The World in My Classroom: Post-Secondary Teachers' Beliefs About International Students and Internationalization.

By

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A Thesis

Submitted to the Faculty of Graduate Studies of

The University of Manitoba

in partial fulfillment of the requirements of the degree of

MASTER OF EDUCATION

Department of Educational Administration, Foundations and Psychology

University of Manitoba

Winnipeg, Manitoba

Abstract

The burgeoning and ubiquitous process of internationalization of higher education has greatly contributed to the increasing presence of international students in Canadian universities. In the midst of a transforming academic scenario many benefits arise but also challenges. Much has been written demonstrating that teachers' beliefs towards culturally diverse students are pivotal to how they enact their practices. However, there seems to be a paucity of studies on how post-secondary teachers perceive the booming population of international students and the ways in which internationalization has been affecting them. Especially in a country that takes pride in their cultural pluralism, such as Canada, it is of chief relevance to understand the way in which professors have been making sense of internationalization and reacting to such diversity. Based on Gloria Ladson-Billings' (1995b) theoretical framework, this critical phenomenological study aims to depict how university teachers perceive their international students, how they experience internationalization and the impact of this process on their practices. Additionally, findings will inform the extent to which internationalized universities have been a hospitable place for international students, allowing critiques to emerge towards a more welcoming and democratic education. Semi-structured interviews were conducted with ten experienced professors across different areas at a Canadian university. The overarching questions addressed in this research are: What are post-secondary teachers' beliefs about internationalization, with special attention to their work with international students? To what extent have their teaching philosophies and practices been impacted as they encounter more international students? To what extent is Ladson-Billings' (1995b) framework pertinent for understanding post-secondary teachers' work with international students?

Acknowledgements

Humanly speaking, I recognize that I would not have been able to be where I am today were it not for my parents, Anavera and Marcelo. Their unconditional love, patience and nurture have provided me with much more than I could possibly ask for. In fact, my gratitude extends to my whole family: my brother (Israel), my grandparents, uncles, aunts and cousins, as well as my family in Christ. Their undeserved affection, support and prayers have been a real blessing.

I am deeply grateful for the University of Manitoba for opening its doors so that I could study there and learn way much more than I had ever expected. My sincere gratitude also reaches my professors and members of my thesis advisory committee, Dr. Laara Fitznor, Dr. Sandra Kouritzin, and my advisor Dr. Nathalie Piquemal, for their rich and meaningful contributions during my studies opening my eyes to new perspectives, and their priceless dedication and commitment to this research. Particularly, what a blessing it was for me to have Dr. Piquemal as my advisor. Her knowledge, sensitivity, encouragement and care were essential while guiding me through this period. Words cannot thank her enough.

Last but not least, I want to thank every professor who took part in this study, promptly accepting my invitation (without even knowing me personally) and being so kind and helpful towards this (overseas) research. Without them this work would definitely not have been the same.

But in and through all this, I recognize God's hand leading me in every step I took. He is the one that primarily made it all possible, who has strengthened me and provided me with every skill I needed in order to be where I am today.

Soli Deo gloria!

Dedication

"To the only God, our Savior, through Jesus Christ our Lord, be glory, majesty,

dominion, and authority, before all time and now and forever. Amen." Jude 25

(English Standard Version)

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Positioning Myself

As a qualitative researcher I am aware of the necessity of reflexivity, that is, the need to position myself in the writing. I acknowledge that neutrality is never fully achieved because our background experiences, values, biases and beliefs are always brought to the research, which consists in a social act (Creswell, 2013; Denzin & Lincoln, 2011; Moustakas, 1994; Patton, 2002; Ritchie & Lewis, 2003). Not only will these experiences shape a researcher's interest, but also play an important role in data collection, findings, interpretations and conclusions (Creswell, 2013).

As Creswell (2013) reminds, "how we write is a reflection of our own interpretation based on the cultural, social, gender, class, and personal politics that we bring to research" (p. 215). Therefore, one way of enhancing the researcher's accountability is being explicit about the relevant 'tracks' that have directed us to this point, "depicting the world authentically in all its complexity while being self-analytical, politically aware, and reflexive in consciousness" (Patton, 2002, p. 41). Thus, being reflexive is to provide a better understanding of what we know and how we know it, it is "to locate inquiry within the process and context of actual human experience" (Denzin & Lincoln, 2011, p. 592).

My interest in conducting this research is underscored by two big pillars in my life: my relationship with education (both as a student and as a teacher) and my experiences abroad.

Being a vigorous child, I was never the kind of student that would pass unnoticed. I always enjoyed participating in class, talking and being engaged in the activities. However, that was not always regarded with good eyes. Particularly during primary school, I remember being constantly persecuted by my teachers and even the principal of the school who accused me of "not letting my classmates participate". In

addition, they seemed to be always looking for reasons to criticize me, even when they had none. After being publicly humiliated several times, there was no other alternative but to change schools in the middle of Year 3.

Notwithstanding all the challenges I had to face, the old school was a place where I had many friends. In fact, I was recognized as a leader by my classmates. I had always been the one who would support the segregated ones. I recall fighting for those who had some physical disabilities or who were excluded for their skin color.

Therefore, this sudden change did not come easily. I saw myself as a total stranger in a new environment. As there was already a girl called Rebeca in the classroom, I was literally referred to as "the other". Additionally, as I was the only girl who liked playing soccer, I would play with the boys, which led my classmates to call me "boy" and make jokes about me. Not only social relations were a challenge, but I also realized that the other children in my classroom were already able to handle numbers, English, science and many other things much better than I was.

However, besides being smaller, the new school also had a totally different philosophy. They valued and cherished each student and their families. The support I received there, since the first day, was essential for such harsh transition. Not only did they helped us financially (by offering a generous discount), but the teachers and coordinators also made sure I was keeping up with the new pace, and provided me with both material and emotional support for my adaptation. Even though I sometimes had to be admonished for some kind of misbehavior (I do not deny that), the way they did it was always in a manner that showed how much they cared for me and for my development.

Nonetheless, my grades did not improve much as years went by. Studying was not something I could easily do. Even when I thought I had studied hard enough, I

would get low marks and get frustrated, angry, and rebelled. When I got to High School, the situation started to get even worse. As much as I tried, I could not improve my grades, which caused me great distress and disappointment.

The turning point came at the last year of High School. I am not sure whether it was maturity that arose or simply learning how to study, but I finally "found the light". Not only did I understand the purpose of what I was studying, but I also had a clear goal in mind: enter public university, which is a highly competitive task in Brazil. During that whole year, I would get up at 3 a.m. to study by myself before going to school. And the results came: I finished my last year at school with one of the best grades in class, and was one of the few who got into a public university right away. A big shift in my relationship with education was starting to take place, and little did I know how all my previous experience would shape the way I perceive education, (abrupt) changes, prejudice, and other challenges in the learning environment. An understanding and sensitivity towards the segregated newcomer was also starting to be developed in me while I realized how pivotal the support I received from the new school and teachers was.

I graduated in Social Communications with the focus in Advertising, but I have never formally worked in that area. Rather, I surprisingly found myself in teaching. I became an English Teacher after a six-month period living in Toronto, in 2011, when, among other experiences, I had the opportunity to volunteer. I worked guiding Somalian children with their English homework, as their parents could not speak the language very well. Those months in which I would go to their houses and help them awakened in me a passion for teaching that I did not know I had before. During that time I was also volunteering among seniors, which was a precious time to hear their stories, all they had been through, especially because many of them were immigrants in Canada.

That first experience in Canada was also an eye-opener to internationalization. Even though Brazil can be perceived as a highly mixed country in terms of ethnicities, cultures, accents, food, etc., I had never experienced such cultural diversity for being among so many people from different parts of the world. I remember being amazed every time I met someone from a new nationality, learning about their countries, language and culture. I developed several friendships with people from all around the globe, many of which endure until today.

In 2012, I also had the chance to spend two months in Hungary as a volunteer with mentally and physically challenged individuals. One of the most interesting things was having to cope with my own "disability": not being able to speak their language. It was a powerful and enriching experience trying to communicate with them, while they would patiently and happily try to teach me some Hungarian words and about their culture. In fact, being immersed in such a different culture brought me many challenges but also lessons. Learning about all Hungarian people had been through in history was of chief importance to better understand them today.

Both of those adventures abroad developed in me a deep fondness of cultural diversity, languages, global experiences, and the communication among nations and showed me the importance of understanding one's culture to better value it. This passion for languages and cultures was one of the driving elements that led me to be in Brazilian classrooms teaching students not only the English language, but about the world around it.

I have taught students of all ages, from toddlers to seniors. Throughout my experience I noticed that, no matter what the age difference is or how powerful a student can be, as soon as a person entitled *teacher* stands in front of the classroom, a singular relationship starts to take place. I saw many young teachers like myself facing major

CEOs, and still, the influence of a teacher on students, for good or for bad, is distinguishing. While I had the pleasure of hearing from many adults how they became much more interested in English with certain teachers, I also saw others getting more and more unmotivated for not being valued, until the point of giving up entirely.

Being an international student myself was not an easy experience. I faced many of the challenges pointed in this research. It also aroused in me much affection for my country and culture. A sense of not belonging to Canada was a constant challenge to be faced together with my homesickness. Thus, every opportunity I had to share in class something about Brazil, about our history and culture felt like medicine for the soul. Teachers who allowed me this opportunity–and not only listened to me, but also valued what I had to share–brought me great comfort and enhanced my interest in the subjects.

Additionally, the patience teachers had with me when it came to not knowing something or someone I "should have known" was a great relief, as I was neither Canadian nor held a degree in Education. Indeed, my experience at the University of Manitoba was very positive in this sense. Not only was it a time of profound learning and development, for which I am deeply thankful, but my relationship with teachers and how they treated diverse students like me was very constructive.

Yet I wondered how other teachers, especially those who are not in the faculty of Education, have perceived and related to their international students. My stance is that no matter the subject or who is being taught, a teacher is always in a position of power over students. If teachers' beliefs are so significant to how they enact their roles, as the literature review shows, what is at stake is not only a matter of teachers' practices, but students' well-being and development. After all, not only have international students been paying a much higher fee than Canadian citizens, but all the other challenges that arise for living in a different country make this group worthy of quality and hospitable

education.

Therefore, I have approached this research aware of the major role a school, and especially teachers play in a person's life. In agreement with Ladson Billings (2006b), I believed from the beginning that the way in which teachers see their students is crucial (although not determinant) to how they enact their practices–so should it be different when it comes to post-secondary teachers and their international students? Consequently, the present research emerged from an urgent call to make sure that internationalized higher education classrooms are providing a worthwhile and transformative experience for all those involved.

"Of course, teachers think about their students. But *how* they think about their students is a central concern of successful teaching." (Ladson-Billings, 2006b, p. 164)

Chapter One: Introduction

Our diversity is a national asset. (Government of Canada, 2012)

The last centuries in the history of Canada have been marked by an increasingly cultural diversity emerging from the multiple nationalities in its territory. It is a country that was originally inhabited by Aboriginal peoples–which include First Nations, Métis and Inuit–and later (early 1600s) colonized by French and British. At the end of the 1800s and beginning of the 1900s, the immigration of individuals from several other countries became more popular (Aquash, 2013; Library of Parliament, 2013), continually augmenting Canada's multiculturalism (see Canadian Multiculturalism
 for more information about colonization in Canada).

In the last decades, as a by-product of the internationalization of higher education in a globalized era, travelling overseas to pursue a degree in a foreign University has become increasingly more popular among students around the world, especially Canada. Anderson (2015), for example, outlines how the population of sojourner students in Canadian universities increased more than 99% between 2000 and 2011. According to Citizenship and Immigration Canada (2016), there were 205,428 international students in this country in 2014, coming from more than 180 different nations.

Although the concept of *higher education* may encompass universities, colleges and institutes of technology or art, this term will be used interchangeably with *post-secondary* to refer to education only in universities: institutions that offer bachelor, master and doctoral degrees[1]. The term *international student* in this study is defined as an individual who was not born in Canada and who came, primarily, with the purpose of

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[1] Check https://www.canada.ca/en/immigration-refugees-citizenship/services/new-immigrants/new-life-canada/enrol-school/post-secondary.html

studying at a university, either for the whole academic program or a shorter period of time.

While the number of international students in higher education is thriving, so is cultural diversity in the academia, as each of them brings their own language, race, philosophy, religion, etc. Bennett (2004) recognizes that there are many benefits for having a culturally diverse campus such as students' critical thinking skills development, "student learning and development, transformations of colleges and universities in terms of their missions, preparation of students for work in a global economy, and societal benefits in terms of preparing students for a racially diverse democratic society" (p. 856). The Association of Canadian Deans of Education (ACDE, 2014) also recognize that this process has the potential to "create opportunities for collaborative knowledge production, exposure to different contexts and worldviews, more complex and nuanced analyses, and improved capacity to respond to change and diversity" (p. 5), promote ethical partnerships globally, enhance the curriculum, and empower individuals with a more critical view of the world.

Nonetheless, there are many risks involved in this constantly-evolving process as well. As stated on the Accord on the Internationalization of Education (ACDE, 2014), exploitative practices emerging from an unbalance focus on profit maximization, systemic exclusion and the consequent emergence of a neo-colonization of epistemologies are some of the potential threats involved in the internationalization of higher education, which must be taken into account.

As widespread published, an evident benefit for international student recruitment is the economic contribution they make, an essential source of revenue for institutions (Andrade, 2006; Harris, 2008; Van Damme, 2001; Wadwa, 2016b). Therefore, Andrade (2006) points that Canada has developed many strategies in order to facilitate the

enrollment of international students in higher education. For these and other reasons, which will be discussed further ahead, academic campuses have been increasingly more culturally diverse. But, firstly, it is important to comprehend what has been claimed to be the main goal of the modern process of internationalization from the educational end.

Analyzing the multiple perspectives held by its different stakeholders, Knight (1997) summarizes a survey conducted in the 1990s by the Association of Universities and Colleges of Canada (AUCC), the Association of Canadian Community Colleges (ACCC), and the Canadian Bureau for International Education (CBIE). Findings reveal that the main rationale for internationalization of all sectors involved in the research (i.e. private sector, government, and education) was to prepare graduates to become "internationally knowledgeable and interculturally competent".

However, in order for internationalization to achieve its goal, Schuerholz-Lehr (2007) argues that educators must firstly be interculturally competent themselves. Ladson-Billings (1999) takes the definition of intercultural competence as being the "abilities to communicate effectively with a variety of different people" (p. 224-225). The problem, Ladson-Billings points, is that "good communication–intercultural or intracultural–requires a healthy respect for the forms and varieties of communication styles that people use to express themselves", but that "there is scant evidence that teachers appreciate the many ways that students different from them use language and other forms of communication" (p. 225).

Jenks et al. (2001) share the same stance affirming that "unless educators are themselves cross-culturally competent, students will not become so, at least not as the result of their schooling" (p. 88). Therefore, McAllister & Irvine (2002) point that in order for teachers to respond to a culturally diverse classroom in a democratic and responsive way, the first step is to recognize their own underlying assumptions, the

lenses through which they make sense of the world, before beginning the process of understanding the "other".

But in the midst of such a multilayered and intricate process that is internationalization, it is necessary to delineate the scope of the present study. Outlining the complexity of education, Hasinoff & Mandzuk (2015) refer to Schwab's (1977) concept of the pillars that undergird teaching, the four commonplaces of education: students, teachers, subject matter, and context. Hasinoff & Mandzuk emphasize that these features are interwoven and dependable on one another, and that it is dangerous to focus on only one of them while ignoring the other factors. However, the focus of this research is on teachers–more specifically, post-secondary teachers, notwithstanding students, subjects and contexts being inevitably being mentioned here.

Asher (2008) points to an increasing cultural gap between teachers and their diverse students, and recognizes that even though we live in a globalized world, "clashes across differences of culture, religions, and region are increasingly evident in the international arena" (p. 13). Research shows that among the many factors that may help or hamper international students' flourishing, the influence of teachers can be pivotal. If, on the one hand, Kanno (2003) recognizes that schools may "act as an agency that challenges societal visions that oppress certain groups of people" (p. 288), on the other hand, L. Brown (2004) points that "the roots of most of the large prestigious institutions of higher learning are firmed in a long history and culture of exclusion" (p. 24). After all, "diversity is not necessarily indicative of the acceptance of difference" (Asher, 2008, p. 16).

Additionally, Bennett (2004) recognizes that "addressing legacies of exclusion rooted in institutional racism on campus is a major challenge" (p. 857), as they are ingrained not only at the individual level (e.g. racist behaviors of students), but also at

the institutional level (e.g. policies that favor mainstream students to the detriment of minorities). Bennett suggests, however, that cultural racism can happen unintentionally. L. Brown (2004), for example, outlines the fact that many teachers may claim to appreciate cultural diversity but take no actions to support it, rather ignoring or undermining whatever disharmonizes with the dominant figure and mindset. Consequently, Schachner et al. (2016) argue, deconstructing teachers' beliefs is paramount to an effective culturally diverse education.

Hasinoff & Mandzuk (2015) concur, arguing that there is a myriad of taken-for-granted beliefs that follow teachers into their classrooms, and that good teaching will only come through critically thinking about such assumptions. The authors defend the idea that teachers' practices are strongly affected by those unquestioned myths, bandwagons and moral panics that are carried with them to the classroom (Hasinoff & Mandzuk, 2015). Consequently, "teachers need to make their beliefs more explicit and deliberately subject them to intense examination, developing an ethic of philosophical-mindedness that embodies a number of intellectual virtues such as humility and critical self-appraisal, judgment, and open-mindedness" (p. 10).

In the same way, Nieto (2002) emphasizes that "how one views learning leads to dramatically different curricular decisions, pedagogical approaches, expectations of learning, relationships among students, teachers and families, and indeed, educational outcomes" (p. 5). Ladson-Billings (2006b) argues that the major problem teachers encounter when facing a culturally diverse classroom does not lie on actions, but stems from how they think "about the social contexts, about the students, about the curriculum, and about instruction" (p. 163). Davis (1995) also believes that teachers' beliefs about intelligence, the purpose of schooling, and students' failure/success are historically and socially constructed and will be translated into their practices.

Bennett (2004), for example, compiles several studies about culturally diverse students in higher education that point to how prejudice and discrimination are commonly found not only on campus but also in the classrooms. Bennett recalls how frequently minority students feel that their teachers do not ask for their participation as they do with the dominant ones, and how their relationships with teachers is often shallow. On the other hand, Bennett observes that some of the students in those studies claimed to feel more motivated and achieve higher grades when teachers use nontraditional teaching styles which "are perceived to be equitable and nondiscriminatory" (p. 863).

Consequently, analyzing teachers' beliefs concerning teaching in higher education, Norton et al. (2005) argue that "genuine development will come about only by addressing teachers' underlying conceptions of teaching and learning" (p. 561). Critical self-reflexivity is necessary in order to deconstruct assumptions that will most likely be reflected in their practices (Asher, 2008; Taylor & Sobel, 2001). Alger et al. (2000) agree that "attention to multicultural learning extends the meaning of personal, social, and moral growth and improves the capacity of colleges and universities to achieve their missions" (p. 5).

Evidently, even after having clarified that from the four commonplaces of education my focus is on teachers, it would be improper (not to say naïve) to assume that their beliefs are what will ultimately determine their behavior, as a cause and consequence. Nor will exposing their beliefs be a panacea to whatever issues may arise. Clearly, many other aspects are interlaced with how teachers' practices unfold in the classroom. Kanu (2009), for example, explored what led teachers to adapt their practices to a changing population and detected four main factors: (a) understanding of cultural and linguistic diversity; (b) subject matter context (what their teaching goals

are); (c) individual teacher characteristics (beliefs, expectations); and (d) local school contexts (including the support received from the school). For example, in relation to the school context, policies could be a key component in shaping the way in which professors behave in the post-secondary classroom: whether or not they can accept other languages to be spoken in the classroom; how they are supposed to deal with plagiarism detected in students' work; whether or not they can communicate with students through personal email addresses or telephone; and so on.

> Villegas & Lucas also agree that
>
> … a host of factors work against teachers' becoming agents of change, including the hierarchical and bureaucratic nature of the educational system, time pressure, insufficient opportunities for collaboration with others, resistance by those in positions of power to equity-oriented change, lack of personal understanding of oppression and empathy for those who are oppressed, and despair that change is possible. (Villegas & Lucas, 2002, p. 24)

Nonetheless, what the literature review demonstrates is that one's beliefs do play a major role when teaching a culturally diverse classroom. Ladson-Billings (2006b) suggests that "being" is more important than "doing", meaning that in order to be a culturally relevant teacher we must first deal with our own beliefs that will inform our practices. In other words, "we must begin to understand the ways our theories and philosophies are made to manifest in the pedagogical practices and rationales we exhibit in the classroom" (p. 163). Kanu (2008) also shows that teachers

> … who believed in the high capability of students saw their subject matter as vehicles for enhancing students' personal and academic growth rather than as cut and dried immutable content to be transmitted to students, held themselves responsible for motivating students, and considered their own and their students'

racial and cultural backgrounds, and were more likely to adapt their curricula

and pedagogical practices than those who did not. (Kanu, 2008, p. 926)

At this point it is important to note that given the paucity of studies on this specific topic I had to resort to many focused on the K-12 sector of education. A plethora of studies has been conducted in different educational contexts (such as African-American classrooms, Aboriginals peoples, refugees, teacher education, etc.) showing how teachers' beliefs towards cultural diversity are key elements in the learning and teaching process, as was the case of the theoretical framework adopted here, and I address some of these to support and illustrate this research. However, not much has been written in relation to higher education teachers' beliefs regarding international students and internationalization in the Canadian context. As I do not deny each context's specificities, I have attempted to maintain every part of the literature's integrity (in what concerns its original meaning) while seeking transferable fundaments to the post-secondary setting (see Applicability

 for deeper information about the usage of Ladson-Billings' framework in post-secondary education).

This study sought to uncover professors' beliefs towards international students, understand how they have been making sense of internationalization and how their perspectives and practices have been affected throughout the time due to this changing population and scenario. For such, I adopted a critical phenomenological framework based on Moustakas' (1994) design, which seeks to comprehend the way in which a given group experiences a phenomenon. Semi-structured interviews were conducted with ten professors across different areas and faculties at the institution selected for the study, the University of Manitoba, a mid-sized university located in Western Canada with a considerable proportion of students from other countries and several

characteristics of a modern internationalized university.

As Merriam & Tisdell (2016) remind, phenomenological research aims to "depict the essence or basic structure of experience" (p. 26). Moustakas (1994) outlines that it is "a return to experience in order to obtain comprehensive descriptions that provide the basis for a reflective structural analysis that portrays the essences of the experience" (p. 13).

My ultimate goal, however, is not restricted to understanding such experiences, which would be the purpose of pure phenomenological research (Merriam & Tisdell, 2016; Moustakas, 1994; Patton, 2002). Additionally, this research aims to "build the capacity of those involved to better understand their own situation, raise consciousness, and support future action aimed at political change" (Patton, 2002, p. 549). As Merriam & Tisdell (2016) explain,

> critical research has become a broad term that covers a number of orientations to research, all of which seek to not just understand what is going on, but also critique the way things are in the hopes of bringing about a more just society. (Merriam & Tisdell, 2016, p. 60)

Merriam & Tisdell (2016) also point that, differently from critical *action* research, the purpose of studies like this one is not necessarily to bring change during the study itself, but to examine the nature of power relations in the design and analysis of the study. Therefore, this study seeks to generate findings that may question how power dynamics have been negotiated,

> … whose interests are being served by the way the educational system is organized, who really has access to particular programs, who has the power to make changes, and what outcomes are produced by the way in which education is structured. (Merriam & Tisdell, 2016, p. 61)

International students comprise a group that may face several challenges for being in a foreign land such as financial, linguistic, cultural, social, etc. (Calder et al., 2016; Gu et al., 2010; Jung et al., 2014; Knight, 2010; Schachner et al., 2016; Zhou et al., 2008), which can hamper their social and academic development. Hence, a greater concern emerges as the process of internationalization can take international students to a place of further vulnerability. For example, research demonstrates that they have been commodified in this process not only by being perceived as the new "cash cows"–as they pay three to four times more than domestic students (Anderson, 2015; Harris, 2008; Van Damme, 2001; Wadwa, 2016b)–but also for having their knowledges silenced by standardized mainstream curriculum (Harris, 2008; Jones & De Wit, 2012; Knight, 2013; Kudo, 2016). Moreover, how their cultural diversity is perceived by teachers, which is the core of this research, is demonstrated to be pivotal to their education. As Kanno (2003) recognizes, "even committed and caring teachers may not question the current educational structures that fail to reach nonmainstream students, and instead find all the sources of underachievement within the students and their backgrounds" (p. 298).

Consequently, Banks & Banks (1995) argue that self-analysis is a necessary practice for teachers who seek to provide a democratic and supportive classroom when facing cultural diversity. Reflecting upon one's beliefs is also recommended by other scholars such as Garmon (2004, 2005) and Ford & Quinn (2010) for teachers who encounter culturally diverse students. But, as Cutri & Whiting (2015) argue, this practice has been commonly absent from the academia.

Nonetheless, Banks & Banks (1995) emphasize that self-reflection must be a continuous process, not a one-time event. Although I do not expect that a single interview may be sufficient for teachers to adopt a continuous self-reflection process, I

do hope that it can be an awakening for the issues that will be dealt with, generating curiosity, and thus leading them to critique the status quo and challenge their ingrained beliefs, helping them not only face a culturally diverse classroom, but also "change the balance of power in favor of those less powerful" (Patton, 2002, p. 548).

Therefore this study's significance was threefold, at least. Firstly it has the potential to impact educators' own professional growth, by leading them to reflect upon and articulate their beliefs towards diversity, which consequently may alleviate tensions caused by cultural mismatches and thus better equipping their practices with comfort, understanding and sensitivity (Garmon, 2004). Hasinoff & Mandzuk (2015) also recognize that teachers "who learn to probe their own convictions, opinions, and habits are more likely to teach with greater understanding, confidence, and humility than those who do not" (p. 10). E. Brown (2004) emphasizes: "cross-cultural awareness and sensitivity can empower [classroom teachers] to acknowledge, respect, validate, and exhibit compassion for the diversity of their students and engage in cross-cultural interactions that lead to comfortable inter-cultural relationships" (p. 119).

Second, as a consequence, international students may benefit from a more hospitable classroom, where different perspectives are heard and valued, hence improving their motivation, academic and social development. For if students see us teachers as opened-minded and "being prepared to change our beliefs and practices in light of emerging knowledge, logic, and evidence, they will develop confidence in the process of inquiry" and "they may be inspired to adopt an open-minded outlook themselves" (Hasinoff & Mandzuk, 2015, p. 11).

Third, this study's findings allow educators to better comprehend, critique and improve the extent to which internationalized universities have been a hospitable place for international students, opening the doors to a more welcoming and effective

education for all those involved in this process. The Government may claim to hold a welcoming and valuing perspective of diversity, as will be discussed in the next chapter, but it is not yet clear whether or how that takes place in post-secondary classrooms shaped by the cultural diversity brought by international students. All in all, my stance is that "we must do more than simply 'know' in order to remain relevant and responsive to the challenges facing education in the 21st century" (Ball, 2012, p. 284).

Theoretical Framework

As Merriam & Tisdell (2016) point, a theoretical framework is the underlying structure, the frame of a study. It provides the lenses through which a phenomenon is studied. The theoretical framework generates the problem of the study, research questions, and informs every aspect of it. This research stems from Ladson-Billings' (1995b) culturally relevant pedagogy theory.

Committed to promoting social justice and equity in culturally diverse classrooms, Gloria Ladson-Billings sought to develop an effective pedagogical practice that "not only addresses student achievement but also helps students to accept and affirm their cultural identity while developing critical perspectives that challenge inequities that schools (and other institutions) perpetuate" (Ladson-Billings, 1995b, p. 469). Thus, mainly during the 1990s, she started raising several questions challenging deficit paradigms, such as what defines students' success? How could it be achieved without alienation or hostility? How can academic success be pursued without jeopardizing cultural success? How can teaching engage students into society in a critical way? How does it happen in practice?

Then, in 1994, Ladson-Billings published in her book *The Dreamkeepers* what she had witnessed from the speech and practices of eight teachers of African-American learners, whom she perceived as being thoughtful, inspiring, demanding, and critical

and at the same time connected to the students. In other words: successful teachers of those who had been previously segregated.

Later, Ladson-Billings developed what she called *culturally relevant pedagogy*, as a new perspective to deal with a diverse classroom (Ladson-Billings, 1995b). She defines this theory as one "that empowers students intellectually, socially, emotionally, and politically using cultural referents to impart knowledge, skills, and attitudes" (Ladson-Billings, 1994, p. 17-18). In broad terms, this theory would be a guide to "produce students who can achieve academically, … demonstrate cultural competence, and … both understand and critique the existing social order" (Ladson-Billings, 1995b, p. 474).

Ladson-Billings (1995b) outlines, though, that teachers who succeeded in implementing a culturally relevant pedagogy in their classrooms did not share the same strategies. Rather, she realized that what they had in common were their beliefs and ideologies towards diversity. Teachers' practices would vary widely in rigidity and structure, but their perceptions towards their students emerged as the common ground in which they stood.

Many other scholars have contributed to this field using different terms, such as *culturally responsive teaching*, *culturally relevant education*, *culturally sustaining pedagogy*, *culturally sensitive*, *multicultural education*, etc. There may be slight differences among them (Aronson & Laughter, 2016; Richardson, 2011), but what undergirds all these terms is the teaching that recognizes, values and uses cultural diversity to empower students to achieve their potential, seeking "the inclusion of minoritized knowledges in mainstream curricular and pedagogical contexts" (Richardson, 2011, p. 334). These terms will be used interchangeably in this study as other works are mentioned.

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According to Ladson-Billing, three major tenets characterize a culturally relevant pedagogy: a) teachers' conceptions of self and others (Table 1), b) social relations (Table 2) and c) teachers' conceptions of knowledge (Table 3).

Firstly, a culturally relevant teacher believes in every student's potential and does not hold a deficit approach towards the difference. On the contrary, they believe in every student's potential. They seek to develop cultural competence, which Ladson-Billings (1995b) understands as "a way for students to maintain their cultural integrity while succeeding academically" (p. 476). In other words, it means recognizing and honoring students' culture, making them proud of their background while understanding and being able to make informed decisions in their new environment (Ladson-Billings, 2006b). They are also highly dedicated to students' achievement, providing academic skills they must learn in order to be active in society (later in her works, Ladson-Billings, 2006b, points out how she regrets having used the term *student achievement* as it has been associated with the oppressive system that standardizes learning and oppresses students, which is definitely not what she had proposed).

Table 1 - Teachers' Conceptions of Self and Others (Ladson-Billings, 1994, p. 38)

Culturally Relevant	Assimilationist
Teacher sees herself as an artist, teaching as an art.	Teacher sees herself as a technician, teaching as a technical task.
Teacher sees herself as part of the community and teaching as giving something back to the community, encourages students to do the same.	Teacher sees herself as an individual who may or may not be a part of the community; she encourages achievement as a means to escape community.
Teacher believes all students can succeed.	Teacher believes failure is inevitable for some.
Teacher helps students make connections between their community, national, and	Teacher homogenizes students into one "American" identity.

global identities.	
Teacher sees teaching as "pulling knowledge out"–like "mining".	Teacher sees teaching as "putting knowledge into"–like "banking".

Secondly, the relationship between culturally relevant teachers and students is healthy, encouraging and based on reciprocity and equity. Teachers arrange the classroom in order to create a sense of connection, mutual trust and care, while learning collaboratively, and giving students the opportunity to share their expertise with others. Moreover, Ladson-Billings (2006b) believes that teachers who develop a closer relationship with students, learning about their lives, families and culture will feel better prepared to teach. Above all, however, a culturally relevant teacher is "a vehicle for improving students' lives" (Ladson-Billings, 2006b, p. 170).

Table 2 - Social Relations (Ladson-Billings, 1994, p. 60)

Culturally Relevant	Assimilationist
Teacher-student relationship is fluid, humanely equitable, extends to interactions beyond the classroom and into the community.	Teacher-student relationship is fixed, tends to be hierarchical and limited to formal classroom roles.
Teacher demonstrates a connectedness with all students.	Teacher demonstrates connections with individual students.
Teacher encourages "a community of learners".	Teacher encourages competitive achievement.
Teacher encourages students to learn collaboratively. Students are expected to teach each other and be responsible for each other.	Teacher encourages students to learn individually, in isolation.

The third characteristic of this pedagogy is teachers' conceptions of knowledge. Teachers in Ladson-Billings' study seek to bring cultural critiques to their classrooms,

which means developing students' sociopolitical awareness, enabling them to critique dominant cultural norms, values, textbooks and institutions. The author argues, however, that "one of the reasons that this aspect of the theory is difficult is that most of the teachers … have not developed a sociopolitical consciousness of their own" (Ladson-Billings, 2006b, p. 17). Teachers believe that knowledge is not static, nor is it something to be infused in students. Instead, they believe that it is socially constructed and mutually learned. Culturally relevant teachers build bridges to learning, incorporating different perspectives in their practices and curriculum, which may also have implications on how students are assessed.

Table 3 - Teachers' Conceptions of Knowledge (Ladson-Billings, 1994, p. 89)

Culturally Relevant	Assimilationist
Knowledge is continuously recreated, recycled, and shared by teachers and students. It is not static or unchanging.	Knowledge is static and is passed in one direction, from teacher to student.
Knowledge is viewed critically.	Knowledge is viewed as infallible.
Teacher is passionate about content.	Teacher is detached, neutral about content.
Teacher helps students develop necessary skills.	Teacher expects students to demonstrate prerequisite skills.
Teacher sees excellence as a complex standard that may involve some postulates but takes student diversity and individual differences into account.	Teacher sees excellence as a postulate that exists independently from student diversity or individual differences.

As we can see, two of the three theoretical underpinnings of what Ladson-Billings called a pedagogy of excellent teachers, are directly related to their beliefs (how they see themselves and their students and their conception of knowledge), and the other, regarding their social relations, is perhaps the unfolding of such beliefs. It can be

understood as a conscious attempt to help students achieve academic success, cultural competence, and critical consciousness.

Therefore, the three spheres Ladson-Billings depicted were, together with professors' perception of internationalization, what guided this research. All domains are intertwined and together can inform the essence of being a professor of international students in higher education, as Figure 1 expresses.

Figure 1 - Operationalizing the theoretical framework
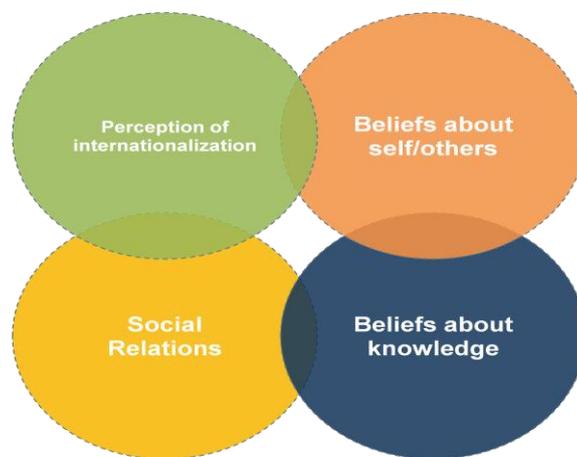
Ladson-Billings (1995b) makes it clear that she does not intend with such theory to create a list of rules for teachers if they want to be excellent, nor does she expect teachers to be calling themselves culturally relevant. Rather, she desires to make these practices "more accessible, particularly for those prospective teachers who do not share the cultural knowledge, experiences, and understandings of their students" (p. 478). All these three propositions point to the way in which teachers "might systematically include student culture in the classroom as authorized or official knowledge" (p. 483), rather than perpetuating an oppressive education system that tries to fit every student in mainstream perspectives. But these outcomes will emerge, as Ladson-Billings concludes, by teachers first understanding their own socio-cultural positioning as well as their students', and critically reflecting upon teaching, their relationships with the

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students, the curriculum, instruction and society.

Applicability

But perhaps one may question the extension to which Ladson-Billings' theory is appropriate in the context of post-secondary education. After all, that theory (and other major contributions such as Geneva Gay's, which will be later referred) was primarily developed among poor children of color, in the K-12 setting, not internationally diverse young adults who are not necessarily poor or non-Whites.

The validity of a culturally relevant pedagogy in other contexts is also questioned by Aronson & Laughter (2016). The authors show, however, that many studies have upheld its efficacy, especially when the focus is on social justice. Likewise, Elosúa (2015) argues that developing intercultural competence is not only desirable but possible in all educational contexts. Thus, it is argued that even if some aspects of this approach are not applicable to higher education students (developing a close relationship with parents, for instance), its main ideas can be extended to such circumstances.

