home students. Hence, with the limited time teachers have, they may find it difficult to choose between spending time on improving a student's English language ability as opposed to focusing on getting them to learn the disciplinary content (Andrade, 2010).

With assessments and other deadlines fixed in the academic calendar, the teacher may have to choose between completion of the stated curriculum, keeping in the mind the other students while leaving the slower international students to catch up or unfortunately having to make changes with regard to the depth of the topic taught (Andrade, 2010). Lived time in terms of the teaching of international students with language problems is constrained and busy as so much needs to be done, thus requiring the teachers to look to innovate how they use this time effectively. However, they may also just 'run out of time' and be helpless to assist the student any further, thus perhaps making the nature of teaching something of an unfinished business.

An existential view of teaching students with language problems reveals how the teachers' lived time is constrained and busy, whereas lived space is uneven, causing teachers to make adjustments to their teaching methods that in turn reveal questions about the nature of the inclusivity of the pedagogies used in the classroom, hence requiring the teacher's cross-cultural or intercultural competence (Turner, 2013). The metaphor 'difficult encounters' is used to describe the nature of the intercultural interactions that teachers have with international students with language difficulties.

Unlike some Western situations, teachers did not state that they believe the responsibility for these students was primarily with the institution (Mantzourani et al., 2015); they seem to accept students from other parts of Africa and in many cases demonstrate a genuine desire to help. By recognising that the international students' problems are related to language and not academic ability, participants in sub-Saharan Africa are showing a "focus on growth" by acknowledging the student's achievement, thus avoiding a deficit view (Ryan & Viete, 2009, p.311) by not conflating the students' language proficiency with their intellect (Turner, 2013; Zamel, 2004). In understanding this refreshing finding of a lack of deficit view in Africa that contrasts with emerging evidence of deficit views of international students in Western higher

education, we need to acknowledge the nature of the participants in this study where most of them are senior teachers with own international exposure. Further investigation may be required to ascertain the impact of professional experience and international exposure on how teachers view international students with language problems in Africa.

4.4.1.4.2 *Understanding the use of local language in classes taught in English in Africa*

The findings show that, '[a]cademic language … is no one's mother tongue' (Bourdieu, Passeron & De Saint Martin, 1994, p.8). Participants – particularly those teaching in South Africa – when discussing the English language weakness of some of their Francophone students, also reported home teachers' use of local languages in higher education classrooms (Badoo, 2013; MacGregor, 2014). It is important to note that the participants spoke about both sides of this problem, their narratives reflected not only on how this disadvantages international students but they dwelled on the reasons why home language is used sometimes to make home students understand complex concepts, which directs our attention to not only the power of understanding in one's mother tongue but also the weakness in the English language ability of home students. This recalls the similar use of home languages in some European international classrooms taught in English (Slethaug & Vinther, 2013). Colonialism as well as post-colonial history and politics have all influenced language in African education in many different ways (de Wit et al., 2018; Latucca, 2007; Sehoole & Lee, 2018; UNICEF, 2016). The poor quality of general education, attributed to the lack of resources and poor teaching quality and a national preference across parts of Africa to use English as a lingua franca for children whose home language is very different, has led to an overall weakness in language learning both in home languages and in English at school level, resulting in poor English language proficiency for many students at the higher education level, particularly those coming from deprived socio-economic backgrounds (Council on Higher Education,

2016; Liu, 2018; UNICEF, 2016). Without getting into the longstanding debate about the role of English as a lingua franca (Kachru, 1986), this raises an important question about the need to re-examine the nature of English language education that could be beneficial for a successful transition to higher education (Sawir, 2005), as one cannot downplay the criticality of the role of language in education (Liu, 2018).

4.4.2   Theme: International students as academically better - *Positive encounters*

Western literature is dominated by faculty's 'deficit' view of international students (Andrade 2010; Archer, 2007; Ryan & Viete, 2009; Sawir, 2005; Tange & Jensen, 2012; Volet & Ang, 1998), primarily due to language issues and student challenges in transitioning from a teacher-centred approach to a student-centred learning approach (Safipour et al., 2017). It must also be noted here that there is a progressive move away from this deficit view (Marginson, 2014; Ryan, 2011). This theme brings out a refreshing finding whereby almost all our participants reported that they had found their international students to be in many ways academically committed students. What we see here is a 'benefit' view about international students. Two sub-themes emerge:

- International students as strong rather than weak agents;
- International students as a pedagogical resource.

4.4.2.1   Sub-theme: International students as strong rather than weak agents

While higher education can be seen as a process of self-formation for all students – whether local or international – international students deal with larger, more complex transformations as they adjust to host cultures, calling for a stronger ability to act in alien environments, thus they need to be stronger agents (Marginson, 2014). Self–formation positively changes what someone can do as this involves making an investment in one's self in terms of human capital

and being able to access better economic value from one's educational credentials (Marginson, 2014). While self-formation is one possibility, the fact that only 0.1% of African students are mobile and travel for study indicates possible elitism, reflecting on the international student's better quality of prior educational experiences (Badoo, 2013; Dell, 2019). This sub-theme reflects the view of international students as strong agents, given that participants found their international students to be academically better students.

Almost all participants said that international students were willing to work hard to complete their programme. Naomi and Ed referred to their international students in East and Southern Africa respectively:

> "*For the internationals completion rates are higher, they are more focused... less distraction compared to home students.*" (Naomi)

> "*International students do not have the distraction of funerals and weddings that local students have.*" (Ed)

The statement that international students having different goals compared to locals was something that was also echoed in other interviews, with teachers sometimes saying that the locals need to be chased for submissions. Some teachers remarked that foreign students tend to stay back over semester breaks to carry on working, as some would have time-bound sponsorship arrangements, requiring them to finish in time to get back to their careers:

> "*You find that in terms of self-application for graduate programmes, international students are much more forthcoming than the local students. Of course, that one I understand is a worldwide phenomenon because say I am out there in the UK, I will be wanting to study and take something back with me home, but local students some*

of who may be working locally, get tired, no time to sit in the library, so they need to be pushed more and more." (Mike)

"*International students were more challenging in the way they asked questions and followed it up. It's something I have been curious about over the years about why they are so particular about doing things. I called some of the international students, especially during experiments in the lab and I asked them 'You are very interested, any reason?' and the answer they gave me was that 'We come from far away, it costs us more money, we want to be sure we get the best'. Students came from Malawi, Nigeria, Ghana, the West Africans were more active.*" (James)

Mike and James try to explain this comparison between international students and local students further within their respective contexts of two different Southern African countries. Mike perhaps speaks from his own experience as an international student. James, on the other hand, highlights the more intense nature of teaching academically better students and his statement allows us an insight into the financial plight of international students as some of them would have funded their own education and hence would want to get the most out of this in the shortest period of time. International students wanting to study outside their countries are primarily motivated by academic goals such as international recognition of qualification and teaching quality (Maringe & Carter, 2007; Mazzarol & Soutar, 2002), so they are better qualified and this in turn aligns with their economic goals to seek better career opportunities (Bashir, 2007; Counsell, 2011; Nghia, 2015). International students are also seen as "chasing economic, social, educational and cultural opportunities" (Rizvi, 2000, p.223), thus they focus on certain strategic goals:

"*My experience, as such with the international students, particularly with those from other African countries, I think they were more focused. They are more*

hardworking… more committed. If you give them a task, compared to the local

students, at the undergraduate level and at the postgraduate level, my observation has

been that they are a bit more competitive." (Seth)

Seth has worked with international students from Africa and Western countries such as the

US and Scandinavian countries in the undergraduate and postgraduate programmes he

teaches in Southern Africa in an Education faculty. He is mainly talking about his African

international students when he compares them with his local students; one notices that he

does not include his Western students' academic ability almost as if the performance of the

Western international student in Africa is accepted to be unquestionably better. Mike's

statement reflects this expectation that the Western student is far superior to the local and

international African student:

"*The student [Western] would sometimes show how things are done differently in the*

student's country. That's how we get to learn about their seriousness, their openness

– their readiness to share." (Mike)

As teachers spoke about having mainly African international students, there were very few

examples of Western international students to understand this group better. At least one

participant spoke about his university's focus on exchange agreements with Western

universities and less with other African universities. Just as participants compared

international students to locals, they also made reference to international students from

certain countries as being good students or active students, as if teachers had set opinions

about the students from these countries (Lee & Rice, 2007). Students from Zimbabwe and

West Africa were seen as better students by participants who had taught mostly in Southern

Africa. On the surface, one gets the feeling that there is a form of positive stereotyping about

Western international students coming to Africa and about students from certain countries or

regions in Africa being academically better students. Louie (2005) warns against using stereotypes to judge individual students as this may not necessarily be all true.

This finding about good academic performance by international students was pleasantly different from the prevalent 'deficit' argument in the Western literature such that I felt I had to verify this independently. I did this by seeking a personal opinion from a senior academic who has served in various leadership positions in sub-Saharan Africa and in his personal communication he confirmed that "everyone loves having international students, they bring so much energy into the classroom". From his experience of having worked as a Vice-Chancellor in Southern Africa, he spoke about teacher performance being monitored in most universities and, as international students generally performed well and completed in time, their presence was welcomed by teachers:

> *"You could hear colleagues in the department, particularly the local South African lecturers, they actually liked the fact that the international students were there."*
> (James)

Heather, who had taught postgraduate international students in East Africa, confirmed that the presence of better international students translates to the teacher's personal benefit:

> *"When they finish and they publish in good journals, this is a criteri[on] for promotion. When they finish quickly and publish, I get promoted faster... [laughing]."*
> (Heather)

Heather was mainly talking about her supervisory experience in East Africa, with four international students in both masters and doctoral programmes, who hailed from the neighbouring region and from other parts of Africa, such as Madagascar, Cameroon and South Africa. The first two countries being mainly French speaking, she reported that these

students struggled with English, in particular their writing style was different, however, she also said that otherwise she found them very bright, as most of these students had enrolled after being competitively selected. However, it is also seen that the over-enthusiasm of international students, particularly those on time-bound sponsorships can also have a downside:

> "*Let us talk about those doing research. At times, international students, they just want to rush through... this hurry up mentality... some of them will say that when you are supervising them that you are policing them, 'My sponsor wants me to finish this,' they will not recognise that it is not about their sponsor it's about me their supervisor, that is the problem at the supervisory level.*" (Vicky)

Amidst all the positivity we saw earlier, this was a rare negative remark allowing an insight into the interaction between teachers and the international student, whereby international students could be seen as demanding.

4.4.2.2   Sub-theme: International students as a pedagogical resource

This theme of international students being a pedagogical resource comes from teachers who had taught in South Africa and when speaking of their international students they mentioned the presence of their local counterparts who were found to be academically underprepared; this refers primarily to what used to be traditionally Black or rural universities in areas where historical imbalances have resulted in poor quality general education (Council on Higher Education, 2016). Teachers mentioned using their international students as a resource to assist the local students and the presence of these better students helped set higher standards as the international students were seen as good role models for local students:

"Most of the international students were actually top of the class, particularly those hailing from Zimbabwe they were academically far better than our local students and actually made a positive contribution to the class... setting an example [for other] local students often had very limited knowledge and limited readiness to share that knowledge... about own culture." (Chris)

"*At the South African rural university... poor quality of local students... due to the education policy in the apartheid era. In this scenario the international students made a huge difference, I realised that the local students that I was teaching were being pulled up.*" (James)

"*Even though the South African students had done their matric, qualified to university, they were extremely weak, their matric is supposed to be a little higher than the O level; their biggest problem was English.*" (Sean)

This finding of teachers using their brighter international students (particularly in South Africa) as a resource to support their weaker local students reflects the wide variation in the preparedness of local higher education students based on factors such as class, language, location and race, which has been seen as a legacy of the apartheid system that privileged some at the cost of others (Council on Higher Education, 2016).

International students as academically better is not necessarily a finding that can be generalized as a participant also stated that:

"*It may be difficult to generalize because you see, in Nigeria, I am sure the experience would have been different in say University of Lagos or University of Ibadan or Nsukka as these attracted the best Nigerian students and so I'm sure their experience there with foreign students will say that the foreign students will not outshine the*

local students. Whereas in the north, the situation is different with [security]

problems…" (Sean)

One could expect this to be the case as well in some of the ranked South African universities (Kwaramba & Mukanjari, 2013) and other higher quality institutions across Africa that attract the best students and one may find international students may be up against some good quality local students.

4.4.2.3 Discussion: Theme. International students as academically better - *Positive encounters*

We saw in the previous theme – 'Difficult Encounters' – that international students with language issues could cause unevenness in the teacher's classroom due to the gaps in communication that language causes. In this theme of international students being academically better we see a different but positive issue of brighter international students compared to the local students. From the teachers' perspective, while teachers welcome brighter international students, the differences between international and home students remain, once again causing another layer of unevenness in the classroom.

The almost unanimously positive tone of the participants' narratives and the use of the words such as "*refreshing*" in respect of international students being academically committed and hardworking, opens up a discussion to understand the meaning of how teachers relate to international students who perform well.

