Rethinking International Higher Education Curriculum: Mapping the research landscape

Thushari Welikala

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Dr Thushari Welikala

School of Education

Nottingham University

UK

Thushari.welikala@nottingham.ac.uk

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Rethinking the internationalisation of the curriculum in higher education: Mapping the research landscape.

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Thushari Welikala

Executive Summary

The landscape of research on the internationalisation of the curriculum in higher education is complex and meanings and practices in the area are vague. This paper maps out the meaning and significance of internationalisation of the curriculum and diverse ways of putting an international curriculum into practice.

What is meant by internationalisation of the higher education curriculum?

There is a lack of clarity around the concept of internationalisation of the higher education curriculum and its boundaries and further research is needed with respect to meaning and process. In particular, there is a need to construct a broader perspective on the concept, which stretches beyond just curriculum content. Equally, thinking in the area must move away from a narrow focus on international students and provide international experiences to all university staff and students so that they will perform successfully (professionally, economically and socially) within diverse contexts.

Why is internationalisation of the higher education curriculum important?

- The 21st century university faces numerous challenges at local, regional and global levels (mass migration, environmental and geographical issues, super-diversity of the student cohorts, as well as the knowledge paradigms, the information overload, and global interconnectedness);
- Problems and issues in the current socio-economic and geo-political aspects demand broader, multi-perspective understanding about the world, life and work;
- As the most visible and significant site of knowledge creation, the university has a social responsibility to equip the members of the society with necessary competencies, knowledge, understandings, and new skills so that they can constantly negotiate the changing nature of work, the labour force, information technologies and cultural identities of people.

How can we put the international curriculum into practice?

Problems and issues

- The term 'inter-national' itself is problematic in the process of teaching and learning.
- Teaching–learning sites in the 21st century university are super-diverse and participants bring multiple perspectives, understandings and competencies to the classroom. Knowledge creation cannot be constrained within nationalities.
- Hence, this paper suggests that the term 'international curriculum' should be replaced by the term 'multi-perspective curriculum'.

Putting the Multi-Perspective Curriculum into practice

- Continuously expose students and staff to multiple views of the world (create different socio-cultural/educational societies, promote interdisciplinary activities, harness experiences of all the students in teaching and learning, value alternative world views, use comparative approaches to teaching);
- Encourage reflexive learning and teaching (reflexive dialogue, keeping reflexive diaries, reflexive teaching/learning logs) so that students can constantly and critically reshape their approaches and views about learning and teaching;
- Seek to create a culture that makes students and staff feel that the university is a democratic meeting place where the encounter of diversity (in terms of gender, maturity, culture, nationality) creates opportunities to develop new competencies, knowledge and understandings.
- Increase opportunities for collaborative learning (communities of practice, group work, workshops, seminars) which exploit the diversity within the student body.

Introduction

Internationalisation has become one of the most ubiquitous terms in 21st century systems of higher education. While the term "internationalisation" means different things to different people in different contexts (Knight 2003), the current global enthusiasm for internationalising higher education has stemmed from a number of factors. Among the Anglo-Saxon countries, economic imperatives have been of particular significance; for countries such the UK and Australia the dominant focus has often been on fee income, for the US and Canada it has perhaps been more focused on talent acquisition. In contrast, in other HE systems such as Japan and China, and indeed other parts of Europe. the driving force has been that of enhancing the process of knowledge creation and exchange in its broadest sense – including understanding other university systems.

It is important to remember that international universities are not altogether a new phenomenon. There have been institutions of higher learning which were international in their academic and operational aspects as far back as 5th century BC in India (Thakshila); students travelled from Japan to study in China in the 7th and 8th centuries CE and the great medieval universities of Europe and the Arab world welcomed scholars irrespective of nationality. However, the major difference between the ancient idea of international education and the current trend for internationalising higher education lies within their main objectives. The universities today have re-imagined the purpose of internationalisation to address the changing social, civic and global trends. Therefore, apart from the economic aspect of internationalisation, universities in

the 21st century have begun to pro-actively address the geo-political and socio-cultural issues that have sprung up as a result of and as a response to internationalisation of higher education. The process and the notion of internationalisation has become a strategic component of a broad range of university activity from the specification of mission statements, through the responsibilities of senior management, curriculum development, cross-border partnerships, class room teaching and learning, even to the ways in which the university buildings are constructed, as is perhaps most neatly illustrated on the new campus for Shanghai International Studies University with its diverse architectural styles reflecting the countries that students study and the languages they learn.

