

FACULTY INTERCULTURALITY THROUGH THE EYES OF INTERNATIONALLY
EDUCATED STUDENTS: A TRANSFORMATIVE MIXED METHODS STUDY

by

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Abstract

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While several frameworks for faculty intercultural teaching at the postsecondary level exist (e.g., Dimitrov & Haque, 2016; Killick, 2018; Lee et al., 2017), increased student voice in shaping the educator development agenda is an identified need (e.g., Garson et al., 2016). To address this gap, this transformative mixed methods study (Mertens, 2007) sought to identify faculty ways of knowing, being, and doing that were most valued by internationally educated postsecondary students. In the qualitative phase of the study, twelve students were interviewed using appreciative inquiry methods, resulting in a provisional faculty interculturality that formed the basis of survey design. The quantitative instrument used was co-created with three participants to produce a culturally relevant survey using student-facing language. The survey instrument was administered to internationally educated students at a British Columbia university at the second-year level or above. After analyzing descriptive statistics, the survey results were analyzed with the background of the qualitative data using an exploratory factor analysis to generate a four-factor taxonomy of intercultural teaching practices used by faculty that are valued by students.

The first domain of the student-centred taxonomy, *develop an atmosphere of safety and respect*, includes practices that provide a respectful learning environment that generates student security in the possibility of success. The second domain, *facilitate connectedness*, includes practices that foster peer relationships and develop student interculturality in the classroom. *Provide equitable access to academic success*, the third domain, incorporates the avoidance of linguistic discrimination with access to the conventions of Canadian academic culture. The fourth domain, *recognize the whole person*, asks faculty to consider the complexity of students' lives outside of the classroom, affirm their life experiences and knowledge, and support transition to employment.

The student-centred taxonomy overlaps considerably with educator-developed frameworks, however, the *recognize the whole person* domain is a significant contribution not strongly incorporated elsewhere. Implications of the study include the need to foster new models of faculty intercultural teaching development that include student contributions, and the need to move beyond the boundaries of the classroom when considering the role of faculty in the lives of internationally educated students.

Preface

This dissertation is the original, unpublished, independent work by the author, Christina Page.

This study was approved by the Research Ethics Board, Office of Research Services, Nipissing University [REDACTED] and the Research Ethics Board, Kwantlen Polytechnic University [REDACTED]

Preliminary findings of this study were presented at these two conferences:

- (1) Canadian Society for Studies in Education: Congress of the Humanities and Social Sciences (peer reviewed paper presentation), Online, May 19, 2022, *Faculty intercultural teaching: What matters to students.*
- (2) University of Waterloo Teaching and Learning Conference (peer reviewed panel presentation), Online, April 27, 2022, *Faculty interculturality through the eyes of internationally- educated students: Research into practice.*

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Dedication

This dissertation is dedicated to the students, workshop participants, colleagues and, friends in Southeast Asia and Canada who allowed me to become the intercultural educator I am today. I have learned much from all of you and hope through this dissertation that your contributions to my learning can be shared with others.

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CHAPTER 1: INTRODUCTION

Internationalization has been a growing priority at Canadian postsecondary institutions since the Government of Canada's strategic 2014 decision to double the number of international students in the country by 2022 (Department of Foreign Affairs, Trade, and Development [DFATD], 2014). In addition to the 498,735 international students studying in Canadian postsecondary institutions at the end of 2019 (Canadian Bureau for International Education, 2020), culturally diverse learners in colleges and universities include refugee-background students, first generation immigrants, and Indigenous students. As a result, intercultural teaching practice has become an increasingly central concern for institutions. Additionally, increased public awareness of structural racism and its impacts motivates increased attention to ensuring that classroom environments honour diversity, foster inclusion and equity, and promote justice for all learners.

Educator development in intercultural teaching, while a more recent emphasis at the postsecondary level, has a longer history in K-12 education. Its emphases span from more conservative approaches to teaching the Other, to liberal approaches with a focus on cultural sensitivity, tolerance, and multicultural competence, to critical approaches with an emphasis on identifying and challenging educational and societal injustices (Banks, 2006; Gorski, 2009; Sleeter, 1996). The wide spectrum of values and theoretical foundations behind educator intercultural development requires a critical assessment of the content, process, and impact of such efforts. Well-intentioned programs can paradoxically strengthen stereotypes and fail to achieve the transformative impacts intended by their creators, particularly when critical examination of power relationships and the colonial context fails to occur (Gorski, 2008).

Postsecondary institutional responses to internationalization and fostering interculturally sensitive learning environments include intercultural teaching development initiatives, which can involve workshop programs and faculty learning communities (e.g., Garson et al., 2016; Lee et al., 2018; Niehaus & Williams, 2016; Wimpenny et al., 2020). Participants and program developers report that these initiatives have a positive impact on faculty attitudes and practices. Frameworks for faculty intercultural development (Dimitrov & Haque, 2016; Killick, 2018; Lee et al., 2017) include a wide range of aims, including intrapersonal and interpersonal development, adopting inclusive teaching practices, and internationalizing the curriculum. While these frameworks provide a comprehensive program for faculty development, this study extends existing work by clarifying what dimensions of faculty interculturality are most important to students. Current research on faculty intercultural teaching development tends to centre the faculty and educational developer perspective and experience (Garson et al., 2016). The current study extends the body of knowledge about the impact of these programs by investigating the impact of faculty interculturality on students.

In this chapter, I introduce the background, problem statement, purpose, significance, nature of the study, and research question. I also locate the study within a theoretical framework of the transformative paradigm, critical interculturality, and postcolonialism. In addition, I include the assumptions, scope, and limitations of the study.

Definitions

Internationally Educated Students

In the Canadian context, international students are primarily defined according to their visa status; international students are those who currently hold a student visa and study permit. This definition excludes students who have arrived in Canada by other immigration pathways.

For example, refugee-background and immigrant students who hold permanent residency or citizenship are classified as domestic students. For many of these students, however, their study in a postsecondary institution is their first introduction to the Canadian education system, and their academic needs and experiences are similar to international students. Faculty may misidentify such students as being international students. For this reason, I have chosen to expand the population of this study beyond institutionally classified international students to a broader group of students I label as internationally educated. In this study, internationally educated students are students who completed their secondary school education outside of Canada, and therefore their postsecondary studies are their first Canadian educational experience.

Interculturality

I take a critical stance towards interculturality. As Walsh (2010) notes, there are two types of interculturality: one that reinforces the status quo, and one that supports decolonization, transformed relationships, and the creation of new ways of being. In their uncritical forms, both multiculturalism and interculturality fail to address inequality and discrimination (May & Sleeter, 2010), while essentializing cultures and positioning non-dominant cultures as exotic Others (Sugiharto, 2013). Cultural essentialism attempts to define large, often national, cultural groups with fixed characteristics and behaviour patterns (Holliday, 1999), typically positioned as Other to the dominant culture. By contrast, a critical stance recognizes culture as historically rooted, contextual, fluid, and complex. This includes acknowledgment of multiple aspects of cultural and social identities, including race, ethnicity, language, gender, and religion and the intersectionality that creates complex webs of lived experiences and patterns of discrimination (Collins, 2019). A critical stance also recognizes that aspects of cultural identities create multiple

subcultures that interact with broader cultural patterns. This complexity and fluidity can be expressed as a liquid idealistic understanding of interculturality (Dervin, 2016b), which acknowledges “diverse diversities” (p. 95), and the ways in which fixed, solid descriptions of culture have been used to reinforce discriminatory practices.

While a liquid approach to interculturality rightly recognizes complexity, it creates challenges for discussing concrete experiences that arise in specific contexts. Dervin’s (2016b) liquid realistic interculturality model addresses this challenge by acknowledging complexity, while incorporating an understanding of simplicity, where constant movement between the complex and simple the realities of intercultural encounters is negotiated. For example, the idea of the internationally educated student, central to this study, is a construction that creates a generalization out of deep complexity within student identities to facilitate a conversation on the impacts of colonially-created, unequal power relations in Canadian postsecondary contexts. The liquid realistic model acknowledges simplicity as a necessary feature of dialogue about interculturality. In other words, while I believe discussion of interculturality should always seek to avoid essentialism, some reductions in cultural complexity are required to find commonalities that facilitate dialogue and change-making.

I view interculturality as an intersubjective process, rejecting the idea that intercultural competence can be held within an individual outside of dialogue with others. Shi-Xu (2001) emphasizes that traditional notions of intercultural competence create an individual-centric, knowledge-driven construct that ignores the social nature of intercultural encounters and the power relations that impact intercultural relationships. Wahyudi (2016) argues that intercultural development requires an understanding of the multiplicity of cultural expressions, the dynamic and shifting nature of cultural identity, the intersubjectivity of intercultural relations, and a

critical frame that works towards decolonization. Thus, interculturality is evaluated by relational engagement with critical awareness of the social context in which it takes place.

The liquid realistic model acknowledges intersubjectivity by rejecting individual-centric developmental frameworks. In other words, interculturality cannot be determined by self-assessment of “skills”, but can only be practised in relationship. Additionally, the liquid realistic model does not promote a trajectory of success, but acknowledges the inherent challenges of interculturality, encouraging ongoing relationality and growth.

Integrating the key concerns of a critical and liquid intercultural stance, I define interculturality as a relational way of being that appreciates cultural diversities and similarities while avoiding essentialist representations of Others, that seeks dialogue rather than dominance, and that works towards dismantling inequalities, particularly those driven by ongoing neocolonialism (Dervin, 2017; Walsh, 2009).

Faculty Interculturality Development

Faculty intercultural development includes the process of developing intercultural teaching skills through foundational intrapersonal and interpersonal competencies, the development of interculturally aware facilitation skills, and the transformation of the curriculum (Dimitrov & Haque, 2016). Intercultural teaching development programs for faculty may include experiential learning (Garson et al., 2016), curriculum transformation (Mak & Kennedy, 2012; Niehaus & Williams, 2016), or provision of peer support in intercultural teaching (Lee et al., 2018). Facilitators and faculty participants report positive impact, with outcomes including self-awareness of one’s own culture and personal biases, recognition of the complexity of diversity, reflective practice, and increased confidence (e.g., Garson et al., 2016).

Intercultural development programs may, however, reinforce an essentialist status quo that projects fixed cultural descriptions onto groups of students, rather than increasing equity and social justice (Gorski, 2008). The ideologies underpinning programs can vary widely, ranging from a conservative focus on teaching about the Other, to liberal models that focus on cultural sensitivity and multicultural tolerance, to critical frameworks that position the act of teaching in its sociocultural context and promote counter-hegemonic practice (Gorski, 2009). Within a critical and postcolonial frame, faculty interculturality requires movement beyond the implementation of teaching strategies towards alignment with broader social movements towards justice and equality (Sleeter, 1996). Intercultural teaching therefore begins with the development of an educational practice that recognizes and articulates one's own "diverse diversities" and those of others (Dervin, 2016b, p. 95), an understanding which then informs practices that intentionally addresses issues of power, privilege, and social justice (Schoorman & Bogotch, 2010). Additionally, a critical approach to faculty interculturality development acknowledges that effective interculturality cannot be determined by an individual practitioner, but that it takes place in a dialogic and relational interaction (Dervin, 2016b).

Background

In light of government policy, the vast majority of Canadian postsecondary institutions have incorporated internationalization into their institutional or academic plans (Universities Canada, 2014). While internationalization has resulted in a rapidly changing student body, faculty generally respond positively to internationalization at a theoretical level, yet at the same time struggle to implement intercultural teaching practices effectively. Faculty see growing cultural diversity as a benefit, yet at the same time, may view internationally educated students through a deficit lens (Haan et al., 2017) and may fail to shift teaching practices to create an

equitable environment for students (Heath, 2017). This reflects Archer's (2007) observation that while postsecondary classrooms are increasingly diverse spaces in many dimensions, practices still reflect an assumed norm of a white, middle-class, native-speaking, home-culture student.

Failure to translate internationalization into effective intercultural teaching practice creates challenges for internationally educated students, as they face institutional, structural, and curricular barriers that negatively impact learning. In daily interactions with faculty and fellow students, internationally educated students are impacted by microaggressions, which are contextual, verbal, and non-verbal communications that cause harm to a marginalized person through insults and invalidation (Sue & Spanierman, 2020). For example, internationally educated students of Asian origin reported that classroom contributions were disregarded, that instructors failed to respond to requests for linguistic accommodation in the classroom, and that others responded to them according to racial or cultural stereotypes (Houshmand et al., 2014). In other cases, students' strong attempts to adjust to the expectations of a new academic culture are hindered by a lack of positive contact with instructors and other students (Freeman & Li, 2019). Failure to recognize the validity of non-native speaker communication hinders full classroom participation, falsely attributing the problem to student deficits rather than the learning environment (Sah, 2019). Faculty development in effective intercultural teaching practice is thus critical to ensuring the well-being and academic success of internationally educated students.

Although institutional discourses about equity, diversity and inclusion continue to increase, because of institutional silos, the challenges faced by internationalized students as a racialized group may not be addressed within anti-racism initiatives or other institutional programs (Buckner et al., 2022). Full inclusion of multilingual learners into intercultural classrooms is a particular area of challenge for faculty, often resulting in deficit discourses about

non-native English speakers (Haan et al., 2017). When this results in linguistic racism, or invalidation of a students' multilingualism and English language skills, mental health impacts can include social anxiety, depression, and contemplation of suicide (Dovchin, 2020). A socially and academically enriching intercultural education experience for students requires full acceptance of linguistic and cultural identities in the classroom.

While the need for faculty development in intercultural teaching has been noted by institutions, the theoretical foundation and content of such programs must also be considered. Internationalization practices, according to Stein and Andreotti (2017), are rooted within a modern/colonial imaginary and, without careful critique, perpetuate the inequalities rooted in the epistemological, cultural, and linguistic relationships of dominance instituted in the colonial period. This means that instruction in intercultural competence alone is insufficient, and that the broader sociopolitical context must be addressed in programs for faculty (Gorski, 2008). For example, deficit constructions of students are commonly expressed by faculty in internationalizing classrooms, with instructors attributing student challenges to student deficiencies, rather than to the pedagogical environment in the classroom (Haan et al., 2017). Deficit discourses also serve to maintain the dominant culture's hegemonic control over the social environment (Davis & Museus, 2019), and therefore, shifting institutional and faculty discourses away from blaming students and towards transforming inequitable systems requires that faculty development explicitly address the pervasive social injustices arising from the modern/colonial imaginary.

Finally, faculty intercultural teaching development that truly serves international students requires an understanding of students' own lived experiences. For example, internationally educated students' narratives of their transition to Western academic culture depicts a focused

effort to learn new academic literacy practices and to understand the differences between past and present academic cultures (Freeman & Li, 2019; Heng, 2018). Students are upset by the deficit discourses constructed by their institutions, and attribute their challenges to institutional barriers, such as faculty failure to communicate expectations clearly (Marginson, 2012). Faculty development programs that fail to hear and understand such student voices risk replicating the discourses of the dominant culture, and thereby continue to subjugate marginalized voices. Creating an internationalizing university community that benefits, rather than subjugates, international students requires a clear understanding of their experiences and needs.

Problem Statement

When internationally educated students experience institutional and classroom environments that fail to acknowledge their cultural identities, learning needs, and stated concerns, their international academic experience fails to meet its full potential, and may cause harm. Conversely, effective faculty interculturality can improve the student experience and engagement (Robinson, 2012) and enhance students' perceptions of instructor effectiveness (De Beuckelaer et al., 2012). Feeling respected by faculty contributes to student academic self-concept and motivation (Komarraju et al., 2010).

Despite the fact that faculty interculturality takes place in a dialogical interaction with students, student perceptions are largely missing from internationalization conversations (Ryan, 2011), and there is an ongoing need to increase the student voice in research in this area (Page & Chahboun, 2019). Currently, research about faculty interculturality development, even when it includes a critical frame, centers on faculty and educational developer voices. Further information about the impact of these initiatives on students through research that centers the voices of internationally educated students is needed. The transformative approach to mixed

methods research, initially proposed by Mertens (2007), focuses on seeking social change through a participant-centered study that uses both qualitative and quantitative knowledge to gather multidimensional knowledge. The transformative mixed methods approach to research facilitates both depth and breadth in hearing and student voices, listening to those often marginalized in a culturally sensitive way, and seeking to make a strong case for change (Mertens, 2007). This study recognizes that the impact of the intercultural encounter on all participants in a context is the true measure of effective interculturality (Fisher-Borne et al., 2015), and that a taxonomy that aims for more socially just intercultural relationships must include the voices of those with less power, the students.

Purpose

The purpose of this transformative mixed methods study was to create a taxonomy that reflects the realization of a critically informed interculturality in faculty-student relationships. The study, following the principles of the transformative paradigm for mixed methods research, sought involvement of participants at each stage of the research process (Mertens, 2007). Participants in the study were internationally educated students at the second year of study and above at a mid-sized teaching university in the Greater Vancouver region.

This study was a qualitative dominant exploratory mixed methods study that began with a series of interviews with internationally educated student participants. The interviews used appreciative inquiry methods (Cooperrider & Srivasta, 1987; Whitney & Trosten-Bloom, 2010) to gather stories of effective faculty interculturality in key domains, and to gather internationally educated students' vision of the preferred future of faculty interculturality. Interview data were thematically analyzed, and these qualitative data were used as the foundation to co-create a provisional taxonomy. The taxonomy reflected faculty ways of being, doing, and relating that

demonstrated interculturality in ways valued by students. The quantitative portion of the study began with the co-creation of a survey instrument with three study participants, facilitating the creation of a culturally relevant instrument (Chilisa & Tsheko, 2014). The quantitative portion of the study tested the initial model, revealing the underlying factors that shape the model, confirming the inclusion of items within the taxonomy, and indicating what items may be removed (Cobern & Adams, 2020; Creswell, 2015).

Significance of the Study

Significance of the Problem

Haan et al.'s (2017) study indicates that faculty may lack self-efficacy when teaching internationally educated students, and may resist making changes to classroom practices. While many research-based frameworks for enhancing faculty intercultural teaching practice exist (Dimitrov & Haque, 2016; Killick, 2018; Lee et al., 2017), educators wrestling with competing priorities may struggle to identify the pedagogical practices that would have the greatest impact on their learners, and may therefore fail to act. Additionally, while frameworks developed by academics are of value, they may fail to acknowledge internationally educated students as the experts regarding their own learning, and as Hellstén (2007) emphasizes, the achievement of sustainable pedagogies requires increased knowledge of student experiences and the factors that they identify as significant to their own academic success. Therefore, increased knowledge of internationally educated student perspectives on faculty interculturality are a much-needed complement to existing knowledge that reflects faculty and educational developer perspectives (Garson et al., 2016; McKinnon et al., 2017). By identifying the factors that are most important to internationally educated students, developers of intercultural teaching programs can prioritize, focusing on practices with the most potential for significant impact.

The taxonomy created in this study provides a focused and complementary resource to the faculty development frameworks already in existence. By amplifying the student voice, targeted prioritization of faculty interculturality practice that has the greatest impact on students can emerge, setting a clearer agenda for change. Lastly, practices that enhance the classroom experience of internationally educated students benefit all learners; as Ryan and Carroll (2005) highlight, the challenges faced by internationally educated students are often warning signals that broader systemic change is needed to create welcoming learning environments for all learners.

Significance to the Field of Education

Unlike in K-12 education, postsecondary faculty may enter their roles with little formal preparation as educators. To support faculty in gaining pedagogical skills, teaching and learning centres, staffed by educational developers, develop and deliver training programs that may take the form of short courses, workshops, and faculty learning communities. Educational developers seek to train and engage faculty in evidence-based teaching practices (Popovic et al., 2020). In recent years, educational developers' roles have included supporting internationalization and intercultural teaching and learning (Garson et al., 2016; Dimitrov & Haque, 2016).

Within this realm, teaching and learning centres have created intercultural teaching workshops and learning communities, with positive impacts as reported by faculty and educational developers (e.g., Garson et al., 2016; Lee et al., 2018; Niehaus & Williams, 2016; Wimpenny et al., 2020). A persistent challenge, however, is that the majority of educational developers and faculty come from the dominant culture and are of European descent; only 21% of faculty in Canada are from racialized backgrounds (Universities Canada, 2019). Defining effective evidence-based practice, particularly when connected to interculturality in teaching and learning, requires attention to the experiences of internationally educated students. Otherwise,

the definition of effective practice risks reflecting the goals and perspectives of dominant culture faculty. The present study offers an example of how transformative mixed methods research contributes to the scholarship of teaching and learning in higher education by gaining a robust understanding of student perspectives, allowing the voices of students to shape institutional change initiatives (Mertens, 2007).

Nature of the Study

I chose to conduct a mixed methods study, informed by the principles of the transformative paradigm of mixed methods research (Mertens, 2007, 2010, 2013a). While critical social research is often associated with qualitative research, the transformative paradigm links mixed methods with the possibilities that they offer for social transformation by engaging participants throughout the research process and examining a complex problem through multiple lenses to generate accurate understanding that leads to meaningful change.

Within the broader principles of the transformative paradigm, I chose a qualitative-dominant exploratory mixed methods study (Creswell, 2015). Exploratory mixed methods designs have been identified as an effective strategy for taxonomy development and construct validation (Onwuegbuzie et al., 2010). The qualitative aspect of the research allows in-depth knowledge of participants' emic perspectives to be drawn upon in drafting the taxonomy, which can be built upon to inform the subsequent data collection with a larger number of participants in the quantitative phase of the study (Fetters et al., 2013). Statistical analysis generated from the quantitative data tested the initial model, providing information for confirmation or revision of the initial construct (Onwuegbuzie et al., 2010).

My study began with qualitative interviews that draw upon appreciative inquiry methods. I have chosen appreciative inquiry methods for interviews because of their potential for allowing

me to listen meaningfully to all voices and include all participants as contributors to transformative change (Alvesson & Deetz, 2000; Grant & Humphries, 2006).

I recruited a total of 12 participants for the first qualitative phase of the study, continuing interviews until saturation was reached and no new themes emerged. After analyzing the qualitative data through coding and thematic analysis (Ryan & Bernard, 2003; Saldaña, 2021), and engaging in member checking, I invited participants who wished to continue active participation to review the initial taxonomy of faculty interculturality practices, and to co-create a quantitative survey to test the taxonomy using culturally relevant student-facing terms. This phase of the research represented the first integration point of the exploratory sequential design, where the qualitative work directly informed the next phase of the research (Creswell & Creswell, 2018).

In the quantitative phase of the study, all internationally educated students at the second year of study and above were invited to complete an online survey via email; in this phase, the population expanded to approximately 2,500 students. Survey results were analyzed using basic descriptive statistics, followed by an exploratory factor (principal component) analysis to determine which survey items represent the faculty interculturality construct being explored (Henson & Roberts, 2006; Onwuegbuzie et al., 2010). Following exploratory factor analysis, the provisional taxonomy generated after the qualitative portion of the study was revised to integrate research findings from both phases of the study.