4.4.2.3.1 *Teachers' perceptions of international students who perform well*

Narratives from two participants give us an insight into how participants in Africa perceive students who are academically better and the expectations they have about students:

"*I was... considered... let me be modest, a good student in my student days. So, when I started teaching, I was expecting everyone to catch up with the momentum, but I noticed that some people were not really up to up to the task...*" (Leo)

"*The ones from DRC, most of them wanted to become doctors, they speak with a very heavy [French] accent... they have very good schools and I could relate to them as they had very good foundation, they may have had difficulty initially of communication but they were good at sciences that reminds me of my own time when I arrived in [Europe], it was only later that I appreciated my doing the Advanced Levels in West Africa.*" (James)

Leo was a top of the class scientist who went into teaching expecting a classroom full of bright students only to be disappointed by his international students who were French-speaking and struggled with the English language. James, on the other hand, coming from a rural background, from a family of farmers, takes pride in the good quality A Levels he was able to do in his village in West Africa, which gave him a solid foundation to succeed in his university education in Europe as a young African scholar, where he had to study in a foreign language as an international student. Leo's expectation as a young bright academic of having bright students in his class and James's comfort with the students from the Democratic Republic of Congo who have had a good school foundation, give us an insight into how teachers relate to their students. We perceive using what we are familiar with; James sees something familiar (good quality school education) in his students that he is able to relate to.

Tange and Jensen (2012) use Jensen's intercultural communication model (Jensen, 2006), to analyse how teachers understand international student practices in Danish universities. While in the Danish scenario Tange and Jensen (2012) were dealing with local faculty members' possibly negative views of international students, Jensen's (2006) intercultural

communication model is applicable to any intercultural interaction and communication process between two actors and includes an analytical tool called "positions of experience" (p.6), which is based on Gadamer's (2013) concept of the 'horizon of experience', which shows how teachers can be limited in their vision and understanding from their experiences:

> The horizon is the range of vision that includes everything that can be seen from a particular vantage point. Applying this to the thinking mind, we speak of narrowness of horizon, of the possible expansion of horizon, of the opening up of new horizons, and so forth (p.313).

The teacher's position of experience is based on their horizon of experiences, their social position, and how teachers socialize into the various cultures related to their professional work in the context of their institutional, academic, and disciplinary cultures (Jensen, 2006; Tange & Jensen, 2012). The teacher's 'position of experience' can lead them to form 'alliances' with their bright international students that could consciously or unconsciously marginalise the others (Tange & Jensen, 2012):

> "*During practicals I spoke to the international students and told them to mix up as much as possible [with local students].*" (James)

There could be a tendency to have an affinity towards the brighter international students who are seen to make *"a positive contribution to the class [and] setting an example [for others]"* (Chris). Teachers could be valuing academic ability, hence the positive expression of the experience of dealing with academically strong international students.

The teacher's work with her students forms the 'horizon' of her being a teacher and this is also tied to her identity (Goldsmith, 2010; Jensen, 2006). Identity as part of sociality links us to others and our interaction with others forms our identity (Ashworth, 2003). Identity defines what we have in common and what differentiates us from others (Weeks, 1990). Cultural

identity also helps us understand the social practice of seeing others as in-group, those we accept, and out-group, those we do not (Jensen, 2006; Kim, 2009). Considering the nature of a teacher's work, namely, to teach all students, the question then is can there be in-group or out-group feelings in teaching based on academic performance? The multiple identities that the teacher can have (Clarke et al., 2013) include a 'scholar' identity that shows an affinity and comfort in relation to academically better students, seeing them on an almost equal footing, and a 'teacher' identity that shows care and responsibility to weaker students. In working in an uneven classroom with students of varying academic ability, teachers would need to balance their comfort with brighter students with their sense of care and responsibility for academically weaker students.

4.5 Master Theme 3. Devising strategies to teach in a multicultural classroom: *Creating even pedagogical spaces*

We saw in the previous themes the differences in the trajectories that international students bring to the classroom, such as poor English language skills and better academic performance compared to local students, and how this creates a kind of unevenness in the classroom. When confronted by this unevenness between students and their abilities, teachers spoke of a wide range of initiatives and actions that they use in order to teach both international and home students evenly. On "seeing" (van Manen, 1990, p.105) these differences, teachers find they have to act: "*onus is on [the teacher]*" (Leo) to create a "*learning environment*" (Mike) that they can teach to. Perhaps the best description of the situation in the classroom with international and home students was provided by Mike who teaches in Southern Africa:

> "*You will find that in there [the classroom] you are caught up in between 'three slightly piercing situations'... to bring them [all students] down to the learning environment. [1] To make them (international students) understand the local*

environment, culture, and how we treat people and [2] to get those that are local to get to know and even appreciate where those international ones are coming from… and [3] as an instructor you will also be handling the content for both international and local students." (Mike)

Close scrutiny of the above shows that the first two of the *'three slightly piercing situations'* concerns cultural understanding between international and local students, helping them relate to each other better, thus bringing out the intercultural aspects of the teacher's work, while the third situation shows that there is no running away from the teacher's pedagogical responsibilities. Two themes (see Figure 4.4) can be identified to describe the teacher's actions under this master theme:

- *The teacher as a pedagogical strategist*, and
- *The interculturally competent teacher*.

In their efforts to create even pedagogical spaces to teach to, we find that teachers are using pedagogical strategies and revealing elements of intercultural competence, so that both international and home students can learn. The two themes are complementary and, in terms of the teachers' actions, intertwined.
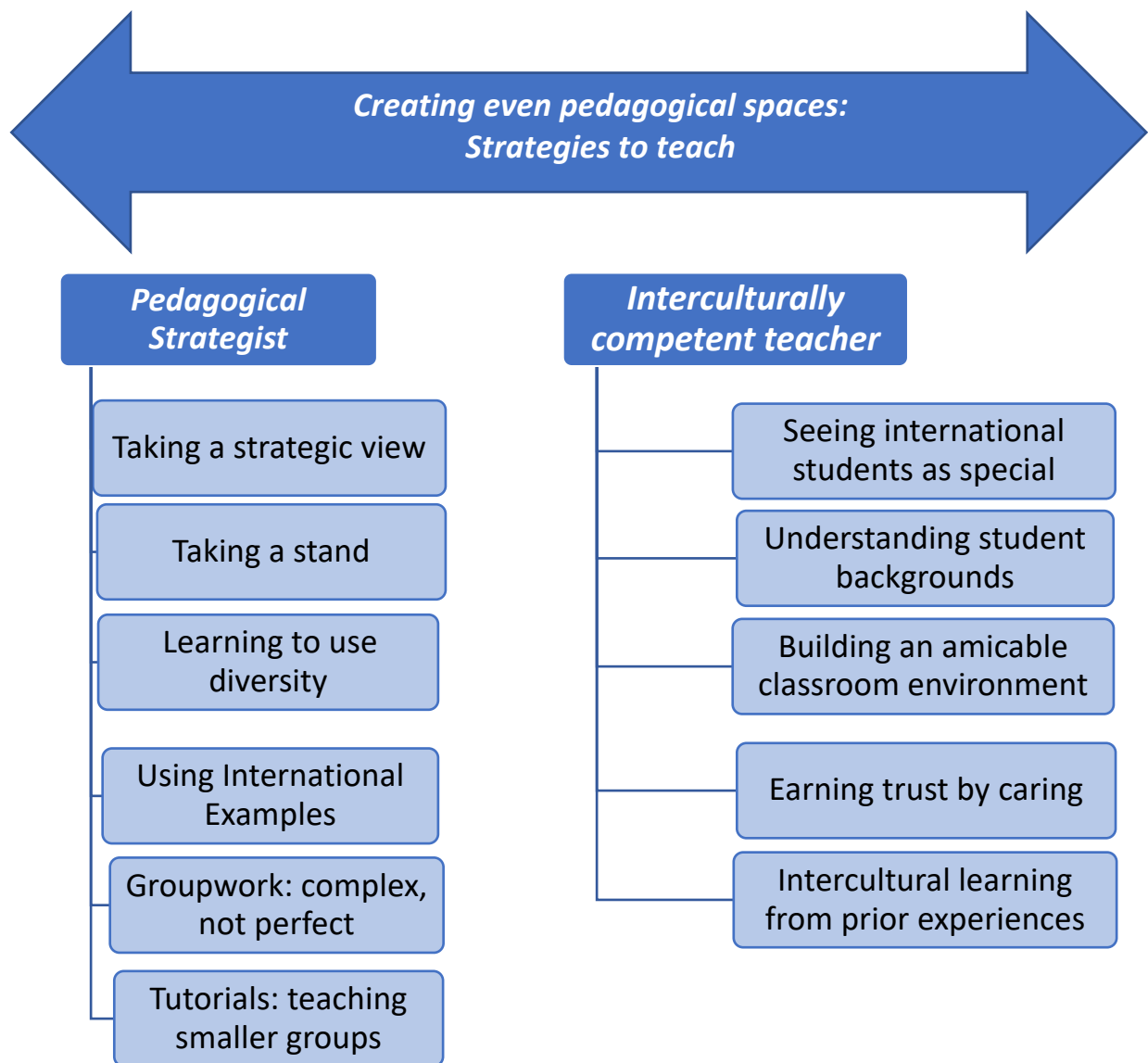
Figure 4.4 Master Theme 3: *Creating even pedagogical spaces* **with related Themes and sub-Themes**

4.5.1 Theme: *The teacher as a pedagogical strategist*

When confronted by the multiple academic trajectories of not only international students but also their home students in terms of English language proficiency and variable academic preparedness and performance, teachers spoke about adopting and adapting various pedagogical strategies. The *'I'* in Leo's statement below reminds us of the 'lonely intercultural journey' that he is on:

"*I had to devise strategies to ensure that they coped with their lectures, to address their challenges.*" (Leo)

By showing an awareness (Trahar, 2008) that the presence of international students could warrant adjustments to their pedagogic practice alongside the need to hear the voices of their students, the participants in sub-Saharan Africa respond to the fundamental factors that determine whether students have an environment where learning can happen (Hellstén, 2008; Doherty & Singh, 2005).

The following sub-themes emerge:

1.   Taking a strategic view: balancing strengths and weaknesses

2.   Taking a stand

3.   Learning to use diversity: a process

4.   Using international examples: alternative perspectives

5.   Groupwork: a complex and not perfect pedagogy

6.   Tutorials: teaching smaller groups

4.5.1.1   Sub-theme: Taking a strategic view - balancing strengths and weaknesses

By recognising and weighing the strengths and weaknesses that students bring with them along with challenges and benefits of having international students, teachers are taking a strategic view of their classrooms:

"*Issues with international students are mainly around class environment, [there are] the challenges and also the positives of good multicultural impact.*" (Vicky)

"*It [working with international students] has taught me over the years is that one just does not go to class and provide information, that the positioning of the different*

groups in the classroom influence pedagogy and so, awareness of the strength and weaknesses in that class is important in designing how to present material." (Sean)

Trying to teach to a class with cultural and academic differences is not without its challenges as it may be difficult to satisfy all students. One sees the use of words such as "*harmony*" when teachers describe how they deal with the unevenness we saw in the previous theme due to the presence of international students in their classrooms:

"*So, in order to integrate them and to ensure harmony – one would make them work together, perform some activities together even if they were little things.*" (Leo)

The teacher's efforts are directed towards integrating the various groups in order to manage variation between students as they try to create an even environment that they can teach to.

4.5.1.2   Sub-theme: Taking a stand

The intense focus on pedagogical activities and the pride with which teachers spoke shows that it matters to them who they are (Dall'Alba, 2009), including the type of teachers they want to be, namely, someone who feels the need to act and someone "who takes a stand" (Thomson, 2004, p.453):

"*If that student leaves my class like that... [not having made progress], then I have done something wrong because the student has not transformed.*" (Vicky)

Ideally, they would want to meet this standard but the presence of different levels of students including those with language problems may mean the teacher trying to "retain pedagogies that are appropriate for the majority of students while being sympathetic" to the others (Fishman & McCarthy, 2004, pp. 145-146) by aiming to "teach to the middle" (Washburn & Hargis, 2017, p.10) or to the "*slowest*" (Sean):

"*So now my approach was to assure that class that I was not there for individual students and that as a class we should move together… which means we have to move at the pace of the slowest students, not at the pace of the fastest students. It slows you down and it slows some students down and so as a teacher one has to strategize to keep the smarter students very busy, otherwise, they will be bored in class and they may start boycotting classes.*" (Sean)

Clearly there is some amount of negotiation about how far they would go from the ideal they have set for themselves in terms of the adjustments they have to make to their teaching to accommodate the differences between students.

4.5.1.3   Sub-theme: Learning to use the diversity - a process

There is also a process of learning that is evident when teachers refer to their own ignorance and the process of recognition of the classroom opportunities which international students present:

"*I did not have the knowledge of interventions [such as mixed group work] at the time. It [learning to work with international students] was a process... I actually realized as I started teaching that there is really a great value to having international students in the class. I had started with the class without any theoretical background.*" (Chris)

"*With the first group we were learning how to assist them and became better to assist the second and you learn how to deal with them - how to give examples...*" (Ken)

As teachers work with different groups of international students they learn from the experience. In addition, as reflected on their early career experiences with international

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students as younger teachers, they remembered the struggle of balancing competence in teaching with learning when working with international students.