Regarded as one of the pioneers of multicultural education, James Banks is another scholar whose contributions have many relations to Ladson-Billings' theory. He also argues (Banks & Banks, 1995) that it is crucial for teachers to value students' cultures, bring content to their realities and provide meaningful knowledge construction. Additionally, Banks (1993) is very clear when he affirms that all dimensions of multiculturalism teaching can be applied to classes across areas and ages, despite its limitations. In fact, he highly disapproves how some teachers, misunderstanding the depth of multicultural education, believe it is all about content integration (Banks & Banks, 1995). Such teachers, therefore, do not attempt to enact their roles as

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multicultural educators, giving the excuse that it is not possible to apply it to their subjects, such as mathematics and science. Moreover, Banks & Banks (1995), who explicitly refer to the application of multiculturalism in universities, state once more that an equity pedagogy will only be successfully implemented if multiculturalism is observed in its wholeness.

Django Paris, a university-based researcher, admitted that Ladson-Billings' theory has inspired many other professors in the academia (Paris, 2012). She proposes an alternative term to better support the cultural pluralism found in different educational settings: *culturally sustaining pedagogy*. Even though my aim is not on terms, it is relevant to mention what Paris advocates with that change. Her stance is that *relevance* does not necessarily lead to value and sustainability of differences. A culturally sustaining pedagogy instead, she argues, points to a perpetuation of pluralism. The key, according to Paris, is not only to acknowledge, but to sustain cultural diversity.

As a response, Ladson-Billings reflects how her former theory has been cited and approached in different contexts and admits that it is necessary to be constantly improving and developing our practices in order to embrace the dynamic of culture, which is never static (Ladson-Billings, 2014). A *2.0 version* of her theory, as she calls it, points to this idea that it is necessary to innovate, improve and evolve our pedagogy to meet the needs of a constantly changing group of students.

Paris (2012) and Ladson-Billings (2014) acknowledge that this "upgrade" does not mean that the former theory was insufficient, but that it indicates room for growth and improvement. Ladson-Billings even condemns those who claim to be culturally relevant teachers but are limited and superficial in their practices, not taking into consideration the "fluidity and variety within cultural groups" (Ladson-Billings, 2014, p. 77).

To portray her thoughts, Ladson-Billings speaks about her experience with an undergraduate course she taught at the University of Wisconsin-Madison, in 2007. Noticing that the students of a hip-hop arts program at the university were very talented and willing to give back to their communities, but also frustrated with teachers that did not fully valued diversity, she sought to engage her students–and any other undergraduate who wished to take part–in a seminar titled Pedagogy, Performance & Culture. Ladson-Billings evaluates the success of that program based on how "the students' artistry, power, and confidence helped reorient audiences toward the idea that learners can be sources and resources of knowledge and skills–a critical component of culturally relevant pedagogy" (Ladson-Billings, 2014, p. 79). Her experience also illustrated what she had suggested almost ten years earlier, that academic achievement and cultural competence can be merged (Ladson-Billings, 1995a).

Once again, recognizing the expansion proposed by Paris (2012), Ladson-Billings emphasizes the value of not only focusing in one group, but considering global identities found in today's youth culture. She points to the importance of considering the complexity and dynamic that exists in multicultural educational spaces today. Just like culture is in continuous evolvement, so should our pedagogies be in constant progress and opened to change, as Paris (2014) supports.

Ladson-Billings (2014) explains that one of the reasons that led her to study African-American students was the fact that they were always associated with deficient terms in the literature. How those children were being addressed underscored her desire to empower them by helping other teachers develop a deeper understanding and appreciation of their students' cultures. A similar vein seems to be an issue when regarding international students at higher education institutions. Not only the challenges they may face during their experience abroad may classify them as a vulnerable

population (for example in terms of language and academic differences), but also the multiplicity of cultures brought by these students pose several questions as to how these have been approached, asking for and providing room for a culturally relevant pedagogy in higher education as well.

Having pointed how a culturally relevant pedagogy can go beyond K-12 education, reaching the university level, it is important, nonetheless, to mention beforehand some limitations to this theory that can emerge when applying it to the internationalized institutions as we can see in Canada nowadays. If on the one hand Ladson-Billings describes an excellent teacher as one that resorts to students' cultures as a way to connect and make learning more meaningful for them, Callan (2005) argues that sometimes a person may choose to reject their previous way of life in order to embrace a new one. Callan outlines that one's identity may not necessarily be defined by their origins or their phenotype, and emphasizes that assimilation is not to be perceived as a wrong in itself, if it is free from oppression or coercion. While cultural mixing (or assimilation) has long been a part of society, and an expected reciprocal phenomenon for anyone who enters a new cultural community and also influences it, the problem actually emerges when the one who joins has their cultural background undermined and diminished, being pushed into a one-way road of assimilation: that of the dominant end.

This seems particularly relevant for the context under study, as some international students, for example those who come from cultures under "sheer economic desperation" (p. 480), seeking a new and/or better life, may in fact want to be identified as Canadians and not necessarily be treated or referred to as belonging to their former culture. This, however, does not naturally imply that this individual will have chosen to abandon his or her culture. As Callan explains, "even if gratitude to a

formative culture is an intelligible sentiment, it is wildly implausible to suppose that the

debt it implies could foreclose assimilation" (p. 481). He illustrates that as adult

children owe a debt of gratitude to their aging parents for their nourishment and care,

which will be expressed through a generous and loving spirit, so one might owe

gratitude to his or her culture as a collective entity. But this kind of ascribed

responsibility–rather than elective–implies more than external behaviors, "but to think

and feel as those who properly belong to that culture" (p. 479).

Another particular implication which could be problematic is stereotyping.

When resorting to culture as a way of engaging international students, a teacher may be

tempted to use preconceived images of what constitutes certain groups and fail to

recognize their uniqueness. Asher (2008) for example draws attention to how Asian-

American students are regarded as the model minority, excellent achievers. Or, for

instance, how Middle-Eastern women are commonly regarded as "monolithically

oppressed" by pre-service teachers. Thus, even if driven by good intentions, such

limited views "serves to reify stereotypes and *us* and *them* binaries, and continues to

essentialize identities, denying multiplicities, and context-specific nuances" (Asher,

2008, p. 13).

However, a culturally relevant pedagogy has been successfully applied in many

contexts, including higher education, as previously mentioned. In fact, Ladson-Billings

(2014) herself has declared that "any notion of culturally relevant pedagogy has to

change and evolve in order to meet the needs of each generation of studies" (p. 80-81).

The question that remains, then, is the extent to which it can also be applied to

understand how post-secondary teachers across areas perceive and react to their

classrooms comprised of so many international students. In other words,

notwithstanding its original context (K-12), my research relies on Ladson-Billings'

(1995b) theoretical lens while offering critical insights on its applicability to an internationalized higher education setting.

Research Questions

Based on Gloria Ladson-Billings' (1995b) culturally relevant pedagogy, the purpose of this study was to understand the essence of being a higher education professor of international students and how the modern process internationalization is perceived and affecting their practices. The main questions to be answered were:

1. What are post-secondary teachers' beliefs about internationalization, with special attention to their work with international students?

2. To what extent have their teaching philosophies and practices been impacted as they encounter more international students?

3. To what extent is Ladson-Billings' (1995b) framework pertinent for understanding post-secondary teachers' work with international students?

Given the striking changes in the student population in higher education, the way in which teachers' beliefs towards cultural diversity play an essential role in their practices, and the paucity of such studies in Canadian post-secondary education, this research turns to be imperative. Therefore, I intend to, not only capture being a teacher at an internationalized institution "in its meanings and essences in the light of intuition and self-reflection" (Moustakas, 1994, p. 27), but also generate findings that may allow us to critique and improve the modern process of internationalization. Moreover, I hope that self-reflection can become a more common practice in the academia, leading teachers to challenge assumptions, deconstruct myths and thus be better prepared to promote a hospitable culturally diverse classroom.

Chapter Two: Literature Review

I start this chapter by outlining some ways in which Canada has been recognized as a multicultural country and pointing to some critical aspects behind the notion of multiculturalism. In the second section, I present what has been understood as fundamentals to teaching a culturally diverse classroom. The following section illustrates how teachers' beliefs have proved to be pivotal in higher education, as well as the importance of their self-examination. In the fourth section of this chapter I highlight some characteristics and outcomes of the modern process of internationalization of higher education. There I also point to the vulnerability and challenges faced by international students, with special attention to graduates. I conclude by noting that debriefing teachers' beliefs is not only desirable but necessary in modern internationalized higher education institutions.

Canadian Multiculturalism

For here [in Canada], I want the marble to remain the marble; the granite to remain the granite; the oak to remain the oak; and out of these elements, I would build a nation great among the nations of the world. (Sir Wilfrid Laurier [Canada's 7th Prime Minister, 1896-1911], as cited in Citizenship and Immigration Canada, 2012, p. 66)

For centuries, the presence of multiple different races, ethnicities, nationalities and languages has characterized and differentiated Canada as a multicultural society. Although the Government has long claimed to value and support diversity, as quoted above, many controversies arise especially in relation to its first inhabitants, the Indigenous peoples. In fact, according to the Library of Parliament (2013), the period during and post-colonization was characterized by a constant effort to replicate British

values and culture. Aquash (2013) recalls that "The inherent nature of colonization is found in its processes of expansionism and imperialism, with a focus on controlling people, land, and resources" (p. 128). Aquash indicates that what started as a respectful relationship between First Nations and European immigrants gave place to suppressing Indigenous knowledges and values after the War of 1812 in a treaty-making era, when land was exchanged for health, education and well-being (Aquash, 2013). Indeed, it was through education that most efforts were made in order to achieve these assimilation goals. For example, many Aboriginal children were forced to go to residential schools in order to "educate and assimilate them into mainstream Canadian culture" (Citizenship and Immigration Canada, 2012, p. 10). Aquash (2013) also points that indigenous cultures, that were once valued and highly estimated for immigrants' own survival were then perceived as a threat to the "Canadian integrity" (interestingly, however, being ethnically identified as Canadian was only introduced in the 1996 Census, according to the Library of Parliament, 2013). Not only were those treaties an open-door for colonizers (especially Europeans), but they also served to undermine and reject every cultural practice or worldview that differed from theirs.

It was not before 1971 that multiculturalism became a public policy at the federal level (Library of Parliament, 2013), leading Canada to be the first country in the world take such measure. The Government claimed to be rejecting the idea of *assimilation* and to be advocating for opening the doors to the *integration* into Canadian society. The main goal of the Multiculturalism Policy publishing was to support and promote cultural diversity as well as guarantee that immigrants could be active members of society, for example, by supporting their learning of at least one of the official languages then proclaimed, English and French.

Later, the Canadian Multiculturalism Act of 1988, declared that "persons

belonging to ethnic, religious or linguistic minorities shall not be denied the right to enjoy their own culture, to profess and practice their own religion or to use their own language" (Minister of Justice, 2016, p. 2). In recognizing the importance of diversity in the constitution of the Canadian society, this document claims that the Government of Canada is "committed to a policy of multiculturalism designed to preserve and enhance the multicultural heritage of Canadians while working to achieve the equality of all Canadians in the economic, social, cultural and political life of Canada" (Minister of Justice, 2016, p. 2). This Act also emphasizes that the Government of Canada is committed to recognize, preserve and promote appreciation of cultural diversity. Moreover, Federal Institutions are to "carry on their activities in a manner that is *sensitive and responsive* [emphasis added] to the multicultural reality of Canada" (Minister of Justice, 2016, p. 4).

Additionally, the Government claims that all provincial governments have now taken measures to promote cultural variety (Library of Parliament, 2013) as well as to cooperate with its increasingly changing population. That may be true in some ways, but it is necessary to point out how such policies very often fail to reach Indigenous interests, perpetuating the belittlement of their knowledges and systems until today (Aquash, 2013). Farney (2012) concurs, pointing that "while little about the treatment of Aboriginals by the Canadian state can or should be taken as a model, multiculturalism and federalism have been successful enough to produce Canadian model of diversity" (p. 1)

Farney (2012) recognizes, however, that when it comes to education, the institutionalization of diversity has been characterized by the independence of provinces, the absence of a single Canadian model. He outlines that "making education a provincial mandate was part of the original Confederation bargain meant to protect the

religious and cultural diversity of the day" (p. 8), which has been object of attention of many police-makers and theorists of education.

The Minister of Public Works and Government Services Canada (2010) also asserts that the process of immigrant and minority integration is working better in Canada than in other countries. This comparatively easier process of immigration to Canada for international students has been confirmed by many scholars (Anderson, 2015; Jones & De Wit, 2012; Robson, 2011, Wadhwa, 2016a) as being a contributor to the internationalization of Canadian higher education.

Nevertheless, care must be taken so as not to romanticize multiculturalism, a rather contentious term (Fitzgerald & Lauter, 2004). Callan (2005) contests the idea that multiculturalism is intrinsically good and assimilation is intrinsically bad. According to him, only when assimilation comes with oppression or coercion (which he distinguishes as *assimilationism*) should it be taken as a problem. As aforementioned, an individual may choose to shift from their culture and not because they are being forced to by the dominant group. For instance this could take place

> … out of economic hardship, personal ambition or greed, to marry someone or
> to avoid marriage with someone else, to answer a religious calling or to escape
> what they have come to see as mere superstition, to pursue or avoid a particular
> kind of education, and so on. (Callan, 2005, p. 472)

Indeed, aspiring education abroad may the first step to a pivotal change in an individual's identity. International students coming to Canada may in fact, at some point, decide to immigrate and be recognized as Canadian citizens. They may want to assimilate to the new culture and that should not be seen as a "cultural genocide" (Callan, 2005). After all, "to maintain cultural fidelity is not merely to behave outwardly but to think and feel as those who properly belong to that culture" (Callan,

2005, p. 479).

Instead of avoiding any level of assimilation, Callan (2005) demonstrates that the role of education should be to fight the stigma of cultural inferiority, the degrading images of a culture that can often be unconscious, inherited by society constructions. Every individual has the right to assimilate to another culture, but it should not be at the expense of self-respect.

Ferguson (2008) argues that the assimilation model differs from the multicultural model because the latter "values the continued existence of separate cultural groups" (p. 83). However, Callan (2005) reminds us that it is not that "more diversity is better than less but that many products of collective as well as individual human creativity bear an intrinsic value that is not fungible" (p. 475). On this point the two authors agree. Looking at the American context, Ferguson (2008) recognizes that "even though U.S. dominant culture is not mono-culture, it does not follow that it is not ethnicist and racist in its practices" (p. 83).

Sue (2001) also points out that a major culprit for not integrating multicultural perspectives in the classroom is the belief of superiority of the dominant society as well as the inferiority of the other. Consequently, changing perspectives, challenging biases, values and beliefs is not only necessary to overcome the invisible veil of oppression towards diversity in a democratic and pluralistic society as we live today, but to be relevant and responsive towards the enormous population of international students pursuing a degree abroad.

What follows is that assimilation is not to be regarded as one-sided, because "those who enter a new culture may be as apt to diversify that culture as to passively adjust to it" (Callan, 2005, p. 474). Rather, the extent to which diversity is accommodated and able to transform the receiving culture redefines what should be the

benchmark for multiculturalism. If the right values are not embedded in this kind of education, it will be pointless. In other words: "The goal of cultural pluralism can be achieved *only* if there is full recognition of cultural differences and an effective educational program that makes cultural equality real and meaningful" (American Association of Colleges for Teacher Education, 1973, p. 5).

Teaching and Diversity

> The purpose of diversity is not to promote divisiveness, but a sense of oneness. It is a case of accepting difference and seeing it as an opportunity to extract and build on the advantages that are present in a diverse community. (L. Brown, 2004, p. 29)

Pursuing a critical race theory to understand school inequity, Ladson-Billings & Tate (1995) delineate an intersection between racism and property rights that informs educational marginalization. Although my focus is not restricted to race, their work is analogous to and provide a meaningful overview of what I discuss here. The authors argue that not only racism continues to exist and operate in the U.S., but also that it is directly related to the notion of property. They point that since the early years of capitalism, society has been driven by property rights rather than human rights. That resulted, for example, in the expatriation of Indigenous peoples (as they did not have any subjugated land) and served to define African-Americans slaves as mere property to be possessed and owned. Bringing that to the context of education, the authors show how the "curriculum represents a form of 'intellectual property'" and that "the quality and quantity of the curriculum varies with the 'property values' of the school" (p. 54).

Ladson-Billings & Tate (1995) point that this intellectual property not only defines *what* students have to learn, the standards for "good education", but also that

such definitions serve to reaffirm inequalities, as great wealth is needed to attend such demands (e.g. having science labs, technologies, etc.). Moreover, the authors recognize that "the victimization of people of color is the construction of whiteness as the ultimate property" (p. 58). In this way, only White culture and knowledge are considered as property and valuable and only those who share some aspect of Whites are conferred reputation and status. Additionally, Ladson-Billings & Tate outline how often the oppressor does not think is oppressing, and, avoiding any kind of self-examination, takes a "neutral", color-blind, meritocratic perspective "that construct reality in ways to maintain their privilege" (p. 58). In other words, as "naming-one's-own-reality", that is, deconstructing the way in which minority groups have been marginalized by dominant ones, could be an empowering process (cf. Freire, 1996), it becomes something those in power avoid, so as to maintain their dominance.

Hence, giving voice to marginalized students is, according to Ladson-Billings & Tate (1995) a necessary component for an effective change in the educational system. Nonetheless, the authors criticize that the attempts which have been made to bring multicultural education closer to democracy and equality have hardly gone as far as talking about cultural foods, songs, folkloric stories, etc. Interestingly, Ladson-Billings & Tate also point that "at the university level, much of the concern over multicultural education has been over curriculum inclusion" (p. 61). The biggest problem, they argue, is that it is impossible to maintain "the spirit and intent of justice for the oppressed while simultaneously permitting the hegemonic rule of the oppressor" (p. 62).

In an attempt to unveil what was earlier recognized by Freud as one of the three "impossible professions", Biesta (2009b, 2012) recognizes that the apparent weakness of education lies on the fact that it is by itself an hermeneutical process. That means that

if teaching is going to have any impact on students, it is because of the fact that

students interpret and make sense of what they are being taught, not because the teaching would simply flow into their minds and bodies. (Biesta, 2012, p. 585)

However, what Biesta (2012) demonstrates is that this perceived weakness is in fact the strength of education. He argues that education is not–and should not–be about learning. Learning for the sake of learning will be pointless. The question should actually be the content and the purpose of learning.

Analyzing the goals of education, Biesta (2009b, 2012) recalls that much emphasis has been often given to qualification and socialization of students to the detriment of subjectification. He outlines that although focusing on knowledge acquisition and engaging students in traditions and practices of a given society is desirable, the individuality of each student cannot be taken for granted. Biesta demonstrates that if through Kant's philosophy a link between education and human freedom was created in modern education, it was also limited in that human subjectivity was subjugated to the rational nature of the human being. He clarifies that subjectification "is not about the insertion of 'newcomers' into existing orders, but about ways of being that hint at independence from such orders; ways of beings in which the individual is not simply a 'specimen' of a more encompassing order" (Biesta, 2009b, p. 256).

Hence, humanism in itself limits education as it tries to determine who students ought to be, rather than "giving them an opportunity to show who they are and who they will be" (Biesta, 2012, p. 587). Biesta (2009b, 2012), then, emphasizes that it is in Levinas' ideas that education regains its power.

Molnar (2012), regarding Emmanuel Levinas' philosophy, describes teachers' responsibility as the welcoming of difference. An ethical relationship will only happen by protecting the uniqueness of the other, rather than reducing it to the dominant

perspective. Not only it is a necessary path to social justice (L. Brown, 2004; Powell et al., 2016), but "it is only through the interest in subjectification that education can be more than just socialization" (Biesta, 2009b, p. 360). Biesta (2012) explains, however, that the uniqueness of the other is not to be understood as merely difference. It is not simply about recognizing someone; it is not about defining one's essence, because "as long as we try to do so we run the risk of excluding everyone who does not or cannot live up to this definition" (Saeverot, 2013, p. 183). Rather, it is about the existence and irreplaceability of the other; it is when interrupting my own self that "the uniqueness of the subject first acquires a meaning" (Biesta, 2012, p. 588).

Although Levinas did not apply his thoughts directly to Education, Molnar (2012) recognizes that it points exactly to the need of an anti-racist education in which teachers' involvement is of major relevance. Levinas' ideas, as explained by Molnar, call teachers to realize that diversity is not something to be merely handled. Conversely, teachers must see themselves as responsible towards the other's uniqueness, which is already present in the singularity of each individual's face. As Ladson-Billings (2006b) points, when teachers view their students as problems to be solved the classroom "becomes a place where bodies are managed and maintain order becomes the primary task" (p. 165).

Western epistemology has persisted in condemning the difference and declaring a one-model society while considering as a threat what cannot be easily understood or recognized (Anderson, 2015; Dockstator & Kapyrka, 2012; Fitzgerald & Lauter, 2004; Molnar, 2012). Bennett (2004), for example, argues that a major problem in post-secondary education is the monocultural curriculum that serves to accentuate racism and exclusion. Moreover, other cultures are often seen "within the frameworks for the study of the West [which] can seriously misrepresent 'others' or reduce them to points of

contrast for illuminating–and implicitly validating–Western norms" (Fitzgerald & Lauter, 2004, p. 923). Conversely, recognizing and valuing the difference, rather than containing it, is what Emmanuel Levinas' philosophy asserts as being ethical, thus the backbone of quality education (Molnar, 2012).

Nevertheless, just like Biesta, Molnar (2012) demonstrates that facing the difference arouses the interruption of ourselves and directs us to a place of vulnerability, a place where many do not like to be. Then it is required hospitability, accommodating the difference like hosting a guest. Such accommodation, however, does not come as a mere addition to what already exists, trying to fit it into something else. Rather, it requires accepting that "the arrival of the guest may change the space into which he or she is received" (Ruitenberg, 2011a, p. 32). Only then can we finally learn from 'the other'. In other words, "education must be constructed in such a way as to leave space for those students and those ideas that may arrive" (Ruitenberg, 2011a, p. 33), which will inevitably happen in culturally diverse contexts.

Agreeing with Biesta's (2009b) ideas, Ruitenberg (2011b) points that the subjectification of students will come by allowing students to be respondents with agency. She illustrates her thoughts with the image of a host who accommodates their guest, allowing him or her to change the space, however uncomfortable that might be. After all,

> …in every educational situation a teacher is confronted with a student who is fundamentally ungraspable, and the ethical challenge is to respond to this student in a way that lets her or him be in otherness, that does not seek to recognize or otherwise close the gap with this singular other. (Ruitenberg, 2011a, p. 32)

She recalls that "hospitality is about operating the tension between giving space to the

Other and knowing that any space one offers imposes constraints" (Ruitenberg, 2011b, p. 135). And the author clarifies that this space also involves the knowledge and discourse that permeate the classroom.

Often, however, teachers may not be willing to put themselves in this position of vulnerability, whether for insecurity, comfortableness, or whatever reason it might be. Ladson-Billings (2006b) also emphasizes that "culturally relevant teachers understand that some of the pedagogical strategies that make teaching easier or more convenient for them may be exactly the kind of instruction they should avoid" (p. 167). Conversely, the ethic of hospitality deconstructs and corrects blurred visions that educators might have about their responsibility, reminding them that "the spaces of education are not *their* spaces, spaces they own or should consider under their control, but rather spaces into which they have been received and whose purpose is to give place to students" (Ruitenberg, 2011a, p. 34).

Banks & Banks (1995) were on target when saying that "teaching is a multicultural encounter" (p. 157) by itself (after all, there is no such thing as a homogenous class), let alone in internationalized classrooms. To teach is to build bridges that connect to students' lives, validating their culture and thus empowering them academically, socially and personally. Being a culturally relevant teacher is not only possessing certain practices, but considering

> … the social, emotional, cognitive, political and cultural dimensions of every
> student … incorporating perspectives of diverse others, affirming students'
> cultural knowledge, and continuously reviewing and recreating knowledge in
> order to bring to the center the experiences of those who historically have been
> marginalized. (Powell et al., 20160, p. 6)

Assembling different perspectives and definitions, Banks (1993) recognized that the

major goal of multicultural education "is to reform the school and other educational institutions so that students from diverse racial, ethnic, and social-class groups will experience educational equality" (p. 3). The author also proposes five dimensions for multicultural education: (a) content integration, (b) knowledge construction process, (c) prejudice reduction, (d) equity pedagogy, and (e) an empowering school culture and social structure. Those dimensions are interrelated and co-dependent with the purpose of providing equal chances for every student, regardless of race, ethnic, gender or social-class.

It is necessary at this point to delineate what I mean by *culture*. But defining such a broad and complex term is not an easy task. Among innumerous possibilities, it can be understood as "the customary beliefs, social forms, and material traits of a racial, religious, or social group" *(Merriam-Webster's Dictionary*, n.d.). Kanu (2002) also brings an interesting perspective when describing it as "those shared beliefs, values, and meanings that inform the educator about a learner's culturally determined learning and thought processes" (p. 102).

The link between culture and learning development appears to be pivotal when dealing with diversity, and many difficulties found in culturally diverse classrooms can be understood by the mismatch of cultures (Kanu, 2002). Gay (2010) also believes that culture cannot be dissociated from teaching because it is part of a human being's life; it is inseparable from who we are.

To ignore the difference is to "assure that the human dignity and learning potential of ethnically, culturally, and racially diverse students are constrained or minimized" (Gay, 2010, p. 62). Gay also draws attention to the fact that ignoring cultural differences can lead to misunderstandings that affect both teachers and students negatively, instead of promoting neutrality. The importance of culture is also bespoken

by Harris (2008), who argues that the appropriate recognition of the other is what internationalization needs in order to replace former models that ignore, undermine or deny the difference.

Schachner et al. (2016) also recognized that, in an attempt to promote equality, teachers may misunderstand it with sameness and adopt a colorblind perspective in which "highlighting any differences is seen as a risk for harmony in the class" (p. 1187). The authors point that teachers may often feel insecure and unprepared to handle cultural differences, and thus choose to remain in the safe-zone and ignore them.

Another major problem appears when acknowledging one's culture means perceiving difference as a deficit. McDermott & Varenne (1995) argue that there seems to be a tacit power in society to "enable" or "disable" someone according to their culture, and ignoring the possibility of being different lead to the creation of such disabilities which are nothing short of cultural (de)constructions:

> The problem in assuming that there is one way to be in a culture encourages the misunderstanding that those who are different from perceived norms are missing something, that it is their doing, that they are locked out for a reason, that they are in fact, in reality, disabled. (McDermott & Varenne, 1995, p. 326)

Davis (1995) argues that teachers who hold a meritocracy perspective, for example, believe that students come to school with equal opportunities to succeed in the mainstream and standardized tests and norms. Consequently, not only do they perceive their own system as the right one, but these beliefs also predispose "teachers to cultural deficit explanations for school failure and acceptance of compensatory education for non-mainstream students" (p. 559).

In a historical overview of pedagogical approaches, Paris (2012) recalls that deficit approaches towards diversity were very common during the 1960s and 1970s. It

relates to teachers' biases and distorted attitudes trying to extinguish cultural differences in the classroom (Paris, 2012), which is problematic and may hamper learning (Gay, 2010). Later in her studies, Gay (2013) emphasizes that it is necessary to replace these pathological views of minorities and replace them with constructive ones in order to be a culturally responsive teacher.

Ladson-Billings (2006a) advocates that changing this kind of deficit approach is what education needs. Instead of focusing on what students lack, teachers should seek to improve the structure of education, from its roots, as "we do not have an achievement gap; we have an education dept" (p. 5), which stems from historical, economic, sociopolitical and moral bases.

However, acknowledging and overcoming biases and prejudices does not come easily. Sue (2001) recalls how they may be unconsciously rooted and reinforced by social constructions. Moreover, as Garmon (2004) emphasizes, dealing with diversity is challenging, and reducing or eliminating prejudices may cause discomfort and arouse emotions, as it points to unpleasant realities that we are all part of, whether we are or not aware of it. Ruitenberg (2011a) also recognizes that being opened to the otherness "confronts all of our decisions and actions" (p. 33). Thus, much resistance can be found in those who do not want to leave their comfort zone and have their perspectives changed (Cutri & Whiting, 2015).

Another important misconception to be debunked is that there is no such thing as an unchangeable, given, static culture; instead, it is something being constantly shaped and reshaped by social interactions (Ilieva, 2001; Paris, 2014). Banks & Banks (1995) and Fleming (2003) also remind us that culture is not mere transferable knowledge; rather, it is mutually constructed. Therefore, teachers are not to try to impose on learners what the "right culture" is or to fit them in mainstream structures

(Banks & Banks, 1995). The old idea of a teacher who is to promote Anglo-Canadian values and culture is also condemned by Fleming (2003). On the contrary, teaching should be "contextualized in terms of the totality of a learner's life experience" (Fleming, 2003, p. 75). Only then will students be adequately empowered to make sense of their learning and developing.

> As Maruyama & Moreno summarize:
>
> … if faculty members view diversity as either unimportant or irrelevant to teaching and learning, they are likely to ignore it in their classes, with the result that students probably will derive little (if any) benefit from diversity. If it is totally ignored, diversity may even have negative effects, with divergent views expressed in class leading to conflicts and intergroup antagonisms that are not addressed—let alone resolved. (Maruyama & Moreno, 2000, p. 12)

Banks & Banks (1995) also support that equity pedagogy is successfully implemented by teachers who do not fear or undermine diversity, but by those who use it as a resource to enhance learning. Such teachers possess not only knowledge about other cultures, but also skills related to how to use such knowledge in practice, caring for the complexity and uniqueness of their students. By equity pedagogy the authors mean "teaching strategies and classroom environments that help students from diverse racial, ethnic, and cultural groups attain the knowledge, skills, and attitudes needed to function effectively within, and help create and perpetuate, a just, humane, and democratic society" (p. 152). In other words, it is a student-focused approach that recognizes the importance of facilitating the academic achievement of diverse students through the development of more effective strategies, such as connecting students' cultures to the learning process. However, it does not mean sustaining stereotypes, but using cultural knowledge in a way that is focused on the uniqueness of each individual. As Schachner

et al. (2016) recall, "a curriculum that is meaningful to students' cultural background can promote academic motivation" and that "students belonging to an ethnic minority show greater interest in course content and materials involving underrepresented groups" (p. 1177).

In fact, many scholars (Elosúa, 2015; Fleming, 2003; Ford & Quinn, 2010; Yang & Montgomery, 2011) assert that simply acknowledging the existence of cultural diversity is not sufficient for culturally relevant teaching. Talking about food, music, dances and clothes may qualify as international studies, as they generate awareness of other cultures, but "sensitivity to difference is not enough to constitute intercultural preparation" (Schuerholz-Lehr, 2007, p. 181) in pluralistic classrooms as we currently face. Cultural content should be presented critically, so that students can participate actively and effectively in society as equals (Banks & Banks, 1995; Fleming, 2003). This idea is also confirmed by Sue (2001) when she says that "any multicultural initiative that does not contain a strong antiracism component, for example, will not be successful" (p. 808).

Additionally, Banks (1993) makes it very clear that content integration is only the first step towards a democratic and understanding classroom, and should not be perceived as all that is necessary. Banks & Banks (1995) highlight that even the content which cannot be eliminated from the curricula can also be presented in a way that is meaningful to students.

Banks & Banks (1995) emphasize that culturally relevant practices alone will not be sufficient to promote equity pedagogy if existing assumptions and prejudices are not first challenged and deconstructed. Conversely, a hospitable pedagogy is about expecting the unexpected, however uncomfortable that may be, and should pervade every aspect of education. Biesta (2009b) recognizes that, although "the singularity of

the subject cannot be 'forced' or 'produced'" (p. 361), this is no reason for teachers to be passive. Rather, educators must question the curriculum and practices in a way that the subjectification of students can be potentially developed. It means that teachers ought to "say yes to the risk involved in all education; it means to say yes to the *beautiful* risk of education" (Biesta, 2012, p. 592). So, in practice, what teachers should be asking themselves is: "Does what I am about to do leave a possibility for my assumptions about knowledge and teaching and learning to be upset by a new arrival? Does it close down a space for future questioning or questioners?" (Ruitenberg, 2011a, p. 33).

Teachers' Beliefs in Higher Education

Although a lot of work has been done regarding teachers' beliefs about cultural diversity in several educational contexts, not much has been written about how those in the post-secondary level perceive their international students. Also, while a considerable amount of research has been conducted to understand the experience of higher education teachers working abroad, which is one of the facades of internationalization, when it comes to the at home experience of professors facing an increasing population of international students and all the changes that come with this process, studies are scarce. Thus, in this section I provide some relevant observations of those that are closest related to the topic under study.

Korhonen & Weil (2015) point that a commonly neglected approach to internationalization is exactly that of the teachers' perspective. The authors argue that while the meaning of such concept is often limited either to the institutional level or to focus mainly on curricula (i.e. content design and delivery), it is crucial to analyze the impact of internationalization on teachers' personal, social and professional context, as well as their self-conceptions. Korhonen & Weil recall that the increasing diversity

brought by international students "challenges university teachers' beliefs about their roles and the approaches they adopt to meet the needs of changing teaching-learning environments" (p. 200). Findings reveal that although teachers may greatly benefit from a diversified student population, for example with an increasing intercultural sensitivity, there are also challenges that may pose, such as uncertainties on their own capacity to face international students, unwillingness to adapt their practices, etc. The authors recognize that "university teachers are in a key position when enabling enriching educational experiences for students and empowering students' cultural competence for studying and working in a globalizing world" (p. 209). Therefore, understanding how post-secondary teachers make sense of the internationalization process is a pivotal element not only to their own professional development, but also to strive for a meaningful cross-cultural academic experience for every part involved.

Studying the implications of internationalization for the curriculum design and course development in the U.K., Luxon & Peelo (2009) also criticize the fact that most definitions of internationalization put too much emphasis at the sector and institutional level to the detriment of teaching and learning spheres. What the authors argue is that although different approaches can be taken by different departments, "the teaching and learning experience, as reflected in curriculum development and course design, is an essential part of the internationalisation process, and this needs to be articulated in all discussions of policy" (p. 54). The authors point to a false dichotomy that many think exist: that a university receiving international students must either continue working as it is–for the students are coming to "get what we have to offer"–, or that the university is to completely change itself to become internationalized. However, Luxon & Peelo demonstrate that it is possible (and desirable) to sustain local educational characteristics with international perspectives. They conclude that many are the possibilities of such

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implantation and "there is no one correct response to students' needs, but a need for reflection, flexibility and responsiveness to change in the student population" (p. 58).

Investigating what professors understand to be purpose of internationalization of higher education and their roles in this process, Clifford (2014) analyses online discussion forums of 104 professors, working in ten different countries, who were engaged in an online course entitled Internationalising the Curriculum for All Students. Clifford points that teachers acknowledged their responsibility to bring different perspectives to the curriculum and promote critical thinking. As one of the participants recognized: "rather than internationalizing others, e.g. students, we need to start with internationalizing ourselves" (p. 41). Nonetheless, participants claimed not to have enough confidence and skills to develop a transformative curriculum as Western discourses are deeply embedded in their ways of thinking. Additionally, teachers felt engaging in critical self-reflection to be a profoundly disturbing task to be performed, especially after many years of experience.

Bennett (2004) highlights, on the one hand, four common misconceptions about cultural diverse students in higher education that jeopardize further attempts to improve their educational experience. First, the belief that everyone, regardless of ethnic, race or socioeconomic level has the same access to university. Second, perceiving standardized tests as a fair way to evaluate student achievement. Third, the belief that being neutral, color-blind towards diversity is a better way of dealing with multicultural classrooms. Fourth, believing the policies made to strengthen cultural diversity on campus is only beneficial to segregated students, not to those of the dominant culture. On the other hand, the author also brings many other factors that contribute to culturally diverse post-secondary students' success, which are closely connected to Ladson-Billings' (1995b) theory: "small class size, noncompetitive classroom environments, diverse curriculum,

and limited objective exams" (Bennett, 2004, p. 863).

In an assembly of studies in higher education institutions in English-speaking countries, Andrade (2006) examines how professors' perceptions of international students not only often clash with students' views of themselves, but also reveal blurred visions of cultural diversity. Stereotyping cultures and learning style preferences was a common practice among professors debunked in those studies. Findings also reveal that many times students felt professors were indifferent towards their academic needs and that they were not sensitive to students' emotional and psychological challenges, although desiring to have warm and friendly relationships with teachers. Frequently, for example, teachers attributed the lack of participation of international students to cultural differences, when in fact students reported that "difficulties with the language, anxiety and lack of confidence [with English] prevented [their] participation" (p. 137). In other cases, however, "what professors perceived as the inability of international students to analyze and logically develop a written argument was the result of cultural communication styles, not a lack of English proficiency" (Andrade, 2006, p. 138). These discrepancies further support how often post-secondary teachers' (mis)understandings of cultural differences may thwart international students' academic and social adjustment.

