

**Developing a sense of self-in-the-world: staff and student  
narratives from a post-1992 university in the north of  
England**

**Caroline Anne Burns**

**Newcastle University**

**School of Education, Communication and Language  
Sciences**

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## Abstract

Killick (2011; 2013a; 2013b) views the internationalised university as uniquely placed to facilitate a 'global identity' or sense of 'self-in-the-world' as a foundation upon which students might develop the 'act-in-the-world' capabilities associated with being a global citizen. This study explores the extent to which participants develop a sense of self-in-the-world over the course of their studies, and what might facilitate or hinder this process.

Today's diverse campus provides 'ideal forums for intercultural learning' (Volet and Ang, 1998), yet home and international students continue to report isolation from each other (Baldassar and McKenzie, 2016). This is often attributed to home student resistance, described as 'passive xenophobia' (Harrison and Peacock, 2010), yet there is a lack of qualitative research to explore their perspective in depth and longitudinal studies are rare.

Grounded in social constructionism, this research is a narrative inquiry (Trahar, 2011a; Riessman, 2008). Narrative interviews with two student participants took place over three years. Thematic analysis (Braun and Clark, 2006) identified and tracked themes across the research period, while dialogic/performative analysis (Riessman, 2008) considers the influence of the local and wider context.

Both participants evidence a growing sense of self-in-the-world, which can be mapped against established models of intercultural development (King and Baxter Magolda, 2005; Bennett, 2004). While positive experiences of intercultural interaction lead to 'virtuous circles of becoming' (Killick, 2013b), the narratives suggest unequal power relations between home and international students with regard to language, social capital and access to knowledge (Ippolito, 2007).

The researcher's own personal and professional learning emerged as an important outcome. The study highlights the personal transformations necessary in moving towards transformative internationalisation (Turner and Robson, 2008). Furthermore, the dialogic, reciprocal nature of the staff-student relationship could form the basis of an internationalised curriculum to support 'internationalisation at home' (Crowther et al, 2000).

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# Introduction

## ***Background***

As this work concerns my personal and professional development, I shall begin by giving a short biography. Since my early secondary education, I have had a love of language and culture. My Bachelor degree, in Spanish with French, was awarded in 1995 by the university from which I am now graduating with a Doctorate in Education. My degree required me to spend a year in Spain. After that, I trained as a secondary teacher of Modern Languages and with a year's experience in a local school, I returned to Spain, where I lived and worked in language education for four years. At the turn of the millennium, I returned home to raise a family, and shortly afterwards, I began to work as a lecturer in the Department of Languages in the university where I currently work, and where I carried out this research.

The higher education context in which I studied in the 1990s was quite different from that of today. First, it was uncommon for students from a lower middle class background like myself to go to a 'red brick' university, and secondly, studying abroad was relatively rare. For language students, the aim was to enhance our linguistic and cultural knowledge. Since my local community at that time was not very diverse, and communications technology was far less developed, study abroad was the first time I had engaged meaningfully with cultural others. My memories of studying in a provincial university in northern Spain centre on the social aspect; it was about engaging with the local Spanish community: meeting people, making intercultural friendships, living a different lifestyle. I was not afraid to get out of my comfort zone and although this was not without some challenges, it was largely enjoyable and rewarding. I believe I underwent a process of 'accelerated maturity' (Lilley, Barker and Harris, 2015, p.236) and I began to develop a 'global mind-set' (ibid. p.235), although I may not have been conscious of this at the time. When I returned to Spain as a qualified teacher, it was quite a different experience. The effects of globalisation were now more visible and the population of the capital city was increasingly diverse. I worked with Spanish and English-speaking professionals, whilst living alongside migrant construction workers from North Africa and Eastern Europe. Here, I began to get a sense of

how global social inequality can impact on intercultural relations and life opportunities.

My experiences abroad have had a profound effect on my personal and professional identity, and particularly on my relations with others. This global dimension to my identity has shaped the way I approach my role as a university teacher in an internationalised university in the city where I grew up. However, I have not always been conscious of this, nor have I attempted to articulate my beliefs, values, and ethics with regard to myself, and my relations with others, and the world. As I argue in Chapter 5, this enhanced awareness, and sense of purpose and agency in the personal and professional realm, has come into consciousness through the research process. This is what I refer to as developing a sense of 'self-in-the-world' (Killick, 2013a, p.722; 2013b, p.186).

I entered UK higher education in 2002 at a time when internationalisation was accelerating, in line with national policy, as discussed Chapter 1.8. One of my main roles was to teach Academic English to incoming international students. I was very enthusiastic about the increasingly diverse student body, which I perceived to create an 'ideal social forum for intercultural learning' (Volet and Ang, 1998, p.5). I imagined students would have the curiosity about other cultures that I had, and that incoming international students would be welcomed for the international experience they offered to our host community. Yet what I observed, and the stories I heard suggested, overall, something rather different. It seemed that there was something of a divide between students of differing ethnic and linguistic backgrounds, both in and out of the classroom. Furthermore, it was not uncommon to hear staff speak of internationalisation as a problem and to blame the lack of integration on students' language skills and cultural differences. Conversations in the corridors suggested that home students were at best disinterested in their international peers, or worse, that they held xenophobic attitudes towards them. Chapter 2 indicates that these issues persist and are not unique to my context (Harrison, 2015). I found this situation troubling, because it seemed that the majority of students were not benefitting from the opportunities afforded by the diverse learning environment. Furthermore, the explanations seemed inadequate, based on negative assumptions and stereotypes. My concerns are shared by advocates of 'internationalisation at home' (Crowther et al

2000, p.6), who seek to ensure all students, not least the non-mobile majority, have an internationalised university experience.

Given the interconnectedness of the world in which we live and the diversity of the spaces we inhabit, I believe that feeling comfortable and capable outside of one's familiar cultural sphere is vital. I believe that it is the role of the university to produce graduates not only able to live and work successfully in the current global era, but also to make a positive contribution and take a lead in tackling societal challenges that are increasingly global in nature. Thus, I have always strived to create inclusive and supportive environments, in both the formal and informal curriculum, where students from diverse cultural and academic backgrounds can learn from each other, socially and intellectually. However, I was aware that some students were more willing to engage than others and that overall there was some resistance. I was concerned that by choosing not to engage, local students would be less competitive in terms of future employment and that they were missing opportunities for personal enrichment.

Having experienced the contradictions between the aims of internationalisation at home and the realities on the ground, in the literature, I found the language, frameworks and concepts to analyse the problem. I was influenced by Bartell's (2003) model, adapted by Turner and Robson (2008), which envisages internationalisation as a process moving along a continuum from 'symbolic' to 'transformative', as seen in Figure 1, p.18. Transformative internationalisation is characterised by commitment rather than compliance and underpinned by reciprocity and respect for others. I wondered how I could contribute towards this change to enhance the student experience.

As much of the earlier research focused on the international student experience, I set out to explore the problem from the home student perspective. I wanted to find out what might influence a local student to take up, or not take up, the various opportunities for international or intercultural development, particularly meaningful interaction with their international peers. I wanted to understand how studying in a culturally diverse learning environment across the three-year period of an undergraduate degree programme might affect their sense of self. Seeing this as a vital part of their education, I was keen to understand how it could be facilitated.

I chose narrative inquiry as my methodological approach as I was interested in the meanings my participants ascribed to their experiences, and to allow them greater freedom to lead the conversation, minimising the power relations between researcher and participant (Riessman, 2008). The methodology is aligned with a critical social constructionist epistemology which rejects absolute notions of truth and reality, believing instead that reality is socially constructed and mediated by language, discourse and culture (Burr, 2003). Autoethnographic approaches (Trahar, 2009; 2011a; Ellis and Bochner, 2000) encourage me to make my role explicit and incorporate my own reflections and feelings into the text.

### ***Research questions***

The research questions, which were refined as the study progressed, are as follows:

1. What do individual home students tell us about their experiences of an internationalised campus?
2. To what extent does their sense of self-in-the-world (Killick, 2013a; 2013b) change over the course of their studies?
3. What facilitates or hinders a sense of self-in-the-world for my students and myself?

### ***Terminology***

Before I proceed, I would like to justify my choice of some terminology used in this project. Many terms are complex and contested, so I believe it is helpful to clarify a number of points from the outset, although many will be explored in more depth in the chapters that follow. The interest in self and other requires this study to grapple with the concept of 'culture,' which is notoriously difficult to define (Spencer-Oatey, 2012). In the context of higher education, culture is often assumed to determine behaviour and attitudes in a way that is limiting for individuals (Montgomery, 2008). However, in this study culture is considered to be a descriptor (not an evaluation) of the practices, beliefs and values of any cohesive group, in line with Holliday's concept of 'small cultures' (1999) and

similar to Lave and Wenger's (1991) notion of a 'community of practice.' I use it to describe emergent behaviour, rather than explain it in terms of prescribed ethnic or national characteristics. I consciously try to move away from the close association with nationality, which is often assumed in the literature. This is not to deny that nationality, as a social construct, can have powerful effects on lived experience, yet, the small cultures approach acknowledges cultural complexity, opening up new possibilities for research and practice, as discussed in Chapter 2.2.

Furthermore, cultural identities are increasingly fluid and complex today as communities are increasingly bound up in the processes of globalisation, as discussed in the opening chapter. The fastest growing cultural category in the UK and the USA is that of people who describe themselves as 'mixed' (Coleman, 2013). Yet, this reality is not adequately captured by dominant intercultural models, which still rely on crude classifications rooted in static, fixed notions of nationality or ethnicity (Gillespie, Howarth and Cornish, 2012). I am aware of the inadequacy of such labels, particularly the 'home' student–'international' student binary. My use of this crude classification does not imply that either 'group' is homogenous; and I recognise that the use of the label may obscure the complexity of the individual's identity. Yet it is used as a descriptor, because it appears to influence the students' lived experience, within the context and goals of internationalisation at home.

### ***Overview***

Chapter 1 provides a context to the process of internationalisation, outlining the relevant changes and emerging debates, and analysing key concepts. Chapter 2, the Literature Review, is divided into three parts: the first part reviews the home student experience; the second part unpacks some of the important concepts often cited as expected student outcomes of internationalisation, such as 'the global graduate' and 'intercultural competence', as well as a number of theories of learning by which these might be achieved. The third part looks at the experience of the academic in the context of international education. Chapter 3 outlines the epistemological and methodological framework, as well as details of the data generation and analytical processes employed. Chapter 4 provides rich analyses of the narratives co-constructed between researcher and participants in response

to each research question. Chapter 5 presents my own reflective narrative of personal and professional development. Finally, Chapter 6 offers some conclusions and recommendations.

## **Chapter 1. Internationalisation in context**

### ***1.1 Introduction***

Whilst this research focuses on the personal transitions made by individuals, the context of the research is of great importance, since from a social constructionist stance, there is no objective truth or reality, human experience being necessarily socially and historically situated (Burr, 2003). During the period covered by the study, 2011-2017, higher education has gone through rapid and far-reaching change. Internationalisation is intimately bound up in this change, and has evolved, in terms of the way it is understood and enacted at global, national and institutional levels. Chapter 1 analyses this dynamic process at each level respectively. Beginning at global level, I attempt to distinguish internationalisation from its close relative, globalisation. I go on to explore how definitions of internationalisation have evolved in response to questions about its purpose and underlying values. I then analyse the relationship between internationalisation at home and the closely related concept of, 'internationalisation of the curriculum' (Leask, 2015). This study shares the values underpinning these constructs and aims to contribute to their fundamental goal, which is to ensure that all students benefit from an internationalised experience. Following this, an overview of the national and institutional approach to internationalisation allows the reader to situate my study more precisely.

### ***1.2 The global context***

Internationalisation, whilst the focus of this study, is but one of a number of changes sweeping across higher education. The academic world is changing rapidly as a result of globalisation, technology, funding shifts, economic imperatives and growing competition for students (Debowski, 2012). These changes overlap and intermingle and are economically, intellectually, ideologically, culturally and ethically complex. Questions are raised, but there are no easy answers. Recent political developments - notably Britain's decision to leave the EU - have added to the uncertainty and sense of instability surrounding the immediate future of higher education across the world, particularly in the UK (De Wit, 2017). The election of President Trump and the resurgence of right-wing

political movements in Europe appear to herald a new era of nationalism, posing a threat to some aspects of internationalisation, such as 'global citizenship' (Altbach and de Wit, 2017), discussed in Chapter 2.2.3. Hence, the literature tends to view universities at a critical point in time, where their futures can be decided.

Cowen (1996, p.161) predicted that in late modernity the international economy would be the 'crucial definer of the purposes, efficiency and effectiveness of the educational system, its content and its structures and even of its pedagogic modes.' This prediction is seen to be accurate and can be observed in international policy, for example in the Lisbon Strategies, the Bologna Process and Europe 2020, which aim to harmonise the higher education system across the region and make Europe the most competitive and dynamic knowledge-based economy in the world. Internationalisation plays an important role in meeting this objective. The European Association for International Education (EAIE) Barometer (2015, p.2) concurs:

The growing interdependence of nations has significantly transformed higher education policy. As a result, internationalisation of higher education has become one of the key policy objectives of many states. Definitions and rationales of internationalisation have evolved significantly as higher education institutions adapt their structures, staffing and curricula to meet the demands of the modern economy.

Yet recent political developments in Europe and the USA mean that whilst internationalisation is very much alive, the neoliberal model may be facing opposition (Altbach and De Wit, 2017).

Meanwhile, shifts in economic and political power at a global level, in particular the so-called 'rise of the East' and the influence of the BRICS nations, are reflected in the rapidly changing concepts and practices associated with internationalisation. In terms of student mobility, the unidirectional flow of students and staff from East to West has been disrupted by emerging economies (Xin, 2013). This new competitive environment is stimulating the growth of scholarships, academic posts, partnerships, exchanges and research collaborations, with both developed and developing countries being hosts as well as sojourners. Mignolo (2011) views such developments as part of a 'de-westernising' process, as non Euro-American

knowledge seeks to reposition itself. Nevertheless, emerging nations may not seek to transform the dominant paradigms, as systemic developments, including global rankings and the dominance of English Language, are pushing global higher education towards a single homogenous system (Marginson, 2017).

From a critical social constructionist perspective, reality is constructed, sustained and contested by social actors and mediated by language, discourse and culture (Burr, 2003). As Chapters 1 and 2 show, internationalisation is caught up in a range of competing discourses, thereby inviting different responses. A decade ago, De Vita and Case (2007) critiqued the marketisation discourse around internationalisation, yet today this business language is rampant, as managerialism and performativity are part of the increasing corporatisation of the university (Schultz, 2013). The human capital theory, which promotes a view of higher education as the lever of economic capacity, does not sit well with the beliefs, values and ideologies that academics bring to higher education (Fanghanel, 2012) and can lead to tensions in their daily lived experiences of academia (Schartner and Cho, 2017), which will be discussed further in Chapter 2.3.2.

### **1.3 Globalisation and internationalisation**

For some time, there has been debate about the relationship between globalisation and internationalisation in the higher education literature. As two 'sense-making metaphors' employed to account for the increasing international connectedness and mobility evident in higher education today, they relate strongly to each other in terms of the concerns they highlight and the degree to which they are contested (Turner and Robson, 2008). They are sometimes used interchangeably; whilst at other times there have been deliberate attempts to distinguish one from the other. Internationalisation has often been considered a *response* to globalisation (Altbach, Riesberg and Rumbley, 2009), yet Gacel-Avila's position (2005, as cited by Tian and Lowe, 2009, p.660) that globalisation provides a contemporary *context* for internationalisation, creates space for institutions to shape their institutional approach, rather than being wholly reactive to external stimuli (Turner and Robson, 2008). In Section 1.5, I discuss how the two terms have become increasingly hard to distinguish, and how this has led to a refocusing of the debate (Brandenburg and de Wit, 2011).

Globalisation is a highly complex and contested concept, employed to embrace a whole range of academic and popular discourses. This can be seen in UNESCO's definition (2010), which describes it as:

the ongoing process that is linking people, neighbourhoods, cities, regions and countries much more closely together than they have ever been before. This has resulted in our lives being intertwined with people in all parts of the world via the food we eat, the clothing we wear, the music we listen to, the information we get and the ideas we hold. [...] The process is driven *economically* by international financial flows and trade, *technologically* by information technology and mass media entertainment, and very significantly also by very *human* means such as cultural exchanges, migration and international tourism. (UNESCO, 2010).

Here we see that globalisation is seen to be driven by both 'hard' (socio-economic) and 'soft' (intellectual and cultural) dimensions which conflate and produce complex, contested responses and effects. There are concerns that internationalisation is now driven primarily by hard economic values associated with globalisation and that the academic and cultural aspects are a lesser priority (Knight, 2012). This has been identified as a source of tension and unease among academics (Fanghanel, 2012; Robson and Turner, 2007).

Whilst the term 'globalisation' captures a sense of the transformative change societies have been undergoing, its wide usage reduces its explanatory power and there is a danger that the concept is reified, 'that it is simply assumed to exist, rather than being understood as a politics of naming' (Rizvi, 2007, p.257). Postcolonial theory (Said, 1979) exposes the false universalism of globalisation, suggesting that contemporary social, political, economic and cultural practices continue to be located within the processes of cultural domination and imperial power structures. Rizvi argues that internationalisation must be viewed through this lens, suggesting that the dominant model can be seen as a neo-colonial project of westernisation.

The goal of critical theorists is to deconstruct the processes by which the new corporate model asserts itself as the *only* legitimate model, thereby creating space for counter narratives. Thus, the apparent universal acceptance and political

neutrality of the dominant discourse is being held to account. Odora Hoppers (2009, p. 601) suggests we are witnessing a:

dynamic episode in which knowledge paradigms of those excluded and epistemologically disenfranchised move centre stage, acquire agency and demand a new synthesis, signalling a new era in which modernisation now proceeds but without Western values.

Andreotti (2013) calls for the university's role 'as a critic and conscience of society' to be preserved, and how we might achieve a more balanced relationship between the economic and social goals of the university becomes the focus (Schultz, 2013).

#### ***1.4 Defining internationalisation***

Early definitions conceived of internationalisation in terms of its associated activities, such as international studies, partnerships and exchanges. It was Knight, during the 1990s, who introduced the idea of internationalisation as a process which needed to be integrated and sustained at the institutional level, defining it as 'the process of integrating an international/intercultural dimension into the teaching, research and service of an institution' (Knight, 1997, p. cited by Sanderson, 2008, p. 278). She updated it ten years later to reflect the increasingly important influence of the wider context:

Internationalisation at the national/sectoral/institutional levels is defined as the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education (Knight, 2004, p.3).

Knight uses the terms 'international', 'intercultural' and 'global' as a triad, which together reflect the breadth and depth of Internationalisation. 'International' refers to relationships between and among nations, cultures and countries. 'Intercultural' relates to the diversity of cultures within countries, communities and institutions and is particularly relevant to internationalisation at home (Crowther et al, 2000), which will be defined in Section 1.6. Finally, 'global', acknowledged as a controversial, laden term provides a sense of worldwide scope.

Despite its wide influence, including its adoption in my own institution, Knight's definition has received some criticism. Sanderson (2008) notes that it situates the process at institutional level, far removed from the level of faculty, department, or the individual. He suggests that understanding at the micro level of the individual teacher or student is needed as the internationalisation of higher education is entering a more mature phase. This study responds to this need. Furthermore, Hawawini (2016) is right to critique the direction of influence of Knight's model, arguing that the aim should be to integrate the institution into the emerging global knowledge and learning network, rather than integrate the latter into the existing institution.

In the UK, the Higher Education Academy's Framework for Internationalisation was designed as a tool to support responsible internationalisation, providing institutions the opportunity to rethink the meaning they give to the process (Bordogna and Harvey, 2016). The framework considers three levels of change: institutional, programme and personal and their intersections, reflecting the view that internationalisation should be fundamentally concerned with the interplay between 'policy, curriculum and the everyday reality of student life' (Leask, 2007, p. 1, cited by Bourn, 2011, p.561). In the Internationalising Higher Education Framework, the HEA (2014) views a key aspect of internationalisation as 'preparing graduates to live in and contribute responsibly to a globally interconnected society'. This gives primacy to the often-overlooked student experience and reflects my own priority.

Outside of the Anglosphere, definitions of internationalisation are being re-theorised to be more relevant to non-Western contexts, in order to decentre the hegemonic stranglehold of the Eurocentric epistemological order (Trahar et al, 2015). Less commonly cited definitions, such as the one below from China, remind us of the voices speaking back to the West:

The internationalisation of education can be expressed in the exchange of culture and values, mutual understanding and a respect for difference...The internationalisation of education does not simply mean the integration of different national cultures or the suppression of one national culture by another culture. (Gu, 2001, p.105, cited by Ryan, 2011, p. 640).

International research has not been a key objective of the internationalisation movement, where studies are often practice-based and related to changes within institutions (De Wit, 2011; Turner and Robson, 2008). However, Robson and Turner (2007) note the importance to academics of internationally recognised research as part of their engagement with internationalisation and highlight the importance of research related to learning, teaching and the student experience to contribute towards a transformative model. Linking this to wider debates around social justice in education may help to bring about change (Kreber, 2013; Fanghanel, 2012).

### ***1.5 Internationalisation: an evolving concept***

Over the last decade, internationalisation has been changing at an alarming pace, moving from the fringe of institutional interest to the very core, and expanding in scope, scale and importance (De Wit, 2012). It has developed from a reactive to a proactive strategic issue, from the exchange of a small number of students to a large-scale, competitive recruitment exercise (Knight, 2012). The shift from a co-operative to a competitive model has been lamented, as financial motives have taken priority over traditional values. Partnership, exchange, cooperation and reciprocity have largely been replaced by competition, trade, instrumentality, efficiency, self-interest and status building. Yet these values are often at odds with those of academic staff. The commodification and commercialisation of education is a major concern for educators, and several studies suggest that when an institution's internationalisation strategy does not align with staff values, this leads to disengagement and other tensions (Fanghanel, 2012; Robson and Turner, 2007; Schartner and Cho, 2017).

This change in approach is often attributed to harder aspects of globalisation, as discussed in Section 1.3, and led to something of a crisis in the field some five years ago, with some suggesting we have come to the end of internationalisation, i.e. that it has been subsumed under neoliberalism. Brandenburg and de Wit (2011) argued that the 'constructed antagonism' between internationalisation and globalisation over the years had led to a simplistic dichotomy denoting internationalisation as good, and globalisation as bad. Whilst gaining moral weight, they argued, the content of internationalisation has been devalued, as the pioneers of international innovation have become mere defenders of traditions.

They suggest that rather than defending internationalisation per se, the process should be viewed as a means to an end, and efforts should be focused on rationales and outcomes and how they can be achieved. Internationalisation is an instrument to improve the quality of education or research (ibid.). This debate has led to a renewed interpretation of internationalisation as:

the *intentional* process of integrating an international, intercultural and 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* (De Wit and Hunter, 2015, p.3).

The new definition supports a new way of thinking, which emphasises academic endeavour and the public good, with intentionality a key factor (Garson, 2016).

The 'mainstreaming' of internationalisation (De Wit, 2011) requires a more integrated approach at institutional level, as reflected in Huzdik's concept of 'comprehensive internationalisation' (2014), which goes beyond activities to permeate the institutional ethos and values. Yet in reality, the number of stakeholders, including administrators, accountants and teachers, each with different concerns and priorities, makes managing the whole a difficult task (Haigh, 2014). There seem to be misconceptions, which lead to one particular activity or dimension, for example, recruitment of international students or mobility, to be overemphasised or become a goal in itself (De Wit, 2012). Haigh identifies no less than eight layers of narrative around internationalisation in an institution, which currently co-exist and compete for attention. Whilst some of these are based on simple economics, others are more idealistic, at times heralding fundamentally different worldviews. However, Haigh reminds us that 'Recruiting International Students' as a funding mechanism for survival is the first one. Others, such as 'Teaching International Students', and 'Growing the International Enterprise University' ultimately lead back to this.

The debate around values is captured in the policy statement, *Affirming Academic Values in Internationalisation of Higher Education: A Call for Action* (IAU, 2012), which highlights the benefits as well as the risks of current trends to institutions and societies. The growing influence of internationalisation of the curriculum

(Leask, 2015), discussed in the following section, has led to an increased focus on values as well as on internationalising outcomes, yet there is still a long way to go (IAU Survey 2014).

### ***1.6 Internationalisation at home and internationalisation of the curriculum***

These two interrelated concepts are discussed under one section here, since there is evidence that their interdependence is increasingly recognised and together they are becoming a major focal point of internationalisation strategies overall (De Wit and Hunter, 2015). Knight's (2004) model conceived of internationalisation activities falling into two streams: 'internationalisation at home and abroad', which would complement each other. The aims of internationalisation at home were set out in a position paper by Crowther et al (2000), in response to what its founders perceived as a dominant focus on international students and mobility. The goal was to share the benefits of internationalisation with the non-mobile majority within the domestic learning environment. Student diversity was constructed as a resource to be drawn upon by staff in order to develop international perspectives on subject knowledge, as well as interpersonal skills for working across cultures. A culturally sensitive pedagogy was called for in order to maximise these opportunities (Harrison, 2015).

The early definition of internationalisation at home was 'any internationally-related activity with the exception of outbound student and staff mobility' (Beelen and Jones, 2015, p.13). It was later described as 'a set of instruments and activities 'at home' that focus on developing international and intercultural competences in all students' (Beelen, 2012, p.10). However, the recent debate around purpose and values has led to a revisioning of the concept, as:

the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students, within domestic learning environments. (Beelen and Jones, 2015, p. 76)

The word 'purposeful' highlights that it is not sufficient to add random or optional international activities or content, while the focus on the curriculum signals the importance of this in achieving the aims. An increasing overlap with 'internationalisation of the curriculum' can be discerned. The latter is defined by Leask (2015, p.9) as:

the incorporation of an international and 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 programme of study.

The overlap has led to some confusion, particularly given different uses of the terms in Australia and the UK. Both concepts appear to share the same goals and ideas about how these can be achieved; the difference between them appears to reside in the importance that internationalisation at home attaches to the need for these to be achieved by all students, particularly the non-mobile majority. Hence, internationalisation at home is used to frame this study.

Although incoming international students may help to diversify the home environment and provide a context and resource for international and intercultural learning, currently the diverse 'home' environment and local student body can offer similar opportunities. 'Domestic learning environments' is a broad term, extending beyond the formal curriculum and into the local community and virtual learning spaces (Beelen and Jones, 2015, p.12). Internationalisation at home does not seek to limit the opportunities for students to have an international mobility experience, but recognises that since most do not, an equivalent learning experience must be offered through core, not optional activities (ibid.). There is evidence that employers value the skills an internationalised experience can provide, therefore these must be provided through the curriculum 'at home' in order to provide students with equal opportunities (Jones, 2013). In summary, it could be argued that an internationalised curriculum as defined by Leask (2015) is essential for the successful implementation of internationalisation at home.

The focus on equality of experience for all aligns internationalisation at home with wider equality and diversity policies and practices in higher education, including widening participation initiatives, designed to increase participation among non-traditional home students, such as mature students and those from lower socio-economic backgrounds (Caruana and Ploner, 2010). Nations and cities, like university campuses, are increasingly diverse so intercultural competence is equally relevant in local communities as in international contexts.

Internationalisation at home recognises that neither home nor international students are a homogenous group (Trahar, 2011a). Intercultural competence is

viewed as necessary for social cohesion as well as employability, and links to issues of social justice at both local and global level. In institutions such as the one at the focus of the present study, where widening participation and internationalisation have been changing the landscape at the same time, there can be more complex power relations among students relating to language, social status and privileged knowledge (Ippolito, 2007). Particularly here, internationalisation at home has something to offer in terms of emphasising equality of opportunity for all.

It is suggested that internationalisation at home is moving to the centre of the debate on internationalisation (Beelen and Jones, 2015). The concept is now included in the European Commission's education policy 'European higher education in the world', where it is used to promote more inclusive education, and to enhance employability (De Wit and Hunter 2015; Jones, 2013). Nevertheless, fifteen years since its inception, difficulties remain in implementing its ideals (Harrison, 2015). In terms of internationalising the curriculum, it is crucial for learning outcomes to be set, enabled and assessed at *programme* level (Beelen and Jones, 2015). Yet because this is likely to involve a number of core institutional processes, it faces several obstacles, not least having staff willing, able and supported to engage with the curriculum in this way (Beelen, 2012). CeQulnt is an example of a European quality label designed to support and reward the process of staff development in this regard (ibid.).

### **1.7 Towards a sustainable model**

As the discussion has shown, the question for many, including myself, is how to move towards a more responsible, values-led model of internationalisation. As stated in the Introduction (p.3), Bartell's (2003) model, adapted by Turner and Robson (2008) (Figure 1) has influenced my study. Although this model aims to stimulate discussion at institutional level, Robson (2011) points to a gap in the literature on personal transitions, which she argues are essential to developing an inclusive culture, characteristic of transformative internationalisation. This study addresses this gap, by focusing on the personal transformations that individual staff and students make, as they interact with each other on the internationalised university campus in the north of England.



Figure 1: From symbolic to transformative internationalisation: an institutional model (Bartell, 2003, adapted by Turner and Robson, 2008, p.28)

### **1.8 UK national context**

The UK has a single higher education system, with devolved policy in each of the four countries, Scotland, Northern Ireland, England and Wales. Some key issues, such as quality assurance and immigration, are nationally coordinated, although tuition fees are not (Woodfield and Jones and, 2015). This section relates to policy in England and Wales, where the present study is situated. Since government funding has been gradually reduced, most activities are funded by the institutions themselves, aided by a range of sector-wide organisations. International education, including internationalisation, is sector-led rather than government-

directed, and as such, there are a wide variety of missions, approaches and strategies in a highly competitive environment (ibid.).

The development of international education as a business can be traced back to Conservative governments of the 1980s, when full fees for international students were introduced. This was followed by two successful Prime Minister's Initiatives by Tony Blair in the 1990s, designed to substantially increase international student numbers. Income from international student fees helped to expand the total number of students enrolled in higher education, thus massification and internationalisation of higher education are closely intertwined (Ippolito, 2007). Government funding for higher education has gradually decreased and competition for funding from student recruitment – initially international but increasingly from European Union and domestic students due to changing fee structures - and from research has become more intense.

Although the UK system is focused on income generation and recruitment of international students (Haigh, 2014), leaders in the field have for some time been calling for an expansion of thinking with regard to what it means to be an 'internationalised institution' (Robson, 2011). The benefits of outward mobility, international collaborative research and internationalised curricula both for international and home students are increasingly valued. There is also a rich body of literature evidenced here (Woodfield and Jones, 2015). Other Western Anglo-heritage countries have taken a similar revenue-focused approach – the US, Australia, Canada, although as stated earlier, the changing global economic situation is changing traditional patterns.

From a government perspective, international education is a business, the focus being on trade and competition. It was one of the key economic drivers cited by the Industrial Strategy 2013 (HM Government, 2013, cited by Woodfield and Jones, 2015). International education in this context covers a wide range of activity, not limited to higher education and international student recruitment to the UK, but covering all levels of education and including Transnational Education, offshore and online programmes. It also focuses on supporting international collaboration through education and research, promoting outward mobility of UK students, and the export of educational services to other countries. Transnational Education has developed as an attempt to reach students other than those

wishing to come to the country. The government claims to support the recruitment of high quality international students and to recognise their importance to the local and national economy, as well as the soft power they exert towards the UK upon return to their home countries.

In terms of international student recruitment, the UK has been a success story, although there are fears over the future. Both UNESCO and OECD data show that the UK attracts more international students than any other country apart from the USA. Despite a dip in the number of students from particular regions, and for specific programmes over the last few years, there were just under 360,000 international students enrolled, representing 19% of the total student numbers in England in 2015-6 (HESA, 2017).

As mentioned in Section 1.2, the climate for international higher education is now highly uncertain following the decision by Britain to leave the European Union, a decision that is largely opposed by the academy (Scott, 2017). Brexit has now heightened concerns that the UK is sending an unwelcome message to international students and there is evidence that the number of applications are already down (Adams, 2017). The UK could well lose students to other countries, for instance, to Australia where the strategy is to continue increasing numbers (Burns, 2016). For a multitude of overlapping reasons, both financial and academic, universities are lobbying hard to retain special mobility rights for students and staff and access to research funding (Corbett and Gordon, 2017); the latter is a particular concern for universities outside of London. Their arguments focus on the economic benefits international students bring to the UK, which are currently estimated at £25 billion annually (Universities UK, 2017) and their boost to regional employment and business. Other arguments include the social and cultural contributions they make to the regions; it seems that even in areas which voted to leave the EU the public do not regard international students as immigrants (only 22% in the North East where the current study is located) and do not wish to prevent them working in the UK after their studies (ibid.). The top universities are looking to set up campuses in Europe (Fazackerley, 2017). The House of Commons Education Committee published a report based on its consultation with universities (April 2017) recommending special access to mobility and research funding.

Although the approach to internationalisation in the UK is diverse, it seems that there is a trend towards a comprehensive approach (Huzdik, 2014), but due to devolved management structures, there may be a gap between policy and practice. Student satisfaction is a significant concern, due to the Quality Assurance Agency and its importance to domestic and international league tables. Since universities are also ranked in terms of student employment prospects, employability is also an area in focus. Against a background of globalisation, the need for graduates with a global mind-set is called for by business. This is where internationalisation and employability intersect (Jones, 2013).

UK universities typically make it their mission to produce 'global graduates', often including competencies as graduate attributes. One problem is that universities often assume that these attributes can be developed simply by the fact of having a diverse student body, though it has been shown that this alone is insufficient (Spiro, 2014). Internationalised outcomes are commonly thought to be achieved through a period of study or work placement abroad, but currently only a minority of mobile students are able to enjoy this. Curricular approaches to internationalisation for the non-mobile majority are gaining ground in the UK, although there is still a way to go (Woodfield and Jones, 2015). There is evidence of competing paradigms for example, the 'global worker' and the 'global citizen', which may hinder progress (Harrison, 2015). These will be analysed further in Chapter 2.2.

### ***1.9 Institutional context***

The university in which the research was conducted is large in terms of numbers, with some 27,000 students in the UK and another 3,000 on programmes overseas. Approximately 83% of students are undergraduates, and 12% of all students are international, 2% of those from the European Union. International students come from over 100 countries, with highest numbers from China and Malaysia.

The University has set out a long-term goal for the first quarter of this century accompanied by five-year strategic plans to work towards this. In the International Strategic Plan 2013/14–2017/18, there are two objectives: increasing the recruitment of international students by 50% compared with 2012/13 numbers and

increasing income from Collaborative Ventures by 30% on 2011/12 figures. The reason for the first is stated as to help the University to build its global reputation, market position and revenue streams. In 2014 /5 the new more comprehensive Internationalisation Plan was published, which links to the overall corporate strategy. However, this was written in a pre-Brexit era; internationalisation faces great uncertainty now, as noted in the previous section.

In some aspects, the plan reflects current thinking around internationalisation. It signals a more integrated approach (Fielden, 2011), claiming to capitalise on natural synergies between different areas of activities, for example, between an internationalised research strategy, and an internationalised curriculum. It also aims to provide a framework for action and review, again reflecting practice of leading international institutions (EAIE Barometer, 2014). The main change in policy since the data for this research project was collected (2011-14) is that the process is now overseen and co-ordinated at institutional level, with faculties holding responsibility for developing their own internationalisation plans to reflect their distinct disciplinary and professional contexts. As stated earlier, however, this can lead to a gap between policy and practice.

The overall performance indicator for the Internationalisation Plan is the university's position on World Ranking Tables. It begins with Knight's (1994) definition: 'the process of integrating an international/ intercultural dimension into the teaching, research and service of an institution', which has been revised twice, indicating a lack of engagement with current thinking. Neither values nor academic quality is mentioned. Whilst the purpose of the plan speaks of articulating a global vision, developing common goals and building common purpose, no reason is given other than positioning on the league tables. Thus, it would appear that the rationale is branding/reputation building (Knight, 2004) and the main objective is the recruitment of international students. As noted in section 1.5, there is a danger that this becomes an end in itself (De Wit, 2012).

In terms of the EAIE Barometer (2014), I suggest that this institution would be classed at best as average and at worst as 'lagging behind' in internationalisation, since its plan is relatively new and is general, rather than targeted at enhancing specific aspects of the university mission. Having recently developed a new framework for programmes to ensure standardisation and alignment with

university goals, the decision to embed internationalisation into the teaching, learning and assessment outcomes was not taken. As such, differing levels of engagement are to be expected and deep approaches are likely to face obstacles (Beelen and Jones, 2015). The plan speaks of ‘capitalising on, and utilising the presence of the international experiences of our staff to develop internationalised curricula for the benefit of both non-mobile and mobile learners’, assuming that staff have these experiences and capabilities, which is unlikely (ibid.). A further assumption is that the presence of a diverse body of students will lead to the acquisition of intercultural communication skills, which research has shown is not the case (Leask and Carroll, 2011).

One of the core objectives of the Internationalisation Plan of particular relevance to this study is to prepare students to be ‘global graduates with the knowledge, skills, behaviours and attitudes to contribute positively to a global community’. It is suggested that the university will draw on international or ‘internationally-minded’ staff to develop internationalised curricula and to engage the non-mobile majority with international approaches. Yet exactly what this means and how it is to be achieved is unclear; there is no mention of support for academic staff. It is the aim of this study to explore the meanings of these contested concepts and illuminate the processes by which we might achieve this goal.