After the completion of the quantitative survey, I engaged in additional data integration, working towards analytic generalizations and meta-inferences (O’Cathain, 2010; Onwuegbuzie et al., 2009). In this phase of analysis, qualitative data were analyzed in dialogue with information generated from the exploratory factor analysis to generate the final four-factor

taxonomy and understand students' perceptions of the relationships among faculty intercultural teaching practices. This analysis further supports intersubjectivity, with an integration of etic-emic perspectives (Onwuegbuzie et al., 2010) that created the grounds for meta-inferences. As Mertens (2009) highlights, transformative mixed methods research offers the opportunity to understand a problem through multiple angles, shedding light on multiple viewpoints of the knowledge prism. By understanding the complex problem of faculty interculturality through the viewpoints of both the in-depth emic knowledge gained through qualitative interviews, and the perspectives of a broader number of participants gained through quantitative research, the research design supported the creation of a taxonomy that deeply reflects the student voice.

Research Question

Through my research questions I sought to identify the aspects of faculty interculturality that are most significant to internationally educated students. The questions reflect the reality that interculturality is a dialogic process (Dervin, 2016b), and therefore it is only possible to understand faculty interculturality as it is experienced by their relational partners, the students. My research questions include: (1) How do internationally educated students perceive faculty interculturality initiatives at a mid-sized British Columbia university? and (2) What do internationally educated students identify as educators' core ways of being, doing, and relating that demonstrate the realization of interculturality in postsecondary environments?

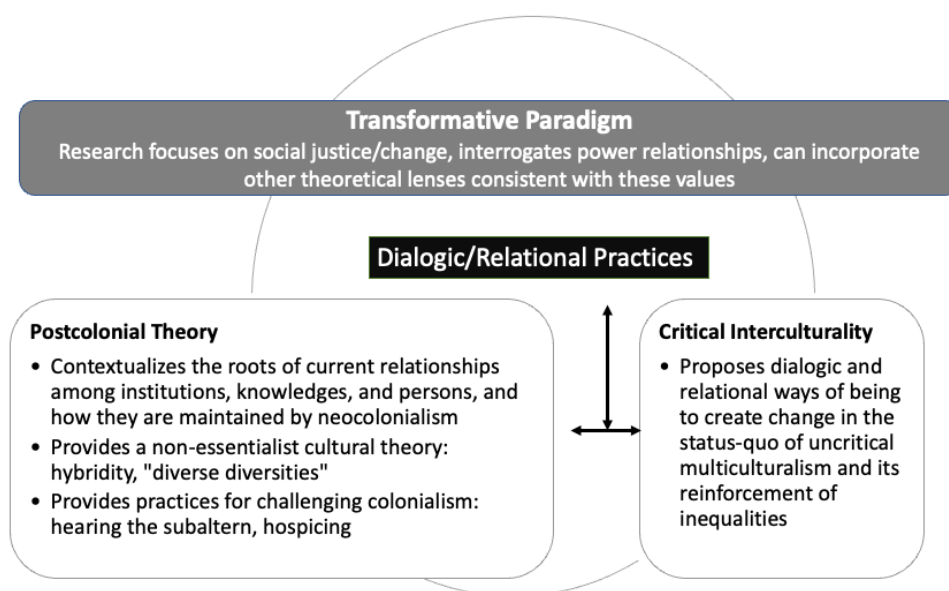
Theoretical Framework

The transformative paradigm provides an epistemological, ontological, and axiological foundation for mixed methods research that aims to generate social change. The transformative paradigm is inclusive of other theoretical lenses that support social change (Mertens, 2010). I

used both critical interculturality and postcolonialism as complementary lenses that inform my understanding of the nature of interculturality in postsecondary institutions.

Figure 1

Research Paradigm Overview



Note: Christina Page (Own work).

Mixed Methods and the Transformative Paradigm

Core beliefs that shape my own paradigmatic stance and approach to mixed methods include my views of culture, power relationships, and participants' role in research. I view culture as fluid, hybrid, and constructed, rather than essentialist in nature, and believe that an understanding of power relations and inequalities is important to understanding the dynamics of interculturality in educational institutions. I sought to investigate alongside my participants, co-creating practical knowledge based on their lived experiences. As I consider these beliefs alongside major research paradigms, elements of constructivist, critical theory, and participatory elements are all present (Lincoln et al., 2011).

Mixed methods research makes space for epistemological and ontological pluralism (Ghiara, 2020), creating new responses to debates about paradigmatic incommensurability. Following Morgan (2007), I reject incommensurability as an unnecessary outgrowth of a metaphysical approach to research paradigms. I also reject Giddings' (2006) argument that the mixed methods movement is simply another form of positivism that undermines the value of qualitative research. I view mixed methods as a framework that can integrate postcolonial and critical thought with a variety of research methods.

I have chosen the transformative paradigm as a foundation for my research, making space for the bricolage while providing a clear epistemological, ontological, and axiological framework. The paradigm incorporates key assumptions of interpretive, critical, and participatory views (Mertens, 2013b), while encompassing a broader range of methods, with the belief that a constructivist paradigm is not the only option for addressing social justice issues (Mertens, 2010). The transformative paradigm's axiological assumption is that research should aim to support social justice and the extension of human rights, which aligns with my intention to use research to facilitate the creation of more just and equitable learning environments for internationally educated students. Ontologically, the paradigm recognizes multiple realities, but states that the power relationships that privilege some realities over others must be interrogated. In a complex postsecondary institution, this ontology provides space to interrogate the less-privileged student reality, acknowledging that it exists within a context of other institutional knowledges. Epistemologically, the paradigm emphasizes shared knowledge creation with participants in relationship with the researcher with careful attention to cultural context (Mertens, 2007). This epistemology supports a participatory form of research with student participants that

attends to cultural sensitivity throughout the process and attends to the values central to postcolonial and critical intercultural theory.

Postcolonialism

Postcolonialism, as defined by Gandhi (1998), brings together a set of concerns that “hold out the possibility of theorizing a non-coercive relationship with the excluded Other of Western humanism” (p. 39). The “post” in postcolonialism is contestable; Kovach (2009) considers colonialism as ongoing reality, stating “there is nothing post about it” (p. 76). Lavia (2007) asserts that postcolonialism provides vision for the potential transformation, rather than a description of present reality. Postcolonialism provides a lens for critically examining Western epistemological dominance and the ways in which Othering functions, as manifested in political, institutional, and interpersonal discourses. When applied to interculturality in education, it challenges ongoing cultural supremacy while tracing the origins of Western dominance to the colonial period (Andreotti, 2011). Postcolonialism is particularly relevant to the present study because of its direct focus on the relationship of Western and non-Western knowledges, its contribution to cultural theory and non-essentialist conceptions of culture, and its ability to critique ongoing neocolonial practice.

Internationalization and the Colonial Imaginary

Faculty interculturality is shaped within the context of the internationalizing postsecondary institution. Stein (2017) argues that while some critical work that investigates the impact of colonialism on higher education exists, it generally has little impact on mainstream internationalization practices and programs. Stein and Andreotti (2017) argue that internationalization in higher education is framed within a modern/colonial global imaginary. An imaginary is a system of thought that deeply shapes worldviews and influences what is possible

(Kamola, 2014). In internationalizing postsecondary institutions, the relationships rooted in the colonial project continue to influence what is considered desirable and possible.

In the modern/colonial imaginary, Western educational institutions are typically viewed as the standard upon which global norms should be based (Gyamera & Burke, 2018). The movement of students and relationship of global South institutions to global North institutions largely serves to benefit the global North (Piccin & Finardi, 2019). Kamola (2014) argues that universities themselves are sites where influential global imaginaries are created. Thus, when viewed from a postcolonial framework, internationalization serves to perpetuate the relationships of nations, institutions, and knowledges that are rooted in colonialism, creating a neocolonial rather than reciprocal space.

The modern/colonial imaginary results in the dominance of Western epistemologies and the racialization of internationally educated students. Stein and Andreotti (2017) state that the supremacy of European knowledges is strongly reflected in the dominant model of higher education. Other knowledges become subjugated, and as Spivak (2010) describes, subjugated knowledges are “disqualified as inadequate” (p. 38). Moreover, Western knowledges are exported to institutions in the global South in non-reciprocal, asymmetric ways, further reinforcing the claimed superiority of these dominant knowledges (Suspitsyna & Shalka, 2019). Additionally, the colonial imaginary positions internationally educated students in three primary ways: sources of funds for institutions, unworthy recipients of social mobility opportunities, and sources of charity (Stein & Andreotti, 2016). Internationally educated students are also positioned as academically deficient against a Western educational culture deemed as superior (Suspitsyna & Shalka, 2019). As Kamola (2014) emphasizes, imaginaries impact actions in the world. Therefore, the imaginaries that remain dominant but unspoken have an impact on the

interculturality practices that faculty enact. Understanding the impact of dominant imaginaries, however, provides opportunity to create new imaginaries and new possibilities for relating within universities.

In addition to its tools for understanding and critiquing neocolonial internationalization practices, postcolonialism assumes that colonized relationships between knowledges and knowers persist and provides additional concepts for exploring the influence of neocolonialism on interculturality: Othering, subalternity, cultural hybridity, and hospicing.

Construction of the Other and Mimicry

Within postsecondary institutions, internationally educated students are often positioned as Others. In the colonial project, European colonizers created knowledges of the Other as a strategy for asserting Western epistemic superiority. This discourse of Orientalism, presenting itself as a tradition of scientific thought, created a tradition of dividing the world into East and West, emphasizing the difference of the Other. The system of representations, the understanding of the “Orient” as defined by the West, established itself in Western consciousness about the non-Western world (Said, 1979). In this framework, cultural identities are developed primarily in opposition with an Other who is generally framed as inferior (Said, 1994). The process described by Said persists in uncritical discourses about culture and education. Non-Western students are defined as Others, shaped within a Western imaginary that contrasts “us and them”.

The concept of mimicry, developed by Bhabha (1994/2004), describes the ways in which students defined as Others may shape their behaviour in the neocolonial system. Mimicry, according to Bhabha, is “partial presence” (p. 126); it is the enactment of behaviour that meets the requirements of the colonizer, while challenging the authority of the colonial presence. While being Othered, students may, in their English language acquisition and adoption of Western

academic practices and values, demonstrate an ambivalent adaptation (Schmidt et al., 2018). The concept of mimicry may be particularly relevant to understanding students' behaviours and attitudes during their transition to the postsecondary environment, and their responses to the presence or absence of faculty interculturality.

Cultural Hybridity

Bhabha (1994/2004) associates the discourse of cultural diversity with uncritical multiculturalism, with its focus on defining cultures in opposition to one another. Bhabha responds to the problem of differentiation and cultural essentialism with the assertion that “cultures are never unitary in themselves, nor simply dualistic in the relation of Self to Other” (p. 52). Bhabha rejects the language of diversity in favour of difference that acknowledges the hybridity of culture. Therefore, for Bhabha (2011), culture is not a static entity, but rather a verb; culture is both hybrid and dynamic. Within this fluid conception of culture, Third Spaces provide the grounds for cultural enunciation and definition (Bhabha, 1994/2004). Conceptualizing culture as hybrid provides alternative to binary opposition, as cultural differences meet (Bhabha, 1994). The concept and language of cultural hybridity provides an alternative to discourses that Other students by understanding them only as members of a fixed national culture, without freedom to define fluidly and realize their own cultural identities. It also generates a call for a vision of faculty interculturality that creates Third Spaces for the definition of hybrid cultures.

Subalternity

Internationally educated students, because of their positionality, may not be clearly heard. Therefore, they may hold subaltern status. Spivak (1992, as cited in Andreotti, 2011) defines subalternity as the state of having “limited or no access to the cultural imperialism” (p. 38). Thus, subalternity relates to both difference and marginality. Spivak (2010) challenges the idea

that the intellectual can truly speak for or represent the subaltern. While in her 1993 essay she concludes that the subaltern cannot speak, in her later work she revises this conclusion, stating that the subaltern can speak, but that those with privilege must examine carefully their responsibility for silencing the voice of the subaltern (Spivak, 2010). The concept of subalternity supports the necessity of researching student voices as a postcolonial response to the subalternity of internationally educated students.

Hospicing

Hospicing is a potential response to the persistence of neocolonialism in higher education (Andreotti et al., 2015; Stein & Andreotti, 2017); it acknowledges neocolonial education as an unsustainable system in need of palliative care (Andreotti et al., 2015). Hospicing recognizes the colonial origins and unsustainability of the current system, intervenes to minimize harm to participants in the system, seeks to avoid reproducing past harms, and works to create new alternatives. Efforts to understand and enhance faculty interculturality are a form of hospicing, seeking to minimize harms to internationally educated students, while seeking a more relational and dialogic path.

Postcolonialism and the Transformative Paradigm

I draw on postcolonialism because its compatibility with the transformational paradigm is evident in its desired ends; postcolonial theory seeks to not only explain the roots of current inequities, but also to create change. Gandhi (1998) notes that postcolonialism provides “an ethical model for a systemic critique of institutional suffering” (p. 176). However, its goal is not simply to critique, but to facilitate a “noncoercive rearrangement of desires” (Spivak, 2004, as cited in Andreotti, 2011, p. 177). Thus, by acting upon awareness of colonialism’s ongoing

legacy of injustice from the creation of racial and epistemic hierarchies, individuals and social groups can pursue different ways of being together that aim at transformation.

Critical Interculturality

The Definition and Vision of Critical Interculturality

Critical interculturality positions interculturality within the context of historically unequal and unjust relationships caused by colonialism (Walsh, 2009), both complementing and extending the theoretical foundation that postcolonialism provides. Critical interculturality provides a framework for comparing and contrasting dominant and critical discourses of multiculturalism and interculturality, recognizing that intercultural discourses may either serve to maintain the status quo, or promoting a movement towards “interculturality with equality” (Aikman, 1997, p. 468). Critical interculturality is a disruptive form of interculturality that seeks relational and societal transformation.

Critical Interculturality and Multicultural Discourses

Critical approaches to interculturality challenge dominant multicultural and intercultural discourses, particularly those that promote cultural essentialism. Breidenbach and Nyíri (2009) highlight the dominant discourse’s description of cultures as bounded, unchanging units, resulting in “uncritical celebration of cultural difference or its pathologizing” (p. 322). Dominant forms of multiculturalism maintain stereotypes, fail to eradicate prejudice (Tubino, 2005), uphold the dominant norms of neoliberal societies (Walsh, 2009) and sustain hegemony (Holliday, 2010b). Thus, critical interculturality begins with the premise that the multicultural discourses that are dominant serve to preserve the status quo, failing to disrupt racially, linguistically, and culturally ordered systems of power relations.

Forms of Interculturality and Internationalization

Critical interculturality analyzes the way subalternity results in assimilation in educational contexts when critical intercultural dialogue is not in place (Tubino, 2005). Walsh (2010) distinguishes among three types of interculturality: relational, functional, and critical. Relational interculturality promotes cultural exchange, but limits interculturality to relationship without challenging societal inequalities of power. Functional interculturality recognizes the need for dialogue and coexistence, but positions diversity in service to maintaining the societal status quo. Critical interculturality is a counter-hegemonic process constructed “from below” that aims for the transformation of ways of knowing and being, disrupting the status-quo created by colonialism (Walsh, 2009). Critical interculturality offers the opportunity to disrupt processes of assimilation into the dominant status quo, to recognize multiple identities and ways of knowing, and to create a path towards genuine equity. If unchallenged, however, the prevailing norms of functional interculturality are likely to shape institutional contexts and the realization of interculturality in the faculty development process.

Critical Interculturality and Faculty Interculturality Development

Critical interculturality is useful for evaluating intercultural teaching development programs, which may include an uncritical approach to intercultural competence. Gorski (2008) asserts that many current intercultural development initiatives serve to maintain, rather than challenge, inequalities. For example, initiatives such as intercultural teaching practica often remain mired in neoliberal and object-oriented approaches to the Other and remain in need of substantial critical discussion of power relations and privilege (Bernardes et al., 2019). Lieberman and Gamst (2015) emphasize the need for a social justice orientation towards

intercultural competency, a position that provides the grounds for questioning neoliberal approaches to intercultural education and indicates the need for a critical frame.

While a growing body of research examines initiatives to support the development of intercultural teaching competence and culturally responsive pedagogy, this literature often focuses on the perspectives of educators and teacher candidates, without reference to the perspectives of the communities with whom educators interact (Smolcic & Katunich, 2017). A critical intercultural dialogue framework asks questions about the absence of voices within the intercultural dialogue, particularly when these voices are subaltern or Other (Ortiz & Gutiérrez, 2020). Thus, from a critical intercultural framework, analyzing the interculturality in a given context without direct consideration of voices that may be Other or subaltern is highly problematic, supporting a case for research that centres student voices.

Critical interculturality shapes both my understanding of how faculty interculturality is conceptualized, and the routes taken to gain this knowledge. From the critical intercultural perspective, genuine knowledge about faculty interculturality cannot be gained without listening to students as dialogue partners.

Critical Interculturality and the Transformative Paradigm

Like postcolonialism, critical interculturality directly works towards transformed, decolonized, and re-created social relationships (Walsh, 2010), emphasizing the need to conduct this work with voices “from below” (Mignolo & Walsh, 2018, p. 58). This aligns with the transformative paradigm’s emphasis on developing relationships with marginalized people in a research process that seeks to make significant changes that promote a more just society (Mertens, 2007). Critical interculturality provides an additional complementary lens supporting

intercultural research that centres the often-marginalized student perspective in the pursuit of relational transformation towards equity in the context of postsecondary education.

Assumptions

Key assumptions that governed the interview portion of my research were that the participants were willing to share information openly and truthfully about their experiences, and that the participants' experiences were reasonably representative of the broader internationally educated student population. Because I articulated my commitment to maintain confidentiality with participants, I make the assumption that participants were willing to share potentially difficult or negative experiences about faculty members in this context, in addition to more positive experiences. An assumption governing the quantitative survey portion of the study was that participants were answering honestly and truthfully, particularly in the context of the anonymity of their responses. I also assumed that participants in both phases of the study were able to consider their experiences with a wide variety of faculty and were not focused solely on experiences with a single faculty member or class. This assumption was made because participants were included based on their status as second-year students or above, and therefore they had a wide variety of learning experiences, likely with a minimum of six different faculty members.

Scope, Limitations, and Delimitations

Scope

This study explored how faculty interculturality was experienced by internationally educated students and aimed to create a taxonomy of faculty ways of being, doing, and relating that promote healthy interculturality as understood by students. In the first phase of the exploratory mixed methods study, twelve students participated in interviews using appreciative

inquiry methods. In the second phase of the study, the study population expanded to approximately 2,500¹ internationally educated students; the quantitative phase of the study included 193 participants. All the students in the study attended the same postsecondary institution, a mid-sized teaching university in the Greater Vancouver region.

The single-institution scope of the study provides some limitations to generalizability. While the findings are likely to offer significant insight in postsecondary institutions with similar internationally educated student populations, additional research to corroborate the findings in different locales and with different student populations is needed for broader generalizability.

Limitations

While I chose mixed methods research for this study as a way of obtaining rich information from multiple perspectives (Mertens, 2009), the study was limited to a single postsecondary institution. While the institution aims to recruit students from a wide range of countries, the majority of the internationally educated students at the institution come from a single country, India. Therefore, it is possible that the study was disproportionately influenced by the lived experiences and values of students from a more limited geographic region. It is also possible that participants were drawn to the study because of strong salient positive or negative experiences with faculty, causing these narratives to be over-represented in the data.

Additionally, the institution where the study takes place is a primarily undergraduate institution,

¹ Eligible international student participants totalled 2,543; the number of domestic internationally educated students was not available from the institution.

and therefore potentially different experiences and values of graduate students are not represented in the qualitative data, and only minimally represented in the quantitative data.

Additionally, the study took place during the COVID-19 pandemic and was therefore conducted entirely online. Study participants' most recent educational experiences occurred during this online environment. It is possible that the unusual disruption to the norms of faculty-student interaction impacted the stories and themes generated by study participants.

Delimitations

As mentioned above, the scope of the study was limited to a single postsecondary institution. Twelve students participated in the qualitative phase of the study. The quantitative instrument, which aimed to increase the number of participants, enhancing generalizability, was largely limited to closed-ended Likert scale items, increasing the likelihood that participants would respond fully without abandoning the survey (Krosnick, 2018).

This study focused on student perceptions, and did not seek faculty, staff, or administrative perspectives. My decision to emphasize student perceptions was based on the study's identified problem. While research on faculty perspectives on intercultural teaching practice and development exists and is important to building better systems (e.g., Garson et al., 2016; Lee et al., 2018; Wimpenny et al., 2020), parallel research addressing student perspectives is also much needed (Garson et al., 2016). In this study, I focused on the role of the student voice in informing the priorities for faculty interculturality development, aiming to contribute new knowledge to address this apparent gap.

Chapter Summary

The present mixed methods study, shaped by the transformative paradigm (Mertens, 2007, 2010, 2013a), and informed by postcolonialism and critical interculturality, aims to

develop a taxonomy that reflects the elements of critically informed faculty interculturality, as understood by internationally educated students. This study expands knowledge of faculty interculturality as reflected in existing frameworks for postsecondary educators (Dimitrov & Haque, 2016; Killick, 2018; Lee et al., 2017), and informs the ongoing creation of intercultural development programs for educators. Because existing knowledge of such programs relies primarily on faculty and educational developer perspectives, student perspectives are needed to understand the impact of current initiatives and to set future agendas (Garson et al., 2016). An exploratory mixed methods study offered the opportunity for students to co-construct meaning about the complex topic of faculty interculturality (Cyr, 2017; Morgan, 2012), providing a strong foundation for a broader survey that confirms and refines the taxonomy (Onwuegbuzie et al., 2010).

Knowledge of faculty interculturality in postsecondary settings is a necessary part of the broader internationalization agenda. Without this, faculty may fail to adjust classroom practices (Haan et al., 2017), and constructions of internationally educated students that arise from the modern/colonial imaginary may result in exploitation and harm (Kubota, 2009; Stein & Andreotti, 2016). By seeking the student perspective, the taxonomy developed in this study highlights the ways of being and actions that are most significant to internationally educated students, providing a clear agenda for faculty interculturality development informed by genuine dialogue and contributions from student voices.

CHAPTER 2: LITERATURE REVIEW

Intercultural relationships between faculty and their students take place in the context of national internationalization policy and its enactment in specific institutional contexts. These relationships reflect faculty understandings of culture and interculturality, which may be shaped by institutional frameworks for educator intercultural development. This chapter begins by situating the present study within the broader context of the internationalization agenda in Canadian postsecondary institutions. I discuss the nature of culture and interculturality, acknowledging that understandings of these foundational concepts shape faculty development, beliefs, and behaviour. Next, I address the ways that development in interculturality is framed in the broader intercultural development literature and in educator-specific intercultural development frameworks. Then, the discussion narrows to a review of the literature on faculty interculturality development in postsecondary institutions, including faculty development frameworks and examples of educational development practices. The purpose of this chapter is to address how theoretical understandings of internationalization, culture, interculturality, and intercultural education shape the ways in which faculty interculturality is conceptualized and developed, and to highlight the need for increased student voice in the discussion.

Internationalization in Canadian Postsecondary Institutions

Intercultural teaching in Canadian postsecondary institutions occurs in a context where internationalization is a growing priority in both government and institutional planning. This movement has grown significantly since 2014, when the Canadian government announced its' strategy to more than double the number of international students in Canada by 2022 (Department of Foreign Affairs, Trade, and Development [DFATD], 2014). As a result of the growing national priority on internationalizing postsecondary education, more than 96% of

universities included internationalization in the strategic plans active in 2014 (Universities Canada, 2014). The most recent versions of the Canadian government’s strategy for internationalizing postsecondary institutions, published in 2019 and covering the period from 2019-2024, positions itself as building upon the successes of the 2014 strategy (Government of Canada, 2019).