Seeking to understand how minority students can flourish when entering post-secondary education, Rendon (1994) conducted a research among 132 first-year students in four different institutions in the United States. Findings from the interviews reveal that a great deal of validation of diversity may come through educators. Rendon (1994) demonstrates that nontraditional students always have the potential to thrive if their strengths are recognized. According to the author, this may happen when teachers value students' backgrounds and incorporate different perspectives in the classroom,

develop a healthy relationship with students and create a supportive environment

(without condescending or lowering standards) that build their confidence. The study

posits diversity as an invariable asset. However,

> … the challenge is how to harness that strength, and how to unleash the
>
> creativity and exuberance for learning that is present in all students who feel free
>
> to learn, free to be who they are, and validated for what they know and believe.
>
> (Rendon, 1994, p. 51)

Another large survey conducted in the United States reveal that most faculty members

perceive multiculturalism as beneficial to learning, opening doors to different

perspectives, enhancing critical thinking and the opportunity to confront stereotypes

(Maruyama & Moreno, 2000). That study sampling had 1,500 faculty members of

diverse areas and from different universities, comprising a heterogeneous group and

thus increasing its validity. Nonetheless, such results come from a quantitative

approach, in which respondents were to complete a questionnaire in a Likert Scale

format. McMillan (2016) argues that the nature of the trait being measured may affect

its reliability, which is also confirmed by Schuerholz-Lehr (2007) who defends a

qualitative approach when investigating abstract and subjective values. In that case, the

results found by Maruyama & Moreno (2000) may have been skewed as participants

could have been led to answer in such way that would be politically correct or what is

something they should believe. Moreover, would they have responded in the same way

if there were no ready-made answers?

Launcelot Brown (2004) is also skeptical about how almost every faculty

member proclaims to perceive diversity as beneficial and desirable, as the author

noticed analyzing other researches. She infers that it is possible for teachers to, "while

being in agreement with the principles of diversity, in practice [be] content to leave

things as they are" (p. 23). L. Brown argues that it is necessary to take meaningful actions that promote diversity, challenge stereotypes, fight the status quo and create a welcoming environment to different perspectives. Acknowledging diversity as an asset is not sufficient if teachers do not see themselves as active and responsible agents in assuring effective multiculturalism. This is what, she argues, should be investigated.

Just like L. Brown (2004) argues that multiculturalism does not happen by itself, a research conducted by Marin (2000) shows that having student diversity in the classroom is also not enough for providing a democratic environment; rather it is a continuous process that needs to be constantly sustained. The aim of Marin's study was to better understand the interactions in a multicultural classroom and the reasons for certain outcomes. Data was collected through a qualitative approach that consisted in in-depth interviews with professors, focus groups with students and professors, class observations, document reviews of course syllabus and student evaluations. Findings reveal that teachers' beliefs and their personal values, are of stellar importance to ensure that students' diversity is used as a tool to enhance learning outcomes. As Marin concludes, "ultimately, classrooms must be not only diverse, but they also must be structured and conducted in a way that takes advantage of diversity. Either condition without the other limits the potential educational outcomes" (p. 71).

Internationalization of Higher Education: Characteristics and Outcomes

After having pointed out how teachers' beliefs towards cultural diversity can play a pivotal role in education, it is now imperative to contextualize the unfolding of these beliefs in the context under study, that is, modern internationalized higher education. Not willing to undermine its tapestry, though, in this section I provide some of the features that are closest related to this multi-layered and evolving movement.

Besides the previously mentioned main rationale for this process, the idea of promoting global citizenship has recently been employed by higher education institutions around the world, including Canadians, as being the purpose of international education (Clifford, 2014). However, this contested term also evokes questions in relation to its fulfillment. While "global citizenship discussions are predicated on an idea of agreement on universal ideals such as equity and social justice, at the same as honouring difference" (Clifford, 2014, p. 30), it is questionable whether or how such aims have been sought in (Western) internationalized universities that are cloistered in their own ways of thinking and privileges.

It is also necessary to point out that the term internationalization, however widely spread, has sometimes been misunderstood and ambiguously employed, which can jeopardize its efficacy (Jones & De Wit, 2012; Knight, 1997, 1999, 2013, 2015; Stier, 2004). Knight (1997, 1999) perceives it as a process of integration, dynamic and complex, and not isolated actions. According to her, internationalization of higher education is "the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education" (Knight, 2003, p. 2).

The motivations to study abroad may be diverse (the so called pull and push factors), but they are commonly a response to attend the market's demand of multicultural experience in the curriculum, a way of improving a foreign language (especially English), better life conditions, getting a foreign citizenship, among others (Basha et al., 2015; Oliveira & Soares, 2016; Wadhwa, 2016a, 2016b). Additionally, many different ways of classifying and categorizing this process can be found in related literature. Yet, for the purposes of this work I will simply distinguish some of its hallmarks as outlined by Van Damme (2001): student mobility, teaching staff mobility,

internationalization of curricula, branch campuses, institutional cooperation agreements and networks, mutual recognition agreements, transnational university networks and transnational virtual delivery of higher education. But such process is far from being finished or delimited. On the contrary, changes and innovations continue to emerge and shape its scenery, define and redefine its scope, as Altbach & Knight (2007) and Knight (2013) mention more recently.

Each trait and result of internationalization deserves discussion and comprehension. However, my focus here will be on what is perceived by many scholars (Knight, 2012; Tan & Goh, 2014; Van Damme, 2001; Wadhwa, 2016a) to be to the most outstanding of them, the central feature of this global occurrence: student mobility and its consequences. The relevance of these global flows is also confirmed by a recent survey (IAU, 2014) among 1,336 institutions of higher education from 131 different countries, in which student mobility is seen as a high priority in their internationalization agendas.

The concept of student mobility, or cross-border education, may also be understood in several ways. Knight (2012) for instance discriminates six different categories of such experience. In this study, though, this flow relates to those individuals who have left their home country in order to pursue a full degree or a short-term participation in a foreign university.

With the ease provided by globalization, studying in a different country does not pose the same challenges that it might have in previous times. As several scholars identify (Anderson, 2015; Andrade, 2006; Jones & De Wit, 2012; Robson, 2011), immigrations policies have been adapted to facilitate sojourner students' visas and study permits, recognition of diplomas and credits among international universities has increased and diverse exchange programs have been developed in universities

worldwide to provide students with multicultural experience at a foreign institution. Canada is an example of these simplification processes (Andrade, 2006; Wadhwa, 2016a), attracting and recruiting more and more international students.

In this work, I take the definition of globalization as proposed by Knight (1999) when distinguishing it from internationalization. Even though these two concepts are closely related to each other, globalization can be understood as "the flow of technology, economy, knowledge, people, values, ideas… across borders" (Knight, 1999, p. 14).

The benefits of internationalization have been broadly discussed elsewhere (Andrade, 2006; Brooks & Waters, 2009; De Wit et al., 2015; Jones & De Wit, 2012; Knight, 2007; Stier, 2004). Knight (2013) for example, supports that it "contribute[s] to the development of individuals, institutions, nations, and the world at large" (p. 84), and Andrade (2006) recalls that

> … international students contribute to intercultural learning and increased understanding of diversity and global issues …, promote foreign policy interests … [and] in some cases, international students may remain in the country after graduation to fill positions for which few nationals are qualified. (Andrade, 2006, p. 133)

However, there seems to be a misconception that many times takes globalization as "evil" and internationalization as an intrinsic good (Brandenburg & De Wit, 2011), or a shortsighted vision that does not question the whole picture of internationalization (Knight, 2012). For that reason, it is important to understand some of the collateral effects and risks of this process.

But before I concisely address some of these issues, it is relevant to recall that the internationalization of higher education is neither a new phenomenon nor a new

term (Altbach, 2004; Harris, 2008; Stier, 2004; Van Damme, 2001; Wadhwa, 2016b). The concept of *universe* is already embedded in what turned out to be called university. Studying in a different country or continent can be dated even from medieval times (Altbach & Knight, 2007; Van Damme, 2001), but what is happening in the 21st century stands out for its pace, proportions, ends, values and outcomes. Altbach & Knight (2007) also remind us that several consolidated universities that exist until today have been promoting internationalized initiatives long before modern globalization. Thus, although being concerns shared by institutions world-wide (IAU, 2014), those that will be addressed here are not necessary part of every global university.

Commodification of Education and Students

On the one hand, student mobility has been encouraged and strengthened by the development of communications, travelling and consequently easier access to foreign institutions. These facilitators appeal to students who seek, among other aspects, multicultural experience, language skills development and some differential on their resume (credential inflation), which has been commonly demanded from the labor market as well (Brooks & Waters, 2009; Van Damme, 2001, Wadhwa, 2016b).

Conversely, education has been regarded as a lucrative and tradable sector (Altbach & Knight, 2007; Knight, 2008), not only by the General Agreement on Trade in Services (GATS), but by universities which admit international students as a source of revenue. One of the reasons might be due to lower contributions to higher education than they used to be. In Canada, for example, Anderson (2015) observes that, with non-federal investments cuts in post-secondary education, sojourner students end up paying in average three to four times more than domestic ones as a way to counterbalance the deficit. Consequently, there is a risk that students may now be seen as mere customers,

more trade than aid, the new cash cows, who are recruited in order to fulfill economic agendas (Andrade, 2006; Harris, 2008; Van Damme, 2001; Wadwa, 2016b).

Hence, the education that should be focused on quality can be in danger of being dominated by quantity, making internationalization the ultimate goal instead of a mean to a meaningful end, a private commodity instead of a public good (Jones & De Wit, 2012; Knight, 2008, Saunders, 2010). This issue has been perceived by higher education institutions as the biggest risk of internationalization for society nowadays (IAU, 2014).

Homogenization of Knowledge

The whole idea of being an internationalized university seems to be changing. What was once regarded by higher education institutions as a bilateral humanistic way of acquiring cultural understanding, co-production, cooperation and sharing of knowledge, ideas, values (Knight, 2013; Wadhwa, 2016b) has now been commonly transformed into an act of marketization of education and commodification of students (Jiang & Carpenter, 2014; Van Damme, 2001). Knowledge seems to be now intrinsically linked to economy, rather a "recruitment of brains for national innovation agendas than helping developing countries build human capacity" (Knight, 2013, p. 84).

It is true, however, that there are still some exceptional universities which seek to increase academic and cultural learning, as Altbach & Knight (2007) defend. The commonality, though, is that knowledge construction is not central or appreciated in its wholeness anymore with pragmatism frequently taking its place, as Harris (2008) outlines, resulting in standardized curriculums and the colonization of thinking, based on Western' epistemology even in non-Western countries (Clifford, 2014; Jones & De Wit, 2012; Kudo, 2016).

Clifford (2014) argues that while internationalized universities should be

preparing students to be critical thinkers, the contrary has often been taking place, with mainstream knowledge pushing every other perspective aside, ignoring the experiences and perspectives of the other, and not (meaningfully) addressing issues of power, White privilege, marginalization, etc. Furthermore, according to Tan & Goh (2014), a knowledge-based economy that characterizes higher education institutions nowadays also refers to the necessity of achieving numbers of production and dissemination of publications, as the next section points.

As a consequence, knowledge in internationalized higher education has been jeopardized in at least two ways, as Knight (2013) examines: cultural homogenization (Western, White, and English) and an economy-driven perspective (profit as the main priority).

Education Rankings

A common feature of modern internationalization of higher education is the excessive competition among institutions worldwide (Basha et al., 2015). Respondents of the latest IAU survey (IAU, 2014) refer to this event as one of the biggest risks for institutions. The emergence of world university rankings has transformed students' mobility (i.e. the amount of foreign students enrolled) and academic publications as some of the key measures of success–it is a matter of "public or perish", as Tan & Goh (2014) summarize. Knight (2015) further argues that these indicators are just more proofs that institutions want to be recognized as international and guarantee their share in the market.

In some ways, these rankings could be perceived as beneficial if they were to generate a continuous desire of improvement (Knight, 2015; Tan & Goh, 2014). Nevertheless, this emergence seems to be transforming education in merchandise,

implementing in universities the need to foster its image through marketing in order to gain competitive advantage over others and survive in a neo-liberal economy (Aghaz et al., 2015; Basha et al., 2015; Oliveira & Soares, 2016; Tan & Goh, 2014). Status and ranking positions have many times taken the place of an academic excellence ambition (Knight, 2013), which contradicts the very essence of internationalization.

Reaching Out

One of the characteristics of the internationalization of higher education is the expansion of activities and programs across borders. Distance education (virtual classes and assessment), global partnerships, joint-degree offerings (or *twinning*), agreements and student mobility programs have been developed to enhance these mobility flows, such as ERASMUS/SOCRATES in the European Union and the University Mobility in Asia and the Pacific (UMAP) in the Asia-Pacific region.

The emergence of franchised institutions–also referred as "McDonaldisation", Altbach (2004) reminds us–is another reflex of an entrepreneurial approach to recruit students. Van Damme (2001) defines such franchising as the "recruitment of foreign students with extending their educational supply to promising markets in other countries by setting up local campuses under the full authority of the mother institution" (p. 424).

In some ways they may be seen as advantageous for generating more opportunities for those who cannot travel abroad. Knight (2008) recalls that in the Pacific-Asia, this cross-border education has been highly sought as a result of academic qualifications desire while lacking means to achieve such goal. Nevertheless, critiques to these types of action have been made as they claim to be better than local education but frequently neglect the reality of the host country providing a ready-made, pragmatic curricula and policies, and do not take efficient measures to assure quality of education

and assessment (Jiang & Carpenter, 2014; Knight, 2013; Van Damme, 2001; Wadhwa, 2016b). Other issues such as national and international regulations, tax laws, quality assurance and accreditation procedures have also been discussed by other scholars, such as Altbach & Knight (2007) and Knight (2008, 2013).

Brain Drain vs. Brain Gain

As aforementioned, the decision-making process of those who pursue a degree overseas can be influenced by a plethora of circumstances such as language skills improvement, differential in the resume, experiences of travel, job requirements and the desire to immigrate to another country–with education opening its doors (Basha et al., 2015; Oliveira & Soares, 2016). Many of these factors can be especially found in students from developing countries searching for better education and life conditions (Altbach, 2004; Wadhwa, 2016a). But migration is not limited to this group.

Another commonly detected push-pull component can be found among those who already live in a "top-destination" country and yet decide to study overseas: a second chance in their academic path. As Brooks & Waters (2009) discuss, university-level students from developed parts of the world, such as the U.K., desire education abroad as a way to avoid failure. If they have not been accepted in a prestigious university in their home countries, these individuals, then, seek an "honorable" substitute elsewhere.

Indeed, different circumstances accompany different parts of the world, as Jane Knight (2007) describes, and each of them poses its own set of challenges. Nonetheless, the migration of skilled and most educated individuals also appears to be the aftermath of a fierce competition among higher education institutions (Knight, 2004).

Such happening has been widely discussed but there does not seem to be

consistent evidence of its consequences yet (Altbach, 2004). For some, it may be perceived as a brain drain effect, meaning that not only those students' money is retained in wealthier countries, but also their expertise is taken away from their home countries reinforcing inequalities (Altbach, 2004; Stier, 2004).

Others, however, seem to be more positive, evaluating such migrations as ultimately beneficial for developing countries as well (Docquier & Rapoport 2011). For those students and researchers that keep contact or return to their native countries this effect can actually be seen as a brain gain (Altbach, 2004; Gibson & McKenzie, 2010). Besides, not only degrees are measures of gain, but also other aspects of human capital can emerge from receiving education abroad, such as personal growth, greater independence and self-actualization (Gibson & McKenzie, 2010; Stier, 2004).

Knight (2013) detects that there is a race among universities to recruit and hold outstanding students, also referred as brain power and human capital (Knight, 2004), and many incentives, scholarships and sponsoring can be used to achieve this goal. However, results from these callings can be positive or negative, a drain or a gain depending on the students' experience in the long term (Knight, 2008).

A New Colonialism?

At the same time that globalization has served to shorten distances, it has also implied standardization in many ways. One of its dimensions is neoliberalism, "a politically imposed discourse, which is to say that it constitutes the hegemonic discourse of western nation states" (Olssen & Peters, 2005). The way in which neoliberalism has shaped the post-modern world warns us about the threats it poses to education.

A big emphasis has been put into individualism, free marketing and performance. Every individual (and institution) then becomes its own entrepreneur, with

its own properties and seeking to enhance its own image. Much of it can be seen on the extensive marketing promoted by universities around the world, seeking to strengthen their names and thus recruit more students. Then the first question that arises from it is: To what extent is marketing of education ethical? After all, education is a reciprocal process, not a relationship of consumer and provider (Robson & Turner, 2007; Saunders, 2010).

The language that comprises this new configuration stresses notions of outcomes and ownership, for example (Olssen & Peters, 2005). Neoliberalism has transformed education into an "input-output system which can be reduced to an economic production function" (p. 324), consequently ignoring that which should be the purpose of education. As the ACDE also recognizes, "current economic imperatives of globalization have intensified the drive towards profit-seeking, standardizing, and potentially exploitative internationalization activities, often without full consideration of or particular attention paid to the vulnerability of marginalised communities" (ACDE, 2014, p. 4).

Universities have become more like corporations, functioning according to a blind, single-minded set of standards, being intolerant to whatever threaten its reputation, and always seeking to improve their position in the market (Olssen & Peters, 2005; Saunders, 2010). The influence of a neoliberal discourse on education can not only be seen on the ways in which standards have been created everywhere (c.f. Biesta, 2009a), but also in how post-secondary institutions have placed a disproportionate emphasis on preparing individuals for the market rather than anything else.

While there has been a "rise of a culture of performativity in education–a culture in which means become ends in themselves so that targets and indicators of quality become mistaken for quality itself" (Biesta, 2009a, p. 35), not much has been said about

the purposes of education. There is an urgent need to clarify what good education looks like, and that will only happen once the purpose of education is disclosed.

As previously discussed, Biesta (2009a, 2009b) puts forth what he perceives as the main functions of education: qualification, socialization, and subjectification. These are overlapping domains that can happen together in every class. The problem is when education becomes restricted to just one of them. *Qualification* refers to providing individuals with knowledge and skills about something that will enable them to be part of the workforce, for example. *Socialization* is the attempt to equip individuals to "perform in a particular social, cultural and political orders" (Biesta, 2009a, p. 40). Both of these are desirable purposes, however, education should also be about *subjectification*. As the author points, "It is precisely not about the insertion of 'newcomers' into existing orders, but about ways of being that hint at independence from such orders; ways of being in which the individual is not simply a 'specimen' of a more encompassing order" (ibid.).

Nonetheless, the way in which neoliberalism has led universities to seek self-protection has in fact avoided whatever hampers their domination. The ACDE makes it clear that "Students should be given opportunities to examine the connections between local and global processes, in particular with reference to the systemic reproduction of discrimination, exploitation, unequal power relations, and the distribution of wealth and labour in Canada and internationally" (ACDE, 2014, p. 10). However, the process that should be valuing and promoting diverse kinds of subjectivities, actually sees it as detestable and avoidable because they feel threatened by the unknown other. The fact is that "Education requires engagement with otherness, the stretching of self and confrontation with limitation. The technologies of the marketplace offer the opportunity to engage difference as well as to maintain and sustain sameness, but sameness sells.

Sameness feels good" (Bullough, 2014, p. 20). As also pointed by Biesta, qualification and socialization are desirable goals, but that of subjectification cannot be undermined. If teachers do not arrive in the classroom having clear in their minds what the goal of education, or better, of an internationalized education is, then the whole process will be in jeopardy.

Whether in the mobility of students or the export of educational programs, modern internationalization of higher education can be perceived as reinforcement to disparities among nations (Altbach, 2004). As previously discussed, the discourse in the academia that prevails is the one based on Western values and perspectives, creating the major risk of "the subjugation of one group to the power and control of another, and the elevation of a predominantly imported mode of thinking above all other forms of knowing" (ACDE, 2014, p. 6).

Moreover, as Altbach's and Knight's studies remind us, another result of globalization is that English has taken its place in educational settings being "the medium of almost all of the internationally circulated scientific journals, and it also dominates other academic fields as well" (Altbach, 2004, p. 10), which greatly favors English-speaking countries to the detriment of the others.

Altbach & Knight (2007) outline some benefits of having a shared language around the world, such as the ease of communication in several spheres, Information Technology (IT), integrated economy, etc. Nevertheless, non-Western or non-English-speaking countries now strive to compensate their disadvantage by adopting dominant educational practices, providing English taught courses that may attract students and facing the pressure of publishing in the English language to better posit their institutions in a globalized world, as Tan & Goh (2014) conclude.

Being an International Student

As Andrade (2006) recognizes, there is no doubt that both domestic and international students face many challenges as they enter university. However, the way they go through this experience is in many ways unlike. Compiling different studies that compare the adaptation of these two groups in the academia, Andrade points that "overall, international students exhibited more stress and anxiety and needed to expand greater effort to overcome their challenges than did domestic students" (p. 135-136).

In fact, much has been written about intercultural adaptation of international students (Andrade, 2006; Gu et al., 2010; Jung at al., 2014; Sherry at al., 2010; Zhou et al., 2008), suggesting that there are critical factors that interfere in their experiences abroad, making this group a rather vulnerable population. Schachner et al. (2016), for example, looking at early adolescent immigrants, recall than these students "not only lag behind their mainstream peers in educational achievement" but may also "experience mental health and behavioral problems that are manifested in and affect their school life" (p. 1175). In that same study, Schachner et al. point to how educational challenges that are common among teenagers are accentuated for immigrants. Although the international students under focus in this study may be classified as young adults rather than adolescents, a parallel can be traced to the authors' arguments: While being a university student can be challenging for any individual, it might be a heightened obstacle for international students that also have to "adapt to a context that is usually characterized by the cultural norms and practices of the mainstream society" (Schachner et al., 2016, p. 1176).

Jung et al. (2014) argue that the weather, food, societal rules, personal space and non-verbal communication can be some of the challenges faced by individuals living in another country. Calder et al. (2016) demonstrate that housing is also a major issue for

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sojourner students in Canada, and Knight (2010) lists several other factors that may act as barriers to international mobility, which include funding, academic, personal responsibilities, and culture/language. The relationship that immigrants students have with teachers and classmates is also considered a major element that may contribute or not to their adaptation. As Schachner et al. (2016) emphasize, "perceived discrimination and exclusion are the most important factors (negatively) affecting developmental outcomes in ethnic minority students" (p. 1177).

Not only do these challenges influence students' psychological well-being, but *culture-shock* has also been related to academic outcomes (Gu et al., 2010; Jung at al., 2014; Zhou et al., 2008). As Bennett (2004) points: "A prevalent theme in the research on minority students attending predominantly White colleges and universities is the feeling of 'culture shock' and alienation due to conflicts between the students' home cultures and university expectations" (p. 861).

By culture-shock I mean what Zhou et al. (2008) define as "the collective impact of such unfamiliar experiences on cultural travelers" (p. 63). Besides the examples of culture-shock proposed by Jung et al. (2014) that can happen outside the classroom, different ideas of teachers' roles, professors' speech (accents, pace, etc.), educational settings, assessments, pedagogical practices and the relationship between domestic and international students can be major obstacles for this latter group to flourish in their studies (Andrade, 2006; Gu et al.; Robson, 2011; Zhou et al., 2008).

Zhou et al. (2008) argue that the mismatch of students and teachers' expectations can not only be a threat to their identities and cause of stress, but may also thwart their learning development and cognitive adaptation. As Fleming (2003) defines, *identity* can be understood as "how a person understands his or her relationship to the world, how that relationship is constructed over time and space, and how the person understands

possibilities for the future" (Fleming, 2003, p. 67).

Thus, what is at stake is a serious matter. However a growing population in foreign institutions, especially in Canada, international students remain a minority group that have much to gain from their experience overseas, but also a lot to suffer if they are not properly taken into consideration.

The Role of Graduate Students

Among international students, the group of graduates is peculiar due to some of its characteristics in relation to undergraduates. Firstly, the influence of teacher education on prospective teachers. Although I located no supportive research, it is generally understood that graduate studies is a common required step in becoming a professor at higher education. Hence, whether they continue to be or become teachers, the education graduate students have now might be determinant in how they enact their own roles as educators.

Besides, their more extensive academic background, whether in Canada or in other countries, adds to their life experiences and knowledge which should be an asset to the classroom if their voices are heard. These perceptions can also be found in Brooks & Waters' (2009) study among British students who sought an international degree. The authors noticed that their graduate sample (which they referred as postgraduate) was much more diverse than the undergraduate in relation to their socio-economic groups, background education, and international experience. Thus, investigating how their cultural capital has been addressed by professors seems to be of chief importance.

Knight (2010) recognizes that there is no database that measures the population of graduate students in Canada. In fact, she draws attention to the fact that undergraduate students in Canada have often been the object of studies, whereas

graduates have been pushed away from the spotlight. However, tracing a parallel from findings of a similar research, she perceives this group to have high academic achievement and having previous international academic experiences. Additionally, Knight points out that, many times, graduate students have to cope with issues that are not so common among undergraduates, such as caring and providing for their children, spouses or aging parents, besides professional duties that can equally interpose between academic concerns.

Andrade (2006) outlines studies which show that, very often, graduate students have their academic life as a high priority, hindering their social adjustment. The author also remembers that, in general, "the achievement of international undergraduates may be less affected by English proficiency than that of graduate students" (p. 148).

In addition to that, according to Knight (2010), "internationally engaged graduate students can contribute a Canadian perspective to the production, sharing, and transfer of knowledge around the world" (p. 19). Even though Knight's focus in that paper is on Canadian graduates that seek a doctoral degree abroad, the same idea can be applied to students coming to Canada for the same reason. As she points out, undergraduate students tend to be more interested in courses than in research, which is normally the opposite among graduates. Thus, the knowledge they bring and acquire in Canada will ultimately benefit the reputation and visibility of both country and institution as they return home or disseminate their researches.

Hence, in addition to what has been highlighted about international students in general, individuals pursuing a graduate degree abroad consist in a group with relevant differences in expectations and rationales when compared to undergraduates, warranting further attention.

Conclusion

Despite the ease and benefits to seek a degree overseas, student mobility in higher education also brings challenges. Especially in a country as Canada that is committed to value and be inclusive of diversity, it is necessary to assure that educational institutions provide *cultural* rather than *economic* internationalization (Harris, 2008). If proper attention is not given to this phenomenon, it is possible that students may be perceived only as targets of an economy-driven recruitment and forsaken as soon as their studies begin. There must be a balance between economic and academic goals, ensuring that students receive what they have (greatly) paid and longed for.

Even if sharing the same rationale, Knight (2004) has a good point when stressing that approaches towards internationalization may vary widely among institutions "because of priorities, culture, history, politics, and resources" (p. 18). The way it is implemented will not be the same in different universities, let alone different teachers. Thus, understanding how teachers perceive and are influenced by this process is imperative when committing to a multicultural, democratic and transformative education.

Although the biggest concerns of quality assurance seem to be usually linked to those institutions established abroad, the challenge is germane to domestic universities receiving international students, such as the University of Manitoba and many others around Canada. In relation to cross-border education (when institutions offer programs in other countries), Altbach & Knight (2007) understand that "challenges include academic entry requirements, student examination and assessment procedures, faculty workload, delivery modes, curricular adaptation, ensuring quality teaching, academic and sociocultural support for students" (p. 302). But should not those be concerns in a

domestic level too? Knight (2013) later concludes so, bringing those pillars to the at home facade as well.

Knight's (1997) commentaries about the aforementioned survey on the main rationales for internationalization reveal that maintaining Canadian's high quality education is considered a priority, especially among the private sector. Therefore, promises marketized must be delivered but not at the expense of students' culture, knowledges, and well-being. Instead, a more human university should be the goal–a *humaniversity*, as Tan & Goh (2014) call. Clifford (2014) also claims that "educational institutions must not be seen as extensions of the market place but must be democratic spaces for critical inquiry and meaningful dialogue" (p. 41).

To achieve such objective, it is also necessary to remember that international students, especially graduates, are not a homogeneous group. Wadhwa (2016a) reminds us that, as they come from different cultures, hold different academic skills, perspectives, etc., a 'copy and paste' practice, however common in a digital era, does not suffice when it comes to responsiveness towards them. As Banks & Banks (1995) outline, "it may sometimes be necessary to treat groups differently in order to create equal-status for marginalized students" (p. 156).

Banks (1993) does recognize that the school plays an essential role when empowering students from different ethnicities. The fifth dimension of multicultural education, which Banks calls Empowering School Culture, highlights the importance of reforming the institution's values, norms, beliefs and perspectives in order to provide effective education and social development for all. But the author concurs that part of this reform will come from teachers examining their own beliefs.

Moreover, Knight (1999) argues that a university which claims to be internationalized must set clear goals, reconsider the underlying reasons for their

position, and how they have strived to meet students' needs, instead of assuming that being so is a goal in itself (Brandenburg & De Wit, 2011). As the literature review shows, that should be a main concern among teachers too. Actually, the question should be whether, in fact, internationalization has been taking place, recognizing and valuing diversity, or if those are just ideals. Even though different stakeholders have different interests, such as the government, academia and private sector (Knight, 1997, 1999), the question should be: Who is ultimately being benefited from the internationalization of higher education?

Clearly, it is possible to achieve a balanced situation where there is not only one "winner", as Knight (1997) supports. However, in order to have a successful multicultural education, Banks (1993) reinforces that many changes must be made, which include "changes in the curriculum; the teaching materials; teaching and learning styles; the attitudes, perceptions, and behaviors of teachers and administrators; and the goals, norms, and culture of the school" (p. 4).

Given the importance of understanding and valuing one's culture, teachers of multicultural classrooms must be able to critique their own selves and upon their beliefs towards diversity as they will likely reflect on their practices and consequently on students' well-being, cultural adaptation and academic development (Aydin & Tonbuloğlu, 2014). Emotional work, self-critique, should not be absent from academia as it has commonly been (Cutri & Whiting, 2015). On the contrary, being able to manage one's biases and prejudices should be a sign of strength to be encouraged among professors who deal with cultural diverse students.

Altbach & Knight (2007) conclude that perhaps there is no way to avoid globalization. Internationalization, on the other hand, has much room for development and improvement. An urgent shift should be mobility of students as a way for

promoting internationalization, not an end per se (De Wit, 2011; Knight, 1999, 2013).

Thus, understanding the way in which professors perceive this process and their

international students turns out to be of uttermost importance when aiming at a

democratic and truly internationalized post-secondary education.

Chapter Three: Methodology

A qualitative critical phenomenological approach was chosen for this study, based on semi-structured interviews with ten experienced professors, across different areas, who teach at the graduate level at the University of Manitoba. I start this chapter describing the design of the present study. In the second section, information about the site selection and description is provided. The third section describes how participants were recruited. Ethical considerations are discussed in the following section. Next, I explain how data was gathered and analyzed. Finally, I discuss the limitations and trustworthiness of the research.

Conceptual Framework

Differing between a literature review and a conceptual framework, Denzin & Lincoln (2011) argue that the former is "a summary of important previous research" while the latter is the "skeletal structure for organizing or guiding a new study" (p. 712). The conceptual framework will inform how the study's problem is operationalized, how data is collected, analyzed and interpreted (Merriam & Tisdell, 2016). The framework that guided this research is that of qualitative inquiry, based on a critical phenomenological approach. But before proceeding to explain this methodology, the primary aspect to consider is the purpose of educational research. Why should we study teachers, students, behaviors, beliefs?

Based on the understanding that educational practices are social and cultural practices (Freebody, 2011), research works for the benefit of education by allowing us to comprehend the changes and evolvements within it, improving policies and practices and making a difference in people's lives (Merriam & Tisdell, 2016). McMillan (2016) agrees that it widens our understanding, providing important knowledge that, when put

it the right perspective, will ultimately contribute to teaching and learning in several ways. Given the quick pace in which the internationalization of higher education has been evolving, the increasing international student body, and the responsibility that educators have toward this group–all of which are characteristics and commitments shared by the University of Manitoba as will be further explored–, it is then crucial that we comprehend where we are and what can be improved.

Qualitative studies have become a more and more common practice among educational researchers on the 21st century (Creswell, 2014; Freebody, 2011; McMillan 2016), which can be easily confirmed by a simple overview on related literature. Even though some may critique this method for not being so legitimate, McMillan (2016) emphasizes that it is indeed a systematic and rigorous approach, just like quantitative ones, with its requirements, rules and standards. Both methodologies require attention from the researcher when collecting, analyzing and recording data as well as providing information that may confirm its validity. Freebody (2011) argues that the difference between the two approaches lies on how the object of study is conceived and the analytic method. The author emphasizes that no method is better than the other. Each approach has its functions and will be useful and provide authentic and credible results when correctly administrated.

Among the unique features of qualitative research I draw attention to the researcher as a primary instrument, its focus on meaning and understanding, its inductive and emergent approach (Merriam & Tisdell, 2016; Ritchie & Lewis, 2003). Firstly, the researcher is the main instrument collecting data from the source, which means being the mean through which information is gathered and kept. That is, differently from a standardized questionnaire filled out by participants and processed by some digital software, here the researcher works as a computer CPU (central processing

unit) itself, listening to participants, receiving data directly from them and being the one who processes the information collected. This brings advantages but also threats. On the one hand, it provides the opportunity to be closer to what is being studied and get a holistic perspective to human reactions, behavior and emotions, which is less likely to happen in a questionnaire, for example. On the other hand, the researcher's biases must be taken into consideration in every part of the study and correctly reported.

In a qualitative design, the main purpose is to study the *hows*, meaning the *processes* rather than *outcomes* (Merriam & Tisdell, 2016; Ritchie & Lewis, 2003). In the present study, my aim is not to observe or analyze teachers' practices in the classroom, for example. Rather, I intend to understand "how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (Merriam & Tisdell, 2016, p. 15).

Qualitative research also differentiates from quantitative ones for its inductive character. That is, "researchers gather data to build concepts, hypotheses, or theories rather than deductively testing hypothesis" (Merriam & Tisdell, 2016, p. 17). Although being a teacher and an international student myself, I come as a researcher without knowing what I will find out. Even though I have been inside internationalized classrooms, I do not know what those teachers' beliefs are, nor how my presence (and the multitude of other international students) in their classroom has affected them.

This design is also classified as emergent, in the meaning that the researcher comes from a place to discover and explore as information is gathered (Ritchie & Lewis, 2003). Merriam & Tisdell (2016) recapitulate that the research unfolds together with data collection. In this study, semi-structured interviews with open-ended questions were conducted with professors, so that, despite having a pre-established set of questions, it also allowed some flexibility and provided space for different questions

arising throughout.

The present study is also characterized by its phenomenological design. Creswell (2014) defines it as a "qualitative strategy in which the researcher identifies the essence of human experiences about a phenomenon as described by participants in a study" (p. 293). Moustakas (1994), one of the most preeminent names in phenomenology research, goes further when defining it as "a return to experience in order to obtain comprehensive descriptions that provide the basis for a reflective structural analysis that portrays the essences of the experience" (p. 13).

McMillan (2016) recalls that, even though in this type of approach different perspectives are collected from participants, the main focus is in on the essence of what is being investigated, the commonalities rather than the differences, in order to get a sense of the whole. As Moustakas (1994) explains, "from the individual descriptions general or universal meanings are derived, in other words the essences or structures of the experience" (p. 13).

Among the different types of approaches that can be used when conducting a phenomenological research, this study is based on Moustakas' (1994) transcendental phenomenology, as it is "focused less on the interpretations of the researcher and more on a description of the experiences of participants" (Creswell, 2013, p. 80). Moustakas (1994) explains that it is entitled transcendental "because it moves beyond the everyday to the pure ego in which everything is perceived freshly, as if for the first time" (p. 34). It is an attempt to go back to the experience in order to better comprehend it.

Moustakas (1994) recapitulates that the term phenomenology has been present in philosophers' writings for centuries, such as those of Descartes, Kant, Hegel and later in Husserl. According to Hegel, Moustakas reminds, "phenomenology referred to knowledge as it appears to consciousness, the science of describing what one perceives,

senses, and knows in one's immediate awareness and experience" (p. 26).