Within this context, the idea of internationalisation and the numerous processes and operations that it entails seems to add to the already super-complex nature of the university (Barnett, 2000). In particular, while the idea of internationalisation has become indispensible in higher education discourse world-wide, the meanings and actions which construct this particular notion remain largely vague (Turner and Robson, 2008).

The connection between higher education and internationalisation can be analysed in multiple ways. The meaning and purpose of internationalisation may be defined in contradictory ways, even across different departments within the same university. This issue of multiple meanings and complexity becomes of particular significance when considering the meaning of internationalisation of the university curriculum.

An increasing volume of literature clearly portrays both the significance of an international curriculum and the difficulty of coming to any consensus about the

purpose, meanings and practices of internationalising the higher education curriculum. Individual higher education institutions across the world have started researching into the issues and problems of internationalisation of their curricula typically with a normative orientation and have come up with longs lists of 'do's and 'don'ts' to guide those involved in the process. However, what is lacking in much of the research on internationalisation of the curriculum is the insights which transcend the over-used and content-related set of words such as 'intercultural competence', 'global skills', 'international dimension' 'cross-border education' or 'addressing cultural diversity' in order to provide the knowledge and understanding associated with putting such sublime notions into practice.

Therefore, the main purpose of this position paper is to provide an overview of the research landscape in relation to internationalisation of higher education curriculum. It will map out the existing approaches to teaching and learning in international higher education for the benefit of practicing educators across a range of disciplines. Drawing on existing research, it will specifically address the following issues:

- the meaning of an internationalised curriculum in relation to curriculum and pedagogy;
- the significance of an internationalised curriculum within the 21st century university;
- the processes of offering an international curriculum within teaching-learning contexts

In particular, it will highlight the importance of a broad perspective of the concept of curriculum-and one that stretches beyond just content. It will also highlight the importance of a move away from the narrow view of

internationalised curricula as being concerned with the way in which learning is delivered to international students and focus instead on how universities should be offering an international learning experience to all students – and staff.

1. What is in a term? Internationalisation of higher education

Higher education leaders are in a continuous struggle to internationalise their institutions for economic, cultural, socio-political and academic rationales (de Wit, 2002). The move towards the knowledge society, the economic recession, growing geo-political interdependence of nations, economies and societies and the growth of mass migration have all resulted in changes to the ways in which universities are managed and organised and changes to the work practices of academics. Finance-driven concerns, intense competition for students and resources, and the changing role of universities at local and regional level have encouraged the universities to find alternative ways and means of continuing to perform as successful 'world class' universities.

In the context of all of this change, internationalisation of the university curriculum/pedagogy is increasingly "an idea whose time has come". The table below shows the growth of literature-both grey and published- which has direct relevance to internationalisation between 1995 and 2006 (Caruana 2007).

Table 1: Academic Literature Addressing Internationalisation of the Higher Education

Year	Number of sources	
	UK	**Australia**

1995	1	1
1996	0	6
1997	4	7
1998	6	5
1999	2	10
2000	11	9
2001	3	6
2002	6	7
2003	10	16
2004	21	19
2005	24	21
2006	33	4
Indeterminate	4	5
Total	**125**	**116**

Adapted from Caruana, (2007).

Kehm and Teichler, (2010) highlight a number of key issues in relation to the quantitative growth in the number of articles addressing the internationalisation of higher education:

- the analysis of internationalisation has become a visible component of general publications on higher education;

- the majority of research on internationalisation is heavily oriented to practitioners and policy makers;

- a significant lack of clarity in the theorisation and definition of internationalisation despite a general recognition that it should be portrayed as a multidimensional concept;

- the decline in the number of studies which exclusively address international aspects of higher education (research literature increasingly focuses on bringing a close linkage between internationalisation and other aspects such as globalisation, sustainable development, international development, etc.);

- the systematic analysis of internationalisation of higher education has become more complex because of a need to focus on a variety of internationally oriented activities including knowledge transfer, co-operation, international education, people and institutions;

- the highly normative nature and the strongly politicised meanings of the topic of internationalisation, which on the one hand values the positive aspects of internationalisation of higher education and on the other hand highlights the significance of national value systems in higher education. This characterisation, in turn, reflects the existing power imbalances and inequalities between nations and regions in the world.

What is increasingly apparent from this growing body of literature is that the meaning attached to the internationalisation of higher education seems to shape the meanings associated with the concept of an internationalised higher education curriculum. But before exploring the specifics of an internationalised curriculum, it is perhaps pertinent to consider exactly what is meant by the underling concept of "the curriculum"

1.1. What is the curriculum?

Lawton (1983) maintains that the concept of curriculum can be placed on a continuum. One end would comprise a narrow definition in terms of specific taught content while the other would encompass a broader interpretation which

includes the whole of the educational experience. This latter interpretation includes not only what is taught but how and why and in what socio-cultural and ideological contexts.   This paper takes Lawton's broader and holistic view of curricula.