4.5.1.4 Sub-theme: Using international examples - alternative perspectives

The cultural diversity in the classroom created a need to deploy the pedagogical strategy of using international examples. The presence of international students is seen as a 'curriculum resource' that teachers use to explore the various international perspectives they brought into the classroom (Sawir, 2011; Teekens, 2003):

> "*With international students, I try to get examples from their country… assignments allow international students to refer to their own country… one student learns from another. It is good to have diversity, more lively discussions and more opportunities.*" (Naomi)

> "*When there is only one group of people, maybe like only [nationality x] in the class, those diverse conversations become very difficult to understand. - the classroom gives me that context of diversity, [provides] opportunities for me to discuss different perspectives... the stories [from my culture] that I had not thought of using before… it actually made me a better teacher.*" (Seth)

> "*Inadvertently, I started to apply some of the themes of internationalisation of the curriculum by actually integrating the international student in that teaching in the classroom, making them share their experiences and using it to make what I taught more tangible... Plus, I think it's equally relevant, I also tried to always try to involve the dimension of the local students.*" (Chris)

Even though Chris is the only participant who made reference to the concept of internationalisation of curriculum (IoC) (Leask, 2013a), most participants spoke about how they have tried to get international students to share examples from their own country, so that both international and local students see the variations between the locations. The last sentence in Chris's statement, '*always try to involve the dimension of the local students*." highlights the local element in internationalisation of curriculum. Participants in sub-Saharan Africa spoke about the use of comparative elements in their teaching, particularly where their international students had deeper experiences and shared these with the class, thereby making the teaching and learning environment more vibrant. These opportunities then led to more comparative research by some of their students. Such explorations of international examples in the classroom meant that teachers could no longer refer to local examples alone or a single textbook; they had to read widely to gather more varied examples that would be relevant to the international students, thus broadening their horizons by increasing their own global knowledge (Ryan, 2005) so that students get a wider international perspective:

> "*As an instructor you must be able to explain these differences [between countries].*" (Mike)

> "*Preparation of actual study packs became essential... something I had never done before, thinking that I could rely on a textbook. Preparation of study material had to be done focusing on certain variations of... subject matter... economic boundaries or political boundaries.*" (Tom)

> "*Preparation, extra reading for other countries... if there were no international students, I may not have read up so much... Chinese examples for a Chinese student... local students were happy in a mixed class.*" (Naomi)

It is interesting to see that not a single participant complained about the extra work this required. Perhaps a similar study with younger teachers could reveal if this acceptance of extra work is attributable to the seniority of the participants.

4.5.1.5   Sub-theme: Groupwork - a complex and not perfect pedagogy

One of the most favoured pedagogical strategies used by the African participants is to set group work assignments where the international and home students are mixed together. This is similar to various Western scenarios when students from different cultures are present (De Vita, 2005; Edmead, 2013; Kimmel & Volet, 2012; Ryan, 2005). There is evidence of a nascent 'internationalisation at home' in terms of the positive effects of developing international perspectives through mixed group work that brings together home and international students from different cultural backgrounds (Caruana & Ploner, 2010). The mixing up of home and international students also stopped international students from 'bunching' together. Where the international students were found to be better students they were "*stretched among groups*" (Tom), whereby the teacher was involved in constituting the group with intention to;

> "*... stimulate the discussion, so that the local students would benefit from the advantage the international students have had... the groups were strengthened in that way.*" (Sean)

Teachers also spoke about constituting groups (Edmead, 2013) to bring about harmony in relationships and integrate international and home students:

> "*... integrate them and to ensure harmony, not necessarily to make them change their own cultural norms, but to ensure harmony in relations… Identify some of the*

strengths and weaknesses and then group them based on these strengths and weaknesses." (Leo)

Setting up of ground rules for group work and managing group dynamics were important matters and there were both positive and negative experiences. There are positive examples of how teachers noticed that the differences between local and international students were "*eroded*" (Leo) and they also used the group work supervision opportunities to get to know the international students better as students would "*disclose so many things they could not disclose in a normal classroom*" (Leo). African teachers also found that when group dynamics are better managed, "*each person [was] talking about what they know from their experiences*" (Mike). Members of the group become 'mindful' of others and they had to think carefully before they spoke to ensure that the examples they shared were understood by others (Edmead, 2013) and this was achieved by teachers involving themselves more intensely in the group:

> "*I become part of these groups literally and there are times I would even be sitting with them… for three obvious reasons. I get to work on the topic… I also establish the ground rules – being part of the group helps me with marking as I would know how the student had performed. The local students that are in the group should be mindful that the examples or the scenario that they present to the group… they structure it such that the international students get to appreciate.*" (Mike)

However, there are challenges in establishing curricular collaborations due to prejudices and differences between home and international students and these divisions could be difficult to resolve (Caruana & Ploner, 2010). While similar to Australia, group work had to be sometimes forced in order to mix international and home students; there are differences and the problems faced in Africa by our participants are the opposite of those experienced in

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Australia, where domestic students are frustrated by international students (Harryba, Guilfoyle, & Knight, 2013). African teachers found that the more committed international students could get frustrated with group work because of the mismatch between their home and international students' commitment:

> "*We will frustrate them [international students] as a faculty because we force them into group work with locals. Locals are busy with other things – meetings will be called and the locals won't come. If the groups are not properly constituted and managed and the level of commitment is not the same, you end up frustrating those with different goals.*" (Vicky)

The problems seen above highlight that cultural diversity in the classroom can also complicate and exacerbate pedagogic issues (De Vita, 2007), thus leading to more complexity for the teacher. Having students with different goals means that it is the teacher's job to manage these trajectories.

Teachers spoke about the challenges of assessing group work, particularly where the English language is a challenge for the international student:

> "*You find that... these guys [international students] who are quiet – smiling or just passive... but when they write assignments… they cough up the words… you cannot assess them on that basis… they do not talk but can write.*" (Ben)

This sees such students acting more or less like 'peripheral participants' (Lave & Wenger, 1991): still listening and watching while surprisingly able to produce good written work. Teachers may be dealing with operational dilemmas regarding pedagogy and assessment and can find it difficult to use usual assessment norms for students who could be working in group projects with very little engagement due to their language deficiencies (Ryan, 2005).

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Groupwork may be thus seen as complex and not a perfect pedagogy as the findings reveal that there are many factors such as the students' language proficiency, academic abilities and cultural differences (De Vita, 2005; Kimmel & Volet, 2012) that impact on its success and which call for the teacher's active involvement (Hernandez, 2012), particularly in terms of constituting the groups, setting guidelines and managing group dynamics (Edmead, 2013). Despite this, it was seen that international students could still be frustrated.

4.5.1.6   Sub-theme: Tutorials - teaching smaller groups

Teachers also talked about using tutorials in various instances as undergraduate classes in particular could be larger and participants reported that they had very limited classroom time available to them. Tom with his experience of teaching at a leading South African university that attracts many international students, referred to how small group teaching in terms of tutorials helped to improve teaching quality for international students. When teachers have to slow down the pace of teaching because of weaker local students, this could frustrate the international students; in order to keep it interesting for the international students, teachers use tutorial questions:

> "*What I then did was when I set tutorial questions, I set questions from very low levels to the standard that I want to attain and so I put the students in groups so that they went through the tutorial questions according to their ability so that the Cameroonians will still have questions that will challenge them when we are doing tutorials and that way their interests were sustained.*" (Sean)

Tutorial sessions were also used by teachers when they did not have time in their lectures to deal with different types of students. Some used the tutorials to bring home and international

students together, while others used the extra teaching time to support international students'
English language skills:

> "…*in the tutorial I gave more time... in the class I had very limited time, but we had
> contact time where students come in to consult. I also asked international students
> that when they come to see me, they bring along their local colleagues.*" (James)

> "*... those that are not fully ready I could give them extra tutorials and then combine
> them with the locals and then see how they interact effectively to hone their English
> skills.*" (Leo)

The tutorial classroom is a more personalized setting that may be seen as a socio-cultural
space where 'active' interaction and participation is possible (Shaw et al., 2008). However,
with large classes and teachers' limited time, it is possible that tutorials can be a luxury.
Teachers also used these tutorial sessions to get to know their international students better.

4.5.1.7   Discussion: Theme. *The teacher as a pedagogical strategist*

These participant narratives have a strong pedagogical focus that offers us a picture of the
hustle and bustle of their 'teacher' lifeworld. This includes "the complexities, deadlines, and
commitments that are part of the daily teaching routine" (Cocek, 2012, p.95) and the need to
reconcile competing projects, namely, "*trying to do research while teaching*" (Chris) as
teachers try to deal with the challenges of poor English language skills on the one hand, at the
same time working with brighter international students and in some cases weak local students
as well. In the process of using pedagogical strategies, teachers are dealing with their own
understanding and also finding that some of these pedagogies need effort while others may
not work as expected: "*somehow, sometimes [groupwork] works, sometimes it doesn't work
...and we don't know how...*" (Seth); teachers find themselves going through a "*process*"

(Chris) of learning and discovering that there is *"some measure of changes within [them]"* (Leo).

4.5.1.7.1 *Looking beyond the epistemology of teaching*

In trying to understand the meaning of our participants' pedagogical efforts, I recall Heidegger's ontology and his concept of 'being-in-the-world' (Thomson, 2001). Heidegger emphasizes that being-in the-world means that we are not just situated in our world but are embedded and intertwined in it in terms of the activities we engage in with others (Dall'Alba, 2009), rejecting the notion of the individual or subject as a viewer of objects separated from the world (Mackey, 2005). Heidegger (Sheehan, 1998), in his 'Plato's Doctrine of Truth' using the allegory of the cave, questions the current empty ideal of education that treats students as unprepared empty souls into which knowledge needs to be poured; he outlines a pedagogy of an ontological education whereby becoming a teacher involves a 'turning around' or transformation of the self (Thomson, 2001). We rarely scrutinize our actions as we go about our routine in a taken for granted manner and, in the process of our everyday work, we stumble onto possibilities that we may choose to take up or not as we "press ahead" into our life projects of being a teacher or a parent or a student (Dall'Alba, 2009; Thomson, 2004, p. 451). The possibilities referred to here are not logical possibilities but existential ones, the 'being-possible'. These existential possibilities are the roles, identities and commitment that we 'press ahead' with and that shape our lived environment (Thomson, 2004). Such an ontological view of teaching provides material to reflect upon as we try to understand how teachers teach.

In being-a-teacher and going about their work, the participants take up the possibilities available to them and it is in this taking up (or not) of possibilities that they move toward their commitment to becoming successful teachers in a diverse classroom (Dall'Alba, 2009;

Thomson, 2001). Experienced teachers could be comfortable in their familiar environment but in the presence of international students "*... change happens, it's a rude awakening, we keep learning*" (Ken). A rude awakening is what happens when known methods no longer work and they need to re-learn what they do, a situation that "invites [them] to take a certain course of action" (Shapiro, 1985, p. xvii). In implementing various pedagogical strategies where they adjusted their teaching for international students, even when making minor adjustments the participants are making a choice to do what they may not have normally done. By seeing familiar pedagogies in a new light, they are opening themselves up to "other possibilities, other ways of being" (Dall'Alba, 2009, p.37) and thus learning to become what they are "not yet" (Thomson, 2004, p.450), namely teachers experienced in teaching international students.

When they are trying various pedagogical strategies, we see them "turning away" from the "everydayness" of their teaching, away from what is familiar and then turning "back to this world in a more reflexive way" (Thomson, 2001, p. 254). In this "turning around", no matter how small, one sees a thoughtfulness and a re-shaping of assumptions about what it means to teach, hence one sees an ontological stance (Dall'Alba, 2009). By considering ontology (the theory of being) over and above epistemology (the theory of knowing) (Dall'Alba, 2005), we could gain insights into why "*[t]here are those [teachers], all students will go to them*" (Vicky) and then there are others. Teachers can go beyond what they know and do as university teachers by interrogating and challenging their set everyday approaches of doing things, thereby transforming their ways of being teachers.

Using Merleau-Ponty's thoughts on the ambiguous relations we have with world, Dall'Alba (2009) also raises the aspect of the 'ambiguities' that teachers can face. Merleau-Ponty (1962) states that "ambiguity is of the essence of human existence, and everything we live or

think has always several meanings" (p. 196). Dall'Alba (2009) explicates how such ambiguities may manifest themselves in a typical example of everyday teaching where "a teacher may feel irritation at the lack of engagement of 'problem' students and/or wonder about the relation between their lack of engagement and the teaching they experience" (p.38).

While teachers are seen to be choosing possibilities, they could also be constrained by institutional and departmental frameworks that establish the boundaries of possibilities, what to teach and how to teach. Trying to cross these boundaries then brings into play a major constraint, namely the power relations that are inherent to any professional practice (Dall'Alba, 2009). Not only do teachers need to be attentive to this ambiguity of weighing possibilities against constraints, they will also need institutional support to challenge some of the limitations that traditional teaching profession and institutional structures pose (Dall'Alba, 2009), by opening up dialogues about diverse ways of teaching in culturally heterogeneous classrooms (Ryan, 2013), while underlining the need for professional training to help teachers evolve to become interculturally competent (Lauridsen & Gregersen-Hermans, 2019, Odgers, 2006).

The other visible ambiguity concerns openness with resistance (Dall'Alba, 2009), in other words where teachers adopt an uncritical view of their teaching practice (Tange & Jensen, 2012); on the one hand they are interested in professional development while on the other there can be resistance to changing their teaching practices (Haan et al., 2017). Teachers can be open to change but may find colleagues resisting by saying *"it's impossible to teach these people"* (Ken). Dall'Alba (2009) urges us to attend to these ambiguities in everyday teaching environments and not see them as conflicts that need resolution. Understanding these ambiguities allows us to rethink our everyday taken-for-granted actions and assumptions.

4.5.1.7.2 *A call for internationalisation strategies that support intercultural pedagogies*

While the teachers' narratives show that they were coping with the complexity of having international students, it is evident that all their efforts are focussed on disciplinary content delivery while internationalisation aspects such as intercultural learning and developing intercultural competence are absent. A critical look at the wider situation can lead to a cause for concern. While the participants were using various pedagogic strategies to create learning environments that are suitable for both international and home students, very little is known about the teacher's ability to make these adjustments (Haan et al., 2017). The quality of teaching and learning is dependent on teachers' beliefs and conceptions about what constitutes good teaching practice in a particular context (Arenas, 2009) and this is dependent on their prior experiences and perceptions (Trigwell & Prosser, 2004). We saw that teachers could be consciously or unconsciously drawing on their prior experiences. The danger here is that this knowledge could be insufficient or inaccurate; it could be mainly content knowledge that may not be sufficient for teaching in an intercultural context (Ambrose, Bridges, DiPietro, Lovett, & Norman, 2010) and they could be using trial and error techniques (Trice, 2001) in trying to improvise (Greenberg et al., 2019). While the experience of the participants in this study could have played an important role in their using their skills for teaching international students, the qualities and skills required to teach in intercultural classrooms may not always come with age, and there is a need to develop these qualities (Teekens, 2003).