### ***1.10 Summary***

This chapter has explored current debates within the literature of internationalisation, and more specifically internationalisation at home. It has analysed how the process is conceptualised and operationalised from a number of perspectives, and provided a global, national and institutional context in which to situate the current research findings. The study aims to illuminate the processes by which we might facilitate the personal transformations necessary to achieve the goals of internationalisation at home, thereby contributing to a more sustainable model of internationalisation.

## **Chapter 2. Literature Review**

### **Part 1: The home student experience**

#### ***2.1.1 Introduction***

One of the most tangible aspects of the internationalisation of higher education is the diverse student body, drawn from a wide range of countries, as indicated in Chapter 1. Harrison (2012, p.225) remarks that:

There are few comparable situations where such diversity exists and where the individual is expected to interact across so many different cultural boundaries on a daily basis, in both social and academic settings.

As students can be seen as 'culture carriers', (Dunne, 2013, p.568), this diversity is seen, within the context of internationalisation at home and internationalisation of the curriculum, as an educational resource which can bring new ideas, values, experiences and behaviours to enrich the learning experience (ibid.). From this perspective, the multicultural campus creates 'ideal social forums for intercultural learning' (Volet and Ang, 1998, p.5). Yet despite years of internationalisation, it seems that in terms of the everyday lived experience, there is still a divide between international and home students (Baldassar and McKenzie, 2016). The purpose of Chapter 2.1 is to consider the evidence to discover to what extent this may be the case and explore the factors that might affect intercultural interaction, particularly from the perspective of the non-mobile student.

#### ***2.1.2 Home students: multiple identities, positionings and needs***

Until recently, research has tended to focus on the incoming students' academic and social adjustment to the host environment. These students often report isolation from their host country peers (Schartner, 2014; Chuah and Singh, 2016) as well as feelings of social exclusion and even racism (Brown and Jones, 2013). By contrast, the experience and perspectives of the non-mobile student has been neglected, not only in the UK but further afield (Ippolito, 2007; Dunne, 2013; Jon, 2013; Colvin, Volet and Fozdar; 2014), despite their relative number and dominant presence on campus. An understanding of the cultural positioning and perspective of the local student is vital, since they are actively involved in intercultural interactions, not neutral observers (Colvin, Volet and Fozdar, 2014). Although

internationalisation at home aims to enhance the experience of *all* students, it is perhaps the non-mobile majority who stand to gain most from intercultural interaction via the curriculum. If certain groups are either unable or unwilling to take up opportunities presented by internationalisation and this results in the benefits being unequally distributed, this amounts to inequality of experience (Harrison, 2015). Together, these arguments provide sound reasons to gain greater insight into local student perspectives.

As stated in Chapter 1, in the UK, internationalisation has occurred alongside widening participation, diversifying the student body in terms of social class as well as ethnicity (Ippolito, 2007). Increasing student diversity is a contentious subject. In the USA and the UK, efforts to make higher education available to all in the interests of social justice have been ongoing for over a century, yet they have always attracted criticism that the concept of academic excellence is compromised (Shaw, 2011). Looking at this 'diversity-excellence paradox' in the two nations, Shaw concludes that the two are not mutually exclusive and that diversity does benefit higher education, despite practical and ideological challenges. In the UK, widening participation and internationalisation have occurred intensively over the past twenty years, with the latter providing an important funding mechanism for the former (Ippolito, 2007). Whilst from a constructivist perspective, diversity enriches the student experience, both processes have been associated with a 'dumbing down' of higher education, as well as the perceived loss of distinctiveness of a supposedly unified national system (*ibid.*). The perception that internationalisation is driven by financial motives creates a mixed response among academic staff regarding its benefits (Caruana and Ploner, 2010; Schartner and Cho, 2017; Robson and Turner, 2007).

Links between internationalisation and widening participation are rarely acknowledged, whilst both types of 'non-traditional' students are framed in terms of a deficit model, they are funded and provided for separately. This separation at policy level has implications for practice, in terms of the challenges it presents for inclusion, integration and intercultural learning (Ippolito, 2007; Caruana and Ploner, 2010). In order to harmonise the two, Scott (1998, pp.120-121, cited by Ippolito, 2007, p.751) argues that the curriculum must be more inclusive, both in its depth and in range:

deeper in the sense that they must meet the needs of social and ethnic groups underrepresented in the elite systems and unfamiliar, even impatient, with the old academic culture; and wider in the sense that they must take greater account of non-Western intellectual traditions or, perhaps better, of the growing pluralism within the Western tradition.

Against a background of globalisation, the intersection of internationalisation and widening participation also requires us to recognise the multiple identities, positionings and needs of students (Ippolito, 2007). Social class tends to be overlooked in studies of identity, in which a postmodern paradigm dominates (Block, 2013); yet looking at student relations from this angle may yield important insights. Home students represent a much greater cross section of society than international students, who are predominantly from a relatively wealthy elite (Harrison, 2015). The 'British Education System' marketed overseas may contrast with the mass system international students find themselves in (ibid.) and this presents challenges to the condition of equality deemed necessary for positive intercultural relations.

### ***2.1.3 Intercultural interaction on campus***

Allport's (1954) influential 'intergroup contact theory' can be used to analyse home student-international student interaction. The theory posits that regular contact between in-groups and out-groups can reduce prejudice, providing that certain conditions are met; namely, that the groups share equal status, are in pursuit of common goals and receive appropriate institutional support. A large number of studies have confirmed the hypothesis, showing that as different groups spend more time with each other, prejudice is reduced (Pettigrew and Tropp, 2006). However, where experiences of intercultural contact are negative, this can result in the reinforcement of stereotypes and avoidance of further intercultural contact (Volet and Ang, 1998; Ujitani and Volet, 2008). Pettigrew and Tropp's (2006) meta-analysis showed that intergroup friendship and structured programmes for optimal contact are significant factors, lending support for a planned strategic approach to the issue (Leask and Carroll, 2011; Jones and Killick, 2013). Much work has been done to identify the optimal conditions for intercultural learning, whilst concerns persist as to whether current university campuses are providing these (Harrison, 2015; Killick, 2013a; Tian and Lowe, 2009).

In Australia and the United States, a number of large-scale surveys, based on student self-reports, have found evidence of the expected and desired student outcomes of internationalisation. In Australia, Denson and Bowman (2013) found that high quality engagement with curricular diversity activities and with diverse peers were associated with improved intergroup attitudes and civic engagement outcomes. Similarly, Denson and Zhang's (2010) survey of almost 5,500 students found that those who reported more experiences with diversity, reported greater gains in teamwork skills, problem-solving skills, as well as appreciation of and respect for diversity. The study also found slightly greater gains for local students, which they suggest may be because such interactions are rarer for this group and thus have a slightly greater impact. Comparing the benefits of study abroad with curricular developments at home on global, international and intercultural competencies, Soria and Troisi (2014) found that the latter may yield greater benefits, particularly where there is alignment of the formal and informal curriculum to support development. Parsons (2010) reported similar findings in a study of two universities in the United States and Australia. In South Korea, Jon's (2013) mixed-method case study showed that an institutional intervention to promote home student-international student interaction had a positive and direct impact on this, as well as a positive *indirect* effect on the home students' intercultural competence.

However, while students report gains from their experience of diversity in large-scale surveys, Harrison's (2015) comprehensive review of the internationalisation at home literature across a range of countries, including a wider range of methodologies, suggests progress is limited. The review indicates that the problem of 'voluntary social segregation' (Caruana and Ploner, 2010, p.7) persists, and that home students show resistance to engage (Leask and Carroll, 2011; Spiro, 2014; Harrison and Peacock, 2010). This is not only in the UK, but also in other OECD nations, notably Australia and the United States, where recruitment of international students has also been a major policy objective. Evidence from Asian countries, such as South Korea, Japan and Malaysia, where recruitment of international students is growing, suggests similar challenges (Jon, 2013; Ujitani and Volet, 2008; Chuah and Singh, 2016). The increasingly hegemonic role of the English language, as well as uncontested notions of privileged knowledge are highlighted in Harrison's review. Local students, particularly those with the least

international exposure and experience in their lives, are most likely to move in ethnically homogenous groups on campus (Colvin, Fozdar and Volet, 2015).

Thus, it seems there is a persistent gap between the aim to develop students as 'global graduates' and the actual student experience (Spiro, 2014). This is perhaps unsurprising, since, as noted in Chapter 1, internationalisation policy in the UK is driven by economics, with the student experience being largely overlooked. There appears to have been an assumption in many institutions that intercultural competence will *automatically* develop as a result of studying in an international environment, despite much evidence of the need for strategic and informed intervention to improve inclusion and engagement (Volet and Ang, 1998; Jones, 2013; Leask and Carroll, 2011). Allport's (1954) intergroup contact hypothesis is premised on certain conditions – equal status, common goals and institutional support. Therefore, the persistent lack of intercultural interaction on campus may indicate the absence of these.

#### **2.1.4 Home student engagement with diversity**

Home student intercultural experiences are commonly researched in the context of outbound mobility (Caruana, 2014; Killick, 2013b). Killick (2013b) sought to identify the facilitators of transformative experiences in this context. He found that personal transformations were socially situated, triggered in contact with others and driven by students' openness to learn. These factors enabled students to go beyond their comfort zones, generating 'virtuous circles of becoming' (ibid., p.190) in which confidence and self-belief extended learning across various dimensions. Killick posits that such experiences can be enabled on the home campus, where this becomes a site of genuine intercultural community and where the curriculum enables and requires students to apply their intercultural capabilities. He concludes, however, that current practice in higher education 'is largely culpable in sustaining, even reinforcing the ethnocentrism of an unexamined existence' (ibid. p.193).

The dominant discourse suggests that the home student is indifferent towards internationalisation and reluctant to engage with his or her international peers. There is plenty of support for this in the literature. Harrison and Peacock (2010) described the attitudes of the majority as 'passive xenophobia'; similarly, Dunne

(2013) found the prevailing motivation for contact with international students to be 'perceived utility' with regard to academic achievement, yet he found other more philanthropic motivations. Elsewhere, home students have been described by international students as 'dominating and self-centred' leaving international students feeling 'disempowered' (Welikala and Watkins, 2008, p.29, cited by Leask and Carroll, 2011, p.648). According to the NUS/HSBC Student Experience Report (2010-11), home students themselves reported feeling significantly less integrated with international students than international students did with their UK counterparts and they were significantly more likely to believe that integration was less important. Such findings perpetuate concern that, overall, this group may not be developing the necessary values, knowledge, skills and dispositions that will enable them to live and work in an increasingly interconnected world and to solve the pressing global issues of the future (Bourn, 2011).

However, the cultural and attitudinal homogeneity of home students is frequently underestimated (Colvin, Volet and Fozdar, 2014). A closer look shows that as a group, they are differentially disposed towards intercultural engagement. For example, Harrison and Peacock (2010, p. 894) identified a minority of more internationally minded students whose culture they describe as 'informed cosmopolitanism' and Dunne (2013) reported similar findings.

Home student reluctance to engage in intercultural interaction is a complex issue. Language barriers are commonly cited, but a closer look reveals that reported communication difficulties may be only the symptom of underlying issues of culture, power and identity. The increasingly dominant role of the English language in this context is a 'vexed issue' (Harrison, 2015, p.424). Language, and currently the English language, holds a form of cultural capital, affording academic and social power (Ippolito, 2007; Jon, 2013). In situations where English is the first language of the host student population, being a 'native speaker' puts home students in a hegemonic position vis-à-vis international students. Wicaksono (2013) reveals how students' habitual, everyday interactions with others in English tend to reproduce a 'them and us' divide between native and non-native speakers, premised on assumptions of native speaker superiority. Misunderstandings are automatically attributed to international students, even when this is not the case. Such is the power of the native speaker that even where native English-speaking

students are studying abroad, they may be awarded high prestige in the eyes of their hosts (Jon, 2013). Debate around the ownership of English within Applied Linguistics however, suggests, that the privilege of the native English speaker will not last, due to the status of English as a lingua franca and the comparatively large numbers of people using it as a second or foreign language (Graddol, 1999).

Studies have attempted to determine the factors that lead some students to be more comfortable with intercultural experiences than others. Maturity is linked to engagement with diversity; mature students, like international students tend to be distanced from the drinking culture and may share 'outsider' status, as they are perceived to be more serious and hard-working (Harrison and Peacock, 2010; Dunne, 2013). They are more likely to be female, affluent and white (Harrison, 2012; Soria and Troisi, 2014), to have a mixed cultural background (Montgomery, 2009) or international schooling (Denson and Bowman, 2013), speak another language (Harrison, 2012) or have an interest or curiosity in culture (Colvin and Bowman, 2014; Denson and Bowman, 2013; Dunne, 2013).

Home students may consider communication with international students to require too much effort due to perceived language barriers and fear of social awkwardness (Ujitani and Volet, 2008). Peacock and Harrison (2009) link home student engagement to 'mindfulness' (Langer, 1989), a concept often associated with intercultural competence. Mindful interactions require a person to be aware of information and cues coming from their conversational partner and to consider the impact of their own words and actions. This is contrasted with 'mindlessness', i.e. the perceived ease and comfort of conversations with in-group members, which many home students prefer. Intercultural interaction is known to produce anxiety and uncertainty. Many home students appear to feel uncomfortable dealing with cultural difference and may fear causing offence to cultural others or feel judged by others for their own cultural practices. The belief that they need to be mindful when interacting with international students is thought to deter home students from doing so (Peacock and Harrison, 2009). The need to slow down and moderate their language, for example, avoiding 'slang' is not only time-consuming, but it can also lead to feelings of inauthenticity. In other words, students may feel that they cannot just be themselves and so find intercultural communication less rewarding (Dunne, 2013).

Given the perceived effort involved, home students may take a strategic approach to intercultural interaction. Applying Stephan and Stephan's Integrated Threat theory, Harrison and Peacock (2010) found evidence of perceived threats to academic success and group identity from the presence of international students on campus and in the classroom. The fear that international students would compromise their grades led to active avoidance on the part of a few and a 'passive xenophobia' for the majority. Dunne (2013) found that home students at an Irish university did informal costs-benefits analysis to decide whether the potential gains were worth the investment of time and effort. In this study, international students alongside mature students were considered academically successful and hardworking, thus engagement was based on 'perceived utility' in terms of language support, cultural mixing, or other forms of academic achievement.

More recently, Colvin, Volet and Fozdar's (2015) Bourdieusian analysis distinguished two groups, one characterised by a constructivist 'ethnorelative' worldview (Bennett, 2004), who tended towards cultural inclusivity, and the other by an 'ethnocentric' worldview (ibid.), espousing essentialist perceptions of diversity, who tended towards segregation. The latter group were more likely to be monolingual and come from a mono-cultural background and took a strategic approach to university, focusing on 'getting study out of the way', and keeping it separate from their other lives. With regard to specific intercultural encounters, their interactions were less meaningful, as they engaged on the basis most likely to bring academic success.

### **2.1.5 Perceptions of 'culture'**

The literature suggests that home students' knowledge is privileged (Ippolito, 2007; Harrison, 2015). To explore how this works, Colvin, Volet and Fozdar (2015) highlight the importance of context and particularly the local students' *perception* of the context in understanding this problem. Drawing on Bourdieu's concepts of field, habitus and capital, they show how the field, or context, provides the rules for the game, or the 'logic'. Students' 'habitus' - that is the range of personal dispositions students bring with them to university - influences their perceptions of

the field and thus their actions, in other words, how they deploy the capital they perceive to be valued in order to succeed. As such, the field is a competitive environment which is not experienced by everyone equally: success depends on one's habitus and the access to valued capital. The authors applied this theory to small group-learning activities in an Australian university with a significant number of monocultural, monolingual students. They found that the environment does not represent a level playing field, but instead privileges the home student capital, specifically knowledge of small group work, verbal confidence and competence in the English language, thus encouraging home students to value similar others. Although the environment was found to be discouraging of intercultural interaction, this was mediated by the students' habitus or personal dispositions, described as either 'facilitative' or 'constraining' of intercultural interaction. Facilitative dispositions were associated with motivation to engage with others socially as well as academically, positive perceptions of diversity and the recognition of its benefits, a more developed understanding of culture and an ethnorelative worldview. Constraining dispositions included academically strategic approaches and ethnocentric worldviews that actively positioned cultural others as different. When the constraining disposition was engaged, in terms of 'position taking' or behavioural strategies, it served to preserve the dominant position of the home student. This was largely subconscious, although there was a tendency for students to blame the environment, rather than take responsibility themselves. The authors recommend that universities take the steps within their power to redress the power imbalance, broadening the types of cultural capital that are valued and assessing the intercultural learning process as well as the outcomes.

Understanding of culture, worldview and perceptions of diversity appear to influence local students' orientations towards cultural others and can affect the depth and quality of their experiences (Colvin, Volet and Fozdar, 2014).

Furthermore, there is a link between these perceptions, experiences and the students' cultural backgrounds (ibid.). In a qualitative study of first-year students, designed to understand both the meaning and actual experience of culture, diversity and intercultural interaction from the students' perspective in his or her own words, the authors found that those with more essentialist, reified and superficial understandings of culture as well as ethnocentric worldviews perceived the campus to be segregated. This is manifest in the common statement that

students of ethnic groups 'stick together'. The perception that these groups are intractable can lead to heightened 'in-group' identity and social categorization (Tajfel, 1982). The actual intercultural experiences of students who perceived the campus in this way were infrequent and, on the whole, shallow and lacking in meaning (Colvin, Volet and Fozdar, 2014). On the other hand, a different pattern emerged within a second group whose understanding of culture was deeper and multi-layered. Culture here was perceived as intrinsic to self, and the universality of cultural positioning, including one's own culture, was recognised. This group displayed positive attitudes to learning to read other cultures and develop their own worldview as one alongside equal others. They were also more likely to perceive intercultural mixing on campus, to see categories other than ethnicity or even resist categorisation, stressing individual uniqueness. Their initial intercultural experiences, although limited, appeared to hold the potential of developing into something meaningful and sustained.

In Colvin, Volet and Fozdar (2014), students from non-Western bicultural backgrounds reported higher quality relationships with cultural others. The study supports Bennett's (2004) Developmental Model of Intercultural Sensitivity (see Figure 8) in suggesting that the level of complexity in viewing an intercultural event is related to the depth of experience and extends Bennett's model by linking this to perceptions of diversity and early cultural socialisation. Figure 2 below shows the student perceptions and experiences as extreme points on a continuum that can be used as a heuristic tool for student assessment.

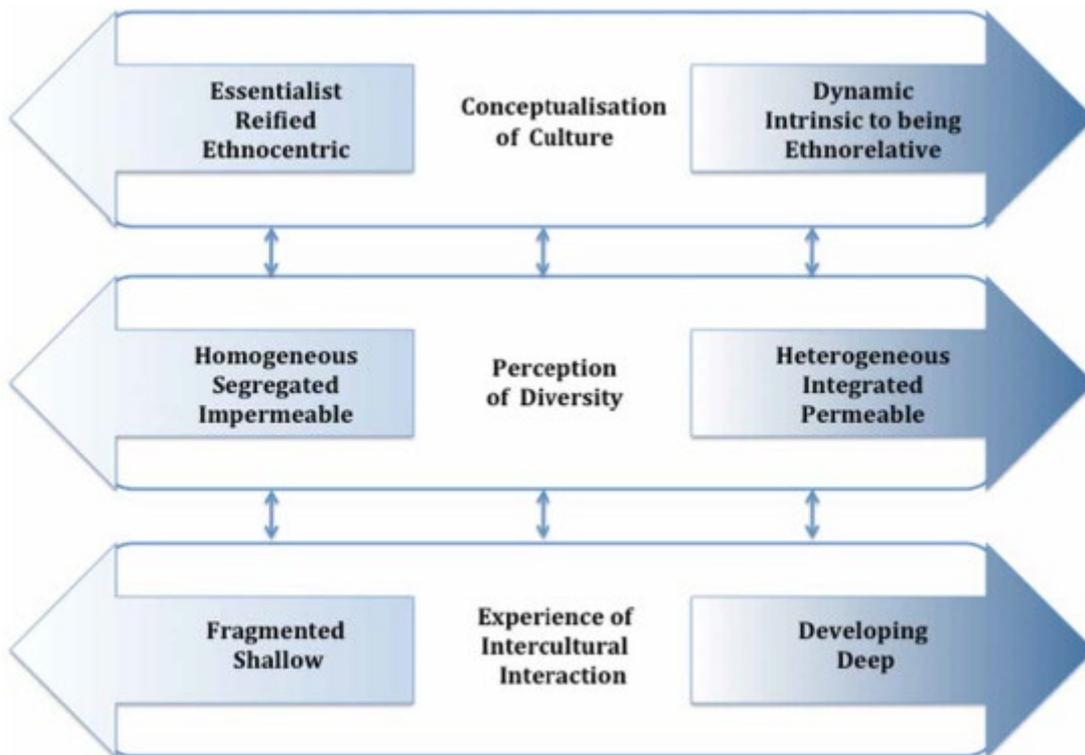


Figure 2: Relationships between conceptualisation of culture, perception of diversity and intercultural experience (Colvin, Volet and Fozdar, 2014, p.449)

It seems that students are increasingly entering university at different stages of intercultural maturity, although the majority are less developed. Stressing the importance for educators to understand the starting point at which first-year students begin their intercultural journey, Shaw, Lee and Williams (2015) found that 79% of 414 incoming students were, as predicted, ‘intercultural novices’, displaying undeveloped concepts of culture and ethnocentric world views. They point out that just because societies are more diverse, it does not necessarily mean that students have engaged meaningfully with diversity. Whilst the vast majority of students in this study displayed openly very positive attitudes towards diversity, their narratives concealed detachment and emotional withdrawal from engagement with cultural others. Most appeared to be at stage 3 of Bennett’s Developmental Model of Intercultural Sensitivity (2004), discussed in section 2.2.12, where cultural difference is minimised, exemplified by bland sweeping statements such as, ‘this world would be a very boring place if we were all the same and thought the same way’. However, such statements were often unsubstantiated in the narratives, leading the authors to worry that students were simply performing the dominant discourse around appreciation of diversity, and

that resistance may remain at a deeper, unarticulated level. The findings have implications for educators, specifically when planning the starting point of intercultural education programmes.

### **2.1.6 Contextual influences**

Kimmel and Volet (2012) suggest that intercultural interactions must be understood within the multiple and overlapping contexts in which they are embedded. Their study uses activity theory (Engstrom, 2001, cited by Kimmel and Volet, 2012) to illuminate the relationship between students' intercultural interactions and their surroundings, i.e. the multiple groups they simultaneously belong to, conceived of as 'activity systems'. Two important themes emerged: the interplay between the individual and context, and the individual in multiple contexts at three levels: class, small group and individual level. At an individual level, the quality of prior group work experiences, close peer group and broader life context appeared to influence students' attitudes towards and engagement in culturally diverse learning encounters. Individual attitudes were not always directly linked to one's own personal experiences: if a close 'in-group' peer had negative group work experiences, this could influence the attitudes of his or her peers, in what is known as the 'extended contact effect' (Wright et al, 1997). This was manifest in students' stories and rumours, which seemed to affect their own attitudes, particularly when negative. With regard to the second theme, Kimmel and Volet (2012) suggest that a person in multiple social contexts might experience overlapping and potentially conflicting aims and expectations. For example, off-campus work commitments and family obligations represented broad life activity systems, which served as contextual inhibitors to playing a full part in academic group projects. A further example is that belonging to a close peer group had a negative effect on an individual's engagement with students from other backgrounds, as it was believed it might damage the relationship with close peers, due to expectations of solidarity and exclusivity. It is suggested here that home students, particularly students local to their university town, are likely to experience such overlaps and conflicts to a greater extent than their international peers.

Intercultural interaction among students, as well as being infrequent and lacking depth, is mainly restricted to the study environment and intercultural friendships

are rare (Harrison, 2015; Colvin, Volet and Fozdar, 2014). Studies of intercultural friendships have tended to focus on the friendships international students have with each other (Montgomery and McDowell, 2009) and the absence of friendships with locals, whose social practices are often considered a barrier. In contrast, McKenzie and Baldassar (2016) studied the *absence* of intercultural friendships from the local student perspective, in a context where a large majority of local students have grown up in the surrounding area. Some 20% of international students from far afield create what they call an 'international bubble', which exists alongside a 'local bubble'. The study found intercultural friendships missing for several interrelated reasons: first, because they are not considered necessary, or indeed, they are not even imagined. Students who already had friends appeared disinterested in making more, and preferred to keep their academic and social lives separate. Discussions around absence of intercultural friendships were framed by nervous laughter and awkward silences, perhaps indicating unarticulated discomfort around diversity (Shaw, Lee, and Williams, 2015) or fear of being judged as xenophobic (Peacock and Harrison, 2009). McKenzie and Baldassar also found that the structures and spaces to support intercultural friendships were missing: students were critical of separate orientation days, and of some organised events which appeared to be inauthentic and did not facilitate meaningful exchange.

McKenzie and Baldassar (2016) remind us that 'friendship' is a social and cultural construct, which for home students is seen to spring naturally from similarity and affinity. Similarly, social psychology suggests that 'homophily', i.e. the tendency to associate with similar others, is natural (Dunne, 2013). Differences between in-group members go overlooked, whilst differences between in-groups and out-groups are highlighted (Tajfel, 1982). Together, these tendencies pose challenges to cross-cultural friendships, which when framed in terms of utility or support, can be unappealing to home students (Dunne, 2013). Friendship is also perceived to be based on equality, which again is problematic given the linguistic and cultural context (Harrison, 2015). The research suggests that efforts to promote friendship between international and home students need to take account of these various cultural and contextual influences.

### **2.1.7 Summary**

Chapter 2.1 has explored the empirical evidence relating to the home student experience of internationalisation at home. It reveals a complex picture, with some indications that students are benefitting from cultural diversity, yet clear evidence of a continuing divide along racial, cultural and linguistic boundaries. As a diverse group, home students have different experiences of and attitudes to cultural diversity and there are many internal and external barriers to overcome in order for campuses to realise their potential as 'ideal forums for intercultural learning' (Volet and Ang, 1998, p.5). This section also reveals that qualitative studies of home student intercultural development at home are relatively rare. In particular, models associated with the 'ontological turn', which emphasize ways of being and belonging, underpinned by non-essentialist notions of culture are underrepresented. This study aims to contribute to this gap.

## **Chapter 2. Literature Review**

### **Part 2: Being and becoming a global citizen**

#### ***2.2.1 Introduction***

Chapter 2.2 focuses on the experience of the individual in a global society. It asks what kind of people we want our students to be, and how we can support them in this process. Firstly, I analyse a number of contested concepts, including 'global citizenship' and 'intercultural competence', which are often cited as graduate outcomes (Leask and Carroll (2011). Whilst Killick's (2013b) theory of 'being in the world', and in particular his concept of self-in-the-world (see Figures 5 and 6) are central to this project, I highlight a number of theoretical frameworks which share similar values, including an ethical and respectful stance towards cultural others and which could, therefore, support internationalisation at home. Secondly, I consider some learning theories that might facilitate the development of a sense of self-in-the-world. Specifically, I suggest that the well-established models developed by King and Baxter Magolda (2005) and Bennett (2004) align with my theoretical framework and methodological approach, and illuminate particular aspects of the Research Questions.

#### ***2.2.2 Globalisation and the Individual***

For the first time in history almost every individual can sense the impact of international changes in the food they eat, the clothes they wear and the products they buy. 'Global' is a prefix for almost every aspect of life: politics, economy, culture, crime and education. As people become immersed in cultures physically distant, and perhaps culturally distant, from their place of origin, the role and identity of the individual becomes more complex, fluid and hybrid in nature (Bourn, 2011). A sense of belonging may be harder to establish than before and questions arise as to how best to live together (Buonofino, 2007). The creation of a sense of community in this context requires imaginative work to accommodate the new 'global' descriptor of our social milieu in our minds, in other words, the development of a 'global imaginary' (Steger, 2008), understood here as the growth of a 'global dimension' to our sense of self (Rizvi, 2007).

Despite evident cultural hybridity in economic and cultural spheres, the development of a 'sociological imagination' to reflect the current global era has been neglected (Rhoads and Szelényi, 2011). Scientific and technological advances of the contemporary global era have far outstripped advances in human relations. Local identities are still forged around 'us and them' ideologies, rooted in imperialist times, where citizens are taught to love their nation, defend it and wage war against others (ibid.). Yet our humanistic advancement relies on progress being made in our ability to understand each other and to acknowledge the legitimacy of other ways of knowing and being that differ from our own (Sanderson, 2008). Killick (2011, p.78) suggests that the international university, as a 'global space housing a temporary diaspora in search of identities, sureties and a location in the world' is uniquely placed to enable the formation of a global identity, and that it has a legitimate responsibility to do so. How universities might facilitate a more expansive sense of self is the focus of this study.

### **2.2.3 The global citizen**

The challenges for the individual in developing a sense of self in a globalising world are encapsulated in the discourses of 'global citizenship'. This contested construct often underpins expected student outcomes of internationalisation in higher education. The wider global citizenship movement arose in response to an awareness of the interdependence of contemporary societies and the need for global solutions to global societal challenges. It is therefore associated with political activism and social and environmental justice. Global citizenship education is rooted in transformative ideologies that see education as a collectivist pursuit, the purpose being to transform and improve society as a whole (Fanghanel, 2012). It has become an important goal not only in higher education, but also in schooling at many levels around the world (Oxley and Morris, 2013).

As its name implies, global citizenship symbolises a shift from a national to a global conception of citizenship that would seem to support the transition of universities from national to international institutions. It could also support a shift at the individual level in terms of developing a sense of self not limited by national and cultural boundaries. It is suggested that universities have a *moral* obligation to cultivate a new generation, each with a sense of self and purpose to enable them to live and work in a rapidly globalising world (Killick, 2011; Jones and Killick,

2013). The addition of 'live' indicates that global citizenship is not limited to meeting the needs of the global market economy and is aligned with the wider sustainable development agenda.

A global citizen should hold a sense of personal responsibility and exercise agency to effect change (Lilley, Barker and Harris, 2015). According to Clifford and Montgomery (2014, p 29.), 'This moral sense of responsibility and obligation to others lies at the heart of the differentiation of a global citizen from the common conceptualisation of a cosmopolitan'. This is perhaps what distinguishes a global citizen from a global worker, discussed further in Section 2.2.5. Cosmopolitans could be construed as part of a wealthy elite with access to an education which enables them to move freely around the world, knowing of, but perhaps not taking action on, moral issues (ibid.). Their engagement with the cultural other is on a superficial level. In contrast, within a global citizenship paradigm, intercultural relations are grounded in non-essentialist notions of culture (Holliday, 2011; Holmes and O'Neill, 2012), espousing values of equality and diversity, expressed in respectful dialogue. Cosmopolitanism is, however, a contested concept, which is discussed further in Section 2.2.4.

Unlike the neoliberal model, the global citizenship literature is concerned with privileged knowledge, and whose knowledge is denied, as we are urged to interrogate our epistemological orientations in our quest for global-mindedness (Garson, 2016). This concern is behind Andreotti's call for 'epistemological pluralism' (2011, cited by Garson, 2016). Not to do so would be to allow hegemony to prevail, and for some this amounts to the perpetuation of colonial subjugation (Abdi, 2011, cited by Garson, 2016).

The meaningfulness of global citizenship has been questioned on the grounds that there is no global political structure (Pashby, 2011), yet the notion of a 'world citizen' and an accompanying universal moral order can be traced back to the Stoics in Ancient Greek society (Nussbaum, 1997). Being a citizen of the world and prioritising the universal human identity over national identity is also captured in the notion of cosmopolitanism, discussed in Section 2.2.4. Both global citizens and cosmopolitans have been criticised for being elitist concepts, and products of Western ways of thinking. Pashby (2011) points to Western bias in that the assumed subject of global citizenship education is the autonomous European

citizen of the liberal nation-state. Killick (2013b) advocates putting these issues aside, and asking what it means to lead lives in a globalizing world that increasingly brings us to dwell among those whose worldviews, norms, practices, values, etc. are not fully contiguous with our own. His theory avoids the terminology but is, nevertheless, aligned with this paradigm.

Oxley and Morris' (2013) typology shows that there are different underlying approaches to global citizenship (Figure 3), and it is suggested that critical, action-oriented models which emphasise an understanding of a common humanity can provide an ethical foundation for an internationalised curriculum (Bourn, 2011). The ongoing debate within the field may be a strength, reflecting multiple perspectives, thus, despite its critics, Schultz (2007) believes the concept has the potential to underpin sustainable models of education. Some universities are attempting to embed global citizenship into the curriculum, although academic staff in Clifford and Montgomery's (2014) study raise a number of concerns in this regard, which are discussed in Section 2.3.4.

#### ***2.2.4 Cosmopolitanism***

The ancient idea of cosmopolitanism has recently seen a critical renaissance (Hansen, 2014). As mentioned above, it is often used synonymously with global citizenship and is sometimes preferred in order to avoid association with governance and law and because of its links to ancient Greek philosophies from which these notions are believed to derive. Oxley and Morris' (2013) typology (Figure 3) identifies eight distinct, yet complex and overlapping approaches to global citizenship. The term 'cosmopolitan' is used to describe half of these, emphasising the degree to which the two concepts are interrelated. The cosmopolitan types are described as 'mainstream', in contrast to 'advocacy' types that promote a certain perspective. This typology is valuable in helping educators understand the various theoretical underpinnings and intended outcomes, particularly as global citizenship advocates social action. The mix of approaches is also evident in the literature, with my own research drawing mainly on moral and critical approaches and critiquing economic types that are underpinned by neoliberalism (Rizvi, 2009).

Conception	Key theorists (contemporary proponents)	Focus, <i>key concepts</i>
<b>Cosmopolitan types</b>		
Political global citizenship	Kant; Rawls (Held; McGrew; Linklater; Carter; Archibugi; Wendt)	A focus on the relationships of the individual to the state and other polities, particularly in the form of <i>cosmopolitan democracy</i>
Moral global citizenship	Stoics; Kant; Sen; Nussbaum (Osler and Starkey; Veugelers; Cabrera)	A focus on the ethical positioning of individuals and groups to each other, most often featuring ideas of <i>human rights</i>
Economic global citizenship	Hayek; Friedman; Smith; Quesnay; Bowen (Carroll and Shabana; Waddock and Smith; Logsdon and Wood)	A focus on the interplay between power, forms of capital, labour, resources and the human condition, often presented as <i>international development</i>
Cultural global citizenship	J. S. Mill; Nietzsche ( <i>übermensch</i> ) (He; Brimm; De Ruyter and Spiecker)	A focus on the symbols that unite and divide members of societies, with particular emphasis on <i>globalisation of arts, media, languages, sciences and technologies</i>
<b>Advocacy types</b>		
Social global citizenship	Habermas (communicative rationality) (Falk; Cogan and Derricott)	A focus on the interconnections between individuals and groups and their advocacy of the 'people's' voice, often referred to as <i>global civil society</i>
Critical global citizenship	Escobar; Said; Gramsci; Marx; critical pedagogy (for example, Freire) (Andreotti; Tully; Shultz)	A focus on the challenges arising from inequalities and oppression, using critique of social norms to advocate action to improve the lives of dispossessed/subaltern populations, particularly through a <i>post-colonial agenda</i>
Environmental global citizenship	Enviro-scientific research (Dobson; Richardson; Jelin)	A focus on advocating changes in the actions of humans in relation to the natural environment, generally called the <i>sustainable development agenda</i>
Spiritual global citizenship	Danesh; religious texts (Noddings; Golmohamad; Lindner)	A focus on the non-scientific and immeasurable aspects of human relations, advocating commitment to axioms relating to <i>caring, loving, spiritual and emotional connections</i>

Figure 3: Categories of global citizenship identified from the prevailing literature (Oxley and Morris, 2013, p.306)

A standard definition of cosmopolitanism is 'belonging to or representative of all parts of the world' and 'free of national prejudices, international in experience or outlook' (Manser and Thomson, 1995, p.289, cited by Rizvi, 2009, p.290). This reflects the ancient Greek Stoics' philosophy that allegiance to nation or city-states was both morally dangerous and counterproductive, since local concerns are necessarily tied to the concerns of others. This view was taken by Kant in the nineteenth century, whose concept of a universal moral order implied that citizens be educated in the universal human rights of all, and that it is each person's moral obligation to respect these (Rizvi, 2009).

'Cosmopolitan' is commonly used to describe something as worldly, urbane or sophisticated and often describes an aesthetic taste or lifestyle choice. It has therefore attracted the criticism that cosmopolitans may be elite, globetrotting individuals whose relationship with cultural others and distant places may be fleeting and superficial, as indicated in Section 2.2.3. It is important to clarify that my use of the term involves a deeper appreciation of the other and endorses an ethically grounded cosmopolitanism as a way of life (Sanderson, 2008). In Chapter 5, I claim that, as a teacher, this has become an integral part of my personal and professional self, and forms the basis of my relations with others.

Cosmopolitanism's concern with the global has raised questions about its relationship with and allegiance to the local. At the level of individual identity, how do people make sense of themselves as both national and global citizens and where do their allegiances lie? I believe that it necessarily encompasses both; a position known as 'rooted cosmopolitanism' (Sanderson, 2008, p.291). This rejects the 'hyperglobalist' position that all cultures are converging, allowing space for cultural diversity and local tradition, but with an understanding and appreciation of ideas and practice beyond this (ibid.).