According to Stobie (2007), the concept of curriculum refers to a diversity of elements which can be separately identified as contributing to the learning process. This situation is largely true of the higher education curriculum in a range of countries worldwide and it is this broad based perspective that has tended to underpin definitions of an international curriculum.

1.2. International curriculum: A fuzzy landscape

While there is an acceptance of the need for a broad perspective, the research on international higher education does not provide a singular and lucid definition of international curriculum. There is a great diversity of interpretations associated with the concept (Knight, 1997). For example, the OECD (1994 cited in Rizvi and Walsh, 1998:2) states that the international curriculum has:

 "*an international orientation in the content, aimed at preparing students for performing (professionally/socially) in an international and multicultural context and designed for domestic as well as foreign students*".

Here, the emphasis is on the preparation of students to become successful in a multicultural society. It includes all students – both home and international - and implies a kind of a holistic development of students by enhancing both the professional and social aspects of their lives.

Bates (2005) elaborates a more inclusive idea of internationalisation of curriculum. He argues that:

"only by crossing boundaries into cultures and subjectivities beyond our experience; only by committing ourselves to the defence of society and personality; only by the redress of exclusion and disadvantage on a global scale can we truly imagine a global curriculum". (Bates, 2005: 107-108).

He discusses three main considerations that an international curriculum should take into account. First, he points out that such curricula are innately hegemonic (Bernstein, 1995 in Bates, 2005) and therefore, must seek to give social justice to people who are in the margins of societies. In his terms, those who live in the privileged parts of the world should take some responsibility for the educational disadvantages of those living in the third world.

Second, international curricula should involve crossing borders both within and across societies and cultures. Bates suggests that the curricula need to address intercultural communication issues and intercultural understanding for the purpose of recognizing the "Other" to form a democratic social structure. In his view such recognition leads to the celebration of human, rather than the market, values.

Third, the internationalisation of curricula requires a commitment to freedom and inclusion, and 'our recognition of the need to both secure society and personality from the ravages of global market'. He refers to the ideas put forward by Amartya Sen in his capability approach (1999 in Bates, 2005) and argues that Sen's concerns about the development of economic capabilities need to be elaborated on in relation to the development of personal freedom and individual agency as well as the institutional structures.

Haigh (2009:271) holds that 'real internationalisation of the curriculum requires that courses may be constructed on multicultural foundations'. This perspective

is reflected and elaborated on in the interpretation given by Oxford Brookes University's internationalisation strategy (2007):

"Internationalisation of curriculum encompasses curriculum development, teaching strategies and assessment processes and leads to an understanding of the intersections of local, national and global perspectives and contrasting value systems. The university curriculum can contribute an environment and ethos where cross-cultural capabilities and global perspectives are valued and respected and its graduates are thus equipped to live and work in the global arena" (Clifford et al, 2009).

These viewpoints reflect the complex landscape of meanings and actions associated with curriculum internationalisation at the level of practice. This complex picture leaves practicing educators in higher education across the world with three major questions:

I.   What message is given by the complexity of the meanings attached to an "international curriculum" and the failure of research in the area to construct an overarching, coherent definition with clarity?

II.   How can we apply the fuzzy nature of the international curriculum within higher education learning sites where there is a rich encounter between diverse and alternative ontologies and epistemic views?

III.   Does the difficulty of forming a clear view on the 'international curriculum' suggest to practicing educators and researchers that we need to search for new and alternative form of curriculum that would address the genuine requirements of the changing higher education landscape in the 21st century?

2. What is international pedagogy?

But these challenges relate not only to the international curriculum, but also to international pedagogy. Research in international higher education has constructed a plethora of words that describe international pedagogy, but the theoretical landscape is fragmented (de Vita, 2001, Welikala, 2011). In the simplest form, pedagogy reflects the approaches by which a particular curriculum is realized. Pedagogy refers to the learning experiences, the approaches to learning as well as the context in which the particular curriculum is being put into practice (Barnett and Coates, 2005). Watkins and Mortimore (1999) view pedagogy as any conscious activity by one person designed to enhance learning in another. There is evidence of a number of different approaches to pedagogy within international higher education.