The absence of an intentional effort by institutional and departmental frameworks to build an international and intercultural dimension and support intercultural pedagogies could lead to international students and local students' learning experience being compromised (Lauridsen & Gregersen-Hermans, 2019). In addition, it will be unsustainable to rely on a few senior

teachers' good intentions and experience in the long term when there is a lack of resources to support them (Bell, 2008).

The increasing presence of international students in our classrooms and the related benefits that can be derived from their presence is a compelling factor for institutions to look at more flexible teaching approaches that are more student-focused, thereby recognizing the multicultural nature of the international classroom (Hellstén & Reid, 2008). Institutions could open up more possibilities for their teachers by hosting focused discussions on the changes taking place in our classrooms, as what we teach and how we teach needs to evolve with who we teach.

4.5.2   Theme: *The Interculturally Competent Teacher*

The theme of the interculturally competent teacher reflects the relational and intercultural nature of strategies that the participants in Africa applied in their efforts to overcome the unevenness created in their classrooms because of the differences in language and academic ability that international students bring with them.

The sub-themes that form this theme include:

1.   Seeing international students as special but culturally different;

2.   Understanding students' backgrounds;

3.   Building an amicable classroom environment;

4.   Earning trust by caring;

5.   Intercultural learning from prior intercultural experiences.

4.5.2.1 Sub-theme: Seeing international students as special but culturally different

The teachers' perceptions about international students were based on the nature of the international students they taught and the nature of interactions they had with them. Participants generally have a positive perception of international students, and state that they see having international students at their university as "*rewarding*" (Heather) or as "*enriching*" (Seth, Ken) or as "*an honour*" (Vicky). International students are seen as a special group, different from home students, hence requiring special attention as, "*international students cannot be treated like local they need mentorship and advising one-on-one....*" (Vicky), so that the teachers can manage the high expectations that were set when the international students were recruited.

One also sees culturally defined perceptions, when international students behave differently to the cultural expectations of teachers, particularly reflecting the common African culture of valuing social order, hierarchy and respect (Nwosu, 2009). It was evident that some African teachers ascribe importance to "*hierarchical relations*" (Leo) and "*the way you are addressed...*" (Tom) while international student behaviour could sometimes be seen "*as being disrespectful or not recognizing one's position*" (Leo). African teachers may "*not tolerate... anything infringing on [their]culture*" (Vicky) and expect "*respect*" (Vicky) from their students.

While there is no evidence of negative stereotyping, teachers tend to identify how different cultural factors influence classroom participation and they find that students from certain countries could be more vocal than others (Turner, 2013):

> "*The Rwandese, even if they have some issues with language, they are bold. I visited Rwanda and found them very vocal... In comparison, Kenyans are quieter.*" (Naomi)

> "*Classes in Zimbabwe [are] always interactive.*" (James)

What stood out here is that there were no negative perceptions, despite the fact international

students could be making them work harder as we saw in the previous theme.

4.5.2.2   Sub-theme: Understanding student backgrounds

When required to teach international students, teachers are 'gathering cultural knowledge'

and 'showing genuine curiosity' as they work towards trying to understand the international

students and their unique circumstances, thus increasing their rapport with their students

(Louie, 2005):

> "*I would want to understand where they have come from and why they are looking for*
>
> *educational facilities … it made me revise my assumptions about students particularly*
>
> *in terms of their knowledge… gave me a hint on what sort of system is running in*
>
> *their countries… I had interaction with students who are refugees and who had come*
>
> *from Rwanda/Burundi... It was more of me listening to them... what they have gone*
>
> *through and how they are funded and what their plans were upon the graduation.*"
>
> (Tom)

Tom is from East Africa but has taught extensively across Southern Africa; his statement

reveals various aspects of the intercultural encounters that teachers have with international

students from other parts of Africa. As teachers dialogue with their students, one also sees an

awareness with regard to the problems that students may be facing:

> "*I had separate sessions with some of them and of course they talked. They talked*
>
> *about language barriers… They also talked about cultural differences.*" (Leo)

> "*Each time I meet these other people I also work hard to see to it that I would have a*
>
> *formal talk after class… telling students 'pass by my office'… ask them things that I*

am curious about in their country. I would keep on asking them how they have settled and how the semester is unfolding." (Mike)

The reference to international students as "*these other people*" is interesting as Mike teaches in his home country. While Mike identifies with his home students, one also sees the special care and concern that he has for international students alongside his own curiosity to learn more from the student.

4.5.2.3   Sub-theme: Building an amicable classroom climate

Further to efforts regarding understanding their international students, participants also reported trying to build an amicable working relationship with their students by being "*always ready to listen*" (Mike), and demonstrating their understanding of issues from the student's country or by making explicit efforts to assist the student:

> "*When they see the teacher making an effort, they become highly motivated and you end up with some good discussions. As time goes by, they loosen up and begin to share problems which are common and share experiences from their own country.*" (Ken)

By creating a sense that the teacher is also a learner like the students – hence everyone has their weakness – the teacher established a common bond with the students (Greenberg et al., 2019):

> "*When you go into a lecture room, you start by greeting them in Arabic. You see their faces brightening up.*" (Ben)

These two statements show how these participants were using various relational strategies to reach out to students. Teachers also spoke about learning from their experiences and gaining

confidence to work better with subsequent groups, including being able to create a more light-hearted classroom environment by "*making jokes*" (Ken).

4.5.2.4   Sub-theme: Earning trust by caring

Teachers showed sensitivity to the international student's situation and tried to develop a positive relationship based on trust (MacGregor & Folinazzo, 2018). Ben was dealing with mature students in a postgraduate programme and he found that even seemingly mundane interactions during class participation within the same group of international students could cause negative emotions such as embarrassment (Hellstén, 2008), which required the teacher to be sensitive to the given student's culture. There is also a sense of responsibility to be supportive of the international student and to ensure that they are successful. Teachers recognise that certain expectations are set when marketing to the international student in order to attract them to the institution and these expectations need to be managed:

> "*All our strategies, everywhere, we can say flowery things about our department. We go out to recruit them... it's wrong if we do not take care of progression and completion, after getting them. First of all your relationship with them as a faculty is very important, they have to look at you as a person they can trust... as a person who is readily available for them when they need help... who will keep things confidential .. understanding that their situation is different from... locals… the first thing you need to do for them is just a little bit of caring.*" (Vicky)

Vicky shared two stories of international students who she had taught in the past coming to her for help as she had earned their trust, even though she was not teaching them currently. African teachers take on a mentor role and, as we see below, they can be very supportive of students:

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"*As I got older [there] came the fatherly role, an aspect which is very African, when students come to me and it is not only [about] academics, it could be some other issue that impacts on their education and then you speak to them and the way you speak and you take them into confidence and that helps them in their education quite a lot… more and more kept coming.*" (James)

What was striking was the pride with which James said this, with a smile on his face almost as if he was proud of having achieved this 'fatherly' status, thereby emphasising the importance he ascribed to this relational aspect in terms of his African heritage, where older members of the extended family advise and protect younger members (Nwosu, 2009).

4.5.2.5   Sub-theme: Intercultural learning from prior intercultural experiences

The teacher's own cultural adaptation comes from the various international experiences that they have had, either as international students themselves, their experiences of working in other countries, mostly around Africa, or international professional travel opportunities. Almost all teachers talked extensively about their own international experiences and used these to relate to international students' predicaments:

"*[Your] own international experiences help [when teaching international students].*" (Naomi)

"*Having been an international student myself, it helps me to orient towards international students*." (Ken)

What we see here is that teachers are delving into their own personal experiences to gather cultural knowledge and skills that they can use to manage the intercultural classroom they find themselves in. African teachers who had moved away from their home country to work

in other African countries talked about the influence of their expatriate work experience on their identities and consequently on their teaching of international students. Tom felt that his being a foreigner made him more approachable as if there is a form of camaraderie among foreigners in a third country:

> "*I found that foreign students, given that I was a foreign person in a foreign country they were more willing to come forward.*" (Tom)

The teachers' intercultural journeys had taken them to different countries as students or as international workers and they continued to evolve as they taught their international students. They talked about how they had discarded their cultural baggage from their past to gather meta cultural sensitivity (Louie, 2005) and accept differences.

4.5.2.6 Discussion: Theme. *The Interculturally Competent Teacher*

The narratives about how teachers deal with international students include efforts to get to know the international student better by trying to relate to them, empathising with them and earning their trust, in addition to implementing both pedagogical and non-pedagogical strategies to bring about integration between home and international students. This means essentially bringing the class into one in order to create an even pedagogical space for teaching. This discussion also phenomenologically explores two aspects: (i) the dialogue teachers have with students when trying to get to know them better is explored using Merleau-Ponty's (1962) ideas on the meaning of dialogue; and (ii) the teacher's efforts to create an atmosphere of mutual understanding with their international students is analysed by using Deardorff's (2006) conceptualisation of intercultural competence.

4.5.2.6.1 Teacher's dialogue with international students

The narratives show that teachers are engaging in a dialogue with their students, helping to make the student feel valued (Greenberg et al., 2019). Merleau-Ponty (1962) emphasizes the value of dialogue for the creation of a common ground, in our case 'an even pedagogical space' for co-existence: "In the experience of dialogue, there is constituted between the other person and myself a common ground… Our perspectives merge into each other, and we co-exist through a common world" (p.413).

The dialogue here could also just be a simple conversation, with "*more of me listening to them*" (Tom) and where the teacher's curiosity or concern makes her talk to the student, making the student feel "*that this person at least knows where I come… if I tell him certain things... he will understand*" (Tom). The student's response can also make the teacher "*revise my assumptions about students*" (Tom). Merleau-Ponty (1962) highlights another aspect of having a dialogue, namely the "threat" or problem that the dialogue could leave behind:

> It is only retrospectively, when I have withdrawn from the dialogue and am recalling it that I am able to reintegrate it into my life and make of it an episode in my private history, and that the other recedes into his absence, or, in so far as he remains present for me, is felt as a threat (p.413).

Merleau-Ponty here is perhaps referring to how we perceive these dialogues, what we take away from them, and how we use (or do not use) these dialogues with others in our further actions. Teachers might have two ways of looking at the information they receive from their student. Where the student is now talking about himself and his situation, the first approach is that this information can help the teacher to try and help the student, by making suitable changes to the way he teaches, thus the dialogue has great value for the teacher. On the other hand, where the teacher is not too keen on making changes, becoming a recipient of deeper information about the student could be seen as a 'threat' (Merleau-Ponty, 1962) to one's unthinking way of teaching. The latter situation perhaps relates why participants felt that

some of their colleagues "*always complain*" (Seth) about having international students, as they may not want to change the way they teach. In addition, Merleau-Ponty's (1962) insight on the two ways a dialogue can go reveals the ambiguity of seeing dialogue as creating a common ground or as something that, by being a threat that creates divisions, underlines the value of recognising what the teacher takes away from a dialogue with her student and how she uses the information that she has received. The participants' narratives, however, refer to their using the dialogue they had with their students to build a common ground.

4.5.2.6.2 *Teacher's efforts towards creating an atmosphere of mutual understanding: Becoming an interculturally competent teacher*

The interactions with students made teachers "*appreciate the fact that these students have a historical baggage*" (Sean) and "*have not been exposed to a lot of things*" (Sean). This "*made me to have insights into other people's cultures*" (Leo) and "*teaching international students helps one being open minded*" (Naomi). This 'gathering' of understanding of the other person by the teacher may be seen as a first step towards establishing intersubjectivity between the teacher and the international students. Intersubjectivity refers to a mutual agreement leading to shared meanings, whereby in a classroom there is a feeling of safety despite the differences and a creation of something common between the inhabitants of the classroom (Greenberg et al., 2019). Spitzberg and Chagnon (2009) apply the term co-orientation to both the overlapping perspectives and clarity in mutual understanding that is created as a result of the comprehensive outcomes of intercultural interaction. In this respect the intersubjectivity or the common understanding that participants worked towards may be equated to co-orientation. Co-orientation or the bringing together of diverse cultures and the creation of mutual understanding is seen as a common theme in various conceptualisations of intercultural competence (Spitzberg & Chagnon, 2009). Thus, the senior teachers in Africa in this research are exhibiting signs of intercultural competence through their attempts to create

an atmosphere of positive intersubjectivity. One can, therefore, suggest that the 'interculturally competent' teacher's response to finding students from different cultures, races, histories, languages and academic experiences in her classroom is to create mutual understanding and a common or even pedagogical space as a first step towards "the achievement of some base level of co-orientation toward [their] common referential world" (Spitzberg & Chagnon, 2009, p.15). In this case this common world is their classroom, the teaching and learning of the curriculum, and the focus on the desired learning outcomes.