Cosmopolitanism is a historically situated concept and different versions are grounded in different accounts of *how* the world is interconnected (Rizvi, 2009). For example, in colonial times, there was a different way of viewing the interrelatedness, which was justified by a moral discourse to legitimise colonisation to both the colonisers and the colonised. This ideology was passed on through colonial education systems and supported by a form of 'colonial

consciousness', involving a mode of thinking and a knowledge system through which power was exercised (ibid.).

Today, accounts of global connectivity are different; the dominant neoliberal narrative emphasises the role of economic markets, free trade and technology in producing a single world system, which is assumed to be neutral and even fair, despite evident inequalities in power and outcomes (Rizvi, 2009). In terms of culture and human relations, faith is placed in the power of the system, as neoliberal discourses suggest that freedom of movement and equality of opportunity will lead to greater tolerance. These discourses are reflected in 'corporate cosmopolitanism' (Rizvi, 2009, p.259) and are often heard in higher education today. Personal identities within this paradigm are de-centred, flexible and strategic, as individuals are encouraged to be mobile and opportunistic to accumulate capital and power. There is evidence of academic identities changing in such a way (Larrinaga and Amurrio, 2015), as discussed in Section 2.3.3.

Rizvi (2009) emphasises the need to challenge corporate cosmopolitanism, which fails to bring about cultural understanding, equality and peace and merely reproduces the privilege of the transnational elites. We must enable students to see that this situation is not inevitable, but has come about through historical processes, and that the world could be otherwise. To create more ethical and equitable global relations, Rizvi argues that *learning itself* must become cosmopolitan. Cosmopolitanism, for Rizvi, is thus a mode of learning about and ethically engaging with, new social formations and complex cultural realities. This involves equipping our students with a set of epistemic virtues, specifically: historicity, relationality, criticality and reflexivity. This mode of learning is not unlike transformative learning (Mezirow, 2000) and critical pedagogy (Freire, 1970) which have influenced this study, and are discussed in Sections 2.2.15 and 2.2.16 respectively.

### **2.2.5 The global worker**

In addition to global citizenship and cosmopolitanism, Harrison (2015) notes a competing paradigm that he refers to as the 'global worker', and which is quite different. He explains:

[The global worker] is grounded in a marketised vision of universities as producing high-quality graduates for the global labour market. Within this paradigm, globalisation – with its shrinking geography, increased interconnectedness and large-scale migrations – means that graduates are constructed as needing to be equipped with some understanding of the world outside their own country; they are increasingly likely to work overseas or to need to interact with people who are. The transmission of knowledge about other nations and cultures is therefore an appropriate preparation for ‘global workers’, although this may be more relevant in some disciplines than others. Aside from cultural knowledge, this vision also stresses the need for a portfolio of ‘cultural intelligence’ (Earley and Ang, 2003) or ‘intercultural competences’ (Deardorff, 2006; Holmes and O’Neill, 2012, but also see Dunne, 2011) that enable graduates to transact successfully across cultural distance, enabling accurate communication, an understanding of context and the ability to influence others from a different cultural background. (Harrison, 2015, p.420)

It would seem that the global worker concept is rooted in production ideologies (Fanghanel, 2012) which see the purpose of education as producing graduates tailored to the needs of the global labour market and which are diffused through neoliberal marketisation discourses. The global worker also aligns with aspects of liberal philosophies that see education as a means of personal advancement (Schneider, 2004). It draws on business models of cross-cultural communication, underpinned by a static definition of ‘culture’ strongly associated with nation states and which emphasise managing cultural difference. The goal is successful transaction rather than personal growth. A related concept is ‘global competence’ (Woodfield and Jones, 2015), where ‘competence’ is associated with the notion of ‘global professionals’, similarly linked to the need for employability in a globally connected world (ibid.).

The global worker is lacking in respect to more developed graduate outcomes, for example, the global citizen, discussed in Section 2.2.3. Firstly, transmission of knowledge about other nations and cultures is only a small part of what constitutes an internationalised curriculum (Leask, 2015). Furthermore, ‘the ability to transact successfully across cultural distance’ falls short of respectful dialogue which might lead to the expansion of one’s cultural worldview, which is the aim of more developed models of intercultural competence.

### 2.2.6 Conceptualising 'culture'

The notion of 'culture' is widely used in discourses of global connectivity and global social identity and underpins a number of key concepts in the field. As noted in the Introduction, 'culture' is a notoriously difficult concept to define (Spencer-Oatey, 2012). As well as involving tangible artefacts and observable practices, as the popular iceberg metaphor suggests, it also involves deep-seated beliefs, assumptions and values of which one may or may not be conscious (ibid.). Furthermore, its meaning or application is often tied to ideological positions and interests. Several attempts to find unity among definitions have been inconclusive, with some authors abandoning the quest (Jahoda, 2012) and preferring to outline the problems with traditional approaches and seeking alternative ways forward (Holliday, 2011).

Culture is variously thought of as something internal or external: out in the environment, or 'the collective programming of the mind' (Hofstede, 1991). Despite criticism, Hofstede's work has been extremely influential in education and business as well as popular thinking on the subject. The social constructionist view taken here, that culture is created and sustained through social practices and interactions (Burr, 2003), is increasingly accepted in education, but is still quite radical. A socially constructed notion of culture that is fluid and dynamic aligns with the methodological approach of this study, which asks how an individual's sense of self might develop as they engage in intercultural interaction.

Culture can influence how we behave and how we interpret others' behaviour. Critics of Hofstede point out that his model suggests culture *determines* behaviour, an argument which is discredited in the literature but which persists in popular discourse. The default position is to equate culture with national or ethnic culture. From the mainstream perspective, culture is a homogenising force, causing all people from that national or ethnic group to behave in the same way. In higher education, certain behaviours and attitudes of national or ethnic groups are thought to be *caused by* culture (Montgomery, 2008). This is problematic because it denies individual agency and suggests that people cannot change. The reduction of the individual to the essence of his/her culture, known as 'essentialism', leads to (often national cultural) stereotyping. Despite awareness

that essentialism is an unethical practice, it is still routine in the academy (Holliday, 2011).

Theories of self-categorisation (Turner, 1982) indicate that people tend to categorise themselves and others into in-groups and out-groups ('us and them'). Stereotyping of students is evident in the internationalisation literature (Harrison and Peacock, 2010). This may explain the persistence of ethnic and national silos on campus (Leask and Carroll, 2011), which are unhelpful for student relations and hinder the goals of internationalisation at home. The fixation with national and ethnic identity could result in individuals overlooking other similarities between self and other, such as belonging to a disciplinary culture or being a parent.

In terms of intercultural and cross-cultural research, dominant models still rely on crude classifications rooted in static, fixed notions of nationality or ethnicity (Holliday, 2011). Neo-essentialist research recognises the problem of cultural bias but still falls back on concepts associated with the Hofstedian tradition, such as 'cultural distance' and the individualism-collectivism binary, which mask an implied Western superiority (ibid.). Gillespie, Howarth and Cornish (2012) remind us that social categories are (1) perspectival, (2) historical, (3) disrupted by the movement of people and (4) re-constitutive of the phenomena they seek to describe. The acceptance of national categories as given in social research has been referred to as 'methodological nationalism' (Dervin, 2013). As stated in the Introduction, my use of the crude home-international student binary does not imply that either group is homogenous; I recognise that it does not capture the complexity of the individual's identity. Yet I use the terms as a descriptors, particularly because they appear to have an impact on the students' lived experience within the context and goals of internationalisation at home.

There is plenty of evidence of cultural inconsistency, resistance and appropriation to refute the notion of culture as a homogenising force, yet Geiger (2003, p.173, cited by Rathje, 2007, p.261) warns, 'we should not underestimate the tenacity of traditions, nor the resistance of collective ... national mentalities'. Rathje (2007) thus notes that a definition of culture to underpin 'intercultural competence', discussed further in Section 2.2.7, must therefore account for both internal variation within a culture and, at the same time, its apparent cohesion. She draws on Hansen (2000) who argues that the cohesion of cultures is not due to their

coherence, but rather to a person's familiarity with their internal differentiation: 'We are aware ... [of the divergent perspectives] and when we hear them, we know we're at home' (Hansen, 2000, p. 232, cited by Rathje, 2007, p.262). From this perspective culture connects, as 'glue', rather than unifies as a 'mould', as shown in Figure 4.

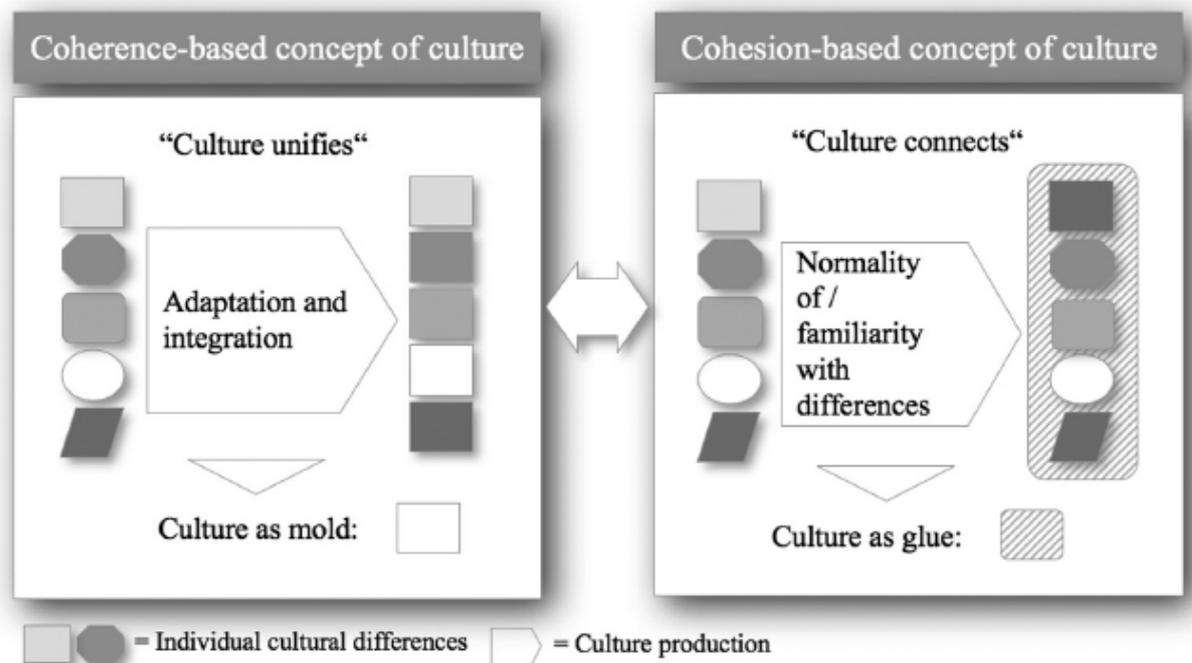


Figure 4: Coherence-based versus cohesion-based concept of culture (Rathje, 2007, p.263)

From this perspective, intercultural competence is the ability to bring about normality in a given interactional context where interlocutors are experiencing disorientation due to unfamiliarity with the spectra of difference. The goal of intercultural competence is to create cohesion, in other words, culture itself (Rathje, 2007).

A problem with the small cultures approach is that since individuals are simultaneously affiliated to so many different groups, all communication can be considered intercultural to some degree, and it could be argued that the term becomes meaningless. A way forward is to allow the term 'intercultural' to be determined by the perception of the interlocutors in a given encounter (Rathje, 2007), which was the approach taken in my interviews. When exploring intercultural relationships, I allowed the participants to interpret this in their own

way. Therefore, in this study, references to 'intercultural interaction' often refer to, but are not confined to, home-international student interactions.

### **2.2.7 Intercultural competence**

The attributes associated with 'global graduates' are grouped under various headings beginning with the prefix inter- or cross- cultural, and ending with competence, skills, communication, awareness, sensitivity, capability etc. Others are prefixed with 'global', such as perspectives, mind-set or competence. The concepts are not identical, but rather bear a family resemblance to one another (Lunn, 2008). The range of terminology reflects the interdisciplinary nature of the field and its application in a range of contexts. 'Intercultural competence' was developed in the field of language learning, with the aim of immersion into a specific or target culture, while North American work-oriented intercultural training models, designed for business and management purposes, have also influenced the field (Byram and Guilherme, 2010). Although this complicates understanding and research (Spencer-Oatey and Franklin, 2009), Lilley, Barker and Harris (2015) suggest that there is sufficient consensus around the underpinning values and mind-set for the ambiguity to be tolerated.

In this research, I use 'intercultural competence' with an awareness that the concept is referred to in different terms. For example, Killick uses the term 'cross-cultural capability' in a similar way in order to emphasise the culture-general rather than culture-specific nature of the construct, which he argues is more suited to internationalisation at home (Killick 2013b). Although I have similar aims, I am influenced by the traditional distinction between cross- and intercultural described by Gudykunst and Kim (2003), which views *cross-cultural* analysis as involving a comparison of a phenomena across cultures, whilst *intercultural* communication refers to communication *between people* of different cultures [my italics]. It is the latter I am concerned with here.

Since the 1950s, dominant models of intercultural competence have tended to comprise cognitive, affective and behavioural components, at the level of the individual. The main purpose has been either to list the qualities of a competent intercultural communicator or to account for cultural adjustment, assimilation or

adaptation. Spitzberg and Chagnon (2010, p.7) provide a standard definition of intercultural competence as:

the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioural orientations to the world. These orientations will most commonly be reflected in such normative categories as nationality, race, ethnicity, tribe, religion or, region. (Spitzberg and Chagnon, 2010, p.7)

However, as noted previously, in our globalising world, these categories are becoming less relevant, particularly on an individual level, given our increasingly complex cultural realities (Holliday, 2011). Mainstream models fail to consider the global political and economic context in which the interactions take place or the power differentials between the interactants. Holliday argues that the focus on measurable outcomes has perpetuated their use, despite recognition of their inherent Western bias. Critics have questioned the meaning of 'competence' and 'successful outcomes', suggesting that the ability to influence others while ignoring issues of power, might imply manipulation (Rathje, 2007).

Intercultural competence has recently broadened its scope to include intra-national and intra-ethnic interactions, whilst its political dimension has extended to include issues of human rights, social justice and equality (Guo, 2010). This is evident in Byram's (2009) concepts of 'intercultural speaker' and 'intercultural citizenship', which he claims 'may include the promotion of change or improvement in the social or personal lives of the intercultural individuals or their fellows' (p.157). This reflects a shift in understanding towards the benefits of intercultural competence to communities and societies, where on a global level, 'intercultural dialogue' is linked to world peace (UNESCO, 2015). Byram's (2009) models align with new values-led definitions of internationalisation, which articulate a commitment to the public good (De Wit and Hunter, 2015, p.3), discussed in Chapter 1.5.

The meaning and purpose of intercultural competence shifts between the global worker/global citizen paradigm (Harrison, 2015). 'Global workers' are thought to require specific knowledge about other nations and cultures, as well as a set of skills, attitudes and behaviours to enable them to deal effectively in multicultural

work environments. Whilst intercultural competence is not necessarily tied to a neoliberal construct of the global worker, as the discussion so far has shown, approaches within this paradigm tend to focus on models designed for business purposes. They stress the knowledge, skills and behaviours to deal effectively and appropriately across cultural distance, based on models critiqued in Section 2.2.6. In contrast, within the global citizenship paradigm, intercultural competence is a necessary but insufficient requirement for intercultural dialogue, where importance is given to developing beliefs, attitudes and dispositions that underpin a respectful and equal discourse between cultures, as well as a tolerance to difference and an empathy to understand alternative perspectives (Harrison, 2015).

### **2.2.8 Intercultural identity**

In recent years, intercultural competence has considerably broadened its scope from being simply a set of behaviours, skills and attitudes and has strayed into the realm of self and being, that is, identity. Intercultural dialogue is often credited with the ability to generate new knowledge, greater than the sum of its parts.

Individuals are challenged to face one another's differences and search for human similarities, so as to move beyond their customary imagination in search of creative solutions. The emergence of new constructs from a hybrid position is resonant with Bhabha's (2004) concept of the 'third space'. The third space may also manifest itself in new ways of thinking and being, an idea captured in notions of bicultural or hybrid identity (Kim, 2009).

Identity comprises both personal and social dimensions, which are not easily separated. In the current era of globalisation, we might expect that as physical and economic borders have relaxed, borders between people might have reduced accordingly. However, in many cases, national and ethnic identity has been elevated and politicised by those who wish to differentiate themselves from and even denigrate others, leading to an unsettling global political landscape (Kim, 2009). Chapter 1.2 suggests that this has become more extreme in the era of Brexit and the Trump presidency in the USA. Thus, Kim (2009) seeks to highlight the importance of *the individual* in affecting the quality of intercultural encounters. He suggests that the degree to which an individual feels secure of his or her identity, as well as the degree to which their identity is inclusive of others, affects the quality of their participation in intercultural activities.

Kim (2009, p.54) defines intercultural competence as: 'the overall capacity of an individual to enact behaviours and activities that foster cooperative relationships with culturally (or ethnically) dissimilar others'. Conceived of as culture-general and applicable to multiple contexts, it can support the aims of this study; however, Killick's theory (2013a; 2013b), expanded upon in Section 2.2.10, best supports the developmental aspect of this study, and its conception of 'being and becoming' as part of our bibliographical journey fits better within a narrative inquiry.

### ***2.2.9 Theories of social identity and categorization***

Social Identity Theory and Social Categorization Theory (Tajfel, 1974; Tajfel and Turner, 1986; Turner, 1982) have developed various concepts used to signify patterns of behaviour associated with engagement or disengagement with culturally or ethnically dissimilar others. Categorisation of self and other into in-group and out-group members ('us and them') has been shown to affect the way we think of and behave towards cultural others. Once categories are assigned, stereotyping and ethnocentrism are set in motion, and distinctions between in-groups and out-groups are accentuated, while similarities are under-recognised. A process of de-personalisation or 'de-individuation' then occurs, whereby out-group members are seen as undifferentiated items in a unified social category, rather than as individuals (Turner, 1982). Chapter 1 suggests this is happening on university campuses.

Social categorisation constrains intercultural development, creating self-fulfilling prophecies, and prompting us to see behaviour that confirms our expectations, even when it is absent. It is linked to biased attribution, psychological and communicative distance, prejudicial talk, and hate speeches (Kim, 2009). However, the above tendencies are counter-balanced by additional concepts related to inclusive identity orientation, such as de-categorisation, multiple/wide categorisation or mindfulness (Langer, 1990), discussed in Section 2.1.4. These allow for a more personalised way in which to perceive and orient oneself towards culturally dissimilar others and a more sensitive way to interact in culturally diverse contexts.

### 2.2.10 Global citizenship as ‘a way of being in the world’

In keeping with the ontological turn in the field (Case, 2015, p.843), Killick throws a phenomenological light on the concept of global citizenship, construing it as a way of being in the world: ‘a constant process of ‘becoming’ as I journey through my biography’ (Killick, 2013b, p. 186), as shown in Figure 5. ‘Being’ brings us into the realm of the self, linking global citizenship to concepts of intercultural identity discussed in Section 2.2.8. It has connotations with the essence of life, and an appreciation of the whole person in relation to the social and natural world. Drawing on foundational theories of learning, including Piaget and Rogers’ concept of ‘significant learning’ (cited by Killick, 2013b, p.183), as well as models of interculturality, this holistic view of the process of intercultural development is more applicable to local contexts, rather than being dependent on immersion in contexts abroad.

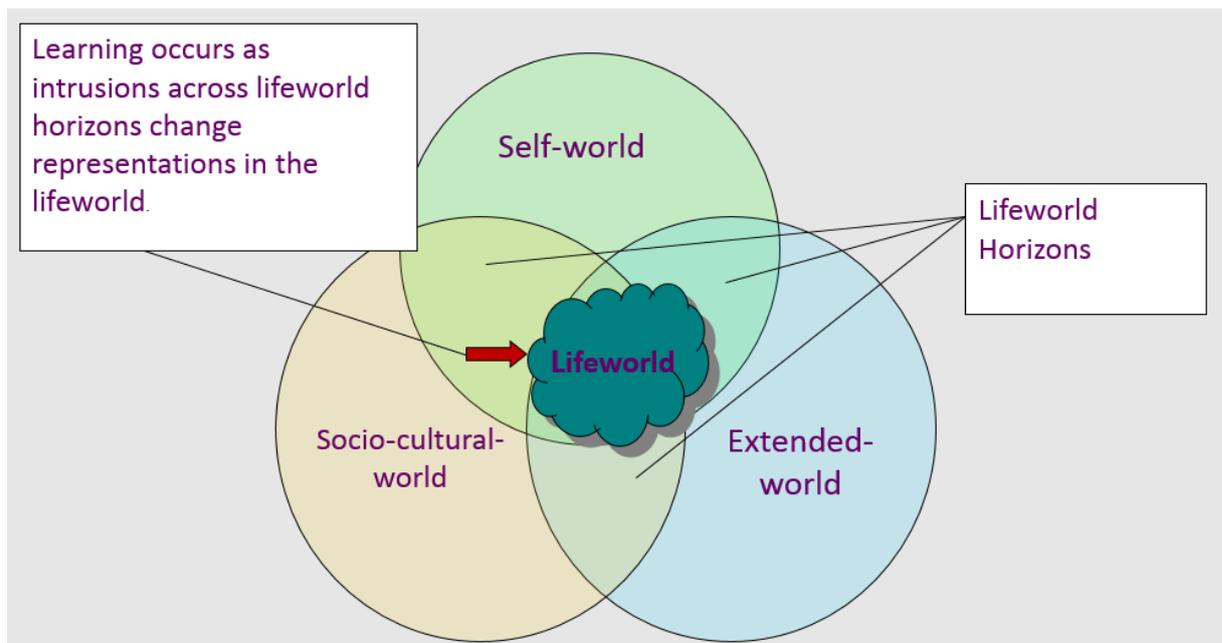


Figure 5: Representation of learning as change to the lifeworld across horizons with the self-world, the socio-cultural-world and the extended-world (Killick, 2013b, p.185)

Killick’s more recent work (2012; 2013a; 2013b) adds to his earlier model of cross-cultural capability and global perspectives (2007; 2008), suggesting that students must first develop a globalised sense of self-in-the-world as a necessary foundation upon which they may develop the associated skills and behaviours, which he refers to as ‘act-in-the-world’ capabilities. The concept of self-in-the-

world, visualised in Figure 6, includes cognitive, affective and behavioural dimensions. Although identity and agency are intimately entwined, Killick (2013a) advocates a focus on the former, since questions of identity have been largely side-lined in the literature in favour of lists of what global citizens can or should be able to do. Developing a sense of self-in-the-world must be prioritised, since the way people see themselves shapes their inclinations and sense of agency.

Killick (2012, p.372) argues that 'even in the context of international mobility, encountering difference does not depend on the crossing of national cultures, but on recognising Otherness in all we may engage with and in ourselves'. It begins with an identification of oneself as a person dwelling among equally human global others, whose worldviews, practices, values and aspirations may not be fully contiguous with our own, but are nevertheless seen as legitimate (Killick, 2013a).

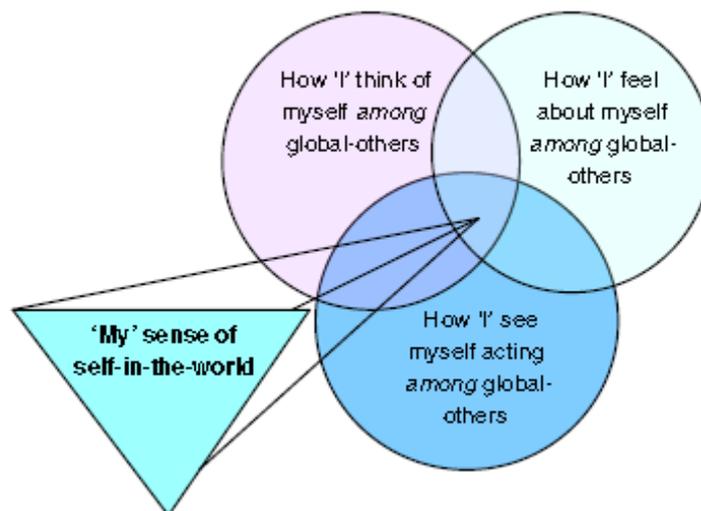


Figure 6: Illustration of the three-dimensional identification of 'self-in-the-world' (Killick, 2013a, p.722)

This process of coming to terms with cultural difference is expanded in Bennett's (2004) Developmental Model of Intercultural Sensitivity, which suggests a gradual change in worldview from 'ethnocentric' to 'ethnorelative', discussed further in Section 2.2.12. Killick's (2013b) research with UK home students abroad found that a sense of self-in-the-world was enabled by lived experiences of otherness not limited to national or ethnic difference, but through intersubjective encounters

with significant others. Although his findings suggest that selves-in-the-world could be enabled in domestic contexts, in my review of the literature, I have not found an application of Killick's theory 'at home'. Thus, the current study aims to address this gap.

### ***2.2.11 Developmental Model of Intercultural Maturity (King and Baxter Magolda, 2005)***

Killick's (2013b) theory of 'learning as change in the lifeworld' (Figure 5) maps neatly onto King and Baxter Magolda's Developmental Model of Intercultural Maturity (2005), created with and intended for university students in the United States. Rooted in theories of human development, it demonstrates clear relations with intercultural competence theories, particularly Bennett's (2004) Developmental Model of Intercultural Sensitivity, detailed in Section 2.2.12.

The intercultural maturity model (Figure 7) builds on Kegan's (1994, cited by King and Baxter Magolda, 2005) model of lifespan development and attempts to integrate three major domains of development: cognitive, intrapersonal and interpersonal. The cognitive dimension focuses on how one constructs one's view and creates a meaning-making system, based on how one understands knowledge and how it is gained. The intrapersonal dimension focuses on how one understands one's own beliefs, values and sense of self, and how one uses these to guide choices and behaviours. Finally, the interpersonal dimension focuses on how one views oneself in relation to other people (their views, values, behaviours, etc.) and how one makes choices in social situations. Kegan posits that individuals who exemplify 'self-authorship' are better equipped to approach and respond to complex life tasks. This resonates with Kim's (2009) concept of intercultural identity, outlined in Section 2.2.8, which is both secure and inclusive. Baxter Magolda (2000, cited by King and Baxter Magolda, 2005, p.574) explains:

Using this way of organising one's life, individuals act as authors of their lives (not just the stage on which their lives are played out), balancing external influences with their individual interests and those of others around them.

This model shows how intercultural development demands complex ways of meaning making across multiple dimensions. A lack of development in one results in the person not being able to apply his/her skills when faced with complex tasks.

King and Baxter Magolda (2005) use the word 'maturity' to underscore the developmental capacity that underpins the way learners come to make meaning, i.e. the way they approach, understand and act on their tasks at hand.

Recognising that the tasks we face have differing levels of complexity and that intercultural maturity is likely to be reached progressively, the model is represented as a continuum, with three stages clearly identified. The approach is in line with the aims, context and methodology of the current study. Thus, I will map the participants' narratives against King and Baxter Magolda (2005) in an attempt to make transparent the complexities of the developmental process.

### A Three-Dimensional Developmental Trajectory of Intercultural Maturity

Domain of Development and Related Theories	Initial Level of Development	Intermediate Level of Development	Mature Level of Development
<p><i>Cognitive</i></p> <p>(Baxter Magolda, 1992, 2001; Belenky et al., 1986; M. Bennett, 1993; Fischer, 1980; Kegan, 1994; King &amp; Kitchener, 1994, 2004; Perry, 1968)</p>	<p>Assumes knowledge is certain and categorizes knowledge claims as right or wrong; is naïve about different cultural practices and values; resists challenges to one's own beliefs and views differing cultural perspectives as wrong</p>	<p>Evolving awareness and acceptance of uncertainty and multiple perspectives; ability to shift from accepting authority's knowledge claims to personal processes for adopting knowledge claims</p>	<p>Ability to consciously shift perspectives and behaviors into an alternative cultural worldview and to use multiple cultural frames</p>
<p><i>Intrapersonal</i></p> <p>(Cass, 1984; Chickering &amp; Reisser, 1993; Cross, 1991; D'Augelli, 1994; Helms, 1995; Josselson, 1987, 1996; Kegan, 1994; Marcia, 1980; Parks, 2000; Phinney, 1990; Torres, 2003)</p>	<p>Lack of awareness of one's own values and intersection of social (racial, class, ethnicity, sexual orientation) identity; lack of understanding of other cultures; externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices; difference is viewed as a threat to identity</p>	<p>Evolving sense of identity as distinct from external others' perceptions; tension between external and internal definitions prompts self-exploration of values, racial identity, beliefs; immersion in own culture; recognizes legitimacy of other cultures</p>	<p>Capacity to create an internal self that openly engages challenges to one's views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context; integrates aspects of self into one's identity</p>
<p><i>Interpersonal</i></p> <p>(M. Bennett, 1993; Chickering &amp; Reisser, 1993; Gilligan, 1982; Kegan, 1994; Kohlberg, 1984; Noddings, 1984)</p>	<p>Dependent relations with similar others is a primary source of identity and social affirmation; perspectives of different others are viewed as wrong; awareness of how social systems affect group norms and intergroup differences is lacking; view social problems egocentrically, no recognition of society as an organized entity</p>	<p>Willingness to interact with diverse others and refrain from judgment; relies on independent relations in which multiple perspectives exist (but are not coordinated); self is often overshadowed by need for others' approval. Begins to explore how social systems affect group norms and intergroup relations</p>	<p>Capacity to engage in meaningful, interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences; understanding of ways individual and community practices affect social systems; willing to work for the rights of others</p>

Figure 7: A three-dimensional developmental trajectory of intercultural maturity (King and Baxter Magolda, 2005, p.576)

### 2.2.12 Developmental Model of Intercultural Sensitivity (Bennett, 2004)

King and Baxter Magolda (2005) link the cognitive and interpersonal dimensions of their model to Bennett's Developmental Model of Intercultural Sensitivity (DMIS) (2004), which theorises an individual's transition from an 'ethnocentric' to an 'ethnorelative' position. The latter is considered an important student outcome of internationalisation (Harrison, 2015). The model (Figure 8) shows how 'difference' is created and sustained through the perceptual process of human experience (Barron and Dasli, 2010).

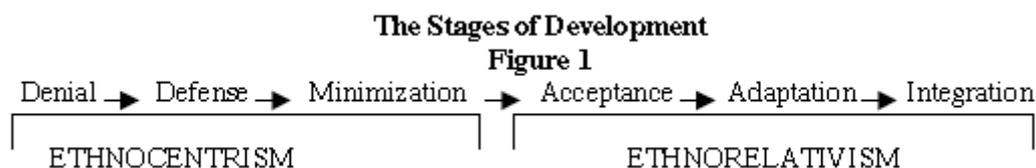


Figure 8: Developmental Model of Intercultural Sensitivity (Bennett, 2004)

Like transformative learning theory (Mezirow, 2000), discussed in Section 2.2.15, this model suggests that individuals tend to approach the world with habits of mind that reflect familiar frames of reference, learned during the period of socialisation, particularly in a largely monocultural context. Bennett (2004) analyses how a person's meaning-making system is activated when, for example in intercultural interaction, he/she encounters inexplicable phenomena. In the ethnocentric stages, these are made to fit into existing absolute categories of what is 'normal' or 'abnormal' in order to preserve his/her own identity and value system.

In Bennett's (2004) DMIS, individuals have the opportunity to progress to the ethnorelative stages and this is thought to be achieved through sustained contact with cultural others, who can demonstrate equally valid alternatives to their pre-existing worldviews. Bennett suggests that the 'minimisation' stage is a tipping point in the process. Awareness of one's own culture is crucial to getting over this stage, reflecting the importance of the sense of self-in-the-world (Killick, 2013a). During the ethnorelative stages, the individual is decentred, meaning that their frames of reference are no longer the only valid and true ones; instead, they are relativised within expanding representations of reality and no longer experienced as singular nor central (Bennett, 2004). Bennett's model does not suggest that

individuals will be able to pass effortlessly through the stages, but rather provides an analysis of the barriers and how these might be overcome at each stage. Recent research suggests students' progression through the stages is influenced by their cultural background and early socialisation, with monolingual, monocultural students facing more barriers (Colvin, Volet and Fozdar, 2015). It is intended that mapping my participants' narratives to Bennett's model will highlight how they learn to deal with perceived cultural difference, as part of their development of a sense of self-in-the-world, and root my findings in seminal work.

### ***2.2.13 Foundational learning theories***

Outbound student mobility is often claimed to produce 'life-changing experiences', both anecdotally and in the literature (Savicki, 2008), but there is little research into the learning processes underpinning such change (Lilley, Barker and Harris, 2017). The tendency to focus on the context of the sojourner, as well as the strong link between culture and nationality in this body of research limits its relevance to internationalisation at home (Killick, 2013b). Killick, therefore, shows how global citizenship learning can be located in foundational theories of learning, frequently employed in higher education today. For example, drawing on Piaget, transformation in the way we see ourselves, others and the world might be construed as changes to our 'cognitive schemes' which constitute our representations of the world. Cognitive change is also stressed in transformative learning (Mezirow, 2000), discussed in Section 2.2.15, which often underpins models of global citizenship and internationalisation of the curriculum. Killick (2013b, p.183) cites Rogers' work on 'significant learning', construed as a journey of self-actualisation, suggesting a holistic development rather than a purely cognitive one. Foundational learning theories also emphasise that learning is socially situated, whether through expert guidance as across Vygotsky's zone of proximal development (cited by Killick, 2013b, p.184) or inward spiralling from the peripheral participation to full participation in a 'community of practice' (Lave and Wenger, 1991). Like intercultural developmental models, they emphasise the intersubjective experience, in other words, the encounter with the cultural other (Kramsch, 1998; Holmes and O'Neill, 2012).

### **2.2.14 Learning as change in the life-world**

Killick (2013b) develops a model of global citizenship learning conceived as 'change in the lifeworld', influenced by phenomenology (Figure 5). 'Lifeworld' is the totality of what is known or experienced by a person:

Lifeworld *is* world-to-me, and that which is my lifeworld today drives my going forward, the ways I grasp at each new experience and my openness to lifeworld change itself (Killick, 2013b, p.183).

Triggers of learning are the figures and features that present themselves in the 'borderlands of lifeworld horizons' (Killick, 2013, p.185). The borderlands are where the 'ready to hand' or familiar world meets the 'extended world'. At times, these unfamiliar experiences lead to a reformulation of aspects of the lifeworld, 'in ways which are so significant as to lead to 'profound' changes in one or more dimensions of being (affective, behavioural, cognitive) (ibid). Thus, learning is:

a largely socially enacted processes of change across three interlinking dimensions through which our representations of ourselves and the world, that is, our lifeworld, are (re)formulated, at times with profound impact on our self-view and/or worldview' (Killick, 2013b, p.185).

### **2.2.15 Transformative learning theory**

Mezirow (2000, p.p.7-8) defines 'transformative learning' as:

the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind and mind-sets) and make them more inclusive, discriminating, open, emotionally capable of change, and reflective so they may generate beliefs and opinions that will prove more true or justified to guide action. Transformative learning involves participation in constructive discourse to use the experience of others to assess reasons justifying these assumptions, and making an action decision based on the resulting insight.

The purpose is to gain greater control over our lives as socially responsible, clear-thinking decision-makers (ibid.). Influenced by Freire, whose ideas are detailed in Section 2.2.16, Mezirow's (2000) theory of transformative learning stresses the

cognitive dimension of change: It is concerned with challenging our 'habits of expectation', i.e. the lenses and prisms through which we view the world, which are learned mainly through socialisation and shape our understanding. These habits of expectation resonate with Heidegger's claim that our being is an 'unexamined flow among the read-to-hand products and practices of our lives' and with Bourdieu's constructs of 'habitus' and 'doxa' (cited by Killick, 2013b, p.183-4). The suggestion is that when this unexamined flow is challenged by a disorienting dilemma, it stimulates the learning process and leads to perspective transformation. Without such stimulation, a state of stasis or non-learning remains. Although 'transformative' implies something rather dramatic, Parks Daloz (2000) suggests that the process may be incremental, occurring through accumulated encounters with otherness, and there may be degrees of transformation.

Critical reflection is directed both outwards on the world, and inwards on the self; it involves both 'objective and subjective reframing' (Mezirow, 2000, p.23) with a view to developing more dependable frames of references both on ourselves and on our external world. Mezirow notes that subjective reframing can be an intensely emotional experience. I discuss the ethics of encouraging students to question deeply held assumptions and values in Chapter 3.10. *Critical* necessarily involves an examination of power relationships and hegemonic assumptions, and as such, transformative learning is a political process (Brookenfield, 2000). Thus, a sense of self-in-the-world would include an understanding of how this very concept is itself socially, culturally and politically constructed.

In a critique of transformative learning theory, Taylor and Cranton (2013) suggest that it has stagnated for many reasons, including a lack of in-depth theoretical analysis and methodological weaknesses. The authors point to an overreliance on the interpretivist paradigm and interviews involving retrospective analysis in relation to a specific event that is frozen in time and stripped of context. There are few longitudinal studies conducted during the time that the transformation occurs, and a lack of engagement with the critical paradigm. I suggest that the current study contributes to greater diversity in studies of transformative learning.