Pedagogies of transfer

Pedagogic approaches which emphasise ethnocentric-Western didacticism - encouraging assimilation or socialisation of international learners to the learning approaches and theoretical perspectives advocated by the host university - are based on the idea of transferring a particular kind of knowledge transfer and focus primarily on a sub-group of learners – namely international students.

Such pedagogies are formed on the basis of some stereotypical assumptions about the learners who represent cultures of learning that are different from the, typical, host university cultures of learning. They ignore the importance of internationalising all the students and academic staff. The term internationalisation refers only to the 'tiresome' and 'benevolent' process of teaching the international students to be like home students (See Welikala and Watkins, 2008). The international student is academically considered to be in-deficit, obedient, passive, lacking autonomy and unable to engage in critical

argumentative processes which Western pedagogy presents as a skill originating with Socrates.

Pedagogic practices of this kind are influenced by a theoretical and conceptual underpinning of assumptions and prejudices held about the 'others' rather than by the pedagogic requirements of a diverse learning context. To recognise that diverse learning context, practitioners need to be reflexive and be able to critically question their own teaching and learning orientations as well as the cultural orientations that shape their teaching to make sense of their practices.

For instance, some common prejudices about the Asian students could be questioned if practitioners were aware of the fact that Buddha used critical argumentation, group teaching and learning and narrative approach to discuss conceptual and philosophical aspects of life and the world 2500 years ago. Critical thinking and reflective learning are not altogether new things for 'Asian' students. The difference is the ways in which learners from diverse cultures make meaning of such concepts (see Welikala, 2006, 2008).

Intercultural pedagogy

Some universities and practitioners attach particular importance to research pedagogy and the international curriculum[1] and the operationalization of intercultural pedagogies seems to be increasingly evidence-based (de Vita, 2001, Haigh, 2005, Caruana and Hanstock, 2005 and Cortazzi and Jin, 2006). This has led to the rejection of the assimilationist views of pedagogy within

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[1] Oxford Brooks University, University of Salford, Bristol University, University of South Australia, Alberta University and Mount Allison University in Canada, Hitotsubashi University in Japan and the University of Kentucky to name a few.

international contexts and has resulted in diverse experiments with pedagogy at classroom level as well as at inter-institutional level. Martin Haigh (2009) describes an innovative approach he has taken to examine the engagement of international perspectives in the domestic student curriculum. This is outlined in Vignette 1.

Vignette 1: The Ethical Geographer

Haigh has explored two approaches to the introduction of non-Western ideas into a British undergraduate course 'The Ethical Geographer', a course which takes a traditional Western curricula orientation. From the course, he has chosen a branch of cultural Geography, Psychogeography, and has tried to shift its conventional European foundations to new foundations constructed from an Indian philosophy called Samkhya. The first step was to frame an exercise in which learners try to empathise with the emotional impact of places on themselves and their peers using the three modes of nature (Gunas), as their lens. Second, he tried to take the course ethos away from the descriptive and analytical modes characteristic of Western academic culture towards an introspective and experiential exploration of the *self* founded in the concept of Dhamma.

Since Psychogeography explores the effects of the geographical environment on the emotions and behaviour of individuals, it was assumed that Samkhya philosophy would be suited to investigate emotional impact of place ((Larson, 1979 in Haigh, 2009).It argues that consciousness disturbs the material universe causing consequences that flow through the intellect, ego and senses

finally producing the physical world at its base. Samkhya is based on two principles: the disembodied knower (*purusa*) and everything else (*prakriti*) (Jaconsen, 1999 in Haigh, 2009). Prakriti comprises three *gunas* (primary colours) *Satva,* which creates purity, *rajas,* which inspires passion, movement and creativity and *tamas,* which is associated with ignorance.

Haigh uses these *Gunas* to explore the ways the students' feelings are affected by the places they inhabit and consider how and why these places affect them individually and collectively in teams of home students. The findings have shown:

- students find it difficult to engage in unfamiliar, non-Western modes, approaches and world views;

- they respond more easily to the international content than to the intercultural aspects of the exercise;

- they respond better to objectively measurable, external, socially mitigated things than issues which involves internal, subjective consciousness;

- adjusting to learning under an ethos of a different world view is an intellectual challenge for domestic students ;

- the local learners need to be more cosmopolitan, open to alternative world views and recognize unfamiliar as another familiar;

- the difficulties and confusions experienced by local students put them in in the role of international students within their home university (Haigh, 2009).

This research provides volumes of knowledge about the significance of encountering and experiencing alternative epistemic views and the inability of the home learners to easily make sense of alternative pedagogies.