The 'competence' part of intercultural competence here relates to the ability to manage successful interactions that result in better outcomes for those involved (Spitzberg & Chagnon, 2009), including the capacity to adapt quickly to intercultural situations that arise (Manian & Naidu, 2009). While it is difficult to say if the interactions were successful for the students without hearing their side of the story, the findings show that teachers seem to be making an effort to communicate appropriately by trying to adapt to the new intercultural situation of teaching international students with their unique challenges by showing cultural sensitivity towards those students (Deardorff, n.d.; Manian & Naidu, 2009). Deardorff's (2006) process model of intercultural competence requires three foundational 'attitudes' for the development of intercultural competence, namely, openness, respect, and curiosity, before teachers can actively work on the 'knowledge' and 'skills' required for successful intercultural interactions.

(1). Attitudes

The findings show that teachers want to learn more about their students' backgrounds (Deardorff, 2009a), along with conscious efforts to revise their pre-understandings. By trying to connect with the international student, the teacher is valuing the student. Teachers' identity and their teaching practice in an intercultural situation are linked, while their prior

intercultural experiences make them more open to diversity (Chang, 2006; Sawir, 2011). By demonstrating openness, curiosity and respect for their students these senior teachers in Africa exhibit the fundamental intercultural attitudes (*savoir etre*) (Byram, Gribkova, & Starkey, 2002) required to engage interculturally with their international students.

(2). Knowledge

According to Deardorff (2009a), teachers will also require the requisite knowledge about self and others cultures as well as the skills for effective interaction in order for successful interactions to occur, whereas in reality we see that many teachers might be using only the inherent personal and intercultural knowledge that they have acquired from their own various international experiences which can vary between individuals. It is unclear if this knowledge is sufficient to engage in effective intercultural interaction with all their international students who come from a variety of backgrounds. Teachers may not have had the opportunities to experience all the cultures that students bring into the classroom and this learning will be an ongoing cultural knowledge-gaining exercise for them (Byram et al., 2002). While, "*it would help if those who teach [international students] could spend a bit of time in their country learning a bit of their language*" (Ben), but this may not be practical or feasible. Instead, by consciously developing dynamic interactions with students, both teachers and students can mutually gain intercultural knowledge, accept cultural differences, and overcome the dangers of stereotyping (Louie, 2005), thereby constituting an ongoing learning. Both teachers and "*students bring cultural baggage*" (Vicky) into the classroom; as the teacher is the more powerful of the two (Hofstede, 1986); the cultural baggage teachers bring has to be dealt with by their being aware of their own culture, questioning their own assumptions, and any accompanying preconceptions they may have about students (Louie, 2005; Trahar, 2008).

(3). Skills

The teachers' narratives show that not only did they have the required attitudes, but they are also exhibiting some of the skills required. One sees skills of discovery and interaction (*savoir faire*) as they show the curiosity to understand their students better (Byram et al., 2002). Teachers are also using skills of interpreting (*savoir comprendre*) by reaching into their own intercultural and international knowledge and drawing from personal experiences to relate to their international students (Byram et al., 2002).

By demonstrating the required attitudes, knowledge and skills, the senior teachers based in sub-Saharan Africa, thus show signs of becoming interculturally competent teachers. The teachers' own intercultural competence is a foundational characteristic for them to successfully manage culturally diverse classrooms (Gopal, 2011; Murray, 2016). While on the one hand this demonstration of a positive intercultural attitude could be necessitated by circumstance, thereby allowing the individual to navigate the uneven terrain of cultural diversity (Pusch, 2009), on the other hand it is also possible that within this sample the participants' own international experiences could have helped them acquire the required intercultural skills to respond positively to international students (Cushner, 2018; Trice, 2005). Furthermore, in the African context of this study, one could also ask questions about whether the African consensus-seeking principle of *ubuntu* (Nwosu, 2009) that directs Africans to "establish humane relations" with others (Ramose, 2003, p.231), could make the senior teachers deal positively with their international students? The cultural traits (Nwosu, 2009) of sociability, tolerance, mutual sympathy and acceptance that make up the African psyche (Nyasani,1997) could also possibly explain these positive intercultural interactions for the African participants. Clearly, these insights call for more research and greater understanding in respect of an African conceptualisation of intercultural competence (Nwosu, 2009).

This discussion of the findings is summarised in the following section and the answers these findings provide to the research questions are presented in the next chapter.

4.6   Chapter Summary

This chapter is the Discussion of Findings from this study that explored teacher experiences of teaching international students in sub-Saharan Africa. The discussion was conducted using phenomenological reflection to understand the participants' experiences against the backdrop of higher education internationalisation and the development of students' intercultural competence as an employability skill.

The findings reveal that participants are teaching international students in sub-Saharan Africa in institutional environments where the internationalisation efforts of the institution do not necessarily support or guide everyday teaching and learning for culturally diverse cohorts (Carroll, 2015). Further, it is seen that teachers are forming informal networks with their colleagues without any signs of formal collaboration or building of communities of practice that could help discussions to develop best practices for teaching culturally diverse classes (Dunn & Carroll, 2005; Wenger & Snyder, 2000). Teachers who sit at the interface between institutions and international students can find teaching international students to be a 'lonely' endeavour, one where cultural diversity is not fully recognised as a key curricular resource (Chang, 2006). Teachers have difficult encounters when international students' English language problems cause barriers for learning and positive encounters when they find international students to be academically more committed than their local students. In both these scenarios teachers find themselves managing the multiple learning trajectories of students with differing goals. Teachers are using various pedagogical and relational strategies to bring home and international students together. By valuing the cultural diversity

that international students bring to their classrooms the participants in this study showed positive signs of becoming interculturally competent teachers.

In the absence of institution-wide internationalisation strategies that provide guidelines and offer support for teachers teaching in culturally diverse classrooms, the findings raise questions about issues concerning inclusivity and quality of learning for international students in classrooms where the teacher may not have had similar international experiences. By focussing on the ontology rather than taking an epistemological view of teaching, this discussion of the findings highlights the need to provide support for teachers' ongoing professional and personal development towards implementing pedagogies that result in beneficial intercultural and international graduate outcomes in Africa.

Chapter 5. Conclusion: Contribution to Knowledge and Implications for Practice

This exploratory research has looked at the lived experiences of thirteen experienced teachers who have taught or are teaching international students across eight sub-Saharan African countries. A qualitative approach using phenomenology as outlined by van Manen (1990) was used alongside Deardorff's (2006) intercultural competence and the related concept of higher education internationalisation as a theoretical framework to understand the phenomenon of teaching in culturally diverse classrooms and to answer my research questions (Section 1.6). The knowledge gained from this research allows us to preliminarily explore the possibility of using the presence of international students to develop intercultural competence as a learning outcome for all students (Deardorff & Jones, 2012) in Africa by implementing more inclusive internationalisation strategies that focus on internationalising the curriculum (Jones & de Wit, 2012). This dissertation's findings and the discussions in the previous chapter provide answers to my research questions and offer insights into the phenomenon of teaching international students in sub-Saharan Africa.

5.1   Answers to the Research Questions

The answers for Questions 1-4 emerging from the discussion of findings are provided below while the answer to Question 5 about implications on policy and practice is in many ways answered in the rest of this chapter.

5.1.1 Question 1: What experiences do teachers have of teaching international students in sub-Saharan Africa?

The overall thematic statement that was formulated as part of the thematic analysis provides a succinct answer to this important question:

> Teaching international students in sub-Saharan Africa involves dealing with change by finding one's own solutions, as the presence of international students brings with it cultural, linguistic and academic differences that create gaps in the classroom, requiring attentiveness, sensitivity, revising of assumptions and skills that go beyond the usual practice of teaching, which need extra effort and involve uncertainty as well as new opportunities.

Participant experiences need to be seen against the backdrop of sub-Saharan African institutional contexts where an ad-hoc (Jowi, 2012b), first-generation internationalisation (Johnson et al., 2018) is taking place. Internationalisation strategies at these institutions are 'detached' from learner experiences (Hunter & Sparnon, 2018). In this scenario the focus is primarily on the delivery of disciplinary content and teachers are not expecting any intercultural learning outcomes from their teaching. As a consequence, the growing cultural diversity in the sub-Saharan African classroom is unfortunately not being utilised for the benefit of all African students.

5.1.2 Question 2: What is the nature of intercultural interactions between teachers and their international students?

The international student's understanding of the English language or lack of it is seen as a measure of interculturality (Medina-Lopez-Postillo & Sinnigen, 2009) as students from the region may not be necessarily be viewed as being sufficiently 'international', hence the intercultural benefits that 'regional' international students bring could be completely overlooked. With international students who are Francophone or Arabic-speaking, their lack

of English language ability limits the nature of their interactions as there could be 'gaps' in the dialogues that teachers have with them; in such situations the focus is more on getting on with teaching the content as language differences bring many challenges for teachers.

Intercultural interactions for the participants could thus be said to be very reliant on the language of communication. The interaction could be said to be weak when the student is not proficient in English and where the student is proficient the interaction may be perceived as not being intercultural enough, thus highlighting the link between language and culture (Zaharna, 2009) and consequently the connection between language and power in teaching and learning situations (Dunne, 2011). However, it has been seen that experienced teachers demonstrate an appreciation of their students' language challenges and do not conflate their lack of English language proficiency with their intellect (Turner, 2013; Zamel, 2004). Teachers, however, report limitations to their interactions with students outside of academic engagement due to their busy schedules.

5.1.3 Question 3: What meaning do the experiences of teaching in culturally diverse classrooms hold for the teachers?

Teachers see the interactions with international students as enriching and rewarding and find that these interactions open their minds to the needs of the students. Teaching becomes a more deliberate activity while teachers state that they are learning from these experiences. Teachers discussed the need for both international students to be able to trust their teachers and for mentoring. While international students are viewed as special, these interactions can also lead to feeling uncertain and helpless when language issues cause barriers to learning, leading to the teacher sensing a lack of control over the teaching situation. Even though there is no intentional institutional strategy for the development of students' intercultural competence as an employability skill, the research revealed that just the mere presence of

international students and the resultant cultural and language diversity in the classroom tend to bring about some development of the teacher's own intercultural competence. It was also apparent that the experienced teachers in this study are trying to reach out to their international students by 'gathering' information about them (Louie, 2005), understanding their contexts, thereby getting to know them better; in doing so they begin to question their own assumptions about their international students (Trahar, 2008).

5.1.4 Question 4: How does the presence of international students impact on teaching practice?

The language and cultural differences that come with cultural diversity cause teachers to create even pedagogical spaces by bringing home and international students together by making pedagogical adjustments. Teachers are having to adapt known pedagogies while also being limited by the complexity of pedagogies such as groupwork in a culturally diverse situation where students can have a variety of academic goals. This situation calls for the given teacher's increased involvement whereby they find themselves slowing down and working harder. Teachers demonstrate elements of a home-grown internationalisation of curriculum as they try to use their classroom diversity to bring out alternative perspectives on the content they are teaching (Jones & de Wit, 2012). By being-a-teacher, the participants who are senior teachers had to delve into their own repertoire of intercultural experiences to create more pedagogical 'possibilities' against constraints, thus presenting a positive picture against a weak background. The analogy of international students as 'canaries' underlines the pedagogical challenges and benefits their presence brings that could also impact home students.

These answers direct us to recognise that teaching international students is not without its issues and there is a need to consider the missed opportunities to harness the cultural diversity in order to build valuable international and intercultural learning for all African students. This study is thought provoking as it calls for African institutions to reduce the emphasis currently given to economic and political rationales and to redirect their internationalisation strategies towards teaching and learning (Jones & de Wit, 2012).

5.2   Contribution to the existing body of knowledge

The existing body of knowledge in higher education internationalisation is skewed towards a predominantly Western focus, with most of the research focussing on a handful of countries, with research on internationalisation in Africa a very small contribution (Proctor, 2016). Even though internationalisation is defined as a predominantly academic initiative that benefits students by bringing about better international and intercultural understanding, it has been seen that the research focus is mostly on student mobility while key areas such as teacher experiences and the cultural aspects of internationalisation are not extensively researched (Huisman, 2010; Proctor, 2016). This thesis situates itself in sub-Saharan Africa, at the deepest point of influence of internationalisation in the institution – namely the individual teacher level (Sanderson, 2008) – and offers rare insights into the African teachers' "critically reflective conversations about personal experiences of daily encounters" with international students (Trahar, 2008, p.46) .

As seen in Chapter 2, the existing research on internationalisation in Africa offers a bleak narrative (Jowi, 2012a) as African institutions engage with internationalisation from a weak position (Alemu, 2014; Teferra, 2008). There is a call for African governments and the African higher education sector to define the continent's priorities for internationalisation, so

that the continent might engage meaningfully with internationalization by moving away from an internationalisation that is externally driven (Jowi, 2012a). My research reiterates this call and demonstrates that due to the continued increase of international students in African higher education classrooms, the increased cultural diversity in higher education classrooms could be causing challenges for teaching and learning which, if not managed, can raise questions about inclusivity and quality of learning. My research highlights that there is merit in re-examining internationalisation strategies to engage meaningfully with internationalisation by shifting its rationale into the classroom, primarily by recognising the value of international students not only from outside but also within Africa, thereby benefitting from Africa's rich diversity. This research also provides a model to undertake deeper classroom-level investigations in respect of international and intercultural education for practitioners.

Furthermore, by reflectively using Heidegger's notion of ontology of education and his concept of 'being-in-the-world' (Thomson, 2001) to consider the everyday concerns of teachers as professionals, this thesis brings out some underlying realities and ambiguities such as the need to balance between better students and those that really need support as well as choosing possibilities against constraints, whereby teachers need to rethink their own values while teaching in a culturally diverse classroom (Dall'Alba, 2009). By attending to these ambiguities and supporting teachers to develop their professional skills and personal intercultural competence, African institutions can improve teaching quality, not only for international students but for all students while developing valuable employability-related learning outcomes.