It is in Edmund Husserl, however, that Moustakas (1994) finds the major contributions to transcendental phenomenology. This approach assumes that "what is given in our perception of a thing is its appearance, yet this is not an empty illusion" (p. 26). Using the example of a tree, Moustakas clarifies the concept of intentionality that characterizes this model. He explains that it is through our interpretation that something is created and exists in our consciousness. A tree exists for itself (*noesis*) in space, but each of us can have a different perspective of it depending on the angle we look (*noema*). The appearance is not the real object, but our experience of the tree, the perceived meaning we have of it, which makes it meaningful. In the same way, every experience has its noema-noesis correlate, because "for every noema there is a noesis; for every noesis the is a noema" (p. 30). So the process of understanding the meaning of an experience will come by going through intentionality, which comprises

> … explicating the sense in which our experiences are directed; discerning the features of consciousness that are essential for the individuation of objects (real or imaginary) that are before us in consciousness (noema); explicating how beliefs about such objects (real or imaginary) may be acquired, how it is that we are experiencing what we are experiencing (noesis), and integrating the noematic and noetic correlates of intentionality into meanings and essences of experience. (Moustakas, 1994, p. 31-32)

Additionally, the concept of intuition pervades Husserl's philosophy. An intuitive-reflective process is necessary for making sense of experience; it is "the beginning place in deriving knowledge of human experience" (Moustakas, 1994, p. 32). Anything we see or experience, will only be understandable first through our senses, and then through our judgments of it. There is no dichotomy between subject and object, because the

"reality of an object, then, is inextricably related to one's consciousness of it" (Creswell, 2013, p. 77) so "what appears in consciousness is the phenomenon" (p. 26).

The methodology of transcendental phenomenology derives from four processes, or steps, in coming to know things apart from our assumptions: Epoche, Phenomenological Reduction, Imaginative Variation and Synthesis of Meanings and Essences. The challenge is to "describe things in themselves, to permit what is before one to enter consciousness and be understood in its meanings and essences in the light of intuition and self-reflection" (Moustakas, 1994, p. 27).

Creswell (2013) summarizes that Epoche (or Bracketing) is when "investigators set aside their experiences, as much as possible, to take a fresh perspective toward the phenomenon under examination" (p. 80). Against our common idea that something exists as I perceive it, in Epoche we are led to be transparent to ourselves, to abandon our prejudgments and preconceptions and revisit the phenomenon "from the vantage point of a pure or transcendental ego" (Moustakas, 1994, p. 33). Moustakas also acknowledges that Epoche is not easily implemented, requiring concentration and endurance, and rarely perfectly achieved. However, he also believes that "with intensive work, prejudices and unhealthy attachments that create false notions of truth and reality can be bracketed and put out of action" (p. 90). Although a complete neutrality is likely impossible to be achieved, transparency (i.e. making clear what we know and how we know it) is a helpful path towards it.

The second step, Phenomenological Reduction, can be understood as "the process of continually returning to the essence of the experience to derive the inner structure or meaning in and of itself" (Merriam & Tisdell, 2016, p. 27). Also called *horizontalization*, it is a boundless reflection process of an experience, describing things in thick and rich details from its different angles, that aims at "grasping the full nature

of a phenomenon" (Moustakas, 1994, p. 93). Each description, each layer of meaning, opens the horizon to developing our understanding of things as they really are. In this process, "we return to the self; we experience things that exist in the world from the vantage point of self-awareness, self-reflection, and self-knowledge" (Moustakas, 1994, p. 95).

The next step in the transcendental phenomenological research is that of Imaginative Variation. It involves viewing the data from various perspectives in order to "arrive at structural descriptions of an experience, the underlying and precipitating factors that account for what is being experienced" (Moustakas, 1994, p. 98). It is in this step that the researcher is able to connect the many textural descriptions gathered with the purpose of arriving at structural themes.

Finally, Moustakas (1994) explains that the Synthesis of Meanings and Essences, is the final step in which the researcher can connect textural and structural descriptions. Although no single truth exists, the investigator is now better able to describe the essence of a phenomenon as knowledge will have arrived from a state of pure consciousness.

In order to achieve the purposes of phenomenology, the most common method of data collection are semi-structured interviews (Moustakas, 1994). McMillan (2016) believes the reason for it lies on the fact that "a well-conducted qualitative interview allows you to capture the thoughts and feelings of participants in their own language, using words, phrases, and meanings that reflect their perspectives" (p. 344).

Interviews are also necessary to grasp those things which are not observable, such as beliefs (Patton, 2002). Moreover, interviews are also "a very convenient way of overcoming distances both in space and in time; past events or far-away experiences can be studied by interviewing people who took part in them" (Denzin & Lincoln, 2011, p.

529). Even if the same or similar questions are posed, each participant can provide a singular perspective that will allow a holistic comprehension of a phenomenon (Patton, 2002). These nuances have been incorporated throughout the findings and discussions of this study.

The critical perspective of this research is an expansion of its phenomenological paradigm. As Creswell (2013) outlines, a critical theory perspective "include[s] the scientific study of social institutions and their transformations through interpreting the meanings of social life; the historical problems of domination, alienation, and social struggles; and a critique of society and the envisioning of new possibilities" (p. 30).

Therefore, this study was intended to allow us to comprehend, critique and improve how power relations have been negotiated in internationalized higher education classrooms, who has and what reinforces it. I expected from the outset that the data collected and analyzed would clarify whether international students are actually being prepared to become internationally knowledgeable and interculturally competent, in an environment that is hospitable to cultural diversity, or if internationalization has been an end in itself. As Merriam & Tisdell (2016) point, "in critical inquiry, the goal is to critique and challenge, to transform and empower" (p. 10), and that is what I hoped for with this research.

Site Selection and Description

Western-Canada's first university, the University of Manitoba, was founded in 1877 and is located on Treaty One territory, on the traditional territory of the Anishinaabe peoples and the homeland of the Metis. The University and the Forks of the City of Winnipeg sit at the crossroads of the Anishinaabe, Metis, Cree, Dakota and Oji-Cree Nations (University of Manitoba - About the University of Manitoba, 2017;

University of Manitoba - Welcome from the President, 2017). It is a coeducational, nondenominational, government-supported institution, and contributes $1.8 billion annually to Manitoba's economic activity (University of Manitoba - Facts and Figures, 2015).

The University of Manitoba was an institution chosen because of its commitment to cultural diversity, as expressed in its mission, vision and values. Its mission, as published in its website, is "to create, preserve, communicate and apply knowledge, contributing to the cultural, social and economic well-being of the people of Manitoba, Canada and the world". Its vision is "to take our place among leading universities through a commitment to transformative research and scholarship, and to innovative teaching and learning–uniquely strengthened by Indigenous knowledge and perspectives". Its values are "Academic Freedom, Accountability, Collegiality, Equity and Inclusion, Excellence, Innovation, Integrity, Respect, and Sustainability" (University of Manitoba, 2016).

Moreover, the University of Manitoba presents many attributes that qualify it as an internationalized institution. First and foremost, its expressive international student body: In the fall of 2016, the University of Manitoba had 29,987 enrolled students, of which 5,074 are international students, from 111 different countries, 16.9% of the student total population. Furthermore, from the 3,700 graduate students, 30.2% come from other countries (University of Manitoba - Fall Term Enrolment Report, 2016). It is pertinent to mention that Indigenous enrolment represent a total of 2,180 students, 8.0% of the total population, which consists in one of the largest Indigenous student populations in Canada (University of Manitoba - Facts and Figures, 2015).

Besides that, this university's commitment to internationalization can be seen in several different initiatives such as orientation programs and workshops, intercultural

retreats, International Student Mentorship Program, International Centre Advising Services, Academic Learning Centre, student residences, among others (Andrade, 2006). Additionally, the University of Manitoba provides students the opportunity for in service-learning, internship, co-op and exchange programs in 36 countries (University of Manitoba - Facts and Figures, 2015), which are also characteristics of the modern process of internationalization.

Participants and Recruitment Procedures

A nonrandom and purposeful sampling was used in this research. In this way, professors of different faculties in both sciences and social sciences were invited based on certain characteristics from which the most could be learned. The criteria for inclusion were: a) hold a tenure-track position, b) have had at least 4 years of experience in this position, c) teach at the graduate level, and d) have had international students in their classes.

Data provided from the Office of Institutional Analysis show the amount of graduate international students enrolled by area of study[2]. Therefore, invitations were sent via email to professors of those faculties which had the highest number of international students enrolled as of fall 2016. The main goal was to have a balanced proportion of faculties (making sure it contained both sciences and social sciences areas). A proportionate quantity of men and women, Canadians and immigrants would also be an asset so as to increase the group's heterogeneity, although I never asked participants about their gender or nationality. The first ten professors who responded as willing to participate were selected for the study, given the fact that they not only

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[2] Available at

https://umanitoba.ca/admin/oia/media/International_Grad_Students_Area_of_Study_2013_2016.pdf

attended the criteria for inclusion but also comprised a quite heterogeneous group, supporting the study's strength, as will be better depicted in the Findings chapter.

As the reasons for choosing professors who teach at the graduate level have already been explained in the previous chapter, I proceed by pointing why I chose to recruit experienced participants, and by *experience* I mean the number of years as a professor within that particular institution.

McMillan (2016) argues that in order to get a better perspective on what is being investigated, it is necessary to gather data from those who have actually experienced the phenomenon. Moustakas (1994) emphasizes that the purpose of phenomenological research is to "determine what an experience means for the persons who have had the experience and are able to provide a comprehensive description of it" (p. 13).

Interestingly, a great contrast on the relationship between teacher experience and responsiveness to diversity can be found on scholarly work. For example, Maruyama & Moreno (2000) show that, in general, the more experienced teachers are the less value they give to diversity and less often they approach multiculturalism in their classes. Norton et al. (2005), on the other hand, based on a review of literature, show that experienced teachers, more often than novice ones, tend to be more student-centered and learning-oriented than teacher-centered and content oriented, which is characteristic of a culturally relevant pedagogy. While Garmon (2004) assembles studies which reveal that the more cross-cultural experience teachers have the more responsive to diversity they are, Goodwin et al. (2014) reported that not only practicing teachers many times did not feel well prepared to deal with a diverse classroom but also some more experienced teachers did not consider diversity and multicultural issues something of great importance. In any case, I did not intend to confirm or refute either of these arguments, but they serve to support how the length of one's experience can be pivotal

to their practice, for good or not.

For the purposes of this research, I agree with Moustakas (1994) and McMillan (2016) that the best way to understand how the process of internationalization has been perceived and affecting professors' practices would be to hear from those who have experienced it longer. The group of professors in this study had, at the moment of the interview, between 13 and 34 years of experience at the University of Manitoba.

Ethical Considerations

This research had the Research Ethics Board and the Survey Review Committee approval. Informed consent was obtained from all participants through their digital or printed signature. It was made clear that participation was voluntary and that participants could withdraw from the study at any point of the research. All participants received the full transcript of their interview after it was conducted and were given the opportunity to revise, edit or complete any part that was obscured (mainly because of audio problems) if they wished. Additionally, participants received a brief, non-technical summary of study results after the study was completed. Responses were kept confidential through the use of pseudonyms, no single answer was tied to any specific individual and no specific faculty has been identified. Where necessary, words (such as one's faculty) have been replaced by something else in brackets so as to keep the sentence's meaning. All files were maintained in a password-protected computer that only the principal investigator had access to. A list of correspondent names was secluded. This list and recordings were destroyed at the end of this research.

Data Collection and Analysis

A semi-structured interview was conducted with each of the ten participants.

The interviews lasted approximately 45 minutes to one hour. A set of questions was prepared beforehand (see Appendix A: Interview Protocol), but the interviews were not limited to them. The questions were elaborated based on the theoretical underpinnings of Ladson-Billings' (1995b) culturally relevant pedagogy theory: conceptions of self and others, social relations, and conceptions of knowledge (see Table 1, Table and Table for details). Teachers' perception of internationalization, and the type/length of experience (i.e., levels taught and for how long) were also essential aspects asked so as to fulfill the criteria of inclusion.

Since it was not possible for me to be in Canada at that time, interviews were conducted through Skype. I acknowledge that there are advantages as well as disadvantages in online data collection, especially in the case of interviews. If on the one hand it would facilitate finding a suitable time for both me and the participant (as well as saving dislocation time), I knew beforehand that it would be more challenging to gather professors willing to participate, as many potential interviewees could feel uncomfortable or reluctant to speak through a webcam. Without the internet it would have been logistically burdensome to cross countries and establish communication, but I also recognized that the physical distance could constrain participants from being as sincere as they would be if speaking face-to-face. Additionally, I was aware that slow connections and interruptions could arise hampering data collection, which occasionally did happen.

In order to alleviate such threats, I followed Moustakas' (1994) guidelines for conducting an effective interview, such as developing informal conversations, in a relaxed atmosphere, allowing participants to be comfortable. I also sought to make sure that the internet connection, both mine and the participant's, was working properly and that both of us were in a quiet place apart from distractions. Unfortunately, there were a

couple of times in every interview in which I could not hear what the other person was saying properly (or vice-versa) because the sound was broken. In some occasions, I asked the participant to repeat something I believed to be crucial to proceed with the interview, but most times I allowed participants to continue talking so as not to stop their line of thought. That of course helped the interview to flow more naturally, but also made it more difficult to transcribe. Above all, however, I recognize that some important information may have been totally lost in this process.

Interviews were digitally recorded and manually verbatim transcribed by me. Then, data was analyzed step-by-step as presented by Moustakas (1994):

1) Horizontalization: labeling every expression that could be relevant to the experience for each participant. In this stage, 33 categories were raised.

2) Reduction and Elimination: eliminating any irrelevant, overlapping or repetitive expression for each participant. The categories were then presented in more exact descriptive terms, now comprising 19 invariant constituents.

3) Clustering and Thematizing the Invariant Constituents: the horizons of the experience of every participant were clustered together under their specific themes.

4) Validation: a final revision and checking of the invariant constituents was done for each participant, making sure they were explicitly and compatible expressed in the complete transcription. Those who did not meet these criteria were deleted.

5) Individual Textural Description of the experience: a relation of what each of the participants experienced using verbatim examples of their interview.

6) Individual Structural Description of the experience: based on Imaginative Variation, a construction of how each participant experienced what they did.

7) Composite Textural Description: the experiences of the group as a whole were depicted. At this moment the themes were re-organized, under-categorized and renamed in order to be more clear and consistent with the data I had. The final categories will be presented in the next chapter.

8) Composite Structural description: based on Imaginative Variation and the Composite Textural Description, a construction of how the group came to experience what they did was created.

Finally a Textural-Structural synthesis of the meanings and essences of the experience (Moustakas, 1994, p. 121) that represents the sample as a whole was created and will be presented in the fifth chapter.

Trustworthiness and Limitations

In a phenomenological investigation the researcher is intimately connected with the phenomenon. The puzzlement is autobiographical, making memory and history essential dimensions of discovery, in the present and extensions into the future. (Moustakas, 1994, p. 59)

My role when conducting this research was what McMillan (2016) calls *complete insider*: an international graduate student of the University of Manitoba interviewing professors from the same institution. The fact that I have a double personal identification in this research (with participants as educators and with international students) poses advantages and disadvantages.

On the one hand, I take the stance that "those individuals who have lived through the experiences about which they claim to be experts are more believable and credible than those who have merely read or thought about such experiences" (Collins, 1991, p. 257). Knowing what it is to be an international student, fruit of the process of

internationalization, makes me more knowledgeable and critical of the current scenario. Additionally, being a teacher myself also helps me comprehend the challenges we may encounter in a classroom. So, in some ways, this research has been the story of my life.

Nevertheless, albeit my only role in the context of data collection is as a researcher, the fact that I am part of what is being studied could be a potential threat to the credibility of this research. Even though the focus is on teachers' beliefs, these are beliefs towards the group in which I am included. In spite of the fact that none of my former professors were recruited for the interviews–avoiding any further personal influences–, the fact that I am an international student may have constrained participants or led them to speak in a more positive way.

Moreover, McMillan (2016) recognizes that the researcher bias is unavoidable, whatever methodology is used. Nevertheless, qualitative studies in which the researcher is closely connected to what is under investigation deserve even more attention. Thus, in order to strengthen the validity of this research I essayed to be as transparent as possible in every aspect of it. I have provided considerable information on the context of the study, describing the national and local background in which the research takes place, as well as sampling recruitment. Additionally, I sought to provide clear and rich perspectives from the participants, focusing more on them than on my own interpretations. Also, I have essayed to carefully depict the nature of data collection, its instrumentation and how it was analyzed.

Finally, notwithstanding my efforts to develop a reliable study, I acknowledge that different professors (which may represent different faculties, gender, nationality, length of experience, etc.) will have different perspectives. Not to mention that the fact that interviews were conducted through Skype can also have affected their outcomes in several ways. There was a very low rate of response from potential participants. A

plausible explanation is the fact that it was supposed to be an online interview, which may make people uncomfortable, unwilling to make the effort. Another possibility, however, is an indifference to such topic. In such case, it is possible that those who agreed to participate have a more favorable perception of international students and internationalization. Therefore, the results here presented should not be generalized for the whole institution or country, although I do not deny the possibility of transferability. Further research should be done in other universities and provinces, in order to provide a better understanding of the impact of internationalization in the Canadian context, which is a reality not only circumscribed to the University of Manitoba.

Chapter Four: Findings

Introduction

The purpose of this research was to understand how higher education professors perceive international students and internationalization, and how they think this process has been influencing their practices. Additionally, given the paucity of studies about post-secondary teachers' beliefs about international studies but also the possibility of applying Ladson-Billings' (1995b) theory, I intended to verify the extent of its pertinence to this educational setting.

From the 10 professors who were part of this study, 8 were from sciences and 2 from social sciences, comprising a total of 6 different faculties, in a range of 13 to 34 years of experience, as the following table shows.

Table 4 - Participants' profile

Name	Area	Length of Experience
Adam	Sciences	18 years
Anna	Sciences	34 years
Daniel	Sciences	25 years
David	Social Sciences	16 years
Elizabeth	Sciences	29 years
Mary	Sciences	15 years
Matthew	Sciences	13 years
Noah	Sciences	29 years
Peter	Sciences	18 years
Samuel	Social Sciences	31 years

Although their own nationalities were not in question, 3 professors mentioned not being born in Canada, which also served to increase the group's heterogeneity. But as I cannot affirm about the others, and as it was not the purpose of this research, I will keep this information confidential. Also, in order to prevent professors from having their

identities revealed, I will not make explicit any further specific personal information such as one's faculty. Future studies could be done in order to test hypothesis of what may influence the way in which professors perceive their international students and internationalization, such as one's nationality, length of experience, gender, etc.

My objective was to understand the group as a whole, focusing more on their commonalities rather than distinctiveness in what concerns the emerged themes. Nonetheless, in matters of a specific topic, different perspectives have been included and discussed as they serve to illuminate different angles on the same phenomenon.

Themes

Notwithstanding the interview questions set having been originally created based on Ladson-Billings' (1995b) culturally relevant pedagogy theory, plus the sphere of professors' perception of the internationalization process, the final themes that have arisen from the interviews are slightly different from what the author had proposed. They are the following:

Figure 2 - Themes

Connection with students

Social relations

Academic/Personal challenges

Cultural competence

Beliefs about knowledge

Knowledge conception

Academic achievement understanding

Perception of international students' academic achievement

Teachers' practices and accommodation
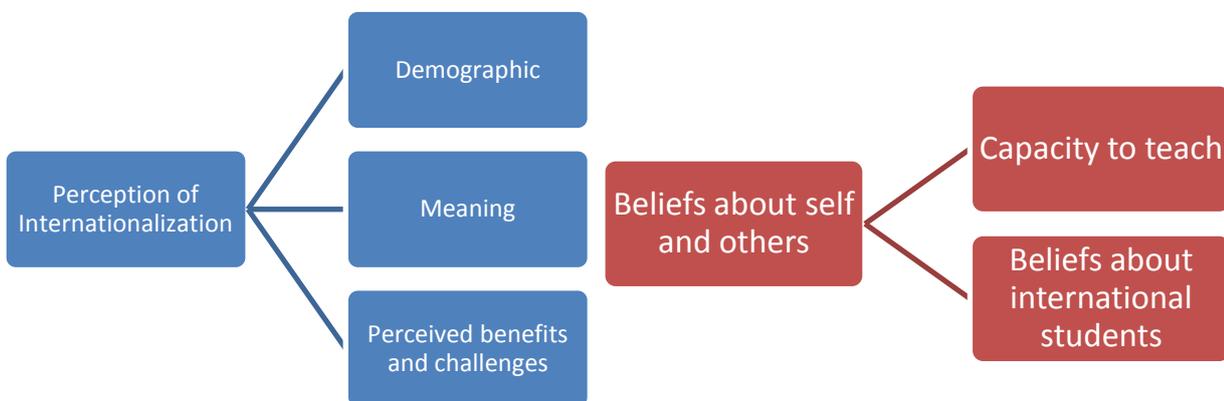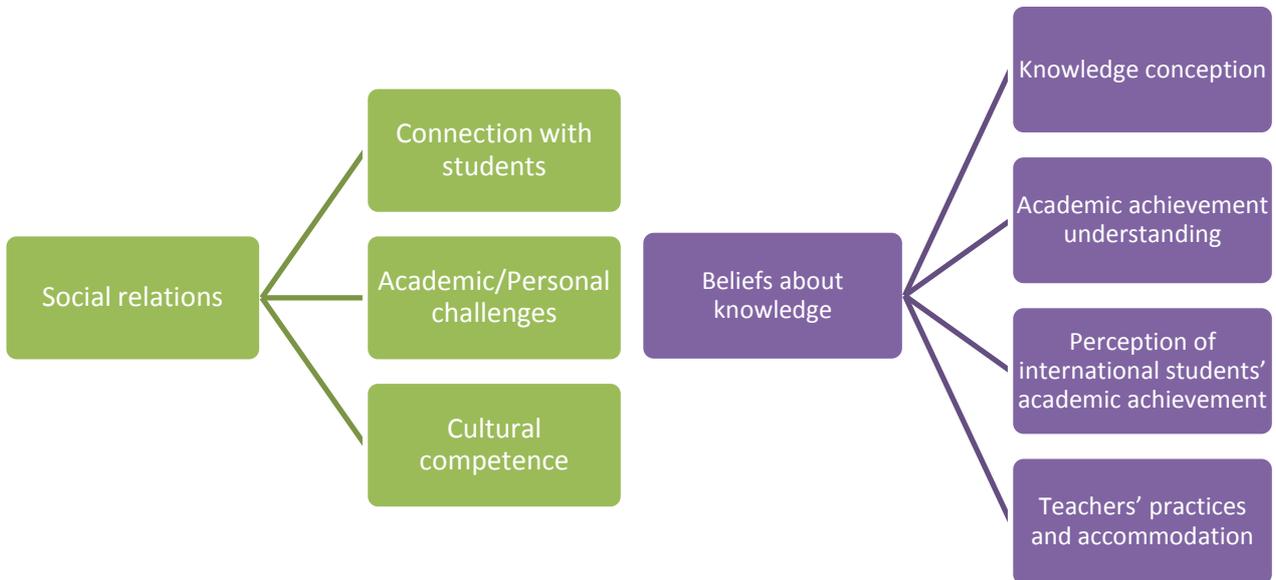
As previously mentioned, the aim of this research was to delineate how professors experience the phenomenon of internationalization of higher education, notwithstanding their different perspectives of a given aspect. Therefore, I now proceed by presenting the most relevant data for each of the main categories that have arisen throughout the interviews. I chose to keep all data as originally transcribed, including orality marks (e.g. laughs), so as to be as consistent as possible to what participants said. I only omitted thinking sounds (e.g. "ahm…") to make the reading more fluent. Given the interconnectedness of the themes it would be impossible to have a rigid organization of quotes. Sometimes one statement may also inform a different theme. However, instead of breaking down sentences to fit perfectly into a specific category, I chose to maintain sentences together as much as possible to avoid losing its original sense while trying to keep them under the most relevant topic. In this chapter I will expose the data generated under themes, but connections to the literature and discussions will be mainly on the following chapter.

Perception of Internationalization

In this first main theme, professors outline the length of their experience at the

University of Manitoba, and discuss how they perceive an increase in the proportion of graduate international students in their classes and being supervised by them. Participants share what they believe to be possible reasons for the change in such numbers, which include government initiatives and the facility of student mobility due to globalization. Also in this section, the meaning of the term internationalization of higher education is deconstructed, which for professors represent, first and foremost, student mobility around the world. Seeking to understand the way in which professors comprehend the whole scope of this process, perceived benefits and challenges for students, teachers and the university itself are discussed. Perceived benefits for students are improving English skills, opening the door to immigration and improving their credentials for the market. For the university, professors believe the financial gain represents one of the main benefits, followed by the amount of research conducted by international students which, consequently, enhances the university's reputation around the world. A popular belief among professors was also how the university can benefit greatly from the different perspectives brought by those individuals. However, structural challenges are thought to be a major hurdle for the university, especially what concerns the recruitment process, English language, length of the program and lack of research support.

Demographic

Having between 13 and 34 years of experience at the University of Manitoba, all participants have nearly always had international students in their classes and being supervised by them. Although economics and politics are perceived as influences on student mobility, professors attribute this change mainly to government initiatives and facility in global communication:

Matthew: *... one thing I see in the graduate program here at the U of M is an increasing, the number, students from Brazil because of the Science Without Borders program. And… but, other than that I'm imagining, yeah, Government initiatives. And the globalization, I suppose, of-of Universities. But we're, I think always, or should have been fairly global anyway….*

All professors have, since the beginning of their experience at the University of Manitoba, been exposed to international students. There are some contrasts, though, on the way in which some of them have always had almost all students from outside Canada while others at some point had none. Another contrast lies on the high variance of proportion throughout the years, where in most cases professors perceive an increase in their presence and the diversity of nationalities while others feel that the numbers have been roughly consistent.

Meaning

Participants see education as something already global in itself, which means it "shouldn't have national boundaries". For such to happen, participants believe "there should be some sort of a, a practical ability for international students to, ahm, to study in-in another country. So, so fewer barriers to, financial barriers or practical barriers to, ahm, study". Therefore, the process of internationalization of higher education is understood among all professors first and foremost as the facilitation for student mobility around the world, regardless of their origins or thought processes.

Daniel: *Well, my-my thinking has been that, as long as you're, as a person of interest in the acquiring knowledge, I really don't care where they come from, in terms of country… we're happy to turn anybody in. Canadian society is, is really multicultural anyways so it, actually the way our country is set up, this kind of*

extension is very very… logical.

They feel this flow happens especially in the direction of developing countries towards Europe and North America who seek better education than they would have in their home countries.

>Samuel: *Well, I think there's, there's always been a tradition of people coming to Western countries from other countries to take advantage of, you know, advantaged education opportunity at the Master's and PhD level.*

Some professors also expressed a deeper understanding of this process, pointing that it also involves the development of international collaboration and partnership between universities.

>Noah: *Well, there's, there's a whole bunch of layers in it. One is that we, we try to expose our students to other cultures. That's one of the layers from our point of view. And also through the, the internationalization we could actually work with other researchers in other parts of the world, now we can collaborate. That's at the, at the research level. And also we're getting more involved with international, researcher communities, like we form, you know, different research organizations and societies.*

Notwithstanding, most participants defined internationalization of higher education merely in terms of "a push to attract more international students" especially for financial benefits, as will be explained on the following section. Consequently, the majority of professors in this study consider the University of Manitoba as moderately internationalized because of its student body and the institution's endeavors to recruit internationally. A few participants, however, claimed that the university still lacks some features of the process of internationalization, such as global partnerships and support for international students, hampering its development there.

Perceived Benefits and Challenges

When reflecting upon the benefits and challenges of the process of internationalization, professors have expressed how those are simultaneously affecting students and the university itself. Nonetheless, it is possible to group the aspects participants mentioned as the benefits for international students, benefits for the university and some structural challenges of the process as whole.

Figure 3 - Perceived benefits and challenges
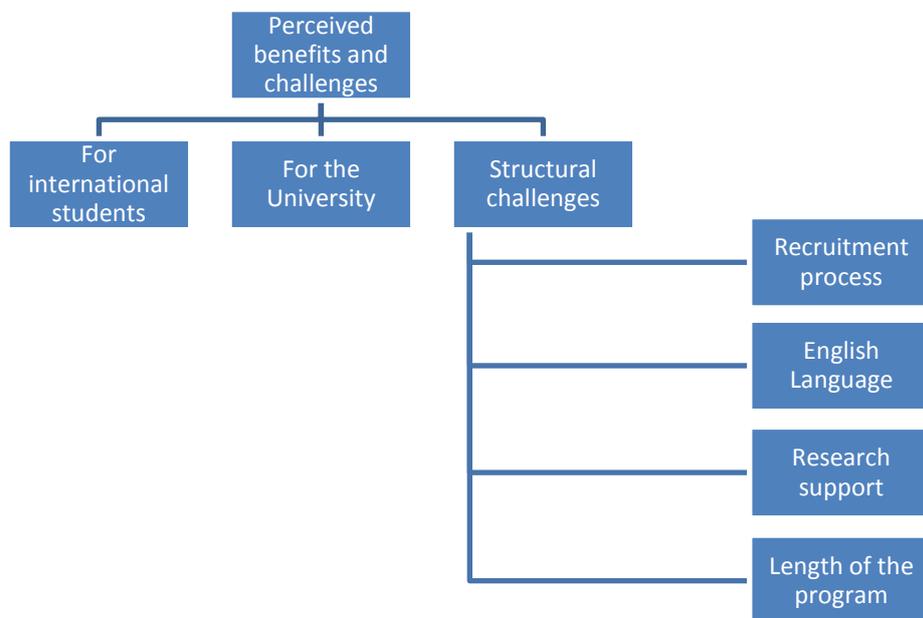
Perceived benefits for international students.

Besides the opportunity for better education (as most participants seem to believe international students get), all professors perceive improving English skills to be one of the most noticeable benefits for individuals pursuing a post-secondary degree in Canada.

Samuel: *... I think for many students, not all but many international students*

learning English is a very important component of what they're attempting to

do. They want to become better English speakers and they feel like will be into

an immerging environment where nobody speak Portuguese, for example, and,

or very few people speak Portuguese but everybody speak English, it forces a

student who speaks Portuguese to speak English and become better at speaking

English because they have nobody and much alternative.

They see Canada as being an even more appealing place for students seeking a degree

because it is easier for them to immigrate, it is a country already comprised of people

from all over the world, and it offers good education at a much lower price than most

other places.

Anna: *I think it's the opportunities that are available so… unlike some other*

commonwealth countries like Australia, for example, international students who

come to Canada are invited to stay, right? So there is an opportunity for them to

actually remain in the country if they enjoy it here or if they think that they can

find employment here. Australia for example, you know, if you go there as an

international student, that's it. You're there for a s--- as a student, and then

you're gone, right? There's no opportunity for immigration.

Improving credentials and networking is also regarded by some participants as one of

the top benefits international students may enjoy by pursuing a graduate degree in

Canada, because

Elizabeth: *… they get a program that they can hold in their hand, their*

certificate that says "I've a Masters or PhD from Canada", that adds a big plus

around the world actually, not just in Iraq, Iran, China, Malaysia, Nigeria, you

know, but everywhere. Because we are, Canada is regarded as a pretty high and

education-educated country. So if they go back, that's good. It probably helps

them become professionals wherever they go. It also means that many students

have the opportunity to stay in Canada because of the immigration policies here.

In most participants' perspective, thus, the benefits of internationalization are enhanced

in Canada, which they see as a welcoming and supportive country for individuals

pursuing a degree abroad, offering not only good education but also opportunities to

immigrate and join the Canadian workforce. A few participants expressed how

international students may also have the opportunity to become part of Canadian

society, taking part in its diverse realms and even getting married and having children

there, for example. An interesting contrast lies on the fact that, while most professors

expressed how international students may see Canada as a much better place to live and

study, one participant pointed how living in a developed country can actually lead

students to better appreciate their home countries, as they can see many of the

difficulties they face are also present in Canada (such as homelessness, mistreatment of

Indigenous populations, etc.).

Perceived benefits for the university.

The financial gain was one of the most popular perceived benefits for the

institution, whose budget, professors believe, is heavily based on the recruitment of

international students.

> Daniel: *Well, the university stands to make a lot more money [laughs]. So*
>
> *monetary gains are probably one of the most, how can I say? It's-it's the*
>
> *foremost thing in some of the administrators' mind, I would guess. It's because*
>
> *the fees charged by the university to international students is very very high as*
>
> *compared to national students. So of course the university is going to make more*
>
> *money, they're going to become stronger. And they're in fact, I think there's a*
>
> *competition across Canada by the major universities such as the University of*

Toronto, University of Montreal, the U of M, University of Saskatchewan, etc.

They're all competing for these international student pool because, of course,

their programs become richer when they hire or they come and turn in more

international students.

But professors recognize how international students actually become essential for the

university given the huge amount of research that is being driven by them.

Daniel: *... I mean, I, my lab works, runs on shoulders of these international*

students. I wouldn't be where I am without my students. They, I-I employ tons of

them in and I'll let them all like... and if I didn't have them we wouldn't do as

much research, honestly. We wouldn't be where we are.

As Mary points, her department is totally comprised of international students:

Mary: *... Honestly, all I can say is without international students, at least in my*

department, there wouldn't be any graduate program [laughs]. So, University of

Manitoba do-does need international students.

Consequently, they believe international students also contribute to the university's

reputation around the world.

Noah: *... you can look at our grad students population and the international*

students actually brought, you know, it's actually it's a huge percentage of the

students are international students. So without those international students I

don't know how we're gonna run our graduate program [laughs]. That's just,

you know, the basic stuff. And the other, I think, more important, benefit to the

university is to enhance our reputation internationally. That's the way I always

look, not at the just on the benefit point of view. University of Manitoba a good

at many different things. Like in-in my faculty, like, every project, we do a lot of

cutting-edge research but not everybody knows about us, internationally. Like,

internationalization bring the graduate students here, bring the visiting scholars

here, all we work with other people outside of Canada. And they'll find out, you

know, all the excellent work we do in here. So that-that enhances our presence

internationally. Cause otherwise, you know, people don't know about us. If you

talk to some people in-in Asian countries and said "well, what is the best

Canadian university?" we'll say "oh, University of Toronto and the UBC then

full stop. Then nobody knows about us, University of Manitoba. You know, we do

a lot of great things.

Moreover, they believe international students bring "a terrific mix of cultures" to the

university, so it is "like having a ruling sample of the United Nations in your lab". In

this way, professors feel how international students expose teachers and students to

different ways of thinking, broadening discussions by helping everyone "understand

there's more than one way to skin a cat" and thus keeping everyone more open-minded.

So, participants believe that

David: *... there are some fantastic things about ah, international students,*

especially at the graduate level, which is that they, they challenge a lot of the

possible preconceptions that a lot of the Canadian students have. And especially

in [my department]. A lot of the Canadian students come in and they have a…

they have a view that in, you know, the-the world is doing quite well and most

people around the world are sort of like Canadian students who are simply

reasonably affluent and comfortable, and the problems that we need to solve

are-are problems of other than affluent nation. And it's very very helpful to have

the international students there to point out that that is quite, that's true really

only in a very small proportion of the world in fact. And most of the problems,

most of the economical problems that most people in the world face are much

poverty and inequality and also how the global, often it's-it's global economic

institutions that's contributed to that poverty. So it's, policies that have been put

in place in countries like Canada and the United States that actually constrain

the economic opportunities that many of the, of the poor nations know of. And so

things like that are very very helpful, especially for the Canadian students.

These international connections that are built are recognized by some participants to

bring very positive impacts for Canada and for Canadian professors, even if not

immediately:

Peter: *… So a student makes a connection with a certain faculty member. They*

then become a student-lot faculty member and the faculty member then benefits

from that student's experience abroad and then later on that benefit may be from

reestablishing the connection with that student.

Therefore, in general, participants consider international students to be "real gifts" for

the university and for their classes.

Samuel: *… You know, I think that the more diversity you have the stronger you*

are. The more kind of complexity to the human experience that you bring

together the richer the tapestry that you kind of, you know, weave out of all the

different threads that are there.

Nonetheless, a couple of participants feel that, because students generally come from

countries with lower technological expertise, their presence on campus becomes

beneficial only for the sake of exposing everyone to different cultures and ways of

thinking. In a similar vein, another participant pointed how everyone gets amazed when

they see great talent coming from someone from a developing country, realizing they

can be "superstars" too.

Perceived structural challenges.

As previously mentioned, the University of Manitoba is recognized by professors in this study as an institution that strives to become internationalized, but that has not reached its full potential. Participants consider it moderately internationalized given the expressive presence of international students, the influence of international students on programs and on campus (such their participation on formal organizations and the creation of different committees), and that there has been discussions about how to increase their presence at the university. However, professors feel that the efforts to bring in individuals from other countries, which have been performed heavily through marketing, have not been followed by the necessary support both for students and teachers. As Elizabeth puts it:

> Elizabeth: *... we have many people there, so almost by definition that international students are there we are internationalized, or internationalizing, at least. But there-there are many things that are secondary impacts of that process that, that we really haven't... I think successfully or effectively coordinated at the U of M.*

Four aspects are regarded by professors as major structural barriers that have been affecting detrimentally students and the university, including teachers themselves: recruitment process, English language, length of program, and (a lack of) international research support.