Taylor and Cranton (2013) also point out that, ironically, transformative learning theory is rarely turned on itself. To do so involves questioning its fundamental premise - that transforming someone's perspective and freeing him or her from the

limits imposed by culture is a good thing. The negative components - dilemma, confusion, guilt, shame, etc. - are acknowledged in the process, but the outcomes are assumed to be good. Therefore, I recognise that both the process and intended outcomes of my study are culturally and historically constructed, grounded in humanism and social constructionism. I recognise that questioning my participants' assumptions involves ethical considerations and I discuss these in Chapter 3.10.

### **2.2.16 Critical pedagogy**

The term 'critical pedagogy', often attributed to Giroux (1983), attempts to give shape to a set of heterogeneous principles and ideas which share a belief in the possibility of the transformation of society and in the emancipatory function of education in bringing this about (Darder et al, 2009). As Darder et al explain, inequality in the wider society is widely recognised, yet educational institutions lay claim to being neutral, apolitical and meritocratic. Critical pedagogy encourages us to see the broad social, cultural and historical context in which education is situated and the often-apparent contradiction between its stated aims and reality. Chapter 2.1 suggested that the mismatch between the ideals and realities of internationalisation is a persistent problem (Harrison, 2015); therefore, I suggest that a critical pedagogy approach could provide insights that might lead to change in this area.

Critical pedagogy is concerned with how culture, power, politics, values and oppression lead to the perpetuation of social inequalities (Kincheloe, McLaren and Steinberg, 2011). Gramsci's concept of 'hegemony', and Bourdieu's notion of 'cultural capital' help us to understand how power is transmitted, invoked and enacted on a daily basis, and how it underlies our everyday assumptions (ibid.). Critical research asks why things are as they are and how they could be different, seeking to transform the structures and practices that thwart democracy in education. For example, in Chapter 2.2.1, Holliday (2011) shows how a supposedly neutral notion of culture can be used to mask and perpetuate the dominance of Western culture, yet I suggest that an understanding of this could lead to a reciprocal approach.

Research in the critical tradition brings a number of insights to this study. It emphasises dialectical thinking, which enables the researcher to see and grapple with contradictions, while its concern with the political economy allows for a consideration of how social class operates. The holistic view it takes of the subject aligns with my methodological approach and has the potential to show how social class might intersect with race, gender and culture and help me to appreciate the complexity of the participants' identities (Allman, 2009).

Critical pedagogy owes much to the inspirational life and work of Paulo Freire, whose major contribution is the emancipatory process he called 'conscientisation', translated as 'critical awareness and engagement' (bell hooks, 1994, p.14). It starts with the individual, but the aim is to heighten the critical consciousness so a person might see how his or her own experience is linked to wider forces of oppression and how his or her aspirations might be redefined. It encourages one to see how social reality is *socially* constructed, and can therefore be changed, thus driving hope rather than resignation (Allman, 2009).

Freire was concerned with transforming the traditional student–teacher relationship. In the 'banking approach' to education (Freire, 1970), students simply store knowledge, which is conceived as a static entity, to be reproduced at a given time. The clear separation of roles into teacher as knowledge holder and student as receiver, along with the subsequent power and authority of the former, creates a dependency which inhibits creative knowledge generation and learning for both. In the transformed teacher–student relationship, teacher and student work together as partners in knowledge generation. This does not imply that the teacher relinquishes authority, but renounces authoritarianism in favour of the mature authority of a facilitator (Kincheloe, McLaren and Steinberg, 2011). Students, in return for freedom, must learn to take responsibility for their own learning.

Critical inquirers have problematised the dominant discourses around knowledge, which are seen to justify and perpetuate the ruling elite. Viewing knowledge as a social construction, they look at different forms of knowledge, whose interests they serve and how some forms of knowledge are legitimised, while others are not. As discussed in Chapter 1, dominant discourses around knowledge in higher education today are tied to notions of global capitalism, particularly in the West. Critical pedagogy offers a critique of knowledge too extensive to be summarised

here, but an alternative concept influencing this study is 'emancipatory knowledge' (Kreber and Cranton, 2000), which conceptualises knowledge as a tool for learning - something we *use* rather than acquire; a means by which we begin learning, not an end in itself. Complementing this, Freire's 'problem-posing' approach encourages students to ask questions about issues which matter to them in order to disturb 'sedimented thinking' or internalised ideology. Problem-posing is a means of getting students to think about their own thinking, the purpose being to raise awareness of the hidden curriculum and question the dominant discourses, which may be limiting. This occurs within a dialogue, i.e. a collaborative, supportive process that requires listening and learning on both sides.

Humans are aware that society is constantly changing and also of their own state of incompleteness. Learning is therefore ongoing, not an end in itself: a process of 'being and becoming' (Freire, 1970; Killick, 2013b). Within his theory of 'being in the world', Killick (2013a; 2013b) looks at the relationship between our self-concept and our behaviour, arguing that much emphasis is given to action and not enough to the thinking that must precede this. If and how this sense of self-in-the-world develops in an internationalised university is the focus of this study. It is suggested that such personal transformations may be enabled through critical, reflective dialogue (Freire, 1970; Mezirow, 2000).

Critical pedagogy elevates the role of the teacher and her importance to transforming society. It also questions the separation of teaching and research, seeking to elevate research into teaching and research with one's students. As such, it has had a considerable influence on my developing sense of self in the world, as I will discuss in Chapter 5.

Criticisms of critical pedagogy revolve around the dominance of the white, male perspective, as well as the emphasis on rationality. These concerns have not diminished its influence, as marginalised groups identified with Freire's work, and built on its fundamental approach (bell hooks, 1994). bell hooks' 'engaged pedagogy' draws heavily on Freire as well as feminist pedagogy, yet emphasises caring for students' spiritual as well as intellectual growth. She also emphasises the well-being of the teacher, drawing on Buddhist educator Thich Nhat Hanh, who sees the teacher as a healer, arguing that if the helping professional is

unhappy, he or she will be unable to help others. Thus, teachers must be committed to a process of self-actualisation first.

### **2.2.17 Summary**

Chapter 2.2 has shown that changes captured by the term 'globalisation' are experienced at the level of the individual, both in terms of how people imagine the global community and their personal place in it. International universities are well placed to enable a global personal identity, or a sense of self-in-the-world and furthermore, have a responsibility to do so (Killick, 2011). The Chapter has explored some key concepts and paradigms in an effort to clarify the outcomes and learning processes that could underpin such personal transformations within a more responsible model of internationalisation (Robson, 2011); however, the dominant model remains driven by international student recruitment and revenue generation.

## Chapter 2. Literature Review

### Part 3: Being and becoming an academic in an international university

#### 2.3.1 Introduction

As earlier chapters indicate, universities around the world are in a period of rapid and far-reaching change, captured by the term 'globalisation'. Internationalisation is occurring alongside a number of other changes, including technological advances, funding shifts and corporatisation of the university. Chapter 2.3 considers how these developments affect the lived experiences of academics and how they negotiate their professional roles and identities in the global context. Academic staff have been described as the 'primary intellectual asset of a university' (Debowski, 2012, p.4); in a post-modern sense, we *are* the university, since as Webb (2005, p.117, cited in Sanderson, 2008, p.277) reminds us, 'the university *is* the collective imagination of those who belong to it' [my italics]. Yet despite being core players in internationalisation, the academic perspective so far has been undervalued (Green and Mertova, 2016).

#### 2.3.2 Challenges to academic identity

Across the world, the corporate model asserts itself in terms of values, priorities and logics of functioning at all levels, and systems of symbolic and economic reward are linked to the new parameters of quality (Debowski, 2012). As the environment becomes more competitive and university performance metrics become more public, there is increasing scrutiny on how each individual meets designated standards. The worth of academics is now largely judged on research-based metrics, a practice which is highly reductionist (ibid.). In the UK, the marketisation of higher education and business approach to management increasingly align universities with the private sector. This transformation has considerable effects on academic identity (Larrinaga and Amurrio, 2015).

The literature shows that many staff are experiencing tensions that include feelings of discomfort and uncertainty from their daily encounter with globalisation. In particular, tensions between the 'hard' socio-economic dimensions (market liberalisation, the neoliberal model, competition, inequalities, etc.) and the 'soft' intellectual, cultural, philosophical dimensions (exposure to difference, values for

global citizenship, human rights, etc.). As they witness the effects of such forces on their everyday working practice, many questions arise. Some of these are practical, relating to workload or class sizes, for example. Deeper intellectual and ethical dilemmas may follow, such as the adequacy of the pedagogical approach in meeting student needs, or the direction of the cultural flow. Questions may also arise which are ideological, moral and even existential in nature. These interrogate the very meaning of education, the role of the academic and the scope available to him or her in a field that seems firmly in the grip of economic considerations (Fanghanel, 2012). These different issues can become conflated and result in negative attitudes, scapegoating and stereotyping, sometimes towards international students, practices which may occur as a result of academics being unable to take forward the values they believe in (ibid.). This may underlie growing feelings of 'inauthenticity' found by Kreber (2013). The above concerns resonate strongly with me. In Chapter 5, I will suggest that educational approaches underpinned by transformative ideologies which link education to issues of social justice, have helped me regain a sense of purpose and hope that I can contribute to positive change.

In 2007, studies of academic staff's perceptions of internationalisation in the Faculty of Humanities, here at the university where I am a student, reflected a largely underdeveloped understanding of the process. Internationalisation was understood primarily as the recruitment of international students (Robson and Turner, 2007). Despite internationalist orientations towards knowledge and cultural exchange, staff were cynical of the strategy, which they believed to be driven by purely economic imperatives. The perception that external forces beyond their control were affecting their working practices produced a sense of frustration and at the same time, resignation, as staff realised this was unlikely to change. In relation to their day-to-day work experience, concerns were expressed about workload, as international students were believed to require more support and guidance than home students. There was also fear that the perceived cultural expectations and needs of these students were not being met. The additional teaching responsibilities were felt to impact on the professional identities of academic staff for whom research had occupied a greater role in the past, leading to concerns for career progression. Staff also expressed concerns for the home

students, as they considered the language and cultural difference of many international students to pose a problem in relation to the learning experience.

More recent research in the same university suggests that such tensions persist: internationalisation for staff and students remains strongly associated with inward mobility and is viewed with cynicism and scepticism (Jackson and Huddart, 2010; Schartner and Cho, 2017). Staff and students remain concerned about the perceived segregation of home and international students, a practice they believe to be reinforced by university practices such as separate induction programmes and indirectly, by language development programmes (ibid.). Encouraging students to break out of familiar cultural groups is a challenge widely reported by staff and students (Trahar and Hyland, 2011). Yet despite the challenges, many staff in these studies feel that diversity in the staff and student body has enriched their lives personally and professionally.

The rising number of international staff is another tangible aspect of the global transformation and is largely driven by the aspiration to produce specific research outcomes. Few studies consider the lived experience of these members of staff (Hsieh, 2011; Trahar, 2011b). Hsieh's study of Chinese lecturers in a UK university suggests that they face similar issues to international students in adapting to the new linguistic, social and pedagogical environment. Although earlier studies found language to be a barrier that influenced social relationships and teaching style (Luxon and Peelo, 2009), Hsieh found Chinese lecturers were confident in their professional knowledge and thus did not worry about their level of English. They did, however, face a dilemma in their pedagogical practices between maintaining their original cultural values and aligning themselves with the new academic environment. This is perhaps not dissimilar to the conflicts expressed by local UK lecturers in Robson and Turner's (2007) study who struggled with how far to adapt their style to meet the needs of international students. Overall, Hsieh suggests that UK institutions tend to expect international staff to passively fit into the environment, rather than seeking to enhance the learning experience by drawing on the rich resources they bring. I suggest that this lack of reciprocity and the inward direction of cultural flow is one of the troubling aspects of internationalisation, reflected not only in the student experience, but also in the academic experience.

The growing centrality of research against teaching in the construction of academic roles and identities, and the differentiated economic and symbolic rewards they currently yield is a source of discontent among academics. This is keenly felt in my own post-1992 institution, which is explicitly aiming to transform from a teaching-focused to a research-focused organisation. Fanghanel (2012) notes that for most academics, their sense of global identity is anchored in research, which, despite the tensions, brings intellectual gain and stimulation. She suggests that staff who are more teaching-focused are less likely to feel part of a global community than those engaged in pure research, perhaps because it is more difficult to demonstrate international or global impact in teaching-related activity.

Churchman and King's (2009) narrative inquiry found evidence of a tension between two broad narratives within the new academic globalism. The stories they collected from staff were distilled in two vignettes, labelled 'Academic of Hope', and 'Academic of Fear and Loss'. Churchman and King argue that only narratives of success, such as the story of the 'Gold Star Academic' who has a series of five-star publications and brings in large sums of funding for his/her department, were endorsed by the institution, whilst genuine private stories of struggle and loss went unheard. The authors express concern that university management appears to have lost sight of plurality in an attempt to unify practices. Centralisation and standardisation are integral to the efficient business model, yet they are difficult to apply to the complex university context, particularly where staff have historically cherished their freedom and autonomy. Paradoxically the push for unity appears to create the opposite effect; this is reminiscent of Robson and Turner's findings (2007) that the push to internationalise also produced unexpected resistance from staff.

### ***2.3.3 Language and identity***

The importance of language to internationalisation may be overlooked in countries where English is the first language (Schartner and Cho, 2017), but outside of the Anglosphere, the use of English is central to the debate. English is not only the language of scientific communication and of research publications, but it has also become the academic lingua franca and is increasingly used as a medium of instruction. Being a global academic suggests being part of an elite global

network, travelling abroad to conferences, collaborating in international research projects etc., and today this necessarily involves the use of English. Some may view this positively or accept it as a practical necessity, but others are troubled by the inequalities that result in what can be regarded as 'linguistic imperialism' (Phillipson, 1992) and by implication, the privileging of Western worldviews. The dominance of English can thus be seen as an expression of cultural supremacy and the perpetuation of a postcolonial relationship between 'the West and the Rest.' This is sometimes played out in research collaborations, where staff from different parts of the world are working together, but not as equal partners (Fanghanel, 2012). European/North American partnerships tend to be more equal and links with speakers of the same language are more durable and productive; however, North/South collaborations are often framed within discourses of aid and development. This can cause discomfort on both sides and lead to ethical questions about whose knowledge is valued in the global knowledge society (ibid.).

The dominance of English in international higher education can illuminate the challenges to academic identity on many levels (Larrinaga and Amurrio, 2015; Doiz, Lagabaster and Sierra, 2011). Universities that have traditionally operated bilingually, using both an official state language as well as a local or regional one, are now having to work additionally in English, presenting a complex set of contradictions and conflicts. Larrinaga and Amurrio's study of changing academic identity and linguistic practices in the Universidad del País Vasco (UPV) in the Basque Country region of Spain is one such example, where academics are working with Spanish, Basque, and English. Despite its special cultural and linguistic context, the study raises a number of issues that have resonance not only for universities with similar linguistic heritage, but also on a much wider level.

Larrinaga and Amurrio's (2015) qualitative study of a sample of academics employed between the 1980s and the present found that two discourses prevailed. The first is espoused primarily by members of the older generation, who pioneered the teaching and research in the Basque language, and is shared by some members of the younger generation, who see themselves as carrying on those traditions. This group's identity is strongly associated with responsibility and loyalty to their local community and to traditions of public service within the

university. Their language practices are part of their identity, both personally and professionally, as they seek to preserve and extend the reach of the regional Basque language, which has historically been under threat. Consequently, this group tended to view the progressive use of English with mistrust, fearing a loss of space for the use of Basque. They felt that the extra efforts needed to produce material and teach in Basque were neither valued nor rewarded in the new global environment. The second discourse, prevalent among the younger generation, shows a clear discontinuity with the older generation. Their professional identity was more fluid and less affiliated to the local community, and their orientation more pragmatic and strategic. Their linguistic practices reflect this reconfiguration of academic identity: motivated more by research publications in high-ranking English publications and bilingual Spanish/English positions in the university, they tended to accept the new linguistic order rather than problematise it. For the new generation, the production of a thesis or a record of publication in Basque was seen as an excessive burden in an increasingly competitive environment.

Larrinaga and Amurrio's (2015) study recalls the discussion on underlying approaches to internationalisation discussed in Chapter 2.2.4. It would appear that in the case they analyse, internationalisation is underpinned by 'corporate cosmopolitanism' as identified by Rizvi (2009, p.259). It also seems that a 'hyperglobalist' stance that assumes the convergence of all cultures is taken, rather than a 'rooted cosmopolitan' view that would allow space for cultural diversity and local practices (Sanderson, 2008, p. 291).

#### ***2.3.4 Global futures***

The emerging picture may seem rather bleak, presenting a series of questions with no clear answers. How are we to reconcile values with practice? How do we come to feel authentic? Debowski (2012) argues that there is a need to build holistic academic identities that encourage individual self-knowledge and integration. Academic identity, she argues, is not about how to operate, it is not enough to enact practices; it is about understanding what these activities contribute to society, to knowledge production and to an individual's long-term needs. She suggests that thinking about why we work in academia, and the long-term value we hope to offer, leads to a more anchored sense of identity that can sustain us through any rough periods. Values-based roles are important, she

argues, since each of us has the potential to be a force for good, but first we need to build a strong sense of our own beliefs and values so as to understand what we might contribute as educators, researchers, engaged scholars and leaders.

Green and Mertova's (2013) narrative study of thirty-five members of staff in an Australian university found that there was widespread confusion as to their institution's expectations of them regarding internationalisation of the curriculum, yet there were significant differences in the staff *response* to this institutional uncertainty. These ranged from enthusiastic to openly hostile. Focussing on the extreme positions at either end of the spectrum, they characterise the enthusiasts as the 'transformationalists' and the most resistant as 'transactionalists' (ibid., p. 235). Whilst both groups were engaged in authentic practice in the sense that they displayed internal consistency between their beliefs and their practice, the latter group did not engage in a critical ongoing (re) construction of their academic identity and tended not to question the dominant discourses, even rationalising their own inaction. Salient characteristics among the transformationalists include a strong concept of their students as future graduates, as well as a reflective awareness of self and other. During the process of this research, I believe I have developed the knowledge, values and dispositions of a transformationalist, which will influence my future relationships with students and my pedagogic approach. These reflections will be explored in Chapter 5.

As discussed in Section 2.2.16, critical pedagogy seeks to reassert the importance of teaching. bell hooks (1994) draws on Freire (1970) and feminist approaches to celebrate the classroom as the most radical space of possibility in the academy. She argues that in order to reengage both staff and students, we must confront the biases in society that have shaped teaching practices, but points out that this cannot be done in a climate where teaching is deemed unworthy of regard. Critical pedagogy celebrates the unity of teaching and research, elevating the understanding of teachers, their impact on their students and the importance of their insights towards creating societies that are more equal. I discuss the influence these alternative approaches have had on myself in Chapter 5.

However, critically engaged work is relatively scarce, and there is a sense that it is out of kilter with current dominant discourse. Clifford and Montgomery (2014) find that academic staff from a number of international institutions have grave doubts

as to the viability of restructuring the curriculum around the theory of global citizenship, for several reasons. Firstly, because of the perceived mismatch between its principles and a capitalist market environment and secondly, because of the Western heritage of the concept. Despite personal investment and a willingness to design and deliver a curriculum based on such principles, resistance was anticipated from institutions and disciplines heavily invested in the status quo. This appears to be a struggle between structure and agency (Fanghanel, 2012; Green and Mertova, 2016). It makes for disappointing reading, since commitment to more developed concepts of internationalisation must be made at both individual and institutional levels (Sanderson, 2011).

### **2.3.5 Summary**

Chapter 2.3 has explored the impact of globalisation of higher education on the lived experience of academics and the practical, ethical and ideological challenges it poses for them. It has shown how these challenges impact on academic identity, prompting higher education professionals to reassess their purpose, role and values. It discusses evidence of academic identity change and offers frameworks that might enable academics to continue to take forward their beliefs and values, despite the threat posed by neoliberalism. Chapter 5, Reflective Narrative, will relate this discussion to my own personal and professional experience.

## Chapter 3. Methodology

### 3.1 Introduction

The focus of this study is on how my students and I experience the internationalised campus, and what facilitates our developing sense of self-in-the-world (Killick, 2013a; 2013b). In Chapter 3, I outline my ontological and epistemological position as a critical social constructionist (Burr, 2003) and show how, as a *bricoleur* (Guba and Lincoln, 1985; Kincheloe, McLaren and Steinberg, 2011), I have drawn on several qualitative methodological approaches to address my Research Questions.

Narrative inquiry is selected as a means of accessing the participants' experience as it is brought into consciousness, understood and shaped by the individual for her audience by means of a story (Riessman, 2002; 2008). I chose this approach to allow the participants greater freedom to direct the conversation, rather than have experiences fragmented by a question and answer approach (*ibid.*). It is a methodology which befits the complexity of cross-cultural research (Trahar, 2011a) and is appropriate for studying changes in the self over time (De Fina and Georgakopoulou, 2012). I also draw on autoethnography (Ellis and Bochner, 2000; Alvesson, 2003) to examine my own personal and professional learning over the course of the research process, allowing my own class, race, gender, etc. to be subject to scrutiny, in the same way as the participants' (Trahar, 2011a).

As mentioned in Chapter 2, this study aligns with critical pedagogy (Giroux, 1983; Freire, 1970) which situates it within the wider struggle for social justice and offers hope in the possibility of change. Freire provides a conceptual model for the dynamic interaction between my roles as teacher, learner and researcher, which guides the design and conduct of the narrative interviews, as well as the approach to knowledge, power and authority in the relationship between my student participants and myself. It ensures that I 'look beyond' taken-for-granted meanings and assumptions so that I do not seek only to analyse and describe, but also to interrupt the practices which hinder the development of a sense of self-in-the-world (Killick, 2013a; 2013b) for both staff and students in this context (Brodkey, 1987).

The methodological approach here is somewhat radical, departing from conventional social science, as discussed below. It was selected to give primacy to the person's experience, rather than to theoretically informed hypotheses and is based on my belief in the need to create a more egalitarian, collaborative relationship between researcher and participant. I rejected interviews that believe in the objectivity of the researcher and reinforce the power distance between researcher and participant, as well as those which fail to critique the dominant discourses. Analytic approaches that fail to take into account the research context were deemed inappropriate to the aims of the study.

### ***3.2 Ontology and epistemology***

The search for truth about human nature and society is at the heart of traditional social science. Social constructionism, however, represents a radical movement, rejecting the goals and fundamental tenets of the scientific approach and methods. It can be described as a theoretical orientation which underpins a number of approaches to social research, including critical psychology, discursive psychology and deconstruction and which draws on various disciplines, including philosophy, sociology, linguistics and psychology (Burr, 2003). Given its multidisciplinary nature and range of application, studies underpinned by this approach lack a single defining feature, but rather have something of a family resemblance (*ibid.*), as illustrated below.

Although social constructionism encompasses a range of positions on the realist–relativist continuum, its proponents are predominantly suspicious of the suggestion that there is a reality independent of the human mind. The world does not simply yield its nature to us as we observe it (Burr, 2003). Even those willing to embrace the possibility of a 'real world' – known as 'critical realists' – would concede that we may never be able to understand that reality (*ibid.*). It is not denied that people may experience the effects of socially constructed concepts, such as social class, as if they were real (Berger and Luckman, 1966), but if a 'real' reality is assumed, the position of the researcher must be objective to know how things 'really' work (Guba and Lincoln, 1994).

The proposition that the researcher can and ought to be objective is largely rejected in favour of transparency and honesty with regard to the researcher's

position and influence. Furthermore, conventional notions of reality, objectivity and 'truth' are also rejected, along with conventional criteria for judging research, such as validity and reliability. In this study, I do not claim to be objective; instead, I suggest that my participants and I are partners in constructing new knowledge. Criteria on which the claims and the quality of this work should be judged will be discussed in the Section 3.10.

From a social constructionist perspective, knowledge or 'meaning' is constructed between the human mind and the objects of the world (Crotty, 1998). This should not be confused with subjectivism, the idea that it is 'all in the mind'. As Crotty explains, meaning is not *created* by individuals alone, but *constructed* between the mind and the world through social practices. The 'social' in social constructionism does not refer to the object of study, i.e. the social world, but rather to the mode of meaning making. The natural and social worlds are not distinct, existing side by side, but are one, as reflected in the existentialist concept of humans as 'humans in the world'. Social constructionism rejects Descartes' split between mind and body, claiming that although these are distinguishable, they are still united. Instead, it aligns with the phenomenological concept of 'intentionality', which refers to the intimate relationship between the conscious subject and the object of the subject's consciousness. The idea that natural phenomena exist independent of the human mind is not necessarily disputed; the argument is rather that until the human mind engages with them, they are meaningless. Hence, epistemology and ontology are intimately entwined, since to construct reality is to construct meaningful reality (ibid.).

As meaning is negotiated between social actors, multiple constructions of the world are possible; therefore, social constructionism speaks of knowledges, plurality and perspectives. The way things are is the way we make sense of them, therefore, all claims to knowledge must be tentative (Crotty, 1998). Perspectives are always dependent on time, place and culture; in other words, knowledge is socially and historically situated (Burr, 2003). Furthermore, knowledge is always in the service of some interests rather than others (ibid.). This is stressed by critical approaches, which have also influenced the present study. Influenced by Marxism and Gramsci's concept of 'hegemony', they tend to see power located in the wider social structures and in capitalist ideology, which serve to distort the truth in order

to maintain the economic and political status quo. From this perspective, the dominant discourses constrain the individual, who may be unaware of their influence or whose interests they serve. The Marxist concept of a 'false consciousness' or a distortion of the truth implies that there is a truth waiting to be revealed, an idea which has been thrown into question by post-structuralists. For example, Foucault (cited by Burr, 2003) speaks of 'regimes of truth', which are discourses used ideologically to serve the interests of one group or another and maintain their position. From this perspective, power is located in everyday social interaction and individuals have agency to resist and create new understandings (ibid.).

The suggestion that all claims to knowledge are equally valid seems to imply relativism and invites the criticism that 'anything goes'. Relativism is embraced by some social constructionists, who celebrate the resulting diversity of perspectives (Gergen, 1985), yet others take more realist positions. The view that all perspectives are equally valid could lead to difficulty in adopting a moral stance or a political allegiance, yet as Burr (2003) notes, the emphasis on reflexivity means that much of this research is explicitly values-led and *does* lend itself to the adoption of a moral or political stance. This study takes a broadly relativist position and supports a values-led, ethical and sustainable approach to internationalisation (IAU, 2014; Robson, 2011). It is influenced by transformative ideologies which aim to create a more inclusive, equal educational experience for all students, both 'home' and 'international', primarily through an inclusive curriculum and pedagogy (Leask, 2015). Whilst accepting the plurality of perspectives, the position here is that some social constructions are more plausible or more 'trustworthy' than others (Riessman, 2008). I understand that my work must be trustworthy. How it is to be judged will be discussed in Section 3.10.

### ***3.3 The social construction of reality***

From a social constructionist stance, meaning making is a collective rather than individual enterprise, mediated by language, discourse and culture. Social constructionism challenges the traditional notion that language simply reflects 'reality,' arguing instead that it shapes, perpetuates and resists perceptions of reality. In order to create new understandings, a critical stance is taken towards 'taken-for-granted' knowledge and ways of understanding the world and even

ourselves (Gergen, 1985). This stance is central to critical pedagogy (Giroux, 1983) and transformative learning theory (Mezirow, 2000), which also influence the current research approach. Critical approaches refute essentialism and reification, which can limit people's knowledge and identities (Burr, 2003), aiming to construct new knowledges that are liberating. Knowledge and social action go together, as different perspectives invite different kinds of response. The ultimate goal is to create a more just society; the assumption being that since humans created this society, they can also change it and so the approach is underpinned by hope (Freire, 1970; Wink, 2000). Both personal and methodological reflexivity is valued; the researcher is encouraged to make explicit how his or her own values, experiences, beliefs and interests have shaped the research, and how the research might have changed us as people, professionals, researchers (Willig, 2013). As outlined below, I use autoethnography (Ellis and Bochner, 2000) to illuminate this dimension of my research, with my own narrative being the focus of Chapter 5.

Since the aim of this research is to understand a person's experience from their perspective, a realist method would not have been appropriate since the truth I am looking for is not 'out there' waiting to be discovered. My assumption is that this knowledge or 'meaning' can only emerge through discourse and that together the participants and I will co-construct this knowledge. It will be socially and historically situated, influenced by understandings of higher education and internationalisation of the time and the power relations that frame it. It may be constrained by the language and culture of the social systems and discourses, although my aim is to disrupt taken-for-granted-knowledge. I recognise that the research itself will be constitutive of the development of the sense of self-in-the-world for both my participants and myself. The outcomes cannot be subject to objective verification; I cannot ascertain whether the narratives reflect what really happened. Rather, what will emerge is an interpretation, a representation of experience filtered through our situated perspectives. It is hoped that the process might lead to understandings with the potential to transform staff and student experiences of internationalisation.

The critical social constructionist stance is in line with Killick's theory of learning as 'change in the life-world' (Figure 5), discussed in Chapter 2.2, in which developing a sense of self-in-the-world is a fundamental part (Killick, 2013a; 2013b). It is also

an apposite stance to underpin the main methodological approach of this study, i.e. narrative inquiry, as discussed in the following section.

### **3.4 Narrative inquiry**

Narrative inquiry has enjoyed an increasingly high profile in social research since the 'narrative turn' in the nineteen eighties suggested social life could be understood through the uniquely human process of storytelling (Riessman, 2008). The term resists a precise definition, as it is multidisciplinary and encompasses a range of methodological approaches. What constitutes a narrative varies from a discrete unit of discourse in linguistics to an entire biography in social history, and there is great variation in terms of how narratives are collected, assembled and analysed (Chase, 2011). Whilst this plurality may lead to confusion particularly for new researchers, for many the flexibility and multivocality is a strength (Squire, 2008). Experience-centred narrative research assumes personal narrative to include 'all sequential and meaningful stories of personal experience that people produce' (Squire, 2008, p.42). This is the concept of narrative adopted here.

What narrative approaches share is a focus on the meanings people ascribe to their experiences, particularly on how participants impose order on the flow of experience to make sense of events and actions in their lives (Trahar, 2011a). It considers not only *what* is told, but also *how* and *for whom*; thus, narratives can be analysed on many levels. Narrative embraces the complexity of human life and is therefore appropriate for cross-cultural research (Trahar, 2014). It is able to capture both the collective and the individual experience at the same time, linking the particular with the general. Narrative researchers highlight what we can learn about anything – history, society, education - from a focus on narrated lives (Chase, 2011).

Narrative inquiry is influenced by the phenomenological assumption that through stories experience can become a part of consciousness. It is an essentially human way of making sense of experience (Clandinin and Connelly, 1990). Influenced by scholars such as Ricoeur and Bruner, some go further to suggest that stories constitute a life, in that we become the stories we tell about ourselves. For narrative inquiry, experience is the starting point, rather than theoretically informed research questions (Creswell, 2013). Thus, narrative is chosen here as a way of

understanding the student's experience from his or her perspective. Through analysis and interpretation, I can represent the stories of my students and reflecting on this process, I can tell my own story. In turn, these will be interpreted by the reader. Thus, stories are told and retold, and may be used for positive change (Riessman, 2002).

Narrative inquiry is a useful tool for analysing the self and how that changes or develops over time (De Fina and Georgakopoulou, 2012). From a social constructionist perspective, the self does not pre-exist social interaction but is constituted through it. Identity emerges through social interaction, in which mutual understanding and reacting lead to a refashioning of a person's identity in relation to others (ibid.). Since stories are usually told retrospectively in an attempt to create meaning, this approach is useful for its ability to capture a longitudinal aspect or change. As this study is concerned with changes in the self over time, this method was deemed suitable. It is proposed that the narrative interviews will provide opportunities for reflection and might contribute to a developing sense of self-in-the-world (Killick, 2013a; 2013b) for both researcher and participant.

The context of the story is of great importance, in keeping with naturalistic and critical inquiry:

Stories don't fall from the sky (or emerge from the innermost 'self'); they are composed and received in contexts - interactional, historical, institutional, and discursive - to name a few (Riessman, 2008, p. 105).

Narrative is a mode of inquiry and analysis which allows us to examine both human agency and the constraints imposed on people by social forces such as social class, gender, ethnicity, age, etc. (Daiute and Lightfoot, 2004). Theoretical frameworks and analytical tools have been designed to allow both a macro and microanalysis of social behaviour, such as Riessman's dialogical narrative analysis (2008), which is used in this study to situate the narratives within the immediate and the wider societal context and the power relations therein.

Narrative inquiry often entails a reversal of the conventional researcher-participant role, in an effort to redress historic power relations. Riessman (2002) talks of 'handing over the floor' to the participants, who, in response to a single question, can produce a lengthy turn which conventional approaches might seek to

fragment. Listening to the voices of the marginalised is often a concern. This is also a concern of this study, since in current UK higher education, the student voice is often neglected due to the preoccupation with economics and market forces, as discussed in Chapter 1. Furthermore, the perspective of the non-mobile student is often assumed or ignored (Harrison and Peacock, 2010). For these reasons, it was deemed a suitable approach for this research.

Narrative inquiry is in keeping with the study's ontological and epistemological position: I do not have direct access to my participants' experience, merely to ambiguous representations, which are retrospective and selective. Since narrators impose order and unity on disordered experience, there can never be a 'true' representation. Furthermore, every story is embedded first in the language and then in the culture, institutions and political ambience of the teller (Said, 1979). The meaning is fluid and contextual, arising from a process of interaction between people: self, teller, listener, recorder, analyst, reader. Believing that some stories are more plausible than others, but that ultimately there is no true representation, I am cautious about the claims I make.

### ***3.5 Emergent design***

Research in the narrative tradition is often compared to a journey, which, as Trahar (2009) notes, once begun, owns you. Allowing oneself to 'go with the flow' and to relinquish control to some extent, goes against the impulse of conventional research, the aim of which is to control in the pursuit of 'truth'. By contrast, the narrative researcher must feel comfortable with uncertainty, not fully knowing the destination and with more tentative outcomes. Given my ontological and epistemological assumptions, I was not able to design my study in a definitive way at the outset, but rather I had to allow it to gradually unfold in an iterative process moving between the theory, the data and my own experience in the field. Chapter 1 shows how the context and theory of internationalisation is in a continuous process of transformation. An emergent design is necessary in a study such as this, particularly given its longitudinal aspect, in order to capture the constantly changing context. A processual approach, which is responsive, flexible and fluid, was preferred to a linear design in which the data would yield a 'snapshot' of a particular time.

### **3.6 Autoethnography**

The context of this study is a post-1992 university in the North of England, where I have been employed for the past fifteen years and where I have observed, discussed and researched around this problem, building up considerable experience and tacit knowledge. During the research process, I began to look around me, talk to colleagues, attend relevant events and take notice of anything and everything that may be relevant to understanding the student experience of internationalisation. On reflection, I felt my own knowledge and understanding was growing and my practice, particularly my relationship with my students, was developing accordingly. Looking at my interview data, it began to occur to me that my own learning was an important part of the story in many ways and must be explored in the analysis. All the methods selected for this study allow a space for the researcher's own story, but for autoethnography, this is the main focus, as explained below.

'Autoethnography' is the strand of ethnography in which the researcher is the object of inquiry (Ellis and Bochner, 2000). Here, direct personal testimony is given equal or more weight than abstract, categorical knowledge, which by convention is written in the third person, as if written 'from nowhere by nobody', thus eschewing personal accountability (ibid.). Ellis and Bochner's model celebrates personal, passionate, reflexive writing, which allows readers to feel the moral dilemmas, think with the story and consider how their own lives can become a story worth telling. The goal is expressive, emotive and dialogic; influenced by feminist and post-structuralist approaches; the reader is also considered as a co-participant in the construction of meaning and is stimulated to take an active role to use what they learn there to understand, cope with and reauthor their own lives. Personal narratives illuminate unique experience while at the same time they resonate with wider society; taking a critical perspective, we see that the personal is political (Kincheloe, McLaren and Steinberg, 2011).

A somewhat different approach is taken by Alvesson (2003), which he refers to as 'self-ethnography'. Here the author-researcher describes a cultural setting to which she has access and is an active participant on more or less equal terms as everyone else. She then works and uses the experiences, knowledge and access to empirical data for research purposes. The approach is therefore appropriate for

my research project, where I am part of the organisation. Alvesson (2003) describes the text as a personal, subjective account of organisational culture where one gets close to the discursive practices, meanings, ideas and social practices of the participants, and so his approach fits the current study well. Personal involvement is considered a resource, not liability. The most challenging aspect is dealing with the tension between closeness and distance; as familiarity is the starting point, one must then think through one's non-articulated and taken-for-granted understanding. The emphasis is on the quality of reflexivity, rather than the compilation of extensive field notes. The 'thick description' produced as an ethnography is not a reflection of reality as observed, but a partial representation, filtered through the subjective perspective of the author (ibid.).

The distinction between the two models above is not hard and fast, but resides in the respective foci. In autoethnography, the focus is on the researcher herself and her experience, whilst in the case of self-ethnography it is on the context to which the researcher has privileged access. The approach taken here draws on both models, as I am an observing participant (Alvesson, 2003), yet I write in a personal style, analysing my personal and professional development (Ellis and Bochner, 2000).

### ***3.7 Selection of participants***

In September 2011, I invited first-year students from my Spanish language module to take part in a series of exploratory interviews to discuss their university experience so far, for the purpose of my research. The Spanish module is available university-wide and so provided me with access to home students from different faculties. The aim was that students from different disciplines would volunteer, thereby enabling a comparison of the experiences from different discipline areas, as this had been found to affect their experience of internationalisation (Harrison and Peacock, 2010). For both participants, Spanish was a 20-credit module, which they studied only in first year. Only first-year students were invited in order to capture their intercultural development over the course of their undergraduate careers, as the longitudinal element is largely missing from the literature. Two students volunteered to take part: one male, studying Business with Finance and one female, studying in English Language.