5.3 Impact and Implications for Policy and Practice

The impact and implications of this research may be seen in terms of policy and practice across the following five areas:

1. At the institutional level in terms of developing more inclusive and beneficial internationalisation strategies that focus on international and intercultural learning,

2. Implementing IoC in Africa, looking at locally created, internationally informed solutions,

3. At the classroom level, where internationalisation calls for personal growth of teachers, including their professional development,

4. At the leadership level, leading internationalisation in Africa, and;

5. Fulfilling my personal development as a researcher in higher education internationalisation.

5.3.1 Implications for internationalisation strategy development in Africa

This thesis calls for an internationalisation approach in African institutions that focuses on international and intercultural learning for all students, whereby (i) there is the need to recognise and use classroom diversity that includes both international and home students as a means to develop international perspectives for all students and (ii) by embedding internationalisation into the critical function of teaching and learning (de Wit & Jones, 2017).

By defining strategies that are context driven and comprehensive and which align various institutional functions needed for internationalisation, the adverse effects of the ad hoc approach practised by most African institutions can be overcome (Jowi, 2012a). In trying to make choices with regard to the nature of the given internationalisation strategy to adopt, one of the first problems African institutions face is the "confusion over ideas, meanings and terms that may also be impeding progress with internationalisation in teaching and learning"

as internationalisation may add a layer of complexity to already complex higher education institutions (Montgomery, 2013, p.172). Terminologies will need to be dealt with upfront and care taken not to the enter unending academic debates, instead focussing productively on the action rather than the terminology.

A 'whole university' approach to internationalisation (de Wit & Jones, 2017) calls for a common vision for internationalisation that needs to be facilitated by the institutional leadership (Bartell 2003). However, the whole university approach also means dealing with the parts of the whole and it becomes important to manage intra-organisational dynamics and the power games that can derail most strategies (Huisman, 2013). By weaving internationalisation into the breadth and depth of the institution in terms of the 'warp and weft' of everyday functionality will allow for the embedding of various actions for internationalisation across various parts of the organization, thus permitting institutions to realise an intentional and inclusive internationalisation approach (Hunter & Sparnon, 2018).

One of the first steps required is the need to clarify the various rationales for internationalisation and the purpose behind their choice so that a cohesive and shared vision of internationalisation across the organization can be built around these rationales (Middlehurst & Woodfield, 2007). The latter span the various functions of an institution such as teaching and learning, research, economic aspects, reputational aspirations, capacity development, and cultural aspects. Internationalisation would include a combination of rationales while institutions would need to pick and choose what suits them in their given context (Hunter & Sparnon, 2018). It is timely for African higher education to ask, "Why internationalise?" (de Wit, 2016), who are we internationalising for, and who is the main beneficiary. A strategic focus on building international and intercultural knowledge and employability skills for students will mean that the direct beneficiaries are students, thus

calling for an internationalisation that is conceptualized as a learner-centred activity leading to clearly articulated learning outcomes (Coelen, 2016).

Taking a pyramidal view of the various constituent parts of a higher education institution where students sit at the bottom of the pyramid, which is the widest but also the lowest part, this study suggests a bottom-up inclusive model for choosing rationales for internationalisation (see Figure 5.1):
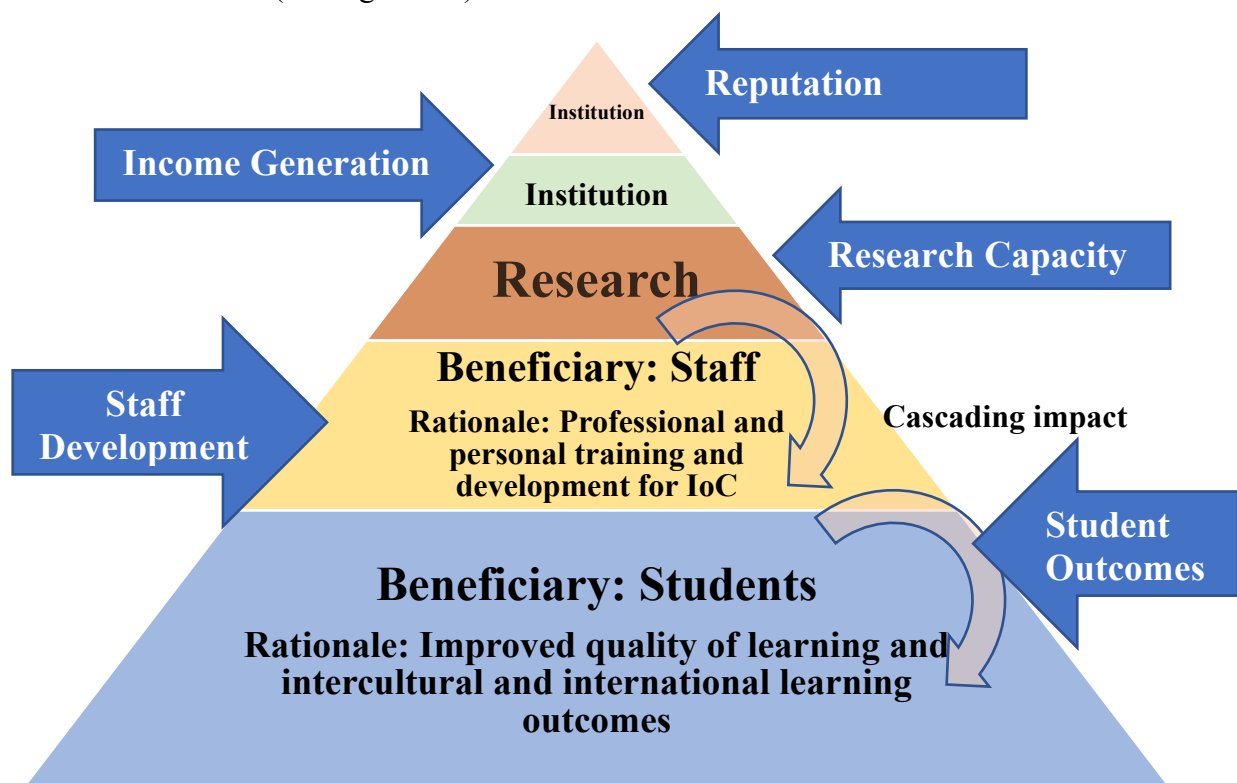
Figure 5.1 An inclusive model for choosing internationalisation rationales

This inclusive model for choosing internationalisation rationales takes into account all key constituent parts of the institution and their related interests. The focus on the bottom part of the pyramid which is the widest and the largest constituency ensures that students benefit most from the internationalisation initiatives along with the development of staff and research. The institutional rationale for developing research capacity cascades into staff development for delivering an internationalised curriculum, which in turn cascades down to

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benefit all students. This model also allows us to visualise that the economic and reputational focus currently prevalent impacts a very small part of the institution. A bottom-up inclusive approach to choosing internationalisation rationales is a win-win model for African higher education internationalisation benefitting all students and staff and leading to international and intercultural learning outcomes.

When the institution focuses on intercultural learning for its students and intercultural competence is anticipated as a learning outcome, this will need to be stated upfront while all operational strategies will need to point towards this outcome. The common vision and mission would then need to focus on the student and the teaching and learning strategies for these internationalisation-derived learning outcomes, so that the efforts of the various parts of the university converge on this specific and common mission. A laser-like focus on the preferred graduate outcomes will give the university a better chance of achieving the outcome successfully.

Developing intercultural competence as a student employability skill would not only require it to be identified as an important graduate attribute but also necessitate the implementation of an internationalised curriculum as the primary focus of internationalisation (Leask & Bridge, 2013). It is common to see statements of graduate attributes (Barrie 2006) being used to drive strategies such as internationalization of the curriculum (Leask, 2013b). Institutional graduate profiles describe the intended attributes that their graduates are expected to acquire; these are then cascaded down to programme level attributes, eventually reaching paper or module level learning outcomes (Massey University, n.d.). It is important to state how these graduate attributes can be developed and assessed (Leask 2013b). In my experience, the graduate profiles statement can also be used as a rallying call, thereby creating a common mission with a shared responsibility. Institutions in Africa can use the experiences of Western

universities and customise these approaches to suit the unique context of each African institution.

However, there is a need to recognise that the development of intercultural competence as a learning outcome is a hard nut to crack and despite the creation of positive intercultural experiences intercultural learning may not happen and polarization between groups could not only continue but also increase (Gregersen-Hermans, 2015). In order to see the successful achievement of intercultural competence as an outcome, institutions need to become more intentional in their approach to the design of pedagogies while raising the intercultural competence levels of all staff (both teaching and non-teaching), hence moving towards an interculturally competent campus (Gregersen-Hermans, 2015). In this quest, it is worthwhile for African institutions to consider approaches such as Coelen's (2016) recommendation for internationalisation at home operationalised through an internationalised curriculum that is also valid for situations with and without international students, essentially a learner-centred approach that benefits all students. While it may seem as if intercultural competence is indeed a difficult learning outcome to conceive of, there is immense value in going down this route as not only does it help reduce the "unproductive stagnation" between employers' expectation of graduate qualities and what institutions expect to deliver, but also gives hundreds of thousands of African graduates a better chance of achieving self-determination (Busch, 2009, p.433).

African higher education needs to take care to ensure that internationalisation in Africa is not overloaded with expectations that go beyond what the concept can deliver. There is a need to ask if internationalisation is indeed the relevant strategy to resolve the "historic imbalances in relation to the Global North" and, by expecting internationalisation to take "into account not

only issues of globalisation but also decolonisation, de-imperialisation and deracialisation"
(Mukeredzi, 2020), would universities be asking for too much from internationalisation?

5.3.2 Implications for implementing IoC in Africa: Innovative models

This research showed us how teachers were trying to use the cultural diversity in their classrooms to implement certain IoC elements without having any formal institutional strategy for IoC. Keeping in mind the growing diversity in sub-Saharan African classrooms, this thesis has implications for the development of teaching and learning strategies that empower teachers to deliver IoC, so that international and intercultural outcomes targets are set. While institutional internationalisation needs a central strategic approach, nothing stops individual faculties or departments or individual teachers from using the concept to improve quality of teaching and learning.

Internationalisation is seen as always including an intercultural dimension (Crichton & Scarino, 2007), hence IoC includes intercultural aspects. Leask and Bridge's (2013) conceptualisation of IoC brings out its complexity as in the bigger picture it includes not only disciplinary and teaching and learning elements, but also global, national, and local aspects. To this complexity one can add the additional issues that emerge in the African context, such as Africanisation and the related idea of decolonization dominating the discourses on internationalisation in Africa (Mngomezulu, 2017; Ndofirepi & Cross, 2017). This complexity in terms of implementing IoC (Leask & Bridge, 2013) combined with the inherent weakness in African higher education (Alemu, 2014) makes one wonder if it is indeed possible to implement IoC in Africa.

A more positive approach is to view IoC as an opportunity to make curriculum more relevant to the everyday realities of Africa, reflecting an intertwinement of internationalisation and

Africanisation (Dell, 2019; Hagenmeier et al., 2017) that will be beneficial in terms of

producing graduates with international and intercultural knowledge that can help resolve

many of Africa's problems. It then becomes

> … important to consider the kind of world we currently live in and the kind of world we would want to create through graduates. The answers to these questions will have an impact on what is taught (whose knowledge), what sort of experiences are incorporated into the curriculum and what sort of learning outcomes (knowledge, skills and attitudes) are developed in graduates. (Leask & Bridge, 2013, p. 90)

5.3.2.1   Bringing IoC and Sustainable Development Goals together

An excellent exemplary project that demonstrates the above-stated tenets of IoC and much

more is the Challenge-Driven Education (CDE) concept as developed and promoted by KTH

Global Development Hub (GDH), Sweden, currently operational in four African universities

in Botswana, Kenya, Rwanda and Tanzania (Högfeldt, Rosen, Mwase, & Lantz, 2019),

including the university I work in. Challenge-driven education is a concept that is still

evolving and implemented in various ways at various universities (Högfeldt et al., 2019).

CDE is a challenge-driven pedagogy aligned with the principles of education for sustainable

development (ESD) (UNESCO, 2017) operationalised through the curriculum at the five

universities mentioned, which include the Royal Institute of Technology (KTH) in Stockholm

and their four partner universities in Africa, by establishing student exchanges between these

universities and KTH. The CDE projects involve multi-disciplinary, multicultural and

multinational student teams to collaborate with stakeholders in the communities around the

universities, in projects that address challenges faced by the stakeholders and which align

with the Sustainable Development Goals (SDGs) (United Nations, 2015a). CDE "aims for

making actual impact on the sustainable development of the society through innovation,

societal capacity building, and by students becoming change agents for sustainable

transformations" (Högfeldt et al., 2019, p.3). Högfeldt et al.'s (2019) participatory action

research found that the projects promote students' inter-disciplinary and intercultural learning

with the students becoming more engaged, taking responsibility for their own learning, and connecting meaningfully with their peers because of their shared goals. The CDE projects allow us to imagine a type of IoC-in-action (Leask & Bridge, 2013) as teachers have also claimed that they changed their mind-sets and teaching approaches while becoming more democratic (Högfeldt et al., 2019). Pedagogical changes such as CDE also call for a major change of thinking in the regulatory and management regimes of African higher education systems as these pedagogies are more open-ended in nature (Högfeldt et al., 2019). Such pedagogies that bring together international, intercultural, interdisciplinary, innovative and societal outcomes are the kind of IoC ideally suited for Africa, provided we are able to shift our internationalisation priorities to become more student-focused and commit the required resources that this change will demand.