Recruitment process.

At the same time that participants feel an increase in the presence of international students due to this process, most of them also believe it has often been done in an unfair way.

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Peter: *Well… from the point you're making it more financially difficult the requirements for accepting…in my experience have not been fair for international students, I guess… or as equal. So it's more difficult for students from some countries to get accepted into our program because their grading system disadvantages them for acceptance.*

Many participants clearly feel uneasy with the fact that international students have to pay higher fees than domestic ones, because they see it as a contradiction to the internationalization process that should be facilitating the access to education.

Samuel: *Well… one thing I think is problematic is that we're not making people pay fees in a fair way. So, for example, international students typically pay more fees than Canadians. And I'm not sure that's such a good idea, like…you know, I-I wouldn't go so far as to claim that it's a seen as phobic or racist or something like that, but you know, when you have a whole class of people who you define by their nationality, that you're treating differently. I think we should be asking ourselves why is that. Why are we trying to make money off of a foreign student that just doesn't seem like it's necessarily a good idea. I guess the saving grace is that Canada does that to a lesser degree than other countries but that doesn't make it right. So I-I think there's a problem there.*

The inadequacy is felt not only on the rigidity with transcripts, but also on a higher emphasis on financial gains as opposed to real academic excellence (as used to be in the past, some believe).

David: *… I think that although the University of Manitoba talks the language of internationalization the way that's been translated into practical policy is it they've been very very keen to attract international students and have dedicated different tuition rates and not so keen on supporting those students. So, as far as*

the university is concerned it's turned more into a recruiting effort than it has into any actual aids for the international students.

The recruitment process is perceived as problematic in many ways, the major issues being transcripts conversion and long timeline.

Daniel: S*ometimes when they're trying to gain admission, if I think a student is good… it usually what hangs up the application process is, it's difficult to read the transcript and then compare it to a Canadian transcript because different countries have different standards. So, for example, it's very commonly known, but in India to get a 75 is-is really great, whereas to get a 75 here in Canada is, "aahn… it's ok". It's not that great [laughs]. But in India you could be at the top of your class with a 75 depending on the school, right?*

The issue of a long timeline often results in many potentially good students deciding to go study somewhere else, which is also frustrating for professors who desired to work with them and spent a lot of time sifting through applications.

Peter: *Oh, so we, my department say, we lose students who are applying to U of M because they, quite often it takes… to a well over six months for a student to be accepted. So in the timeline in which they are applying for they can get accepted much more quickly in another institution, and actually more importantly they can get better funded to study in another Canadian institution.*

The other perceived problem, recruitment based on transcripts, has also been pointed as a real challenge for professors. Almost all professors claim that a mere and strict GPA conversion is not enough when it comes to selecting committed and dedicated students because different countries have different scales. Consequently, "artificially created scales" by the university tend to be perceived, thus, as a strict and unfair procedure when recruiting people from elsewhere.

Noah: *... And sometimes they were very strict actually on the GPA. Like, conversion, you know? Say, "ok we need ah, 3.0 to bring students in". But different countries has different scales then the, sort of, artificially set a scale and should not, that scale should not be applied universally to a whole country. So sometimes, you know, the students are qualified but because the particular grading patterns they use in that particular university in that particular country on the paper when you look their transcripts, they don't meet the requirements. So that actually caused the problem. That's-that's something we created internally, we could change the policy and look at things probably from a different angle, not just say "oh, we developed this regulation, we will apply this universally".*

Peter offers a similar take on this issue:

Peter: *But… administratively they are very slow. And the… they don't have flexibility…. they don't have the voices to check to make sure that a good student does get accepted. So for instance… when we take students from China it's fairly well, I guess, accepted that there's a large variation and the university that the students are coming from in China, but the evaluation is more or less standardized for students from there. Students coming from some European countries, their grades just don't really turn particularly well into our system. And the university doesn't again, doesn't have the resources to address that problem.*

Therefore, participants feel the recruitment process of international students to be not only challenging but highly time-consuming and potentially frustrating. Additionally, some professors have had students giving up (or having to abandon studies) due to cultural or political reasons, which cause them great disappointment. Given the extra

amount of effort professors put to recruit graduate international students, they also feel quite under pressure to keep them throughout their programs, even if a problem arises.

> Elizabeth: *… I've had a lot of international students… a lot…like, three. Seems a lot, it takes a lot to recruit an international student and then when the first day of class is there and they don't show up because they decided to do something different, or their parents wouldn't let them leave Turkey, that's hard. So, like, a year and a half of work is gone, and that's disappointing. It's also disappointing when somebody writes after you've accept-accepted them and they're very excited and they would've been a great student and they write and tell you that their parents decided to send their brother to Toronto for grad school and not them, because they're a woman. So, you know, there're many, there're many challenging, sort of moral issues that arise in having international students come to Canada…. But, it is, it is a lot of work to recruit any grad student… and then if they don't come or something goes wrong, you can't just throw them out, you know you're sending them back to their country and they'll be disgraced and… and they won't have money, and their parents will say "well, I gave you all that money to go to school and you blew it"[laugh], "You're on your own" or "go get married and have children" or, you know… I don't know.*

Moreover, if on the one hand the modern means of communication have facilitated the access of individuals to different universities around the world, on the other hand they have also posed a bigger challenge for professors who now have to examine many more candidates, many of whom seem to them to be incapable of conducting graduate studies. Some professors also feel under pressure to recruit students who already have money to pay for their studies. Notwithstanding, a few professors believe the academic excellence goes up because of such a strict process.

Elizabeth: *Now, of course, people send mass email to everybody they can think of, even people who are so far of their field that there's no way would ever take them on in your program because they know zero about the undergrad bases of what you're doing. And also you got inquiries from people who might have a scholarship from their home country. But when you… you know, so it seems like it would be a slam not to take them, but sometimes these scholarships are given on a, on a non-competitive, suspects or even corrupt basis I think. So they might be children of very well-off influential people in an international country who are fully funded, but come here with… I don't know, questionable commitment to doing research I would say. So it is, it isn't just that you have more access to international students, because of communication and technology and internet. It's really that, you know, you're bombarded with potential and yet you have to select people and try to get people who can handle the rigors of the graduate program…. You know, so there's a lot of, there's pressure to take students, especially if they already have money. There's pressure to take students if they can get money from their own country. Some people are well-off enough to put their students through school and give them a lot of clothes and cars and pay their fees. You know, and whether they really wanna do research is a different question is a different question in my mind.*

As Elizabeth pointed out, professors have also struggled with students who come with questionable commitment to conduct research, and who may have simply been seeking to immigrate to Canada or attend someone's intentions for them.

Mary: *… you know, many people want to come to Canada. So, sometimes international students are using that as an immigration tool, more than anything else. So, when they come it feel maybe are not focused on the studies but what*

they can, you know, quickly get themselves instead of this PhD. So I have it,

some students I-I had to discontinue because they were not even around. They

were my students but they were not even around because they were chasing ma--

-other things. They're not into this PhD to begin with.

Some professors also expressed feeling troubled to see a biased recruitment that tends to

take students who look and act like Canadians and often exclude some minorities.

Samuel: *So I, to me that's problematic for the university because we're not kind*

of fulfilling our mission, I guess. And the last thing I would say is that I think

we…the university needs to be careful about who it's accepting and how--and-

and-and like, I don't see very many students with disabilities coming from other

countries to study in Canada. So, you know, in some faculties I don't see very

much international students that are women. In-in other words, the gender

inequities of the other country are driving who's been sent here, who's having

the access to come here. And I think we should be concerned about accessibility,

about equality, about all those kinds of things and I don't see the university as

having… I see that as a problem for the university that they need to solve in the

future.

The recruitment process can also become problematic when it comes to assessing

language versus knowledge. English skills was another main perceived challenge raised

by professors which will be discussed more deeply in the next topic.

Anna: *Language is the big one, I think. And I would say we don't do a very good*

job of assessing prior learning. So we often have students who have medical

degrees, so they may have an M.D. from their country of origin… and what they

really need in our classes is not another go-through of the whole physiology,

what they need is the language to be able to say "I already know that, what is it,

what are the words in English?", right? Or "what's the term for that kind of

diabetes in English?". And when they have that kind of background and they get

a little, you know, sort of update on "here's the terminology that we use", then

they thrive up. If we ignore that and just let them, sort of, bump along in the

classes I think we do them a disservice cause they're getting content they don't

need, they already know it… and so paying more attention to that I think is

something we need to do and hopefully we're doing more of but… you know,

sometimes it's just a transcript comes in and people look at it and say "yay" or

"nay" based on, on grades, as opposed to sitting down and actually conversing

with the applicant to find out what it is they, they're looking for.

Consequently, the recruitment process of graduate international students is perceived by professors as highly demanding for the university.

Elizabeth: *… It cost the university a lot, not just in money. It cost individual*

researchers, it cost in departments money, effort, because the staff need to

understand this person might not understand when you send them an email that

says they have to register by Friday, you know? All those details and logistics,

those need to be communicated in multiple ways because everybody is getting

their information in a different fashion.

All in all, most participants feel that a lot is spent recruiting international students but that it is a process that could be improved in several ways, for the sake of students (so that they "are not disadvantaged in any way") and the university itself.

English language.

All participants see English as a critical component for the integration of international students, but also what has been posing a manifold challenge for them and

for the university.

> Anna: *I think it's key. But I think it becomes the barrier as well for people reaching out. So… there're colleagues who view them, the international students as a problem, right? And the… so instead of inviting them to share their own experiences they are, instead, sort of pushed aside… viewed as a problem instead of a, a resource in the teaching experience.*

Mainly the contrast between native and non-native language skills is what professors feel that "stalls" and "lowers the communication in the classroom".

> David: *… And so when it comes time to turn in a paper there's a huge disparity between the papers that the Canadian students are turning in, where, you know, the-the language is good and it's easy to understand and the structure of the paper is all, perfectly sort of comprehensible and the international students struggle with that, so one of the real difficulties that I face is distinguishing, or attempting to distinguish the students' level of comprehension versus their level of ability to communicate that comprehension in a written form.*

Professors often feel upset because they want students to participate in class, but many times they are not able to communicate their thoughts and simply remain quiet, especially the shier ones. Language difficulties also become a common challenge for professors when trying to understand whether a student has actually grasped the content, or if they are just struggling with how to express their ideas.

> Adam: *Well, sometimes, sometimes there'll be shy students who, who won't because, they may be shy because of their language and they won't ask questions and they only find out that they're not comprehending the material when, when you see their assignments or their tests.*

Another participant also points that:

David: *... language is often a big big barrier. And so, often I can, I-I can tell if students are trying to communicate but often it is very difficult for them to communicate that and often it's very difficult for they to communicate that and they get frustrated trying to communicate that they-they don't communicate. So they don't, sort of they don't speak up so I thought it quite difficult to try and draw out students, especially in seminar classes, where students are expected to come having read stuff and participate in class, that is double in difficult for students, for whom English language is a bit of a challenge.*

Professors believe that although English proficiency tests may serve as a predictor of one's skills for the recruitment process, it should definitely not be used unyieldingly.

Daniel: *Yeah, TOEFL. Those-those are ok and they serve as predictors, but the grad schools use them as hardline evidence, right, of-of ability, which is probably way too simplistic. Because I've seen some people with not many TOEFL scores come in and just be outstanding writers, eventually. So, you know, these things are general predictors but universities tend to hang a hat on those-those results and offer a pretty hardline about it.*

They feel how these tests are not accurate enough when it comes to measuring the ability to conduct graduate studies:

Adam: *... there's always gonna be some, you know, poor communication with international students, typically even, even if they meet TOEFL entrance requirements, at scores their language isn't as good. I mean, we always find ways around that, but it's, it's at the expense of time, and you know, just extra more time and more, as a professor running the class, it's more time explaining that mostly because of the, the language barrier.*

Professors sometimes feel students have a good amount of grammar but do not know

how to use it culturally properly, that is, knowing how to resort to the grammar within that given culture. For example, they see how often students try to translate their ideas from their mother tongue, not making sense in English. Professors feel that what students most need is to connect cultural concepts to the language, understand how to effectively use the language in an English environment rather than merely translating expressions from their own language, which will not make sense there.

> Noah: *… But I think even more important it's the, is the, that connection between the language and the culture. So a lot of students, actually international students, they came here, I mean, they passed the English exam and the, you know, I mean, theoretically shouldn't have any language problem but the problem is, you know, to actually, really use the language, understand the language in-in-in a sort of social context, that becomes a bit challenging to lot of students. So I, that's the thing I always tell them, I say "you've already learned all the English words but if you put them together, and you think you're saying something but the true English speaking people probably are thinking you're saying something different". Well, they, you know, when somebody are saying something you understand every word but you may not understand what's behind the sentence. And in order to und---- to sort of fully function in an English environment you have to sort of make that connection between the language and the, and the culture. So, yeah, that, simple answer to that, yes, language is very very important. If-if-if anybody, if an international student has language problem, then he or she will not be able to proceed, you know, with whatever she plans or he plans to do. Without language you cannot proceed.*

Professors recognize how challenging language can be for anyone conducting studies at the graduate level, when it is necessary the ability to express and synthesize ideas

clearly and appropriately, let alone someone who does it in a foreign language.

> Samuel: *… all graduate students struggle with writing, so it-it-it's not like it's totally to do with their international status, but I just think that when you're crossing a language barrier that makes it a bit tougher.*

International students' difficulties were recognized by participants, who feel their extra help is necessary for students' development. Participants feel they do much more than their job because they want to see their students succeed (which will be better discussed further ahead).

> Elizabeth: *… it's a lot of homework for me. I don't get credit for that. I've got a PhD. It's their PhD, but I know they will never get a PhD if I don't help them with English. And I'm not an English teacher. I'm an old lady, researcher, who finally learned how to write in English myself and work hard at, you know, at communicating. But it's-it's a lot of work.*

Although they like to help, they feel that there is a lot more for them to do having to constantly edit students' work and give them feedback about language, which becomes a burden for them.

> Matthew: *… sometimes I have to edit a lot and sometimes not so much. Sometimes I have to almost rewrite the thesis…I don't see that as my job but I do see my job as, as getting the student through the program. And so if that means I have to rewrite things and, so be it, but I don't like doing that, from an academic perspective of it… I want them to get more out of the experience and and so, yeah, I don't like doing it but, sometimes I have to.*

At the same time professors want to help, they do not want to take away students' independence, so they always face the dilemma of how much they should assist.

> Elizabeth: *… And there's an issue of language which is fundamental to*

communicating research. And even understanding what you're doing, day to day, and it is so hard to teach English and edit continuously and not feel like you're doing a student's work for them. As an advisor I'm always faced with how far do I edit it how far do I help because I want people to learn how to talk and write. The writing is the hardest. They might pick up the-the slang of the lab and the, and casual conversation in English much more quickly than they actually understand that the noun at the front of the sentence needs to match the verb and the sentence construction needs to have a pattern.

Participants recognize that (unfortunately) mastering the English language is inevitable for someone willing to conduct research nowadays, at least in most areas, and especially in Canada, so they feel for students who struggle with that but know that it is necessary to improve the language to succeed.

Matthew: *… But, and this is the but part [laugh] the language of science, I'm a scientist, the language of science is English. And if you want to proceed in that career and profession, in the knowledge that you've come to a country, yes, it's bilingual, but the primary language is-is English, certainly in Manitoba, then you have to master that method of communication. Because if you cannot communicate effectively, then you'll not be able to succeed in the, in what you're trying to do. And that, unfortunately, is the bottom line.*

One of the perceived consequences of language impairments is that students may end up copying material from other sources as a shortcut for completing their tasks, which is defined as a plagiarism act in Canada.

David: *I… my experience has been that plagiarism is more common amongst international students than it is amongst domestic students. And I think that's borne out by the university's own statistic- institutional statistical analysis.*

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And… I think that it comes from two different things for different students. Or I think that international students are more likely to commit plagiarism for two reasons, I guess is a better way to define it. One it is that for some students that they-they are simply not sure about why plagiarism is a problem, and often in their undergraduate program [of our area], undergraduate career, they are in fact taught to learn using techniques that look a lot to us like plagiarism. So for example, memorizing large chunks of text and repeating that on a test is, sort of a normal way of learning. And so when it comes time to writing a paper students don't see it as a problem to repeat very large chunks of text. Some v-- some often, some pretty casual citation rules that go along with that. So I think that part of the problem is that there's a, there's a very different academic culture in some countries. The-the second problem is simply the pressures that often international students who have difficulty with the language face when it comes to writing a paper. So they're writing a paper, they're struggling with the language and they are incorporating other studies that use the language perfectly. And so the temptation to, to use the language that is already there is very very strong. And so I think it's also, you know, a shortcut that international students take to improve their own grammar and language abilities. And so for both of those reasons I can certainly see why international students are more likely to plagiarize than domestic students.

All participants see that it has been a practice more common among international students (but not restricted to them), and they see it as a "bad habit" students bring.

Noah: *... I mean, there's some students from some countries they brought in their, sort of, bad habits to Canada. And one issue I've realized they probably the-the the academic integrity and the plagiarism. All those things in other*

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countries probably not considered to be a serious issue, but they brought those

issues here. We do have to, sort of, tell them, you know, educate them and say

"this is the way how things are supposed to be done" and, yeah.

The main believed reason for that is because most students do not consider it to be

something problematic, as they probably have different values and ways of studying in

their home countries.

Peter: *… it does seem that some students come in from some place don't*

understand the seriousness of what they're doing. But it, yeah, it has been a

problem and it certainly has been a-a bigger problem with international

students, from certain places.

Although they agree the university has the right to demand integrity, participants feel

that students do not receive enough instruction about this issue beforehand, being

severely disciplined when it is too late.

David: *… I really think that there needs to be a bit better… I don't know if it's*

training or upfront information about sort of constitutes plagiarism, and, and

how you can avoid that, at the University of Manitoba compared to what it is

that's… the-the whole process of-of detecting plagiarism and then confronting a

student about plagiarism and then going through…the disciplinary process

surrounding plagiarism is, is massively a troublesome for both the student and

the professor, especially the student, to be clear. And it really is a case of trying

to correct a problem after it's occurred instead of trying to be preventative

beforehand.

Many professors describe feeling horrible when having to discipline their students,

especially when they hear about what all students have been going through in their

personal lives. So, most of them try to be preventative by explaining the rules and

expectations clearly early on the program, even if they have to spend extra time doing that. Although some participants express a willingness to work individually with students caught with plagiarism to help them overcome this situation, they admit not being able to do so because of an institutional regulation they are demanded to follow, and which has been increasingly more reinforced: report any occurrence of plagiarism immediately and not even speak to the student about it.

> Elizabeth: *Sometimes, sometimes in my course I've, you know, we're obligated to report it if-if we see it. Sometimes it's in a course, and then you find, you… you give them a zero, or, you know, in-in the old days you could make a decision now there's a more coordinated approach… sometimes it's appealed and that's really bad, you feel horrible. Sometimes you know they cheated, you know they did zero on the course and they end up passing. Sometimes they're gone, sometimes they're disciplined and you are part of the discipline, which means you're helping them to figure out why they were disciplined and try to prevent it next time. If they're a grad student it's very difficult cause it ends up in their transcript for a year at least, and then even the process of applying to get it off your transcript is kinda awkward, and you still feel horrible, even if you were in the right as a supervisor and they did something wrong, you still feel horrible because they might be your student or they're some colleague's student and that interrupts everything, right? We've had to discipline people when they're doing their candidacy exams for dishonesty. Not so much fun.*

Some of them have seen students who were once disciplined because of plagiarism to actually become outstanding researchers, which they perceive as a delightful turning of events. So they believe in many cases it is the unfamiliarity with the Canadian academic system that prejudiced the student.

Daniel: *There was actually two cases. One student I had to let go because… how he refused to admit that he was doing this. This was about 15 years ago. And in fact it wasn't just plagiarism of, of papers. It was, he would take a piece of data and put it along and turn it around and then call it a new piece of data [laughs] and put that in-in his paper that he was writing for me. So that was, that's a whole other level of making mistakes and… we had to let him go, unfortunately. I couldn't graduate him because that was just, that's too much to pry, that's pre-meditated, almost criminal activity, right? So they've gotta be careful about that. But in the case where it was, it was an honest mistake, I would call. When there was a problem with previous training where this, "oh, this one went on all the time" that we had to educate them very specifically that "no, you can't do this at all, like, nothing can even come close to this, you have to put down original thoughts. Because otherwise what are you doing? You know? So we did re-educate one very successfully. She's actually an outstanding student now. But not always [laughs]. It not the case in the past, yeah.*

Professors feel detecting cases of plagiarism creates an atmosphere of distrust, prejudice, embarrassment and leads to lots of time and money being wasted in order to verify documents.

Peter: *… you know, most people I know are supervisors, are quite worried about when they honor an international student. It-for them it-it's almost like an embarrassment to have a student that would do this so, you know, I… everyone tries to make, that I know, tries to make it clear to their students what plagiarism is and what you can't do. So… I think everyone is trying to handle it as best they can….*

Noah also shares how burdensome this situation is:

Noah: *Well, they-they have a lot of policies put into place, I know the graduate*

studies are working pretty hard trying to verify every piece of document and that

put quite a bit of burden actually on the administrative stuff at the university

cause they just, yeah, it's actual work. And they're working on it, but there's

something, you know, can probably only be done through, ah, education. You

know, when a student come here and we make clear to them upfront, you know,

don't-don't wait until the problem occurs and then it's too late. So if you tell

them at the, at the very beginning these sort of things, ah, you should do and

those are the things you should not do. And I do that to all my students now….

So, yeah. Those-those are the some, sort of, bad examples. It does affect a lot in

our education system, people looking and "oh yeah, we can't trust the students",

I mean, sometimes you give people that impression. But those are, you know, it

happens, you know, once in a while.

Consequently, whether a "deliberated criminal act" or an "honest mistake", professors

are not sure why the proportion of students who plagiarize is much higher among

internationals (as they believe to be). Nevertheless, professors have a firm stance that

there should be more work done to prevent such things from happening. They believe

they should be "re-educating" and "training students from ground zero to try to bring

them up to a level where they can become usual academics, where they are thinking

original thoughts and then putting those thoughts down", and that is what many claim to

have been trying to do, on a one-on-one approach as well as with the whole class.

Length of the program.

A big challenge many professors pointed has to do with the duration of the

program. They see how programs have become shorter and shorter with time ("it's

really pushed to make [a PhD in] four years"), and believe it definitely does not help students overcome their personal/academic challenges and, above all, their difficulties with language, because "somebody coming from a different country with a different language simply needs time in order to develop their language skills". As David explains,

> David: *... So I think overtime as students find it sort of get more familiar with the language and sort of more familiar with the [academic] culture, that problem goes away through their, through the course of their academic career. Which is another reason that I think the university should be a little more understanding around its, sort of course requirements early in the students' academic program and its time to completion.... So the University of Manitoba says, you know, "you need to take so many courses to be a full-time student". For international students often that full-time load along with getting adjusted in Canada is extremely difficult for them. It's also ah… it would help if they would revise their expectations around time to completion. So the University of Manitoba has got this, sort of quite rigid requirements, you know, if you're doing a Masters' degree you've gotta be done in a certain number of years, if you're doing a PhD you've gotta be finished your PhD in a certain number, number of years. That's especially difficult for international students, who may, for very good reasons, wanna take less courses early on in their program, and often have to teach courses and work in various ways at the university to make ends meet through their program, so some of the rigidities in the university system are especially difficult for international students to manage.*

Consequently, professors believe that not only overcoming language difficulties within the time of the program becomes a demanding task for students, but also tackling

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academic differences while also having to go through many things beyond attending classes, such as adjusting to a new city, country, culture, language, politics, homesickness, immigration issues, money, etc. Therefore, many participants express how challenging it is to help students get through their courses because there seems not to be enough time for them to deal with everything, and so they believe the university should be more understanding and flexible when it comes to time for completion.

(Lack of) International Research Support.

Another common challenge most participants feel is that the university has been greatly moved by the financial benefits international students bring but does not make the best out of the whole process concerning support for international research, which would allow students to conduct studies in other countries.

> Samuel: *Another problem is, has to do with kind of… supporting the research initiatives. Sometimes international students want to do research from the University of Manitoba in their home country, which is Uganda or Nigeria or something like that. Well, it's very expensive to go back and forth from Canada to Nigeria, and we don't much to support that kind of international research. It, you know, we have travel grants to go to conferences, we have research grants to help you pay for your tuition and kind of living while you're in university. But I don't know that there's very much that would support, a research program that is looking at traveling back and forth between, say, Canada and Nigeria three times a year to do research over four years or something like that. So, I think we're… we're not, we're supporting international students but we're not really supporting international research in the same way.*

Moreover, professors feel that although the university opens its doors for those who

want to study there they do not encourage international partnerships as other

universities do.

> David: *Yeah, yeah, I think the University of Manitoba is a little bit less*
>
> *internationalized, yeah, in terms of… the contacts the university has with other*
>
> *international institutions. So the ability to, sort of study abroad and have joint*
>
> *programs with other international institutions… and the University of Manitoba*
>
> *isn't as well developed as this, as some other universities.*

In that way, most participants express a feeling that every attempt to go beyond the

institution's borders, to establish and profit from international relations emerges from

faculty member themselves, happening at the "grass roots level".

Conclusion

This first sub-theme (Demographic) is comprised of information about

professors' type and length of experience at the graduate level at the University of

Manitoba. It was the purpose here to know whether participants had in fact taught

international students and an approximate proportion of such experience. In all their

years of experience (ranging between 13 and 34), professors have been indeed in charge

of teaching as well as supervising graduate international students, although in a highly

varied proportion among participants. In that way, I could proceed with the interview

knowing that the participant had in fact experienced the phenomenon of

internationalization, which was a necessary step for this study (McMillan, 2016).

From all the data that emerged from the interviews it was possible to better

understand the way in which professors comprehend the process of internationalization

of higher education itself, which was one of the main objectives of this research. The

second sub-theme (Meaning) demonstrated that professors directly associated

internationalization to student mobility above all, and thus the presence of international students on the university's campus. A few others demonstrated a deeper understanding of it, pointing, for example, to the possibility of developing global partnerships. Notwithstanding, in most cases professors seemed to be immersed in a complex system whose meaning, purposes and features they are not quite sure about. Internationalization seems to be an inevitable process which they have been trying to make sense of a posteriori while juggling with its parts.

Such can also be seen when it comes to perceived benefits and challenges of this process, the third sub-theme of professors' perception of internationalization. Several new headings emerged throughout the interviews, all of which help deconstruct how professors perceive this phenomenon. Above all, participants believe the way in which international students benefit is mainly related to acquiring better education and developing English skills. Many participants also emphasized how Canada is an even more desirable destination given the facility for immigration and integration into its society. Hence, participants most of the time associated international students to people who come from countries with worse living conditions and lower technological/scientific development than Canada. It was also taken for granted that English is an unquestionable desirable language to be mastered (only one participant questioned such idea), which leads one to question whether such should be the case. Although I do not deny that English is the lingua-franca of the world nowadays, it would be an equivocation to assume that every international student shares the same goals, whether in respect to education, career or language acquisition.

As for the benefits for the university, a common aspect raised by professors is how international students expose everyone to different ways of thinking, of solving problems, perspectives. It is this mix of cultures that all participants saw in common as

being beneficial for the institution itself. Nonetheless, as will be discussed in the next chapter, in general professors claimed to appreciate different world-views but did not make it clear how such views have been incorporated in the classroom, whether or how students' background and experience have found an empty chair in the classroom (cf. Ruitenberg, 2011a). It was also a major common point among participants the financial gain international students promote. Some also discussed the way in which a huge amount of research is conducted by those individuals, and how the institutions image can greatly profit from them. In all these cases, it was possible to see how educational rankings have indeed been part of the academia, as Basha et al. (2015) and Knight (2013) stated, as well as how international students have been chosen as a way to promote the institution's interests and propagate its name globally (Knight, 2004).

In terms of challenges, these seem to be simultaneously affecting students and the university. Four main aspects were raised by most professors: recruitment of students, English language, length of programs, and research support. Not only do participants feel that the process of recruiting graduate international students has been time and money consuming, but they also feel it has been unfair and inefficient in several ways. Especially when it comes to measuring one's capacity to handle graduate studies, professors feel frustrated to see so many students unable to communicate their ideas clearly. Consequently, professors claim that a lot of extra time is needed with students to help them overcome their language difficulties. Being aware of the importance of extending the teacher-student relationship beyond the classroom moment was also part of Ladson-Billings' study (1994). However, participants there seemed to cherish such moments whereas professors here interviewed demonstrated to view such extra-class encounters as a necessary burden to be carried.

Meanwhile, professors see many students falling in the "trap" of plagiarism

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whether by accident or by deliberately seeking a shortcut. All these situations only serve to elevate the hurdles students have to leap throughout their programs if they want to be successful, in Canadian terms. But, as professors see, the challenge becomes even more complicated when the university is not flexible in what concerns time for completing their programs. Finally, professors also feel that the university does not support international research as would be expected of an internationalized institution, and so they believe many who want to conduct their research abroad are disadvantaged. All in all, it is possible to detect a strong contradiction between pure internationalized higher-education goals and the way in which such process has been unfolding in reality.

Beliefs about Self and Others

The second main theme that has arisen from professors' interviews draws what they think about their capacity to teach international students. Participants depict how they believe that their capability stems from their own experience, rather than any specific orientation from the university. Here, participants also discuss how they perceive international students, in broader terms. In general, all of them perceive a stark contrast between academic skills held by Canadians and international students. Additionally, most professors demonstrate to be aware of the difficulties these students might face and the influence it has on their academic life. They also point some ways in which international students are more likely to succeed.

Capacity to Teach

What most professors believe to have prepared them to teach international students were their travels abroad, which have served to open their minds to appreciate different perspectives, because "every time you visit somewhere you come away with

some new insights into the human condition", leading them to better appreciate cultural diversity. Nonetheless, they also emphasize that it was not merely the act of travelling per se, but really seeking to experience the country there were in.

> Peter: *I've tried a bit of travelling where I've lived in different countries, so… I think I really come to appreciate that…their different ways of approaching problems or seeing life and so… so I think in a lot of ways it's made me more accepting of people who come with different perspectives, I guess.*

Their own experience teaching international students was also pointed by them as a resource by itself, helping them today make sense of students' challenges and anticipating their difficulties. Additionally, being surrounded by international students in their own years as a university student or even having been an international student themselves is also seen by some teachers as a contribution to their good rapport and understanding today.

> Adam: *… the length of my experience has .taught me what to expect from different international students… has maybe given me a better appreciation of their background that they are coming to the class with… and what- what different, graduate students what kind of strengths they have, for example, certain kinds, certain countries produce students with very good math skills, some of them with you know, different programming skills or poor programming skills, and so I think this has just given experience on what to expect from, from the students. Also, in-a- on a personal interaction level it's given me, my experience has given me better understanding of how their interaction is gonna go, when for example, if they fail a test, how that interaction is gonna go, so I- I, I'm not at a surprise anymore, so I'm, I guess I just, I just have more experience dealing with them now.*

Many professors feel that teaching international students is a very complex and demanding task, and that they did not receive appropriate support to know how to deal with all its aspects, making it an even more challenging experience for them. However, they do not believe this problem is restricted to the University of Manitoba.

> Elizabeth: ... *You know, it's a lot of layers of-of mentorship. You end up felling like you need to go to school as a supervisor to understand cultural constraints, assumptions that different countries might have about how we behave which may or may not be true, and about one another. Like, we need sort of a United Nations training program for supervisors sometimes, I swear, 'cause everybody finds out the problem and of course it's urgent at the end, too late…. getting people to kinda grow up as scientists or as, as researchers in a grad program… it's something that takes a lot of work and the more, more students somebody has, the more, teaching they do, the more committees there are… the less time you actually have to do that job well. And we're not actually trained to do that. We get it by osmosis [laughs], kind of. And our own experience as grad students ourselves really shape the way we do things in our own lab.*

Thinking about what could be a helpful resource, many participants believe it would be good to have some kind of workshop to bring awareness to professors of the challenges international students face, and how to help them through those instead of merely seeing them as a problem (some professors mentioned how their colleagues often see international students in that way). But, at the same time, they feel this would not be enough because of each student's particularities. That is, it would not be possible to generalize what problems they face and how to solve those. Some participants also feel their busy agendas would make it harder for them to actually be able to take advantage of such resources.

Matthew: *… I'm not sure…I'm not sure how that, how to go about… providing that additional support for faculty, I mean the problem is that faculty tend to be very busy anyway…and so… it's… add another workshop or course that a faculty member has to take, then… it would be a challenge to…to find the time and be able to do that. Should we do it? Probably but again… it's tough to, to balance one's time [laughs] … but just making, I guess, faculty aware of the challenges that international students might have. I talked to my colleagues and they said "well, these people have made the decision to come here, right? And so, you know, it's up to them to figure out". And that's true to a certain extent but it's also… important that the university provide that, that structure and assistance for students. But I guess also the faculty too, so workshops just to make professors aware of the challenges that international students have. I think would be useful.*

In every case, professors believe it was the contact with different cultures itself that provided them with, what they believe to be, the knowledge and ability to teach international students because they can now understand the difficulties those individuals might face. All participants feel capable of such task, but agree that there are ways in which they (and other professors) could receive some extra support, especially when it comes to editing students' work and dealing with their personal issues (which will be discussed further ahead).

Beliefs about International Students

Although international students arrive with equal worth degrees to Canadian students, all professors feel they lack some important component for graduate studies, especially critical and independent thinking. Most participants expressed how they feel

international students are often insecure, rely too much on the teacher's instructions and do not go beyond their directions.

> David: *… just in terms of academics, the academic culture in different countries can often be very different. And so, at least in [my department], what we found is that student from, from other countries are often not, don't have the background that we would expect in [our area] students from, students from Canada have. And so, students are coming in with equal worth degrees to a domestic student, but the… training that goes into that degrees is quite different. And in some ways it's stronger, so often technically, mathematically students are quite good… but in terms of other things like critical thinking and formulating research questions and organizing ah, thesis statements, students are often not as good. And so… what we expect students to come in with often they don't have. And that places some real challenges both on the students themselves who struggle to catch up, and the professors as well where trying to deal with… domestic students who have certain skills and certain problems and then international students that often have other skills and problems.*

Overall, though, professors claim to enjoy having them in the class. They believe international students contribute a lot for the university and for their classes. Contrastingly, some participants believe that other teachers may not share the same view, mainly for language issues.

> Anna: *… they bring a lot to the classroom, they bring a lot to the university. And I would wish that we had more, as long as we're prepared to support them in some way, to assist them so that they can be successful…. One would be looking at what the students who come to our campus bring. And we don't always do that. We sort of say "come join us and we'll fill you full of our ideas", and we*

never ask "what do you bring", like "what ideas do you bring?". So if we were

more attentive in our pedagogical approaches to what the university could learn

from the international students, I think it would be a better experience for

everybody. At the graduate level we usually have a lot of input into who comes,

and certainly, you know, as a lab manager, when I'm running a basic science

lab I have a lot of control of who joins my lab or who doesn't join my lab. And,

but I think we need to pay more attention to what international students bring.

You know, they're highly educated people, right? [laughs] Yet we tend to view

them as… in some instances even a problem, right? Because there may be

language issues, there may be, do they know how to write in English, which is

the predominant language for science. And so instead of saying "ok, what do

you bring?" we-we view them as a problem. That's not universal but it's

certainly continues to be a theme that you can see, yeah.

Most professors regard the majority of their international students as passionate and

hard-working people. Professors recognize their efforts to have come to Canada and

admire how they are really engaged to pursuing their academic endeavors. In their

opinion, what really counterbalances is their insecurity and lack of independent and

critical thought.

Samuel: *… I think often people who have made the effort to, ah, get high enough*

grades in their home country, ah, and-and then to, you know, research and find

out how to get into a Canadian university and then make the journey to come

here and three or four years of their life living in Canada to study, are pretty

serious students, they-they're not doing this because their parent want them to

or [laughs], they're not doing it because their friends are doing it or, just to get

a-a-a a piece of paper that says "oh, now I've got a degree". They're doing this

because they have some passion about something and they really want to learn

about something or-or, do some research or some writing and they want... they

wanna make an investment in their own future and in the future usually of some

group that they're advocating for or trying to help.

When it comes to expressing awareness about international students' situation, only a couple of participants demonstrated little or no concern about the personal challenges those individuals might face. Most participants pointed several times how international students have to go through a whole host of non-academic challenges that impinges on their academic performance. They are aware that, although domestic students also face challenges in their lives, those difficulties are further accentuated by being away from home, in a totally highly culture, language, country, city, weather, etc.