The decision to recruit from this particular module raises a number of issues. Firstly, the participants and I were simultaneously in a relationship of teacher and student during the first year. This creates a power differential, which may impact on the research outcomes. My position on this is made clear in the first part of this chapter: as the research is underpinned by social constructionism and critical pedagogy, this is not a problem. The implications of our relationship are taken into account throughout. It also raises ethical questions; for example, would students feel under pressure to take part, or to tell me what they thought I wanted to hear, to please me or for fear of being penalised academically? In response, I maintained a separation between the subject of the research and module-specific matters, and followed ethical procedures specified by my Faculty's ethics committee, emphasising the right to withdraw at any point. After first year, I was no longer teaching the participants.

A further question is whether the fact that the students were studying Spanish is indicative of an international outlook from the outset and whether this influenced their intercultural development over the research period. As discussed in Chapter 2.1.4, previous studies have found that students who speak a second language or have bicultural backgrounds are more likely to hold particular values, attitudes and motivations or to have experiences such as overseas travel that differentiate them from the majority of home students who are not studying a language. Bearing this in mind, I attempted to tease out these questions during the course of the interviews. A detailed profile of the students is found in the Chapters 4.1 and 4.3, but I would emphasise here that the students were both monolingual and monocultural, with limited experience of travel abroad or meeting cultural others. Spanish was only a twenty-credit module, which they studied only in first year: neither pursued a language beyond the first year, nor was study abroad a part of their degree programme.

### **3.8 Narrative interviews**

Interviewing is a common strategy for collecting qualitative data and is often used in narrative inquiry (Chase, 2011). I chose this method as it allowed me to build a rapport with the participants and give them more freedom to direct the conversation. The purpose was not to uncover the truth, but to explore meaning and perception and gain a better understanding of their perspectives (Hall, 2009).

As a social constructionist, I accept that all understandings are interpretations or situated perspectives; one is not necessarily truer than another and each serves a particular interest (Burr, 2003). Stories are selective representations, told in a way to achieve particular understandings and outcomes. Respondents are politically conscious social actors, who will quickly work out what the researcher is up to and frame their responses accordingly (Alvesson, 2003). In this vein, the interview here is considered as a site of social interaction, where both participant and researcher engaged in the joint construction of meaning (ibid.; Riessman, 2005).

The interviews were scheduled to take place at the beginning and end of each academic year. Due to the participants' availability, a total of four and five interviews actually took place with the female and the male student respectively, with a gap of at least one semester between each. These conversations, which lasted approximately an hour each, took place in a university classroom. I recorded and transcribed the data.

The interviews were informal and less structured, inviting participants to take greater control, in line with the methodological position (Riessman, 2008; Trahar, 2014). As Trahar notes, this practice may be received differently, depending on the context. From my knowledge of the context, I sensed that the participants would be comfortable with this approach, yet I felt expected to take the lead, at least at first, although in subsequent interviews the participants volunteered thoughts and initiated conversations.

In the first interview, I introduced broad themes relating to the participants' experience and potential domains of development - social, personal, conceptual, behavioural and ontological- and we revisited these in subsequent interviews, in the light of their ongoing experience and reflections. I introduced the themes in the form of open questions, informed by the guiding literature (see Appendix 6). As the research progressed, there was a shift from semi-structured interviews to a two-way conversation.

I did not adhere strictly to the interview questions, in order to allow the participants to direct the conversation to a greater degree. The topic would branch out into stories of family, friendship, travel, relationships, etc. However, I would refer back to my questions if I felt we were straying too far from the research interests. I

played an active role; I would interject and tell my own stories when I felt this was relevant, and would take the conversation further towards the focus of my research (Trahar, 2014). I believe it was important to share my personal experiences in return for my participants' sharing, as I would not ask them to do something I would not do myself (bell hooks, 1997).

At times during the interviews, I drew on Freire's 'problem-posing approach' discussed in Chapter 2.2.16, to encourage the participants to think about their thinking, to question 'the way things are', and explore how they might be better. Since I consider the broader context to be important, I would sometimes relate our stories to wider social and political issues as they arose, in line with critical pedagogy. Therefore, our conversations can be understood as a critical, collaborative, supportive dialogue (Freire, 1970).

Studies show a strong taboo among home students when discussing nationality, culture and identity (Peacock and Harrison, 2009; McKenzie and Baldassar, 2016). These studies employed focus groups, where students were often defensive and appeared afraid of looking stupid, being judged negatively or causing offence to others. Peacock and Harrison warn that self-censorship poses a significant challenge to research in this field. The decision to do one-to-one interviews meant that my students did not have to worry about their peers' judgments of them but they may have felt pressure to give a politically correct answer to me, as their teacher. I was alert to this possibility, and refrained from offering a judgment on what they said. The influence of these factors on the data generated is taken into consideration in the analytic process, detailed in Section 3.11.

### **3.9 Positionality**

Negotiating the closeness to both my research participants and to my context of work was a challenge. As Alvesson (2003) points out, closeness is both a resource and a blinder, and I kept that in mind throughout. With regard to my participants, my position was fluid, alternating between 'cultural insider', 'curious inquirer' and Freirean-inspired teacher-learner-researcher. To some extent, I am a cultural insider of the home student group, although I say that aware of the generalisation I am making. The white, first-generation students of local origin are

the dominant cultural group in my institution, a group that I was part of myself some twenty-five years ago. In the interviews, I became an active participant and cultural insider in the conversation when I believed that my stories would contribute to the development of theirs (Trahar, 2014), whilst most of the time, I would step back to listen carefully as a 'curious inquirer' in order not to dominate the conversation. Ethically, however, I was cognisant of the need to challenge negative discourses and I avoided 'cosying up' to my participants and othering the international students.

### **3.10 Ethics and quality**

Groundwater-Smith and Mockler (2007) suggest that ethics play a key role in assuring the quality of practitioner research. In other words, research must be ethical if it is to be deemed of quality. Furthermore, ethics are not of a procedural kind, but is 'an orientation to research practice that is deeply embedded in those working in the field in a substantive and engaged way' (ibid., p.205). Although I faced particular challenges as I navigated the dual role of teacher-researcher, I ensured that the power differential did not pose a threat to my student participants. Bonds of caring, responsibility and social commitment may be the most appropriate basis for ethical decision-making (Zeni, 2009), yet I observed my faculty's ethical guidelines as described below.

At the beginning, I gave participants an information form to explain the purposes of the project, why they had been invited and what they were being asked to do. It also stated how their data was to be recorded, stored and used (Appendix 7). I then asked them to sign an informed consent form (Appendix 8), making them aware that they could withdraw their participation at any time. Some issues, such as racial stereotyping and discrimination, may be sensitive, so I was careful not to push students beyond their comfort zones. Encouraging individuals to question deeply held assumptions and beliefs could affect their well-being, so again I was careful to deal with this sensitively and with respect. Only the participants' initials have been used, so they should remain anonymous and will not be identified in research publications. Paper-based information was stored in a locked drawer, located in my secure office. Digital audio recordings of interviews were transferred to my university computer, and stored in a password-protected file on the university shared drive, which is in turn protected by a firewall. In line with current

policy, electronic data will be stored for between five and six years and then disposed of by deleting the project folder on the shared drive. Paper-based data will be shredded at the end of the project.

Whilst practitioner research has been criticised as 'sloppy', in fact it makes great demands on the researcher (Guba and Lincoln, 1985; Ellis and Bochner, 2000). The researcher as a 'human instrument' (Guba and Lincoln, 1985) brings many advantages to the research process, including responsiveness, flexibility, adaptability, the ability to summarise and to grasp the holistic aspect of a situation. Notwithstanding, it is no more perfect than any other method, but is open to refinement, specifically as a result of learning from experience and through guidance from a mentor (ibid.). In this study, my supervisors and esteemed colleagues fulfilled this role, engaging in dialogue, offering insight and stimulating critical reflection.

The research approach I took departs from conventional research, thus validation concepts that rely on realist assumptions are inappropriate. Its validation must be based on claims to 'trustworthiness', rather than truth (Riessman, 2002).

Riessman suggests four criteria by which to approach such claims: persuasiveness, correspondence, coherence and pragmatic use, although all require certain caveats. I will now outline how this research meets these criteria:

#### Persuasiveness:

In this research, theoretical claims are supported by evidence and direct quotations from participants' accounts. Alternative interpretations of the data are considered. Persuasiveness also depends on a compelling style of writing, although this is also a situated concept, so what may be persuasive in one historical moment may not be later.

#### Correspondence:

This refers to the practice of taking the data back to the participants, also known as 'member checks'. If the interpretations, analytic categories, etc. are recognisable to the participants, the credibility of the text is increased (Guba and Lincoln, 1985; Torrance, 2012). Although this is generally desirable, both politically and to create theoretical insight from the participants' responses, it is questionable

whether the participants can validate the interpretations or the truth of a narrative. Ultimately, as the researcher, I must take responsibility for these. At the beginning of the interview, I recapped the gist of the previous ones and asked the participants if they agreed with my recall, and if they had anything else to add. During the interviews, topics would reoccur and we would recall previous comments or stories, so I felt quite sure I was not misrepresenting the students. However, due to the passage of time since their graduation, I have not had the opportunity to present the final Results and Discussion to them.

#### Coherence:

I contend that the narratives here evidence 'thematic coherence' (Agar and Hobbs, 1982, cited by Riessman, 2002), in the sense that particular themes figure repeatedly, and crucially in this case, appear to develop and change, giving a sense of coherent thematic across the whole. This can be seen in Appendix 1.

#### Pragmatic use:

This future-oriented criterion refers to the extent to which a particular study becomes the basis for others' work. In this case, the narrative is granted validation by the research community. It does not guarantee its validity, nonetheless. I have made it clear to the reader how I arrived at my conclusions, by making visible what I did by being transparent with regard to my own position, and by making primary data available as much as possible.

A further criterion for judging this kind of research is by its impact, which in this case is on students and staff, i.e. on my participants and myself, and by others who read the story and may use it as a basis for their own learning. In short, it is clear that validation of a narrative inquiry cannot be reduced to a set of formula. This is summed up by Clifford (1986, p.7, cited by Riessman, 2002, p.261), who states that 'Ethnographic truths are ... inherently partial - committed, and incomplete'.

### **3.11 Narrative analysis process**

Given its interdisciplinary nature and the diverse theoretical perspectives underpinning narrative inquiry, there is no single approach to narrative analysis nor systematic guide to the process (Squire, 2008). Narratives can be analysed on

many levels and this can be disconcerting for the new researcher, faced with a great variety of approaches (ibid.). A number of typologies of narrative analysis are helpful in this regard (Pavlenko, 2007; Lieblich et al, 1998; Mura and Pahlevan Sharif, 2017; Riessman, 2005; 2008), yet there is a consensus that the boundaries between approaches are fuzzy, as they are adapted and combined for different purposes and contexts. It is suggested that combining and adapting methods of analysis can support and enrich the understanding of the data (Riessman, 2008; Shukla, Wilson and Boddy, 2014); however, it is important that decisions taken align with the researcher's epistemological and other assumptions and that these are made explicit and transparent (Braun and Clark, 2006). It seems that, in general, there has been a lack of clarity and transparency with regard to the analytic process in narrative inquiry (Shukla, Wilson and Boddy, 2014; Mura and Pahlevan Sharif, 2017).

I will now go on to explain and justify my approach, which combined an interpretive thematic analysis guided by Braun and Clark (2006) with elements of what Riessman (2008) refers to as dialogic/performance analysis. I shall begin with a brief introduction to these complementary approaches (Shukla, Wilson and Boddy, 2014) and then I will highlight the advantages of combining them with reference to this particular study. Finally, I will give a detailed account of the analytic processes I engaged in here.

Riessman (2008) identifies three approaches to narrative analysis: thematic, structural and dialogic/performance analysis. In thematic analysis the focus is primarily on content, i.e. 'what' is said, rather than 'how', 'to whom' or 'for what purposes' (p.53-4). The relative simplicity of this approach may explain its wide appeal, particularly in applied settings such as health, where it is often used to make comparisons across cases. Riessman appears to express some reservation about sole dependency on this in narrative inquiry, since in her view, narrative entails a holistic approach to each case and she stresses the importance of how a story is told as well as the context and audience. She defines dialogic/performance analysis by comparing it to the other two approaches in the following way:

What I am calling dialogic/performance analysis is not equivalent to thematic and structural, but rather a broad and varied interpretive approach to oral

narrative that makes selective use of elements of the other two methods and adds other dimensions. It interrogates how talk among speakers is interactively (dialogically) produced and performed as narrative. More than the previous two, this one requires close reading of contexts, including the influence of the investigator, setting, and social circumstances on the production and interpretation of narrative. Simply put, if thematic and structural approaches interrogate 'what' is spoken and 'how', the dialogic/performative approach asks 'who' an utterance may be directed to, 'when' and 'why', that is, for what purposes? (Riessman, 2008, p. 105)

The focus here is on the dialogic process between teller and listener, where 'interest shifts to the process of storytelling as a process of co-construction, where teller and listener create meaning collaboratively' (Riessman, 2005, p.4). My analysis must take account of the fact that I was an active participant in the interview process. With regard to performance analysis, interest goes beyond the spoken word and uses a dramaturgical metaphor, attributed to Irving Goffman, which has transformed studies of identity (Riessman, 2008). The idea is that speakers do not simply present information to others about themselves, but they construct persuasive shows for others. In other words, they compose impressions of the kind of people they would like to be seen as (ibid.). Since my study focuses on identity, it is important for me to take account of this dimension as I analyse my data. Although I am not in the business of determining the 'truth' of my participants narratives, my analysis should not overlook the fact that in addressing their teacher in the setting of the university, the students may seek to present themselves in ways which they perceive to be acceptable, desirable or 'have currency' (Pavlenko, 2007, p. 176).

Through my reading, I was persuaded that combining a thematic and a dialogic/performative analysis would highlight different aspects of my data, leading to an enhanced and more holistic understanding (Shukla, Wilson and Boddy, 2014). This seemed appropriate, given the complexity of the data in terms of its content and longitudinal dimension. A thematic analysis would primarily allow me to orient myself to the whole dataset (ibid.) and capture the chronological, temporally structured themes *across* it (Korhonen, 2014). Although comparing the experiences of my two participants was not my main objective, the thematic

analysis did facilitate some interesting comparisons, as shown in Chapter 4.7. A dialogic/performance analysis would allow a close reading of the conversation *within* each interview, capturing the interactional/performative dimension and context. This strategy resonates with that taken by Green and Mertova (2016, p.234), which they refer to as undertaking a 'horizontal' reading followed by a close 'vertical' reading. In this study, the horizontal reading is helpful in addressing Research Question 2: *To what extent did the participants develop a sense of self-in-the-world?* The vertical reading, on the other hand, can give an enhanced response to Research Question 3: *What facilitates a sense of self-in-the world for my students and myself?*

Thus, beginning with a thematic analysis, I turned to Braun and Clark (2006), who define thematic analysis as:

a method for identifying, analysing, and reporting patterns (themes) within data. It minimally organises and describes your dataset in (rich) detail.

However, it also often goes further than this, and interprets various aspects of the research topic. (Boyzatis, 1998, cited by Braun and Clark, 2006, p. 6)

Thematic analysis is widely used in qualitative research, including narrative research, and is even considered a foundational skill for qualitative researchers (Shukla, Wilson and Boddy, 2014). A comprehensive discussion of the strengths and weakness is beyond the scope of this section, but can be found in Pavlenko (2007). One of its benefits is its flexibility, since the method is not tied to a specific theoretical framework and is compatible with both constructionist and essentialist paradigms (Braun and Clark, 2006). This fits well with my study, which is grounded in social constructionism and draws on a number of theoretical frameworks. In terms of its disadvantages, thematic analysis is subject to a criticism levelled at qualitative research generally that 'anything goes', however, transparency in terms of procedure and assumptions can ensure that it is methodologically and theoretically robust (Braun and Clark, 2006). Another concern is that the focus on content tends to overlook how language is used and this might imply that language is assumed to *reflect* reality, rather than construct it. This study took what Lieblich et al (1998) refer to as a 'middle-course' approach where language is neither assumed to represent experience unproblematically,

nor is it treated as fiction. Squire (2008) notes that this approach is frequent in the analysis of experience-centred narratives.

Following the procedure outlined by Braun and Clark (2006), I coded the data in terms of conceptual and descriptive components that I considered to have a bearing on the Research Questions. Combining both a deductive and inductive approach, which is not discouraged in narrative inquiry, some codes were directly related to the guiding literature, while others were not, as I was conscious to notice new or unexpected responses (Riessman, 2008). I then grouped the codes under subthemes, and in turn placed them under the broad themes. For example, 'desire to live/travel/work abroad' is a code under the subtheme of 'global citizenship', which is categorised under the theme of 'understanding and experience of internationalisation'. An indicative list of the codes and subthemes, of which the themes are comprised can be found in the introduction to Appendix 1.

Once I had identified major themes and subthemes, I began to plot their development temporally and sequentially (Squire, 2008) with a view to enabling a horizontal reading across the dataset as a whole. In an iterative process, moving between the data and the literature, I shifted from a focus on semantics and frequency to a focus on meaning in context; thus, the thematic analysis is rich and interpretive (Braun and Clark, 2006). Appendix 1 presents a thematic analysis of each participant's narrative, organised in chronological order from first to final year of study. Although the focus was on providing coherence *across* the research period, the tables can also be read vertically, showing the progression of themes *within* each interview. However, a more nuanced analysis of each interview is presented in Chapter 4.1 and 4.3.

Once the thematic analysis was complete, I used this broad map of the data, along with subsequent close readings, to write a full, detailed narrative for each participant (Chapters 4.1 and 4.3). The active process in which the researcher actively assembles the narrative data into a coherent framework is referred to as 'restorying' (Creswell, 2013, p. 74). These rich narratives respond to Research Question 1: What do individual home students tell us about their experiences of an internationalised campus? Here, I expand more on my horizontal readings to explore interactional and performative aspects of the stories. In line with some of Riessman's (2008) exemplars of dialogic analysis, the focus is on the participant's

story but I am an active presence; at times, I muse on the unspoken or hidden meanings, opening the text up to new readings. Although some narrative researchers include their own reflections to a greater extent (Trahar, 2011a; Trahar, 2014), my reflections are not the focal point of Chapter 4, but are explored further in Chapter 5.

The remaining sections of Chapter 4 draw on both the thematic and dialogic analysis to respond more succinctly to Research Questions 2 and 3. My own analysis is mapped against two established models of intercultural development: King and Baxter Magolda (2005) and Bennett (2004) (see Appendices 2, 3, 4 and 5). As noted earlier, both models are congruent with Killick's (201a; 2013b) theory of developing a sense of self-in-the-world. The decision to cross-reference my findings emerged during the analytic process, when I noticed that stages identified by these models could be discerned in the student narratives. Looking at the data through these lenses allowed a closer examination of particular aspects of the participants' development. Mapping the data against Bennett's (2004) DMIS illuminates how the participant comes to deal with cultural difference, which was particularly relevant to LR's narrative. Seeing the data through King and Baxter Magolda's (2005) model enabled me to give a more nuanced account of their progress through the stages.

### **3.12 Limitations**

The methodological approaches adopted here overlap and complement each other. What unifies them and makes them suitable for this research project is summarised at the beginning of this chapter. Each brings to the project a particular set of limitations. First, based on a very small sample, and being highly context-dependent, this study is not easily replicable. Yet, whilst it does not purport to be generalisable, by linking the individual with the collective experiences, it speaks to people. The conclusions are tentative 'negotiated outcomes' or a 'partial representation' (Guba and Lincoln, 1985). Negotiating the power relations between my students and myself has been challenging, and including a personal element has exposed my vulnerability. Seeing beyond the assumptions of the organisation in which I have been a part for fifteen years has not been easy. Conducted over a considerable time span, this work has been time-consuming and many changes have been documented. In summary, the approach taken is

suitable to my questions and context, but it may not be to others. Ultimately, it is values-led and the reader will judge it according to his or her value orientations.

## Chapter 4. Results and Discussion

### ***4.1 What does CH tell me about his experiences of an internationalised campus?***

#### Interview 1: Year 1, Semester 1

CH comes to higher education as a mature student of twenty-four years, who has withdrawn from tertiary education twice. Having worked in a 'dead-end' job in a supermarket, he now sees his entry to university as a very important chance to better himself personally and professionally: '*I am better than that*', he tells me. His profile is somewhat typical of the type of student attracted by widening participation initiatives. The intersection of the widening participation process with internationalisation at home is highlighted in this study (Ippolito, 2007; Harrison, 2015). Having struggled to enter university, CH is very keen to make the most of it and is open to learning and to meeting people and prepared to get out of his comfort zone. Thus, he comes to his local university with the willingness that Killick's (2013b) study found characteristic of mobile students who were transformed by their experience abroad. He also has the conative dimension, i.e. the will to push himself identified as necessary for transformative learning (Mezirow, 2000).

CH has chosen to study International Business Management, which includes a compulsory year abroad and one year of language study. I met him in his first semester, as his Spanish teacher, and he responded to my email invitation to take part in this research. His programme choice shows that CH intends to travel abroad, which could imply that he already has something of a global outlook. It could be argued that in this sense CH is not typical of the British home student, but is rather one of a minority of home students who have internationalist orientations, whom Harrison and Peacock (2010) refer to as 'informed cosmopolitans'. Like CH, this group tends to be mature, though they were more likely to be female and to have had some international influences in their upbringing, which CH does not. Despite the indication that CH has a global outlook, one of his main motivations for choosing this university is its proximity to home: CH has grown up in the immediate vicinity and tells me he did not want to

uproot himself. Whilst excited about his new university life, and keen to meet new people, CH is keen to maintain aspects of his old life: he lives at home with his mother; he has a girlfriend whom he met before university and he continues to do his part-time job in a local department store. This tension, which I refer to as between home/away, will continue to manifest itself in different ways throughout the three years. It appears to reflect Kimmel and Volet's (2012) point that students are part of multiple groups, conceived of as 'activity systems', which overlap and compete at times and this can impact on their academic and social experiences. At the outset, CH might be described as a 'rooted cosmopolitan' for whom both roots (local identity) and wings (global ambitions) are important to his sense of self (Sanderson, 2008).

Although CH now lives at home, he has recently lived independently, on limited means. He believes that this '*life experience*', along with his status as a mature student, sets him apart from the majority of his peers, who are around eighteen years old, living away from home for the first time and whom he believes to be more generously supported by their parents. The way that they enact their independence by drinking and staying out late is viewed as immature by CH: '*I have been there and done that*'. He claims to prefer a quiet social life, paying more for a beer to be away from 'drunk eighteen-year-olds'. Age is a factor affecting the experience of internationalisation (Dunne, 2013). Dunne found that international students and mature students tended to be seen by the younger non-mobile students as similar in terms of their attitude to study and social practices. Maturity, however, does not necessarily correspond to age, but may be experience-related; a mature international outlook may be the desired student outcome of internationalisation, or it might be the outcome of earlier international or intercultural experiences. CH considers himself to have matured as a result of his life experience described earlier, and whilst this leads him to distance himself from the mainstream student culture, it also gives him the courage to get out of his comfort zone and to initiate conversations with cultural others. His global mind-set, however, is yet to mature, since although he has positive attitudes to diversity, CH has little experience of it: '*I probably never had a decent conversation with anyone from outside of the British Isles*'. This appears to confirm findings that the majority of first-year students are intercultural novices, despite our diverse communities (Shaw, Lee and Williams, 2015).

CH tells me that having experienced friendship loss in the past when people he knew moved away and lost touch, he now only has a handful of trusted friends at home. Whilst he claims to be open to meeting new people, he also suggests that he is independent and is not anxious to be part of a group, as he believes many young students are. He shows courage by taking the initiative to introduce himself and make conversation with others, in order to overcome what he sees as social awkwardness. This can be considered quite radical in a context where 'cultural silos' are common (Leask and Carroll, 2011, p.249; Baldassar and McKenzie, 2016). This indicates that CH has the potential to be an agent of change, i.e. to challenge the unexamined practices of university life, which perpetuate social and academic divisions. However, in his first semester, CH's encounters with others have been fleeting and superficial, which he attributes to a lack of '*common ground*' between him and the people with whom he has spoken. This may also be related to his early socialisation in a monocultural, monolingual environment (Colvin, Volet and Fozdar, 2014).

The third-year study or work placement abroad is promoted by the International Business Management staff as a unique opportunity for students to enhance their career prospects. CH tells me in Interview 1 that he was influenced by this when selecting his programme. His understanding of internationalisation, it seems, is strongly linked to mobility, which he associates with employment prospects (Jones, 2013). He does not readily associate internationalisation with the home campus or the curriculum, reflecting a general tendency, which indicates that internationalisation at home policies are not given sufficient attention (*ibid.*). When I raise the issue of studying in multicultural groups, CH shows positive attitudes to this, and professes empathy and admiration towards students whose first language is not English. Despite having had limited experience of this so far, he recounts an incident where an international student has to use a translation device to communicate, and apologises for her poor English. I wonder if CH's claim that her English was '*fantastic*' is overstated in order to avoid any suggestion that he might have negative feelings towards her or towards group work, particularly given the research context and the fact that I am his teacher. Intergroup contact theories suggest that 'response amplification' may be used to this effect (Harrison and Peacock, 2010, p.892). On the other hand, CH mentions a boyfriend-girlfriend relationship in one of his groups as being unhelpful, suggesting that he perceives

challenges to group work other than those related to language or cultural difference. This might place him towards the right of Colvin, Volet and Fozdar's (2014) continuum in terms of his perceptions of diversity (see Figure 2), although his actual intercultural experiences at this stage are towards the opposite end. The fact that only one of twenty-five students in Colvin, Volet and Fozdar's study shared this position indicates CH's departure from the norm.

CH recognises the complexity of 'culture' and perhaps for that reason finds culture and identity difficult to define and discuss both in abstract terms and in relation to self. There is a suggestion, however, that culture is something belonging to others, indicating a lack of awareness of his own culture at this stage. He is aware of dominant and subcultures within the university environment and of prejudice and intolerance, from which he seeks to distance himself. He asserts himself as open-minded and tolerant, and is inclined to take a relativist stance:

*I don't know, I just try to be open-minded about a lot of stuff ... I'm quite happy to let people do stuff so long as they aren't hurting other people, and as long as decisions or actions aren't affecting other people in a negative way, then fine.*

As we are getting to know each other in the first interview, CH makes several statements about himself, which imply a considered, stable sense of who he is. From these, it seems that being open and friendly are central to his identity: *'I tend to introduce myself, 'cos that's just me'*. Lilley, Barker and Harris (2017, p.237) identify this 'cosmopolitan hospitality' as a facilitator of global citizenship learning. CH does not speak of identity in sociological terms; he does not speak explicitly of gender, social class, ethnicity or identity politics. The vagueness and lack of awareness of his own and other cultural practices, as well as the avoidance of difference place CH on the ethnocentric stages of Bennett's (2004) DMIS (Figure 8) and the initial level of King and Baxter Magolda's (2005) model, as he enters higher education, although several factors discussed above suggest he has the potential to progress.

## Interview 2: Year 1, Semester 2

In interview 2, CH reports that he has taken on the role of Course Representative for his year group. The cohort comprises around 200 students so the role affords him the opportunity to speak to a large number of people, including many cultural others. At the same time, he finds that his maturity or life experience is an asset and people come to chat to him and '*get things off their chest*'. It seems that having a more formalised role provides purpose and legitimacy to frame his interactions with cultural others. It also provides an outlet through which his global outlook and his courage to get out of the comfort zone can be operationalised.

As a Spanish teacher, I encourage my students go out and meet the many Spanish-speakers on campus. CH claims that this prompted him to attend his first international party. Therefore, it seems that in my role as language teacher, I was a 'cosmopolitan role model' for CH (Lilley, Barker and Harris 2017, p.235), having encouraged this important first step. CH tells me about the party he attended with his Irish classmate, also from the Spanish class. Being the only two home students present, they felt so awkward and afraid that they almost left, yet eventually they managed to overcome the language and cultural barriers and enjoyed a very memorable night. This social success increased CH's confidence and led him to participate in other similar events, in what might be described as a virtuous circle of becoming (Killick, 2013b). As a home student, he found himself unusually in the minority, and this afforded him the opportunity able to see himself in the eyes of the other, considered crucial to intercultural development (Holmes and O'Neill, 2012). As CH discovered, it is an exciting experience, but can also be disorientating and unpleasant (Mezirow, 2000). In one instance, CH's presence at an international student party was rudely questioned, and he felt himself to have been a '*victim of casual racism*'. The experience led him to consider what it means to be a home/international student through a lens of insiders/outsideers, allowing him to feel to some extent the exclusion and discrimination reported by international students (Brown and Jones, 2013). CH and I critically reflect on these experiences across the interviews and it is likely that our conversations contribute to his developing sense of self-in-the-world (Killick, 2013a; 2013b).

CH's course representative role sparks an exhilarating second semester centred on his '*snowballing*' social life, mainly with international students. This is quite a

change from the first interview, where CH depicts himself as preferring a quiet social life with a select few close friends from home. CH is surprised himself at this turn of events, which lead him to question his identity and to feel that everything is possible: *'I feel like a blank canvas'*. Although his maturity has set him apart, he now feels rejuvenated: *'I feel like an 18-year-old again'*. This is an interesting contrast with the accelerated maturity experienced by some mobile students (Lilley, Barker and Harris, 2017). CH feels a sense of belonging to a group, not founded on ethnic homophily, but on similar outlook and aspirations:

*I just felt that I wanted to be with people who wanted to get as much out of university as I did...people who actually want to do something with their lives...to be honest, I'm probably the happiest I've ever been.*

CH clearly links his own developing sense of identity to the people that the school rep role has enabled him to meet. This reflects other studies that show that intercultural learning is intimately bound up with others (Holmes and O'Neill, 2012; Killick, 2013a; 2013b). He is experiencing a shift from a stable, more fixed sense of self to one that is complex, fluid and constructed in interaction with others:

*The thing that makes you isn't your name or where you come from, 'cos you can change your name and you can move elsewhere... You're just who you are – your dreams, your aspirations, your friends, your family. I definitely think it's something that changes, but I think it's something that's er... I'm trying to think of the word ... I think it's something that's cumulative, that grows over time...*

Harrison (2015) finds such a perspective is shared by home students who enjoy a more internationalised experience. CH goes on to suggest that each year of undergraduate study represents a particular stage of development, each dominated by a set of concerns and priorities:

*I think in the first year you're so worried about so many other issues – you're worried about your first-year exams and getting good grades, and worried about meeting new people, trying to impress new people, and everything else gets put on the back burner slightly.*

This resonates with King and Baxter Magolda (2005) and Bennett (2004), whose models view passage through the stages as dependent on the resolution of certain issues typical of each. This is not to suggest that development is linear, but is likely to be iterative and uneven. CH is now feeling less certain about *'what makes me, me'*. His development of a sense of self-in-the world occurs alongside tangible changes in his life, as he breaks up with his pre-university girlfriend, and begins to attach more significance to relationships at university.

'Globemania' was an annual social event, which I originally initiated and facilitated in my teaching role to celebrate diversity within the Business School, and to encourage intercultural interaction among students. Students planned and managed the event themselves, with a colleague and myself acting as facilitators. It ran three consecutive years between 2009 and 2011, and typically attracted around a hundred students, involving student-led displays of dance, dress and foods from around the world. In 2011, CH became involved in the organisation of the event through his role as course representative. That year I was not involved in the organisation, but I did attend and saw him there. In Interview 2, he speaks very positively about the event, praising the inclusive nature of the event, where students of all cultures mingle and chat to each other. CH seems to feel comfortable in this environment, 'dwelling among alterity' (Killick, 2013b, p.186). He reflects positively on the students' cultural displays, although imagining himself in that situation, he claims he would find it difficult to define and display 'Britishness'. As a result of this intercultural experience, there is evidence of CH beginning to reflect on his own culture, which is a fundamental part of developing intercultural maturity, indicative of a shift to the intermediate level of King and Baxter Magolda's (2005) model (Figure 7).

Later in Interview 3, CH will reflect on how 'Globemania' inspired him and his Romanian friends to begin an 'International Society' in which small-scale, low-cost social events such as film screenings were organised for the enjoyment of all students, both home and international. Although the society was short-lived, it does suggest that CH and his friend made an attempt to bring about change towards creating an 'inclusive campus community' (Killick, 2013b, p.193) Taking action to improve communities is an important part of being a global citizen (Clifford and Montgomery, 2014). According to CH, the society did not flourish due

to time and financial constraints, as well as a lack of faculty support: *'It was just one sort of hurdle after the other and it came to the point where my friend said, right just call it a day'*. This highlights a tension between structure and agency, in which bottom-up approaches to internationalisation (Sanderson, 2004) face institutional barriers. It suggests that more support is needed if universities are to change their culturally situated practices and level the playing field (Colvin, Volet and Fozdar, 2015).

In line with his developing global outlook, CH applied to study in the USA at the end of first year, but in Interview 2 he tells me he has decided to withdraw due to lack of preparation time and study commitments. I wonder about the underlying reasons for this: it seems to be a further manifestation of the home/away tension. I wonder if his decision is due to fear of the unknown, fear of *really* going out of his comfort zone... Does his self-proclaimed confidence in dealing with others come from a sense of security, which depends on being comfortable in his local environment? How great is his responsibility to his mother, who lives alone and is in poor health? Remembering how CH presented himself as a person who had underachieved at school and who had come back to better himself, I felt disappointed for him that he was again missing what is potentially a life changing experience (Savicki, 2008). I gently encouraged him at the time, but his decision had already been made, and I respected it.

### Interview 3: Year 2, Semester 2

My questions resurfaced again when in Interview 3, CH, now in his second year, told me that he had changed programme in order to avoid the compulsory third year study/placement abroad. This time he cited the need to take care of his mother, who was alone and in poor health. Again, I asked myself what was preventing him from finding his wings – a psychological barrier or a real one? We discuss the reasons again in Interview 4, but the fact was at that moment, CH was not able to go overseas. This reaffirms the need for deeper intercultural curriculum experiences, which are not dependent on physical mobility (Leask, 2015). Time abroad may have given greater depth to CH's transformation and enabled him to reach a more mature level of intercultural development, particularly in the cognitive and intrapersonal dimensions (King and Baxter Magolda, 2005) or to reach Bennett's (2004) stage of adaptation. This is partly because he lacked a deep

appreciation of his own culture, and that often comes from a period abroad, from immersion in difference (Savicki, 2008).

Interview 3 sees CH in Semester 2 of his second year, where having changed from International Business Management to Business with Finance, he finds himself struggling to catch up both academically and socially. He is noticeably less buoyant than in Interview 2. As his friends prepare for their third year abroad, CH repeatedly tells me *'it's a quiet semester'*, and I suspect that he is feeling left behind, experiencing the home/away tension both physically and emotionally. Notwithstanding, it appears that CH is developing a sense of self-in-the-world at home, not least through his ongoing experience of multicultural group work. Here he critically reflects on the advantages of working in multicultural groups:

*I do find one of the better things working with people who aren't necessarily English, is that English people have a tendency to give up and whoever says something first they say that's what we'll go for - they spoke first so we'll do what they say ... Whereas working with people from different countries, it's a bit more ... to be honest, they are a bit more ready to speak their mind.*

He also reflects on his own developing abilities through this cultural lens:

*Up until coming to university, if I'd been put in a group I'd have been the type of person to say well that person spoke first, so because you don't want to insult someone; you don't want to speak over someone ... but I think that's just English sensibilities...*

CH suggests that a more diverse group can offer different perspectives on the subject, indicating that he is willing to have his own beliefs challenged and extended. This suggests that he is on the 'adaptation' stage of Bennett's (2004) model (Figure .8). CH also tells me that he is applying the knowledge and skills learned at university to deal with similar situations in the work environment. In his part-time job in a large department store, CH has been assigned a mentor role for new staff, as well as receiving a pay increase. This is evidence of act-in-the-world capabilities (Killick, 2013b).

CH's development seems more remarkable given the learning environment he describes, where generally speaking, there is limited intercultural mixing, in

particular, between Asian students and others, which is reflected in the literature (Montgomery, 2009; Tian and Lowe; 2009; Harrison and Peacock, 2010). Going against the norm again, CH chooses to sit with Asian students, but this does not always result in meaningful intercultural interaction and seems to confirm that intercultural interaction in the classroom requires academic support (Leask and Carroll, 2011). The reasons for these interactional difficulties are complex: while CH speculates that the Asian students choose to stay together for mutual support, at other times, his narrative suggests that they are marginalised and excluded by some members of staff and home students.