5.3.3   Implications for teaching in a culturally diverse classroom

Taking an ontological stance, this research becomes recognisable to those who are teaching international students in Africa. Teachers need to reflect on the criticality of their role as interculturally competent teachers in bringing about the required learning outcomes for all their students. In doing so, teachers will need to not only rethink their own values but also strengthen their self-knowledge as teaching in intercultural situations is as much about the ontology (being) as epistemology (knowing) (Witsel & Boyle, 2017), hence their own personal development and growth as human beings becomes as important as the skills they need to navigate an international classroom. In this globalised and connected environment, the relevance of international and intercultural learning for graduates cannot be understated and it is no longer acceptable for a situation whereby teachers might feel the need to say that "university policies on internationalization [do not] apply to [our] program" (Leask, 2013b, p. 113).

Teaching in an intercultural environment with its uncertainties can be compared to a caring profession that demands a kind of actionable knowledge that is intertwined with its ethical dimensions, which may be clarified using Aristotle's notion of *phronesis* as practical wisdom that helps practitioners respond to unpredictable scenarios where rules may not always help and where situated and timely responses are needed (Galvin & Todres, 2007). In such situations an appreciation of the value of intercultural competence will produce actions or responses that are far more authentic (Sanderson, 2008).

In this respect, it then becomes important that teachers look at investing in their own international learning by not only utilising training available at their institutions but also forming communities of practice, not only for intercultural understanding, but also building IoC-related common knowledge (Coryell, Fedeli, Tyner, & Frison, 2015). In addition, teachers in Africa could avail of the self-help type of knowledge now available online such as NAFSA (n.d.) and other such resources including those listed in de Wit and Urias (2012); even though some of these could be more suitable for a Western context, there could be much useful material to aid the personal development of African teachers.

5.3.3.1 Professional development for internationalisation of curriculum

Even though this thesis argues that teachers are central to IoC, they can lack the preparation required for building IoC into their work and may not have an interest in participating (Clifford, 2009; Green & Whitsed, 2012). Involving and engaging teachers in IoC seems to be one of the main issues in the implementation of IoC in Western countries as teachers may lack conviction about the value of international and intercultural learning for their students (Clifford, 2009; Gregersen-Hermans, 2014; Leask, 2013b; Whitsed & Green, 2016). Teacher involvement and commitment could be the biggest hurdles in Africa. Ashcroft and Rayner

(2011) report that teaching approaches in sub-Saharan Africa do not seem to improve much despite the training teachers undergo in relation to more active and student-centred pedagogies.

Considering the complexity involved in implementing IoC, the professional development of teachers needs to be prioritized by developing their own intercultural competence, understanding of internationalisation (Leask & Bridge, 2013), and inter-disciplinary thinking, particularly for projects such as Challenge Driven Education discussed in the previous section. Increasingly, institutions are considering the pertinence of using educational developers (Green & Whitsed, 2012) who are senior academics and who can support lecturers with the design and delivery of internationalised curriculum as seen with the EQUiiP project (Lauridsen & Gregersen-Hermans, 2019). Instead of starting afresh in developing their disciplinary teams, African institutions could customise existing materials such as the EQUiiP project (Lauridsen & Gregersen-Hermans, 2019).

It is important that any training for development and delivery of internationalised curriculum needs to be situated within the institutional context and related to the teacher's experience and needs (Odgers, 2006). In Africa, the Association of African Universities regularly conducts training on internationalisation of higher education and perhaps they could also consider further international partnerships to train those involved with IoC and make 'IoC for Africa' a specific focus.

5.3.4 Impact and implications for my practice as a university leader

The most important area this thesis could impact on is the appreciation of internationalisation at the leadership level and I am able to say this from personal experience as this project has changed my own understanding of the meaning of internationalisation and has put the

development of intercultural competence at the forefront of my work. My involvement in this study has positive implications for my leadership role at my institution, where we are at a stage where our internationalisation strategy has to be renewed. The new internationalisation policy needs to be aligned with other projects that are currently ongoing at my institution, such as an action research that aims to develop employability skills, mainly articulating, collaborating, critical thinking, and an entrepreneurial mindset, by reorienting faculty teaching pedagogy complemented by courses in the curriculum as well as by guiding student extra-curricular activities led by the students themselves. With the understanding that I now have, I will soon open a new discussion on the merits of including intercultural learning and development of intercultural competence as part of the employability agenda and tie that up with our new internationalisation strategy. We should use our existing partnerships with regional universities and learn from existing examples of IoC in Africa, including the internationalised curriculum being used at South African universities as delineated by Kaunda (2012).

I fully recognise that the whole university internationalisation strategy that de Wit and Jones (2017) recommend will call for a strengthening of the university's culture, which would mean improving the 'fit' between the cultural values, operational arrangements and strategy of various parts of the wider institution (Sporn, 1996). Being an African multinational, multi-ethnic and multidisciplinary organization, we need to explicate through everyday examples what intercultural competence means to various people within the organisation, typically through stories. Montague (2013) talks about the power of story, about communicating a larger ambition, one that can help create a shared vision and act as a beacon. In implementing an internationalisation strategy that focuses on international and intercultural learning, such a story needs to include not just rhetoric but also solid actions and a continuous celebration of every small success, so that it kindles the imagination of all staff and students.

Of the four key enablers, namely leadership, positive engagement of academics, operational policy, and funding, Nolan and Hunter (2012) in their study of four universities found that leadership played a critical role; a visionary leader who can use the power of imagination to ignite a strong institutional identity and a shared vision for internationalisation can make a major impact on how institutions embrace change. In my 'being-a-leader' at my institution, I am inspired by Nilsson (2000), who states that

> I would like to see all our students leaving this university with the added value an internationalised curriculum can give: besides good knowledge in their subject area, they would have an open mind and generosity towards other people, know how to behave in other cultures and how to communicate with people with different religions, values and customs, and not be scared of coping with new and unfamiliar issues. I would like to vaccinate all our students against the dark forces of nationalism and racism. (p.26)

I also recognise that convincing the academic community of the value of IoC and the resultant outcome of intercultural competence will require time and patience, and Nilsson (2000) recommends that one needs to look for successful examples while building academic partnerships. This has the potential to create a local community of practice with an interest in IoC, making use of local resources that are international by nature such as embassies and other agencies, including individuals, as well as renewing the role of the internationalisation office to become a stimulator of intercultural education. There is also a need to use technology to build virtual international classrooms with international partners and local staff and students in order to energise and educate the institutional leadership to embrace inclusive internationalisation. However, the fact remains that "I am today only a bureaucrat, but with a great interest in these issues" (Nilsson, 2000, p. 26). Indeed, leadership in African higher education needs to take bold steps to support the leapfrogging efforts that are the key to the continent's development (Blimpo et al., 2017) while inclusive internationalisation, despite its complexity, offers one such solution that can support the anticipated leapfrogging.

5.3.5 Implications for my personal development as a researcher in higher education internationalisation

This EdD journey and in particular this thesis odyssey has been a story of personal growth and introspection for me and for my practice as a university leader. I began this thesis with a very utilitarian view of internationalisation including looking at its economic and reputational rationale, finding no meaning in it for our students whose growth and development sits at the forefront of my everyday work. As my understanding deepened, even as it became increasingly complex, I recognized the value this could bring to African higher education. My most enjoyable moments of this thesis have been when some of my participants smiled at the end of the interviews to comment on how they found the interview thought provoking and I knew I had made a new friend in another African country, thus developing my own international 'self'. As a phenomenological project this research may have been limited by my skills as a novice phenomenologist, not only in articulating the methodology but also in bringing to life the richness of the phenomenon through interpretation. Tackling a broad subject such as internationalisation with intercultural competence and phenomenology was at times a hill to climb and also a very special vantage point when I saw something special. Indeed, my foray into phenomenology has altered my way of thinking and acting. My future career as a higher education leader/researcher/phenomenologist is something I now look forward to in terms of taking some concrete actions in order to build intercultural competence for our students.

5.4 Limitations of this study and future research

The smaller sample size may be seen as a limitation in terms of representing the wide geography of sub-Saharan Africa. A larger sample would have made this study unmanageable within the constraints of a doctoral thesis, however the fact that participants

had taught in eight countries provided some comparative elements. Using phenomenology as a methodology is both a strength and a limitation, a strength as it is not common to see studies in sub-Saharan Africa on teaching in intercultural situations, let alone a phenomenological approach, and a limitation as phenomenology added a layer of complexity to the research. The sample consisting exclusively of experienced teachers could be seen as a limitation, while a sample that included younger teachers could have resulted in different findings. The wide geographical scope of sub-Saharan Africa may be seen as a limitation as a single country or a single institution could have provided a better understanding for those interested in a single nation or institution's perspective, however, in a scenario where not much research is available in sub-Saharan Africa on the topic, an exploratory study as a first step can be used as a basis for future research in more specific contexts. Another limitation could be that not all the participants were at institutions with a large number of international students and robust internationalisation strategies such as the few ranked universities in Africa. However, it must be noted that all participants came from public universities around Africa, thus providing what could be seen as a more quintessentially African picture, even though in some cases teaching international students was not a common event. That said, the inclusion criteria required that they should have taught international students. Perhaps one of the major limitations of this research is that international students or university administrators who deal with international students were not studied to provide a fuller picture. The focus of this study is on the teacher's experiences, even though it is recognized that students as recipients of teaching are equally important.

The above limitations direct us towards future research possibilities that could strengthen the knowledge of internationalisation in African higher education. A larger study that includes not only more teachers but also students and administrators, including actual experiences of

using internationalisation of curriculum to develop intercultural competence as an employability skill, would be valuable in developing internationalisation in Africa.

5.5   Conclusion

Nature or nurture? This thesis calls for a rethinking of internationalisation for higher education in Africa by nurturing teachers' intercultural pedagogies by using internationalisation of the curriculum to develop an inclusive, student-centred internationalisation, leading to intercultural competence as an employability skill for all African students. Teachers' exhibiting intercultural competence in sub-Saharan Africa, in culturally diverse classrooms, provide a foundational reason to look at international and intercultural learning as a worthy rationale for internationalisation in African higher education. By aligning the 'productive synergies' of passionate teachers and the internationalisation priorities of different institutions (Zeleza, 2012), let us work together towards the African Union Commission's (2015) Agenda 2063 goal – 'The 21st Century as the African Century – a different and better Africa'.

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Appendix 1 Participant Information Sheet

UNIVERSITY OF LIVERPOOL

Participant Information Sheet

Research Project Title:

Exploring the experiences of teachers teaching international students in higher education in Sub Saharan Africa: Insights into improving teacher preparedness

Invitation
You are being invited to participate in a research study. Before you decide whether to participate, it is important for you to understand why the research is being done and what it will involve. Please take the time to read the following information carefully and feel free to ask us if you would like more information or if there is anything that you do not understand. Please also feel free to discuss this with your friends, and colleagues if you wish. I would like to stress that you do not have to accept this invitation and should only agree to take part if you want to. Thank you for reading this.

Purpose
This project is being conducted as part of a doctoral study programme at the University of Liverpool for the final thesis project. This phenomenological study aims to explore the experiences of teaching international students for teachers working in Sub Saharan African higher education. Hopefully the study will help understand how teachers in Sub Saharan Africa can be supported to bring quality for their international and home students under the prevalent conditions so that internationalisation in African higher education succeeds. While a classroom that has a diverse mix of students from various countries including those from other African countries can result in a stimulating teaching and learning experience for lecturers, it can also be demanding as teachers need to manage cultural differences and it may challenge their own ability to deal with people of other cultures.

The purpose of this project is to gain a better understanding of the nature of the intercultural interaction and teaching strategies adopted by teachers when teaching in a classroom with international students in terms of their lived experiences, so that we can look at developing better strategies for teacher preparedness of teaching international students.

Rationale for Your Participation
You have been chosen to take part because you are currently teaching or have taught international students in higher education in Sub-Saharan Africa, in the disciplines related to Business, Computing, Finance, Health, Education and Sciences and you can communicate in English.

Do I have to take part?
NO. Your participation is totally voluntary and you are free to withdraw without explanation at any time without any negative consequence to you. If you choose to withdraw, no data related to you or your work will be used or reported in the research study without your explicit permission. If you wish to withdraw, please inform the researcher in writing, preferably by email.

What will happen if I take part?
If you choose to take part, then you would
You will be asked to take part in an in-depth Interview in order to gain a better understanding of your experiences of teaching international students including those from other parts of Africa.
As part of the interview I may ask you to provide me with information that helps me understand your context and then also relate your feelings, any stories or anecdotes and other examples that help describe your lived experience of teaching international students. It is possible there may be one or two follow up interviews.
The first interview is expected to be of around 1.5 hours duration and the follow-up interview may be 45 minutes long. The interviews shall be conducted face to face as agreed mutually in private and secure

Appendix 1 Participant Information Sheet Page 2/3

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locations or over Skype. Please note that interviews may be recorded digitally with your permission. The researcher may also take written notes.

You may ask to terminate the interview, stop the recording, or refuse to answer any question at any time during the interviews. Being in this study will not pose any risk to your safety or wellbeing.

Risks and Expenses

It is not anticipated that you will incur any expenses from participation in this study. I hope you will understand and appreciate that you will not be paid any remuneration or compensation or gift for your time and effort as this is a doctoral thesis and there are no funds available. I am thankful of your involvement.