David: *... in addition to just the ah, academically quite challenging environment*

of graduate students, international students also have to deal with cultural, I

don't know, assimilation, cultural issues as well. And so, it places a fairly, a

substantial burden on students that are showing up in the country, especially in

their first year, when they're acclimatizing to a new culture, a new city here, a

new environment, as well as try to keep up with what are often very demanding

studies. So that's, that's one part of it. The second part of it is that, just in terms

of academics, the academic culture in different countries can often be very

different.

Samuel also brings a clear view of that:

Samuel: *... I think the other major thing I've seen would be kind of... a kind of*

homesickness or loneliness, a feeling of being away from family, being away

from friends, of putting your life on hold. You know, your friends back home are

getting married or buying houses or getting jobs, and you're often in this other

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world and you're not seeing anybody and you're not developing a relationship

or you're not buying a house or that somehow your life is on hold. And you may

miss the food, you may miss the music, you may miss the dancing, you may miss

the things that, the sports, you know.... And so there's a kind of a loneliness or a

kind of a… feeling like you're missing out and I-I think that's hard for

international students. Especially if they're [not] wealthy enough to go home

frequently.

The unpredictability of students' lives, especially when it comes to finding jobs and

international politics (such as wars in their home country and the new restrictions to

travel to the U.S.A.), is also perceived by professors as an obstacle international

students have to face that often distracts them from studies.

Daniel: *Ah… well, loads- loads of the students that come sometimes as-as far as*

thousands and thousands of miles to be here, they-they, most of them have the

ability to kind of filter out all of good and bad news that's coming from home,

per say. So-so they generally will become immersed in their research to the

point where they, you know, have accepted a new life style. But I still see about

30% of students who spend a lot of time alone and and it's… I don't judge them

on this, I'm not being judgmental but they do spend a lot of time fretting and

worrying about what's going on in the home country.... I can see how it

impinges on-on their mind sets.

Participants believe that being able to handle life in a way that does not exclude

themselves from the world (especially when it comes to receiving news from their home

countries), while also having their research as a priority, is critical for international

students' flourishing.

Elizabeth: *… the problems are, some people come with an expectation from their*

parents or their country, to go back and lead something. So they feel they're

under pressure. And that hurts their capacity to do research with an open-mind,

I really do think that. Some, some people are expected to find a husband, or a

wife here. Through some relative connections in Canada, but somebody from

that community they came from. And then they might be expected by their

parents to set up a house here and bring other people here or go back home and

support a whole bunch of people there to getting ahead with whatever they're

doing. Some of them are… some of them are under really tight financial

pressure because they came here by themselves and they are, they're not

starving, but they are living in really crappy circumstances and they're not

eating properly. And in order to do research well you've gotta be fed, and, and

you can't be working at some Chinese restaurant for money under the table,

because you can't legally work in Canada for some time, right? It is terrible

what some students have done in order to support getting a masters or PhD

here. And we, as supervisors, we want them to focus on their research and we

tell them, you know, "we need you to be committed to this project. You can't just

do it as a, like, casual thing". It has to be top of the list. But some of these

people have children, spouses, parents who are ill at home, or maybe their

children and their partner at home. These are graduate students, they're not

children, they are adults, or-or they wanna be treated that way. And yet they're

carrying a huge load… to help their own families and themselves succeed in the

world. Sometimes far from their social support network, that's really tough. I

think there're huge problems, you know. Money, ethics, careers, pressure,

family, cultural pressure… yeah… depression, isolation.

Although culture shock is believed to be something international students frequently

experience, most professors seem to have a positive sense of that because they believe most students want in fact to become Canadians, at least in their life styles. So professors regard the willingness and disposition to integrate the Canadian culture as crucial in order to make the most out of their experience.

> Samuel: *… I don't think they're huge problems, I just they're… most new comers who are planning to stay are quite interested in learning how things are done here. And even if they don't agree they tend to go along with it just because they feel like they want to become a Canadian. Now they probably also want to remain something else as well, you know, especially with respect to things like food. But… often they're willing to change their ideas more than they're willing to change their eating.*

When I asked Matthew to explain his understanding of "integrating Canadian society" he explained as:

> Matthew: *Understanding the local culture and society that they moving to and living in, and not going home closing the door and ignoring the world around them. But taking part in life, and-and involving themselves in the community and-and…and not ignoring their own culture of course, keeping hold of that as well but involving themselves in the community and-and the… in life… where they are.*

They also recognize how much language impairs students' academic success, whereas those who manage to improve their English skills are more likely to thrive.

> Matthew: *… it's been a barrier in as much as… they… I th…if the-the-the ability to communicate wasn't part of their grade then they would do just as well as the students whose first language was English, on average. But sadly, like I said, as-as sad as researchers and academics we have to be able to communicate*

effectively, and if we can't do that then it's-it's tough, it's gonna be real hard.

And, and so, yeah, the language aspect is, is very important. And so if you, if you

could figure out some way to, to remove that from the equation, then yeah, so on

average the students would do just as well and maybe in some, well no, maybe,

in a lot of cases, individual basis anyways, a lot better. But it's just that

language barrier that's a bit of an impediment to-to some, not all, but some

students.

Additionally, they feel how many graduate international students arrive with the

studying strategies they employed in their undergraduate years, just doing the book

learning. So, participants point how important it is for students to realize that they need

to change their ways of studying and really develop a research mindset, especially

concerning their ability to think independently.

Anna: *… they've gotten so far by being really good at writing exams and you*

want to say "ok, but that's the undergraduate mode, now that you're a graduate

student what you need is curiosity and kinda research agenda"… and "it's not

all about book learning now. It's about, you know, finding a project that you can

engage with, for a year for graduate students". And developing, helping them

develop that curiosity driven motivation rather than getting a high mark. So that

strategy may have gotten them to graduate school but it's not going to serve

them very well in a research career. And I think that I would, I think, I may

generalizing a bit too much but it seems to me that the international students

tend to be the ones who come with that, that I just have to do the book learning.

And it takes a bit of time to teach them, or to get them to realize that in fact it's

the research curiosity that's going to serve them better.

Most participants emphatically claimed how the relationship students have with their

advisors is imperative to their development, allowing them to really develop their academic and language skills that otherwise would be impossible in a three-month course, especially their critical thinking.

> Elizabeth: *I think… the relationship with, communion, with the supervisors and the… the… participation, like, really engaging in the whole scope of graduate student activities really help students succeed.… student life is hard but it shouldn't be just solid work… it shouldn't be playing around either, only playing around. Yeah, and I think, a really good relationship with the supervisor is quite critical to that.*

But above all, most participants recognize it is the students' own hard work and perseverance that make help them along the way.

> Noah: *Well, their own hard-work is one, then I think… spending time with the students, you know, not just in the research part, everybody, or every professor does that, that's part of our job, right? But there's something beyond that it's, you know, other things I was just talking about, you know? Tell them how to, sort of, learn the Canadian culture and how to fit it with the society. And… how to sort of initiate the research projects, those are the things, that's very, are very critical.*

As Samuel concludes,

> Samuel: *… so that's, that's what make people good students. You don't have to be smart to get a PhD, you just have to be, you have to persevere and you have to… you have to work hard.*

In this way, most professors demonstrate a conditional belief on students' success, where the outcome will be determined by how they handle their own issues.

Conclusion

Although all participants believe they had to learn by themselves how to teach international students, they feel confident about their performance today, at least in academic matters. Nonetheless, most of them seem to agree that there should be additional support from the institution in order to help all professors realize how challenging it can be to pursue a degree abroad. Participants offered some suggestions, such as awareness generating workshops, but they do not believe these would suffice (due to an infinite range of particularities students might face) or reach every faculty member (due to their tight schedules). In any case, participants are in accord with the literature, which points to the difficulties and uncertainties professors may find when teaching international students (Korhonen & Weil, 2015).

When it comes to deconstructing how professors regard international students, almost all professors were emphatic using words such as *talented*, *superstars*, *hard-working*, *passionate*, etc., and they claim to appreciate having them in their classes. But all of them seem to agree that those students generally start their programs with serious gaps in their language and academic skills (especially when compared to Canadians). Only a couple of professors gave little importance to the personal difficulties international students might go through, which could directly affect their academic life. However, even among participants who claim to be aware of students' personal difficulties, the question is whether students feel their teachers care about them, which was what Andrade (2006) pointed as problematic in internationalized post-secondary classrooms. As the next section will show, professors claim to spend time counseling students beyond the classroom moment, but it is hard to know whether all professors have been taking such measures, if there are some students being left out, how these encounters take place, etc.

Participants pointed several ways in which international students can make the most out of their experience, especially in terms of their academic achievement, such as going hand in hand with their advisors, which agrees with Rendon's (1994) study. But one aspect that was common to all participants is their belief on integrating the Canadian culture as a necessary step for students' success, in a clear contrast with Ladson-Billings' (1994) observations of culturally relevant teachers, those who help students sustain their global identities.

Social Relations

The third main theme illustrates how professors perceive their relationship with international students. All participants feel they have a very good rapport with them, with a relationship that often starts rather formal (from the students' end), but which develops to a more informal one with time. They believe every personal issue they have had were merely because of a mismatch of personalities, not having anything to do with one's nationality. Additionally, they restrict any academic challenges they have had only to plagiarism or language difficulties. Finally, professors point how students' cultural competence is a necessary skill for anyone pursuing a degree abroad, as many misunderstanding may arrive when working with people from so many different cultures.

Connection with Students

All participants believe they have a very good relationship with international students. As Mary expresses:

Mary: *It's above average, honestly, I have a very good relationship with most of my international students.*

In general, professors claim not to differentiate their relationship with international

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students because of their origins, but they feel that the topic of their conversation ends up being different: While professors might have a straight talk with Canadians about general things, their conversations with international students are often marked by advice, counseling, hearing about their problems and coaching them through those.

> Daniel: *… Sometimes it's easier for me to speak to a Canadian student because they instantly understand what I'm talking about. If I'm speaking to a new international students sometimes I need to be careful about my word. And I need to spend a lot more time trying to convey the instructions and things like that, so… it takes more time and more effort but it's always worth it.*

Many professors claim that the difference in treatment of students lies on the fact that they respect and value each person's individuality.

> Matthew: *… I mean if you ask me "do I treat the-the Canadian students different to the international students?" I'd probably say yes. I probably do. But, then again… yeah… I don't know I said, because I'm-I'm going through all my students in my head now and I'm thinking how differently have I treated them and… really I think… as individuals rather than as a person from Brazil or a person from Europe or a person from Southeast Asia… they're just individuals to me, and everyone, including myself, has their own strengths and weaknesses. And so, I- you know, I-I-I treat each individual differently because of that. Because my job I see as trying to get the-the one person to perform to the best of their ability. And that means you have to deal with each individuals, and with individuals in a different way.*

All participants seek to have a friendly relationship with international students, which they all believe to have, but also intend to keep it academic. Therefore, any social gathering they propose has academic purposes, such as discussing research while

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having some coffee. They do not intend to socialize with students out of the academic context, especially because they see their students as adults who have more else to do, their own responsibilities such as family and work. Notwithstanding, professors often have students come to their offices to talk about their personal issues. For that, professors resort to their own experience, whether as a professor or as an international student in years earlier, to advice students (even students of other teachers who approach them for help).

> David: *... I mean, I've always struggled a little bit with this sort of divide between being a friend of students and being a professor to students. And so I got quite involved into a policy and students will often drop by my office just to sit down and chat. But I always sort of socialize with students, right? I'll- I'll take them out for coffee and stuff like that, but, you know, getting together for dinner, going out for beer or something after, I don't do nearly as much. And so, you know, the sort of, kind of blurred line often when the students are just sitting in my office between sort of talking about their academics and how their thesis is going and stuff like that and talking about their personal life and things they're interested in more generally or, you know the latest soccer scores. So there's kind of this, this sort of blurred academic socialize than often occurs. But, you know, students-students are dropping by my office, yeah, over a week probably I would say.*

Although they want to be helpful, they also often feel inadequate and unprepared to deal with their personal issues, which often distress them.

> David: *And so I often, for international students, I find them in my office just telling me about their lives and the challenges that they face being away from home or dealing with domestic issues and stuff like that. So, yes, stuff like that,*

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you know, it's, I think it's really important to sort of be able to listen to students and give them someone to talk to even though, professionally speaking, I'm completely unqualified to deal with their personal issues.… So, you know, when-when students are in my office and they're telling me about, you know, the personal challenges that they're having and their sort of life back home, it's incred---I feel so unqualified, ah, to deal with their issues. But it's-it's very difficult for me. So I'll-I'll take that home, right? So I'll go home and I'll… I'll be sort of totally obsessed with trying to sort of figure out some way to solve this student's immigration problem that... I can't solve this student's immigration problem but it, it does sort of, you know, bother me. And so, I-I guess, you know, at a personal level that's, that's one thing I find is… it is more… it's more personally challenging often to deal with some of the things that the international students have.

There seems to be a stark contrast between how students see professors and vice-versa, at least in the beginning of their academic path.

David: *… a lot of our students are draws from cultures where there is a very strong… I'm not sure how to phrase this, there is a very well-defined and respectful relationship between teachers and students. And so teachers are seen as a sort of dispensers of knowledge, I suppose, and not as much people to sort of interact with in a respectful but critical manner. And so, for a lot of our students it's quite difficult to get them to criticize both texts that they read, and ideas that professors put forward because of this idea that professors are more knowledgeable and sort of figures of respect rather than people to engage with in an intellectual context. And so often students won't challenge professors and challenge ideas because of the context that they've had in their undergraduate*

degree, for example. So that's a second thing that I've found.

While many participants like to see and treat their students as colleagues, international students often arrive regarding professors with respect, fear and as someone who should not be criticized, which they think is wrong. But professors feel that this relationship is also dynamic, becoming less formal with time.

> Adam: *… for most of the international students that I get I would say that there's a more traditional professor-student relationship at the beginning… where with Canadian students these days there's… there's less formality. But over time I think they learn that, with me they don't necessarily have to be as formal. So, so, the relationship with is maybe dynamic, it changes over time with me depending on how long they know me.*

All in all, although professors wish to have an equitable academic relationship with students, treating everyone as an individual with their own strengths and weaknesses, they feel how international students often have a hierarchical view of them, as "dispensers of knowledge". Despite a couple of professors mentioning directing students to campus resources, all of them end up helping them navigate through their personal issues, even though they do not feel prepared or responsible for such task. They do it because they believe it to be necessary. Some professors also mention being more curious about international students' life experience, causing them to enjoy their presence in the class, but the way in which such experience is profited is questionable, and will be better discussed in the next chapter.

Academic/Personal Challenges

As all participants feel they have a good rapport with most international students, they attribute any personal challenge or frustration they have had simply to

personality challenges, having nothing to do with one's nationality.

> Adam: *Nothing that I could say was because they were international students. Certainly there's a…. there are challenges with students all the time, but, and some of them have been international, but I cant't say… necessarily that it was because they were international students.*

Peter follows this idea:

> Peter: *So I'd say it's mostly been quite positive. I mean, people are people so you can have people with their personality that, you know, ah, creates problems and that can be Canadian or international, I don't think it-it really varies. So, I wouldn't, I wouldn't say there's anything particular about international students that is… not personality wise a problem compared to non-Canadian.*

Matthew also has a positive perspective of potential conflicts with students:

> Matthew: *… I mean, you know, the students will get frustrated with me, probably, and let the others students in the lab know that and sometimes I hear about that frustration… I don't see that as disrespectful I just see that as frustration. And then I'm working things out and getting through things but… yeah, other than that, no… not to my knowledge.*

Moreover, the only academic challenges they mention having were the ones related to plagiarism or language impairments, which have already been discussed.

Cultural Competence

Professors believe the variety of cultures serves to promote understanding and appreciation of different ways of thinking, but that it sometimes also leads to misunderstandings and challenges among students. In many of these cases, participants feel the need to intervene and solve.

Peter: *Yeah, I don't think their cultures influence my practices per se, but sometimes there may be some cultural issues that need to be addressed, say, in the lab. So, for instance, you may have a student who feels that there needs to be, like a hierarchy within the lab. And so, and then they feel they are above another student, and so… I have to, you know, sort of step in and say "no, this will operate in a particular way, and that hierarchy doesn't exist". But I don't think their cultural practices influence my [incomprehensible] that much, yeah.*

Adam reinforces that it is the interaction among students that sometimes can get complicated:

Adam: *… I would say the interpersonal skills in the lab. Sometimes it's taken… a while for them to… you know, it's quite a… quite a variety of, of cultures in the lab and sometimes some of them have had trouble interacting and I've had to sort of coach them and how to interact with the other students in the, in the lab.*

I asked him to illustrate how that takes place in the classroom:

Adam: *… it's basically students taking offense of other students, of things they say on… when they ask for help from other student or… when there's gonna be a joint, a joint project and… you know, not being able to discuss who so be first author, who shouldn't be… me having to arbitrate between them on who's responsible for which part of the, of the research… that sort of… sort of interpersonal relationships in which they, they don't end up handling themselves, they, they come to me and I would say the international students end up having to come to me to solve those problems more than the, the Canadian students.*

Hence, many participants support how students' interpersonal skills play a major role in the process of internationalization of higher education. They believe it is important to

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bear in mind that different cultures may have different expectations and ways of working in teams, for example, making it is necessary to be open-minded to such differences instead of avoiding interactions. The way in which professors believe in collaborative work will be dealt with in the next section, although Ladson-Billings allocates this characteristic in the Social Relations domain.

Conclusion

All participants believe they have a very good relationship with international students, as Ladson-Billings (1994) also noticed in her study. Although they claim not to purposefully differentiate, they feel there is a different connection with Canadian and international students. While with the former it is easier to convey messages and have conversations about general things, the contact with the latter group is typically marked by counseling and guidance.

At the same time that professors do not seek to have a personal relationship with students, they do like to establish a friendly connection with them and regard them as colleagues. Nevertheless, this situation often extrapolates to the point that international students are constantly going to their offices, seeking someone to talk to and get advice from. Professors express a willingness to help, but at the same time feel unprepared for dealing with their personal issues. Additionally, professors perceive a dynamic connection with their international students. In the beginning, students seem to fear their teachers, but, with time, as they see how professors treat them as colleagues, it evolves to a more equal relationship, which was what Ladson-Billings (1994) defined as part of culturally relevant teaching.

Professors feel that there has not been any personal challenge with international student that has been caused necessarily by their different nationalities. Rather, they

attribute any conflict as personality-wise. As for academic challenges, they believe those have been limited to plagiarism occurrences and language difficulties.

When it comes to students' relationship with each other, some professors have witnessed cultural mismatches, having then to intervene and help them solve the issue. Most of the times, however, participants have encouraged students to help each other, as Ladson-Billings (1994) defined as a "community of learners". Hence, most participants express the importance of developing interpersonal skills if one wants to succeed on graduate studies.

Beliefs about Knowledge

The last main theme depicts how professors conceptualize knowledge, especially in terms of how it is or not shared by students themselves. Participants explain what they understand by academic achievement at the graduate level and, based on their definitions, how successful they consider their former international students to have been. In this section it is also outlined some ways in which professors perceive the influence of the process of internationalization on their practices and how they believe to have been accommodating in order to help international students develop necessary skills to succeed. It follows that all professors see themselves as mentors, life-coaches to international students, helping them navigate both through their academic and personal difficulties.

Knowledge Conception

Most professors expressed vehemently how graduate international students are experienced, extraordinary, very talented, and wise people, and how they believe it is necessary to resort to their own experience so as not to waste their knowledge. Some participants shared situations in which international students brought brilliant

contributions to their classes, and how they add greatly to the university.

> Samuel: *Well, I think you need to recognize the wisdom of the students in your class. Like, especially at the graduate level, people have usually had quite a bit of life experience and it's important not to waste that. You know, if I think the whole thing is "I'm the font of knowledge and I transmit it to other people and they're just supposed to sit there and receive it and right it down and then spin it back to me in an essay", then I'm wasting all of the life experience, all the knowledge of the people in-in the class that are there. So, what I kinda do is have a balance between me communicating curricular topics that I think are important for them to learn and then I, you know, doing presentations and projects, and, you know, inquiring projects and things like that, into things that they know about and care about and help solve problems in their life, you know, in their schools or their professionally experiences. And then share that amongst each other, and… I think when you create that environment in which you think that the people, everyone in the classroom has something to contribute and you have to create opportunities for that to be not just answering a question but actually taking over a cour-- a class and giving a presentation and explaining ideas, then you create a platform in which everyone can contribute, including international students. So, that's what would facilitate, you know, them bringing those new ideas into the classroom. What hinders it is it the professor, thinks they have to get through a huge amount of curriculum and that they don't want anybody asking questions they don't want anybody discussing anything, they don't want anybody working independently and they don't want to hear what other people have to say, they just want everybody to hear what they have to say. Then that gets in the way of, of… you know, benefiting from the presence of the*

international students, but other students as well.

Professors are aware that many factors may hinder international students' contributions, such as the schedule rigidity and an unwelcoming environment to different perspectives. Many participants pointed how they see some of their colleagues looking down on international students, mainly because of the language they lack, instead of looking for what they do bring in. Conversely, they believe international students flourish when they have the opportunity to share their experiences, not being regarded with a deficit approach.

> Anna: *… I think the same thing is pertain in terms of identifying whether they're bringing… their own experiences, getting the opportunity to share that or whether they get, sort of, shut into a, a corner [laugh] and not engaging with the other students. So the potential is huge, the actual outcome I think is a mixed bag… and you certainly will see students who are, and faculty who are very vexed about what's going on in terms of some of the international students. And it's largely around language issues, and whether they're actually prepared adequately to be in a university-level classroom, that's seems a bit harsh, but…. I think it's about recognizing what they bring ah, into the classroom and being, to me one of the most important ways of both teaching and learning is through story-telling…. give people an opportunity to tell their story. And when that happens the dynamic in the classroom can change, from being a place that's tension-field to being one where people feel that they have some value, that they're not just there as the empty vessel to be filled but are there as co-learners.*

Although all participants value international students' participation in class, such as asking intelligent questions and bringing in new ideas, many claim that international students have not contributed to their classes any more than Canadians because the

content of the course remains the same.

> Adam: *… it would be an indirect benefit of, as far as [my area] goes because [it]'s a technical subject so the indirect benefit would be to expose our students to different cultures and different ways of thinking which… certainly is, is a benefit. From my technical point of view there's, you know, it's pretty objective it doesn't have a subjective side so… unless they're coming from a country which has higher technological sort of expertise and capacity than we do, which is not normally the case, normally international students come from…countries with a lower technological standards than us, so... I'd say there's no direct benefit other than that indirect one of exposing our students to the culture…. contributing to the subject matter and asking intelligent questions and… you know, performing, you know, different kinds of projects and innovative research papers… they've contributed just as much as… academically just as much as anybody else… yeah… I- I wouldn't say, I wouldn't say they've done more or less than Canadian students.*

I asked Matthew how the presence of international students has influenced his practices, his reply was:

> Matthew: *Not at all. In terms of course content, not at all. I mean, I, you know, deliver course-content based on the science not the student body. And the students are there because they're interested in the course content not because there's, you know, maybe more or less international students in that class. At least that's what I would hope of, that's why I'm for [laughs].*

As for Noah:

> Noah: *To my class? Well, they're just like a normal student, right, in my class. And then, yeah, whatever the contribution made by other students be they*

contribute to-to-to my class. And we- I know there's sort of this idea of bring
international student to the classroom and they can share their-their experience
from their own countries, and... but my courses are mostly technical courses, we
deal with technical issues so there are no sort of boundaries between [laughs]
countries, between cultures. Yeah, that's, you know, if there's class discussions I
ask them to get involved and, yeah, there's no sort of, any specific thing. I
understand if in a social science class then they'll probably it's gonna be quite a
bit different.

Hence, despite expressing a certain admiration for the knowledge brought by
international students, the way in which professors allow their ideas to shape the class is
not always clear. While some participants shared how students' experience was pivotal
to solving problems or bringing new perspectives, others did not make it straightforward
or even said, based on an equality argument, that their cultures have no influence on the
class because it is "science based", for example.

Academic Achievement Understanding

     All professors comprehend academic achievement at the graduate level to be
more than GPA scores. They see it as the ability to innovate, come up with good ideas,
be able not only to read but critique upon literature, communicate ideas clearly, publish
papers, be recognized and, eventually, get a good job.

     Elizabeth: *... yeah, academic achievement is not just marks. It is being a, a*
researcher if you're a graduate student, it's understanding that research isn't a
project you're given to do by your supervisor and a degree at the end. Research
is a way of thinking and inquiring and objectively testing an idea and finding out
whether you have tested it properly and if your idea is on the right track. And

then being able to communicate it. So it is certainly that the courses that grad

students take are important, but that is not academic achievement on its own.

In this way, regardless of the area, all professors have expressed a complex

understanding of academic achievement, going beyond grades. One participant also

pointed that, for some students, just the fact of learning something and being able to

share that with their family may already be considered a success. Also, only one

participant expressed a perception of academic achievement as being passionate about

what you do, and thus becoming effective and transformative in their field.

Perception of International Students' Academic Achievement

Based on those ideas of academic achievement, participants believe there has

been a "real spectrum of success" among international students because "nobody is

equal".

Peter: *... I don't know that I would say there's a difference between international*

students and non-international students, they, I would say they've been overall

equally successful.

But many professors recognize how their students have become real "superstars",

becoming people "we want to be" or even to work for.

Daniel: *Well, ok, so most of my students do quite well…. and I have had some*

real superstars come through, who could hardly speak English when they got

here and in six months were using Canadian slang, etc. But… [laughs] it's-it's

been a real mix bag, it depends on the individual, of course, but most of them do

very well, yeah.

As Mary also expressed:

Mary: *They have been very very successful, actually…. And believe me, some*

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are even bigger than me [laughs].

Although they claim not to differentiate students' success because of their origins, in general professors believe their international students have been successful, with a certain variance among participants. One participant, for example, was emphatic on the fact that his own mentees were much more successful than Canadian students, while other international students in his classes were not nearly as good. Many professors mention how they have kept in touch with students throughout the years, which enabled them to follow their path and see how successful they have become in matters of getting good jobs, for example.

Teachers' Practices and Accommodation

Professors believe they are sympathetic about students' difficulties with language, and so they often try not to be so strict when evaluating writing assignments, for example.

> Peter: *So I have found that… in my own evaluations I've probably become more sympathetic to not being strict in-in writing where the writing has to be perfect. That if the grammar is a little bit off and you could see that I would be, say, harder on the evaluating… students in that, I think I've probably come to realize that, you know, minor errors aren't as big of a problem. Also have been maybe more… making the effort more to modify, say, some of the terminology that I might use… years ago I would, if I was using a term that I would expect an English speaker to know, that, say, it wasn't a technical term but it was just an English term I would have… I wouldn't explain that but now I'm, I'm being more inclined to try to explain those sort of things, what they mean and try to simplify things a little bit more.*

They also feel that they take an active role in trying to help student improve their English and academic skills in many different ways.

> Noah: *... I encourage them, first of all, and I have a lot of Chinese students I know they speak Chinese among themselves. So I basically set a few ground rules when they first come here, I said "English only in my lab" [laughs] and on campus. And then I sort of tried to mix them in my lab. I have international students from different countries so I always sort of tell them "you guys should talk to each other more, not just sit and work on your computer and do your experiment, spend some time to talk to each other". And they do that. And also I have a weekly meeting with my students, everybody has to present their progress every week. So that gives them some chance to, sort of, learn and practice their English.*

Professors have also offered students a variety in exam types for them to choose the one they feel more comfortable doing and even substituting final exams by something else.

> Anna: *... So, maybe students do a film, or maybe they do interviews, or maybe they do art work as opposed to always essay, essay, essay. And just, ah, allowing people to explore different kinds of methods for evaluation.... Essays, exams, essays, exams, you know, let's be more creative.... I have gone as much as I can with the, you know, powers that are above me [laughs] ahm, to no exams, right? No final exams. Which just takes a lot of pressure of students, all students but international students in particular, I think, feel quite stressed by the presence of final exams, and they get a lot of them, particularly in the first and second year. So going, you know, changing the way in which we evaluate has been big.*

Notwithstanding, a couple of participants claimed to have been frustrated when trying to modify the exam type for something else they thought international students would

prefer when they did not. Apparently, in those cases, professors thought they knew what would be best for students instead of asking them directly. In Daniel's case, however, although his experience has led him to make assumptions about international students' preferences, he continues to ask them what they prefer:

> Daniel: *… When I, when I ask my students, for example, "what kind of exam do you want me to set? Do you want a multiple-choice exam or do you want a long answer exam?". And they always say multiple-choice because there's a lot less writing of all kinds.… I always give them a choice and they always choose MCQ and for the last, I'd say, for-for two out of my five classes that's all run now is MCQ test, because that's what the majority of my class wants, because the majority in my class are international students.*

Some participants believe they have also sought to be more flexible in their teaching styles, but many pointed that adapting content is not always the case. They seek to accommodate students' needs by modifying terminology, without lowering the level of the class, explaining things in different ways, selecting more user-friendly material, and having power point presentations to help students both follow the class and be able to study it afterwards.

> David: *I have spent a vast majority of my life in Canada and I have a sort of Canadian, Canadian culture, and so… what I have attempted to do is trying being far less Canadian in my, Canadian-centric in my teaching style. I mean, Canadians is the wrong word, but North-American-steps-centric in my teaching style. So… you know because it's sort of what I am familiar with, all of the, the sort of classic examples, and the, ah, sort of case studies are often I have drawn from North-American examples. And as a result of the different student body I have attempted to, to do, to translate that into a much more international*

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examples. And so I deliberately set out to try and find sort of case studies and

examples of the theories that I'm demonstrating from the nations in which our

students are brought, as a way of, as a way of trying to, to get them interested

and find some common ground they'd like to understand.

Professors want to promote a welcoming environment, but many also pointed that because the class is not comprised only of international students it cannot be only adapted to them.

Adam: *So, but in general in my classes I'm fairly open and they're usually, most students are usually fairly comfortable in asking questions, but don't forget, in a classroom settings it's not just me and the student, it's, it's me the student and the other students. And so sometimes it depends what the, the dynamic is with the other students.*

Therefore, in order to prevent being unfair to the class as a whole, they often spend time after class having to re-explain assignments, clarify expectations and help students with language difficulties, which often involves not only professors but the department as well. Pairing up international with Canadian students has also been a strategy many professors adopt to make the best out of the classroom experience for everyone, where international students can get a closer help with language and academic expectations, whereas Canadians may get to learn from different perspectives.

Samuel: *...other times students will come from other places and they bring, you know, stories, or they bring information about how they approach, particular problems. You know, there're-there're different from the way that we approach the same problem, and sometimes that can be very helpful. I think the students benefit the most, though, because they're like really in, you know, a lot of our work in my area is project work, so they get together and work in projects. So*

you have a foreign student and a Canadian student working together on the

same paper or the same, you know, project of some sort. And they have to

collaborate, they have to bring their worldviews together and make them work

together in some meaningful way. And that often involves a lot of learning, in

both directions.

Some professors have also claimed to be sensitive to students' needs when it comes to

days and times, for example by giving them some extra time to deliver a paper because

they have a religious holiday or have been struggling with language.

Elizabeth: *I give ah, a lot of feedback to every student now, I might have given*

more of it because of language and communication much more than I would if I

was teaching people who had good skills in English communication. And, so

maybe that's benefited everybody… I explain things in many different ways so

that different kinds of people get the message and maybe that's helped

everybody. And… I- I always was attentive to treating everyone the same way

but even more now I do that because I want everybody to know that they're

people, not just a person in the classroom. You know, I anticipate the schedule of

religious holidays or cultural practices or… you know, like, if somebody is

fasting for Ramadan, and your course is at 4:30 in the afternoon, those people

are hungry! [laughs] They're not gonna be thinking well, they might not even be

there. So you do have to kind of understand what might be going on so that you

don't pressure them, you don't have a schedule that says "if you don't hand the

essay in by 4:30 on a Monday, forget it", you know? You have to, I don't know…

the ROASS Document is actually a pretty strong directive that you have to treat

people fairly. I guess I take it very seriously.

Nonetheless, many participants point how such accommodation is not restricted to

international students.

> Samuel: *… I guess the only other thing would be maybe extending time sometimes… it takes students who are reading in a second language longer to read stuff and they need to re-read it a couple times to get it figured out and it takes them longer to write stuff so I sometimes let them know, you know, "if you need more time… you know, that's ok". But I don't direct that just to international students. I would kinda say, you know, "if you-if you need more time for any reason, you know, come and let me know, let me know what the reason is other than, you know, if the reason is you're lazy then no, that's not so good. But if the reason is that you're pregnant, or the reason is that you're… you're visiting your mom who's sick in the hospital or if the reason is that you are processing the language more slowly than you would in your native language then those are good reasons so then we figure out an alternative schedule to when to get things done back".*

Many are also the aspects which professors try to work with their students in order to help them become successful: encouraging them to take part in academic life activities as well as Canadian society, pushing them to learn how to work independently, to speak English only, stimulating group work, managing these groups so that shier students also participate, being careful with their language, giving feedback, trying to be more clear about their own expectations for students, etc. (for more information on the way in which professors perceive and deal with students' English language see Perceived structural challenges.

> Noah: *… And all my student, my student come in, all the international students coming work with me at the, I always tell them at the very beginning, you know, doing research is one thing. I always ask them to get involved with the other,*

activities and the culture to learn, you know, the everything, besides the

academic, you know, life. And they should actually, sort of, really learn the

Canadian system.

Mary notices how people from different cultures often behave differently, for example, being more talkative or quiet than others, and she tries to balance students' participation so that everyone can have the chance to speak up.

Mary: *… Yeah, so… I-I love the mix, but if you have people who are so much*

extroverted and the introvert combined, it stills brings out the best in people. But

it's something we have to work with because when it comes to some programs

where we require some students to participate in, the extrovert they always jump

in but those who are not very, they don't feel free to express themselves much,

they don't want to be at the center stage.… But it's-it's a challenge because the

cultures, they really dictates sometimes what we see in our students in terms of

what they are willing to do and wha--where they are very reserved.

All these "layers of mentorship" have been a source of tension for most participants, who end up feeling like life-coaches, mentors to international students. While a couple of professors feel that although it requires more time and effort it is "part of the process", others are clearly bothered by the amount of extra work they have to do, especially in what concerns editing students' work and personal counseling.

Conclusion

In general, professors hold a high esteem for international students, notwithstanding what was previously mentioned about a perceived tendency to plagiarize. Participants expressed how the talent and experience international students bring to class cannot be wasted. However, at the same time, most professors did not

make it clear *how* their knowledges can be validated. Even though some teachers mentioned international students' voices in the class, such participations seemed to be somewhat blurred by the rigidity of the curriculum and the pace of the class that had to be kept. As Marin (2000) and L. Brown (2004) noticed in their studies, it is possible for teachers to acknowledge and even appreciate cultural diversity and not see it as a resource to a welcoming and democratic class.

All professors have a complex understanding of academic excellence, which goes beyond getting good grades (although it is also part of the concept), as was also how Ladson-Billings (1994) described her participants' understanding. Based on their own definitions, they believe their former international students have been very successful, especially their own mentees.

The whole group of participants is aware of how important their role with international students is in matters of helping them develop necessary skills for their academic endeavors, and so they seek to do it. Many have been the ways in which professors claim to accommodate their practices in order to support students, although some of their trials were not as successful as others. This distinction was also a characteristic among Ladson-Billings' teachers, who would not ignore students' differences, but take them into account while helping them develop necessary skills.

Professors want to establish a comfortable environment for every student to speak up, but they feel tense when having to stop the class to help international students pick up language or something else they "should already know", because they feel the need to be fair to the entire class. This tension between equality and equity that make teachers try to be neutral towards diversity was also what Bennett (2004) perceived as detrimental to true multicultural education.

The fact that teaching international students demands more time and effort is felt

by all professors, but the way they react to this situation was not the same among professors: While just a couple of them perceive it to be a natural part of the process, most of them feel a lot of pressure, nearly a burden to be carried, as previously mentioned.

Chapter Five: Discussion and Conclusions

Introduction

Through the lenses of post-secondary teachers, this research sought to comprehend how they have perceived the process of internationalization of higher education and international students, and how this phenomenon has been influencing their practices. It was also the aim of this study to understand the extent to which Ladson-Billings' (1995b) culturally relevant theory is pertinent when it comes to understanding internationalized post-secondary education (see Applicability).