However, it also offers some caveats. For instance, it seems to highlight a static nature of the concept of culture and over-celebrates the cultural differences in terms of learning. The presence of the diaspora among domestic students, the cultural similarities we all share as human beings, the impact of gender and social classes on shaping the learning culture are all relevant to the nature of the learning experience but have not been explicitly addressed.

There is also a tendency across the world to plan teaching and learning based more generally on unquestioned assumptions about cultural other: that the Chinese learner is mainly shaped and influenced by Confucian teachings, that Asian students' experience with their teachers reflect distance and formality and that international students should always be given extra support to learn 'academic literacy' (whereas arguably academic language is no one's language and both international and home students need to learn academic literacy). Intercultural pedagogies attempt to adapt teaching styles according to the diverse learning styles of the students. While this is a necessary step, there are few guidelines for managing this process in order to secure a balance between institutional ethos, policies for quality assurance and performance targets on the one hand and the adaptation of teaching styles to address individual needs on the other hand.

Pedagogies of recognition

Pedagogies of recognition seem to have currency in the postmodern university though the idea is still very much in the making. Such pedagogies seem to be particularly pertinent within the field of Teaching of English to Speakers of Other Languages (TESOL). For instance, the New London Group has researched diverse dialects and registers of English language to negotiate differences and highlight the need for multiliteracies. Canagarajah (2005) notes the need to negotiate different types of differences in teaching and learning in a society in which crossing boundaries is much less of a challenge because more and more people live in cultural and geo-political interfaces (Welikala, 2010). While the pedagogies of recognition seem to recognize the diverse epistemic and world views of learners within international contexts, there is vagueness as to how to translate these into teaching and learning practice.

2.1. What is missing in international pedagogies?

- International pedagogy seems to mainly address the assumed problems, issues and requirements of the international students.
- Internationalisation at home (IaH) is given as an alternative to the emphasis on internationalising the experience of only international students. Even though there is much rhetoric around 'internationalising the experience of all students and staff' there is limited evidence to show that this is actually taking place.

There is an overemphasis on cultural aspects of learning. University staff are increasingly engaged in 'supporting' students who represent different cultures, which are very often defined by geographical origin. The very definition of culture itself has limitations. For instance, categorizing a particular group of students as 'Asians' make no sense in terms of learning since Asia comprises

many cultures. Also, it ignores the fact that within the same culture, there are always sub-cultures with specific norms and values. Individual values and styles of learning are all too often ignored in this culture-oriented pedagogy. Moreover, such pedagogies overlook the problems and issues experienced by home students in terms of learning in a diverse context of higher education.

- The gap between policy and practice at classroom level

  Deem (2001) points out that internationalisation and globalisation are fashionable terms which should be put into practice with care. She notes the significance of the local in constructing global knowledges and shows the dangers of putting too much emphasis on internationalising universities to merely address market policy agendas.

- Lack of coherent systematic practices

  There is an absence of coherent and systematic teaching and learning practices across departments within the same institution in terms of embedding international perspectives. While different disciplines can address this challenge in different ways, an institutionally accepted policy around this issue (apart from the international strategy) will enrich the quality for teaching and learning. For instance, institutions can develop international quality review processes in relation to different disciplines or departments. Such reviews can be discussed at 'international review meetings' or other meetings which can be arranged by appointed 'international champions'.

- The meaning of the term 'internationalisation' of teaching and learning

  Considering the multi-faceted diversity within higher education in the world today, it is useful to rethink the meaning of internationalisation of

pedagogy. What does it mean? What do we mean by a national curriculum? What is the relationship between nations and pedagogies? Are we teaching nations or individual learners who come to university with a plethora of prior experience of learning within diverse contexts? These questions need to be raised more and more if we want to create meaningful practices of teaching and learning in the 21st century university.

- Lack of reflexivity

  Universities are committed to teach the students about the significance of reflection in learning. Nevertheless, when it comes to teaching, we fail to reflect on the socio-cultural and geo-political locations of ourselves and to see how they shape the way we make meaning of teaching and learning. Taking a few steps back from one's own beliefs about knowledge and the process of construction of knowledge will help an individual develop a reflexive approach to teaching and learning. This willingness to learn from reflection will facilitate individual development as teachers who can address diversity without prejudice.

- Absence of alternative forms and approaches of knowing

  Reflexivity provides the insights to critically question one's own views about the approaches, theories and meanings of knowledge construction. What is the acceptable, valuable knowledge within the current university? Who decides the validity of acceptable knowledge? What kinds of knowledge can contribute to the improvement of a complex, super-diverse world? These questions are often absent in pedagogic discussions which can result in the uncritical continuation of the same old approaches to teaching and learning irrespective of their relevance.