In British Columbia, where the present study is situated, 155,455 international students held study permits in 2017 (Global Affairs Canada, 2019). As a result, postsecondary academic plans and priorities, particularly those developed from 2015 to the present, typically reflect international and intercultural aspirations. These may be framed by the language of internationalization, globalization, interculturality, and/or diversity. Table 1 represents a wide range of institutions, from large comprehensive universities, to mid-sized primarily undergraduate universities, community colleges, and special purposes institutions, and outlines the ways in which internationalization and other intercultural priorities are framed in publicly available strategic and academic plan statements. The themes presented highlight the common emphasis placed on internationalization and the connected processes of interculturality to support equity, diversity, and inclusion.

Table 1

International and Intercultural Priorities in BC Postsecondary Academic Plans

Institution	Key Terms Used	Example Statements
Comprehensive Research Universities		
University of British Columbia (2018)	Global citizenship, global community, inclusion, equity and diversity	Purpose: “Pursuing excellence in research, learning and engagement to foster global citizenship and advance a sustainable and just society across British Columbia, Canada and the world.” (University of British Columbia, 2018, p. 1)

University of Victoria (2018)	Equity, diversity, accessibility, inclusion, sustainability on a global scale, global engagement	“Develop integrated and accessible structures and processes across the university to promote more effective interactions with local and global communities and partners.” (University of Victoria, 2018, p. 8)
Simon Fraser University (2019)	Equity, diversity, internationalization, internationalization of curricula	“Strengthen the connection and collaborations between SFU and the world.” (Simon Fraser University, 2019, p. 9)

Primarily Undergraduate Teaching Universities

Vancouver Island University (2016)	Diversity, international student success, international communities, global awareness	“Welcomes and celebrates learners, from local, regional and international communities, and non- traditional students, as the heart of the institution.,” “fosters a global awareness within the campus and external communities” (Vancouver Island University, 2016, p. 11)
University of the Fraser Valley (2016)	Global citizenship, global awareness	“Our students, faculty, and staff recognize the importance of nurturing a global awareness that supports the health and safety of citizens around the world.” (Office Of The Provost And Vice-President Academic, 2016)
Thompson Rivers University (2011)	International, internationalization, intercultural understanding, global contexts, cultural awareness	“Interdisciplinary approaches, courses, programs and research exploring power, politics and social justice in Aboriginal, local and global contexts” (TRU Academic Planning Steering Committee, 2011, p. 2)
Kwantlen Polytechnic University (n.d.)	Internationalization, cross-cultural engagement, global citizenship, global perspectives, global competencies, global outlook, diversity	“Foster a culturally and globally aware curriculum, being prepared to meet the needs of an international workplace, whether in Canada or internationally.” (Kwantlen Polytechnic University Office of the Provost & Vice President, Academic, Kwantlen Polytechnic Universities, n.d.)
Capilano University (2014)	Global context, diverse	“Local citizens in a global world.” (Capilano University, 2014, p. 9),

Emily Carr University (2017)	Global communities of practice, inclusive, diversity, global networks, cultural dialogues, international relationships	“We foster the exploration, sharing and incorporation of diverse ways of knowing, including indigenous knowledge and connectedness to all of our ancestors.” (Emily Carr University, 2017, p. 4)
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Colleges and Technical Institutes

Langara College (2020)	Internationalization, intercultural welcoming, intercultural community, equity, diversity, inclusion, global citizenship	“Internationalization is an intentional process to integrate an intercultural dimension in the way we teach, learn, and provide services at the College, in order to enhance the educational environment for all students and employees while making a meaningful contribution to our community.” (Langara College, 2020, para. 1)
British Columbia Institute of Technology (2019)	International perspectives, internationalize, international diversity, globally relevant connections	“Foster and sustain an open, engaged, and multicultural community of BCIT learners, faculty, staff, and alumni.” (British Columbia Institute of Technology, 2019, p. 9)

The prevalence of internationalization as a key strategic and academic theme in British Columbia’s postsecondary institutions is clear. What may be less clear from academic planning documents, however, is the ways in which internationalization is practised in classroom contexts, and the ways in which day-to-day relationships between internationally educated students and their institutions are formed. These practices are shaped by underlying, and often unstated, rationales.

Rationales for Internationalization

An imaginary, according to Kamola (2014) is a broadly shared, socially produced common set of understandings that deeply shapes thought and practice. Internationalization is often approached uncritically within a global colonial imaginary. Knight’s (2015) frequently

cited definition, which she considers non-ideological states that “internationalization at the national, sector, and institutional levels is the process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of postsecondary education” (p. 2). The definition describes the processes at play but avoids discussion of the global power dynamics and forces involved. Stein (2017) argues that while some critical work that investigates the impact of colonialism on higher education exists, it generally has little impact on mainstream internationalization practices and programs. A closer examination of the rationales for internationalization reveals the broader global forces and relationships that shape the process.

Rationales for internationalization are influenced by stakeholders both within and outside of postsecondary institutions, and include economic, political, sociocultural, and scientific/technological rationales (de Wit, 2001). Stier (2004) frames rationalizations for internationalization as three ideologies: idealism, instrumentalism, and educationalism. Idealism frames internationalization of knowledge and education as a tool for addressing large-scale global problems; its pitfall, however, is the framing of these goals according to the interests of wealthy nations. Stein et al. (2016) label this form of internationalization as “internationalization for the global public good” (p. 6), and highlight its connections with colonialism as it frames Western knowledges as the solution for complex global problems. Educationalism focuses on the benefits of an internationalized education for students as they gain a global perspective, having much in common with aspects of de Wit’s sociocultural rationale. Instrumentalism largely corresponds to de Wit’s economic rationale, while adding additional focus on the role of internationalized education systems in meeting the needs of labour markets. Regardless of the rationale given, a common thread is the justification of internationalization largely through the

lens of benefits to globally dominant, wealthy nations. This trend is evident in current Canadian internationalization strategy, as examined through de Wit's (2001) four rationales.

Rationales for Internationalization in Canadian National Policy

Political rationales, dominant early in the internationalization movement, focus on international educational exchange as a means of fostering diplomatic relations (de Wit, 2001). While no longer a dominant rationale, the current Government of Canada strategy for internationalization states that international students “who choose to return to their countries become life-long ambassadors for Canada and for Canadian values” (Global Affairs Canada [GAC], 2019, n.p.). Thus, the idea that international students become ambassadors for their host country is still present, though not focal, in Canadian policy.

Sociocultural rationales for internationalization tend to focus on the benefits of internationalization for the student as they participate in cultural exchange (de Wit, 2001). This rationale is evident in the Government of Canada's focus on outbound mobility of Canadian students into global learning environments, framed as a strategy for ensuring Canadian students are prepared for work in a global environment (GAC, 2019). Notably, the sociocultural rationale focuses on benefits for the Canadian student, rather than sociocultural benefits for international students studying in Canadian institutions.

Scientific/technical internationalization rationales focus on the pursuit of knowledge in international partnerships, but as de Wit (2001) notes, tend also to produce benefit for larger and more dominant Western universities. In current government policy, internationalization is viewed as a vehicle for filling labour shortages in professions and skilled trades (GAC, 2019). In the current environment, the scientific/technical rationale is linked with the economic rationale,

focused on benefits to the Canadian economy. Postsecondary institutions are secondary beneficiaries, and the vehicle for bringing forth the economic benefits of internationalization.

The economic rationale positions postsecondary education as an exportable commodity, generating revenue through the higher tuition fees paid by international students (de Wit, 2001). The economic rationale increasingly dominates internationalization policies, particularly in recent decades (de Wit, 2001). The dominance of the economic rationale is deeply connected to the hegemony of neoliberal educational policies and approaches (Kubota, 2009; Stier, 2006). Kubota (2009), in her brief review of internationalization rationales in the United States, Canada, and Australia, concludes that the internationalization agenda is increasingly justified in relationship to global trade in knowledge and human resources. The Government of Canada's (2019) internationalization strategy demonstrates the dominance of the economic rationale in policy making. The report notes that international students spent 21.6 billion dollars on tuition in 2018, and that "educational expenditures by international students have a greater impact on Canada's economy than exports of auto parts, lumber or aircraft" (GAC, 2019, p. 2). The national strategy to diversify Canada's international student population by country of origin is explicitly tied to diversifying Canada's ties to other nations in global trade (Global Affairs Canada, 2019). Sharma (2020) highlights the role of international students as a broader economic strategy to maintain human resources needed for Canada's economic development, facilitating the arrival of young, skilled immigrants through the pathway from studies, to post-graduate work permits, to permanent residency, and finally to citizenship. Thus, the current national internationalization strategy explicitly and strongly connects internationalization and the rising numbers of international students to Canada's economic benefit.

In addition to the rationales most clearly reflected in Canadian policy, Stein et al. (2016) add two additional rationales for internationalization that disrupt the current status quo: anti-oppressive internationalization and relational translocalism. These rationales will be described in further detail within the context of postcolonial critiques of dominant internationalization models. Table 2 compares de Wit's (2001), Stier's (2004) and Stein et al.'s (2016) classifications of rationales for internationalization in postsecondary institutions.

Table 2

Summary of Internationalization Rationales and Ideologies

Purpose for Internationalization	de Wit (2001)	Stier (2004)	Stein et al. (2016)
Internationalization to foster global diplomacy/political relations	Political rationale		
Internationalization to foster economic growth and development	Economic rationale	Instrumentalism	Internationalization for the global knowledge economy
Internationalization to foster scientific/technical development	Scientific/technical rationale	Instrumentalism	Internationalization for the global knowledge economy
Internationalization to develop student capacities for a global world	Sociocultural rationale	Educationalism	
Internationalization to solve complex global problems	Political rationale	Idealism	Internationalization for the global public good
Internationalization to disrupt colonial structures and hegemony			Anti-oppressive internationalization

Internationalization to explore and disrupt complicity in colonial structures and form new relationships outside of colonial power relations

Relational
translocalism

Postcolonial Critiques of Internationalization Rationales

From a postcolonial perspective, dominant rationales for internationalization are critiqued for their role in maintaining a status quo of global economic and epistemological inequality. While Knight (2014) positions her definition of internationalization as neutral, she also critiques it, acknowledging the potential of internationalization to be a site of neocolonialism and calling for an examination of the values underpinning internationalization practices. Suspitsyna and Shalka (2019) assert that Knight's definition ignores the power dimensions and global inequalities involved in the process of internationalization. Internationalization in higher education is framed within a modern/colonial global imaginary (Stein & Andreotti, 2017); furthermore, the universities themselves are a site where these imaginaries are created and perpetuated (Kamola, 2014). Thus, when viewed from a postcolonial framework, internationalization serves to perpetuate the relationships of nations, institutions, and knowledges that are rooted in colonialism, creating a neocolonial rather than reciprocal space. Internationalization, when connected with neocolonialism, results in actions that maintain the hegemony of dominant institutions and perspectives.

The colonial imaginary positions Western institutions as the "global standard" (Gyamera & Burke, 2018), with standards of "global citizenship" based on Western norms. This reinforces the epistemological dominance of Western education and ways of knowing. Stein (2019) writes that "the liberal global ethics approach presumes that Western higher education represents the

height of human knowledge and development” (p. 30). Internationalization fosters ongoing dominance of Western curricular norms, which are labelled as “world-class,” and marginalizes local and Indigenous forms of knowledge (Gyamera & Burke, 2018). Lin (2019) labels the role of internationalization in maintaining epistemic dominance as “imperial legitimation through policy” (p. 151). This is reflected in the scientific/technical rationale for internationalization, as well as in sociocultural rationales with the notion of “global citizenship,” which includes fostering cultural understanding and responsibility. Global citizenship discourses, however, often frame the desirable characteristics of a “global citizen” within hegemonic global norms, perpetuating Othering (Piccin & Finardi, 2019). Postcolonial alternatives are needed to disrupt the ways in which students from globally dominant contexts conceive of the Other, requiring the creation of a third space (Bhabha, 2011) as a site for the renegotiation of cultural identities and relationships.

Critiques of the economic rationale for internationalization are particularly salient. The economic rationale, and the processes that result from it, harm international students, racialized domestic students, and universities outside of the globally dominant European and North American sphere. Restropo (2014) argues that the hegemony of dominant forms of university education rests on the colonial economic structures that are often opposed to the interests of Indigenous and other marginalized communities. Kubota (2009) asserts that international students are often positioned as commodities, paying tuition to support the educational needs of domestic students. Similarly, Lin (2019) identified a dynamic where international students in the BC K-12 system were simultaneously positioned as “cash cows” and feared by the dominant society, as reflected by Othering and racialized labelling. Stein and Andreotti (2016) state that the economic rationale, because of its formation within a global colonial imaginary, positions

international students as financial assets to their institutions, while also positioning them as a threat to the economic opportunities of Western students. The emphasis on recruiting international students, who pay significantly higher fees, to universities perpetuates the disadvantages faced by domestic students from ethnic minority backgrounds, while allowing institutions to appear diverse (Holmwood, 2018). Additionally, from an economic standpoint, the movement of students and relationship of global South institutions to global North institutions largely serves to benefit the global North (Freire Oliveira Piccin & Finardi, 2019). Economic rationales for internationalization can result in policies that harm international students and students from non-dominant communities. Policies that result from economic rationales also serve to maintain the transfer of resources, both material and human, away from the global South.

Stein et al. (2016) propose two alternatives to the dominant models of internationalization: anti-oppressive internationalization and translocal relationalism. Anti-oppressive internationalization is based on a commitment to social justice and solidarity. Two key features of the model are its contestation of the “depoliticization of difference” and its opposition to adherence to Western educational norms (pp. 7-8). Translocal relationalism extends anti-oppressive internationalization further, calling on participants to recognize their own complicity in colonial educational structures, while at the same time seeking to foster relationships that break away from these colonial patterns. These alternative models remain open to ongoing internationalization if it is radically reshaped and reimaged in ways that break from the colonial imaginary.

In summary, postcolonial critiques focus on the ways that internationalized higher education serves to maintain hegemonic political, economic and epistemological structures.

Framed within a colonial global imaginary, internationalization often serves to maintain practices of Othering, positioning internationally educated students as economic benefits, while continuing practices that marginalize non-Western ways of knowing. Internationalization rationales, particularly those that are economically rooted, also serve to preserve the existing dominance of wealthy, Western institutions over their global peers.

Sustainable Internationalization

Critiques of internationalization foster calls for sustainable practice. An educational sustainability lens explores interrelated issues of environment, economy, and equity, and emphasizes that “sustainability seeks a context in which the legitimate interests of all parties can be satisfied to a greater or lesser extent, always within the framework of concern for equity” (Edwards & Orr, 2005, p. 21). Within this lens, internationalization practices that focus on the Canadian economic agenda, while maintaining or creating inequity for internationally educated students, are viewed as unsustainable. The *Accord on the Internationalization of Higher Education*, developed by the Association of Canadian Deans of Education (ACDE, (2016) advocates for sustainable internationalization practices with “a relational motive, rather than a profit motive” (p. 8). The *Accord* promotes economic and social justice, equity, reciprocity, and intercultural engagement based on respect.

Despite these sustainable ideals, the dominance of the economic rationale, as argued above, indicates that current practices may fall short of aspirations. Ilieva et al. (2014) challenge the idea that economic viability is sufficient for truly sustainable internationalization, and call for a broader consideration of what is required for truly sustainable international practice. They identify three broad themes of unsustainability in internationalized postsecondary education: (1) commercialization, (2) a lack of awareness of how to “do” internationalization by faculty and

students, and (3) “containment of diversity” (p. 882), which encompasses unequal relations of power, and suppression of cultural diversity. Ilieva et al. also identify two key themes connected to a desired sustainable future: valuing diversity and reciprocity/mutuality. Unsustainability occurs when economic considerations dominate, and the relational and intercultural aspects of internationalization remain insufficiently explored. Therefore, an effectively enacted interculturality that works against the perpetuation of colonial norms and economically driven rationales for internationalization is key for securing genuine sustainability.

Reaching sustainable internationalization, as outlined by the ACDE (2016), requires a shift that acknowledges “the totality of relationships” (Ilieva et al., 2014, p. 886), maintaining respect and reciprocity in the internationalizing classroom. An assessment of internationalization practices requires a response to current shortcomings in achieving social justice and equity for students. Educational sustainability calls for honouring the wholeness of each person and fostering relationality throughout the learning process (Sterling, 2008). Sackney (2007, as cited in Ilieva et al., 2014) promotes viewing students as members of a community with connection, reciprocity, and relationship; this requires a shift away from a model that views students as “deficits” within the institution. Ilieva et al. (2014) write that, “sustainability denotes possibilities for holistic interconnections and relations between students, teachers, and curriculum that recognizes power relationships and seeks dialogic relating” (p. 880). Ryan (2011) calls for a transcultural approach that views international students as sources of knowledge, rather than problems. The call for relationally driven, dialogic forms of internationalization requires consideration of the interaction between internationally educated students, faculty, and others within the institution.

Internationalization, particularly where sustainability is valued over more economically oriented rationales, is a process that brings interculturality to the forefront of the discussion of internationalization policy and practice, particularly as it relates to teaching and learning. Understanding the nature and process of interculturality within Canadian postsecondary institutions incorporates the following topics and themes, which will be discussed in the sections below:

- a) The definition and nature of culture,
- b) Forms of multiculturalism and interculturality,
- c) The process by which interculturality is developed and demonstrated,
- d) The role of interculturality in educational spaces, and
- e) The development of interculturality in postsecondary faculty.

The Definition and Nature of Culture

Definitions of culture are often contested and slippery. Attempts to understand culture through the lenses of linguistics and anthropology increased in the mid-twentieth century, as the circumstances of World War 2 provoked interest in gaining cultural understanding (Hall & Trager, 1953). The tradition emerging from this period often focuses on national cultures as fixed entities with distinct characteristics. Using categories drawn from anthropology, Hall and Trager viewed culture as a system encompassing material culture, interpersonal relationships and language, enacted in a particular place and time. Later, Hall and Hall (1990) described culture as a system of language, behaviours, and material objects, functioning both within and outside of the conscious awareness of its users. Hall's work included attempts to compare cultures in contact using dimensions, such as high and low context communication (Hall & Hall, 1990), a dimension also seen in the work of Hofstede (2001) and Trompenaars (2011), described in

further detail later in this chapter. The tradition of understanding culture within dimensional frameworks associated with national cultures begun in this period continues in some streams of intercultural communication literature and training, particularly those with uncritical stances towards diversity.

Streams of cultural thought emerging later in the twentieth century focus on culture as a dynamic process. Gay (2010), in her work on culturally relevant teaching, defines culture as “a dynamic system of social values, cognitive codes, behavioural standards, worldviews, and beliefs used to give order and meaning to our lives as well as the lives of others” (p. 8). Wicker (2015), tracing the movement away from understandings of culture as fixed, describes culture as a process of creolization. That is, like creole languages that combine features of languages in contact, cultures are similarly fluidly formed by contact among individuals and groups in dialogue. Wicker defines culture as “a set of specific dispositions, acquired by individuals in the process of living, which permit the intersubjective formation of signification and meaningful action” (p. 40), and concludes that while cultural units appear to exist, they are intersubjective, and that the social power in defining such cultures must be considered. These more dynamic definitions of culture reflect a shift away from understandings of culture as bounded systems related to nations or ethnic groups and create space to understand fluid cultural processes that are shaped by contact and relationships.

Within the postcolonial tradition, Bhabha (1994/2004) defines culture as “an uneven, incomplete production of meaning and value often composed of incommensurable demands and practices produced in the act of social survival” (p. 172). Bhabha (1994/2004) rejects the idea that cultures should be defined in opposition to one another. In Bhabha’s framework, cultures are not indivisible wholes that can be contrasted, but rather dynamic and hybrid processes. While the

concepts that shape cultural definitions have shifted historically, the ways in which culture is understood and defined has political and social ramifications, often rooted in the power to define the Other against a hegemonic norm.

Cultural Essentialism

Gorski (2008) emphasizes that despite good intentions, many attempts at intercultural education for professionals reinforce stereotypes and inequalities, rather than challenge them. A key source of this problem is the prevalence of cultural essentialism as a framework for understanding the Other. Gorski (2009) identified two types of essentialism: Othering and homogenization. Othering labels an individual or groups as being outside of normative expectations. Homogenization labels members of non-dominant groups as sharing the same, fixed characteristics. Both forms of essentialism are rooted in the persistence of neocolonial discourses.

Cultural essentialism has deep roots in colonialism, particularly in the Orientalist tradition. Said (1979/1994) describes Orientalism as a style of thought that developed in the colonial period, but persists into the present, built around a binary contrast between the “Orient” and the “West”. This contrast, and the discourse built around it, gives power to the colonizer through the mechanism of naming and describing the colonized Other. Said (1994) states that Orientalism develops and frames cultural identities by contrast, with the dominant culture framed as superior to the Other. While Said states that this framing is more contrastive than essentialist, Holliday (2010b) emphasizes the political nature of cultural description, arguing that essentialism, or neoessentialism, is a continuation of the practice of the dominant culture labeling the “periphery” (p. 260). Dimensional models of culture, which focus on national culture characteristics, can be considered as a reflection of ongoing colonially rooted cultural

essentialism. These models will be described below, followed by a critique from an anti-essentialist perspective.

Holliday (2010b) labels the work of Hofstede (2001), with his creation of cultural laws, as an example of ongoing essentialism. Hofstede's work labels culture as a national characteristic and proposes six cultural dimensions on which national cultures can be positioned: power distance, individualism versus collectivism, masculinity versus femininity, uncertainty avoidance, long-term versus short-term orientation, and indulgence versus restraint. Hofstede applies these values to national cultures, asserting that each cultural dimension can be applied to nations and quantifiably measured. Similarly, Trompenaars and Hampden-Turner (2011) posit that national cultures exist, developed in response to the demands of the physical and social environment. These national cultures then predict the ways in which meaning is made and behaviour organized by members of that cultural group. Trompenaars and Hampden-Turner differ from Hofstede in their belief that cultures reconcile opposing values, rather than representing a particular position on a values continuum, but still represent culture dimensionally. Their dimensions include five relational tendencies: individualism versus particularism, individualism versus communitarianism, neutral versus emotional, specific versus diffuse, and achievement versus ascription. The sixth and seventh dimensions in their framework are attitudes to time and attitudes to the environment. These dimensional models assert that the attitudes and behaviours of individuals from a given nation can be predicted based on the positions of their home nations within these dimensional continua.

Both Hofstede's and Trompenaars and Hampden-Turner's frameworks have been criticized for their promotion of essentialism based on national cultures (Breidenbach & Nyíri, 2009). McSweeney (2002) sharply criticized Hofstede's work in two primary areas: its reliance

on a relatively small study population of IBM employees, and its promotion of a type of cultural determinism that essentializes national culture and views national culture as predictive of human behaviour. Additional criticisms of dimensional cultural frameworks include the positioning of national cultures in opposition emphasizing difference, rather than commonality, and the lack of consideration of political and social contexts in understanding human behaviour (Breidenbach & Nyíri, 2009). The overall result of cultural essentialism is the tendency towards either “uncritical celebration of cultural difference or its pathologizing” (Breidenbach & Nyíri, 2009, p. 322).