In the previous chapter, the findings were organized according to the emergent data, which was also very similar to the way in which Ladson-Billings depicts participants' beliefs in her study. The present chapter provides a textural-structural synthesis of the meanings and essences of the experience (cf. Moustakas, 1994) based on each of the three research questions addressed in this study (see Research Questions). Just like is the purpose of phenomenological studies, Ladson-Billings (1994) also looked at the commonalities, rather than individualities of teachers and this is also the approach of the present research in what concerns the themes discussed. However, as aforementioned, difference nuances of a same given topic have been incorporated so as to illuminate different perspectives of the phenomenon. Then I discuss the main issues that arose throughout this work, seeking to critically examine the present situation of internationalized post-secondary institutions in light of an ethic of hospitality (Ruitenberg, 2011a). Because my findings extended beyond the original research questions, the analysis will be made in light of the literature review presented on the respective chapter and additional relevant scholarly work. To conclude, I draw recommendations for future research which seek to provide hospitable education for international students.

Summary of Findings

Underlying perceptions of internationalization and international students

The first question that drove this research was: What are post-secondary teachers' beliefs about internationalization, with special attention to their work with international students? Because professors believe education is something global in itself, they see the process of internationalization of higher education as a natural unfolding of it. In their eyes, a university can be considered internationalized when its students' body is comprised of an elevated number of individuals from a variety of other countries and when there is investment in international network and partnerships. As their main understanding of internationalization is the facilitation of student mobility, whatever hampers this flow is perceived as a contradiction (such as the much higher fees international students have to pay and a biased recruitment process).

Professors believe this process has many benefits. Besides the financial gain for the university and the amount of research conducted by international students, in general, professors see their presence as a gift for the classes. Even though professors believe most students come from countries which are technically not as developed as Canada, they usually enjoy having new perspectives, different world-views and ways to solve problems that would not emerge were it not for international students. With time and experience, professors believe they have come to better appreciate diversity in some ways, and that they have become more opened to new ideas that emerge. Concurrently, however, it is not clear from every participant the extent to which they go beyond simply appreciating cultural diversity to actually seek effective changes in the classroom towards a democratic education for everyone, including international students.

Although most professors express an awareness of the several challenges

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international students might face, participants believe individuals pursuing graduate studies have much to gain from their academic experience abroad, outweighing any possible disadvantages. Improving credentials and developing their English skills are perceived as the biggest benefits for international students. Professors also believe Canada is an even more favorable destination for those seeking a degree overseas given the easier process of immigration, cheaper cost of education and the current presence of people from all over the world.

However, participants are unsatisfied with several facets of the modern process of internationalization, many of which they do not attribute only to the University of Manitoba. They believe the lack of support for students, professors and international research, besides poor investment on global partnerships, have been thwarting this process in their institution. They are uncomfortable with the extent to which the recruitment of international students has been a much more money-driven endeavor to the detriment of providing appropriate support for students' flourishing (which involves their language preparation, preparing faculty members, providing upfront information about academic expectations, being sensitive to their diverse situations, etc.). Moreover, professors feel unease about how the recruitment of students has been done, perceiving it as unfair in many ways, and so they believe there are lots of aspects to be improved. For example, participants reject a strict GPA conversion as a way of selecting great researchers, and believe the process of recruitment should not take so long as it has been taking. Professors feel that selecting graduate international students has become a huge time and money-consuming process, as they have to filter through a huge amount of applications.

Notwithstanding all the hassle, it ends up that some students who are recruited do not seem to fit in the system. For example, professors feel a stark contrast between

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passionate students and those who come with second intentions, such as just wanting to immigrate, which deeply troubles them. There is also a huge pressure to take students who can pay for their studies (rather than relying on Canadian scholarships), which makes internationalization seem contradictory and troublesome for professors. As a consequence of such long and demanding process, participants feel under a lot of pressure to make it work, to keep the student in the program no matter what.

Professors are not only physically surrounded by international students, but also fully aware of their presence. However, it seems that international students are primarily differentiated by what they are perceived to lack: English language and academic skills. Professors feel a divide between the abilities Canadian and international students have, which often frustrates them. They are concerned with students' language difficulties which, they believe, become a barrier in their academic endeavors. Participants strongly express that English proficiency tests are not sufficient when it comes to measuring one's real abilities to conduct graduate studies, and so they feel that most students are arriving without the necessary skills to perform at that level. Professors are sensitive to students who struggle with language, and they recognize how much better most students would do were it not for English. However, they are also aware that English is necessary for anyone who wants to conduct research in Canada.

A perceived consequence of a "not good enough" English skills set is plagiarism. Professors believe one of the possible causes of students copying material from other sources is an attempt to complete their tasks with a language they do not dominate. Different cultural and academic values are also pointed as possible causes for such occasions. Professors feel awkward and upset when they find out a case of plagiarism among their students. In most cases they feel students have not actually understood what it is and the seriousness of it (at least in Canada), and so they get really

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frustrated by having to tell on a student. They demonstrate a willingness to work individually with students and explain things, but feel more and more urged to follow the formal procedures of the institution.

Participants deeply believe the independent thought component is pivotal when it comes to conducting research, and they feel international students usually lack it, at least in the beginning. Probably because of language difficulties and academic misunderstandings (both because of language and of cultural differences), participants feel that students arrive relying too much on professors and that it takes them a while to gain confidence. Another common perceived barrier for students' academic success is related to how they begin their graduate studies with the same strategies they had in their undergraduate years. Professors believe that the more students understand this and go beyond the book learning, the better they will perform. Conversely, participants believe that one of the most important aspects for international students' academic and personal success is being able to integrate into the Canadian culture, i.e., by not excluding themselves but being open and flexible to change, trying to make the most out of their academic experience and being able to filter news coming from their home countries.

Professors recognize how experienced graduate international students are, and they believe such knowledge should not be hindered. But, again, it was not clear the way in which their experiences are validated in class. While some participants mention how international students' perspectives were pivotal to the class, others seem just to be fond of the "exotic other" hovering around the classroom. Such was the case especially among professors who hold a view that international students usually come from countries with lower technological development.

Additionally, what they believe often hinders international students' flourishing

is a deficit approach (thinking only about what they do not have), an unwelcoming environment to different perspectives and a rigid schedule. Although some participants feel that the university has been trying to be "dear" to international students (because of its financial need), all professors believe there is still much to be done in order to improve students' and teachers' experience, which could achieved even in simple ways.

Professors have come to understand academic achievement as something much deeper than one's GPA, although that is also part of it. For all participants, regardless of their areas, a successful student is one who is able to bring in novel ideas, discuss, comprehend and critique literature, communicate ideas clearly and eventually get a good job position. They feel that there has been a high variance on students' success, but believe most of their international students have been successful based on these criteria. Notwithstanding, they perceive their own advised students being more successful in general. One of the problems professors notice in the structure of programs is how they have become shorter (being squeezed into fewer courses and terms to be completed), making it much more challenging for students to have enough time to overcome their difficulties, whether personal or academic (but especially with English).

The influence of internationalization on professors' philosophies and practices

The next aspect this study endeavored to answer was: to what extent have professors teaching philosophies and practices been impacted as they encounter more international students? As they encounter more and more international students, participants have sought to accommodate some of their practices in order to help them (although that is not necessarily restricted to international students). They emphasize, however, that that does not inexorably imply changing content. In fact, most

participants affirm not being able (or willing) to change the curriculum in anyways. Although some try to bring in international examples, others firmly believe it is not possible to change the topics studied because it is science based (a point of view which was not generalized among professors in the science area). Allowing more time to hand in a paper, giving different options for final exams and not being so strict with grammar mistakes are some ways in which professors have tried to be sensitive to every student's need and help them through their challenges.

Although professors are sympathetic to international students' challenges, they are aware that their classes are also comprised of non-Canadians, and so they try to establish a balance so as not to be unfair to any student. They want international students' participation but not to stop the class to solve language or academic questions (which professors feel students should already know when entering graduate studies). It has also become especially harder for professors to know whether a student has really understood the content or is just struggling with language. As a consequence of wanting students to succeed, but at the same time not to slow down the group as a whole, a great amount of time is spent with international students beyond the classroom moment. Overall, professors want and like to help, but this situation has become burdensome for them, especially in matters of editing students' work and personal counseling.

While they perceive students as colleagues and try to develop a friendly (but academic) relationship, students arrive with a very respectful and formal regard of their teachers. But participants feel that with time students get more comfortable, and so this relationship evolves to a more informal one. In the first moment, participants see and wish to have a clear academic relationship with international students, but eventually professors find themselves having to give personal advice to students who approach them for such.

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The relationship professors have with the students they advise is perceived to be pivotal to their development. Professors follow students closely and their guidance becomes an essential part of students' flourishing. Based on many professors' perceptions, there seems to be a sense of fear and insecurity on the part of students, which makes them ask repetitively for instructions and not go beyond those. Professors want every student to be independent and to be really committed to doing research, so they often struggle trying to figure out how much they should be helping students with their work or pushing them to work by themselves.

Most professors claim to suffer seeing what happens to international students' lives, what they likely go through in their academic years abroad. They are aware of many of the personal challenges such students face. Especially current global events are perceived to be highly affecting students, such as wars and the recent U.S. travel restrictions. Consequently, professors often find themselves counseling students, even about personal issues. Participants feel unprepared, unqualified for dealing with such things, but they end up feeling they ought to, even not being part of their job. Although believing in their capacity to teach international students, professors consider every skill they have as having been acquired by their own experience rather than from any specific training from the university.

Participants claim to see every student as an individual, and so they do not differentiate their relationship with international students necessarily *because of* their origins. They believe the difference in their relationship lies mainly on the topic of conversations (often academic and personal counseling) and amount of time spent with them. In general, professors seek cooperative learning and encourage team work as a way to make everyone profit from being exposed to people with different perspectives, ways of thinking and studying. However, because of cultural differences, professors

also often have to intervene to solve disputes or misunderstandings among students.

All in all, professors struggle with equity and an equal treatment of students. As good as their intentions may be, participants in many occasions fear being unfair to non-international students by treating them differently. This was especially felt by participants who feel under pressure to give the same amount of written feedback to every student, when in fact Canadians may not need as much to achieve their academic endeavors.

Culturally relevant teaching in an internationalized post-secondary classroom

With the study that culminated in her culturally relevant teaching theory, Ladson-Billings (1995b) wishes that it "might be considered in the reformation of teacher education" (p. 466), informing how to better prepare teachers to work with African-American students successfully. Although that study was restricted to teachers of African-American children, such theory has already been resorted to in different educational settings, including higher education (see Applicability
Thus, the present research also intended to comprehend the extent to which Ladson-Billings' (1995b) framework is pertinent for understanding post-secondary teachers' work with international students.

Indeed, many features of that context and the present study have demonstrated to be akin. The fundamental key of Ladson-Billings' theory lies on teachers' beliefs. She contrasts culturally relevant and assimilationists teachers' beliefs (cf. Table 1, Table 2, and Table 3) showing how those could inform an effective approach to teaching culturally diverse students. Therefore, I now proceed to depict the ways in which Ladson-Billings' framework can also be fundamental for professors' work with international students at university.

Firstly, based on Ladson-Billings' three main pillars of culturally relevant teachers (Conceptions of Self and Others, Social Relations, and Conceptions of Knowledge) and the emergent data of this research, I trace the extent to which they are or not germane to post-secondary teachers. Then I point other aspects which were raised throughout the interviews that demonstrate ways in which both contexts have demonstrated to be similar or different, as those will also be relevant for the discussions and conclusion to come afterwards.

Overall, a culturally relevant framework has demonstrated to be extremely pertinent for the higher education setting, as basically every aspect Ladson-Billings talks about was also noticed throughout the interviews, including some aspects in which both contexts differentiate or situations in which professors' beliefs distance from what would be regarded as culturally relevant. Even in the latter cases, it is possible to see how changes could be made when seeking the hospitable education that a culturally relevant approach aims at.

Conceptions of self and others.

The first differentiation Ladson-Billings makes between a culturally relevant and an assimilationist teacher is that the former sees him or herself as an artist, while the latter as a technician. The presence of so many international students thrills professors who are always encountering different groups of students, so the class never seems to be the same. Teaching thus becomes the art of finding ways to help every student, with their culturally different ways of thinking and behaving, to become successful. Nevertheless there is a thin line between knowing how to anticipate problems and stereotyping. Professors in this study argued that their experience has taught them how to anticipate the problems they (or their international students) might face, but at the

same time some expressed how students' skills and behaviors are frequently associated to their origins by teachers themselves. Others also pointed how they thought they knew what students would prefer (e.g. a certain type of exam), and then realized they were wrong (which led them to be frustrated and avoid further modifications). Consequently, professors seem to oscillate between being an artist and a technician. For example, even though in some cases professors see teaching as a technical task because of the content that cannot be altered, they are still looking for several different ways to guide students to their desirable goals.

Differently from what would be classified as an assimilationist teacher, there is a strong sense of belonging to the Canadian, Manitoban and Winnipeg community in all professors, even among those who mentioned not being born there. Professors are passionate about how they contribute to their context and encourage students to do so. Some participants already feel how their students are devoted to making the difference either in their home countries or in Canada, which, once again, is similar to Ladson-Billings' observations.

Most teachers hold strong beliefs that international students are talented and with great potential to thrive in their academic endeavors. However, they also believe many international students arrive with serious language issues that have to be overcome for them to succeed. Furthermore, other aspects were raised by professors as necessary skills to be developed in students as a condition for their success, falling in what Ladson-Billings portrayed as the assimilationist teacher, who believes "failure is inevitable for some" (Ladson-Billings, 1994, p. 38).

The Freirean notion of teaching as "mining" rather than "banking" (Freire, 1996) characterizes the culturally relevant teacher who believes that every student can succeed and which was a common belief professors in this study held. As Ladson-Billings

explains, "One of the commonalities among this diverse group of teachers is an overriding belief that students come to school with knowledge and that that knowledge must be explored and utilized in order for students to become achievers" (Ladson-Billings, 1994, p. 56). Many expressed their frustration to see how international students are commonly regarded with a deficit view instead of looking for what they bring. Paradoxically, English skills is still a watershed in how they perceive their students, who do not communicate like Canadians, going against the desired goal proposed by the ACDE, that "Multilingualism should be valued and encouraged" (ACDE, 2014, p. 10). Diversity of languages should be regarded as an asset rather than a weakness. A person who can speak more than one language should be praised and encouraged for the intrinsic value it brings to their understanding and connection to the world. Nevertheless, it seems that the opposite has been taking place in higher education, for unimportant things, such as one's accent.

Also, there seems to be a contradiction when some teachers claim to believe their students' experience have to be heard, but are unyielding to change the curriculum or even to simply look for ways to make it meaningful to students' lives. Virtually all professors expressed that international students' knowledge has to be validated, but in few occasions did they clarified the ways in which such could happen.

Finally, while culturally relevant teachers help students develop their global identities while making connections to the current context they are in, as would also be one of the main goals of internationalization, the opposite, as Ladson-Billings points, would be a teacher who homogenizes students into the dominant mindset. However, only a couple of participants claimed that students should not abandon their origins and history. What most professors pointed is that integrating into the Canadian culture is pivotal for their success. Professors claim that the different world views international

students bring is of great benefit to the university. Yet those students are often told (through policies, schedules, regulations and teachers' attitudes) that their ways of studying, thinking and behaving, for example, are not appropriate, and so are exhorted to fit into Western, North-American, Canadian ways if they want to be successful, which seems contradictory.

Social relations.

Ladson-Billings clearly contends that culturally relevant teachers have fluid and humanely equitable relationship with *each* student rather than a hierarchical and authoritarian one, which goes beyond the classroom moment. Indeed, most participants in this study emphasized how they do not differentiate between international and Canadian students *because of* their origins, but that it ends up being different because they treat each student (including internationals) as individuals with their particular difficulties, abilities, and goals. As Elizabeth mentioned:

> Elizabeth: *Just because you're from Canada or from Winnipeg doesn't mean you don't have family problems, cultural problems, money problems, ethical problems, sexual problems, mental problems. You know, in fact I would say we talk about international students as a category, but there's another set of students that is from, a-a non-Canadian background, even maybe second generation, they- a second generation Canadians are still, some are still raised and-and active within a fairly restrictive or strong cultural background that has its own expectations. They are Canadians, so they get that opportunity or support. But they have, some in similar problems related to their international, non-Canadian background, I would say. So it's kind of a, there's a whole spectrum of, of student… and I really don't differentiate because every person*

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has their own problems. No grad student is the same as any other grad student

[laugh].

Most professors claim to be sensitive to international students' needs, and they believe

they are supportive of those needs as much as possible. This means professors see

themselves dealing with international students outside the classroom, counseling them

in their offices about academic and personal issues, besides accommodating their

practices in many ways. Professors recognize how students arrive regarding them as a

superior being and how this relationship evolves with time as students see how they are

treated as colleagues, equitably.

Another way in which culturally relevant teachers are distinguished from the

assimilationist ones is because they encourage a community of learners, rather than

promoting competition among them. The formers would encourage collaborative

learning while the latter, individuality. When depicting a cooperative environment,

Ladson-Billings (1994) notices that "Psychological safety is a hallmark of each of these

classrooms. The students feel comfortable and supported. They realize that the biggest

infraction they can commit is to work against the unity and cohesiveness of the group"

(p. 79). We can see that professors in this study believe in their efforts to maintain a

comfortable environment and to lead students to maintain healthy relationships, while

helping each other day by day, as Adam explains:

> Adam: *... if they're gonna succeed in my lab they basically end up ah, being,*
>
> *really part of the group and interacting in my lab, in my particular lab*
>
> *everybody works together, certainly they take the lead on certain research*
>
> *projects but then, they work in various groups and they support each other and*
>
> *by the end of their PhD I-I have very, I don't, I don't think I have any that work*
>
> *on their own, individual projects, they all do, they all share different projects. So*

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if they're gonna succeed in my lab they have to get through that.

Not only that, but when cultural misunderstandings arise, which could jeopardize the cohesion of the class, professors promptly interfere to coach them through their issues and thus maintain the peace and collaboration among students.

Conceptions of knowledge.

When it comes to the third proposition that emerged from Ladson-Billings' study, the author contrasts how knowledge is perceived by culturally relevant teachers versus assimilationist ones. In the former group, knowledge is not perceived as something static or unchanging, but rather as something that is "continuously recreated, recycled, and shared by teachers and students" (Ladson-Billings, 1994, p. 89). Differently from the assimilationist, culturally relevant teachers do not see themselves as a bank of knowledge to be transmitted to students. Rather, they believe in a constructive, multi direction teaching, where they also get to learn from students. In many occasions my participants expressed how they do not see themselves as *the* source of knowledge, but appreciated the knowledges brought by international students, their different ways of solving problems or viewing the world. Nevertheless, the way in which this claim goes beyond a mere appreciation was somewhat obscure. Some participants pointed that students in their classes have the opportunity to speak up, but, at the same time, that many will not because of insecurity or shyness. In most cases, professors alleged that they enjoy having international students in the class, but it was not evident how, in fact, changes in benefit of international students take place in the environment, as would be expected in a hospitable classroom.

Teachers want to lead students to achieve their full potential, and seek to do so by helping them develop the necessary skills. The work advisors have with their own

students, scaffolding their development, is perceived as fundamental to this process, which confirms what Rendon (1994) previously demonstrated, whereas they feel some isolated students do not get as far. As Ladson-Billings (1994) reminds, "Culturally relevant teaching methods do not suggest to students that they are incapable of learning. These teachers provide intellectual challenges by teaching to the highest standards and not to the lowest common denominator" (p. 134), and this does seem to be what professors in my study believe in. It appears that every accommodation, for example, has been carefully done so as not to lower the standards or take away students' independence.

Absent from most participants discourse, though, was what Ladson-Billings calls a critical view of knowledge, fighting against the status quo that diminishes the difference. As stated by the Accord on the Internationalization of Education, "Students should be exposed to multiple worldviews and offered critical tools of analysis to assess the historical, political, ethical and social implications of different positions, including their own" (ACDE, 2014, p. 10). Although asserting critical thinking to be an essential component of graduate studies, it does not seem that professors actually engage students in criticizing their own epistemologies, but rather try to fit students into a Canadian way of knowing, which supports what Clifford (2014) also noticed: Students are urged to be critical, but not to question the state of affairs of the dominant society, especially when it touches historically ingrained acts of racism and prejudice. Actually, one professor said that he tries to be less Canadian-centric in his teaching style. But it seems that there is still a lot to be learned and improved when it comes to teachers internationalizing themselves, something that, as Clifford (2014) showed, is not easy achieved in a context where Western thinking is strongly rooted.

Another characteristic Ladson-Billings perceived in the participants of her study

is that they were passionate about knowledge and used it as empowerment. That is, those teachers would encourage students to make sense of what they learn, relating it to their lives and not simply memorizing content. As she describes,

> Students' real-life experiences are legitimized as they become part of the 'official' curriculum…. They are not writing on blank slates; instead, they are challenging conventional scripts by importing the cultural and everyday experiences of the students into the literacy learning. (Ladson-Billings, 1994, p. 127)

Most professors in my research demonstrated a willingness to engage students in such a way. Even though they would occasionally speak of teaching science matters with some neutrality, as something unavoidable (as one participant said: "I deliver course-content based on the science not the student body"), some also expressed the desire to make students excited and committed to their studies. One example can be seen from what Samuel said:

> Samuel: *I-I kinda believe… you have to understand, I'm in [an area that]… from my point of view I wanna know that the people who take my courses and who graduate from the programs that I'm teaching them are going to be affective advocates for people who have disabilities, that they're going to be affective in terms of intervention on behalf of those people whether it's in the workplace, sort of schools or… you know within academic context or non-academic context, I want to make sure that they're going to be good advocates and-and that they're going to intervene to create a more inclusive world, one in which students with disabilities can participate in more normal and more inclusive, included ways, and in which the outcomes can be as close as possible to the outcomes that non-disabled people, you know, would experience. So… I'm really*

interested in the person and how they evolve and-and the skills they have to do

those things than I am for example in achieving, per se.

Finally, Ladson-Billings notices that culturally relevant teachers see "excellence as a complex standard that may involve some postulates but takes student diversity and individual differences into account" (Ladson-Billings, 1994, p. 89). She recognizes that such can be done, for example, by incorporating multifaceted ways of assessment. Participants shared how they have tried to be flexible in their assessment criteria and methods of evaluation so as to provide everyone with the opportunity to share their expertise. Additionally, when asked about their definitions of academic achievement, it was clear that professors believe in a complex, broad and multi-layered way of seeing it. The traditional GPA scale was present, but followed by several other skills and values such as critical thinking abilities, communication skills, having novel ideas, etc.

Other aspects.

Seeking to answer the third research question that drove this study, I have shown the way in which beliefs held by culturally relevant teachers (according to the three major tenets Ladson-Billings depicted in her theory) could also be used to inform professors' work with international students in higher education. I now proceed to present some other structural aspects which emerged throughout the interviews that have demonstrated to be pivotal when working on an internationalized post-secondary context.

"They're not little kids anymore."

It is evident that a major difference of both contexts lies on the fact that teachers in my study are dealing with adults. Because of that, they are aware that many things

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they cannot force students to do, such as speak English only in order to improve their language skills. In fact, participants in this study expressed many times how they like to see their students working independently, while with the children in Ladson-Billings' study there is a much closer attention. Another consequence of the different age group is that there is no direct relationship with students' family, although it looks as if professors were connected to students' families indirectly, through counseling and hearing about their personal issues.

Additionally, professors feel how being an adult means a totally different life for students. As Elizabeth mentioned, "student life is hard but it shouldn't be just solid work ahm… it shouldn't be playing around either". The balance between study, work and relaxation is one of the things professors in this study perceive to be decisive for international students' success. Many professors have pointed how the pressure on graduate international students' shoulders (whether because of family expectations, political crisis, financial problems, language issues and so on) creates several more layers on their lives to be handled while pursuing a degree abroad. Both from the literature review and participants' perspectives, such aspects must definitely be taken into account when teaching graduate international students, for teachers' understanding and students' development.

"That's a big investment of time, you know?"

Interesting contrasts and parallels can also be traced around the perception of time. Some teachers in Ladson-Billings' study "conveniently ignored" some rules in order to spend more time with students (such as joining them for lunch) because they truly wanted to get to know students better, they were interested in them as people. Conversely, professors in this study do not seek to interact with students in their

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community (church, shops, barbers, etc.), as Ladson-Billings' participants did. Instead, international students are the ones who approach teachers in their offices for personal counseling.

In both contexts, teachers feel they have to spend time with them beyond the classroom moment in order to help them develop necessary skills, but it seems that for most professors here interviewed this extra time of work is a source of stress and mental weight. Perhaps a major difference lies on the fact that professors are somehow working with students even before they meet. Participants have emphatically pointed how long, complex and demanding the process of recruiting graduate international students is. All this time spent to recruit and conduct students through graduate studies, in some circumstances, is perceived as a burden for professors who feel under the pressure to help them succeed at all costs.

"I can manage without the courses."

Something I had not anticipated before the interviews is that graduate studies provide a myriad of configurations which go beyond the traditional classroom setting. Many participants in this research mentioned the different patterns of interaction they have with students due to their specific areas of study. Mary, for example, emphasizes that most of the time spent with international students is in the lab, rather than a traditional classroom configuration. Similarly, Peter explains that one of the things he enjoys about his work is exactly these different patterns of interaction he has with students:

> Peter: *So with my work we, we have to do a lot of, you know, physical work together. I'm a field [worker] but I also work in lab, so we tend to-to try to work together and travel together. One of the great things when we do field work is*

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when we have to actually, you know, sort of live together and…eat and sleep

together so we come to sort of share a [incomprehensible].

Although the last part of his speech was lost because of technical issues, it is evident

how the environment of study differentiates from the typical routine of a child student.

Peter claims to appreciate such difference because they are all together engaged in a

particular study. In a similar vein, Ladson-Billings (in a chapter she has even named We

Are Family) demonstrates how teachers encourage collective achievement rather than

individual efforts. Nonetheless, there is a difference between the way in which teachers

of both contexts see the opportunity to work with students outside the classroom.

Although Ladson-Billings' participants see students as an extended family and are

committed to continual learning "that extend beyond the classroom doors" (Ladson-

Billings, 1994, p. 68), those moments were cherished by teachers themselves. They saw

those opportunities to interact with students outside the classroom to get to know them

and their families, promoting different social activities that could strengthen their

relationship. Evidently this is not the case among professors of graduate international

students. The different educational setting they find themselves with students is an

intrinsic part of the subject taught and aims. The fact that they do not teach in traditional

classroom settings was sometimes also used as an argument among professors in my

research for not resorting to students' cultures in their classes. The fact that they teach

science matters, for example, was a couple of times what professors claimed in order to

deny any influence of students' cultures on their practices, whereas Ladson-Billings'

participants saw those out-of-the-classroom moments as opportunities to promote

students' subjectification and make them proud of their origins.

   Another aspect to be considered is that a more informal environment may open

the way for friendly interactions, but, at the same time, it can be an open door for further

misunderstandings among students, as some professors in this study mentioned happening. In such cases, once again, professors had to be present and help students manage through their issues.

"They're highly educated people, right?"

One of the components of culturally relevant teachers is that they see teaching as digging knowledge out of students. Even though in Ladson-Billings' research students were children, having lived so few years in comparison with a grown-up, they still had their experience, interests and knowledge validated by teachers who considered them experts and used their curiosity and observation to enhance learning. Therefore, how much more should graduate international students have their stories heard? Having lived so many years over their child days, how much more should professors seek to listen to what their students already bring to class? Indeed, most participants in this study clearly demonstrated to believe in the knowledge and experience of their students and claim how this recognition is pivotal in the process of internationalization of higher education. Nevertheless, they also point how those students are often undermined by other faculty members because of what they are perceived to lack, when compared to Canadian students. Additionally, as aforementioned, it was not always clear the way in which professors' pedagogy actually validate students' knowledge.

"I never assume they're going to go home and I never assume they want to stay."

A major difference between both educational contexts has to do with students' flow. Although still a segregated minority in the country, the children in Ladson-Billings' study belonged to an African-American community, with their families and

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social activities well established. Differently, graduate international students–as defined in this study–have moved to a new country by themselves, for (perhaps) an undetermined period of time, leaving their families, language, culture in their home countries. Or have they?

Ladson-Billings argues that culturally relevant teachers help students make connections between cultures, understanding the new context while being proud of their origins. Nevertheless, as previously discussed, the extent to which international students are actually willing to maintain their cultural background is debatable. Many participants believed that integrating to the Canadian culture is necessary for students' adaptation, and that they have done it "very well". Only a couple of participants argued that students should integrate the Canadian culture but not at the expense of their backgrounds. So a question that arises is: Should teachers put forth effort to help students be proud of their origins and maintain their cultural integrity when they actually want to become Canadians? How and to what extent? Differently from Ladson-Billings' study (although I definitely do not mean to undermine those students' particularities), here students arrive from so many different countries, cultures, with so many different intentions for pursuing graduate studies abroad that a simple answer to these questions does not seem plausible. If this situation calls for a deeper and more meaningful relationship with students, such as Ladson-Billings' participants sought, are professors willing to do it? These and other questions I consider in the following section.

Discussion: Where Are We?

As previously mentioned, Ladson-Billings' main goals with a culturally relevant approach would be to "produce students who can achieve academically, … demonstrate

cultural competence, and … both understand and critique the existing social order"
(Ladson-Billings, 1995b, p. 474). A very similar goal can also be found on the Accord
on the Internationalization of Education, which points that one of the benefits of
internationalization practices is to enrich and enhance the educational experience for all
students, "equip participants to understand local and global connections critically, to
expand frames of reference and possibilities for rethinking, relationships and
educational, economic, and social practice" (ACDE, 2014, p. 5). It is also pointed in
that document that potential benefits lay on reciprocity of learning and intercultural
understanding, whereas the risks of not paying attention to this process could imply on
exploitative practices, systemic exclusion, marginalization of individual identities and
cultural practices, subjugation of modes of thinking (neo-colonization), among others.
The OECD guide (2012) also points that "Internationalisation is not an end in itself, but
a driver for change and improvement" (p. 8), and presents several benefits expected of
the internationalization of higher education. If on the one hand it "can help students
achieve their goals to obtain a quality education and pursue research … , institutions, on
the other hand, may gain a worldwide reputation, as well as a foothold in the
international higher education community, and rise to meet the challenges associated
with globalization" (ibid). But the guide continues touching on an important issue:
"Internationalisation brings with it many challenges to the *status quo*. It introduces
alternative ways of thinking, it questions the education model, and it impacts on
governance and management. It will raise unexpected issues and likely benefits" (ibid).
Here is where true internationalization seems to be facing a major hurdle for its
successful implementation in Canadian higher education classrooms. While much has
been said about the benefits provided by internationalization, many miscomprehended
and unspoken aspects need to be addressed, especially in what concerns teachers'

openness to change, their correct estimation of the other and of themselves.

Sifting through higher education and internationalization associations, guides and accords, such as the ACDE, IAU (International Association of Universities), NAFSA (Association of International Educators), EAIE (European Association for International Education), among others, it is possible to find several principles, values and strategies which aim at ensuring quality of education and providing a profitable experience for every part involved. Nonetheless, there is very little about the teacher's role with international students. A lot is spoken about attending stakeholders' demands, joining forces between government and institutions' policies, but scant information is provided about professors' importance, beliefs and practices. Nonetheless, this research has demonstrated that professors pant for a more coordinated support from the university, which could guide them in their everyday work with international students.

It is relevant to remind that the purpose of my study has never been to evaluate teachers' practices per se (especially because I did not observe them in the classroom), but to depict their beliefs towards international students and internationalization and how they see this process affecting their practices. As we have seen, the beliefs Ladson-Billings notices in those successful teachers can also enlighten higher education teachers with their work with international students in many ways and thus help promote a welcoming and democratic education for them. As it is most likely that teachers' beliefs will be revealed in what they do or not, those need to be understood and worked on. For an effective and democratic internationalization of higher education to take place it is necessary that every part involved in this process understand their roles, responsibilities, and rights. Conversely, many are the threats if professors do not comprehend the benefits and the challenges of the kind of education they are working with, as well as their role with students. Therefore, in light of the three theoretical

underpinnings of Ladson-Billings' (1995b) culturally relevant pedagogy, the literature review, and the emergent data of this research, I now proceed to consider the present condition of the process of internationalization in the pursuit of hospitable education for international students.

Professors' Beliefs about Internationalization

Many scholars have already indicated that higher education has in fact always been international somehow (Altbach, 2004; Altbach & Knight, 2007; Harris, 2008; Stier, 2004; Van Damme, 2001; Wadhwa, 2016b). As Altbach & Knight (2007) point, international activities have been a tradition among universities around the world for decades (and even centuries), especially in matters of sponsoring students for study-abroad experiences. Its modern configuration, though, is rather complex, involving much more than student mobility: mutual recognition agreements, transnational university networks, transnational virtual delivery of higher education, etc. Notwithstanding, most professors in this study have demonstrated a quite limited view of the internationalization of higher education. Even though some participants pointed the way in which it provides international partnerships, for example, they mainly relate it to the presence of students from other countries. Despite critics of internationalization such as Knight (2012), Van Damme (2001) and Wadhwa (2016a), as well as organizations such as the OECD (2012), affirming that student mobility is still its most outstanding feature, I believe a narrow understanding of this process prevents professors from grasping their own roles within it, which would be problematic for every part involved. Such a huge phenomenon in which professors are immersed must be clearly explained to them a priori, pointing its facets, challenges, benefits, and so on, not merely expect everyone to learn it with time and experience.

For example, professors believe students come to Canada, among other reasons, because it is a country that can provide students with better education and opportunity to develop their English skills than they would get in their home countries. Even if true for many students who may have come from countries facing civil wars, for instance, it is alarming how this could be linked to a superiority perception that professors hold of their society in detriment to the other. After all, what makes one education better than the other? And, as one professors argued, why should someone need to become proficient in English when they will go back to their country and not use it again? If professors are not aware of the purposes, benefits and threats of an internationalized higher education, they will be facing the danger of being alienated from a major role they have with students by being prejudiced or indifferent to the difference.

As Andrade (2006), Basha et al. (2015), Oliveira & Soares (2016) and Wadhwa, (2016a, 2016b) also showed in their studies, Canada is perceived by professors in this research as a more welcoming country than many other common destinations given the facilitation of immigration and the cheaper cost of education. However, despite the harmony with the literature, this point was perceived as problematic by participants who feel as if they were often dealing with individuals who enter university merely as a facilitator to immigration. In such cases, professors experience frustration and disappointment, feeling unpowered to help students succeed. How can such situation happen after such a long and demanding recruitment? Once again, it seems that all the time spent selecting good students based on disconcerting criteria has been frequently failing on a major point: finding those who are actually willing to study.

When it comes to the perceived benefits of internationalization for the university, professors rapidly expressed how the institution profits financially above all, as many scholars such as Altbach & Knight (2007) and Knight (2008), have also

pointed. Although participants agree that there is no obscurity on the fact that the international students' tuition fees are much higher than domestic ones, they perceive it as a contradiction to the facilitation of students' flow (which they regard as the essence of internationalization). Indeed, the way in which modern higher education institutions have been using international students as a source of revenue evokes a deep polemic. Is it right? Is it wrong? If students are willing to pay what is the problem? Should there be a limit on the proportion charged to domestic and international students? When we turn to existing policies and guidelines for the internationalization of higher education, it is also recognized that universities charge higher fees to international students so as to cover for decreasing funds from the government. Nonetheless, they also point that "concerns arise when financial goals supersede the educational, research, and community building goals of the program or institution" (ACDE, 2014, p. 6). Despite such concerns being pertinent, they often talk about ensuring educational quality but do not mention which measures would be used for that. If academic achievement is something much deeper than grades, as both Ladson-Billings and my participants pointed, what makes good education? Organizations like ACDE, IAU, NAFSA, EAIE, etc., have correctly pointed that social justice, equity, reciprocity, intercultural awareness, respect and ethical teaching are some of the desired outcomes. But how are we to achieve such utopian goals? All the talk involving the Government and stakeholders may be necessary, but it is also so distant from the reality, from what actually happens inside the classroom. Here, I believe, is an urgent call for theorizing and spreading world-wide an educational ethics which directly speaks to the post-secondary teacher. After all, ethical practices should take place not only on the round table, but also where teaching comes to pass. What is supposed to happen when a professor enters the classroom full of people from all different countries? The difference

becomes evident not only through their appearance, but also in *what* they say and *how* they say it. It is definitely not going to be the same as if the teacher had arrived in a classroom with Canadians only. How are those idealistic goals for internationalization supposed to take place on a daily basis? The Prime Minister is not there. Institutional partners are not there. The teacher is there, the students are there, the other is there. If "international students and faculty should feel at home on campus" (OECD, 2012, p. 25), how are classes supposed to happen? As it seems, Biesta's (2009a) take on the purpose of education, together with Ruitenberg's (2011a, 2011b) ethic of hospitality and Ladson-Billings' (1994, 1995b) framework, can provide a reasonable and informative direction, which I hope this study have been pointing to.