3. Why internationalise/diversify higher education curriculum and pedagogy?

The 21st century university, just like the universities of all the other eras, is facing numerous challenges at local, regional and global levels. The challenges faced by different universities within different socio-political contexts can vary but shared challenges include:

- the current world economic crisis and the need to address global problems and issues collaboratively;

- new challenges brought about by environmental and geographical issues (global warming, natural disasters);

- mass migration across the world;

- addressing the super-diversity of the student cohorts as well as the knowledge paradigms brought into pedagogy by different learners and academics;

- information overload and new technologies which demand new skills and knowledge to successful functioning of local and global systems;

- globalisation, internationalisation, the new managerialism and entrepreneurialism;

- the expectation of societies that universities, as the most visible and significant site of knowledge creation, will equip the members of the society with necessary competencies, knowledge and understandings that are needed to lead a successful life;

- the need to equip students and staff with new skills, knowledge and understandings to prepare them for a world in which the nature of work,

the labour forces, information technologies and the cultural identities of
people which are constantly changing;

- the need to prepare students and staff to negotiate changes.

This paper is careful not to exaggerate the influence of the term globalisation
(which is increasingly used to mean everything and nothing) on the need to
internationalise curriculum and pedagogy. It also warns about the over emphasis
on neo-liberal assumptions which are primarily based on human capital theory.
Neo-liberal ideologies can overload higher education systems with
responsibilities associated with the construction of knowledge economies that
will save the world from all its burning problems. Such ideologies have created
new social identities and roles for people. The OECD (2004 in Rizvi, 2007) points
out the need to create different kinds of subjectivities for people who are able to
work creatively with knowledge, who are flexible, adaptable, and mobile and are
life-long learners. Soros, (1998 in Rizvi 2007) refers to such constructions as
attempts as the spread of 'economic fundamentalism'.

3.1. So, are we using the right term?

Condensing this huge, significant and complex picture of the role of higher
education in contributing to the good of a speedily changing society, this paper
articulates some reservations in using the terms 'international curriculum' and
'international pedagogy'. Simply, the notion 'international' does not make sense
in the complicated process of co-creating knowledge to meet the demands of the
diverse communities. Hence, the paper suggests the alternative term 'multi-
perspective curriculum' to represent the curriculum in the 21st century
universities in which we encounter the world in the classroom. The pedagogy

that is most capable of addressing the diversity (not only cultural) of this encounter is identified as the 'pedagogy of encounter'.

4. Offering the multi-perspective curriculum

The different geo-political locations in which people live, the theoretical underpinnings they co-create, their maturity, gender, social class and the cultural stories they narrate about life, all contribute to the kind of knowledge, attitudes and skills they are capable of developing. Hence, the context of learning sites where a diversity of people meet is a place of multiple perspectives about knowledge making and the world. Such perspectives necessarily shape the curriculum and the pedagogy. Given the active role of the learner from this perspective, the curriculum is best thought of as being "offered" rather than delivered.

Furthermore, such meeting places contribute to the emergence of hybridity in terms of the nature of the pedagogy which is being constructed continuously. All these may seems very ideological. However, research with students and academics in higher education has provided evidence of the possibility of creating spaces for multi-perspective curricula and pedagogies of encounter (Welikala and Watkins, 2008 and Welikala 2009). The next question is in which ways can the multi-perspective curriculum and the pedagogy of encounter can be offered within actual learning-teaching sites.

4.1. Curriculum into practice: the pedagogies of encounter

The different ways of offering the multi-perspective curriculum with the help of pedagogy of encounter may vary according to the particular discipline, the socio-cultural context within which the teaching and learning occurs and the purpose

and the participants of the learning site. The following practices will provide some guidelines to put the multi-perspective curriculum into practice by using pedagogies of encounter.

Reflexive learning opportunities

Mount Allison University in Canada provides academic credit for certain types of student independent international experience through an independent international experiential learning (INEX) course. Students can earn academic credit for involvement in international experience (such as World University Service of Canada Seminar, Canada World Youth) and are required to fulfil a number of criteria, including the preparation of an analytical assignment, following their experience.

Centres for teaching and learning or international offices in universities can plan orientation programmes for exchange students and staff and also can organise 'post-return reflexive accounts' by students and staff which can be collected as stories on the website and opened for viewing by anyone interested. The University of Nottingham has a particular programme organised by the international office which invites students to relate their pre- and post-exchange experiences so that the exchange experience does not become just another visit to a different part of the world, but an insightful socio-cultural sojourn with an educational perspective (although as yet this is not formally recognised as an integral part of the curriculum).