Holliday (2010b) argues that the neoessentialism present in models such as Hofstede’s positions diversity as an exception to the norm of the dominant culture. For example, collectivism, a cultural dimension often associated with the Other, is presented as a contrast to an assumed norm of individualism in uncritical essentialism. Thus, frameworks of national cultural dimensions are not neutral constructs; they give rise to patterns of stereotyping and Othering. Wicker (2015) writes that

representing cultures as wholes permitted (1) the search for patterns that give expression to supra-individual entities; (2) the treatment of totalities in their distinctions — thus clearing the way for cultural delineations and cross-cultural comparisons; and finally (3) the ethnographic treatment of those cultural wholes. (p. 31)

Therefore, cultural dimensions and labels are political acts that maintain the status quo of liberalism in a neocolonial context (Holliday, 2010b). Bhabha (2004) writes that the conception of cultures as fixed and bounded units gives rise to a notion of cultural diversity that produces and maintains uncritical, liberal multiculturalism. Holliday (1999) outlines a process whereby cultural essentialism leads to Othering. Beginning with a concern about cultural difference, differences are identified in national categories. Then, behaviour is increasingly interpreted

within the frame of this supposed difference, resulting in stereotyping. Finally, these stereotypes become fixed within descriptions of cultural Others. Cultural essentialism relies on a definition of fixed and bounded cultural units; conceptions of culture that allow for fluidity and hybridity give rise to alternative ways of understanding and describing culture that avoid essentialism.

Alternatives to Cultural Essentialism

Alternatives to essentialist cultural constructions focus on de-linking culture from the idea of the nation-state and acknowledging culture as a fluid process that emerges intrapersonally from plural identities, and interpersonally through intersubjective processes. Holliday (2010a), in his exploration of how individuals construct their cultural identities, argues for a critical cosmopolitan perspective that views cultures as emerging and expressing themselves differently as people move throughout the world. Holliday notes that the idea of national culture may be at odds with an individual's personal cultural reality, and that individuals may simultaneously hold to multiple cultural identities. Wicker (2015) describes a process of creolization arising from global migration and separation of ethnicity from geography, in which culture continually finds new forms through intersubjective processes. In Bhabha's work, this process is described as cultural hybridity. Bhabha (1994) describes hybridity as a process that occurs where cultural identities meet; hybridity is a process that resists binary contrasts between opposing groups. Cultural hybridity takes shape in a Third Space, where culture is negotiated and enunciated (Bhabha, 2004). Therefore, culture is not an object, but a dynamic process (Andreotti, 2011). The alternative to cultural essentialism is an understanding of culture as an action, articulated and taking shape through interaction as individuals and groups move through global spaces.

Dervin (2011, 2016) proposes a liquid approach to interculturality as an alternative to cultural essentialism, contrasting a liquid idealistic with a liquid realistic approach to

understanding culture. The liquid idealistic approach is rooted in the appreciation of “diverse diversities” that promotes non-essentialism (Dervin, 2016b, p. 80). It focuses on the construction of cultural identities, and how individuals choose to construct these identities (Dervin, 2011). Dervin, however, notes that the liquid idealistic approach is difficult to actualize in practice, and that while the dangers of essentialism must be recognized, interculturality requires understanding of “simplicity,” where complex intercultural phenomena must necessarily be simplified to be described and understood (Dervin, 2016). The liquid realistic approach rejects cultural essentialism and determinism, while acknowledging that cultural identities, even when they are acknowledged as shifting and constructed, are still described in the context of intercultural dialogue.

Another alternative to cultural essentialism, proposed by Holliday (1999), is the concept of “small cultures.” In contrast to “large,” typically national cultures, the idea of “small cultures” views culture as a way of understanding the behaviours and patterns that occur within cohesive social groups. Holliday’s concept focuses on the interpretation of observable phenomena in a particular context, rather than the description of larger, bounded cultural units. In contrast with large cultures, small cultures are dynamic, and shaped by a shared discourse; Holliday uses academic disciplines as an example of a small culture. The idea of small cultures provides another tool for understanding the ways in which cultural identities are dynamic, and the ways in which individuals hold multiple cultural identities, actively shaped through interaction in social groups.

Alternatives to cultural essentialism include cosmopolitanism, hybridity, creolization, liquid interculturality, and small cultures. These concepts share a common understanding that culture is a dynamic process, enacted by particular individuals in the context of particular groups.

Nonessentialist understandings of culture provide a foundation for more critical understandings of interculturality. Nonetheless, essentialist discourses remain a major force in how intercultural relationships are conceived, particularly in uncritical forms of multiculturalism and interculturality, while more critical understandings of interculturality take power relationships and the colonial context into account.

Forms of Multiculturalism and Interculturality

Brosseau and Dewing (2018) distinguish between multiculturalism as a sociological fact, as a political policy, and as an ideology. As a sociological fact, multiculturalism is defined as “the presence of people from diverse ethnic and cultural backgrounds” (p. 1). Similarly, the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2006) defines multiculturalism as encompassing national and ethnic cultures, as well as linguistic, religious, and socioeconomic elements of cultural diversity. These definitions are examples of uncritical multiculturalism, that focuses on the coexistence of multiple groups within a pluralistic society, with an emphasis on tolerance (Aman, 2015). Uncritical multiculturalism can include “the acknowledgment and appreciation of differences in religions, races, ethnicities, linguistic background, and cultural traditions” (Sugiharto, 2013, p. 19). In the Canadian context, Brosseau and Dewing (2018) state that the political policy dimension of multiculturalism includes formal initiatives for the management of diversity, while the ideological dimension focuses on the celebration of this diversity. In summary, uncritical multiculturalism recognizes the fact of cultural diversity and aims towards positive appreciation of this fact within society, but without addressing the relational aspects of diversity.

Interculturality expands upon multiculturalism by emphasizing the relational engagement between diverse individuals and groups in multicultural contexts. Guilherme and Dietz (2015)

use the term interculturalism to discuss the process of coexistence in diversity, which in its uncritical forms, focuses on attention to equality and positive interaction across difference. Aman (2015) notes that when the terms multiculturalism and interculturality are used together, interculturality is used to discuss interaction between cultures. UNESCO (2006) defines interculturality as a “dynamic concept [that] refers to evolving relations between cultural groups” (p. 17). The UNESCO document emphasizes the process of exchange, dialogue, and equitable interaction in its definition of interculturality. Tubino (2005) contrasts multiculturalism with interculturality by stating that multiculturalism promotes tolerance, while interculturality promotes dialogue.

While the UNESCO (2006) definition of interculturality hints at a focus on equality as a characteristic of interculturality, critical approaches to interculturality extend beyond relational and dialogic processes to address the ways in which power relations shape intercultural encounters in hegemonic contexts, while making a strong commitment towards dismantling inequalities and pursuing transformation to eliminate colonial norms in intercultural interactions (Guilherme & Dietz, 2015). Critical approaches to multiculturalism and interculturality include the broader critical multicultural tradition, as well as the more specific definition of critical interculturality that arises largely from the Latin American postcolonial context.

Critical Approaches to Multiculturalism and Interculturality

Critical approaches, when applied to either multiculturalism or interculturality, aim to challenge the ways in which uncritical approaches serve to maintain the status quo and fail to achieve broader aims of equity, reciprocity, and social transformation. Critical multiculturalists position their challenge against liberal multiculturalism, noting its “inability to tackle seriously and systematically these structural inequalities, such as racism, institutionalized poverty, and

discrimination, as a result of its continued use of the affirmational and politically muted discourses of ‘culture’ and ‘cultural recognition’” (May & Sleeter, 2010, p. 3). Sugiharto (2013) notes that liberal, uncritical approaches to multiculturalism may focus on ‘common humanity’ in a way that fails to produce a structural challenge, whereas critical multiculturalism challenges the way that difference manifests within social contexts with a goal of producing social transformation. Dominant forms of multiculturalism maintain stereotypes, fail to eradicate prejudice (Tubino, 2005), uphold the dominant norms of neoliberal societies (Walsh, 2009), and sustain hegemony (Holliday, 2010). Thus, critical multiculturalism begins with the premise that the multicultural discourses that are dominant serve to preserve the status quo, failing to disrupt racially, linguistically, and culturally ordered systems of power relations.

The Latin American Critical Intercultural Tradition

While both multiculturalism and interculturality have been analyzed through a critical lens, a specific stream of the critical intercultural tradition arises from work in the Latin American postcolonial context (Abba & Streck, 2019), which views critical interculturality as an element of decolonial praxis (Mignolo & Walsh, 2018). Critical interculturality seeks to dismantle unequal systems caused by colonialism and recognizes that intercultural discourses may either serve to maintain the status quo or promote a movement towards “interculturality with equality” (Aikman, 1997, p. 468). A key theme in the critical intercultural tradition is social restructuring, particularly of those inequalities arising from colonialism (Medina-López-Portillo & Sinnigen, 2009; Mignolo & Walsh, 2018). Ortiz and Gutiérrez (2020), define critical interculturality, as

an ethical, political project based on the recognition of colonality, which puts into question the historically constructed differences and inequalities based on class, gender,

ethnicity, sexual orientation, and race, among others; it works for the construction of a just, plural, and equal society in which all social groups can build new positive and equal relations with each other. (p. 74)

Critical interculturality is a counter-hegemonic process constructed “from below” that aims for the transformation of ways of knowing and being, disrupting the status quo created by colonialism (Walsh, 2009).

The critical intercultural tradition calls for decolonizing the broader discourses of interculturality, with their Eurocentric foundations (Mignolo & Walsh, 2018). Medina-López-Portillo and Sinnigen (2009) highlight critical interculturality’s roots in the work of historically marginalized Indigenous groups as they call for cultural equality. They also highlight the connections between the values of critical interculturality and the Andean concept of *alli kawsay* (good living), with its focus on reciprocity in relationships. With its Indigenous roots, critical interculturality also serves to disrupt the neoliberal paradigm, with its focus on the individual over integrated societal relationships. Walsh (2010) highlights the roots of critical interculturality in social movements, rather than in the state, emphasizing its work in challenging hegemonic norms. The unique contribution of the Latin American critical intercultural tradition is the rootedness of its critique of interculturality within postcolonialism as a call arising from subaltern voices.

Disruption of colonial patterns and movement towards transformation is a key aim of critical interculturality. Walsh (2010) contrasts critical interculturality with forms of interculturality that perpetuate, rather than challenge, the ongoing dominance of colonial patterns of relating. Relational interculturality, according to Walsh, focuses on contact or exchange between cultures, without reference to the inequalities present in the dialogue. According to

Walsh, the major deficit of relational interculturality is its tendency to mask power relationships. Functional interculturality, as defined by Walsh, generates a discourse of tolerance and co-existence, and typically serves as an instrument to maintain dominant culture norms. With functional interculturality, diversity becomes “a strategy of domination” (p. 3). Critical interculturality, in contrast, is both a political and pedagogical project that works towards the refounding of society, and the restructuring of the inequalities perpetuated by colonialism. A similar trajectory is evident in Tubino’s (2005) work, which describes interculturality as action that eradicates prejudice, promotes new ways of practising citizenship, and improves the overall quality of the way that people live together in their societies.

The critical intercultural tradition provides space for critiquing power relations in educational spaces and exploring decolonial pedagogy. Walsh (2009, 2014) defines pedagogy in the Freirean tradition of facilitating and emancipating knowledges, rather than delivering them to students, and positions critical interculturality as a pedagogical tool that challenges subalternity and the subjugation of ways of knowing, providing space to enact decolonial pedagogies that foster new ways of knowing and being. Tubino (2005) applies critical interculturality to educational practice in Indigenous contexts, contesting the ways in which cultural essentialism functions in Indigenous bilingual education programs with a focus on preserving an essentialized culture. Rather than preservation, an educational system based on critical interculturality should allow for autonomous decision making about chosen cultural identities, and ultimately to the ability of all to exercise citizenship fully.

Critical interculturality also challenges the epistemic inequalities rooted in colonialism. Granados-Beltrán (2016) applies critical interculturality to the field of English language teaching in the Latin American context, calling for a break from the ongoing coloniality of the field, in

which knowledge and certification are exported from centre, native-English speaking countries, suppressing local knowledge and practices. To transform and displace this coloniality, Granados-Beltrán calls for a decolonial pedagogy based on a foundation of critical interculturality that allows for construction of knowledge within learning communities that respects the voices of those inside them. Ortiz and Gutiérrez (2020), using higher education internationalization mandates in Columbia as an example, highlight the ways in which these mandates are used to subjugate local knowledges and languages, and call for a shift in internationalization policies that “recognize and validate linguistic, sociocultural, and epistemic diversity within and across institutions” (p. 83). Walsh (2014) contests the ongoing dominance of European and Northern American universities as sites of knowledge acquisition and transmission, to the neglect of the role of local knowledges and knowledge-holders in universities. Critical interculturality addresses the coloniality that formed, and still remains in many educational practices, calling for shifts in pedagogies that promote equal and active participation of all within their societies.

Forms of Interculturality and Internationalization

Critical interculturality analyzes the way subalternity results in assimilation in educational contexts when critical intercultural dialogue is not in place (Tubino, 2005). Internationalization mandates can, ironically, serve to subjugate local knowledges and languages in the service of larger global forces, particularly with the spread of English language policies in contexts where English is not otherwise a dominant language (Ortiz & Gutiérrez, 2020).

Critical intercultural critiques of internationalization, like postcolonial critiques, focus on the ways in which internationalization practices maintain or disrupt colonial relationships. Abba and Streck (2019) present a critique of internationalization in the Canadian context drawing on a critical intercultural framework, demonstrating how internationalization practices can be

correlated with functional, relational, or critical interculturality. They draw on a framework developed by Perrotta (2016) to identify three types of internationalization: internationalization of the status quo, revisionist internationalization, and rupturist internationalization. Abba and Streck then relate each type of internationalization with functional, relational, and critical interculturality (Walsh, 2010). Internationalization of the status quo continues the present internationalization model, with little questioning, and corresponds with functional interculturality in its maintenance of hegemonic norms. Revisionist internationalization, in Perrotta's framework, questions some aspects of current norms, resulting in shifts in some policies and practices; Abba and Streck relate this to relational interculturality. The final type of internationalization in the framework, rupturist internationalization, calls for a break with existing models in search of increased solidarity, and uses critical interculturality. Abba and Streck conclude that critical interculturality is a vital construct for reconceiving internationalization as a site of dialogue on an equal, decolonized plane, resulting in improved self-understanding and more significant, genuine relationships. Like the postcolonial critique of internationalization, the critical intercultural perspective calls for disruption to a hegemonic status quo, and the rupturist model shares features with Stein et al.'s (2016) anti-oppressive internationalization and relational translocalism. Critical interculturality, with its call for decolonized and transformed relational engagement, calls for a move away from dominant rationales into critical and decolonized forms of engagement.

While multiculturalism and interculturality are foundational discourses in the internationalization of higher education, they can be instruments that preserve the status quo. Critical visions of multiculturalism and interculturality call for transformed relationships. While this requires broad systemic transformation, these relationships are also enacted by individuals

and groups in daily interactions. These relational processes are often framed within discourses of intercultural communication, which in turn create frameworks for understanding how interculturality is developed.

Developing and Demonstrating Interculturality

Interculturality development, in Western literature, is often framed around the construct of intercultural competence (Greene-Moton & Minkler, 2020; Strugielska & Piątkowska, 2017; Tervalon & Murray-García, 1998). I view the framing of interculturality as a competence as contestable, as discussed in the critiques of models of intercultural competence later in the chapter. Nonetheless, models of intercultural competence remain influential for educators and other professionals and influence the ways in which intercultural development is enacted in institutions. The definition of intercultural competence typically arises from the components of each model, and there is no single commonly understood definition. Common elements, however, include an implicit or explicit understanding of intercultural competence as a process, and a tendency to include ideas of motivation, knowledge, skills, context, and outcomes (Spitzberg & Changnon, 2009). Spitzberg and Changnon (2009), in their overview of Western models of intercultural competence, divide commonly used models into four categories: compositional, co-orientational, developmental, and adaptational.

Compositional Models of Intercultural Competence

Compositional models of intercultural competence present lists or taxonomies of attitudes, skills, and knowledge that contribute to intercultural competence (Spitzberg & Changnon, 2009). Byram et al. (2001), whose work is grounded within communicative competence for language learners, use the framework of knowledge, skills, and attitudes,

complemented by values to describe the components of intercultural competence outlined in Table 3.

Table 3

Summary of Byram's (2001) Model of Intercultural Competence

Attitudes	Curiosity, openness, the ability to de-centre one's own culture
Knowledge	Awareness of one's own social identity and that of others, and how different social identities and cultures interact
Skills	Ability to compare information from another culture and relate it to one's own cultural framework Ability to acquire and use cultural practices Ability to apply knowledge, skills, and attitudes in the context of real-time intercultural communication
Values	Critical cultural awareness of one's values and those of others, commitment to relate to others on a foundation of equality and human rights

Deardorff (2006), noting the lack of agreement regarding the constituents of intercultural competence, used a Delphi technique to survey recognized scholars on intercultural competence, resulting in her pyramid model of intercultural competence. The pyramid rests on a base of three key attitudes: respect, openness, and curiosity. The next level of the pyramid includes both knowledge and skills. The knowledge domain includes cultural self-knowledge, culture general and culture specific knowledge, and sociolinguistic awareness. Skills include listening, observation, and analysis, and interact with the knowledge domain. The pyramid rises towards a desired internal outcome of empathy, perspective shifting, and an ethnorelative frame. At the top of the pyramid is a desired external outcome of behaving appropriately to achieve one's goals in the intercultural context. The pyramid shares similarities with Byram's knowledge, skills and

attitudes-based framework, but makes more explicit the intended outcome of the successful implementation of intercultural competence in practice. The pyramid model does not address the interaction of the pyramid levels, or the process of their formation, a step that was later addressed in Deardorff's (2006) Process Model of Intercultural Competence.

Co-orientational Models

Co-orientational models focus on the interactional and communicative processes in intercultural interactions (Spitzberg & Changnon, 2009). Fantini's (1995) models of intercultural competence stress the interaction among worldview, pragmatics, meaning, sociolinguistics, and non-verbal communication in mediating communication between individuals from different cultural backgrounds. Byram's (2001) model is viewed by Spitzberg and Changnon (2009) as having significant commonalities with co-orientational models because of its grounding in communicative competence; other co-orientational models are less well-known and influential in the dominant discourses of intercultural competence. Their strength, however, is that they may serve relationally focused conceptions of interculturality because of their focus on interaction and intersubjectivity.

Developmental Models

Developmental models of intercultural competence focus on the process by which intercultural competence advances in individuals. Bennett's (1986) Developmental Model of Intercultural Sensitivity remains influential as the basis of the Intercultural Development Inventory, which is used as a tool for assessing and building intercultural competence in a wide range of non-profit, corporate, and educational contexts (Hammer, 2020, p. 8). Bennett's model proposes six stages of intercultural development, outlined in Table 4.

Table 4

Summary of Bennett's (1986) Developmental Model of Intercultural Sensitivity

Denial	Polarization	Minimization	Acceptance	Adaptation	Integration
Unawareness of or inability to recognize cultural difference	Viewing cultural difference in binary terms, "us and them," stereotyping	Addressing cultural difference with a focus on similarity and commonality	Acceptance of both behavioural differences and different ways of perceiving the world	Shifting behaviour and thinking appropriately in response to cultural difference	The ability to apply ethnorelativism to one's own cultural identity, the ability to be both integrated with and separate from a cultural context

Bennett frames these stages as a sequential, developmental process that individuals proceed through as they move towards the three ethnorelative orientations of acceptance, adaptation, and integration, which allow for both cognitive and behavioural shifting in intercultural contexts. A relatively linear progression through the stages is assumed.

Deardorff (2006) created a developmental adaptation of her pyramid model, known as the Process Model of Intercultural Competence. The Process Model diagrams the relationships between the process areas of attitudes, knowledge and skills, the internal outcome, and the external outcome. The model positions attitudes as the entry point to the developmental cycle, which are followed by knowledge acquisition and skill development within the individual; this creates the desired internal outcome of the developmental process, with its cognitive shift towards an ethnorelative stance. The interaction process follows, leading to the external outcome of effective interaction. The model is cyclical, reflecting an ongoing developmental process. Deardorff also posits that a movement from knowledge and skills to the desired external outcome

is possible, but that developmental growth is less effective than when internal outcomes are first achieved. Like other developmental models, Deardorff's Process Model focuses on growth in interculturality within an individual, the outgrowth of which is seen in relational contexts.

Adaptational Models

Adaptational models differ from the previous three categories because of their broader focus on the intercultural interaction, rather than on individual characteristics or development (Spitzberg & Changnon, 2009). This category encompasses models that address the process and tensions involved in adaptation to another culture, and the communicative processes that occur between dominant and non-dominant culture members (Spitzberg & Changnon, 2009). These models are less used in discussions of developing interculturality in professionals, and are most often applied to the adaptation of individuals into new cultural contexts in expatriate work assignments and longer-term immigration.

Evaluation of Western Models of Intercultural Competence

Criticisms of Western models of intercultural competence fall into four broad categories: their presentation of interculturality as a competence that can be acquired, the tendency to ignore the power relations present in the intercultural encounter, a tendency to rely on essentialist models of culture, and the absence of the relational and intersubjective element. Deardorff (2015) notes the challenges inherent in assessing intercultural competence, including its developmental nature and the need to assess intercultural competence in relational contexts. She also notes that "intercultural competence according to whom?" (p. 19) remains a key question in understanding whether interculturality is effectively enacted. While intercultural competence frameworks typically include a range of knowledge, skills, and attitudes, reliance on knowledge "about culture" is often present, leading to the danger of essentialism. Intercultural competence

frameworks may include knowledge of “culture general” and “culture specific” models in their construction of intercultural competence (e.g., Byram et al., 2001; Deardorff, 2006). This ignores the socially constructed nature of culture, as well as the power dynamics involved in naming and labelling cultures (Dervin & Hahl, 2015; Holliday, 2010b). Abdallah-Preteille (2006) writes that “any training initiative based solely on the culturalist level by reducing cultural phenomena to a knowledge of cultures not only risks being obsolete but also risks creating situations of reciprocal imprisonment” (p. 479). The focus on knowledge in many Western models of intercultural competence may serve to maintain practices of Othering and fail to create relationships with equality and reciprocity.

Martin and Pirbhai-Illich (2016) critique the notion of intercultural competence as reflective of an “object-based,” rather than a relational way of knowing. Dervin and Hahl (2015) critique Deardorff’s (2006) model for its presentation of the individual as the unit where competence is situated, seemingly ignoring the co-construction of the intercultural interaction. Shi-Xu (2001) similarly critiques dominant conceptions of intercultural communication as arising from positivist ideas about communication as grounded in individually presented content, rather than as co-constructed interactions between individuals with different degrees of power. Object-based ideas of culture and intercultural competence allow for an idea of “competence” to be constructed that ignores power differentials, relationality, intersubjectivity, and institutional contexts (Fisher-Borne et al., 2015).