One perceived cause of division relates to English language competence, although this can act as a proxy for other underlying power issues (Harrison, 2015). In his role as course representative, CH was heavily involved with student complaints about academic staff. These were directed both towards UK staff not making allowances for international students as L2 speakers of English, and towards international members of staff whose English language level was seen to present a barrier to learning. Signalling an increasing critical awareness, CH wonders whether the real issue is language, or if it is simply *'bad teaching'*. He rejects the deficit approach, which assumes the English language of international students is the problem, claiming that good teaching enables learning for all. He shows empathy towards international students and appreciates members of staff who take the time to ensure everyone understands before moving on. He considers that in some cases, the English language incompetence of international staff was a barrier to learning for all, but more so for international students as the apparent miscommunication was two-way. CH says of one of his teachers: *'her grasp of English was abysmal'*. He tells how he and other home students were forced into the uncomfortable role of mediator between international staff and international students in order to get through seminars, and pass the module: *'She spent the entire time teaching to us [home students], which felt massively discriminatory'*. This story highlights the complex power relations in relation to English language, highlighted by Harrison (2015): Yet CH does not take an ethnocentric stance, nor does he invoke the power afforded to him as part of the dominant group by denigrating international staff or students. Instead, he takes an ethnorelative view (Bennett, 2004): *'If I were a Vietnamese student I might like the fact that the teacher was Vietnamese. It's a question of perspective'*.

#### Interview 4: Year 3, Semester 1

In interview 4, CH is settling down after the upheaval and regression evident in Interview 3, and appears happier. His social life remains quiet as he focuses on his final year studies. CH will graduate a year before his friends from first year who have returned from abroad, but he plans to keep in touch with them. He has a lasting friendship with his Romanian friend from the international party scene. Intercultural friendships are rare (McKenzie and Baldassar, 2016), a further indication that CH's intercultural development is significant.

CH's multicultural group work skills continue to develop in a virtuous circle of becoming (Killick, 2013b). In Interview 4, he is keen to tell me that he has been selected to take part in a module involving management consultancy work for a company, as an alternative to the traditional dissertation. Recognising his ability to foster positive relationships with others, his supervisor gave him the opportunity to demonstrate leadership in this area. Despite his own success, CH is in awe of some international students on the module:

*There's a guy called Rob, who's now onto his second degree. He did a degree in Poland and he's now come over here. He did Economics in Poland and he's now doing Business, Finance and Risk Management... he's a very, very intelligent man.... he makes my experience pale in comparison slightly, because, I think he's eight months older than I am, and I'm just like, 'You've done so much'...*

Thus, it appears that students can be cosmopolitan role models (Lilley and Barker, 2017) as well as staff. This highlights the complex positionings of non-mobile and international students (Ippolito, 2007). Recognition from others - CH's module leader, work supervisor and members of staff, including myself - help to ensure that his intercultural learning continues. His experience leads him to conclude that academic staff should consistently require that students work in multicultural groups as a matter of policy because, in his view, it is the fairest approach, the best way to learn and it is in the students' interest now and in the future.

CH is now conscious of his own personal and professional development, suggesting that he has developed both a sense of self-in-the-world as well as act-in-the-world capabilities (Killick, 2013b). He asserts that university has definitely

changed the way he sees himself and the world. Critical reflection both on the world and on self (Mezirow et al, 2000) is prompted by the curriculum – in the Business Consultancy module for example - and supported through relationships with others, including intercultural friendships, personal relationships and cosmopolitan role models (Lilley, Barker and Harris 2017). Looking back, he also considers that Spanish was very important to the development of his sense of self-in-the-world, and global perspectives:

*If you don't speak another language you're sort of internally biased... it was very, very eye-opening, and it has sort of changed the way I look at things.*

At this stage, CH is ready to reflect more openly and insightfully about his reasons for not taking up the mobility experience. He now appears to be more aware of his habits of mind and frames of reference that are limiting (Mezirow, 2000). One of these is a tendency to focus on the negatives, in order to avoid disappointment:

*I used to be very, very negative about things, and I used to always look for the bad... it was so I can pre-empt the bad, really, but I always used to look for the bad.*

He sees this focus on the negatives as having prevented him from his work placement abroad in third year:

*There were two real factors in the fact I didn't go away. One was the fact I couldn't find a job in time but the other real factor was, about four months into me looking for a placement, my mother fell over in the kitchen and tore her rotator cuff in her shoulder. My momentum dried up and looking back, if I'd put my head to it, I could have found a position, but I think, after that, whenever I looked, there was always a reason not to, and again I was really looking for the bad, I was looking at stuff and I was thinking, oh, then I'd have to pay for accommodation, or, this accommodation's free, but it's not particularly nice accommodation...*

Thus, he was trying to overcome this negative thinking: *'I've made a conscious effort to be a little bit more positive'*.

CH does not consider himself a global citizen, because of having been 'tied down' in his local area, and this leads him to position himself negatively with respect to students who have more worldly experience:

*I'd very much like to see the world, and university does open your eyes to that because there are so many people who are so much younger than me now, who have done so many things... there's people who speak so many languages and have been scuba diving in Vietnam and Thailand, and they've been teaching in Australia and that sort of thing. I just think, where do you find the time? So, five years ago I barely had the time to work and pay bills and stuff like that, and there's people who are sort of five years younger than me now who are sort of phenomenally more intelligent and more experienced than I am. But I'd love to do that, I'd love to...*

He also sees those people as having a competitive edge in terms of employment: 'I really do feel that people who went away have an advantage over myself'. As Ippolito (2007) notes, the positionings of home and international students are complex. The inability of some home students to go abroad may lead to them positioning themselves as deficient in comparison to international students.

Nevertheless, CH recognises that he has developed an appreciation of his own culture and region in the last three years. Taking international students to visit local places of interest has allowed him to see the area through the eyes of others and discover new cultural events. For example, he tells me:

*I've experienced a lot more of the cultural side of Newcastle than I ever had before... Like, I've been to Chinese New Year celebrations twice in the last three years, I've been to restaurants I would never have walked into, not because I looked at them derisively, but because I had no experience, I had no experience and no idea of what they served or what the environment would be like or anything like that.*

CH agrees with my suggestion that one can become a global citizen 'at home'

### Interview 5: Year 3, Semester 2

Interview 5 finds CH having graduated with a 2.2 in Business and Finance, looking both forwards to future employment, and back on his learning journey. He expresses concern for future employment, as he applies for graduate positions. Although some of his fellow graduates are unhappy with a 2.2 CH sees it as an achievement: He has '*seen it through*', after having dropped out of education previously. Considering his pre-university experience, he considers himself to be '*in a much better place*', and proud of the fact that he is the first person in his family to finish university. He claims that he is both '*socially aware and work-ready*', suggesting he has developed both a sense of self-in-the-world as well as act-in the world capabilities, (Killick, 2013b). The desire to work or travel abroad is still apparent, but his plans are vague; CH is planning to move in with his girlfriend, who is still studying, so the tension between his ambitions to travel and his commitments at home look set to remain.

CH believes that he has undergone a personal transformation, and he believes that his fellow graduates have too, although not all to the same degree. This seems plausible, since students arrive at university at different stages of intercultural maturity (Lee, Shaw and Williams, 2015). In order to illustrate how students have been influenced by the international environment, CH recounts a story of how the families of some students were sniggering at the names of international students as they were being read out during the graduation ceremony. After three years at university, he suggests, students have developed more intercultural sensitivity than their families.

#### **4.2. To what extent does CH develop a sense of self-in-the-world?**

CH's narrative suggests that he did develop a sense of self-in-the-world over the course of his undergraduate studies. The intercultural development process, in this case, required resilience (Caruana, 2014), as he grappled with the tension between home/away. CH actively sought intercultural interaction, rather than avoided it, as he pushed himself out of his comfort zone. Successful intercultural experiences appeared to enhance his self-confidence and led to academic and work-related benefits. The process seems to reflect that of Killick's mobile students (2013b), where it was found that personal transformations were socially situated, triggered in contact with others and driven by students' openness to learn and go beyond their comfort zones. These factors led to virtuous circles of becoming (ibid.), in which confidence and self-belief extended learning across various dimensions. Yet, CH's learning appears to have progressed largely because of his own agency and disposition, whilst the campus environment appears to raise several barriers.

With reference to Bennett (2004), CH begins broadly at the 'minimisation' stage, in that he seeks cultural difference rather than avoids it (characteristic of 'defence') and he does not experience the cultural other as a threat (also typical of 'defence'). However, his lack of cultural knowledge and experience with cultural others, noted by Bennett as typical of a monocultural socialisation, is associated with 'defence'. While CH displays characteristics of 'acceptance' and 'adaptation' in final year, he has two issues associated with 'minimisation', which may be holding back his intercultural development. First, in highlighting the similarity of all students, CH avoids dealing directly with difference and there is little evidence that he has or can resolve the question of value relativity, indicative of a shift to 'adaptation'. Second, he lacks depth of knowledge of his own culture, again characteristic of 'minimisation', although he is beginning to develop this awareness through multicultural group work and Spanish.

In terms of King and Baxter Magolda (2005), CH reaches the intermediate level across all domains of development, with some evidence of having reached the mature level in both the cognitive and interpersonal domain. In the cognitive domain, CH begins at the initial stage, particularly with regard to cultural practices and values, although he is tentative about making or accepting knowledge claims.

He appears to move to the intermediate level, and with some evidence of a mature level, but it is unclear to what extent he can consciously shift perspectives, or how confidently he could articulate this.

In the intrapersonal domain, CH begins at the initial stage with only a vague understanding of his own culture and values, and those of others. However, he is open to learn and quickly moves to the intermediate level, where identity struggles are evident between home/away and in his experience as a home student in international student circles. Towards the end of his studies, CH appears to be in the early stages of intercultural maturity, recognising himself as a mature, working class, first generation student, and keen to consider alternative perspectives.

Finally, in the interpersonal domain, CH begins at the initial level, but with a willingness to interact with diverse others, which is characteristic of intermediate level. He ends at mature level - in a study, work and social context he shows a capacity to engage in meaningful interdependent relationships with cultural others, and evidences the will to work for others' rights, for example as school representative, in founding the International Society, and in his work as a mentor for new staff.

#### ***4.3 What facilitates or hinders a sense of self-in-the-world for CH?***

CH starts university with a number of intrapersonal strengths that enable him to take up opportunities to internationalise his experience. Having experienced failure in education, he appreciates the opportunities on offer. He claims a strong sense of identity, although this later becomes more complex and fluid, and he narrates his experience of life positively as a story of growing maturity and overcoming obstacles to success. He is thus prepared to get out of his comfort zone and take on new roles and responsibilities. In other words, he has the 'conative' dimension, i.e. the will to push himself identified by Mezirow (2000) as necessary for transformative learning to occur.

CH's choice of study programme - International Business Management - might suggest that he already has something of a global outlook. He has little or no experience of working in multicultural groups, but shows a positive attitude towards the prospect, professing admiration towards the international students' language proficiency. In fact, he goes further by introducing himself to others,

showing cosmopolitan hospitality (Lilley, Barker and Harris, 2017) and suggesting that being open and tolerant is central to his identity. As the semester progresses, CH continues to take up opportunities within the formal and informal curriculum to internationalise his experience. These roles give purpose and legitimacy to intercultural communication and activity, thus facilitating intercultural development. Being a course representative allows him to meet new people and feel a sense of belonging. International peers become friends, as he begins to socialise in international circles. Learning a language also helps to develop an alternative frame of reference and allows him to experience communication in a foreign language in and out of the classroom. His attendance at 'Globemania' inspires CH and his friend to start a similar society with some success. Taking international students to visit local places of interest has allowed him to see his local area through the eyes of others, and appreciate its cultural diversity for the first time. He welcomes multicultural group work as an opportunity to consider an issue from different perspectives, and experience different ways of working and communication styles.

Moving out of his comfort zone leads CH to some disorienting dilemmas (Mezirow, 2000), in which he is able to mingle with cultural others and experience being the outsider. In turn, he can see himself in the eyes of others and is able to reflect his on his own culture, and apply his interpersonal skills in and outside of university.

It seems that support and recognition from a range of sources including peers, girlfriend, academics and employers help to maintain CH's confidence and drive him forward. He has some cosmopolitan role models (Lilley, Barker and Harris, 2017), including myself, as well as other students whose international experience he admires. As well as maintaining lasting friendships and relationships, he gains reward and recognition at university and at work, which motivates him further. This positive cycle is resonant of Killick's virtuous circles of becoming (2013b).

It also seems that CH's thinking processes are both drivers of his intercultural maturity, as well as a manifestation of it (Lilley, Barker and Harris, 2017). In our conversations, he has the opportunity to participate in critical, reflective dialogue where we attempt to identify limiting habits of mind and he consciously aims to develop more dependable frames of reference (Mezirow et al, 2000). This process has no doubt facilitated a sense of self-in-the-world for CH and myself.

As well as his aforementioned strengths at the outset, some aspects of CH's approach to university appear to hinder the development of his sense of self-in-the-world. Whilst balancing his home and university life appeared to give him a solid grounding, his keenness to maintain aspects of this and fear of uprooting himself held CH back at times. His limited experience of diversity suggest that while he showed cosmopolitan hospitality (Lilley, Barker and Harris, 2017), CH's intercultural communication skills may have been lacking, as he struggled to make friends at first. Furthermore, whilst his maturity was largely a facilitator, at times he seemed to lack a sense of belonging and associated this with his age. CH also appeared, at first, to have some cognitive barriers to a developing sense of self-in-the-world. He found 'culture' and 'identity' difficult to define and discuss, both in abstract terms and in relation to self, and lacked awareness of his own and others' cultural practices. Along with his lack of intercultural communication skills, these may have led him to avoid cultural difference in the early stages. Furthermore, he admits to having some limiting habits of mind, in particular a tendency to focus on the negatives in order to avoid disappointment.

The narrative suggests there are considerable barriers to interpersonal development in the university environment. Silos based on national/ethnic similarity are common (Leask and Carrol, 2011) and CH mentions 'lad culture'. In general, there is limited intercultural mixing and there is not enough support for those who try to create more inclusive environment. CH perceives language to be a barrier to student integration and sometimes cites it as a reason for the home/international student divide. He suggests Asian students keep close relations for language and social support. Whilst UK staff are criticised for not making allowances for L2 speakers of English, staff whose first language is not English are criticised for poor communicative competence. This is just one example of what CH calls '*bad teaching*', which hinders intercultural interaction in the classroom. However, the language issue appears to conceal complex social capital and power relations between international and home students and staff and suggests that there is unequal access to learning (Harrison, 2015). It appears that home students' knowledge is privileged and discrimination and marginalisation is a problem (Ippolito, 2007; Colvin, Volet and Fozdar, 2014). Finally, personal priorities may affect take up of international or intercultural opportunities. According to CH, each year is associated with a dominant set of

concerns and priorities, meaning that one may be more or less willing to engage. In summary, the barriers to interpersonal/intercultural development are numerous, but CH's starting point along with academic and social support, as well as reward and recognition, enabled him to challenge them and led to personal growth.

#### **4.4 What does LR tell me about her experiences of an internationalised campus?**

##### Interview 1: Year 1, Semester 1

LR came to university at the age of nineteen, following a year out of education. She had applied to another more prestigious university under a scheme in which entry requirements were reduced for particular groups, in line with widening participation. As her grades had fallen short, LR had decided to take a year out in which she was to work part-time and reapply to other universities the following year. LR had been attracted to her first choice university because of its reputation: *'the idea of it being, like, a clever university attracted me to go there'*. It becomes apparent over the interviews that LR's academic success is important to her sense of self, and to her parents, who incentivised her from early on. She now appreciates her parents' approach:

*It's important to them that I've, like, achieved well and they've always given me an incentive, like, if you do well, you'll get this; they always made me try hard. I look back now and I'm glad they did it.*

It seems that her family value education both as a route to employment and to social mobility. She is the first in her family to go to university; her father did a tertiary qualification later in life, and warned her against leaving it too late. Her mother, by contrast, got a job in a company and worked her way up. LR sees this as something that is no longer possible - a good degree is now thought to be the only way to *'get on'* in a competitive jobs market. LR enters higher education with strong ties to her parents and local community. Her reason for joining this university was that it was close to home and because she knew people studying here already.

LR has come to study English Language, opting to study a foreign language in her first year. I met her as her Spanish teacher and soon after, she volunteered to take part in this research. Given my own background in languages, I am familiar with LR's subject matter, the pedagogical approach and career opportunities she is likely to encounter, so from the beginning I am a cosmopolitan role model for her (Lilley, Barker and Harris, 2017). Furthermore, as LR's lack of critical thinking becomes apparent, I take on the role of *'problem poser'* (Freire, 1970), discussed in Chapter 2.2.16. LR's interest in languages might indicate that she is already

favourably disposed towards international experiences (Harrison, 2012) and that she may not represent the typical home student, who is often assumed to be disinterested in this aspect of university life. Yet, at the outset, apart from having chosen to study Spanish, LR shows little awareness of mobility opportunities within her programme and little inclination to seek opportunities to internationalise her experience at home within the informal curriculum, such as joining clubs or societies or making friends with international students. LR's lack of awareness of internationalisation reflects the perspectives of other student cohorts found in the literature (Jackson and Huddart, 2010). She tends towards homophily in seeking out the company of similar others (Dunne, 2013). Friendships with international students are not even imagined (McKenzie and Baldassar, 2016) as she prefers to make herself feel comfortable and supported by her pre-existing female friendship group: *'A lot of my new friends here are from home anyway...there's like a group of six of us who are like best friends already'*.

At this stage, LR prefers to avoid the unfamiliar: although she had the chance to teach in Thailand during her gap year, she dropped out because her friend did, and LR was afraid to go alone. She is lacking the willingness to get out of the comfort zone which Killick (2013a; 2013b) found in students abroad, in other words, the 'conative dimension' Mezirow (2000) believes necessary for transformative experiences.

LR is aware of the presence of international students on campus, but although she can name their nationalities, she does not know their names. This lack of meaningful relations with international students is common within her friendship group and reflected in the language of 'us and them', as well as the overuse of the term 'different' when referring to cultural others. The way that she sees diversity on the campus is towards the ethnocentric end of the continuum in terms of Colvin, Volet and Fozdar's (2014) heuristic model (Figure 4). Nevertheless, LR shows empathy towards her international peers, assuming that they prefer to *'stick together'*, as she does herself. She also shows positive attitudes towards the prospect of working in multicultural groups, despite her lack of experience. From the little interaction she has had, she is surprised at international students' subject knowledge in English Language, where home students, as 'native speakers,' might be expected to have an advantage. The privileging of home student

knowledge can be a barrier to internationalisation at home (Colvin, Fozdar and Volet, 2015; Ippolito, 2007; Harrison, 2015), as LR explains:

*We don't feel like we need to learn the terms 'cos we can explain them, whereas they all know what verbs are and adjectives are... a lot of English people don't ... 'cos they just know them.*

The discussion prompts LR to question whether home students are lazy, and this suggests that she is seeing herself through the eyes of others (Holmes and O'Neill, 2012). I enter into debate with her, encouraging her to unpack what could be seen as stereotypes of the lazy home student against the hardworking international student:

*That could be ... I mean, you say 'a bit lazy' because it's not as challenging being a UK student is it as being an international student? I think it's very challenging to be working in another language ... so, there may be a bit of complacency [among home students] ... but also maybe... are international students learning language in a different way in their countries so that they know the terminology?*

LR's attitudes towards international students are complex: at times, she shows empathy, assuming that they choose to stick together for mutual support but it is sometimes difficult for me to distinguish empathy from sympathy, which might imply that she sees international students as lacking or deficient, not as equals (Colvin, Volet and Fozdar, 2014). For example, she tells me, *'If you're in a situation where you have to get something done like with a deadline... if everyone's like rushing around then they might feel a bit lost'*. However, this contrasts with her earlier recognition of the depth of their subject knowledge.

In the context of the research, it is possible that LR is trying to please me or gain my approval, and that she may be avoiding the display of negative attitudes, which might be seen as unacceptable (Peacock and Harrison, 2009; Shaw, Lee and Williams, 2015). She may also be concerned to preserve a positive self-image (Tajfel, 1987): LR admits that it is important for her to be liked. Peacock and Harrison (2009) warned that self-censorship and the taboo around issues of cultural diversity could inhibit research. Across the interviews, in order to encourage her to be more candid, I ask more directly about negative attitudes

among home students. In response, LR tells stories about people she knows, whilst emphasising that she does not share their views. For example, LR speaks of her friends' negative experience of living with International students:

*One is Russian, one is Chinese and the other one is French or Polish... she said the girl's English isn't that bad but the other two she finds it really hard to communicate with so it's a bit of a difficult situation... I think she said that they were quite rude, but maybe she just thinks they're being rude because they don't understand her as much as she doesn't understand them.*

Intergroup contact theory suggests an individual's attitudes may be affected by the experience of close peers in what is known as the extended contact effect (Wright et al, 1997). This is reflected in the literature, where rumours about other people's negative experience affects individuals (Colvin, Volet and Fozdar, 2014). LR feels relieved she has not been in this situation - it seems that at this stage she prefers to remain within her comfort zone and to avoid dealing with difference, both inside and outside of the classroom.

LR suggests that culture is *'the way you have been brought up'*, implying recognition of her own culture. She has grown up in a predominantly working-class community, though her family are upwardly mobile. She tells me her nana (grandmother) is 'Labour until she dies', but her father has voted Conservative since he married her mother. LR seems to have a tacit awareness of politics and ideologies. Her narrative suggests she sees an unequal society, divided on the basis of socio-economic status and social class, where *'... it's not what you know but who you know'*.

Her understanding of British culture is associated with social class stereotypes: *'I can see us being stereotyped- one end of the scale, posh, snooty and snobby and the other scale, like wild, binge-drink Britain'* and she imagines international students might share these views *'... especially if they don't drink much or they don't go out much. They probably see what we're like and think, Oh God'*. This indicates that LR tends to view diversity in terms of division both on and off campus. The division is sustained by an understanding of culture as difference, which is reinforced by popular stereotypes (Colvin, Volet and Fozdar, 2014).

Prior to coming to university, LR had little contact with people of other ethnic or national cultures. She tells me her community and current friendship group is largely monocultural, where *'everyone dresses the same, has the same nights out, has the same sense of humour'*. Although she travelled to Spain for holidays with her family and has opted to study Spanish so that she can converse with the locals, Spanish culture is also construed very vaguely and her ambitions for learning the language are very modest. She associates knowing another language with being intelligent or cultured. She also suggests that British companies always hire international people because of their language abilities, indicating a perceived link between her decision to learn Spanish and her future employment, and thus a strategic motivation. Her comment, *'that's why they're like sort of getting the jobs ahead of us'* suggests a perceived threat from the cultural other, shared by many communities in the North East, as highlighted by Britain's decision in June 2016, to leave the European Union, discussed in Chapter 1.8.

Thus, according to Bennett's (2004) DMIS, it seems that LR is in the early stages of ethnocentrism as she enters university. Her lack of knowledge and interest in cultural others is resonant of 'denial', and there is an indication that she perceives these people as a threat, a characteristic of the 'defence' stage (Bennett, 2004).

#### Interview 2: Year 1, Semester 2

When I meet LR at the end of Semester 2, she is keen to tell me that she has made friends with people from other cultures. This occurred as result of having to do a group presentation, where her group included a female student from France. LR is pleased with the outcomes of the experience: her group received a good grade and since the ice was broken, she and her friends have been sitting together and chatting more with international students. The teacher's selection of the group forced LR out of her comfort zone, an approach she advocates, despite it being easier to work with her friends (Peacock and Harrison, 2009; Kimmel and Volet, 2011). LR confirms the findings in the literature that working with international students can be more time-consuming and stressful (ibid.), although she highlights the sense of achievement it has led to in this case:

*I'd much rather get put with Jenny and some of my friends and just get on with the work straight away. Sometimes it is easier... but then after you've completed a project it's nice – it feels like you've achieved something when*

*you've worked with people you don't know... I think it's more stressful if you don't know the people in your group and it takes more effort. And we met up – oh, it took us ages, we met up three hours a week for weeks and weeks and weeks and weeks – and it did take us a long time, but it was worth it, 'cos we did well and like I said it feels like you've achieved more.*

Although her group work was a success, LR intimates that it was not like that for others. She attributes the success of her group to their '*helping*' the French girl, and making her '*feel comfortable*'. She contrasts this with other groups where international students were '*a bit lost*' or '*left behind*', in one case, she told me, the home students just did the work and the international student read it out at the end. LR claims to act out of empathy for the students' perceived or imagined language difficulties: '*I don't want to make her feel uncomfortable - if I was going there, if I was going to uni in France and I didn't speak it fluently, it would just be really hard, wouldn't it?*'

LR has already said that the French student's English was excellent, as was her subject knowledge, thus prompting a contradiction that she fails to explore, indicating a lack of critical thinking. Whilst LR's group is showing cosmopolitan hospitality (Lilley, Barker and Harris, 2017) the perceived need to help international students, suggests they are not seen as equals. The boundary between empathy and sympathy is blurred. The help which frames intercultural interactions suggests that LR and her friends see internationalisation as a one-way process - they are helping international students to adapt and to learn, but there is scant consideration for what they themselves are learning from cultural others. It seems that for LR, helping international students enables her to preserve a positive self-image, in contrast with others who avoid, ignore or discriminate against them. LR reports that multicultural group work is a feature of many modules, with teachers deliberately placing international students among home students so that *they can learn*, whilst she appears not to consider what she and her friends might learn from the experience. Reciprocity is often overlooked in internationalisation (Turner and Robson, 2008), in this case at an individual level.

My concern about the depth of intercultural learning taking place is strengthened by LR's persistent othering and overuse of the word 'different' (twenty-four times in the thematic analysis of Interview 2) with regard to the experience, the students,

their attitudes and their approach to learning. *'It's nice to see their opinion as well 'cos it's different to ours... just even the way you go to do work, when you're doing presentation... their input's a lot different'*. In the ambiguity, I sense the word is being used as a euphemism, as the following quote might suggest:

*When it came to actually presenting, obviously she [the French student] was a lot more shy than we were because it was our native language and she does speak it really, really well, but... she was offering a lot of input into the presentation when we were working on it, but when it came to doing it, it was a lot harder and her presentation skills were different. She wasn't as open as we were ... and it was just different to us.*

The following quote might suggest that LR uses 'different' to refer to a perceived cultural distance between students of different nationalities: *'People from like European countries are different from us, but I think people from like China they're just like completely different'*.

'Cultural distance' draws on the work of Hofstede and his contemporaries and is a core concept in conventional intercultural communication training, particularly in the field of business and management. As discussed in Chapter 2.2.6, Holliday (2011) considers it a Western ideological concept in which assumptions of Western superiority are embedded. The assumption that the term is neutral, he argues, perpetuates Western cultural imperialism. LR assumes that cultural distance is real and that it leads to an inevitable, natural divide between students. Holliday (2011) points out that such easy, apparently innocent explanations in fact mask a cultural chauvinism. From this perspective, LR remains on the 'defence' stage of Bennett's (2004) model. While LR and her friends show cosmopolitan hospitality (Lilley, Barker and Harris, 2017), they are unaware or unwilling to confront power differentials in intercultural interaction. The 'nice' home students help the international students, and the 'nasty' ones ignore them - but the privileging of home student knowledge is uncontested.

It seems that although LR and her friends are happy to 'help' others from the comfortable position of the in-group, this is doing little to create more equitable student relations. On the other hand, there are indications that LR recognises that this position is not wholly defensible. For example, when I ask her if she has ever talked to the Chinese students about their experiences, she makes clear it that

she would not do this voluntarily, whilst showing awareness that this may be judged negatively:

*Before I got put in a group with that girl from France, I thought that I wouldn't really speak to her and now I've been put in a group, I think that - if I wouldn't even talk to her [the French girl] in the first place, I doubt that I would go and like start a conversation with someone from China - I wouldn't know what to say... as awful as that sounds.*

The greater the perceived cultural distance, the less likely LR and her friends would be to talk to international students (Harrison and Peacock, 2010). She attributes this to the norms and practices of the academic environment: *'It's 'out of the ordinary'*. Colvin, Volet and Fozdar (2015) found that students tended to blame the structures and environment rather than taking personal responsibility. LR also blames shyness, or lack of social skills: *'I wouldn't know what to say.'* Her comment, *'I know this sounds awful'*, indicates that she is uncomfortable with the position she is taking. Discomfort and anxiety around these issues has been reported in similar studies (ibid.).

In terms of LR's intercultural development, her acceptance of 'cultural distance' holds her back at the initial stage of King and Baxter Magolda's model (2005). In the cognitive domain, she remains 'naïve about different cultural practices and values' and in the intrapersonal domain, her 'externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices' (Figure 5). She identifies with local students and interprets her experience from the in-group perspective.

Interestingly, social class divisions, which featured in LR's view of British society in Interview 1, are not mentioned in the university context, yet that is not to say they are not relevant (Block, 2013; Ippolito, 2007). LR continues to perceive divisions but on campus these are cultural, ethnic, national and linguistic (Harrison, 2015). LR's linguistic identity as a 'native speaker' of English takes precedence over her social class identity, awarding her higher status and adding a further layer of complexity to intergroup relations.

### Interview 3: Year 3, Semester 1

When I meet LR at the beginning of her third year, we reflect on second year as well as the current year, which has just begun. I ask her how well the groups of students are mixing in, and again she speaks of an inevitable divide between English and international students, but which is not part of her personal experience:

*I see everybody mixing in, but then I think there's always going to be quite a big divide between the international students and the English students. I don't know why, but there always just seems to be that, that barrier between the two. But in a lot of my modules now, we always have to work in groups with international students so for me, there's not a divide, but I can see it in the uni, definitely.*

She offers several explanations for this:

*I think it's just because our cultures are so different. They maybe take it that we don't want to speak to them... I know it's awful, but there is quite a lot of prejudice, like people will say there's a lot of Chinese people in the Business School, and like, I know this is really awful, but people will say, like it's a nightmare when they get put in a group with them, because they're not on the same wavelength. I think that sort of like separates everybody. I don't think that though, at all.*

Although she continues to speak of cultural distance and 'homophily' (Dunn, 2013), this time LR also mentions prejudice, indicating a new awareness of power differentials and inequality among students. Brown and Jones (2013) have shown that international students suffer racism and discrimination both on and off campus.

LR soon takes the initiative in this interview, announcing that she went to Thailand to teach English for two months in the summer at the end of her second year. She is very positive and enthusiastic, suggesting she had a life-changing experience: '*I didn't know any of the language or the culture or anything, and it totally opened me up to it all... Totally changed me as a person, definitely*'.

It is common to hear international mobility experiences described in such a way (Savicki, 2008), which Killick (2013b) considers almost a cliché. LR believes her

experience in Thailand has had a greater impact on her than her experience with international students at home. It has given her the experience of being the cultural other and increased her confidence in dealing with others. Doing it alone was quite important to LR, who tends to prefer the safety of a group, and it appears to have led to a sense of 'accelerated maturity' (Lilley, Barker and Harris, 2017).

LR asserts that the confidence she has gained from her teaching experience in Thailand has increased her confidence in dealing with intercultural communication in the classroom, which previously was characterised by fear and anxiety, as is commonly acknowledged in the literature (Sanderson, 2004; Kim, 2009):

*I think, you know, just those like ice breaker tasks, which maybe first and second year would really like, ooh, make me a bit like tense, but this time didn't faze me at all, I just spoke to them, so it definitely helped'.*

It has also led to the widening of her social network and her willingness to deal with difference, which is necessary to move on from Bennett's (2004) first stage of 'defence': '*I shouldn't be scared to talk to somebody just because they're different*', she says.

Her friendship group now centres more on people she has met on her programme, rather than people she knew from home:

*When I first started here, the majority of like my friendship group were people who I knew from home, but I think as it's gone through to third year, those people have sort of dropped out of it more, and I've got more friends now with people on my course... so it's developed.*

She attributes this partly to increased time spent together on shared academic tasks, highlighting the link between academic and social processes (Kimmel and Volet, 2011; 2012):

*I think that's maybe because you get more serious about your degree, so you're always spending time with people who are doing the same thing, because you're like helping each other with work but then you're developing a friendship as well. So, that's how it's changed.*

In this sense, 'helping' is a facilitator of intercultural learning. LR has also become more inclusive towards those she might have avoided as different in the past, again indicating progression from Bennett's (2004) 'defence' stage. She attributes this to opportunities offered to her at university to meet people with different interests:

*All my friends at home are all just like typical girls, you know, like my friendship group: and then just, I don't know, people who you don't necessarily, you don't really like the same kind of things outside of uni, so you might not have the opportunity to meet that person. But when you've met them in uni, you realise that you do get on really well. So there's like a lot of boys who I'm friends with on my course now who I didn't speak to in first year, because I was always just with all the girls that I was friends with, and now I'm friends with them a lot more.*

LR now socialises with international students on campus and expresses regret that this does not extend beyond: *'I'm always, like, chatting with them in like lectures or seminars, but never really outside of uni, which is a shame'*.

The fact that home and international students do not socialise off campus is reflected in the literature (Harrison, 2015). However, LR's offer to help a Chinese student with her language outside of formal lessons is potentially leading to a friendship:

*I ended up talking to this girl, I think she was a Chinese girl, called Lisa, and she was telling me how she thinks she is really going to struggle because she can't write in English. Although she can speak it really well, she can't write at all, so when she's doing her assignments she's really going to struggle. I gave her my email address and I said she could email me things so I could see if they were, you know, grammatically correct, but that's about as far as a friendship as I've developed.*

Although LR's international friendships remain situated within a framework of helping, critiqued earlier in this section, it seems that this provides a legitimacy and purpose upon which student interactions are constructed and with support could lead to more equitable relationships in the future.

Some academic staff succeeded in facilitating positive group work experiences that lead to deep intercultural learning. Perhaps unsurprisingly, TESOL (Teaching English to Speakers of Other Languages) seems to be particularly effective at this. LR tells me about an activity in which students were asked to teach each other their first language, assuming that the others had no prior knowledge. Firstly, this enabled students to consider teaching and learning as social and cultural practices. Secondly, according to LR, the feedback to home students was that, in general, they made too many assumptions about what international students would know. This activity helped to draw LR's attention to the linguistic power differentials that underlie her narrative throughout. In other seminars, however, teachers failed to facilitate positive group work, in LR's view because the students were 'unresponsive' or 'shy', resulting in an 'awkward silence'. LR found the TESOL module invaluable in developing intercultural competence. These stories together highlight the need for support for intercultural learning for both students and staff (Sanderson, 2011; Leask and Carroll 2011; Spiro, 2014).

LR is unfamiliar with the term 'global citizenship' nor does she demonstrate critical awareness of global issues, not even of the role of the English language as a lingua franca, which is close to her academic and lived experience. Her account of the role of English in Thailand demonstrates this:

*So it's like setting them up because they all have to speak English to be able to get anywhere in a career. Their jobs are mainly going to be with tourists or on a market or, you know, like things that they need English for. And even if they want to go to university and travel and things like that. So that's why they all learn it so early, because they're not going to get, basically, a career.*

Nation has become more salient in LR's understanding of her own culture. This is perhaps due to her experience in Thailand, since a period abroad is generally considered to have this effect. Yet she continues to associate culture with difference, or distance, as discussed in Interview 2. Correspondingly, she associates intercultural competence with gaining linguistic and cultural knowledge, which will enable her to 'slot into their culture better'. This again suggests a one-way process of adaptation to the dominant culture. LR displays cultural knowledge in relation to Thailand, but it is expressed through broad generalisations, indicating

that in the cognitive domain she is still in the initial stages of intercultural maturity (King and Baxter Magolda, 2005):

*Like a Thai person wouldn't get angry in public... Everyone's really like laid back and sort of like appreciative of what they've got and they're all happy, and they all, you wouldn't see like theft or anything like that.*

At home, LR appears to have developed 'mindfulness' to deal with perceived difference (Langer, 1989):

*Knowing what's appropriate to say at certain times, I think I've developed that, because with my friendship group, we say anything whenever, it doesn't matter, but obviously, you need to know that there's boundaries sometimes with people from different cultures. You can't say certain things, and working in groups in uni with people from different cultures has made me realise that as well.*

This might suggest development in the interpersonal domain (King and Baxter Magolda, 2005), and that LR is beginning to adapt to cultural difference (Bennett, 2004). However, the need to be mindful is a potential barrier to friendships between home and international students, since the latter prefer the ease of not having to keep a check on what they say (Dunne, 2013).

In summary, at the beginning of third year LR is developing a sense of self-in-the-world, as well as act-in-the-world capabilities (Killick, 2013a; 2013b). Her experiences in second year have led to a significant change in the interpersonal and intrapersonal domains in terms of King and Baxter Magolda's model, yet LR's limited understanding of culture suggests a lag in the cognitive domain.

#### Interview 4: Year 3, Following Graduation

When I met LR in July 2014, after her graduation, she is preparing to start training as a primary school teacher. Until she has done this, she is not planning to teach abroad again, although that remains a possibility in the future. In the meantime, she is planning a holiday in Spain with her parents. She tells me she has achieved a 2.1 degree classification and proudly announces that she received a first class

grade for her dissertation. She adds that she was close to a first class award and wishes she had tried harder in the first semester.

Since she mentions her dissertation, I enquire about the subject of it. Interestingly, LR studied student attitudes to non-native teachers of English in another language teaching institution. Since this is an emergent theme in CH's data, I probe LR's own experience of being taught English Language Studies by non-native speakers of English. She appears to feel uncomfortable as she tells me that students she knew questioned being taught English Language by non-native speakers. This was also quite uncomfortable for me, because although I wanted to know more about this, I wondered if I should invite further criticism of colleagues and whether LR would be prepared to be frank with me about this. I cautiously probed further, and LR told me this criticism was raised particularly when home students believed the teacher from overseas was not explaining something clearly. LR had not witnessed a serious breakdown in communication as CH had done. I suggested that probably native English speakers can explain things badly at times, and LR was emphatic in her agreement with that.