The global traveller does not necessarily create a global teacher/learner. What helps the exchange programmes intercultural experience for both teachers and students is their process of reflecting upon the experience.

Rethink the labelling of students

Programmes such as 'language support for international students' or 'cultural support for international students' and 'international students' society' can encourage labelling the international students as a homogeneous group with similar academic and social backgrounds and issues. However, especially in the case of international postgraduate students, there seem to be some resistance against such labelling. Every student and every member of faculty should feel part of the institutional community irrespective of their national, cultural, economic or political backgrounds. An inclusive ethos can easily be constructed in to teaching land learning sites, often by simply being careful about the use of language. Over-use of the term 'international students' risk reinforcing notions of homogeneity within the grouping and differences from the rest of the student body:

'Yes, what about the international students? Any ideas?'

'OK. Let's see what the international students have to say about it'.

A democratic approach to diversity

There are very genuine attempts by universities across the world to infuse international perspectives into their curricula. However, within this process, there is a tendency to celebrate diversity to an extreme degree so that diversity is almost felt as a deficit in both the staff and the students. What is important is not to highlight socio-cultural diversity per se but rather to use diversity to enhance the quality of teaching, learning and research and other services in the university.

For example, Alberta University in Canada has put in place a four year plan that focuses on helping students to be active, responsible citizens, engaged in the democratic process and aware of their capacity to effect change in their communities. To achieve this, the university's Global Education programme, and the faculty of Education, have engaged staff and students to lead the creation of an undergraduate global citizenship curriculum. Most significantly, they collaborate with students in constructing the curriculum.

(See www.iweek.ualberta.ca/curriculum.cfm)

Use of multiple-language approach

One of the major barriers to live and work in a changing world in a harmonious manner is the inability to make sense of the "Other". This problem is often reflected in teaching and learning within diverse socio-cultural contexts. One significant way of gaining the insights of "Others" is to be multi-lingual.

HEC Montreal in Canada has, since 2005, offered a trilingual Bachelor of Business Administration (BBA) program. This provides the students with the opportunity to follow the course in the three main languages in Canada. They take one third of their course in French, one third in English and one third in Spanish. Also, the students are provided with a semester-long study abroad experience, normally in a language that is not their first language.

Develop links with local business and cultural and social organisations

Preparing students and staff for the multiple perspectives of learning and living cannot take place only within institutions. Students can benefit from going outside to the community to experience the society in which they are living and studying. The argument is that such endeavours demand funding. One practical

solution may be to get the support of the organisations and business communities. Such organisations can be used as a sources of funding (small scale) as well as places to experience new skills and knowledge.

For instance, HEC Montreal Business School in Canada has local links with companies such as Proctor & Gamble, Prat and Whitney, and Raymond Chabot who offer key scholarships to support study abroad. The trilingual BBA programme itself is a response to the Canadian Banks' demand for graduates with English, Spanish and French to sustain their engagement in the Western hemisphere.

See www.hec.ca/en/programs_training/bba/trilingual_bba/index.html

Create informal ways of exposing students and staff to multiple views of the world

Subjects like language and drama, cultural studies, history and geography can easily be offered with multiple socio-cultural and political perspectives. Faculties of humanities can make use of certain disciplines or subjects to create spaces where students and teachers can experience diversity in an authentic manner. For instance, language and literature or drama and theatre studies can organise institution-wide activities relating to, for example, drama, poetry or art which can easily create multiple cultural and social perspectives.

Schools can organise cultural shows that would make a meeting place for students and teachers to share multiple perspectives and insights. Such shows or associations can be formed by students who follow Humanities, Engineering or Science courses. Students in the fields of science and engineering can

organise exhibitions together with students from other disciplines to collaborate socio-culturally as well as educationally.

Use the collaboration of the diverse student cohorts and staff to promote global awareness

The National Association of State Universities and Land-Grant Colleges in the US view internationalisation as 'the critical means whereby the quality of academic learning, discovery and engagement can be enhanced, broadened and enlivened'. It promotes internationalisation through day-to-day activities of the university such as class discussions, friendships, and personal interactions by learning, allowing students to be in contact with global leaders in particular disciplines, international scholars and students. The universities expect that such experiences will help students and staff to learn how their perceptions and theories might be influenced and shaped by other cultural and geographic environments.

(See: "A call for leadership: The presidential role in internationalising the university. A report of the NASULGC Task Force on International Education." 2004.) http://www.nasulgc.org/NetCommunity/Document.Doc?id=340

More dialogue between the academics, research communities, managers and the students.