Dervin (2016b) applies his liquid concept of interculturality to a critique of the notion of intercultural competence, rejecting the idea of developmental stages or full “competence” in interculturality. His liquid realistic approach to intercultural competence acknowledges interculturality as ideologically based, acknowledges that interculturality involves discomfort

that transcends continual success, and acknowledges the impact of structural forces and intersectionality on the intercultural encounter. Relational knowing, with critical attention to social context, is a needed element of interculturality.

The relational and intersubjective element of interculturality is often absent from conceptions of intercultural competence, with its reliance on the self as a unit of analysis. Often, self-awareness and self-reported comfort with others are used as measures of interculturality, ignoring its intersubjective nature (Fisher-Borne et al., 2015). In the field of counselling psychology, a shift away from the language of multicultural competence towards the idea of a multicultural orientation reflects the reality that interculturality is lived out in relationship, rather than in a body of skills (Moon & Sandage, 2019). Dervin (2017) notes that “successful” interculturality is difficult to ascertain, as interculturality takes place in fluid contexts between multiple persons at different points in time. Jokikokko (2009) highlights the significance of relationships to the intercultural development of teacher candidates, as they engage, dialogue, and reflect on learning that is relationally, rather than propositionally, based.

Presenting interculturality as a competence that can be constructed is problematic, despite the prevalence of this approach in addressing interculturality development in institutional contexts. Competency-based models of interculturality are critiqued for their failure to address power imbalances by fostering critical self-awareness, their focus on mastering knowledge of an Other (Fisher-Borne et al., 2015), their reductionism that reduces interculturality to skills and behaviours (Wear, 2008), and their lack of critical analysis of the institutional contexts within which intercultural encounters occur (Wear, 2008). The language of competence itself has limitations, including the creation of climates that limit the acknowledgement of uncertainty and limitation (Abbott et al., 2019). The idea of competence also carries the connotation of a

trajectory with an endpoint, rather than a lifelong relational journey (Hook, 2014). Furthermore, a focus on skills and tools may falsely engender a sense of competence that results in harm (Gallardo, 2014). While growth in interculturality is an aim, interculturality is therefore not a competence that can be gained by an individual. Interculturality development is better understood as a lifelong, relational journey, undertaken with a critical understanding of power relationships, and realized as an intersubjective process.

While the need for intercultural development is widely discussed in a number of professional spheres, increasingly diverse classrooms and process of internationalization have produced frameworks specific to educators. Like all other intercultural discourses, these range from uncritical, liberal understandings to more critical visions of intercultural education.

Interculturality in Education

When applied to the educational sphere, discourses about interculturality can be represented as typologies that list approaches on a spectrum from conservative/liberal to critical. The paragraphs below outline and compare three such typologies: Sleeter (1996), Banks (2006), and Gorski (2009). While the labels and terms used among the three typologies differ, they share a common trajectory in their movement towards critical approaches that produce social change. It is important to note that these authors typically use multicultural rather than intercultural as a key term, even when advocating for a critical approach; this likely reflects the dominance of the term multicultural over intercultural in many North American contexts.

Sleeter's (1996) foundational work outlines five approaches to multicultural education: (1) teaching the culturally different; (2) human relations, which focuses on similarity within a multicultural society; (3) single group studies, which focuses on strategies to educate specific cultural groups; (4) multicultural education, which focuses on redesigning schools in a

movement towards social equity; and (5) education that is both multicultural and social reconstructionist. This fifth approach focuses on acting against oppression and preparing students as agents for social change. Sleeter writes that “multicultural education can be viewed as a form of resistance to oppressive social relationships” (p. 10).

Gorski (2006) outlines a typology of five approaches to interculturality in education, as presented on syllabi of teacher development courses: The first approach, the conservative approach, focuses on “teaching the Other”. Next, Gorski describes two liberal discourses: (1) teaching with cultural sensitivity and tolerance, and (2) teaching with multicultural competence. Finally, Gorski lists two critical approaches to intercultural teaching (1) teaching in a sociopolitical context, and (2) teaching as a form of counterhegemonic resistance.

Banks (2006) outlines four approaches to curriculum reform that may be adopted to as strategies for multicultural education: (1) the contributions approach, which focuses on adding information about the surface culture of various social groups into the curriculum; (2) the additive approach, which maintains the basic structure of the curriculum while adding content and perspectives from a richer cultural base; (3) the transformation approach, which promotes deeper change by challenging the structure and purpose of the curriculum; and (4) the social action approach, which assumes the presence of the transformation approach, but seeks to move students and educators towards action in service of social change. Conservative, liberal, and critical approaches are compared and summarized in Table 5.

Table 5*Summary of Multicultural Education Typologies*

	Sleeter (1996)	Banks (2006)	Gorski (2009)
Conservative Approaches	Teaching the culturally different	Contributions approach	Conservative approach: teaching the Other
Liberal Approaches	Human relations		Teaching with cultural sensitivity and tolerance
	Single group studies	Additive approach	Teaching with multicultural competence
Critical Approaches	Multicultural education	Transformation approach	Teaching in a sociopolitical context
	Multicultural and reconstructionist education	Social change approach	Teaching as a form of counterhegemonic resistance

The three typologies indicate that there are a range of orientations present in the multicultural education literature; terms such as “multicultural teaching” cannot be assumed to have a consistent meaning, and the context and content of the material requires evaluation. Sleeter (1996) notes, even while advocating for critical and social transformative approaches, liberal and critical approaches to interculturality in education tend to co-exist with one another, the social transformation element is not always present, and a focus on difference and equality may be used to mute issues of racism and oppression in educational spaces.

Gay’s (2010) work on culturally relevant teaching blends elements of liberal and critical approaches. Gay connects with some aims of liberal multiculturalism as she advocates for increasing coherence between the educational experience of students and students’ lived worlds of cultural experience, teaching to students’ strengths and providing validation of lived

experiences. Gay emphasizes “culturally responsive caring” (p. 78), built by increasing self-awareness, developing cultural knowledge, and dialoguing about diversity. On the critical front, Gay argues that knowledge of cultural diversity is insufficient without challenging the hegemony of dominant voices in the educational process. Gay’s work might be described as lightly critical. While the stated goal of her work is dismantling hegemony, she also places considerable focus on understanding specific characteristics of cultural groups; while she notes that these characteristics are not essentialist or determinative, her calls for counterhegemonic educational practice are overshadowed by a focus on teaching to the characteristics of identified cultural groups.

Sleeter (1996), in addition to her typology of approaches, also provides four metaphors that represent the forms that multicultural education may take in practice. The first, multiculturalism as therapy, represents various forms of oppression and social inequality, such as racism, as “diseases” in need of healing through educational action (p. 218). The second metaphor, multiculturalism as teaching techniques, focuses on the instrumental application of specific practices to teaching the Other. The third metaphor, multicultural education as academic discourse, takes place when discussion of complex multicultural issues is undertaken, but without a change-oriented trajectory. May and Sleeter (2010) note that even the discourses of critical pedagogy and anti-racist education can fail to be enacted pedagogically, and thus, educator knowledge of these powerful discourses by itself remains insufficient. The fourth and final metaphor, multicultural education as social movement, addresses power relationships and seeks to interrupt hegemonic practice (Sleeter, 1996). Like the typologies of multicultural education, Sleeter’s metaphors emphasize that not all of the dominant discourses about culture

and education have a change-oriented trajectory; some discourses may centre the practitioner and their role in the process, rather than a transformative outcome.

Discourses of multicultural education create paradigms for understanding the role of educators, educational institutions, and students. While multicultural education efforts presume to enhance learning spaces and educational outcomes for students who are not from the dominant culture, they may also create discourses that label students and subjugate their knowledges.

Constructions of Internationally Educated Students

Increased diversity in postsecondary institutions can mask continued inequality, where students outside of the “norm” of the traditional age, white, middle-class, home-culture student experience ongoing marginalization, inequality, and Othering (Archer, 2007). Internationally educated students who experience Othering in the educational spaces in which they participate are harmed by the resulting discrimination and abuse in many spheres of their lives, and the deficit representations of their abilities as learners (Marginson, 2012). Killick (2018) lists three dominant “myths” that create these deficit presentations: “they’re all alike,” “they can’t do it,” and “failure is their fault” (p. 41). These deficit presentations label the pedagogical traditions of the students’ home countries as inferior, and position students as lacking in critical thinking, unable to participate in class, and prone to plagiarism (Carroll et al., 2005; Marginson, 2012). These deficit discourses arise from essentialist presentations that fail to consider students as unique individuals and fail to acknowledge the impact of intersectionality (Killick, 2018). Particular constructions and deficit discourses may also be applied to specific groups of students. For example, Chinese students may be viewed as similar to white students, yet missing some qualities viewed as important (Suspitsyna & Shalka, 2019). Chinese students may also find that the learning modalities valued in their home cultures are viewed as deficient according to

Western norms, and thus their abilities as learners devalued until they mimic Western practices (Schmidt et al., 2018). Song (2020), assessing representation of Chinese international students in Australian media, notes a homogenized representation of Chinese students that ignores their diversity and individuality. Additionally, international doctoral students report multiple types of Othering, with challenges in their doctoral programs being interpreted by their supervisors and institutions as resulting from their foreign student status, rather than from the uncertainties of being an academic novice (Laufer & Gorup, 2019). Because of the prevalence of these deficit representations, they are likely to impact faculty beliefs and actions, particularly if not directly addressed in the faculty development process.

Constructions of internationally educated students are also racialized. Lin (2019) highlights that international students are often Others as “too Asian” for full belonging in the university community. Marom (2021), in her research with international students from the province of Punjab, found that internationally educated students experience intra-ethnic conflict and discrimination perpetuated by the more established local community. Despite their racialization and the discrimination faced, the concerns of internationally educated students are typically not highlighted in institutional diversity and anti-racism initiatives (Buckner et al., 2022). As a result, despite increased attention to pursuing racial equity in institutional dialogues, international students are often excluded from consideration, remaining Othered and constructed as not yet deserving of full belonging in their learning communities.

Postsecondary Faculty Interculturality Development

In the context of growing internationalization, consideration of faculty development in intercultural teaching has become a major theme in postsecondary teaching and learning centres. Harland and Pickering (2019), in their discussion of the role of faculty values in teaching

practice, write that teaching practices and methods emerge from a faculty member's individually developed teaching theory, which encompasses ontological and epistemological frameworks which inform a methodology of teaching. Arguably, for educators from the dominant culture, these ontological and epistemological frameworks, if unchallenged, emerge from dominant culture assumptions and values. Sanderson (2008) proposes that internationalization rests on a process of reflective faculty development that builds a foundational understanding of the self as a precursor for engaging with the Other through a cosmopolitan outlook.

Ryan and Carroll (2005) state that even as instructors approach diversifying classrooms, they may be unsure of how to respond, and may remain with the existing models that match their conception of "the ideal student" (p. 5). Because faculty are often unprepared for intercultural teaching (Dimitrov & Haque, 2016), they may respond positively to internationalization conceptually, claiming that they value cultural diversity in their institutions, while at the same time failing to adjust classroom practice and problematizing internationally educated students (Haan et al., 2017; Heath, 2017). Faculty may problematize students by framing the students as having challenges, without acknowledging their own limitations or the call for changes in their own pedagogical practices (Jin & Schneider, 2019). Similarly, in recognition of the presence of clusters of students from a particular country of origin, faculty may gain awareness of typical learning characteristics, while being less likely to shift teaching practices to accommodate students' ways of learning and knowing (Sun et al., 2019). Sawir (2011) reports that 26% of faculty received no training in intercultural teaching, and about 34% made no change in their teaching method in response to the presence of internationally educated students in their classes (p. 384). This is often a result of a lack of support for faculty, leaving educators feeling unsure of how to implement the institution's strategic goal in the classroom context (Green & Whitsed,

2013). Heringer (2019) asserts that faculty are often left to negotiate the shifts required by internationalization independently, and notes that support for faculty, in many cases, requires enhancement. In some cases, failure to adjust practices is connected to disciplinary identities, or concerns that internationalization practices are a top-down strategy that restricts academic freedom (Kirk et al., 2018).

Many faculty, however, report shifting teaching methods and course curriculum in response to growing classroom cultural diversity, with reported changes including increased openness to cultural differences, recognition of language difficulties, shifts in the selection of teaching materials, and facilitating student collaboration (Sawir, 2011). Despite the uncertainties and unevenness of response to intercultural teaching, the reality of rapidly diversifying classrooms has given rise to frameworks that attempt to articulate the skills, competencies, and values that could guide faculty members in making the ontological and epistemological shifts that could lead to shifts in classroom practice.

While much of the literature on educator interculturality focuses on K-12 educators, attempts to articulate intercultural teaching at the postsecondary level have emerged in recent years. Laird's (2014) *Diversity Inclusivity Framework* intends to foster evaluation of the level of inclusivity fostered through choices made in the design and delivery of postsecondary courses. The model addresses the purpose/goals of the course, the course content and perspectives, the roles of learners and instructors, the pedagogical decisions made, and adjustments allowed, the course environment, and assessment methods used. Each of the nine items in the framework is placed on a continuum of inclusivity, ranging from lacking in inclusion, to highly inclusive and equity focused. While the model is focused the decisions made in course design and delivery that can lead to enhanced equity for students, its focus is primarily on course design and delivery,

with less attention placed on the foundational instructor competencies that are needed to create and facilitate such courses. Tangney (2017) describes the development of a ten-question tool for faculty and academic staff reflection on the internationalization of their curriculum. Tangney's questions address the inclusion of internationalized content in the course, the use of inclusive pedagogies, the facilitation of interaction between domestic and international students, and the inclusion of interculturality in professional development plans. Like Laird, Tangney's model has a limited focus on foundational instructor competencies, with only one question geared towards the faculty member's own professional intercultural development.

Dimitrov and Haque's (2016) model also addresses course design but is more strongly rooted in developing an overall framework of faculty competencies for intercultural teaching at the postsecondary level. Dimitrov and Haque's three-part model of intercultural competency includes foundational competencies, facilitation competencies, and curriculum development competencies. They further divide these three areas into twenty-four more specific competencies; Dimitrov and Haque's stated intent is to synthesize the literature from intercultural communication, educational development, pre-service teacher preparation, and international education to provide a model for critical reflection that fosters faculty development. Their model adds to the idea that inclusive pedagogies and internationalized content are needed, but that these practices are rooted in foundational intrapersonal and relational competencies.

Killick (2018) proposes a four-part model of faculty intercultural competency: understanding, acting-engaging in, acting-providing, and being. The understanding dimension includes knowledge of varying cultures and academic cultures, as well as knowledge about the impacts of discrimination. The acting-engaging in domain includes the use of effective intercultural communication strategies and culturally responsive pedagogies. The acting-

providing domain primarily concerns the development of internationalized curricula and learning experiences. Finally, the being domain concerns intrapersonal competencies that enable intercultural teaching, such as resilience, open-mindedness, and criticality. Killick, comparing his own framework with that of Dimitrov and Haque (2016), notes that the acting-engaging domain shares similarities with Dimitrov and Haque's facilitation competencies, and the acting-providing domain connects to the curriculum development competencies.

Lee et al.'s (2017) framework differs from the preceding frameworks in its value-driven focus. They ground their framework on the idea that effective intercultural pedagogy requires a break away from the often uncriticized, implicit "agreements" that shape faculty practice within their disciplines. They propose three central values that underpin intercultural pedagogy: the intentional pursuit of equity and inclusion, a recognition that intercultural pedagogical expertise is fluid acquired through long-term developmental processes, and a reliance on reflection as a driver of pedagogical change. Thus, unlike other frameworks, Lee et al. focuses less on specific skills and behaviours, and more on the formation of the underlying values that are likely to motivate the acquisition and use of specific teaching practices.

Dimitrov and Haque's (2016), Killick's (2018) and Lee et al.'s (2017) models include elements of self-understanding and reflection in their conception of foundational interculturality skills. These competencies relate to development and shifts in epistemology and ontology. This recognizes that changing classroom practices does not simply involve isolated changes in instructional methods. Facilitation competencies, curriculum transformation competencies, (Dimitrov & Haque, 2016), the ability to engage relationally, and the ability to provide interculturally rich education (Killick, 2018) are also parts of the realization of faculty interculturality. These competencies rest on foundational beliefs, attitudes, and reflective

competencies about interculturality. This is why, as Gorski (2008) emphasizes, “good intentions are not enough”; a view of interculturality in education that seeks equity and transformation is a critical foundation for transformed relationships and classroom practice.

Examples of Faculty Development in Interculturality

Faculty interculturality development programs are often a primary response to addressing the tension between growing cultural diversity among students, and faculty members’ lack of pedagogical preparation for intercultural teaching. Despite the apparent strengths of faculty intercultural teaching development programs, they may, however, reinforce an essentialist status quo rather than increasing equity and social justice (Gorski, 2008). This occurs through object-based cultural descriptions which result in static cultural descriptions and binaries, leaving dimensions of power unexplored (Martin & Pirbhai-Illich, 2016). Underlying, and often unspoken understandings of interculturality can therefore influence the impact of intercultural teaching initiatives on practice.

Intercultural development programs for faculty may include workshops, institutes, and faculty learning communities, and program content and results are typically explored through the perspectives of the program developers and faculty participants. Despite the stated priority of internationalization in universities across the globe, relatively little has been published on faculty academic development in this area (Wimpenny et al., 2020). Much of the existing literature is based on case studies, focused on the impact of specific faculty development initiatives on the participating faculty, as described below.

Lee et al. (2018) describe a faculty learning cohort project that focused on enhancing intercultural interaction between students in diverse classrooms. The program included biweekly meetings, peer classroom observations, and explorations of campus supports. The authors

concluded that the methods and interaction involved in the program resulted in faculty becoming more effective facilitators of intercultural classroom interactions. Urban et al. (2017) conducted a study on the long-term impacts of a discipline-specific internationalization faculty learning community, concluding that major impacts included enhanced peer relationships among faculty, the creation of intercultural learning activities, and personal growth supporting intercultural teaching practices. Both studies report positively on the impacts of faculty learning communities; however, the research focuses primarily on the faculty learning experience, rather than the resulting impact on students.

In some cases, the process of faculty development is grounded in a framework of “internationalizing the curriculum.” Mak and Kennedy’s (2012) study explores faculty development in curriculum transformation, enhancing the internationalization of the curriculum with the aim to incorporate student intercultural skills development into the classroom. The series of curriculum development workshops described by the authors reported success in facilitating the enhancement of multicultural group work, shifts in course content, adjustments to assessment strategies, and growth in the use of inclusive teaching practices. Mak and Kennedy’s study includes qualitative comments that indicate positive impact of the program on students. Niehaus and Williams (2016), also focusing on a curriculum transformation project, noted that their faculty development program resulted in increased incorporation of intercultural perspectives in the curriculum, as well as faculty transformation in understandings of culture and internationalization. Niehaus and Williams conclude that such programs have the potential to increase faculty engagement in internationalization work. Green and Whitsed (2013) describe the process of internationalizing the curriculum as a process of critical engagement best conducted within discipline-specific faculty learning communities, and Leask (2015) emphasizes the need

for internationalization of the curriculum to address both the explicit and hidden dimensions of the curriculum. Thus, even when the faculty development process is framed around curriculum internationalization, the process also should critically engage with disciplinary cultures, their implicit and hidden dimensions, and the ways in which these cultures can shift to enhance equity for students.

Garson et al. (2016) describe a 4-day workshop program delivered for faculty at a mid-sized British Columbia university. The program uses transformational learning (Mezirow, 1991) and Bennett's (1986) Development Model of Intercultural Sensitivity as theoretical foundations that underlie discussion of frameworks for understanding cultural difference, the impacts of colonialism, inclusive pedagogies, and curriculum renewal (p. 462). Garson et al.'s study of the program impact on faculty indicated that the program impacted all participants on both a personal and professional level and resulted in shifts in intercultural understanding and teaching practice. Shifts included interculturalizing the curriculum and engaging in advocacy for students. While Garson et al.'s research notes the positive impact on faculty, they recommend additional research on student perceptions on the pedagogical and curricular innovations that resulted from the faculty development program.

Burke et al. (2020) describe a semester-long seminar series aiming to develop faculty skills in teaching emerging multilinguals. While the seminar series had generally positive outcomes, faculty demonstrated more interest in understanding student cultural characteristics than in learning about pedagogical shifts that support student academic language development. This highlights the ongoing risk that faculty development efforts may inadvertently strengthen essentialist and stereotyped descriptions of students, as well as the challenge of facilitating

systemic change in contexts where shifting away from deficit models of students can meet resistance.

Evaluations of the literature and current state of research on faculty interculturality development highlights key themes, and areas for ongoing development and research. Wimpenny et al. (2020) conducted a qualitative research synthesis on faculty development in internationalization of the curriculum, identifying four key themes in the programs explored: the programs raised awareness of the need for internationalizing the curriculum, they raised awareness of anti-racist and postcolonial pedagogies, they raised questions about the relationship of faculty practice to the broader internationalization agenda, and they resulted in personal and professional transformation for participants. Thus, the synthesis of the literature reveals that faculty development in interculturality appears to produce beneficial results, at least through the eyes of program developers and participants. Lee et al. (2017), however, sharply criticize current dominant models of faculty interculturality development, particularly those focused on the delivery of short workshop programs. They assert that one-time learning opportunities are insufficient, and that “ongoing, systemic, institutionally sustained opportunities” (p. 7) are required.

Student Perceptions of Faculty Interculturality

Effective faculty interculturality can impact student engagement, as well as student perceptions of faculty teaching ability. De Beuckelaer et al. (2012), in their study of culturally diverse students in European business schools, found that instructors perceived by students as having key markers of cultural competency, particularly open-mindedness and empathy, were perceived more highly on overall measures of teaching effectiveness (p. 244). Similarly, Bartram and Bailey (2009) noted that internationally educated students most strongly associated teacher

attributes such as empathy and support for learners as foundational to quality instruction (p. 182); while not explicitly linked to interculturality, these central attributes can be correlated with relationally focused intercultural practice. Robinson (2012), in her study of students at an international secondary school, found that student perceptions of instructor cultural competency were correlated with student engagement; however, teacher self-reports of cultural competency were not (p. 164). Furthermore, Robinson's (2012) study indicates that faculty self-perceptions, including those that result from their intentional professional development, are insufficient to indicate that effective interculturality is in fact being experienced by students; the student voice is a necessary addition for a complete understanding.

Additionally, a focus on the student voice recognizes students as the primary interest group in their own education. Sleeter (1996) emphasizes that most educators are allies, rather than the central community on which efforts at educational transformation are focused. Sleeter emphasizes the need for educators to develop genuine relationships with the non-dominant cultural communities they serve in the context of K-12 education. When applied to the postsecondary context, the agency of postsecondary students as adult learners suggests that they are active stakeholders who have a vital role in shaping the interculturality agenda in their educational spaces.

The centering of the faculty perspective in the literature on faculty internationalization practice is an identified shortcoming to be addressed by including the student voice in more substantial ways. Hellstén (2007) emphasizes that the achievement of sustainable pedagogies in international postsecondary education is contingent upon a greater understanding of student experiences and the factors that support or hinder their academic achievement. Student views, however, largely are missing from internationalization conversations (Ryan, 2011), and there is

an ongoing need to increase the student voice in research in this area (Page & Chahboun, 2019). Both Garson et al. (2016) and McKinnon et al. (2017) highlight the need for research on student perspectives to evaluate the results of faculty development interventions fully. Effective faculty interculturality requires engagement with student partners.