Please be assured that you are under no obligation to reveal sensitive information, and any information provided by you will be strictly anonymised by using pseudonyms and by removing any identifying information including demographic information, for example the specific province or state where your University is located in your country shall not be revealed or the departments where you work shall not be mentioned. The final report will not identify you or your institution. As regards economic or professional risk, there is remote possibility that in the process of describing your experiences of teaching international students you may inadvertently disclose economic or professional information that could cause a risk if I choose to use that information in my professional work as a competing institution. I can mitigate this risk by keeping my researcher role and my professional role strictly separated and I shall take care to ensure there is no conflict of interest. Other than this remote possibility I do not foresee any potential physical or psychological adverse effect, risk or hazard from your involvement.

If you are my colleague or you work at the same institution as myself or you report to me directly or in directly, please note there is no coercion to participate in this study and your refusal to participate cannot and will not be used against you in any manner, in addition the interview shall only relate to your experiences prior to joining our common institution. You have right to refuse to participate.

I shall ensure that any questions and concerns that you may have will be addressed before the interview is conducted. I shall not judge you in any manner based on the information you provide. Please note that I am the sole recruiter of participants and data recorder and hence there is no third party involvement. The final report shall be sent to you for your reference.

Benefits

The main benefits of participation in this study could be that you may gain new insights into teaching international students in Africa which in turn could lead to improving teacher preparedness and also assist you in your practice. A copy of the report will be sent to you.

What if I have a problem/complaint?

If you are unhappy, or if there is a problem, please feel free to let us know by contacting the Principal Researcher SRam – 267-71351731 Email Sheela.ram@online.liverpool.ac.uk and I will try to help. If you remain unhappy or have a complaint which you feel you cannot come to the researcher with, then you should contact the Chair of the Research Ethics Committee at the University of Liverpool 001-612-312-1210 or liverpoolethics@ohecampus.com. When contacting the chair, please provide details of the name or description of the study (so that it can be identified), the researcher(s) involved, and the details of the complaint you wish to make.

Will my participation be kept confidential?

I will not disclose to any third party that you participated in this study. Any data you generate will be anonymised. If this is not possible I will ask your permission to use that data. Your privacy shall be maintained and the data generated from participants in this study will be stored for five years in the researcher's secured personal hard disk external storage for back up copies with password protection or as paper copies in a secure place.

Appendix 1 Participant Information Sheet Page 3/3

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What will happen to the results of the study?
The results of this study shall be reported as part of the researcher's doctoral thesis report that will be compiled and reported within the University of Liverpool to fulfil course requirements. In the final report participant data will be anonymised.

What if I stop taking part?
You may withdraw anytime without explanation without any negative consequences to yourself. Information provided up to the period of withdrawal may be used only if you agree to this.

Who can I contact if I have further questions?

- **Contact details:**

  Principal Researcher: S Ram   267-71351731
  Email: sheela.ram@online.liverpool.ac.uk
  Supervisor: Dr Ian Willis
  Email: ian.willis@liverpool.ac.uk

- **The contact details of the Research Participant Advocate at the University of Liverpool are:**
  001-612-312-1210 (USA number)
  Email address liverpoolethics@ohecampus.com

Please keep/print a copy of the Participant Information Sheet for your reference. Please contact the above and/or the Research Participant Advocate at the University of Liverpool with any questions or concerns that you may have. I humbly request you to please review this information sheet and consider your voluntary participation in my research within the next five working days, in the meanwhile I am available to answer any questions that you may have. If you are acceptable to being involved in my research based on the details provided to you then kindly complete and sign the attached consent form either physically or electronically and send the same to me as a hard copy or as an email attachment.
Kindly note that you may obtain authorisation from your institution for your participation in this research if it is necessary as per your regulations. Please let me know how I can assist with your applying for authorisation.

_____   _____   _____

Principal Researcher   Date   Signature

Version 3 dated 26 April 2019

Appendix 2 Participant Consent Form

UNIVERSITY OF LIVERPOOL

Committee on Research Ethics

PARTICIPANT CONSENT FORM

Title of Research Project: **Exploring the experiences of teachers teaching international students in higher education in Sub Saharan Africa: Insights into improving teacher preparedness**

Researcher(s): Sheela Ram

	Please initial box
I confirm that I have read and have understood the information sheet dated [ ] for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.	
I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason, without my rights being affected. In addition, should I not wish to answer any particular question or questions, I am free to decline.	
I understand that, under the Data Protection Act, I can at any time ask for access to the information I provide and I can also request the destruction of that information if I wish.	
I understand that my responses will be kept strictly confidential.	
I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the report or reports that result from the research	
I understand and agree that my participation will be audio recorded and I am aware of and consent to your use of these recordings for the following purposes: data analysis	
I understand and agree that once I submit my data it will become anonymised and I will therefore no longer be able to withdraw my data.	
I agree for the data collected from me to be used in relevant future research.	
I agree to take part in the above study.	
The information you have submitted will be published as a report; please indicate whether you would like to receive a copy.	

_____   _____   _____
Participant Name   Date   Signature

_____   _____   _____
Name of Person taking consent   Date   Signature

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Version 2.1
June 2013

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_____   _____   _____
         Researcher   Date   Signature

Principal Investigator:
Name
Work Address

Work Telephone
Work Email

Student Researcher:
Name: Sheela Ram
Work Address: Botho Education Park Kgale
Gaborone Botswana
Work Telephone : +2673635441
Work Email +267 71351731

For any queries please also contact the first Supervisor:

Dr Ian Willis PFHEA
EdD Lead on Internationalisation Research

Centre for Higher Education Studies
School of Histories, Languages and Cultures
12 Abercromby Square

University of Liverpool, Liverpool L69 7WZ

Phone: 0151 794 2477

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Version 2.1
June 2013

Appendix 3 Question Guide for Interviews

A. Opening notes:

6.   Refer to Participant Information Sheet and ask if there are any questions.
7.   Refer to time required and availability of participant's time.
8.   Ask for consent to record and nature of recording: Audio/Video
9.   Explicitly state that area of interest is specifically 'teaching international students'
10.   Ask participant to think back to their experiences of teaching international students.

B. Questions that can be used as prompts when participants are relating their experiences:

11.   Context: Details of the context in respect of teaching international students.
12.   Nature of international students - demographics
13.   Some personal details to understand own international and intercultural experiences.
14.   Focus on experiences of teaching international students:
15.   Dealing with mixed cultural groups: strategies used, experiences
16.   Intercultural experiences
       1.   Nature of contact
       2.   Stories - incidents
       3.   Formal-informal experiences
17.   Pedagogical aspects
       1.   Changes or adaptation?
       2.   What causes the changes?
       3.   Specific instances
       4.   How is a class with international students different from one without?
18.   Nature of conversations with colleagues regarding the activity of teaching international students
19.   Institutional role
       1.   How does the institution get involved?
20.   If you were to go back to your early classes with international students now - how will you deal with it, keeping in mind your current experience?

Appendix 4 University of Liverpool Ethical Approval

UNIVERSITY OF LIVERPOOL | ONLINE PROGRAMMES

Dear Sheela Ram

I am pleased to inform you that the EdD. Virtual Programme Research Ethics Committee (VPREC) has approved your application for ethical approval for your study. Details and conditions of the approval can be found below.

Sub-Committee:	EdD. Virtual Programme Research Ethics Committee (VPREC)
Review type:	Expedited
PI:	Sheela Ram (supervised by Ian Willis)
School:	Lifelong Learning
Title:	Exploring the experiences of teachers teaching international students in higher education in Sub Saharan Africa: Insights into improving teacher preparedness
First Reviewer:	Kathleen M Kelm
Second Reviewer:	Dimitrios Vlachopoulos
Other members of the Committee	Dr. Carolina Guzman, Dr. Josè Resi Jorge, Dr Lucilla Costa
Date of Approval:	30/04/2018

The application was APPROVED subject to the following conditions:

Conditions	None

Appendix 4 University of Liverpool Ethical Approval Page 2/3

UNIVERSITY OF LIVERPOOL | ONLINE PROGRAMMES

This approval applies for the duration of the research. If it is proposed to extend the duration of the study as specified in the application form, the Sub-Committee should be notified. If it is proposed to make an amendment to the research, you should notify the Sub-Committee by following the Notice of Amendment procedure outlined at http://www.liv.ac.uk/media/livacuk/researchethics/notice%20of%20amendment.doc.

Where your research includes elements that are not conducted in the UK, approval to proceed is further conditional upon a thorough risk assessment of the site and local permission to carry out the research, including, where such a body exists, local research ethics committee approval. No documentation of local permission is required (a) if the researcher will simply be asking organizations to distribute research invitations on the researcher's behalf, or (b) if the researcher is using only public means to identify/contact participants. When medical, educational, or business records are analysed or used to identify potential research participants, the site needs to explicitly approve access to data for research purposes (even if the researcher normally has access to that data to perform his or her job).

Please note that the approval to proceed depends also on research proposal approval.

Kind regards,

Lucilla Crosta

EdD. VPREC

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Da: Lucilla Crosta lucillacrosta@gmail.com
Oggetto: Re: today VPREC
Data: 6 maggio 2019 10:52
A: sheela.ram@online.liverpool.ac.uk
Cc: Ian Willis Ian.Willis@liverpool.ac.uk, Lucilla Crosta lucilla.crosta@online.liverpool.ac.uk

HI Sheila thanks!
--
Lucilla Crosta PhD, MSc., BEd
Laureate online Education, University of Liverpool Partnership
EdD Thesis Faculty Manager
EdD Honorary Senior Lecturer
EdD Thesis supervisor

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email: lucilla.crosta@online.liverpool.ac.uk
Linkedin: http://it.linkedin.com/in/lucillacrosta

Skype: kelidon

Il giorno 04 mag 2019, alle ore 08:40, Sheela Ram <sheela.ram@online.liverpool.ac.uk> ha scritto:

Hello Lucilla
Pl see attached - I hope thats OK.
Regards
Sheela

From: Lucilla Crosta <lucillacrosta@gmail.com>
Sent: Monday, April 29, 2019 6:58:18 PM
To: Sheela Ram
Cc: Ian Willis; Lucilla Crosta
Subject: Re: today VPREC

HI Sheila thanks!
Just one question: how will you be contacting and recruiting these twos participants? Via email or in person? Please add this and that they will have the right to refuse to take part to the study both in your PIS and ethics application form
All the best
--
Lucilla Crosta PhD, MSc., BEd
Laureate online Education, University of Liverpool Partnership
EdD Thesis Faculty Manager
EdD Honorary Senior Lecturer
EdD Thesis supervisor

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email: lucilla.crosta@online.liverpool.ac.uk
Linkedin: http://it.linkedin.com/in/lucillacrosta

Skype: kelidon

Il giorno 26 apr 2019, alle ore 06:49, Sheela Ram <sheela.ram@online.liverpool.ac.uk> ha scritto:

Hello Lucilla

Thank you for the Ethics revision. Pl see attached the PIS and Ethics Response form (the one with three columns) and the Ethics Application Form suitably altered. The Consent form did not have any changes. I hope these are fine - pl do let me know if there is anything else that I need to do. Thanks again.

Regards
Sheela

From: Lucilla Crosta <lucillacrosta@gmail.com>
Sent: Wednesday, April 17, 2019 9:51:27 PM
To: Sheela Ram
Cc: Lucilla Crosta; Ian Willis
Subject: today VPREC

HI Sheela
today VPREC discussed your notifications of minor revisions on your research participants. The committee agreed for you to proceed with you data collection however the committee wanted you to make clear that there is the possibility that your twos Dean may not agree to take part to your study. You also need to clearly explain if you will be contacting them in person or via email and how you will address the issue of potential unintended coercion when approaching them. Hence please report these in your ERF and add all the changes you have made to that document also to your PIS, consent form and ethics application form and send them to me afterwords.
I hope this helps and please do let me know if you may need any further clarifications.
--
Lucilla Crosta PhD, MSc., BEd
Laureate online Education, University of Liverpool Partnership
EdD Thesis Faculty Manager
EdD Honorary Senior Lecturer
EdD Thesis supervisor

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Appendix 5 Botswana Research Permit

Telephone : 3655400 / 3655483
Fax : 3914271
E-mail: botsamote@gov.bw

REPUBLIC OF BOTSWANA

Block 6, Government Enclave, Headquarters
Private Bag 00517 Gaborone

MINISTRY OF TERTIARY EDUCATION, RESEARCH, SCIENCE AND TECHNOLOGY

REF: MOTE 1/18/6 V (33)   24th September 2018

Mrs. Sheela Raja Ram
P O Box 1172
Gaborone

Dear Madam,

**RE: APPLICATION FOR RESEARCH PERMIT-
"EXPLORING THE EXPERIENCES OF TEACHERS TEACHING INTERNATIONAL
STUDENTS IN HIGHER EDUCATION IN SUB SAHARAN AFRICA: INSIGHTS
INTO IMPROVING TEACHER PREPAREDNESS"**

Reference is made to your application on the above captioned matter.

Your application for Research Permit for the proposed research titled
**"EXPLORING THE EXPERIENCES OF TEACHERS TEACHING INTERNATIONAL
STUDENTS IN HIGHER EDUCATION IN SUB SAHARAN AFRICA: INSIGHTS
INTO IMPROVING TEACHER PREPAREDNESS".**   The permit is valid for two
(2) years. You are kindly advised to peruse section 4.4 to 5.0 of the 'Guidelines
for Application for Research Permit' in Botswana.

Any changes in the proposed research should be communicated, without fail, to
the Permanent Secretary, Ministry of Tertiary Education Research Science and
Technology citing above reference.

By copy of this letter, the Director of Research Science and Technology is
advised to take note of this development and ensure that deliverables to
government are timely met.

Yours faithfully

Kekgonne E. Baipoledi
For/Permanent Secretary

cc: **Director of Research Science and Technology**

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