This will encourage listening and understanding the needs, problems and issues faced by the staff and the students in managing diversity.

Change of discourse

It is important to rethink the dichotomous use of discourse to refer to students as well as members of staff. For instance, the terms such as home/international students, Black and minority students/British students, native speakers/non-native speakers of English or widening participation students and others construct identities for students which they do not appreciate. Such dichotomies can automatically lead the academics to stereotype learners.

Create alternative learning sites

Due to the performance orientation of universities and the need to meet quality assurance targets, many of the kind of activities discussed above may seem difficult if not impossible to implement. However, when the space and the freedom are created for students, they themselves form such alternative sites (different networks for learning, different collaborations between research communities, etc.) For instance, at the Institute of Education, University of London, there is an annual cultural extravaganza organised by students who stay in a particular Halls of Residence. This makes a natural and aesthetic meeting place for diverse students and the staff to share their experiences in a collaborative manner.

Use group work to promote the sharing of multiple views of knowledge creation

Group work has been highlighted as one of the best ways of addressing the pedagogic needs of higher education learners. The growing diversity in the university classroom creates new and on-going challenges for educators when

utilizing techniques like group work. Just putting students from different cultures into groups imagining collaborative learning will occur is rarely successful. Students from some cultures may prefer to work individually, students who have the proficiency of the language of instruction may tend to communicate more or control the discussions or the tasks. Hence, it is important to see that all the students participate actively and everyone's voice is heard during the task. For that the teacher needs to:

- plan well for each stage of the group work whether it is an informal group formed within a single class session to address a particular problem, or a formal learning group established to complete a specific task during a single class session or until a particular task/project is being finished and graded;

- explain how the group will operate and the ways in which they will be assessed;

- give the students the necessary skills for successful group work. Some have never worked collaboratively to achieve targets. Skills such as active and tolerant listening, giving and receiving constructive criticism, managing disagreements and sharing one's own view point can be practiced by using simulation or role play;

- construct tasks that need interdependence among the group members so that each member has to participate actively;

- create tasks that fit the abilities and the skills of the students. Here, it is important not to assume that members from a particular culture will always be silent/vocal or active/passive.

Collaborative learning activities

The multi-perspective curriculum can be put into practice successfully by assigning collaborative research projects, assignments and inter-disciplinary activities. Collaborative work with Arts and Humanities can construct opportunities for students to experience diverse ways of creating knowledge. Similarly, engineering students who follow courses in Built Environment can collaborate with Arts and Design students on projects in which they can improve the built environment of the university (as a part of their study) by constructing environmental friendly, artistic sculptures.

Students from the faculty of Medicine can collaborate with students following Education and International Development courses to explore how cultural/religious beliefs, myths and practices of certain areas of the developing world influence and shape the medical practices of people in different parts of the world and the kind of native, mainly herbal, medicines that developing countries use.

Such collaborations can engage students from different knowledge fields as well as from different cultures and can lead to the understanding of alternative ways of addressing the same issue. They can promote the ability to critically and reflexively rethink the perspectives that shape knowledge making, assumptions about " Others" as well as other ways of knowing.

Final remarks

The discussion above is an attempt to map out the landscape relating to the internationalisation of the curriculum and pedagogy in higher education. It has

focused on three main issues in relation to the internationalisation of higher education curriculum and pedagogy: the meaning of an internationalised curriculum and the role of pedagogy, the significance of an internationalised curriculum in the 21st century university, and existing knowledge about the processes of offering an international curriculum to higher education students. It offered the insights gained from selected literature to identify the strengths and limitations of the existing research and institutional processes in providing awareness of the theoretical, conceptual and practical aspects of the internationalisation of higher education curricula and pedagogies. It then moved on to discuss the need to rethink the research and practice of international higher education and provided an alternative conceptual framework to reimagine the international curriculum as multi-perspective curriculum and to reconstruct international pedagogy as pedagogy of encounter. It also provided some practical hints as to how to offer such alternative curricula and pedagogies within contexts of a diverse higher education environment.

It is assumed that making sense of alternative terms and practices for international curricula and pedagogies will not be very easy since institutional systems do not readily embrace alternatives. Nevertheless, it is important to note that there is every possibility of realizing pedagogies of encounters without getting lost in the rhetoric. Simple initiatives and small steps could be sufficient to make universities meeting places for diverse perspectives on knowledge creation. Such a possibility should not be constrained by limiting the curricula and pedagogies within a purely 'inter-national' discourse.

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