Conclusion

Faculty interculturality has become a priority as a result of Canadian government policy and its implementation in Canadian universities (e.g., DFATD, 2014; GAC, 2019). Despite calls for sustainable internationalization (ACDE, 2016), economic rationales often dominate and shape institutional cultures, reflecting the embeddedness of internationalization policy and practice within ongoing colonial relationships (Kubota, 2009; Stein & Andreotti, 2017, 2016). Critical approaches to interculturality problematize the ongoing marginalization of internationally educated students in this colonial structure, while also addressing the uncritical approaches to interculturality that often shape intercultural development both in the larger intercultural communication literature and within educational spaces. While educational development work to support faculty interculturality has resulted in the creation of frameworks for practice and professional development initiatives (e.g., Dimitrov & Haque, 2016; Killick, 2018; Laird, 2014; Lee et al., 2017; Tangney, 2017), without attention to the transformative call of critical intercultural and decolonizing approaches, these initiatives may fail to create meaningful change, and may perpetuate harm (Gorski, 2008). Additionally, critical interculturality calls for attentiveness to subaltern voices (Walsh, 2009), and draws attention to the failure to include student voices in defining effective faculty interculturality. The review of the literature includes calls for increasing the internationally educated student voice in the internationalization research (Garson et al., 2016; McKinnon et al., 2017; Page & Chahboun,

2019; Ryan, 2011), which extends to the need for student voices to be heard on the topic of faculty interculturality.

Chapter Summary

In this this chapter, I have situated the present study within the broader context of internationalization, conceptions of culture and interculturality, interculturality within educational spaces, and efforts to develop faculty interculturality in postsecondary spaces. The literature on internationalization demonstrated the range of underlying rationales beneath government policy (de Wit, 2001; Stein et al., 2016; Stier, 2004), and the contrasts between calls for sustainable internationalization and current practices that may be strongly tied to economic rationales for internationalization. Ways in which culture is defined, and the connections between current cultural essentialism and colonialism were further explored. Understandings of culture connect to the ways in which interculturality is understood, ranging from uncritical forms of multiculturalism and interculturality that serve to preserve the status quo, to critical approaches that call for transformation and movement towards social justice (Ortiz & Gutiérrez, 2020; Walsh, 2009, 2010). These broader understandings of interculturality were used to understand and critique processes by which individuals are encouraged to engage with others interculturality, which included discussion of broader models of intercultural development, followed by more specific models of intercultural teaching. This was followed by a narrower discussion of faculty interculturality development in postsecondary institutions, including current models and a discussion of the literature on faculty development practices. The discussion revealed a lack of student voice in the internationalization literature, and more specifically, in the faculty interculturality literature. The present study seeks to address this gap through research with student participants; the methodology for this study will be outlined in Chapter 3.

CHAPTER 3: RESEARCH METHODS

The purpose of the current mixed methods study was to create a taxonomy that reflects the realization of a critically informed interculturality in faculty-student relationships, as expressed by students. This study recognizes that the impact of the intercultural encounter on all participants in a context is the true measure of effective interculturality (Fisher-Borne et al., 2015), and that taxonomy development that reflects the characteristics of socially just intercultural relationships must include the voices of those with less power, the students. My research questions included: (1) How do internationally educated students perceive faculty interculturality initiatives at a mid-sized British Columbia university? and (2) What do internationally educated students identify as the educator's core ways of being, doing, and relating that demonstrate the realization of interculturality in postsecondary environments?

This chapter begins with a discussion of the rationale for a transformative mixed methods study and its appropriateness to the present research questions and context. Then, the chapter outlines the research design, including (1) population and geography; (2) participant selection; (3) informed consent and confidentiality; (4) data collection, including techniques and instrument selection; (5) data analysis, including data integration strategies; and (6) internal and external validity.

Mixed Methods Definition and Rationale

Mixed methods research includes both philosophical and methodological assumptions (Creswell & Plano Clark, 2007). While my stance towards interculturality incorporates critical and postcolonial theory, often more closely associated with qualitative research designs, I have selected mixed methods as the most appropriate strategy to answer my research questions effectively. As Onwuegbuzie, Johnson, and Collins (2009) highlight, a critical stance does not

preclude the use of both qualitative and quantitative analysis to support social change. Denzin (2012) calls for “methodological bricoleurs” who transcend traditional methodological divides to create social-justice centric research (p. 85). Within this bricolage, I use the transformative paradigm (Mertens, 2007, 2010, 2013a), which provides a philosophical foundation connecting mixed methods to social justice aims.

Mixed methods research “focuses on collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies” (Creswell & Plano Clark, 2007, p. 5). According to Johnson et al. (2007), “mixed methods research is, generally speaking, an approach to knowledge (theory and practice) that attempts to consider multiple viewpoints, perspectives, positions, and standpoints (always including the standpoints of qualitative and quantitative research” (p. 113). Mixed methods research is also considered as a synergistic approach, where the combination of knowledges generated is greater than could be generated from either qualitative or quantitative approaches individually (Hall & Howard, 2008).

The current study is a qualitative-dominant exploratory mixed methods study (Creswell, 2015). I selected this design for its potential to assist in constructing a taxonomy of faculty interculturality that reflects deep engagement with and involvement from stakeholders throughout the research process, while using quantitative methods to build on the findings from the qualitative phase. Onwuegbuzie et al. (2010) highlight the benefits of exploratory mixed methods designs for construct validation, noting that the use of multiple methods facilitates intersubjectivity and provides an opportunity to use abductive logic in analysis. My theory/construct development design began with a qualitative interview phase to construct a provisional taxonomy that reflected the realization of a critically informed interculturality in faculty-student relationships. The study design allowed for further validation of the

interculturality constructs developed in the qualitative phase of the research by extending and enriching the participant sample to include a larger number of voices (Collins et al., 2006), resulting in a deeper understanding of the complex issues studied. The drive towards social change can be hindered by misleading results; a mixed methods approach to my research questions limits the potential for misleading results arising from single-method research (Mertens, 2007).

In addition to the overall potential of mixed methods research to bring rich knowledge through the integration of multiple perspectives, I was also guided by three other rationales for mixed methods research: the potential for building, the benefits of mixed methods research in intercultural contexts, and the power of mixed methods research in engaging a wide range of stakeholders with varying approaches to knowledge.

Building

Mixed methods research offers the opportunity to use quantitative methods to support and extend knowledge from the rich data gathered in qualitative interviewing through a building process. Building occurs when the knowledge gained from analysis of one form of data directly informs subsequent data collection (Fetters et al., 2013). Surveys developed with participants, and emerging from interview data, can provide greater knowledge on complex and intersubjective topics than would be possible with quantitative methods alone (Chilisa & Tshenko, 2014; Cyr, 2017). In exploratory research, which includes taxonomy development, statistical analysis builds on the initial model generated from the qualitative data by testing the model, confirming what is included, and discovering what may be dropped (Cobern & Adams, 2020; Creswell, 2015). The added knowledge gained through building also provides the grounds for

meta-inferences, which to maintain quality, must be grounded in both the qualitative and quantitative components of the study (O’Cathain, 2010).

Creating Change by Influencing Stakeholders

Using research to shape change requires generating knowledge that is considered valid by a wide range of stakeholders, including those with the power to implement policies and practices. Different audiences value different types of knowledge, and therefore the use of multiple methods increases the likelihood of consideration by researchers who value different epistemological frameworks. In addition, the case made through a combination of quantitative and qualitative data can be more compelling to stakeholders and decision makers (Cram & Mertens, 2015). The landscape of postsecondary education includes a wide range of stakeholders, including students, faculty, administrators, employers, and the wider community; this stakeholder group also encompasses a wide range of social, cultural, and disciplinary identities with their connected value frameworks. In this context, the different knowledge types produced in a mixed methods study are likely to appeal more powerfully to varied stakeholders than qualitative or quantitative research alone.

Mixed Methods Research in Intercultural Contexts

Mixed methods research has several strengths that support its use in intercultural contexts. As Chilisa and Tsheko (2014) highlight, mixed methods provide the opportunity for “blending cultural knowledge with global knowledge” (p. 227). Working closely with stakeholders who provide an emic cultural perspective ensures that instruments used in the quantitative phase of the study are culturally responsive (Chilisa & Tsheko, 2014; Mertens, 2013b). Mixed methods research within the transformative paradigm “recognize[s] that knowledge is constructed within the context of power and privilege, that knowledge is relational,

and that relationships of trust are needed to conduct responsive research" (Cram & Mertens, 2015, p. 95). An exploratory mixed methods design provides space to hear student voices clearly and deeply in the qualitative phase of the study, acknowledging that these voices are not often privileged. It also honours the need to develop relational knowledge, respecting the reality that intercultural knowledge that does not result in Othering and stereotypes requires a process-oriented, intersubjective approach to research (Dervin, 2016a). Quantitative intercultural research is historically negatively influenced because of its reliance on Western-developed instruments (Nield, 2019). By developing the quantitative instrument based on emic knowledge generated through qualitative focus groups, this problem is likely to be reduced or eliminated. Mixed methods designs, particularly those with a strong qualitative component, are more likely to honour the intersubjective process of generating intercultural knowledge, and result in a culturally relevant quantitative instrument.

Mixed Methods Design

This exploratory mixed methods study began with a qualitative interview phase that drew on appreciative inquiry interview methods (Cooperrider & Srivasta, 1987) (See Figure 2). The qualitative phase of the study aimed to generate a provisional taxonomy of faculty ways of being and relating that demonstrate effective interculturality from a student perspective. The quantitative phase of the study used a survey instrument co-created by participants for construct validation (Onwuegbuzie et al., 2010), refinement of the initial taxonomy, and expansion of knowledge through building.

Participants

Context

The study took place at a mid-sized teaching university with multiple campuses in the Greater Vancouver area. The institution is non-residential, and students live throughout the surrounding communities. The local community surrounding each campus differs in terms of population density and demographics (including dominant ethnolinguistic groups in the immediate region). Students may study on multiple campuses, travelling between them by personal vehicle, public transit, or university shuttle bus.

Table 6 outlines the total international student population in the 2021-22 academic year, when the study took place, as well as the number of eligible research participants at the second-year level or above.

Table 6

Study Population

	Fall 2021	Spring 2022	Summer 2022
Total international student population	4,945	5,143	5,105
Eligible participant population (2 nd year and above)	2,279	2,522	2,543

The institution routinely tracks the number of fee-paying international students attending each semester; however, students who are internationally educated, but with a different immigration status (e.g., refugee-background students, permanent residents) are not included in this number.

The target population for this study was current, continuing, internationally educated students at the second-year level or above. This ensured that students had experience with a variety of faculty members in multiple class settings.

In the institution where the study takes place, data about faculty race, ethnicity and national origin were not collected at the time of the study; therefore, it is not possible to draw definitive conclusions about the impact of faculty cultural identity on students. Most faculty members at the time when the study took place were white and teaching on a full-time permanent basis (i.e., non-contingent faculty).

Sampling

This study used parallel samples (Collins et al., 2007), with a smaller purposive sample in the qualitative phase, which was then broadened to an invitation to all students in the target population in the quantitative phase of the study. In the qualitative phase of the study, participants were internationally educated students currently attending the university, recruited through purposive sampling of student leaders by International Student Life and other Student Affairs units to avoid undue influence on the recruitment process arising from my institutional role (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada & Social Sciences and Humanities Research Council of Canada, 2018). Potential participants received information about the study via departmental mailing lists from staff who were at arms-length from me as the researcher. All information given to participants emphasized the voluntary nature of the study, including that participation would not impact academic standing, that participation was not a requirement for enrollment at the university, and that participation would not impact other aspects of current student employment or eligibility for future opportunities. In addition, to increase safety, participants were invited to recruit another

friend or classmate, also at the second-year level or above, to join the study (Madriz, 1998). This was intended to enhance safety by offering participants the opportunity of participating with a familiar peer, rather than entering an unknown situation alone, which could be culturally unsafe in contexts where group relationships are highly valued. I recruited twelve participants for this phase of the study; each participant contacted me individually via email sharing their interest in participating in the interview. This participant number is consistent with the recommended range suggested by Guest, Bunce, and Johnson (2006).

In the quantitative phase of the study, participants were drawn from the broader population of continuing internationally educated students, with recruitment of continuing students at the second-year level and above. Participants were recruited via email and social media, and participation was incentivized with the opportunity to participate in a gift card draw for one of three \$50 Amazon cards. All students received the invitation to participate, while screening questions ensured that only the eligible participants completed the quantitative survey. This broad invitation ensured that all potential participants had an equal probability of inclusion in the study (Onwuegbuzie & Collins, 2017). This sample is considered as a simple sample, as all participants in the sampling frame had an equal chance of participation in the study (Collins, 2010).

The high commitment required of participants in the qualitative phase of the study indicated that the study was more likely to include participants with traits such as high motivation, and potentially a higher level of social integration into the life of the university. As Small (2009) notes, this need not be considered as bias that challenges the validity of the study, but rather as an interpretive lens. The quantitative phase of the study provided a synergy that puts this participant group in dialogue with the broader student population (Hall & Howard, 2008).

Informed Consent

I issued informed consent forms (see Appendices C and D) for both the qualitative and quantitative phases of the research. In the qualitative phase of the study, participants were provided with the opportunity to review an informed consent form and researcher introduction letter prior to their participation. The consent letter informed participants of the voluntary nature of their participation, the right to withdraw at any time, and the confidential nature of their participation, including the use of pseudonyms in reporting, to protect participant identities. In addition, at the beginning of their interview participation, participants were again informed of their role as research participants, their rights throughout the process, and the potential risks of participation. Additionally, participants were informed of opportunities for debriefing, as well as access to counseling services. Individuals not wishing to continue participation at any phase of the focus group process were informed of their right to discontinue participation verbally and in writing.

In the quantitative survey phase of the study, participants were presented with the consent forms (see Appendix D) prior to entering the survey. Participants indicated their consent and acceptance of terms by clicking on the button provided to enter the survey. The consent form informed participants that their participation was voluntary, anonymous, and that they could discontinue participation at any time. Electronic assent to the consent form was required before entering the survey site.

Ethical Considerations

My research ethics focused on maintaining a decolonizing, participatory approach to research. Other key concerns include ensuring confidentiality, avoiding undue influence in recruitment, and avoiding misrepresentation, particularly related to cultural identity.

The transformative paradigm calls for protecting vulnerable community members, ensuring research is culturally responsive, and practising reciprocity throughout the process (Mertens, 2013b). Reciprocity can be described as working as a “researcher-in-relation” (Kovach, 2010, p. 40). Generative reciprocity moves beyond transactional approaches to giving and receiving, and seeks the transformation of ways of knowing for all members of the research community in the pursuit of the creation of something new (Dostilio et al., 2012). Thus, the ethic of my relationships with participants includes allowing for genuine agency in the research process through culturally responsive engagement, “mov[ing] beyond full control of a situation and negotiat[ing] new ways of being with participants” (Parr, 2011, p. 804). This requires both flexibility and vulnerability; as Boveda and Bhattacharya (2019) emphasize, “vulnerability is a de/colonial move” (p. 17). My strategies to uphold these principles include reflexivity and peer debriefing (Onwuegbuzie et al., 2008; Reid et al., 2017), questioning myself and allowing others to probe the ways in which I uphold these principles.

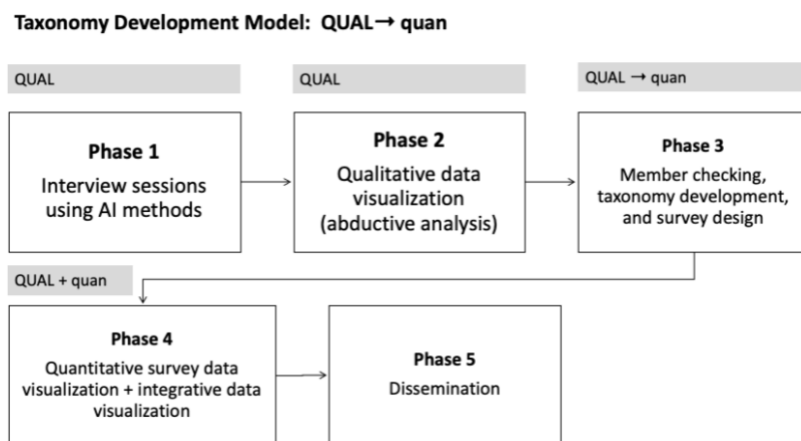
I conducted my research in my own institution. While I am a faculty member, at the time the research was conducted I did not teach credit courses, which limited potential academic conflicts with participants. My position as a faculty member did, however, require me to consider other aspects of positionality, such as whether students might feel an obligation to participate if recruited directly by me because of the power asymmetry in faculty-student relationships. This required attention to avoiding undue influence in the recruitment and informed consent process (Canadian Institutes of Health Research et al., 2018), ensuring that participants felt no compulsion to participate. Because of the cultural diversity of my participants, and the likelihood that the study represented their first experience as research participants, culturally and linguistically appropriate presentation of consent forms was also

important (Canadian Institutes of Health Research et al., 2018). I minimized the risks of undue influence by working with colleagues in other departments to ensure arms-length recruitment.

Because my research focuses on interculturality, issues related to representation of participants and their cultural identities informed my ethics. Spivak (2010) problematizes the representation of the subaltern, noting that representation happens by necessity, but the one representing must address the challenge of truly representing the subaltern's voice and agenda. Ethical representation, according to Dervin (2016a), requires hearing participants deeply, negotiating the representation of identities with them, recognizing the process of identity creation that happens in the presence of the researcher, and avoiding creating stories based on what participants have shared in an interview. Boveda and Bhattacharya (2019) emphasize avoiding deficit representations of participants by positioning them within their de/colonial context. Berger (2015) highlights that reflexivity is necessary to mitigate the potential effects of power relationships and to decolonize representation. My primary strategies to ensure ethical representation were member checking (Reid et al., 2017) and reflexivity.

Figure 2

Study Design



Note: Christina Page (Own work).

Data Collection

The transformative paradigm emphasizes the involvement of participants throughout the research process (Mertens, 2010), and the qualitative-dominant exploratory form of the study emphasizes the role of understanding participants' lived experiences to inform the quantitative phase of the work (Hesse-Biber, 2010). In my 5-phase study design, phases 1 and 2 were qualitative. Phase 3 was a transitional phase, where the results of the qualitative research were used to construct the preliminary taxonomy, which informed the construction of the quantitative instrument. Phase 4 focused on quantitative data collection and analysis, while phase 5 focused on dissemination.

Phase 1: Qualitative Data Collection

Instrumentation: In Search of a Postcolonial Interviewing Methodology in the Time of COVID

In my original research proposal, I chose a focus group methodology over individual interviews, stemming from two motivations: (1) a desire to decolonize the research process by decentering the individual as the focal unit of analysis (Dervin, 2016), and (2) a desire to create cultural safety for participants in the interviewing process. Madriz (2000) writes that individual interviews can create an unfamiliar, and even potentially unsafe, environment for participants from community-oriented cultures. Also, Madriz (1998) highlights that while no method can fully eliminate the problem of the construction of the researcher as a Self in opposition to a colonized Other, the plurality of voices in a focus group can create space for more effective listening and representation.

Additionally, focus groups are considered well-suited for research on interculturality (Liamputtong, 2011). Cyr (2017) identifies focus groups as a method particularly suited for

research on socially constructed phenomena, such as culture, as they replicate the process of constructing meaning through a social process. Focus groups allow participants to co-construct meaning (Morgan, 2012), while reducing the pressure to satisfy the interviewer that might be present in individual interview contexts (Cyr, 2016).

Because of restrictions on in-person research arising from the COVID-19 pandemic, the focus group sessions, originally conceived of as an in-person research process, were moved online. I soon discovered that, despite attempts to organize students into focus group sessions conducted on Zoom, as each interview started, only a single participant joined, challenging my hopes for student engagement in group discussions and activities. As I sought to understand the reasons for this recurring challenge, I first considered the variable, and often precarious, work schedules of many of my research participants, common among their cohort where many students are from farming families with limited means (Kahlon, 2021; Marom, 2022). Like many other low-wage workers, these students often received work schedules and shift changes at the last minute and were unable to commit to a consistently scheduled focus group time.

A second consideration emerged from my peer debriefing, and from an insight shared by a research participant. Following Madriz (2000; 1998) and Liamputtong (2011), I had chosen focus groups in hopes of increasing cultural sensitivity; this perception may not have been shared by the participants themselves. My first peer debrief session was conducted by my fellow Ph.D. candidate, Raha (pseudonym) who has lived experience as an international student. Raha shared that in her home-country educational experiences,

it's the way that the universities work, and they're still very much, old fashioned, so we don't really go to classes to have group conversations or get into groups in the sector. We listen, we do our own projects and it's very individualized, so you're not really sure about

where to get to groups and talk about this, really. So that's a new thing for many people, and make it online, it's even harder.

Prior to this conversation, I had not fully considered the alternative perspective that group conversations, particularly in an online environment, might appear challenging, or even threatening, to students. I began to reconsider as I listened to one of my research participants share a similar viewpoint. As we discussed the qualities of a comfortable learning environment, Isha shared that,

as we are doing right now, if there could be four to five students as well, then I won't, so, this conversation would not have been the same. It's just that sometimes, students like me are not very much comfortable in speaking in groups. If there is an individual conversation going on, so they feel more comfortable in sharing their ideas.

Hearing this feedback from my own research participant challenged my thinking on the process of creating a truly comfortable research environment that embodies a commitment to postcolonialism. Boveda and Bhattacharya (2019) note that a de/colonial approach to research requires choosing methods that are respectful and culturally relevant to the participants, remembering that methodologies are not value neutral. As I re-evaluated my approach considering the first-hand feedback I received, I realized that while I could generate support in the literature for focus groups as a safe and comfortable methodology for participants, seeking to genuinely honour participant needs and preferences required a shift away from my preferred focus group format. While participants were offered an option of participating in the study in a group format with friends, a longer, single-session interview was the preference of the participants.

Participants engaged in semi-structured interviews which used methods drawn from appreciative inquiry. Appreciative inquiry is a research perspective that is uniquely intended for discovering, understanding, and fostering innovations in social-organizational arrangements and processes. Its purpose is to contribute to the generative-theoretical aims of social science and to use such knowledge to promote egalitarian dialogue leading to social-system effectiveness and integrity. (Cooperrider & Srivasta, 1987, p. 159)

Cooperrider and Srivasta, highlighting the potential advantages of appreciative inquiry, argue that approaching challenges from a problems-based lens is suboptimal for moving towards social changes that incorporates the shared knowledge and aspirations of the participants in a social system. The method aligns with the goals of the transformative mixed methods approach (Mertens 2007), with its focus on participant-driven social change.