LR's experience of language difficulties in the classroom differs from that of CH in terms of the frequency and severity, perhaps explained by being in different faculties. Research suggests that when the frequency or amount of intercultural contact passes a 'tipping point,' attitudes tend to become more negative (Ward et al, 2005, cited by Harrison and Peacock, 2010). In the Business School, there are significantly higher numbers of international students and staff than in Arts and Social Sciences.

LR is keen to distance herself from such attitudes, yet, once again, I am struck by her failure to consider the theories of her subject area in relation to her own lived experience. She does not apply the 'native/non-native speaker' teacher debate to her experience at university until I prompt her, nor does she consider the issue in relation to herself as a 'native speaker' teacher of English in Thailand. This again suggests that in the cognitive domain, LR is lacking the critical awareness necessary for a sense of self in a globalising world.

In this final interview, I seek to understand what LR has gained from university, beyond her academic qualification. She highlights confidence, particularly in the ability to act independently and the ability to talk to cultural others:

*Confidence definitely. I remember one of the first lectures that I went to at uni... Even though one of my friends was going there as well, I was still really nervous. But if you compare it to when I went to that induction the other day where I was gonna meet the people who were gonna be on my PGCE course for the first time... I was going on my own and I didn't even bat an eyelid. I didn't even think, and then afterwards I thought, I wasn't nervous then.... What else have I gained? ...the ability to talk to people much easier, I think. I mean, I was never really quiet anyway, but sort of talking to strangers, people you're not familiar with, people that are a bit different to you.*

In line with this, LR's social group continues to expand at university, where she now sees international students as peers or friends. She looks back to her first year, recalling how she perceived fellow international students as 'strangers':

*You know when I started you don't really tend to integrate with international students, like you don't talk to anyone who's not in your group... it's hard to just go over and say 'hello!' like to a complete stranger.*

The division, she claims, is not deliberate: 'You don't plan, you don't say, 'oh we'll not sit next to them, we won't talk to them', just you automatically don't'. This suggests the division is a result of the unexamined practices of university life (Killick, 2013b).

These days, however, she has also developed unexpected friendships off-campus. It seems the expansion of her social network is shared with her closest friend from home who is also on her programme:

*We were talking 'cos we're in the same friendship group at home and we were talking to our friends and saying this lad from uni, blah blah, blah... and one of my friends was like, is he good looking? And Jen was like, oh no, he's not that type. We said he's not really the type of person we'd be friends with, but once we'd met him he was dead nice.... I dunno, it's just I think that you're brought up in the same friendship group and it's what you're used to and everyone around you goes on the same nights out, you wear the same clothes, go to the same places... then when you come to uni and you see people who have grown up in other places, even when they go on a night*

*out, their sense of humour is different. Even something as little as that, you sort of look and think they're a bit odd, and they're not. When you get used to them, you know they're not. They're not odd, they're just different. I know that sounds really...stupid.*

The above excerpt shows that LR and her friends judged outsiders to be not only 'different' but also 'odd', whereas now she is accepting of difference without making a negative evaluation. This indicates that she is moving to the 'acceptance' stage on Bennett's model (2004). She now considers her previous attitudes and behaviour as 'stupid', indicating both cognitive and moral development, characteristic of the 'global citizen' (Lilley, Barker and Harris, 2017). She attributes this development to out-of-the-comfort-zone experiences over the last three years: *'There's a lot of people who I think, I would never have been their friend, but now I am and probably only 'cos I've been to uni. If I was still living at home, I wouldn't have'*.

LR's social network has also expanded through her participation in voluntary social work, which involved her befriending an elderly man with mental health problems. This also indicates that she has a sense of civic responsibility, is prepared to take action for others, further manifestations of a global citizen, according to Lilley, Barker and Harris (2017). LR sees a change in herself in terms of *'realising it's not all about me'*. This implies that she is considerate towards and respectful towards others. Yet she appears to conceive of this as personal responsibility and is unfamiliar with the concept of 'global citizenship'.

#### ***4.5 To what extent does LR develop a sense of self-in-the-world?***

LR gradually develops a sense of self-in-the-world over the course of her studies, although this is lacking in depth in certain aspects, as I will outline presently. As Kimmel and Volet (2012) suggest, home student development must be understood within the complex and overlapping contexts in which it is situated. For LR, it seems that each year of her studies is dominated by particular concerns and priorities, which have varied effects on her engagement with internationalisation. Overall, it seems that as time goes on, the barriers become fewer and less daunting, and she is more willing to take up opportunities for self-expansion.

Her progression is uneven, as she moves ahead in some dimensions whilst lagging in others. King and Baxter Magolda's model (2005) suggests that she progresses most in the intrapersonal domain, as she moves away from being dependent on a similar group to being confident in her ability to think and act independently. It then appears that her increased self-confidence enhances her willingness and ability to engage with cultural others, leading to development in the interpersonal domain. This is evident in her expanding social circle, which comes to include boys, international students and people with different interests. LR's change in attitudes and behaviour towards interpersonal relationships is accompanied by a growing respect for difference and a realisation that her former views and behaviours were immature. However, her intercultural maturity lags in the cognitive domain, where she is held back somewhat by an essentialist model of culture, grounded in perceptions of difference, which may mask an underlying assumption of Western superiority (Holliday, 2011). This is reflected in her language, particularly her persistent use of 'us and them' throughout.

LR's understanding of culture seems to be reflected by her perception of the campus as divided, particularly in terms of language, culture, ethnicity and nationality (Colvin, Volet and Fozdar, 2014). She tends to draw on the concept of 'homophily' (Dunne, 2013) to suggest that this is normal and inevitable. 'Helping' seems to be the way to bridge the gap, yet LR does not consider what she might learn from international peers. As time goes on, she begins to name discrimination and shows unease with negative discourses and practices directed towards international students and staff. Her widening social circle appears to be driven by a growing respect for cultural others.

Although LR makes considerable progress, she does not develop a sense of self-in-the-world in the fullest sense of this concept. A further indication of a lag in the cognitive domain is that, despite her internationalised experience at home and in Thailand, LR appears to lack awareness of global issues, as well as critical reflection on her personal and professional position with regard to issues such as English as a global language, as might be expected of a global citizen. However, the ethical dimension she has developed in relation to her peers holds promise of future development. LR begins with a rather narrow objective of wanting to get a good job, and seeing university as the only way to do that, yet by the end of her studies, she reflects that university is about growing up, realising that: *'it's not all about me'*.

The above discussion suggests that in terms of King and Baxter Magolda's model (2005), LR moves from the initial to the intermediate level of intercultural maturity in all three domains. Bennett's (2004) model serves to highlight how she comes to deal with cultural difference, as she appears to move from 'denial' to 'acceptance'. It seems that she begins in 'denial', with little or no experience of cultural others, then in her first year at university, she enters the 'defence' stage, preferring to remain with a group of similar others, where the dominant culture is assumed to be superior. There appear to be two defensive actions going on: one that is excluding and discriminatory, and another, which is 'helping' the non-dominant group to adjust to the assumedly superior dominant one (Bennett, 2004). LR claims to be in the latter. The discomfort she feels, as well as her positive experiences of working with cultural others, prepares her to move into 'minimisation', where the perceived divide is explained away by assumed universal phenomena: homophily and cultural distance.

Following her experience in Thailand, LR displays more cultural knowledge and intercultural sensitivity, though this lacks depth. Only in Interview 4 does she show awareness that her own behaviour is culturally situated. At this point, she appears to have become more accepting of cultural difference, suggesting that she ends at the 'acceptance stage', with some communicative abilities associated with 'adaptation'.

#### **4.6 What facilitates or hinders a sense of self-in-the-world for LR?**

A number of intrapersonal factors facilitate LR's development from the beginning, including empathy, as well as her self-image as a nice, kind person. Furthermore, she is keen for academic success and her narrative suggests an instrumental motivation to her studies.

LR's intercultural development is socially situated and achieved through intercultural interaction initially within the formal curriculum, where she is required to leave her comfort zone and take part in multicultural group work. From the outset, she receives appropriate support from academic staff, and her group achieves good grades. This increases LR's confidence and begins a virtuous circle of becoming (Killick, 2013b).

Group work seems to be an important facilitator in this case, as it also breaks the ice and leads to socialising on campus with international students on the same programme. 'Helping' can work as a facilitator by lending purpose and legitimacy to relations between home and international students. Subsequently, LR chooses to leave the comfort zone herself, taking up several opportunities to internationalise her experience and widen her social circle, including a short mobility experience and voluntary work. Shared disciplinary focus becomes a facilitator of friendship in third year. LR also develops a personal sense of ethics in relation to stereotyping and prejudice, as she reflects on the fact that previous negative judgments about others were unfounded and immature, and this appears to manifest itself in more inclusive behaviour.

As she begins university, a number of LR's intrapersonal characteristics appear to hinder the development of a sense of self-in-the-world. A lack of self-confidence, immaturity and the need for self-affirmation from similar others means that she prioritises maintaining her friendship group of local girls known to her from home, as well as maintaining strong ties with her family. This resistance to being out of her comfort zone is accompanied by a lack of curiosity towards other cultures. LR seems to have an instrumental motivation and responds to incentives, though she is not yet aware of the benefits of an internationalised experience. Furthermore, there appear to be a number of cognitive barriers to LR's development of self-in-the-world. A lack of cultural knowledge and an essentialist conception of culture

are reflected in an ethnocentric worldview, where cultural others are judged to be 'odd'. LR's narrative lacks critical reflection on the world and self.

LR alludes to factors within the formal curriculum which hinder intercultural interaction, including shyness, awkwardness, and a lack of experience in dealing with cultural others. The first two may be a consequence of poor management of multicultural group work, although some members of staff appear to have been particularly effective in this regard: the TESOL module seems to have produced positive outcomes.

LR perceives the internationalised campus to be divided into groups based largely on nationality or ethnicity, with each group being insular and holding assumptions about the other. Avoidance of the other seems to be based on fear of the unknown (Sanderson, 2004), and the situation is naturalised as 'the way things are'. This division is reinforced by other university policies, such as the separation of home and international students in accommodation. Stereotyping both ways seems to occur, with regard to language ability and drinking culture, in line with social categorisation theories (Tajfel, 1974; Tajfel and Turner, 1986; Turner, 1982). The perception of 'us and them' seems to be a significant barrier to intercultural development, particularly in years one and two. There is a sense that the campus is not a level playing field and that international students are being excluded and marginalised. 'Helping' international students seems to be the sole framework for relations, and may serve as a barrier to equality and reciprocity. It seems that LR's empathy and her self-identity as a 'nice' person enable her to develop an ethical approach to interpersonal relationships.

In summary, intrapersonal and cognitive barriers delay LR's interpersonal development, and this is not helped by the campus environment. She needs a push out of her comfort zone through the formal curriculum, with academic support to begin a virtuous circle of becoming a global citizen (Killick, 2013b). Activities that provide a sense of purpose and legitimacy to intercultural activities, such as helping or group assessment, facilitate development. Once the cycle begins, LR's self-confidence enables her to take up opportunities to internationalise herself outside of the formal curriculum, such as Thailand and voluntary work. Over time, and perhaps supported by our reflective conversations, she has come to realise

her previous attitudes and behaviours were immature, and an ethical dimension to her intercultural learning can be discerned.

#### ***4.7 Comparisons and Contrasts between CH and LR***

Although it is not the aim of this study to compare the experiences of the two participants, it is nevertheless interesting to do so. Both are first generation students, from a similar geographic area. They are both monolingual, monocultural, and lack experience of other cultures, and both are enrolled on beginner's Spanish course, despite being in different faculties. They have had quite different educational experiences and approach university with different motivations and priorities. They are different genders, have different levels of maturity and are managing the home/university tension in different ways. CH is seeking to make new friendships with people who share similar goals in life, whereas LR is anxious to make herself comfortable by surrounding herself with the familiar. Therefore, LR needs to be motivated, to be given an incentive and support to move gradually out of her comfort zone. This allows her empathy and positive self-image to grow into something deeper. CH can push himself; he has courage and seeks out of the comfort zone experiences, but as he lacks skill and experience of dealing with cultural others, he also needs academic support to progress.

LR's change was driven mainly by formal opportunities (curriculum, mobility and volunteering), whilst CH's was through friendships and social activities, facilitated by the school representative role, for which he volunteered. At times, CH showed the potential to become an 'agent of change', but there was little faculty support to capitalise on this. LR appears to have received more support for interpersonal development within her modules, yet she lacked critical thinking on self, other and discipline. CH reflected on a deeper level, experienced meaningful intercultural friendships and achieved a higher level of intercultural maturity without a mobility experience.

## Chapter 5. Reflective Narrative

As I explained in the Introduction, my Research Questions originated in my professional practice in higher education, where I felt that some of the dominant discourses and practices were undermining the potentially transformative experience internationalisation can afford students. I wanted to change this situation in the belief that it would benefit the students themselves and the wider society. What I had not expected, however, was the change in myself, which has come about in the process of this research. My own sense of 'self-in-the-world' (Killick, 2013a; 2013b) has emerged as an important contribution. In Chapter 5, I draw on some of the theories discussed in Chapter 2, including the 'internationalisation of the self' (Sanderson, 2004; 2008, 2011), transformative learning theory (Mezirow, 2000), critical pedagogy (Freire, 1970) as well as Kreber and Cranton's (2000) model of critical reflection to illuminate my learning journey, which is ongoing.

In the beginning, I knew that many of my colleagues, who were naturally internationalist in outlook, also felt cynical about the economic motives driving international student recruitment. There was concern about the commodification of education, and its takeover by the forces of global capitalism. I felt that the values underpinning the dominant approaches clashed with my own as an international educator. Through engagement with the literature and participation in research networks, I found that these concerns were widespread and my unease was shared by many academics (Fanghanel, 2012).

I also explained in the Introduction that in my professional practice I had sensed the gap between our institutional rhetoric around internationalisation and the reality on the ground. In the literature, I found the language, frameworks and concepts to analyse the problem. Bartell's (2003) model adapted by Turner and Robson (2008) (Figure 1), which visualises a continuum of approaches to internationalisation ranging from 'symbolic' to 'transformative' suggested my own institution was towards the symbolic end, and prompted me to ask myself what role I could play in moving it towards a transformative approach. Robson and Turner (2007, p.52) suggest how institutions might go about moving towards a transformative model. On reflection, I propose that my study adds to this model, by

highlighting the reciprocal relationship between 'internationalisation of the academic staff' and 'preparing all students to be global citizens'. Furthermore, I suggest that the dialogic, reciprocal relationship between my students and myself could form the basis of an internationalised curriculum to deliver internationalisation at home.

As a teacher, concerned for my students' development, I was influenced by Sanderson's (2004) theory that the process should begin at the level of the individual in the 'internationalisation of the self' (2004). This 'bottom-up' approach is influenced by the social constructionist idea that as individuals we *are* the university, and that only through our collective imagination can we bring about change (Rizvi, 2009). The internationalisation of the self represents a process by which we come to know ourselves in relation to others. Underpinned by existentialism and postcolonial studies (Said, 1979), it posits that fear of the unknown, rooted in colonial relations, presents a barrier to acceptance of the cultural other, which the current era is forcing us to revisit. Internationalisation of the self is a way to bridge the gap between 'us' and 'them'; it is about seeing the world through other eyes, and in so doing, becoming more than we are presently. It is premised on the idea that before engaging with otherness, one must first know oneself, that is one must dis-engage with one's own identity and reflect on its construction. Individually and collectively, this is a challenging and perhaps uncomfortable task.

Having a sense of self-in-the-world involves a deep sense of social responsibility, defined by Parks Daloz (2000, p.130) as, 'Growth towards the capacity to identify one's own sense of self with the well-being of all life'. Underpinning this growth is the belief in the essential humanity of the other capable of turning 'us and them' into a shared 'we,' making it possible for one to work for the common good. I believe that a deep sense of social responsibility is central to my own transformation and that it was facilitated by my engagement with critical perspectives on internationalisation as well as the opportunity to engage in reflective discourse with my supervisors, colleagues and through my research networks. Through my teaching, or 'praxis' I am engaging in committed action (Green et al, 2013).

The internationalisation of the academic self (Sanderson, 2008) is underpinned by existentialism, a school of thought which places 'being' above rationalist knowledge in its explorations. It provides a useful lens through which to view current tensions in international higher education (Fanghanel, 2012; Kreber, 2013). Existentialism speaks of 'angst' that characterises the human journey, arising not only from a threatening world, but also from the realisation of one's own responsibility for the authoring of one's life. Great value is placed on the idea of the 'aware self' as a thinking being with beliefs, hopes, fears, desires, and the need to find a purpose and sense of agency. For existentialists, the desired outcome of this engagement with life is to gain a sense that one is living an 'authentic' life, which might be understood as having a heightened sense of identity and purpose in life (Sanderson, 2004). Through the research process I have come to reconcile my beliefs and values about education with my practice, therefore, I feel more 'authentic', a concept which aligns with a sense of self-in-the-world (Killick, 2013a; 2013b).

As I set out to research the home student experience of the internationalised campus, I was not fully aware of the pivotal role I would play in my participants' development. My focus on the student perspective meant that I had underestimated the importance of myself, as both co-learner and cosmopolitan role model (Lilley, Barker and Harris, 2015). The Freirean-inspired method of interviewing generated a collaborative, supportive dialogue, characterised by critical reflection, in which I was an active participant in the joint construction of meaning. Thus, the narrative conversations were undoubtedly contributing to a sense of self-in-the-world not only for my students, but also for myself.

Autoethnography (Trahar, 2011a; Ellis and Bochner, 2000) encouraged me to make my role explicit and incorporate my thoughts, feelings and reflections into my work. Sanderson's work seems to follow a similar trajectory to mine: his early work (2004) looks at the internationalisation of the self through encounters with the cultural other, while later work (2008; 2011) focuses on the development of the *academic* self and the vital role it plays in developing an internationalised outlook in students, suggesting that the two are interdependent.

Sanderson's (2008) framework for the internationalisation of the academic self is founded on concepts that resonate strongly with me. Firstly, Cranton's (2001)

notion of the 'authentic teacher', which highlights the merging of the person and the teacher: 'self-as teacher, teacher as self' (Cranton, 2001, p. 43, cited by Sanderson 2008, p. 286) reflects my feeling that a transformation has permeated my personal and professional life. Secondly, the framework is extended through the concept of cosmopolitanism, discussed in Chapter 2.2.4, since knowing oneself is intimately bound up with knowing the other. This is particularly important for teachers in higher education if they are to develop a global outlook for themselves and their students. I fully support the cosmopolitan outlook espoused by Sanderson, which he describes as 'a deeper appreciation of and subscription to, cosmopolitanism as a way of life, and an integral part of a teacher's personal and professional values (Sanderson, 2008, p. 291).

Chapter 2.2.4 also discussed the concept of a 'rooted cosmopolitan' (Sanderson, 2008), which in terms of personal identity, refers to a person who values their heritage and is affiliated with their local community, whilst at the same time has an understanding and appreciation of life beyond these local and national boundaries. In popular terms, this is having 'roots and wings'. I almost exemplify such a position, given that I grew up and have lived and worked for most of my life in the same locality, whilst having a highly international outlook. I believe that on Bennett's (2004) model of intercultural development, I am at 'integration', as shifting perspectives and engaging in dialogue with cultural others has become a part of my life, and this has been brought into focus through the research process.

There have been a number of attempts to specify the personal and professional characteristics of an ideal internationalised teacher (Sanderson, 2011). Firstly, it is important to identify the theoretical underpinning of any such ideal, to determine whether it speaks to the dominant discourses of preparing students for work in the global market economy or whether it has a more ethical foundation associated with global citizenship. The whole-of-person approach endorsed here, aligned with ontological notions of being and becoming, is difficult to reconcile with a prototype, comprising a list of qualities and competences a teacher should hold.

Nevertheless, I believe that I approached Sanderson's (2011, p.668) 'ideal and authentic' teacher at the beginning of the research process, given my personal life and professional experience in higher education. Yet at that time, I was not critically self-aware; my knowledge was tacit and grounded in experience. I had

not learned to articulate my values and beliefs. I had not theorised my practice, nor drawn on the grand theories linking it to wider socioeconomic and political issues (Fanghanel, 2012). My transformation resides in the emergence of a critical self-consciousness, which has developed through critical reflection on theory and practice, collaborative research with my students and dialogue with my mentors and colleagues. I believe that I have come to be what Green and Mertova (2016) refer to as a 'transformationalist', discussed in Chapter 2.3.4.

At the beginning of my research, I had narrower objectives: I aimed to help my students meet the learning outcomes of internationalisation stated by my institution: to develop as 'global graduates'. As discussed in Chapter 1.7, this is a somewhat nebulous goal, surrounded by a number of complex and contested concepts. Critical reflection on the theories underpinning these concepts, reflected in Chapter 2.2, has deepened my understanding of both the outcomes and the processes involved in developing a sense of self-in-the-world for my students. Along with the dialogue with my supervisors, this served to broaden the focus of my study. I now see my role as not only to help my students to meet their own or the institution's learning objectives, as important as this may be. It is also to encourage dialogue and reciprocal learning between staff and students so that we may feel comfortable in and contribute to the wellbeing of our local and global community.

Kreber and Cranton's (2000) model (Figure 9) identifies three types of knowledge, constructed respectively by three types of reflection identified by Mezirow (2000).



Figure 9: Proposed knowledge system of teaching (Kreber and Cranton, 1997, cited by Kreber and Cranton, 2000, p.481)

Applying this model, it seems that I began with ‘process reflection’, asking, *how can I enable my students to become global graduates?* I was aiming to produce ‘pedagogical knowledge’, in order to enhance the teaching and learning process. However, as the research progressed, I shifted to ‘premise reflection,’ which involves questioning the fundamental purpose and value of what we do. I began to ask critical questions such as, *what does ‘global graduate’ mean? Is this a worthy goal for my students?* I began to question the purpose and values of higher education at a global, societal, institutional and individual level and to consider where my own values and ambitions are in keeping, or indeed are at odds with the dominant positions. I now recognise the import of the neoliberal forces and competitive ethos in which our institutional policies and practices are embedded, as well as the effects, both explicit and implicit, they may have on the thoughts, actions and attitudes of staff and students. I have thus generated ‘curricular knowledge’, defined as ‘knowledge about purposes, goals and rationale’ (Kreber and Cranton, 2000, p.482). I have come to understand that it is important to ask these fundamental questions in order to gain a sense of purpose and authenticity and to avoid being constrained by institutional culture (Alvesson, 2003). Learning to see higher education in relation to wider socio-political trends and accompanying discourses and the individual, including myself, in terms of the

classic struggle between structure and agency (Fanghanel, 2012; Green and Mertova, 2016) has been an important part of my journey.

In the beginning, I was confused by how concepts such as 'intercultural competence', 'cosmopolitanism' and 'global citizenship' were being variously interpreted and applied in internationalisation. I am now able to identify essentialist paradigms that tend to emphasise national or ethnic difference, from non-essentialist ones, which emphasise the complexity and dynamics of cultural identity (Holliday, 2011). I can now see the differences between 'global worker' and 'global citizen' paradigms, the worldview behind them, the interests that each is likely to serve and the approach they advocate. Holliday makes clear how 'culture' can be used to mask cultural superiority, something I was only tacitly aware of before. I understand that an appreciation of culture - one's own and that of others - is important for an international educator, yet at the same time, openness towards all cultures is a more appropriate disposition. I am also aware of the culturally constructed nature of my pedagogic approach (Trahar and Hyland, 2011), and will continue to reflect on this to ensure that I facilitate learning for all.

I was excited by transformative learning theory (Mezirow, 2000), and I wondered, *'How can I get my students to think in this way?'* Then Freire (1970) introduced me to the pedagogy. Putting the two together, Mezirow details the thinking process for teachers and students, whilst Freire details the pedagogical process teachers need to achieve this with their students, highlighting the importance of the relationship between the two as co-learners. This research suggests that developing a sense of self-in-the-world for staff and students can emerge through a process of critical, reflective dialogue and reciprocal learning.

Critical pedagogy contends that teachers are due more voice and respect in education and that they can make an important contribution to research (Kincheloe, McLaren and Steinberg, 2011). Teachers researching their own practice and with their own students is particularly valued, since understanding how students make sense of themselves, their relationships with others, as well as their motivations and values is crucial if teachers are to create appropriate curricula (ibid.). Critical teacher-researchers are able to link their practice to wider issues of power, culture and social inequalities; they appreciate the benefits of research, particularly that which helps them to understand how forces beyond the

classroom might shape educational experiences. As their insights grow, they come to understand what they know from experience and realise how much they can contribute to educational research. I believe that I have become a critical teacher-researcher in the process of this research. Engagement with the critical paradigm has enabled me to situate my study within the wider struggle for social justice, and to understand the important contribution I can make to both teaching and research in higher education. On a personal level, this has enhanced my sense of self-worth and agency.

This chapter has looked back on my learning journey, which began with a feeling of dissonance within my practice. This prompted me to engage with a vast literature, where I found a number of concepts, theories and methodologies to frame and analyse the problem. Through research with my students and critical, reflective dialogue with my mentors and colleagues, I can now make some tentative conclusions and recommendations as to how we might facilitate the development of a sense of self-in-the-world for students and staff, and how this might support the move towards a sustainable model of internationalisation.

## Chapter 6. Conclusions and Recommendations

### ***6.1 What do individual home students tell us about their experiences on an internationalised campus?***

The participants describe an environment that presents a melee of opportunities and barriers to the internationalisation of one's sense of self, both within the formal and informal curriculum. Generally, the challenges appear greater in the Business Faculty, than in Arts and Social Sciences, although student participants from both faculties describe cultural silos (Leask and Carroll, 2011), with limited intercultural mixing. The reasons for this are confused and conflated; they are often associated with language, with the assumption that international students stay together for mutual linguistic support. Lack of competence in English is emphasised in CH's narrative, with international students and staff struggling to communicate at times. There is also a more pervasive discourse around language incompetence, even where this seems to be unfounded, perhaps due to the assumption of native-speaker superiority (Wicaksono, 2013), which leads to negative attitudes towards multicultural group work. Participants cite examples of both good and poor academic practice in dealing with these issues within the formal curriculum. They speak of tensions between home and international staff and students, which again were related to language, but seem to mask deeper questions of authority and inequality. Language is also used as a proxy for 'culture', a term that is commonly associated with difference and distance. LR, in particular, explains divisions between students in terms of cultural distance between 'them and us', which she sees as largely inevitable and intractable.

It appears that in-group/out-group assumptions result in stereotyping and discrimination, as social categorisation theories suggest (Tajfel, 1974; Tajfel and Turner, 1986; Turner, 1982) and these practices are reflected in more recent studies (Harrison and Peacock, 2010). However, the participants in this study showed empathy towards international peers and sought to distance themselves from negative discourses associated with prejudice, marginalisation and exclusion. The narratives suggest complex power relations between international and home students and staff, relating to language, social capital and access to knowledge, which may be influenced by the intersection of internationalisation and widening

participation in this context (Ippolito, 2007). CH is critical of exclusive social groups and tries to challenge unexamined practices that perpetuate social isolation. On the other hand, LR still depends on her peers for self-affirmation and tends to explain the situation in terms of cultural difference, homophily and the norms of university life. She tries, where possible, to help international students and, whilst this may be well intentioned, it suggests that internationalisation is a one-way process and implies an unequal relationship. As she progresses throughout her studies, however, she moves away from her close peer support and develops a more diverse social and academic network.

### ***6.2 To what extent does their sense of self-in-the-world change over the course of their studies?***

The participants' narratives are unsurprisingly quite different, as each intercultural journey is unique. Whilst both evidence a developing sense of self-in-the-world in accordance with established theoretical models (Bennett, 2004; King and Baxter Magolda, 2005), this was modest and relative to his or her starting point. Both locate intercultural learning within intersubjective experience: being out of their comfort zones allowed them to see themselves in the eyes of others (Holmes and O'Neill, 2012) and to experience being the outsider. It is likely that their reflections on these experiences facilitated the virtuous circles of becoming (Killick, 2013b), which enhanced their motivation and self-confidence in further intercultural interactions. Importantly, these transformative experiences occurred both at home and abroad, with CH achieving a more developed sense of self-in-the-world 'at home'. The participants also evidence act-in-the-world-capabilities (Killick, 2013a; 2013b) recognised beyond the institution, for example in CH's part time work and during LR's teaching experience in Thailand. 'Intercultural maturity' (King and Baxter Magolda, 2005) seems an appropriate descriptor of the gradual process they undergo, although I do not wish to suggest that their development is linear (for example, CH seems to regress socially between interviews two and three, while LR's critical reflection is somewhat stagnant). It seems that different periods in the students' academic journeys are dominated by different concerns and priorities, yet overall, these stages were characterised by growing levels of self-confidence with regard to intercultural experiences.

### ***6.3 What facilitates or hinders a sense of self-in-the-world for my students and myself?***

My analysis reveals that the initial stage of intrapersonal, interpersonal and cognitive development, including maturity, life experience, family background as well as understanding and experience of 'culture' and diversity is important to intercultural development at university (Shaw, Lee and Williams, 2015). These factors combined appear to influence the participants' approaches to university, as a comparison of the two student narratives illustrates. CH had a difficult family background and had previously dropped out of school and college. A mature male student, he was very conscious of 'making the most of his experience', wanting to get more out of university than just the degree. On the other hand, LR had a supportive family who incentivised her to achieve in education. Academic achievement, as well as affirmation from her young, female social group was important to her identity. Thus, she was perhaps more instrumental in her approach to her studies, preferring to stay within her comfort zone, yet prepared to do what was needed to succeed. CH began his studies with several enabling factors which helped him open up to the new world, whilst in LR's case her starting point made her more inclined to surround herself more with the familiar.

Reconciling home and university life for these local participants was a tension in the narratives, which also influenced the take up of opportunities for intercultural development. CH continued to live at home, had a part-time job, a local girlfriend and a number of old friends, which he maintained alongside his new academic and social life. Overall, he managed to balance this well. His maturity led him to distance himself from the dominant local social practices, particularly the drinking culture, and aligned him more closely with international students. Yet his commitments at home were largely responsible for his avoidance of a mobility experience and resulted in feelings of being 'tied down'. LR's closeness to her local community and her tendency towards homophily held her back initially, but this gradually subsided. Thus, my findings highlight the importance of understanding the complex and sometimes competing contextual layers within which home and international student interactions take place (Kimmel and Volet, 2012).

Coming from an environment where diversity is not the norm, and having been socialised in a monolingual, monocultural community presented a barrier to both participants' intercultural development (Colvin, Volet and Fozdar, 2014). Their conceptualisations of culture were underdeveloped and they were uncomfortable discussing such issues. Yet, despite their similar backgrounds, there was a difference in attitude and perception. CH took a relativist stance and showed curiosity about other cultures, whilst LR strongly associated culture with difference and evaluated other practices as 'odd'. She felt a lack of confidence and shyness at the idea of intercultural interaction, suggesting that her relationship with cultural others was based on fear of the unknown (Sanderson, 2004). Despite the frequent reference to 'culture' in the narratives, the participants did not mention that this was discussed within the formal curriculum, which leads to questions about how internationalisation of the curriculum is interpreted and enacted in this context (Leask, 2015).

The above factors (starting point, approach to university, management of home/university life and understanding of culture) appeared to influence whether the students were open to extending their university learning experience beyond their comfort zone (Lilley, Barker and Harris, 2015). CH sought these opportunities with limited success at first, whereas LR initially showed little interest. Examples of out of the comfort zone experiences which seemed to influence their development include multicultural group work, friendships with cultural others, taking on a faculty role, volunteering and short-term work experience abroad. They appeared to give purpose and legitimacy to intercultural interaction and provided a channel through which positive attitudes and willing could be translated into action, an important aspect of global citizenship (Clifford and Montgomery, 2014). Participants advocate being 'pushed' out of their comfort zone, recognising the academic and social benefits. Yet this can be an uncomfortable experience and requires academic support.

Cosmopolitan role models were important to the narratives (Lilley, Barker and Harris, 2015). These included academic staff demonstrating inclusive pedagogies or effectively supporting multicultural group work, although examples of poor academic practice were also recounted. Fellow students also played a role: CH admired some international students for their knowledge and international

experience, which made him feel lacking. LR and her friend reflected on how they had both gradually moved away from friends who exhibited limited worldviews, and they had extended friendship to people they would have once judged to be 'odd'.

Depth of critical thinking appears to have an influence on the development of a sense of self-in-the-world. This can be seen by comparing the two cases. CH consciously tries to identify limiting habits of mind and develop more dependable frames of reference (Mezirow, 2000). As such, his critical reflection appears to be both a driver *and* a manifestation of global citizenship learning (Lilley, Barker and Harris, 2017). On the other hand, LR's lack of critical thinking means that her underdeveloped, essentialist concept of culture and cultural distance are not greatly changed. Even after her mobility experience, her cultural knowledge is largely superficial and she fails to *critically* reflect on herself and her place in the world, particularly from a professional point of view of herself as an English Language graduate.

The relationship between myself and the participants, and its influence on the development of a sense of self-in-the-world for both is an emergent finding of this project. From the participants' perspective, I am a researcher and a teacher, as well as a cosmopolitan role model, so there is little doubt that our conversations contributed to their sense of self-in-the-world. Positioning myself as a learner too, our conversations helped to broaden and deepen my own understanding of their experience and enhance my own personal and professional development, as discussed in Chapter 5.

#### **6.4 Summary and contribution of this research**

This research complements that of Killick (2013a; 2013b) by providing evidence that students can develop a sense of self-in-the-world 'at home'. Although being 'at home' presents particular challenges, critical reflection on self and relations with others within a supportive dialogue can initiate virtuous circles of becoming, in line with global citizenship as Killick (2013b) suggests.

The study also responds to the need for deep, theoretically informed and contextualised studies of the academic experience of internationalisation and highlights the potential of narrative inquiry in this 'messy' field, which crosses

cultures and disciplines (Green and Mertova, 2016). Narrative inquiry can illuminate both the intersections between the individual and the wider context, as well as the interplay between top-down and bottom-up approaches in the move towards sustainable models of internationalisation (ibid.). The attention to voices of individuals who are often underrepresented can bring fresh insight, while the telling of a personal story of experience may resonate with others and be used creatively to imagine different futures.

Conceptually, the study extends the continuum of approaches to internationalisation from symbolic to transformative (Bartell, 2003, adapted by Turner and Robson, 2008) (Figure 1) from the level of the organisation to the level of the individual. The findings suggest that personal transformations of students and staff are reciprocal and can be facilitated through critical, reflective dialogue. Moreover, the nature of the staff-student relationship developed in this research may form an appropriate basis for an internationalised curriculum, through which the goals of internationalisation at home can be realised. I recognise that the transformations here are on a small scale, yet I believe they are important in generating the collective critical and reflective thinking needed to encourage a shift towards values-led internationalisation.

The study suggests that critical pedagogy can play a role in developing a sense of self-in-the-world for students and academics. The value accorded to teaching and teaching-related research within this framework can restore a much-needed sense of self-esteem and purpose, while the link to social justice can engage academics intellectually and morally in developing a personally transformative 'praxis' rather than a simple practice for survival (Green et al., 2013). Dialectical thinking is needed to interrupt hegemonic practices at many levels and facilitate a sense of agency in the face of external pressures (ibid.). Finally, as mentioned above, the reciprocal nature of the teacher-student relationship conceived of within this paradigm supports a collaborative, mutually beneficial relationship to support learning within an internationalised curriculum.

This study avoids the use of contested notions of intercultural competence and global citizenship, often discussed within the literature of internationalisation at home. Instead, it speaks of self and being in the world with others, which may be more valuable to students in the long term. The language reflects a desire to

disassociate the process from national cultures and international mobility and suggests that in our diverse local and global communities today, opportunities to expand ourselves abound. The theoretical frameworks of interculturality this study draws upon share a commitment to social justice, equality, reciprocity and respect for difference.

### **6.5 Recommendations**

In current times of change and uncertainty, universities should take seriously their responsibility to develop graduates who are capable of living and working effectively and ethically in our globalised world. The study suggests the need for those with responsibility for internationalisation strategy to engage with current thinking on internationalisation and internationalisation at home, as discussed in Chapter 1.5, and to consider carefully the values underpinning their approach, its intended outcomes for individual students, and through these their contribution to society.

The findings of this study have a number of implications for the curriculum. First, when planning internationalised curricula, students' stage of intra-personal, interpersonal and cognitive development, including maturity, life experience, family background, as well as understanding and experience of culture and diversity should be taken into account (Shaw, Lee and Williams, 2015). Although discussions of language, culture, ethnicity etc. are often thought to be necessary only for international students, this research suggests that home students as a diverse group, who may be intercultural novices, can also benefit. Therefore, space should be created for dialogue to explore these issues early on as an important element of teaching and research. Conversations should draw clearly on non-essentialist models of culture, in order to open up, rather than limit, possibilities for the expansion of the self and to discourage othering.

My study supports Green and Mertova's (2016, p.232) assertion that 'today's students, facing a future in many ways unknown, need teaching with an ontological focus, one that engages them as whole persons'. The curriculum should be broadly conceived to include not only the formal, but also the informal and hidden curriculum dimensions (Leask, 2015). A varied menu of opportunities should be available where students are both supported to leave their comfort

zones and where they may do so voluntarily. Reward and recognition for contributions to inclusive academic and social practices could be offered to bolster students' motivation in this regard. Roles such as 'course representative', or volunteering might be given an international dimension, as they were seen here to provide a channel through which participants' positive attitudes and willingness were translated into action. In order to avoid the privileging of home student knowledge and the situation where 'helping' is the predominant framework for international/home student interaction, learning activities should be premised on shared goals requiring equal contributions (Allport, 1954).