Another convergence with the literature is that professors recognize how the university gains a lot from all the research conducted by international students, who become their brain power and human capital (Knight, 2004), thus enhancing its reputation around the world (cf. Basha et al., 2015). All participants also claim that the presence of so many people, from so many different countries, is highly valuable, exposing everyone to different perspectives and ways to solve problems. However, it is debatable the extent to which professors claim to appreciate cultural diversity while in fact maintain the status quo, rather than take effective actions to allow changes in the environment in favor of international students. Marin (2000) called attention to the fact that "the potential outcomes of a multi-racial/multi-ethnic classroom do not just happen; rather, they need to be 'activated'" (p. 63). L. Brown (2004) also shares the same view, pointing that it is possible to appreciate cultural diversity while not doing anything to promote it. Both Marin and L. Brown emphatically affirm that just being exposed to the other is not enough without meaningful actions–rather, teachers' beliefs, and consequently their pedagogy, are pivotal for achieving the full potential of a

multicultural classroom. Several aspects are raised by Marin's study which could inform professors' work with a culturally diverse classroom and thus become less Canadian-centric in their teaching styles, such as course content and curricula that includes a wide variety of perspectives, teaching methods that create a comfortable environment for students to share their opinions (which may start even from the physical setting of the classroom), promoting an interactive class, using a varied range of learning methods, promoting a supportive and inclusive climate where everyone feel respected, etc. Only when professors "recognize and use diversity as an educational tool" (Marin, 2000, p. 71) will higher education start to become truly internationalized.

Among the challenges for the university, professors perceived four main structural issues: recruitment process, English language, length of programs, and research support. Firstly, as already pointed, participants regard the process of recruitment of graduate international students as burdensome and problematic in many ways, especially when it comes to trusting solely one's transcripts as an accurate indicative of capacity to conduct graduate studies. The OECD guide (2012) also recognizes that "Recruitment practices have become increasingly business-like within the globalised education marketplace as international education has become a 'tradeable commodity'" (p. 25). Similarly, English proficiency tests are perceived as useful but insufficient to measure whether or not a person can function in an academic environment, agreeing with Bennett's (2004) study. Because many students arrive with language impairments, as professors see, they are often regarded with a deficit approach, which is further complicated in cases of plagiarism. However, it is necessary to remind how equalizing language with intelligence or adopting a pedagogy that seeks to homogenize the way in which students understand the world goes against any attempt to achieve democratic education regardless of one's nationality. As showed by

Sternberg (2004), a narrow assessment of intelligence, which does not take cultural contexts into account, will only go as far as reinforcing differences and a superiority mindset. I will return to this point later in this chapter.

Another perceived challenge among participants is the way in which programs have become shorter. In their opinion, this reduction makes it even more difficult for students overcome their personal and academic challenges, especially when they need to develop their English language. But it does seem strange that the university would reduce the length of graduate programs if in fact enrolled students are a source of revenue, so this could be a point to be further investigated. A university that strives to bring international students has to be sensitive to all the complexities they have to go through, which goes beyond merely attending classes and taking tests. One example is that, if language proficiency tests are not enough to guarantee students will be able to handle graduate studies, more time should be allowed for students' development in that area, as professors themselves pointed here.

Finally, professors perceive a lack of support for those conducting their research abroad, which is another perceived contradiction to the process of internationalization that should be facilitating global studies. It was not my goal here to closely investigate every international activity of the University of Manitoba, but I believe further research could be done in order to study the extent to which this institution has been supportive to international initiatives and help it improve such actions.

Professors' Beliefs about Themselves and International Students

In the midst of such an entrenched and complex process, professors are "left alone to devise solutions to socially generated problems, and to do it individually, using their individual skills and individually possessed assets" (Bullough, 2014, p. 16).

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Indeed, from all that has been said, it seems that a lot is thrown on professors' shoulders without appropriate support for them, as Elizabeth claimed: "It's a lot of homework for me". But this is not a surprise. Ladson-Billings had already adverted to the fact that culturally relevant pedagogy "is about the kind of teaching that promotes this excellence despite little administrative or collegial support" (Ladson-Billings, 1994, p. 14).

It is evident from participants' perspective that they believe their capacity to teach was acquired a posteriori rather than any specific guidance from the institution. As others scholars (Clifford, 2014; Korhonen & Weil, 2015) also noticed, professors recognize how challenging it is to teach international students, but in the present study it was their exposure to different cultures (either as an international student, traveler or professor) that has taught them how to deal with people from other countries, and–as they believe–appreciate the diversity and anticipate problems they might face. Nevertheless, they do not undermine this task's difficulty, especially when having to learn by themselves.

In many ways they are aware of how important their role with students is (such as by helping them develop necessary skills), concurring with Clifford's (2014) and Rendon's (1994) studies, but also how every attempt to adapt their teaching styles to attend the demands of international students has been through their own trial and error rather than a coordinated support from the university, which is probably due to an assumption that professors are already capable of such task. Yet professors are not sure how the university could help them, given that time is scarce for promoting workshops, for example, and it would not possible to generalize all the challenges that can arise in a classroom. In fact, I argue that what might actually be necessary is not a remedy for every problem that appears on the surface, but digging deeper into the roots of the issue and helping teachers anticipate such problems by broadening their understandings of

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teaching styles, feedback, error correction, classroom language, interpersonal skills, etc.

that can vary greatly cross-culturally, and which is frequently, as Andrade (2006)

pointed, what professors mostly need to comprehend.

Professors' experience has taught them some ways in which they can

accommodate their practices in order to help students overcome their challenges,

whether academic, personal or with language. Professors believe pairing up

international and Canadian students has been helpful, so everyone can profit from their

different perspectives, as Banks & Banks (1995) also supported in their equity

pedagogy theory. Many participants have tried not to be so strict with grammar in their

evaluations and offer different options for exams whenever possible. They also mention

how they spend a lot of time with students helping them develop their writing and

speaking skills. When it comes to their teaching styles, some professors believe they

have tried to be more opened to different perspectives, bringing in more international

examples that might get students more interested, as Schachner et al. (2016) suggested

could in fact work. Indeed, students will not become interculturally competent if all they

are exposed to is a Canadian way of thinking. However, many participants also pointed

that it is not possible to modify the content because it is science-based, which may be

closely related to an idea of curriculum as intellectual property, as aforementioned

(Harris, 2008; Ladson-Billings & Tate, 1995). Robson & Turner (2007) also point that

in their study "Discussions about internationalizing teaching tended to focus on program

content rather than pedagogy" (p. 45). As Luxon & Peelo (2009) argued, this could be

related to a false dichotomy that pervades higher education: It is all about maintaining

traditions or a total reformation. Conversely, my stance is in accord with Banks &

Banks (1995) and Schachner et al. (2016): Internationalizing the curriculum does not

necessarily means changing it, but making it meaningful to students' lives.

Overall, professors believe they have been sensitive and supportive to students' particularities, but they also emphasize how this sensitivity is not restricted to international students. Then, we can conclude that, besides professors' lengthy exposure to diverse cultures, it is their inner self, a more humane character, that has actually served them when facing people who are so different in so many ways. Whether this characteristic should be already found in every professor or if it is up to the institution to help them develop such sensitivity and openness seems to be a silent answer to an unspoken question. This situation is even more worrisome due to the possibility that the professors who agreed to participate in this study are actually more aware and active in their work with international students, as pointed earlier. What about the others? How are other teachers, who may not hold such views, facing such challenges? Meanwhile, students continue to come in and out and professors continue having to learn by themselves, *if* they actually wish to, which is also another question to be solved.

Besides, it is relevant to point that the fact that most participants in my study claimed to admire international students' perspectives, as opposed to the way in which they believe their colleagues view them (as problems), could also be linked to my position as a complete insider: an international student and teacher. In such cases, it just makes it even more necessary for the university to promote ways in which all professors may learn about international students' lives, challenges, and some different ways of thinking that are in no ways less legitimate.

A contrasting aspect with Ladson-Billings' theory is that the author believes a culturally relevant teacher help students be proud of their origins while making connections to their global identities, whereas professors in this study did not expressed such idea. In fact, they often claimed that international students have to integrate the Canadian society in order to succeed. It is not clear from all participants, however, if

such would be through a process of assimilation or assimilationism, as Callan (2005) differentiates. The same perception was found among Robson & Turner's (2007) participants, who felt that "they need a year to acclimatize (…) they need time to assimilate the culture" (p. 47). Moreover, the authors also question whether this assimilation model is not in fact entrenched to a superiority conception of western conventions for learning, teaching and assessment, which I believe to be.

Having been an international student myself, I recognize the importance of learning how another society functions in order to safely navigate through it. Nevertheless, I have come to understand that not everyone wants to immigrate or adopt a "Canadian way of life". I believe it is possible that a student, regardless of their origins, may in fact wish to maintain their cultural integrity, and that has to be recognized by professors as an asset, not a threat to the flow of the class. My stance is that professors have indeed to help students understand how Canadian society works, for their own safety and well-being. For example, as one of my participants pointed, in order to get a job, students have to know how to adapt their resumes and behave in a job interview as expected in Canada, which can be extremely different from other countries. Nonetheless, professors should not have a superiority perception of any given aspect of their cultural manifestations in detriment to others. Their role with students, rather than judging the value of any given country, is to lead students to understand and respect every culture while learning how make informed decisions on a daily basis based on such knowledge.

Professors' Perceived Social Relations with International Students

Based on professors' observations, it is clear that the time spent with international students, especially the relationship with those they advise, is crucial to

students' development, where they learn their expectations and receive close guidance throughout their program. That can be also found in what Ladson-Billings noticed about the teacher-student relationship: "If they knew more about one another, the children would have developed a greater commitment to learning because of their commitment to their teacher" (Ladson-Billings, 1994, p. 136). As she puts it, for culturally relevant teachers, "good teaching starts with building good relationships" (ibid.).

While all professors seek to have a friendly and equitable relationship with every student, they do not want it to be personal. Parallelly, professors feel how international students, most of the times, begin their studies with a hierarchical view of their teachers, seeing them as the font of knowledge who should not be questioned. However, as time goes by, professors feel that students get more comfortable and understand they can treat each other as colleagues. The tension arises, though, as teachers feel the need to attend not only to students' academic needs but also personal, counseling them every time students come to their offices. In Robson & Turner's (2007) study, participants also felt unease by having to be a tutor to students, especially because they were not confident enough to tell students what to do about certain matters.

Professors end up being involved with students' lives in many ways, although it is not something they wanted to in the first place. Elizabeth, for instance, mentioned many times how this situation frustrates her: "We are not immigration experts. Period", "like, even, you have to meet them at the airport with coats because they have no idea what the weather is", "it is really hard to help somebody finish their master's program when what they really want is to immigrate to Canada. You know?". The extent to which a post-secondary institution should intervene in order to alleviate teachers' role with students has to be clarified, although I do not believe we will have a simple answer for that. Even though there are psychologist services available on campus for students,

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and professors often direct them to those, students still see on professors a person they can trust, a reference, a role-model. Trying to refrain students from looking up to their teachers, or prohibiting professors to speak to students about anything that does not concern academic matters would be harmful and frustrating for both ends. Hence, it is of uttermost importance that universities help not only students (by making sure there are counseling services available for them) but also professors, in order to guide in how to deal with such a high demand of advice.

Finally, although professors often try to have students work together, they feel how the mismatch of cultures sometimes takes place in their classes, yielding to misunderstandings among students. In those cases, professors are urged to intervene and help students solve their issues. They do not feel it happens frequently, but that could also be a further point to be studied and thus help all students develop interpersonal skills that will serve them throughout the whole course of their lives.

Professors' Beliefs about Knowledge

Professors recognize that international students arrive at graduate studies with the same level of instruction of Canadians, but that there is a stark contrast in the ways in which both groups fit the Canadian academic system. Obviously, they perceive how much easier it is for someone who was born and raised in the country to be able to handle the pressure and demands of graduate school, whereas international students struggle to learn their way around while also having to cope with being away from home, financial, political and immigration issues, and so on, confirming previous studies done in the area (Andrade, 2006; Calder et al., 2016; Jung et al., 2014). A common perceived consequence is that international students are insecure and thus rely heavily on their teacher for every step. Additionally, participants feel how students do

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not criticize both teachers and texts as they should. Nevertheless, what the literature review shows, is that much of this perceived lack of critical thinking can actually be the evidence of diverse modes of knowing (Felder & Brent, 2005; Robson & Turner, 2007; Sternberg, 2004). Robson & Turner (2007) show how participants often claimed that Chinese students lacked critical thinking, for example, when in fact students' inhibition was all a matter of preferred modes of learning of Asian students. As the authors point, "When confronted with the expectations of postgraduate studies in the west, which often embody constructivist principles, students may be unfamiliar with the reflective, metacognitive or self engagement aspects of learning considered necessary to successful thinking and learning" (p. 45). Therefore, it is necessary, once again, for teachers and faculty members to be aware of such difference and thus make sure students are not undermined because of their different ways of knowing, which is also a cultural manifestation. In cases when professors yielded to students' interventions they were surprised by the outcomes:

> Anna: *... So his ideas, I thought they were at the time a little bit crazy, but [laughs] but he was trying so hard to make that, you know, the projects relevant to the environment that he came from. And I think that was a real gift to sort of try to... broaden what was thought to be important issues, right? ... [Then] I thought "this is brilliant!" [laughs].*

Although participants express an appreciation of having international students in their classes, they believe some of their colleagues do not share the same view, looking down on those students especially because of their language difficulties. Robson & Turner (2007) also showed in their research how faculty members often "seemed to confuse students' language difficulties with their learning capacity" (p. 48). One participant in that study, however, challenged this assumption reminding that "Not everything is a

language problem: teaching is a co-learning experience" (ibid).

Clearly, language has demonstrated to be of uttermost importance for an individual pursuing graduate studies abroad. That does not mean that communication skills are not important for domestic students, but that the role it plays for those studying in a foreign country has been perceived as critical for several reasons. International students are frequently regarded with a deficit approach because they do not communicate like Canadians, which has impacted their relationship with teachers, classmates and their performance in classes. It seems that *they* will inevitably never speak like *us*.

> Adam: *… well, first of all the communication, ability of the students has to be taken into account and how it… how it lowers the, you know, the communication in the classroom and… whether it stalls the, the class… and that could affect the whole process of, of education and lower it. But I mean, that's inevitable if their English skills aren't as good as, as Canadian, North-American students then that's gonna have an impact on…in, in a classroom.*

Even from the moment of recruiting international students, a set of standards is expected of them so as to guarantee they will be able to handle graduate studies. Nevertheless, it has become crystal clear that English proficiency tests are not enough when it comes to measuring one's capacity to pursue a degree. In so many occasions my participants saw people with a great level of English in those scales be a "terrible researcher" and people who did poorly on those tests become outstanding scientists. So, the question is: How long more will those tests be taken as a hard line when recruiting students? Moreover, as culture and intelligence are intrinsically interconnected (Sternberg, 2004), how can one single model be enough to assess people's performance in such a pluralistic world as we live in?

I agree that it is necessary for a person to be able to communicate in the language in which courses will be delivered, especially given the fact that programs have become shorter and shorter, as my participants noticed, making it more challenging to develop such skills in the meantime. Nevertheless, the way in which such abilities have been measured and determinant in recruitment surely deserve some reconsideration. I will not detain myself further on English proficiency tests, but I have to say that it is curious that only a few tests types in the whole world are accepted and adopted when trying to join a Western university (normally only TOEFL and IELTS). How much money goes into the pocket of those who are involved in these decisions is at least questionable.

In fact, concepts of adequacy and legitimacy continue to take place while policies and practices have leaned towards trying to replicate British society, as Sterzuk (2015) pointed, "Canadian educational institutions have historically served as homogenising agents for a heterogeneous population" (p. 54). Some participants also questioned the fact that some "Englishes" are not regarded as equally appropriate:

> Samuel: *… I'll put the argument the way I put it to some of my colleagues: there's more people in India who speak English than there are in Canada. And the dialect of English that people in India speak is just as legitimate as the dialect in Australia or Canada or England itself. At the end we insist that they adopt our dialect when they come here to study. And my question is "is that fair?". Like, why would we not accept their dialect as being acceptable?*

The way in which a White settler society has come to feel as the owner of English leads its individuals to feel threatened when the other uses it, let alone incorrectly. This sense of language property has led to the development of certain standards, with what Sterzuk, (2015) calls "a hyperfocus on notions of correctness" which, although trying to pass as

neutral English, are nothing short of "institutional investment in whiteness" (p. 56). Such standards serve not only to reinforce the privileges of those who speak the ideal English, but at the same time further segregate those who do not. As a result, "native speakerism" becomes "a benchmark for academic performance" (p. 59), when in fact, an accent, for example, should be recognized and praised as an evidence of someone who is capable of speaking more than one language.

An internationalized higher education institution has also to be shaped by a global way of communication, which "include policies and practices that incorporate an understanding of the historical and colonial link between language, race and education in settler societies" (Sterzuk, 2015, p. 64). It is not more about lowering the standards in pedagogical practices, as Rendon (1994) also advised, than it is about openness to linguistic heterogeneity. After all, restricting competence and legitimacy to such a limited way of speaking is in fact to elevate the hurdles that a language attempts to leap. As Sterzuk proposes, an act of decolonization of higher education will begin to take place only when such standards in the English language are consciously and effectively reconsidered from the moment of recruiting students and throughout their whole academic experience.

Not only has language difficulties served to create and sustain an unfavorable and degrading image of international students, but this situation gets deeply more troublesome when an international student is caught committing plagiarism. Such a complex and somewhat blurred term for many, this widespread phenomenon seems to haunt international students as soon as they enter the gates of a Canadian university. Confusion and embarrassment have been commonly found in the academic circle among those who are perceived as criminals for having copied someone else's statements. While one student is praised for borrowing words appropriately, the other is

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treated as a thief and incompetent. There is a dim line that separates creativity from criminality, a line that is even more obscure and easily trespassed for someone who was not raised in such context.

> Daniel: *Yeah… well they have a very tough stance. Our particular university is very very tough on plagiarism. If you're seen copying exam questions I think they will take the exam away and give you a zero on that, if you're the student. If there are repeated cases of academic plagiarism where a student is caught, you know, publishing papers that are really lifted from other work then… then I know what a journal would do. They would simply retract that paper and pretend, you know, and act like none of the data ever existed so… so that actually goes beyond the U of M, I think. That's an international agreement. And-and usually, something that's practiced by the journals. So I think the University of Manitoba looks to the-the low well-known publication of scientific material as their guideline, and therefore take, take a very tough stance on that for sure. They don't have much patience. The administration doesn't have a lot of patience for people who plagiarize, cause it's… it's completely unacceptable obviously, right?*

Pennycook (1996) claims that it is necessary to understand how these concepts of authorship and ownership are not only contradictory in many ways, but how they have developed through history and quickly dominated the post-modern Western academia and framed our current educational practices. Although "cut and paste" practices have been shaping the digital era we live in, students are urged to be original in their writing. But one may argue about the extent to which originality is actually possible. As Pennycook (1996) points, "There is therefore a degree of hypocrisy in the defense of the culture of originality because postmodern understandings of language and meaning, by

contrast, point to the possibility of little more than a circulation of meanings" (p. 217).

The commonly recognized wisest man who has lived on Earth, King Solomon (who is most likely the writer of the book of Ecclesiastes), said thousands of years ago: "What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun" (Ecclesiastes 1.9, ESV). Later, in the 18th century, Antoine Lavoisier also pointed that "in nature nothing is created, nothing is lost, everything changes". While originality is claimed to be necessary in Western literacy practices, there is scant clarification of what originality actually looks like. After all, we have learned to imitate other's words since we were babies. So, as Pennycook (1996) questions, when does one author "dies" and the other comes is? Moreover, if students are also not supposed to write everything from their own heads but to reference others, what is the measure of good quoting? To what extent should a student borrow someone else's words to support his own thoughts? While the answers for these questions may vary from institution, writing guidelines and teachers' expectations, this uncertainty has been commonly used to incriminate international students.

Of course, there is a difference between copying language and copying ideas, as Pennycook (1996) also distinguishes. The question that arises, then, is the extent to which it is actually better to reproduce one's exact words in order to maintain their accuracy rather than risk losing its original meaning from author to author. Here, once again, the "boundaries between acceptable or unacceptable textual borrowings" (p. 227), its length and usage are rather obscure, thus threatening every alien to such system.

Another problem also emerges when it comes to learning styles differences and approaches to learning (Felder & Brent, 2005). In many cultures, memorization and reproduction is understood as a valid educational approach. In fact, this intrinsic link

between language and culture has to be taken into account before blaming someone of a crime. Let us also not be naïve and pretend nobody has ever consciously done what they knew they should not. As Pennycook (1996) concludes, "although of course we still need to leave a space open to criticise borrowing practices, unilateral accusations of plagiarism are inadequate and arrogant" (p. 226). He recognizes how good grammar detected on papers of students whose first language is not English even serves as a siren that warns teachers about a copied text. Indeed, as my participants have demonstrated, teachers and other faculty members have turned into detectives, walking around with their magnifying glasses to spot students' misconducts.

Nonetheless, it is also remarkable how professors are day-by-day left by themselves when teaching international students, but when it comes to plagiarism, there is a much more active movement from the institution. While professors wish to help students understand how their actions have infringed Canadian academic expectations, they are rather obligated to hand students out to be punished by superior authorities. Many participants of this study mentioned how they feel terrible by having to report a student because they are aware of how often the so called plagiarism is actually a cultural and academic misunderstanding rather than a defined and deliberated crime conduct.

The argument that there are standards that have to be maintained does not suffice when it comes to an internationalized institution that claims to appreciate cultural diversity. Such view

> articulates nothing but a normative view on so-called standards, does nothing to
> challenge the ways in which academic systems operate, and fails to take into
> account any of the complexities that our students may bring in terms of their
> own relationship to texts and memory. (Pennycook, 1996, p. 227)

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Surely, every institution needs regulations for it to function, but those have to be clearly communicated. Above all, however, if universities are to be truly international, a historical-cultural reflection about global textual relations has to be put in place so as to promote more understanding, tolerance and sensitivity to other modes of approaching a text. Such reflection will serve not only students who arrive in Canada, but every faculty member who is to welcome them.

Notwithstanding language difficulties, professors in my research recognize that most of their international students are passionate and hard-working people, and they admire their efforts to succeed. Moreover, professors regard their international students as talented people and whose experience has to be valued, as also noticed by Brooks & Waters (2009) and Rendon (1994). Nonetheless, they point how many aspects may hinder their contributions to the class, such as a hostile classroom or course schedules that are inflexible to students' needs, as already mentioned. All professors claim to enjoy when international students participate in the class, as they bring different ways of viewing the world. However, many participants pointed that because the content remains the same, international students end up contributing just the same as Canadians, which serves to confirm how often multicultural education understanding has been reduced to content delivered at higher education (Ladson-Billings & Tate, 1995). From this point it is also questionable the extent to which professors are willing to have their spaces changed, as a welcoming host would (Ruitenberg, 2011a). Do professors actually believe in students' uniqueness, in the irreplaceability of the other (Biesta, 2012) or do they merely see them as an "unfortunate necessity" as did some participants of Robson & Turner's (2007) study? The way in which a teacher conceptualizes the other will inevitable be expressed in their speech and behavior. One's world vision shape the way they live, and it is not different when it comes to the teacher-student relationship. When

we think of the other as someone who we can learn from, someone of value, someone whose experience has much to teach us, then we will be more prone to yielding to change, more inclined to listen, more willing to leave the chair empty for the arrival of the unknown (Ruitenberg, 2011a) and the transformations that will come with it.

Fortunately, at least, participants in this study most of the times demonstrated to care for international students and to look for meaningful ways to support them (most evident with the extra class time spent counseling and guiding). Nonetheless, as pointed earlier, it is questionable if my position caused them to speak in such ways. Or, in case these professors agreed to participate because of such awareness, what is the condition of the others? How do they perceive international students and how is internationalization affecting their practices?

When it comes to professors' understanding of academic achievement, they have demonstrated to be on the right way of a culturally relevant approach. They believe it goes beyond one's mere GPA, being in fact a combination of students' abilities to understand and criticize ideas, innovate and clearly communicate their thoughts. But they also recognize that many are the factors which may hinder students' success, such as a whole host of non-academic challenges that may come by being in a new country and far from one's family, which I agree should also be taken into account by students, teachers and other faculty members.

Above all, however, professors express how the student's relationship with their advisor is pivotal to one's success, as they can get closer attention and thus develop their language, critical thinking and other necessary academic skills. That confirms what Ladson-Billings (1994) also noticed in her study: A good teacher-student relationship is the onset of good teaching. What is arguable, though, is how they put a lot of emphasis on critical thinking–as the literature review also points as a desirable skill to be

developed in graduate studies (Bennett, 2004; Clifford, 2014; Maruyama & Moreno, 2000)–but disregard the potential hypocrisy embedded in such term, where students ought to become critical thinkers but taking for granted the dominant perspective as infallible.

Conclusions: Building Walls or Bridges?

Bearing in mind that the common main rationale for internationalization is to prepare graduates to become internationally knowledgeable and interculturally competent, we can see how the beliefs and ideologies Ladson-Billings (1994, 1995b) noticed on participants in her study are highly pertinent when working with post-secondary teachers of international students. Yet an attempt to comprehend the process of internationalization through the eyes of professors and in light of a culturally relevant theory framework has thus far shed light on many issues to be better investigated. I want to conclude this study putting forward some of the most critical aspects that have emerged throughout it in the hope that such issues will not remain unaddressed, and may receive proper thought and action from every responsible part involved in the process of internationalization. My aim is not to blame one specific institution or professor, but to use this study's findings to support internationalized universities in Canada (and across the world) and their faculty members to reflect and critique upon their beliefs, policies and practices in order to promote true hospitability to a real international education.

The potential embedded in the process of internationalization can be found on the Accord on the Internationalization of Education, which points that "Internationalization has the potential to equip participants to understand local and global connections critically, to expand frames of reference and possibilities for

rethinking, relationships and educational, economic, and social practice" (ACDE, 2014, p. 5). However, just as language has served to segregate those who do not speak like Canadians, an idea of legitimate knowledge has also supported a negative view that professors and faculty members have of international students. Such occurrence was perceived by professors in this study even from the recruitment moment of students and faculty members, which is perceived to have "pretty strong biases", tending to recruit those who appear to think and act like Canadians.

But in fact, participants themselves in many cases pointed that they also look very carefully when selecting students to "make sure they got the potential". What is not clear is based on what they will make such choices. One of the aspects that led Ladson-Billings (1995b) to conduct her research was her dissatisfaction with how frequently students' success is measured based on "current social structures extant in schools. Thus, the goal of education becomes how to 'fit' students constructed as 'other' by virtue of their race/ethnicity, language, or social class into a hierarchical structure that is defined as a meritocracy" (p. 467). But, as the author recognizes, such approach only serves to reproduce current inequities. Therefore, a biased recruitment process of international students which works in order to detect those who think like the Canadian society (which should be expressed in their resumes somehow), is nothing short of a reproduction of dominant perspectives.

Despite all GPA conversions, English proficiency tests and other means of recruiting, this study has shown that international students continue to be undermined by professors, mainly because of a perceived lack of critical thinking and language skills. That has been the case even among professors who claim to appreciate having international students in their classes. In this way, we may conclude that, in higher education, intelligence has often been equalized to critical thinking and being proficient

in English.

However, to what extent the so called critical thinking that participants in this study claimed to be so necessary, but also so absent from international students' minds, is nothing short of a Western approach to thinking? Ladson-Billings also touched on this issue in her book, pointing that

> … unfortunately, the 'school knowledge' that most students experience is offered up as a given. The role and responsibility of students are merely to accept that given and reproduce it via recitation or writing. Even with the clamor for more critical thinking, memory continues to be the most rewarded skill in the nation's classroom. (Ladson-Billings, 1994, p. 88)

Although I understand, and in some ways agree with this approach to study, Felder & Brent (2005) make it clear that there are innumerous learning styles, approaches to learning and orientations to studying, and levels of intellectual development. These can vary greatly among people from a same given society, let alone across cultures, as Sternberg (2004) also shows. But are institutions, which seek to be recognized as international, actually willing to accept other ways of knowing as legitimate? After all,

> … intelligence understood wholly outside its cultural context is a mythological construct. There are some aspects of intelligence that transcend cultures, namely, the mental processes underlying intelligence and the mental representations upon which they act. But these operations play themselves out differently in terms of performance from one culture to another. As soon as one assesses performance, then, one is assessing mental processes and representations in a cultural context. (Sternberg, 2004, p. 328)

Therefore, not only teachers have to be aware of such differences and how legitimate they all are, but they also have to help students understand that, and thus discover how

they can make the most out of their potential. We can see once again how professors are a fundamental part for in the process of internationalization. As stated by the ACDE, "Pedagogy and content should reflect the contributions of different populations and ways of knowing" (ACDE, 2014, p. 10). If an institution is to be truly internationalized, it is necessary for teachers and other faculty members to critique upon their own epistemology and be opened to recognizing the knowledge students bring to the classroom as equally legitimate to understand the world we live in. As Ladson-Billings (1994) puts it, "Rather than chastise them for what they do not know, these teachers find ways to use the knowledge and skills the students bring to the classroom as a foundation for learning" (p. 135). The process of internationalization is incompatible with a unilateral view of education, where one side delivers and the other absorbs:

> Incoming international students should be fully supported to navigate local organizational, linguistic, academic, and cultural systems, norms, and practices. Equally, their transnational knowledge should be seen as a social, cultural, and institutional asset that enriches the educational experience of all students, rather than as a barrier to learning in host institutions. (ACDE, 2014, p. 8)

Nevertheless, just like the faculty members in Robson & Turner's (2007) study, discussions around professors' practices always tended to focus on course content rather than their own practices. The fact that international students are in danger of being disempowered and segregated can be seen from this study's findings in the way in which professors conceptualize their pedagogy, in a clear dissociation between just appreciating one's culture and in fact resorting to it. The fact that many participants claimed that international students "are just a normal student", that "they contribute in the same way as a non-international student", and "I don't think there's a, I don't see much of a difference between a grad, between an international and non-international

student" is alarming for at least two reasons: 1) it reflects a misunderstanding of equity vs. equality and 2) it is likely associated to a shallow perception of how one's culture can actually influence the class. In the latter case, the problem is that the first step for students' culture to be validated and used as a tool to make the educational experience more meaningful to everyone is eliminating any superiority perception professors have of their own society, thinking that their ways of thinking, studying, working, behaving, etc. are more legitimate than others. The way in which professors conceptualize the other will be crucial in how they enact their practices. If teachers think of international students merely as unprivileged people, coming from undeveloped countries, who cannot speak English adequately, and who are just trying to escape from the difficulties in their home countries, it will indeed be a lot more difficult for international students develop their subjectivity and succeed academically. Rather, as Rendon (1994) showed long ago, it is necessary for professors to create an atmosphere of trust, respect and reciprocity. It is necessary to recognize each person's uniqueness and irreplaceability, and sincerely seek to learn from everyone's experience and knowledge.

The other issue has to do with professors' understanding of equality versus equity. There is a certain tension on the way in which participants perceive their international students. Some professors feel that they would be unfair with the rest of the class if not helping everyone in the same way. The result in such cases are teachers extremely overwhelmed with a gigantic amount of feedback they have to give to every student, for example. In other cases, some professors wanted to help international students but felt that they would be unfair to the others if they stopped the class to help them. So, once again, the result is a huge amount of extra time spent with students after class, reinforcing the feeling of carrying a burden on their shoulders, a notion that participants in Robson & Turner's (2007) study also felt. Thus, it is necessary that

professors (as well as other faculty members directly involved in this process) understand and engage in what Banks & Banks (1995) have long ago pointed: A student focused pedagogy that goes beyond good intentions and which may require treating students differently. It requires teachers to "focus on the individual characteristics of the students … use diversity to enrich instruction instead of fearing or ignoring it" (p. 157).

Indeed, ignoring the difference or not allowing changes that could jeopardize the status quo is in every way contradictory with the process of internationalization of higher education. A university that strives to be international has to be open to the arrival of the unknown (Ruitenberg, 2011a), which Biesta (2012) perceived as the beautiful risk of education. That means, for effective hospitable education to take place, teachers have to be comfortable with the discomfort of change. The fact that we can never predict or determine the outcome of the class (a consequence of the hermeneutic character of education) must be accepted and recognized by professors as an asset and a tool while pursuing the class' full potential, as the path to a truly desirable (but so often neglected) goal of education: students' subjectification (Biesta, 2009b). The empty chair which Ruitenberg talks about is in fact the image that teachers have to bear in mind and seek in every class they teach, whether in a traditional classroom setting, lab or outdoors. Only when teachers recognize the uniqueness of the unknown other and make informed decisions to leave a space for the unpredictable will true hospitable education be able to start taking place. In some cases, the outcomes of this openness were already perceived by some of my participants to be a real gift to the whole class. However, most of the times, although professors claimed to value students' cultural diversity they also asserted how they have to trim students off in order to maintain the class flow.

Nevertheless, in order to be truly international, it is necessary to have an upfront stance toward the difference and raise the flag of diversity, rather than that of sameness,

not only through policies, but also every educational practice. Silencing or ignoring the difference, as the literature has shown over and over again, does not suffice either. If the goal of internationalizing higher education is to make the most out of global diversity, rather than promoting global sameness, every knowledge and perspective, which represents a cultural manifestation, should be welcomed and supported, regardless of subject or content. As Robson & Turner concluded, "cultural inclusiveness lies more in the willingness to negotiate learning and teaching strategies, to reflect on values and beliefs and to understand and embrace different ways of knowing, than in the adoption of any specific approach to pedagogy" (Robson & Turner, 2007, p. 48). The key for an effective culturally relevant education, for a true internationalization process, which builds bridges to the world in our classrooms, lies on a multi-direction road, where culturally diverse students can have their experience validated and allowed to make meaningful contribution to a class which is at the same time meaningful to them.

Recommendations for Further Research

Many critical aspects raised throughout this study deserve a closer and deeper attention which I was not able to encompass. I believe there is an urgent call to put into practice those already published ethical guidelines and strategies for internationalizing higher education so at to avoid exploitative practices when recruiting international students, as well as ensuring that promises of quality education are delivered but not at the expense of one's cultural integrity. It follows that work also has to be done around the recruitment process of international students in order to develop a more effective and democratic way of selecting potential students. I believe further research should also be conducted in order to recognize the extent to which professors and faculty members are aware of international students' academic and personal challenges, as this

conscientization could be pivotal to how they treat those individuals. Additionally, this study was done from professors' lenses, and so other perspectives could provide other problematic aspects to be improved, such as those of students, policy makers, etc. Future studies could be also be done in order to test what may influence the way professors perceive their international students and internationalization, such as one's nationality, length of experience, gender, and so on. Finally, in this research the concept of international student was taken in quite a broad sense. Different views could emerge, for example, if we were discussing the extent to which universities have been welcoming to international students who are women, Black or with physical disabilities.

Appendix A: Interview Protocol

1. How long have you been a professor at the University of Manitoba? (What levels and disciplines have you taught?)

2. What proportion of the students in your classroom are international students? (Have these numbers changed in your years of work at this university?)

3. What proportion of the graduate students you supervise are international students? (Have these numbers changed in your years of work at the university?)

4. What do you understand by Internationalization of higher education?

5. Do you consider the University of Manitoba an internationalized institution? (Why? Why not?)

6. What do you think <u>are the benefits / is problematic</u> for this process for international students? (/for the university?)

7. To what extent do you think the presence of international students has influenced the University of Manitoba? (Policy/ economic/ ethical issues)

8. How do you think your life experience, whether personally or professionally, has influenced the way you teach international students?

9. How do you define 'academic achievement'?

10. In terms of academic achievement, how successful do you consider your former international students to have been? (What do you think contributed for their success/failure?)

11. Have you noticed other areas beyond academic achievement in which your international students either succeed or face challenges? Please explain.

12. What do you think is the role of language in the integration of international students?

13. How do you see your relationship with international students? (In what ways it

differentiates from non-international students?)

14. To what extent do you think international students have contributed <u>to your classes? / to the wider university?</u> (In what ways?)

15. How are these contributions either facilitated or hindered from your perspective?

16. Have you ever faced any <u>academic/personal</u> challenges with regard to international students? (Which ones? / How did you deal with them?)

17. How do you think the presence of international students in your classroom has influenced your practices? Please comment with respect to curriculum, content, assessment, and any other areas you feel are relevant.

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