The use of appreciative inquiry supports the postcolonial lens because it is strengths-based (MacCoy, 2014) and it avoids the deficit representations of participants which are a legacy of colonial research (Boveda & Bhattacharya, 2019). The appreciative inquiry model also shares with transformative and critical approaches a value on shared meaning construction (Grant & Humphries, 2006), a value on listening to all voices, and a movement towards transformative redefinition (Alvesson & Deetz, 2000; Grant & Humphries, 2006), creating space for student participants to contribute meaningfully to transformative change. Whitney and Trosten-Bloom (2010) highlight six freedoms that lead to liberation of power that can be created through the context of appreciative inquiry: being known in relationship, being heard, dreaming in community, choosing to contribute, acting with support, and being positive (p. 270). The six

freedoms align with the goals of the transformative paradigm, with its focus on listening to marginalized voices within the context of a relational research community working for change.

On the surface, appreciative inquiry methods, with their focus on positivity rather than discussion of problems (Whitney & Trosten-Bloom, 2010), seem to contradict the focus of critical interculturality and postcolonialism on the damaging effects of colonial systems. As Grant and Humphries (2006) highlight, the potential paradox between appreciative inquiry and critical theory, with the risk of suppressing knowledges deemed as “negative,” can be avoided by extending the definition of appreciation to include willingness to listen to all knowledges that can support transformation. Appreciative inquiry is not designed to maintain the status quo, but rather to generate new possibilities for social action (Cooperrider & Srivasta, 1987). Its generative orientation towards positive change is compatible with the transformative paradigm’s integration of methods that support the enhancement of social justice and human rights (Mertens, 2007).

Data Collection Procedures: Interviews

Participants were invited to join either an individual or small group interview during Phase 1 of the research project (see Appendix A for details about interview questions and activities). As the interview began, participants were introduced to their role as research participants and developed an understanding of confidentiality. Participants reviewed institutional documents related to internationalization, identifying key words that they believed described the institutions’ internationalization goals. The opening research activities also provided participants with foundational conceptual knowledge, such as frameworks for understanding interculturality, and encouraged critical awareness of the context in which their

interactions with faculty take place. This can also be viewed as a way of providing stimulus materials to participants to encourage discussion (Liamputtong, 2011).

In the second portion of the interview, participants responded to interview prompts about faculty interculturality. These activities corresponded to the discovery portion of the appreciative inquiry process (Whitney & Trosten-Bloom, 2010). Participants were introduced to each topic with a lead-in, describing the topic to stimulate memory of relevant stories (Cooperrider et al., 2008). The lead-in was followed by opportunities for students to share stories of faculty interculturality and to reflect on the impact of faculty actions on their learning. The final group of questions moved towards the dream phase of the appreciative inquiry process (Whitney & Trosten-Bloom, 2010), and included creative description of an idealized intercultural classroom and a mind mapping activity. The mind map activity resulted in the production of more creative and visual products, in addition to the interview transcriptions (Reed, 2007).

Interviews were conducted using the Zoom platform approved by the university where the study took place, ensuring that participant data were collected according to British Columbia privacy guidelines. Recordings of online interviews were stored on a password-protected device for transcription and analysis purposes and were deleted at the conclusion of the study.

Phase 2: Qualitative Data Analysis

After interviews were conducted, they were transcribed in preparation for coding. Additionally, the transcribed interviews were shared with participants via email for initial member checking; participants were invited to respond if revisions to the transcripts were required. Data visualization for the qualitative phase of my research included coding using NVivo software. I began with open coding, working towards a thematic analysis. Following initial thematic coding, I engaged in preliminary abductive data analysis using the mind map

creata from the interviews (Brinkmann, 2014). *Creata* are additional products created within interviews in addition to the verbal content. *Creata* served as additional supporting evidence for codes generated during thematic analysis, providing verbal or visual support for identified themes. A key aim of the coding and data visualization in this phase of the study was to identify the behaviours of interest that were later explored in the quantitative phase of the study (Onwuegbuzie et al., 2010).

Phase 3: Member Checking and Participatory Survey Design

This phase was a transitional phase, where the knowledge gathered during qualitative data collection and analysis was checked with participants and then used to shape the quantitative instrument. Creswell and Creswell (2018) describe this phase as the integration point of an exploratory sequential design. I shared my preliminary thematic analysis with interview participants, as well as confirming that individual narratives or *creata* selected accurately represented the selected themes. Following this second phase of member checking, I sorted the themes into a provisional taxonomy. The provisional taxonomy served as the basis of the creation of the quantitative survey instrument.

Next, interview participants were invited to engage in the process of co-creating a quantitative survey. The purpose of engaging participants in survey creation was to ensure that survey items are culturally relevant (Chilisa & Tshenko, 2014), presented with relevant language and clear student-facing terms. Participants were not obligated to continue their participation, and as anticipated, a smaller group of participants chose to continue engaging fully in the research process. Two interview participants chose to participate in this phase of the study; one new participant also joined in the survey co-creation process. Additionally, by this point in the

research process, several interview participants had graduated from their programs, and were no longer available to engage in the process.

The three survey participants who engaged in survey co-creation reviewed the provisional taxonomy and developed potential survey questions for each theme using student-facing language. From the initial bank of potential questions, a smaller number of survey questions was selected. Participants also provided feedback on the length and design of the survey. For example, participants strongly recommended that the survey not exceed 40 to 50 distinct items and recommended that attention-check items were included in the survey to ensure the quality of the quantitative data.

Phase 4: Quantitative Survey

Data Collection Procedures

Within the taxonomy/ theory development design, the survey phase served the purpose of significance enhancement by testing the validity of the proposed taxonomy with a larger student sample (Collins et al., 2006). An invitation to participate was sent to students via two institutional email lists, the Student Affairs weekly email, which reaches all registered students, and the International office mailing list, which reaches all international students. This may have mitigated some of the influence introduced by the high degree of participant involvement required in the interviews, which attracted highly motivated and engaged students; the lower commitment of a survey provided an opportunity to identify areas of importance to the broader student population. Participants completed the survey through the Qualtrics survey platform. Before entering the survey, participants reviewed the participant information letter and indicated consent. Participation was incentivized through the opportunity to opt-in to a gift card draw.

Students who completed the initial demographic screening questions and who were ineligible to participate were also offered the opportunity to enter the draw.

The quantitative survey was grounded in the provisional taxonomy developed during the qualitative portion of the study (Cobern & Adams, 2020), and, except for demographic questions, survey items connected clearly to constructs within the working taxonomy. Survey questions largely used Likert scales that included clear verbal descriptive labels, facilitating consistent interpretation of survey items by participants (Krosnick, 2018). One optional open-ended question was provided for participants to enter additional experiences with faculty.

Quantitative Data Analysis

Once survey data have been collected, the data were cleaned to remove incomplete responses and those from participants whose responses to attention check prompts did not indicate focused attention on survey questions, ensuring that the data analyzed were complete and high-quality (Fink, 2003). Initial descriptive statistics were extracted from the Qualtrics data reports, including frequencies, means, standard deviations, and variances for each survey item. Next, the survey data were used to conduct an exploratory factor analysis to determine which content items in the questionnaire truly represent the construct of interest (Henson & Roberts, 2006; Onwuegbuzie et al., 2010). This analysis was intended to validate the taxonomy, confirming items that should remain in the framework of faculty ways of doing, being, and relating that demonstrate interculturality.

Initial exploratory factor analysis revealed the complexity of the underlying constructs, and the data were rotated in search of a more limited set of factors. At this stage in the data analysis, two potential solutions emerged: a six-factor solution, and a four-factor solution. After analyzing survey items that correlated with the factors in each of the two potential solutions, I

selected the four-factor solution, which gave a better representation of the data. This decision was made through integrated, abductive analysis that considered the student stories and relationships between faculty ways of relating and behaving revealed in the qualitative interviews. Several items with high participant agreement in the descriptive statistics did not clearly load onto a taxonomy domain. Most of these items had complex loadings, where they were correlated with two or more taxonomy domains.

Data Integration

The first point of integration in an exploratory sequential study is the point at which the qualitative findings are used to inform the creation of the quantitative instrument (Creswell & Creswell, 2018). In this study, the use of the preliminary taxonomy to inform survey design directly demonstrates attention to data integration in the overall study design.

The second point of data integration involves crossover analysis of both qualitative and quantitative data (Onwuegbuzie et al., 2010). In mixed methods research, meta-inferences based in an integrated and connected exploration of both the qualitative and quantitative data are considered a key mark of quality (O’Cathain, 2010). Therefore, following quantitative data analysis, I worked to integrate the qualitative and quantitative data, seeking analytic generalizations (Onwuegbuzie et al., 2009). Onwuegbuzie et al. (2010) suggest that a crossover analysis further supports intersubjectivity and the integration of etic-emic perspectives.

Integrating the thematic analysis from the qualitative phase of the research with the exploratory factor analysis from the quantitative survey is a strategy for seeking both convergence and triangulation, providing a stronger foundation for meta-inferences and warranted assertions (Onwuegbuzie et al., 2010); this crossover analysis was a primary strategy for data integration. In my analysis, this analytic, cross-over integration occurred in the process of considering the

potential six-factor and four-factor solutions; the selection of the four-factor solution required the statistical information provided by the exploratory factor analysis to be considered in dialogue with student stories, perceptions, and statements from the qualitative interviews. This data integration took place through narrative strategies, rather than by data transformation (Fetters et al., 2013). The qualitative data first informed the creation of the quantitative survey, and later informed the interpretation of the exploratory factor analysis.

Phase 5: Dissemination

The transformative paradigm makes an explicit connection between the process of research, its outcomes, and the pursuit of social justice (Mertens, 2007). As Romm (2015) emphasizes, this calls for attention to the catalytic validity of the research. While catalytic validity is pursued throughout the research process by increasing participants' knowledge of their context and potential for self-determination (Lather, 1986), dissemination offers opportunities to secure the catalytic validity of the research.

In addition to dissemination in relevant academic publications, I offered participants opportunities to engage in dissemination as co-presenters in faculty workshops and education conferences. Three participants chose to participate in dissemination of the provisional taxonomy after the qualitative phase of the research by joining as co-presenters at an academic conference. Additionally, participants could also choose to co-create a student-facing resource to support other internationally educated students in self-advocating for intercultural relationships with faculty in ways that support their learning. Participant actions in the dissemination stage of the project fulfill aspects of the destiny portion of the appreciative inquiry cycle (Whitney & Trosten-Bloom, 2010). Participation in dissemination was always optional, and participants were under no pressure to take part.

Reliability and Validity

Reliability

Reliability indicates “whether or not, if the research project’s measures were repeated on the same population, it would create the same results” (Hesse-Biber, 2010, p. 100). When applied to survey instruments, reliability refers to whether the instrument would yield consistent results when administration is repeated (Mertens, 2009; Onwuegbuzie & Daniel, 2002). The reliability of a survey instrument can be determined by using test-retest reliability measures, by administering the survey using parallel forms, and measuring for internal consistency of items throughout a test (Gall, Gall, & Borg, 2007, as cited in Decuir-Gunby & Schutz, 2017). In this study, reliability was considered primarily by measuring the internal consistency of items using Cronbach’s alpha (Johnson, 2017), with separate scores calculated for each of the four domains of the taxonomy. Additionally, Qualtrics software was used to administer the survey using parallel forms, with items presented to participants in varied orders.

In the qualitative aspects of mixed methods research, validity is more significant than reliability (Creswell & Plano Clark, 2007). Reliability is, however, important when focus group data are coded. To ensure reliability in the coding process, I documented the coding process using a code book that included relevant research memos documenting decisions made throughout the process (Saldaña, 2021).

Validity

The validity of a study rests on “whether or not a method’s findings represent the phenomenon they are supposed to measure” (Hesse-Biber, 2010, p. 100). In mixed methods research, validity rests on several interrelated components: the validity of the overall study design, the validity of the individual instruments, the trustworthiness of the qualitative data, and

the overall quality of inferences generated through integrated analysis (Decuir-Gunby & Schutz, 2017). Elements of construct validation that are unique and salient to mixed methods research are design quality, legitimation and interpretive rigor (Dellinger & Leech, 2007). Within the transformative paradigm, catalytic validity of the research is also highly valued (Romm, 2015).

Quantitative Instrument Validity

The exploratory sequential design of my study uses a co-constructed survey instrument, rather than one that has been previously designed and validated. Cobern and Adams (2020) suggest that validity in an instrument specifically created for a research project rests on three primary concerns: that the instrument provides data on that which the researcher intends to learn, that the respondents understand what is being asked in the survey, and that the participants' responses would be consistent across a small time delay. The survey items corresponded to the provisional version of the taxonomy developed during the qualitative phase of the study, ensuring that the survey was grounded in the initial qualitative findings (Kimberlin & Winterstein, 2008). The grounding of the qualitative phase of the study solidly in the qualitative findings provides one key marker of validity.

Second, validity rests on the participants' understanding of what is being asked. The co-creation of the survey in the present study design can be advantageous, as it facilitates the development of a culturally relevant instrument (Chilisa & Tsheko, 2014), potentially resulting in more accurate responses from participants, and less misunderstanding of survey items. In this study, this was achieved through the co-creation of survey items by three participants. With each of the three participants, I met to discuss the qualitative findings, dialoguing about the meaning of the items in the provisional taxonomy. The student participants then determined how to

represent this idea using terms that would be clear to their fellow internationally educated students.

Krosnick (2018) suggests that questionnaires should also aim to minimize administration difficulty, concluding from their synthesis of the research that ease of responding produces more valid responses. Again, cultural relevance facilitates ease of responding; other measures taken were using simple language and placing verbal labels in Likert scales to enhance comprehension.

Qualitative Validity and Trustworthiness

In qualitative research, a key consideration in validity is whether the findings appear reasonable and accurate to the study participants and to others who the study claims to represent (LeCompte, 2000). For this reason, member checking throughout the process was a key component in assuring validity. Collaboration also contributes to validity in qualitative research (Creswell & Miller, 2000), and therefore the high levels of involvement of participants throughout the study, particularly in the qualitative phase, contribute to its validity.

An additional factor that influences validity is the role of the researcher in the process, examining personal subjectivity, and critically addressing issues of representation. This requires attention to reflexivity (Berger, 2015; Biddle & Schafft, 2015), which included maintaining a research journal, with careful attention to how my own presuppositions and reactions are present in interview sessions and in my processing of the data. Berger (2015) highlights the importance of reflexivity as a tool for decolonizing the research process by monitoring the effect of the researcher's own cultural presuppositions on interpretation. Mertens (2009) highlights that knowledge of self, as well as self-in-relation to the research community enhances the multicultural and broader validity of the research.

Validity in Mixed Methods Designs

Validity in Study Design

The first element of validity concerns the design of the mixed methods study, the justification for mixing methods, and whether the methods chosen are appropriate to the research question (Hesse-Biber, 2010). The purpose of the current study was the development of a taxonomy that reflects the emic perspectives of internationally educated students. The mixed methods design aligned with the stated purpose of centering the student voice through emphasizing the development of an emic voice through interviews. The smaller number of participants in the interviews, as well as the possibility that they represent a sub-group of students with high motivation and higher institutional connection, indicated that the validity of the taxonomy would be enhanced by its testing through a quantitative survey to mitigate potential biases (Small, 2009).

Hesse-Biber et al. (2015) indicate that the purposes for a qualitative dominant mixed methods study include enhancing the validity, reliability, and generalizability of a predominantly qualitative study, and testing out ideas generated during a qualitative study. In the current study, the purpose of the quantitative survey was to enhance the validity of the taxonomy, as well as the generalizability of the overall study findings by including the voices of a broader range of students. The exploratory design enhanced the validity of the knowledge gained in the qualitative phase through confirmation of the taxonomy's validity, creating a stronger basis for interpretation.

Validity as Accurate Understanding

A second aspect of validity relates to the ways in which the study accurately represents the phenomenon researched; this can be understood as triangulation (Creswell & Miller, 2000),

crystallization (Glesne, 2016), or from the viewpoint of a prism (Mertens, 2009). A key reason for the choice of a mixed methods study is the possibility to generate knowledge through the synergistic combination of findings from both qualitative and quantitative work, resulting in multiple perspectives rather than a single “truth” (Hall & Howard, 2008). Mertens (2009) uses the metaphor of a prism to describe the type of knowledge generated by mixed methods; the effect of light shining on a phenomenon through different perspectives generates knowledge in a way that single methods may not. Within this study, the prism was generated through the synergy of the interviews and quantitative study, as well as by the triangulation provided by multiple forms of data within the qualitative phase of the study.

The appreciative inquiry methods used during the qualitative phase of the study generated a range of data that can support exploration of the prism, which, according to Denzin (2012), involves combining multiple methods and genres into a coherent text. While this is characteristic of the broader study design, it also occurred internally in the interviews, as session transcripts combined with mind map *creata* generated during the session created a multi-faceted tapestry for analysis. Accurate understanding of emic perspectives was enhanced through analysis of multiple forms of data, and the synergy of etic-emic perspectives generated by the mixed methods design ensures both an in-depth and broad understanding of students’ perspectives of faculty interculturality.

Inference Quality and Validity

Some mixed methods scholars prefer to frame the question of validity in terms of inference quality (O’Cathain, 2010). Key questions for assessing inference quality include: "Do the inferences follow from the links between the theories/lived experience, research literature, purpose, design, measurement and analysis? Are meta-inferences consistent with these

elements?” (Dellinger & Leech, 2007, p. 322). To enhance the quality of meta-inferences, I used sequential data collection and analysis, ensuring that my analysis met standards for validity and trustworthiness in each phase, before I moved to integrative analysis (Decuir-Gunby & Schutz, 2017).

For Teddlie and Tashakkori (2003, as cited in O’Cathain, 2010), inference transferability is equivalent to external validity. Inference transferability refers to the degree to which the study findings can be applied to another context, phenomenon, or group (Tashakkori & Teddlie, 2009). In this study, the quantitative component of the study enhances inference transferability; while the qualitative portion captured in-depth emic knowledge, the sample is less-representative of the broader internationally educated student population. By extending the number of participants, transferability to new contexts is enhanced.

Catalytic Validity

Mertens (2007) emphasizes that the goal of mixed methods research in the transformative paradigm is to generate accurate findings that lead to social change, and to generate findings that are credible in the eyes of all stakeholders that can support this change. Dellinger and Leech (2007) refer to this as the consequential validity of the research. Catalytic validity is created through the combination of emic and etic perspectives (Onwuegbuzie et al., 2010). These emic perspectives, generated through in-depth interviews and story sharing then formed a solid basis for generating other instruments.

In cross-cultural research, an additional consideration for validity is whether the research accurately represents the community, and that therefore, the research must be done with members of the cultural communiti(es) it claims to represent (Harris et al., 2009). Kirkhardt (2010) defines multicultural validity as “the accuracy or trustworthiness of understandings and

judgments, actions, and consequences, across multiple, intersecting dimensions of cultural diversity” (p. 401). Mertens (2013b) highlights that mixed methods offers the possibility to enhance validity by ensuring that instruments and tools used, particularly in the quantitative phase of research, are culturally relevant and appropriate. Securing multicultural validity is another tool that supports the catalytic validity of the study.

From the perspective of catalytic validity, a key indicator of the validity of the research is its ability to generate meaningful action (Romm, 2015). Thus, my commitment to disseminate the research in multiple forms, and to offer participants opportunities to be involved in dissemination is also part of the process of ensuring the overall catalytic validity of the study.

Conclusion

The purpose of this study was to create a taxonomy that reflects the realization of critically informed interculturality in faculty-student relationships. I conducted an exploratory mixed methods study to gain in-depth emic knowledge from the student participants to generate a provisional taxonomy (Onwuegbuzie et al., 2010), and then to validate and refine the taxonomy through a quantitative survey that enhances the participant sample, extending generalizability (Hesse-Biber et al., 2015). In the qualitative portion of the study, interviews using methods drawn from appreciative inquiry were used to explore student perceptions of faculty interculturality. Interview data were thematically coded using NVivo software and analyzed alongside other *creata* generated during the interview process. I used member checking to ensure that the provisional taxonomy accurately reflected emic perspectives before the co-creation of a quantitative instrument to further test the taxonomy. All internationally educated students at the second year or above were invited to take the survey, which was then analyzed using basic

statistical methods and an exploratory factor analysis. Finally, integrated analysis was used to generate meta-inferences.

A mixed methods study was the optimal choice for this research because it allowed for a high level of emic perspectives to emerge in an intercultural research setting, ensuring that the taxonomy created is grounded in student perspectives. By incorporating multiple data types, generalizability is enhanced. In addition, mixed methods promote the catalytic validity of the research by appealing to multiple stakeholders' interests through a robust combination of numerical and narrative data.

Chapter Summary

In this chapter, I outlined the rationale for selecting the mixed methods research design used in the study. I then outlined the research design, including the geography and population, sampling, and procedures for gaining informed consent and ensuring ethical research. I then discussed the instruments used for data collection at each phase of the project, along with the analytical procedures used. Finally, I outlined the ways in which reliability and validity were sought within the context of a mixed methods environment.

CHAPTER 4: RESULTS

The purpose of this transformative mixed methods study was to create a taxonomy that reflects the realization of a critically informed interculturality in faculty-student relationships. The study employed an exploratory mixed methods approach, incorporating both qualitative and quantitative methods. In the qualitative phase of the study, twelve internationally educated students and alumni from a primarily undergraduate university participated in interviews which employed methods from Appreciative Inquiry (see Appendix A). Data from these interviews were analyzed, and, in collaboration with three participants, a survey instrument was designed using culturally relevant student-facing language (see Appendix B). Internationally educated students from the university where the study took place were invited to participate in the survey via email. A total of 232 respondents who met criteria for inclusion responded to the survey, representing a 9.4% response rate. After cleaning the data to remove incomplete responses and those demonstrating inattention, 193 participants remained.

This chapter outlines the findings of the mixed methods research. After stating the research questions, I will describe the data analysis procedures, followed by a presentation of the qualitative and quantitative findings.

Research Questions

The data analysis aimed to answer the following two research questions: (1) How do internationally educated students perceive faculty interculturality initiatives at a mid-sized British Columbia university? and (2) What do internationally educated students identify as the educator's core ways of being, doing, and relating that demonstrate the realization of interculturality in postsecondary environments?

Data Analysis Procedures

I interviewed twelve participants in total. After transcribing the interviews, I used inductive, eclectic coding (Saldaña, 2021) as a first-cycle coding technique. After interviewing the first four study participants and transcribing their interviews, I reviewed the printed transcripts, jotting initial marginal notes. According to Saldaña (2021), this can be considered as a pre-coding process. After pre-coding and generating an initial list of provisional codes I then entered interview transcripts into QSR NVivo software and used the provisional codes to provide the broad initial structural framework for the codebook. I continued the process of transcribing interviews, entering interview data into NVivo after each of the remaining eight interviews. Throughout this first-cycle eclectic coding, I continued to generate new codes as they emerged. I wrote analytic memos and added specific participant “in-vivo” statements that were grouped under codes, as recommended by Saldaña’s (2021) procedures for first-cycle coding. During the first-cycle coding, codes were grouped under several broad categories, inductively generated from participant responses: faculty teaching practices (positive), faculty teaching practices (negative), faculty characteristics, results of faculty interculturality, and results of faculty intercultural failure.