The study reaffirms the pivotal role of academic staff in realising the goals of internationalisation at home (Beelen, 2012). The recommendations above imply a considerable amount of skill and commitment on their part, yet many staff feel ill equipped or disinterested in the issue (Leask and Bridge, 2013). This implies a need for support, but not a 'tick box' approach – it is not the generic 'intercultural training' or 'teaching international students', which simply add to the workload. Nor is it a simply a question of funding international mobility. Deeper approaches to internationalisation require that staff are intellectually engaged and personally invested, so universities must encourage them individually and collectively to find 'new ways of looking out by looking in' (Sanderson, 2008, p. 287, cited by Green and Mertova, 2016, p. 243). In my institution's Internationalisation Plan, discussed in Chapter 1.9, staff are viewed both as a resource and as the architects of the internationalised curriculum, but there is no mention of support for this complex task expected of them. Therefore, I recommend that opportunities be created for continuing professional development of a more substantive kind, including inter and cross-disciplinary dialogue, mentorship and financial support for research activity in the field.

As testament to the benefit of providing such support for academics, I am grateful for the academic, financial and emotional support from both institutions, without which this journey would not have been possible. The outcome has been a transformative experience for my students and myself in the context of internationalisation at home, which I hope will inspire others.

## Appendices

## Appendix 1: Thematic Analysis

The following tables represent a thematic analysis (Braun and Clark, 2006) of the whole dataset in relation to each participant. The themes are displayed in chronological order from the participant's first to final year of undergraduate study. In each table, a broad theme is identified to sum up the participant's stage of development as a whole, and this is followed by a further six themes and emergent subthemes. The themes largely correspond with the questions discussed in the interviews, which were guided by the literature, as well as the researcher's interests and observations in practice (Riessman, 2008). The subthemes are those that emerged during analysis of the discussion.

As discussed in Chapter 3.11, the main purpose was to provide a sense of coherence *across* the research period, yet the tables can also be read vertically, showing the progression of themes *within* each interview. A more nuanced analysis of each interview is presented in Chapters 4.1 and 4.3. This part of the process was considered apt to address RQ2: *To what extent does their sense of self-in-the-world (Killick, 2013a; 2013b) change over the course of their studies?* Thus, several themes are associated with the development of self across a range of dimensions (cognitive, conceptual, affective, behavioural and ontological).

Below is an indicative list of the codes and subthemes used to generate the themes, and where appropriate these are related to the Research Questions. On each table, themes and emergent subthemes are presented in the form of a short text or summary intended to capture the meaning in context, in line with the methodological assumptions. Events, reflections or experiences I interpreted as important to the Research Questions appear in bold to facilitate an overview. Where I consider meaning to be best conveyed by the participant's own words, the text is in inverted commas.

1. **The participant's overall stage of development** is the researcher's attempt to capture the student's overall stage of development as suggested by the interview. It typically corresponds to the codes noted in response to a broad opening question, such as 'How are you getting on this semester?'

This theme relates the broad RQ1: What do individual home students tell us about their experiences of an internationalised campus?

- 2. Social development** This theme tracks the participant's social development. It relates to RQ 2: Does the student develop a sense of 'self-in-the-world' (Killick, 2013a; 2013b)? and RQ 3: What facilitates or hinders a sense of self-in-the-world for myself and my students? Codes and subthemes under this heading include friendships, intercultural encounters, intercultural friendships, participation in social activities, out of the comfort zone, empathy, links with home, and mainstream drinking culture.
- 3. Understanding and experience of internationalisation** This theme responds to RQ 1 and considers the development of the participant's understanding of the concepts associated with internationalisation in terms of their lived experience. Codes and subthemes include mobility, international student parties, internationalisation at home, global citizenship, perceptions of international students, and intercultural mixing in seminars.
- 4. Understanding and experience of group work.** Within this theme the participant's ongoing experience of group work is traced. Codes and subthemes include attitudes to multicultural group work, attitudes to international students, seeing oneself in the eyes of others, act-in the world capabilities (Killick, 2013a; 2013b).
- 5. The role of academic staff** tracks the participants' developing views of the role of academic staff in facilitating a sense of self-in-the-world (Killick, 2013a) in response to RQ 3. Codes and subthemes include academic staff language, cosmopolitan role models, enforcing random multicultural group work, and enabling equal opportunities for students. The analysis considers the relationship between theme 5 and 6, that is if and how academic staff facilitates or hinders the development of a sense of self-in-the-world.
- 6. Sense of self-in-the-world (Killick, 2013a; 2013b)** tracks the participant's developing sense of self-in-the-world across the data set. Codes and subthemes under this theme include statements about self; sense of self-in-the-world (ibid.), seeing oneself in the eyes of others; global perspectives, act-in-the world capabilities (ibid.). This theme is directly related to RQ 2, to what extent does their sense of self-in-the-world change over the course of their studies?

**7. Understanding of 'culture'** tracks the participant's developing understanding of the concept of culture. It responds to RQ 3 What facilitates or hinders a sense of self-in-the-world for my students and myself? Codes and subthemes include recognises complexity, recognises the importance of values; big and small cultures, distances him or herself from cultural prejudice.

**CH Thematic Analysis**

	1 YR1 SEM 1	2 YR1 SEM 2 (end of)	3 YR2 SEM 2	4 YR3 SEM 1	5 YR3 SEM 2
<p><b>Theme 1:</b></p> <p><b>Overall stage of development</b></p> <p><b>Emergent subtheme 1:</b></p> <p><b>Reconciling home/away tension</b></p>	<p>Prior education, family background and motivation to study at this university reveals CH as aspirational: <b>'I am better than that.'</b></p> <p>Despite his programme of study including a language option and a mandatory year abroad, he has strong local ties: <b>'I didn't want to uproot myself'</b>: evidence of a tension between home/away)</p>	<p>Maturity or <b>'life experience' is salient as both a barrier to the mainstream social life but also as a facilitator of intercultural interaction</b> particularly alongside CH's role as school rep. CH appears to takes on the role of mentor/mediator including with cultural others.</p>	<p>Unplanned change in programme of study to avoid placement/study abroad causes academic and social regression: <b>'it's a quiet semester [...] it's almost like starting again'</b>. As his former friends are preparing to go abroad, there is a sense that CH feels left behind, further evidence of a tension between home/away.</p>	<p><b>Settling down after change:</b> CH appears happier. His narrative suggests he is developing and leadership skills. He speaks of positive relationships including with cultural others in multicultural group work (see group work theme below).</p>	<p><b>Concern for future employment.</b> The desire to live/work / travel abroad remains but CH is moving in with his girlfriend who is still studying (home/away tension remains)</p> <p><b>Critical reflection on university experience:</b> personal achievement 'I'm the first person in my family to finish university'. CH is also 'socially aware and work ready' suggesting a link between intercultural development and employability (Jones, 2013)</p>

**CH Thematic Analysis**

	1 YR1 SEM 1	2 YR1 SEM 2 (end)	3 YR2 SEM 2	4 YR3 SEM 1	5 YR3 SEM 2
<p><b>Theme 2:</b></p> <p><b>Social development</b></p> <p><b>Emergent subtheme 2:</b></p> <p><b>Maintaining old and new relationships</b></p>	<p><b>Friendships, intercultural encounters and social activities:</b> CH declares himself as open to others, including cultural others, and takes the initiative to be friendly. At the same time, he professes to have a deliberately small group of trusted friends from 'home' based on friendship loss in the past (home / away tension) CH claims to have a <b>quiet social life</b> due to maturity.</p>	<p><b>'Snowballing social life'</b></p> <p>Friendship with fellow course rep Vic, from Romania, thrusts CH out of his comfort zone and into a new social circle with IS. He sees his role partly 'helping' them to 'meet people' but he is enjoying the experience and learning himself.</p> <p><b>Move from past life to new life (home/away):</b> 'now life's much more sort of balanced.'</p>		<p><b>Social life: quiet, study-focussed final year.</b> CH will graduate a year before his friends from first year who have returned from abroad, but he plans to keep in touch with them. He has a lasting friendship with Vlad, and with his girlfriend (home/away). Rooted cosmopolitanism, or 'roots and wings' (Sanderson, 2008)</p>	

**CH Thematic Analysis**

	1 YR1 SEM 1	2 YR1 SEM 2 (end)	3 YR2 SEM 2	4 YR3 SEM 1	5 YR3 SEM 2
<p><b>Theme 3:</b></p> <p><b>Understanding and experience of Internationalisation</b></p> <p><b>Emergent subtheme 3:</b></p> <p><b>Becoming a global citizen at home</b></p>	<p><b>Internationalisation is primarily associated with mobility:</b> desire to live/travel/work abroad. CH has chosen an International programme with foreign language, and study/placement abroad year.</p>	<p>CH attends several <b>International student parties</b> as the only home student, CH is out of his comfort zone, and sees himself in others eyes. In one instance, he feels himself to be the victim of casual racism when treated as an outsider.</p> <p>He attends 'Globemania', a social event to celebrate diversity. CH is acting as an 'agent of change'. He is becoming comfortable 'dwelling among alterity' (Killick, 2013a)</p>	<p>CH describes a learning environment where there is <b>limited intercultural mixing, with a marked division between 'Asian' students and others.</b></p> <p>Going against the norm, CH chooses to sit with Asian students but this does not always result in meaningful intercultural interaction. He speculates that the Asian students stay together for linguistic support and shows empathy.</p>	<p><b>Global citizenship is associated with travel:</b> 'I would very much like to become a global citizen... As much as I love Newcastle, I do feel like I've been tied down here quite a long time' (Home/away tension). <b>Global Citizenship at home,</b> CH concedes that he has developed an appreciation of his own culture and region in the last three years, having seen it through the eyes of others: 'I've experienced a lot more of the cultural side of Newcastle than I ever had before.'</p>	

**CH Thematic Analysis**

	1 YR1 SEM 1	2 YR1 SEM 2 (end of)	3 YR2 SEM 2	4 YR3 SEM 1	5 YR3 SEM 2
<p><b>Theme 4:</b></p> <p><b>Understanding and experience of multicultural group work</b></p> <p><b>Emergent subtheme 4:</b></p> <p><b>Demonstrating act-in-the-world capabilities (Killick, 2013a; 2013b)</b></p>	<p>CH is aware of expectations and shows a <b>positive attitude</b> although limited experience. Language raised as a potential barrier.</p>	<p>By chance, group work is not always culturally diverse, but CH <b>maintains a positive attitude.</b></p>	<p><b>CH critically reflects on how his own behaviour in multicultural group work</b> has changed, theorising this through a cultural lens.</p> <p>CH achieves reward and recognition at work for his abilities in dealing with new staff. He links this to multicultural group work at university, <b>evidence of act-in-the-world capabilities</b> (Killick, 2013a) and links to employability (Jones, 2013)</p>	<p><b>CH demonstrates leadership in groups by drawing on his work experience.</b> He values diverse perspectives and admires other students with experience of travel; they may be considered as cosmopolitan role models (Lilley, Barker and Harris, 2017)</p>	

**CH Thematic Analysis**

	1 YR1 SEM 1	2 YR1 SEM 2 (end of)	3 YR2 SEM 2	4 YR3 SEM 1	5 YR3 SEM 2
<p><b>Theme 5:</b></p> <p><b>The role of academic staff</b></p> <p><b>Emergent subtheme 5:</b></p> <p><b>Ensuring fairness</b></p>			<p>Student complaints on 'huge scales' relate both to UK staff not making allowances for IS language competence. CH suggests this might simply be 'bad teaching'. Complaints also relate to international staff whose English language competence is perceived as a barrier to learning, particularly for IS.</p> <p><b>Both cases of student complaints towards staff highlight unequal access to knowledge:</b> 'She spent the entire time teaching to us (HS) which felt massively discriminatory'.</p>	<p><b>Academic staff should consistently enforce multicultural group work,</b> as a matter of policy, as in CH's view it is the fairest approach, the best way to learn and it is in the students' interest now and in the future.</p>	

**CH Thematic Analysis**

	1 YR1 SEM 1	2 YR 1 SEM 2 (end of)	3 YR2 SEM 2	4 YR 3 SEM 1	5 YR3 SEM 2
<p><b>Theme 6:</b></p> <p><b>Sense of self-in-the-world (Killick, 2013a; 2013b)</b></p> <p><b>Emergent subtheme 6:</b></p> <p><b>Critical reflection on self and on the world.</b></p>	<p>CH's narrative includes several statements about himself as a person, suggesting he wishes to project a <b>fairly certain and stable sense of who he is</b>. 'I tend to introduce myself, cos that's just me'. CH sees it as a personal strength that he is open and willing to talk to anyone, and even take the initiative' even though this does not always pay off and the conversation 'just sort of trails off'.</p>	<p><b>'Meeting people' including cultural others acts as a catalyst for questioning of personal identity:</b> 'I feel like a blank canvas'.</p> <p>Recognition of ongoing identity (re)construction: 'I think it's something that's cumulative, that grows over time'. CH's <b>identity is forged alongside others, and sense of belonging is important:</b></p> <p>'I just felt that I wanted to be with people who wanted to get as much out of university as I did...people who actually want to do something with their lives, <b>'to be honest, I'm probably he happiest I've ever been'</b>.</p>		<p><b>CH is conscious of his own personal and professional development.</b> He asserts that university has definitely changed the way he sees himself and the world. Critical reflection both on the world and on self (Mezirow, 2000) supported by the curriculum and by his relationship with his girlfriend. Sense of self-in -the-world is leading to act-in the world capabilities</p> <p><b>Psychological barriers to mobility</b> possibly linked to his family and educational background.</p>	<p><b>CH agrees he and his peers have been transformed, but some more than others</b></p> <p>CH's story of families sniggering at the names of International students shows that after 3 years at university, students have more intercultural sensitivity than their families (evidence of change).</p> <p>Spanish was important to CH's sense of self-in-the-world: <b>'it was very, very eye opening, and it has sort of changed the way I look at things.'</b></p>

**CH Thematic Analysis**

	1 YR1 SEM 1	2 YR1 SEM 2 (end of)	3 YR2 SEM 2	4 YR3 SEM 1	5 YR3 SEM 2
<p><b>Theme 7:</b></p> <p><b>Understanding of 'culture'</b></p> <p><b>Emergent sub-theme 7</b></p> <p><b>Deeping knowledge and understanding</b></p>	<p><b>Recognises the complexity of culture. CH distances himself from prejudice towards others:</b> 'I'm quite happy to let people do stuff so long as they aren't hurting other people.'</p>	<p><b>Previous lack of knowledge about other cultures:</b> 'I probably never had a decent conversation with anyone outside of the British Isles'. The cultural displays at 'Globemania' lead him to question the concept of 'British culture'.</p> <p><b>Exclusive subcultures</b></p> <p>Awareness of many subcultures at university, which CH perceives to be exclusive. He describes how he overcame language barriers at a Spanish party.</p>	<p>CH begins to his own beliefs and practices through a cultural lens. He seems to suggest he might learn and his behaviour might change from this reflection. Despite his efforts to engage with others, he sees the ethnic/linguistic groups on campus as difficult to penetrate.</p>	<p>CH has a growing appreciation of the multicultural nature of his home city. As well as seeing familiar places through the eyes of international student friends, he has attended local Chinese New Year celebrations for the first time.</p>	<p>CH recounts a story of how the families of some students were sniggering at the names of International students as they were being read out during the awards ceremony. After 3 years at university, he suggests students have developed more intercultural sensitivity than their families.</p>

**LR Thematic Analysis**

	YR1 SEM 1 (beg)	YR 1 SEM 2 (End)	YR2 SEM 1 (end)	YR 3 SEM 2 (end)
<p><b>Theme 1:</b></p> <p><b>Overall stage of development</b></p> <p><b>Emergent subtheme 1:</b></p> <p><b>Moving out of the comfort zone</b></p>	<p>LR begins here after a year out of education. She chose here mainly due to proximity to home. <b>LR is a first generation student from a working class community, although her family is aspirational. Her motivation to study is linked to getting a good job.</b> She believes that without a good degree she wouldn't be able to compete in the jobs market these days.</p>	<p>LR has settled into university life and feels comfortable socially and academically. <b>She perceives stark divisions between HS and IS, evident in her language of 'us and them'.</b> LR feels uncomfortable discussing prejudice towards IS and there is a sense that negative views are underplayed or remain unspoken. Whilst she distances herself from this, she appears to accept it as 'the way things are'.</p>	<p>LR's emerging sense of self-in-the-world is manifest in <b>her widening social network and growing confidence</b> brought about through multicultural group work at home and a two-month teaching experience in Thailand.</p>	<p>LR is proud of her academic achievement. <b>She reflects on university having pushed her out of her comfort zone, evidenced in her move away from the comfort of homophily to confidence in meeting cultural others in different contexts.</b> She has developed a sense of self-in-the-world with an ethical dimension, as well as accompanying act-in-the-world capabilities (Killick, 2013a).</p>

**LR Thematic Analysis**

	YR1 SEM 1 (beg)	YR 1 SEM 2 (End)	YR2 SEM 1 (end)	YR 3 SEM 2 (end)
<p><b>Theme 2:</b></p> <p><b>Social development</b></p> <p><b>Emergent subtheme 2:</b></p> <p><b>Widening friendship group</b></p>	<p>LR's friends are known to her from home and are 'typical' girls sharing everything including sense of humour. <b>Friendships with international students are not even imagined</b> (McKenzie and Baldassar, 2016)</p>	<p><b>A positive experience of multicultural group work has broken the ice</b> and LR and her friends chat with international students on campus. Outside of university, she continues to socialise with her female friends from home.</p>	<p>LR socialises more with people from her course now. As they support each other in their studies, the friendships develop. <b>Her friendship group has widened</b> to include boys and IS. The confidence she has developed from her teaching experience in Thailand extends to social relationships: <b>'I shouldn't be scared to talk to somebody just because they're different'</b> (SSW-AW, Killick, 2013a).</p>	<p><b>LR is proud of her confidence in speaking to cultural others</b>, which she attributes to her university experience particularly to multicultural group work, and teaching in Thailand. <b>She recognises that multicultural group work was an uncomfortable process at times but she is grateful for it.</b> LR needed to be 'pushed' out of the comfort zone, but once pushed she begins to push herself, resonant with the virtuous circles of becoming (Killick, 2013b).</p>

**LR Thematic Analysis**

	YR1 SEM 1 (beg)	YR 1 SEM 2 (End)	YR2 SEM 1 (end)	YR 3 SEM 2 (end)
<p><b>Theme 3</b></p> <p><b>Understanding and experience of Internationalisation</b></p> <p><b>Emergent subtheme 3:</b></p> <p><b>'Helping' as both facilitator of dialogue and barrier to reciprocal relations</b></p>	<p>Awareness of but limited contact with IS. Positive attitude and empathy but others by using 'us' and 'them'. <b>LR shows surprise at IS's knowledge in a discipline where HS might be expected to have an advantage.</b> She questions whether HS are 'lazy', showing awareness of how she is viewed by others. <b>LR is influenced by her friends' negative experience of living with international students,</b> and feels lucky not to have such issues in her accommodation. I have the impression there is some unspoken negativity.</p>	<p><b>LR's discourse is covered with othering: us and them.</b> Chinese students are perceived to be 'completely different'. 'Different' appears to be a euphemism for something more negative. <b>LR is embarrassed: 'I know this is awful but', and passes responsibility for negative attitudes and behaviour to others.</b> Tension between genuine empathy and what is patronising, in the positioning of <b>HS as helpers and IS as helpless or 'lost'</b>. She describes an environment where it is just not the norm to sit with IS, but unlike CH she doesn't challenge this.</p>	<p>LR spent two months during the summer teaching in Thailand. She believes this to have had a greater impact than her experience of working with IS at home. <b>LR speaks of a big divide between HS and IS due to 'cultural differences between us'</b>. LR distances herself from prejudice: She sees students in national groups 'sticking together', imagining this is for 'comfort', and that she'd do the same in their situation.</p>	<p>LR now sees IS as peers or friends. She looks back to her first year:' when she perceived them as strangers: 'it's just a stranger isn't it? And it's hard to just go over and say 'Hello!' like to a <i>complete</i> stranger'. She claims that the division is not deliberate: <b>'you don't plan, you don't say, 'Oh we'll not sit next to them, we won't talk to them', just you automatically don't.</b> She claims that her thinking has now changed, and her friendship group has expanded.</p>

**LR Thematic Analysis**

	YR1 SEM 1 (beg)	YR 1 SEM 2 (End)	YR2 SEM 1 (end)	YR 3 SEM 2 (end)
<p><b>Theme 4</b></p> <p><b>Experience of group work</b></p> <p><b>Emergent subtheme 4: Virtuous circles of becoming (Killick, 2013b)</b></p>	<p>LR predicts <b>IS lack of English language ability will be a barrier to IC</b>, and at assessment times they might feel 'lost', despite her observation that are surprisingly very good at their subject.</p>	<p><b>LR is keen to tell me she has worked in a group with a French student. The process was time consuming and more difficult than working just with her friends but she feels a sense of achievement, particularly as rewarded by a good grade.</b> In contrast with other groups who just divided the work up and told the IS what to say, <b>her group helped the IS until she felt 'comfortable'</b> The French student's presentation skills are described as 'different' and this is thought to be because was 'shy' although her English was 'really, really good'. I suspect that 'different' and 'shy' are euphemisms for more negative evaluations</p>	<p>LR argues that working with IS is not a problem for her as she does it regularly now but other people say 'it's a nightmare' because 'they are just not on the same wavelength'. She feels uncomfortable: <b>'I know this is awful, but there is a lot of prejudice'</b>. LR is more able to see through the eyes of the other. She acknowledges the inequality of HS /IS. Her discomfort suggests a growing ability to speak of what is right and wrong in this area.</p>	<p>LR believes that <b>multicultural group work is beneficial because students work harder than they do with their friends</b>, and in addition, they make new friends. LR claims that although they don't like the thought of it, it's worth it.</p>

**LR Thematic Analysis**

	YR1 SEM 1 (beg)	YR 1 SEM 2 (End)	YR2 SEM 1 (end)	YR 3 SEM 2 (end)
<p><b>Theme 5</b></p> <p><b>Role of academic staff</b></p> <p><b>Emergent subtheme 5 :</b></p> <p><b>Questioning the legitimacy of the ‘non-native’ speaker</b></p>		<p>TESOL (Teaching English as a Second Language) modules foster intercultural learning. <b>LR appreciates one particular teacher who ensures that all students participate.</b> She also makes students work in multicultural groups, which LR recognises as uncomfortable but worthwhile.</p>	<p><b>LR tells of students teaching each other a language, thus facilitating a discussion of the cultural construction of teaching and learning practices.</b></p> <p>Feedback to HS highlights the assumptions they tend to make about IS’s linguistic knowledge, illuminating power differentials. In other seminars, students are ‘unresponsive’ or ‘shy’ there is an ‘awkward silence’. This highlights the importance of staff in facilitating intercultural learning.</p>	<p>LR claims home students sometimes question the legitimacy of non-native speaker teachers: <b>‘Why is she teaching us?’ is the response to instances when the teacher was perceived to be not explaining themselves clearly.</b> There does not appear to have been a clear and ongoing breakdown in communication and relations as in CH’s case. LR claims not to espouse the view of her peers: ‘But I don’t agree with that at all’.</p>

**LR Thematic Analysis**

	YR1 SEM 1 (beg)	YR 1 SEM 2 (End)	YR2 SEM 1 (end)	YR 3 SEM 2 (end)
<p><b>Theme 6</b></p> <p><b>Sense of self-in-the-world (Killick, 2013a; 2013b)</b></p> <p><b>Emergent subtheme 6:</b></p> <p><b>'It's not all about me': Growing respect for others</b></p>	<p><b>LR is strongly influenced by her parents and local community.</b> Social mobility through education is a goal, and a good degree is thought to be the only way to 'get on' in a competitive jobs market. She is keen to be part of a group of girlfriends who are culturally similar and who are known to her from home.</p>	<p><b>Experience of multicultural group work has brought academic and social benefits, but has not produced a significant change in LR's sense of self-in-the-world at this stage.</b> She sees her development as 'growing up', in terms of independence and self-motivation, However, this self-drive doesn't appear to extend to intercultural development. She observes that the third years are more open to cultural others.</p>	<p><b>LR recognises that initially she had negative attitudes towards IS but not anymore.</b> Her experience in Thailand 'totally changed me as a person, definitely'. Not knowing the language and culture, and being alone, LR felt 'thrown in at the deep end, and likens this to international students in the UK.</p> <p><b>LR still lacks critical reflection on self, discipline and the world.</b> As a student and teacher of English overseas, she seems unaware of the debates in the field.</p>	<p>LR sees a change in herself in terms of <b>'realising it's not all about me'</b> implying growing consideration and respect for others on a personal level. She does not recognise the concept of 'global citizenship responsibility' and does not politicise the action she takes in her voluntary work in the community. This work is an example of LR choosing to leave the comfort zone. It shows a more genuine side to 'helping/helpless' tension throughout her narrative. LR tends to look on her development in terms of a gradual progression over each academic year. <b>Others she previously judged as 'odd', she now considers 'just different' and this is considered legitimate.</b></p>

**LR Thematic Analysis**

	YR1 SEM 1 (beg)	YR 1 SEM 2 (End)	YR2 SEM 1 (end)	YR 3 SEM 2 (end)
<p><b>Theme 7:</b></p> <p><b>Understanding of 'culture'</b></p> <p><b>Emergent subtheme 7:</b></p> <p><b>Us and them: dealing with difference</b></p>	<p>LR has a personal understanding of culture as <b>'the way you have been brought up'</b>. Her understanding of <b>'British culture'</b> is <b>associated with social class stereotypes</b>. She imagines HS being stereotyped by IS as <b>'binge drinkers'</b>.</p>	<p><b>Culture for LR is something personal to her, which includes values and morality as well as behaviour and approach to situations or tasks.</b> Her identity is closely bound up with her family and local community. Education and achievement is part of her identity, her family having incentivised schoolwork, which she now appreciates.</p>	<p>LR's understanding of culture has changed with national culture becoming more salient, perhaps due to her experience in Thailand. She is unaware of the concept of 'global citizenship'. She has a superficial understanding of the role of English language in the process of globalisation. <b>She believes she has developed cultural awareness whilst at university, but again this is framed in terms of difference, consistent with her pattern of othering: 'you need to know that there's boundaries sometimes with people from different cultures, you can't say certain things'</b>. She displays cultural knowledge, but expressed through broad generalisations: 'Like a Thai person wouldn't get angry in public.'</p>	

## Appendix 2: CH's development in terms of Bennett (2004)

Denial	<ul style="list-style-type: none"> <li>• In interview 1, other cultures are construed in vague ways</li> <li>• CH lacks the ability to differentiate between national cultures (though he does not show disinterest)</li> <li>• From Interview 1 CH shows he seeks cultural difference rather than avoiding it, characteristic of an ethnorelative worldview</li> </ul>
Defence	<ul style="list-style-type: none"> <li>• From the beginning, CH does not experience own culture as superior. Rather, CH distances himself from the dominant exclusive culture</li> <li>• He does not feel threatened.</li> <li>• He doesn't use the language of 'us and them'</li> <li>• Does use helper / helped to some degree at university as a facilitator of dialogue, though in his participation in the social life of international students he is an outsider, and he enjoys learning from the experience</li> <li>• No negative stereotypes shown</li> </ul>
Minimisation	<ul style="list-style-type: none"> <li>• Recognises the common humanity of people of other cultures:</li> <li>• Commonality between all students is assumed, and CH is confused when he cannot find the 'common ground'</li> <li>• Difference is neutralised by subsuming the differences into familiar categories (for example, we all have similar motivations) however he is aware that different standards may apply at times, e.g. allowances should be made for speakers of English as a second language standards to all cultures</li> <li>• CH does not mask recognition of HS privilege, he recognises it and acts to change it ( Course rep, International Society Interviews 2 and 3)</li> <li>• Cannot see his own culture clearly, although this begins through multicultural group work in Interview 3</li> </ul>

Acceptance	<ul style="list-style-type: none"> <li>• CH accepts that other cultural worldviews are equal to his own</li> <li>• CH does not explicitly address cultural difference, his self-reflexive perspective tends to be personal and avoids social /political analysis in relation to self and others</li> <li>• Is not adept at identifying how cultural differences in general operate in a wide range of human interactions</li> </ul>
Adaptation	<ul style="list-style-type: none"> <li>• Can engage in empathy</li> <li>• Mutual adjustment- in-group work he seeks other perspectives on his work, and reflects on culturally informed approaches in order to learn. He does not invoke the power he holds as a 'home student' (e.g. I didn't want to be 'cruel')</li> <li>• Motivated by fairness and has worldview to support and implement equity</li> </ul>
Integration	<ul style="list-style-type: none"> <li>• CH does not reach this stage</li> </ul>

### Appendix 3: CH's development in terms of King and Baxter Magolda (2005)

Domain of development	Initial level of development	Intermediate level of development	Mature level of development
Cognitive	Is naive about different cultural practices and values (interview 1, theme 6 )	Evolving awareness and acceptance of uncertainty and multiple perspectives (theme 3 interview 4)	Ability to consciously shift perspectives and behaviours into an alternative cultural worldview and to use multiple cultural frames (Interview 3, theme 2)
Intrapersonal	Lack of awareness of one's own values and intersection of social (racial, class, ethnicity, sexual orientation) identity (interview 1, theme 6).  Lack of understanding of other cultures (interview 2, theme 6)	Tension between external and internal definitions prompts self-exploration of values, racial identity, beliefs (interview 2, theme 5) recognises the legitimacy of other cultures (Interview 3, theme 3)	Capacity to create an internal self that openly engages challenges to one's views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context (Interview 4, theme 3)  Integrates aspects of self into one's identity (Interview 5, overall development)
Interpersonal	Dependent relations with similar others is a primary source of identity and social affirmation (interview 1, theme 1)	Willingness to interact with diverse others and refrain from judgement (Interview 3, theme 2) Begins to explore how social systems affect group norms and intergroup relations (interview 3, theme 2)	Capacity to engage in meaningful, interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences (Interview 3, theme 3) Willingness to work for the rights of others (interview 3, theme2)

## Appendix 4: LR 's development in terms of Bennett (2004)

Denial	<ul style="list-style-type: none"> <li>• In interview 1, LR reflects on her upbringing and her community in which other cultures are not noticed at all. Her own culture is experienced as the only one real or true.</li> <li>• Until interview 3, LR construes International students, particularly Asian students in rather vague ways as undifferentiated 'others'</li> <li>• In first and second year, LR is disinterested in other cultures and tends to avoid international students. She seeks similar others with whom she will feel comfortable</li> <li>• LR understands culture in terms of stereotypes, based on a polarised world-view. This includes class stereotypes of British culture as well as stereotypes of international students as being 'lost' or 'rude'.</li> </ul>
Defence	<ul style="list-style-type: none"> <li>• In first and second year, LR's culture within her social group of 'girls from home' is experienced as the only viable one; difference is judged as 'odd'</li> <li>• Her worldview is not sufficiently complex to generate an equally 'human' experience of the other (the Chinese students are really, really different). Thus, the home student culture is assumed superior.</li> <li>• LR displays a benign form of 'defence' in which she tries to 'help' IS socially and linguistically in order to bring them into the supposedly superior dominant culture.</li> <li>• However, she suggests that other home students are acting defensively by excluding and discriminating against international students. Group work helps to establish commonality, but HS /IS are not equal in terms of language and powerful knowledge.</li> <li>• LR's discomfort suggests she is becoming more accepting of cultural difference</li> </ul>

Minimisation	<ul style="list-style-type: none"> <li>• In interview 3 LR explains the ‘inevitable divide between home students and international students with reference to assumed natural phenomena such as, homophily or ‘cultural difference’</li> <li>• The ongoing group work in TESOL and her trip to Thailand perhaps lead to an increased ability to perceive some cultural differences in non-stereotypical ways, and recognise the essential humanness of others,</li> <li>• In interview 4, LR recognises that her behaviours and values are at least influenced by the particular context in which she was socialised</li> </ul>
Acceptance	<ul style="list-style-type: none"> <li>• After her trip to Thailand LR can generate a range of cultural contrasts between her own and other cultures</li> <li>• Although she tends to display cultural knowledge, she does not fully experience the cultural worldviews of the Thai people she worked with</li> <li>• She does not experience the Thai culture with much depth (after a month I was fine again). She tends to romanticise it, and does not show any critical or negative attitudes suggesting political correctness</li> <li>• At the end of her studies, LR reflects on how she has become more accepting of cultural difference, over the 3 years. Different cultures are no longer assumed wrong.</li> </ul>
Adaptation	<ul style="list-style-type: none"> <li>• LR claims to have developed ‘mindfulness’ allowing her to behave in culturally appropriate ways. However, there does not appear to be mutual adjustment between IS and HS; it seems that the non-dominant group must adjust.</li> </ul>
Integration	<ul style="list-style-type: none"> <li>• LR does not reach this stage</li> </ul>

## Appendix 5: LR's development in terms of King and Baxter Magolda, (2005)

Domain of development	Initial level of development	Intermediate level of development	Mature level of development
Cognitive	Is naïve about different cultural practices and values (Interview 1, theme 1)	Evolving awareness and acceptance of uncertainty and multiple perspectives (Interview 3, theme 5)	LR doesn't reach this level
Intrapersonal	Externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices (Interview 2, theme 2)	Evolving sense of identity as distinct from external others perceptions (Interview 4, theme 2) recognises the legitimacy of other cultures (interview 3, theme 2)	LR doesn't reach this level
Interpersonal	Dependent relations with similar others is a primary source of identity and social affirmation (Interviews 1 and 2, theme 2)	Willingness to interact with diverse others and refrain from judgment  Begins to explore how social systems affect group norms and intergroup relations (interview 4, theme 5)	LR doesn't reach this level

## **Appendix 6: Interview questions**

As explained in Chapter 3.8, I used the following questions to guide the interviews, though I did not strictly adhere to them. In practice, as the research progressed, the interviews were akin to a conversation.

### Interview 1

Why did you choose to come to this university?

What are you hoping to get out of university?

Can you tell me about your experience of freshers' week and induction?

Have you made any new friends yet?

If so, what attracted you to these people?

Have you made friends with people from a different background to yours? (why, why not?)

What do you understand by the word 'culture'?

### Interviews 2 and 3

What do you think of my summary of our last interview?

Is there anything you disagree with, or you would like to add?

Do you have any further thoughts about the questions we discussed?

Can you tell me about any conversations / activities you have done with students of a different cultural background to yourself?

Have you done any multicultural group work as part of your studies? If so, how is it going?

What do you understand by the term 'identity'? How would you describe your identity?

### Interviews 4 and 5

Tell me about your friendship group at the moment

Has being at university changed your worldview? Has it changed the way you see yourself?

What experiences have led you to see things in a different way?

Does 'global citizenship' mean anything to you?

## Appendix 7: Participant Information Form

Name of project

Evolving conceptualisations of internationalisation and identity: staff and student narratives in a UK HE context

Research Organisation

X University

Researcher's name

Caroline Anne Burns

Who is funding the research?

It is a part of the researcher's doctoral studies

What is the purpose of the research?

The study proposes to conduct a narrative enquiry in order to explore developing notions of internationalisation among a number of undergraduate students in the School of Arts and Social Sciences and Newcastle Business School. Narrative interviews would explore the meanings and stories which emerge as a result of intercultural interaction between students both within the formal curriculum and informal curriculum in an effort to understand what type of interactions are most conducive to the development of global perspectives, and intercultural competence.

What will happen to the results of the research study?

The researcher will use the data to support the assignments involved in her doctoral studies. Other academic papers may be generated from the evidence.

Why have I been chosen?

You volunteered when participants were invited to take part.

What will I have to do if I agree to take part?

Agree to meet with the researcher once per semester, until you finish your studies or the researcher finishes her study, or until you no longer wish to participate.

Will my taking part in this research be kept confidential?

Yes. The data will be confidential and used anonymously.

Who can I contact for further information about this research contact?

Details provided

Who should I contact if I wish to make a complaint or report an incident concerning this research?

Details provided

You will be given a copy of this Information Sheet and a copy of the Participant Consent Form

## Appendix 8: Participant Consent Form

Name of project

Evolving conceptualisations of internationalisation and identity: staff and student narratives in a UK HE context

Organisation(s) initiating research

X University

Researcher's name

Caroline Anne Burns

Research Organisation

X University

Participant's name

CH /LR

I confirm that I have been supplied with and have read and understood an Information Sheet (ASS-RE5) for the research project and have had time to decide if I want to participate.

I understand that my taking part is voluntary and that I am free to withdraw at any time, without giving a reason.

I agree with X University recording and processing this information about me.

I understand that this information will only be used for the purposes set out in the information sheet.

I have been told that any data generated by the research will be securely managed and disposed of in accordance with X University's guidelines.

I am aware that all tapes and documents will remain confidential with only the research team having access to them.

My consent is conditional upon the University complying with its duties and obligations under the Data Protection Act.

Signature of Participant (even if below 18 years old) and date

Signature of Parent/Guardian/Representative (if participant is under 18 years old) and date

I can confirm that I have explained the nature of the research to the above named participant and have given adequate time to answer any questions concerning it.

Signature of Researcher

Date

Any queries regarding Ethics Forms can be directed to (name and address supplied)

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