Following first cycle coding, I recoded the transcripts using the provisional first-cycle codebook. Code frequency was analyzed using NVivo software. After completing this coding, some codes with single mentions were grouped as sub-codes of a broader code. Additionally at this stage, I grouped codes into broader categories, searching for relationships and meaning categories that linked specific participants’ experiences and descriptions. After analyzing the first-cycle codebook, I reorganized codes into larger themes, drawing on earlier research notes and analytic memos. Significantly, many codes under faculty teaching practices (negative) were

direct opposites of practices listed in the faculty teaching practices (positive) category; these codes were grouped together as themes under the relevant faculty teaching practices. In second-cycle coding, my focus narrowed to generating themes that more specifically answered my research questions. Following second-cycle coding and data analysis, twenty-two themes related to educator ways of knowing, being, and doing in intercultural classroom environments emerged.

During the research interviews, eleven of the twelve participants engaged in a mind-mapping activity, creating a visual representation of the key words and themes that they thought most important to faculty interculturality. Following Saldaña's (2021) recommendations for analyzing visual data, these mind maps were not coded, but rather analyzed holistically in comparison with the spoken interview data. These *creata* were analyzed holistically and abductively in comparison with coded transcripts (Brinkmann, 2014). Additionally, "in-vivo" words and phrases from the mind mapping activity were grouped together in a chart format for additional comparison with the codebook.

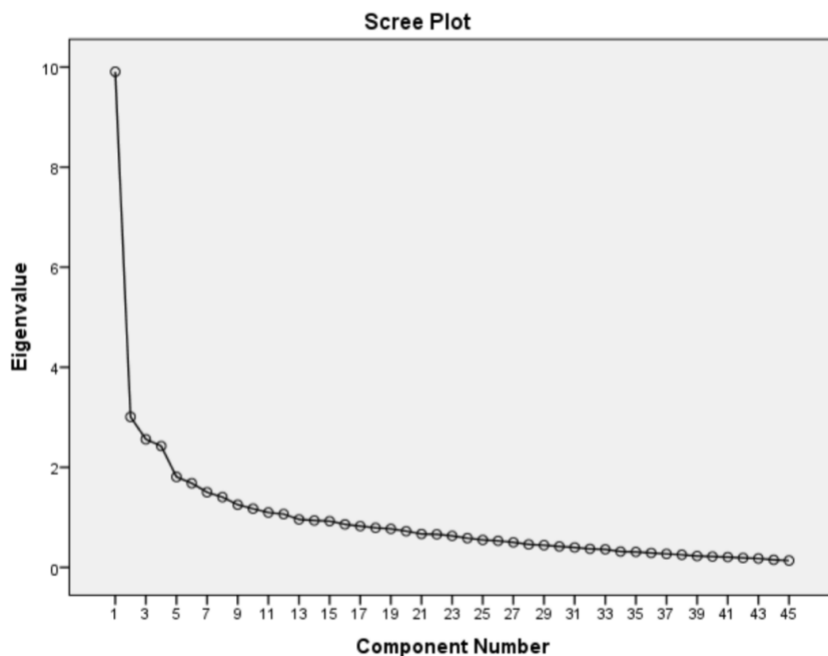
Following analysis of the qualitative findings, themes were grouped into two primary categories of faculty being-doing and knowing-doing. This provisional taxonomy and each contributing theme formed the basis of survey questions created collaboratively with three participants. The questions were presented using student-facing terminology and required participants to respond using a Likert scale in the Qualtrics survey platform. One open-ended question was provided for survey participants to enter additional comments. After gathering basic descriptive statistics, an exploratory factor analysis was conducted to determine the underlying factors that shaped students' perceptions of faculty interculturality.

The exploratory factor analysis (principal component analysis, PCA) was undertaken in a multi-step process. The initial PCA was performed with an oblique rotation on 45 items to

determine whether these were correlated; no factors were correlated over 0.3. As next step, a Varimax rotation was conducted, resulting in a 12-component solution. Many of these components were composed of only two indicators. Further examination considering the qualitative data and the scree plot indicated that a four-component solution provided an appropriate analytical framework for the data. This represented a key point of integration in this mixed methods study, where the qualitative data were used in an abductive analysis to inform the selection of the optimal solution from the initial possibilities generated in the first steps of the exploratory factor analysis. In an exploratory factor analysis, a scree plot is used to determine how many factors should be included in the analysis; the point where the plot levels off indicates the point after which there are no further factors. Figure 3 illustrates the scree plot generated in the data analysis, providing additional evidence that a four-factor analysis is optimal.

Figure 3

PCA Scree Plot



Note: Image credit: Chris Giles, generated by SPSS.

After selecting the four-component solution, the PCA was run in a series of steps, working towards refinement of the taxonomy. The list below describes the sequence of steps used to conduct the PCA.

- (1) The PCA was run with four components using an oblique rotation to determine whether the four components were correlated. As components one and four had a correlation of 0.324, an oblique rotation was used.
- (2) Four items that did not load beyond 0.3 on any component were removed, and the PCA was re-run using an oblique rotation and the four fixed components. At this stage, the inter-correlations between components were all below 0.32, except for components one and four; because of this an oblique rotation was used.
- (3) At this point, complex items that had two or more high loadings (within 0.1) were removed, and the PCA was re-run using an oblique rotation. The components were not correlated above 0.3, so the PCA was again run, this time using an orthogonal rotation, which assumes the components are not correlated.
- (4) After this PCA test, two additional complex items with two or more high loadings (within 0.1) were removed.
- (5) The PCA was re-run with four fixed components and an orthogonal rotation. At this stage, an additional five complex items were removed from the PCA.
- (6) At this point, the PCA was run one additional time with four fixed components and an orthogonal rotation. Kaiser-Meyer-Olkin (KMO) test for sampling adequacy was run. The KMO is 0.772, which is above the acceptable threshold of 0.6. Bartlett's Test of Sphericity was conducted, testing the hypothesis that in this solution, the inter-item correlations are 0 (\sim Chi-Square = 1484.9 df=325, Sig=0.000).

- (7) The communalities, the proportion of variance of each variable that can be explained by the components, was tested. The desired communalities were above 0.32, or 10% of the variance. This PCA analysis achieved the required communalities, with a rotated solution that accounts for 46.4% of the variance.

This multi-step PCA analysis results in a taxonomy with four distinct components, each having between four and eight factors that load on the component. After generating the taxonomy and analyzing the items that loaded onto each component, qualitative data were re-organized according to the components emerging from the exploratory factor analysis.

Internal reliability of the four taxonomy domains was calculated using Cronbach's alpha. All four of the taxonomy domains had alpha scores in the acceptable (0.65) to high range (0.819) (Johnson, 2017; Tavakol & Dennick, 2011), as illustrated in Table 7.

Table 7

Cronbach's Alpha Score for Taxonomy Domains

Domain	Alpha	Number of Items
Develop an atmosphere of safety and respect	.749	8
Facilitate connectedness	.819	6
Provide equitable access to academic success	.656	4
Recognize the whole person	.704	7

The lowest alpha score, on the *provide equitable access to academic success* domain, is likely attributable to the small number of items that correlate with the domain (Tavakol & Dennick, 2011).

Findings

This section begins with a demographic overview of the participants in the study (see Table 8), followed by participants' perceptions of faculty interculturality initiatives. Next, I will address faculty ways of knowing, being, and doing valued by participants, presented through the lens of a four-factor taxonomy. I present an overview of the items connected with each domain and the strength of their correlation. After introducing the domain and its correlated items, qualitative data that further explores and explains participants' understanding of each theme will be discussed. Alongside the interview data, I will present related comments from survey participants' open-ended responses on the same theme to further illuminate the qualitative data. Finally, I will present descriptive statistics for each of the survey items.

After exploring the taxonomy domains, remaining themes that do not load onto the taxonomy will be explored with qualitative data and descriptive statistics. Finally, the chapter will present an integrated analysis of findings from both phases of the research study, as related to the research questions.

Table 8

Phase I Participant Demographics

Pseudonym	Year of Study at time of Interview	Program	Program Level	Country of Origin
Isha	2 nd year	Psychology	Undergraduate	India
Harseerat	2 nd year	Biology/ General Studies	Undergraduate	India
Agam	2 nd year	Psychology/ General Studies	Undergraduate	India
Karampreet	2 nd year	Psychology/ General Studies	Undergraduate	India
Loveen	4 th year	Math/Psychology	Undergraduate	India
Tavleen	5 th year	Health Sciences	Undergraduate	India
Jasveen	2 nd year	Accounting	Post-baccalaureate	India

Matthias	2 nd year	Human Resources Management	Post-baccalaureate	Brazil
Sadia	Alumni	Psychology/ Counselling	Undergraduate	Saudi Arabia
Ashi	Alumni	Technical Management and Services	Post-baccalaureate	Sri Lanka
Ranveet	Alumni	Accounting	Post-baccalaureate	India
Ikbir	Alumni	Accounting	Post-baccalaureate	India

In phase 1 of the research study, 12 participants engaged in research interviews. Of these participants, nine (75%) were female, and three (25%) were male. Nine (75%) were from India, while three (25%) had other countries of origin. As compared to the overall demographics of international students in the institution, in this study female students were overrepresented, as they represented 54% of the university's international students at the time when interviews were conducted. Students' countries of origin are largely representative of the broader internationally educated student population. Participants are identified in this chapter by pseudonyms to protect confidentiality; participants were offered the opportunity to choose their pseudonym if they desired.

Phase 2 Participants

In phase 2 of the research study, 232 participants responded to an email invitation to complete the research survey out of a total eligible population of 2,573 students. After cleaning the data, 193 responses remained for analysis. Of the respondents, 127 (67%) were female, and 64 (32%) were male; 2 participants (1%) did not share their gender. In the semester when the survey was conducted, 46% of international students were male, and 54% were female; female respondents were therefore overrepresented among student participants in the quantitative phase of the study. Participants' self-identified countries of origin are presented in Table 9.

Table 9

Phase 2 Research Participants' Self-Identified Countries of Origin and Representation in the Student Population

Country	Number	Percentage of participants	Percentage of total student population
India	124 ²	62.9%	80.84%
Canada	15	7.6%	n/a
China	10	5.0%	8.77%
Philippines	8	4.0%	1.26%
Mexico	5	2.5%	0.58%
Vietnam	5	2.5%	1.24%
Hong Kong	3	1.5%	1.47%
Russia	2	1.0%	0.29%
Pakistan	2	1.0%	0.19%
Japan	2	1.0%	0.17%
Chile	2	1.0%	n/a
Germany	2	1.0%	n/a
Brazil	1	0.5%	0.56%
Saudi Arabia	1	0.5%	n/a
Turkey	1	0.5%	0.33%
Palestine	1	0.5%	n/a
Belize	1	0.5%	n/a
Zambia	1	0.5%	n/a
United Arab Emirates	1	0.5%	n/a
Columbia	1	0.5%	0.35%
South Korea	1	0.5%	0.21%
Jordan	1	0.5%	n/a
Finland	1	0.5%	n/a
El Salvador	1	0.5%	0.08%
Bangladesh	1	0.5%	0.10%
Norway	1	0.5%	n/a
Nigeria	1	0.5%	0.35%
Asia/Asian	1	0.5%	n/a
Dominican Republic	1	0.5%	n/a
Total	197³		

² Includes one participant who identified their home country as Punjab

³ Total number of countries is greater than the number of participants as several participants identified multiple home countries (e.g., India and Canada).

In contrast to the qualitative phase of the study, respondents from India are underrepresented among the quantitative survey respondents; overall, the respondent profile to the quantitative survey is more diverse by country of origin than the broader participant population.

Qualitative and Quantitative Data

Student Perceptions of Faculty Interculturality Initiatives

At the beginning of each of the qualitative interviews, participants were given the opportunity to review institutional documents related to internationalization. Several participants offered opinions and connections with faculty practices. After reviewing institutional documents, Tavleen shared,

They [the documents] had huge goals and statements, but those are not really into the actions yet, some of it, but not all of it like they mentioned . . . And other thing that I saw, they said to the educators, they are telling intercultural is important during the classes and it's a good practice to learn for themselves and for the student, but some of the instructors, they say things that are only Canadian-based, the students, like us, that come from another countries, we don't know with show they've watched during their childhood; we have no idea. So, some of the students, they know like what teacher is saying, but other students, they feel left out. It's not happening once in a while; it happened a lot during my past four years courses.

Tavleen's statement reveals a clear perception of a large gap between large-scale institutional initiatives and their implementation by faculty in the classroom. Loveen, remarking on the internationalization goals in the current academic plan, noted,

First of all, [university name] wants its faculty to understand international students' perspective, right? I read the line that where it was that; so here teachers are setting their

own ways of teaching, and sometimes they can ignore the intercultural perspective. So [university name] wants them to stop and then think about it for a while. Then how they can change their ways of teaching in a way that international students feel comfortable. Loveen's response reveals an awareness that students' learning experiences may not currently match institutional statements and goals. Where participants responses demonstrated a connection between institutional statements and their own experiences, they tended to both affirm the benefits of the institutional initiatives, while noting the gaps between aspirational statements and their personal realities.

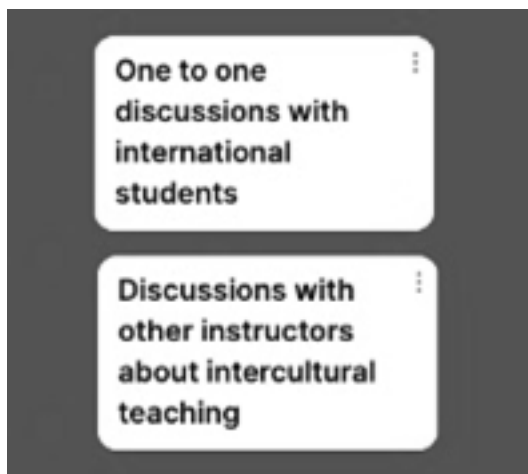
The majority of participants in the study did not mention connections with faculty interculturality initiatives, indicating that these efforts to develop faculty interculturality are likely outside of student awareness. What students perceive is not the interculturality initiative itself, but the ways that faculty practices shift, or fail to shift, in their own classroom experiences.

Desired Components of Faculty Interculturality Initiatives

Some participants' visual mind maps generated in the qualitative interviews provide additional insight into their perceptions of what faculty intercultural development may comprise. One section of Loveen's mind map (Figure 4) indicates that she perceives faculty learning as coming both from faculty colleagues and from their students. In her view, faculty intercultural learning does not occur apart from discussion with their students.

Figure 4

Loveen's Representation of Faculty Intercultural Learning

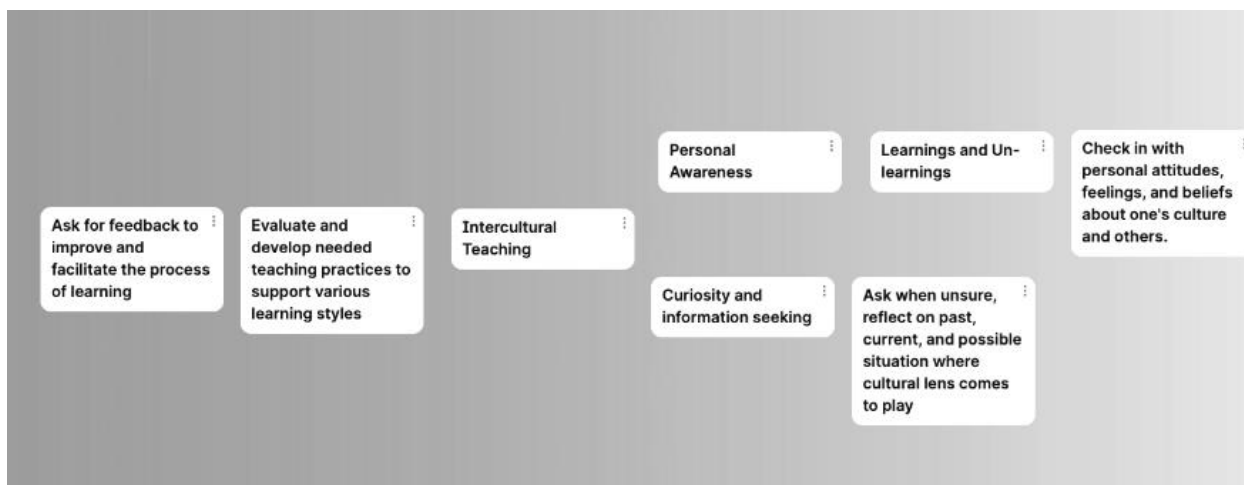


Note: Image by participant, created using Padlet.

Sadia's visual reflection on faculty interculturality (see Figure 5) demonstrated her understanding of the process by which faculty should engage in intercultural learning.

Figure 5

Sadia's Visual Representation of Faculty Interculturality



Note: Image by participant, created using Padlet.

Sadia's image reveals an understanding of faculty interculturality that is rooted in individual reflection, self-awareness, and engagement with students. Loveen and Sadia's images do not

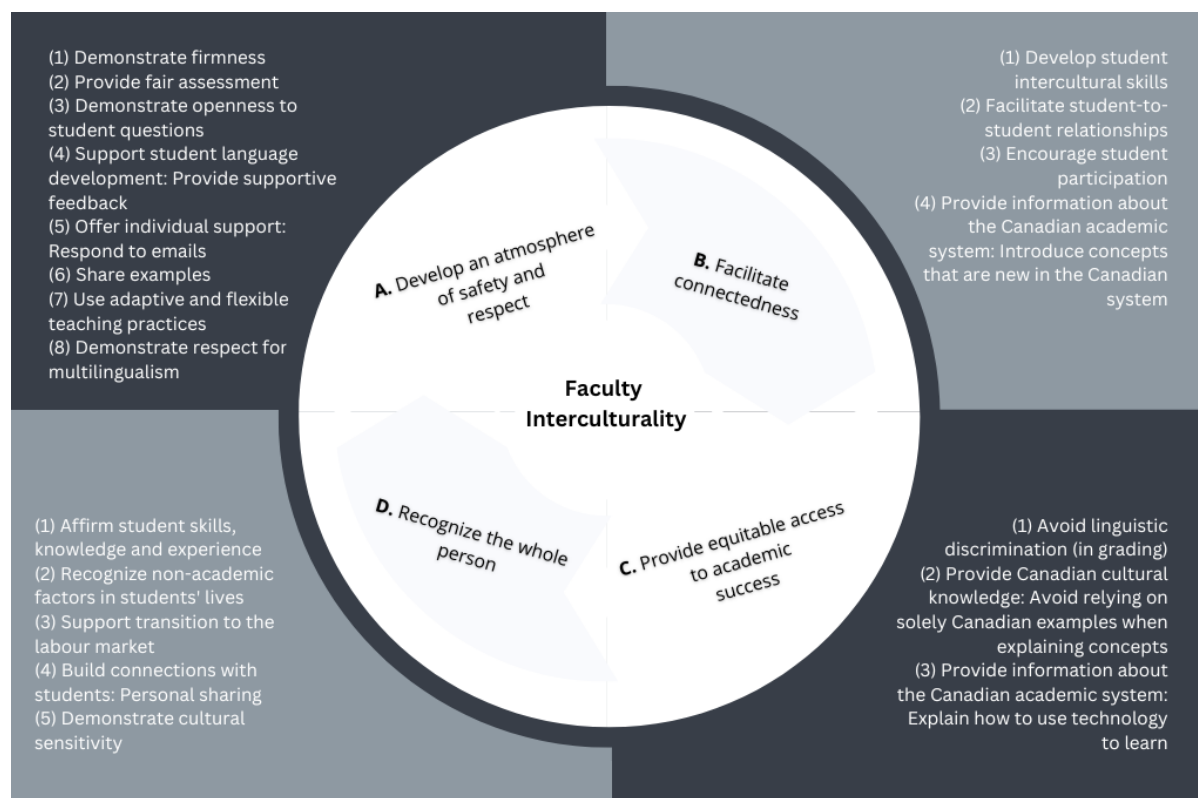
reveal connection with current faculty initiatives. They do, however, provide significant insight on what they view as key components and practices for educators' intercultural development.

Faculty Ways of Being, Knowing, and Doing that Demonstrate Interculturality

Exploratory factor analysis of the survey data revealed four factors that connected students' desired faculty ways of being and practices: (1) *develop an atmosphere of safety and respect*, (2) *facilitate connectedness*, (3) *provide equitable access to academic success*, and (4) *recognize the whole person*. The items correlated with each of the four factors is illustrated in Figure 6.

Figure 6

Student-Centered Taxonomy of Faculty Interculturality



Note: Christina Page (Own work).

Develop an Atmosphere of Safety and Respect

The first factor in the taxonomy, *develop an atmosphere of safety and respect*, highlights students' desire for a classroom environment where a sense of safety provides a healthy environment for cognitive growth with emotional support, and where success appears possible. This factor includes eight distinct faculty practices (see Table 10).

Table 10

Develop an Atmosphere of Safety and Respect: Themes and Correlations

Develop an atmosphere of safety and respect		
Theme	Survey Question	Correlation
Demonstrate firmness	It is important that my instructor acknowledges each persons' efforts in the course, whether individual or teamwork	0.683
Provide fair assessment	I want my instructor to allow sufficient times for exams and assignments	0.681
Demonstrate openness to student questions	I want my instructor to create an environment where students are comfortable asking questions without fear of being wrong	0.621
Support student language development	I want my instructor to provide feedback on assignment drafts and final assignments that helps me improve by academic English	0.593
Offer individual support	I want my instructor to respond to emails promptly	0.568

Share examples	I want my instructor to share their own professional experiences to help students understand the course material and possible professional challenges	0.544
Use adaptive and flexible teaching practices	I want my instructor to offer options for class learning that accommodate all students	0.537
Demonstrate respect for multilingualism	I want my instructor to respect all languages and value students who are multilingual	0.488

Demonstrate Firmness

Interestingly, the survey item related to the theme of demonstrating firmness correlated most highly to *developing an atmosphere of safety and respect*. This indicates that participants do not desire laxity, but a predictable environment where their efforts are valued. Harseerat mentions that, in her view,

The professors should not be so friendly that the students might take advantage of them. Sometimes it happens, the students might say, ‘Oh, that professor is nice. It’s not gonna happen anything if we don’t do our assignments’. No. They should be firm with the students as well.

Ashi shared her frustration when she witnessed other students commit academic integrity violations with impunity.

Sometimes [instructors] turn a blind eye to what’s going on. And, you know, so that’s the flip side . . . I’ve been in many classes where a lot of students are very hard working, but then there’s always a few that try to get away [with cheating]. Instructors handled it

differently; they [sometimes] turn a blind eye. It's frustrating for the ones that are actually doing the work, when they get away with it and they get the same marks as you. In addition to the frustration caused by witnessing other students take advantage of faculty leniency, Tavleen indicates that allowing poor student behaviour can have negative consequences for future internationally educated students. "Sometimes teachers try to be respectful, but they [the students] benefit [unfairly]. But the next time it gets worse for other students." The participants' desire that instructors maintain high classroom standards demonstrates that students have a nuanced view of fairness that balances flexibility with consistent expectations.

One survey participant similarly commented on a need for students' responsibilities for their own learning to be acknowledged. They wrote, "the students have rights and responsibilities, so it would be important to reinforce both aspects. The responsibilities of students towards the instructor and the rest of their class sometimes [are] forgotten." As this comment demonstrates, demonstrating firmness is a strategy for balancing students' rights with their responsibilities to be effective contributors to the learning community. Data from the student survey with descriptive statistics are presented in Table 11.

Table 11

Demonstrate Firmness Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
It is important that my instructor acknowledges each person's efforts in the course, whether individual or teamwork.	2.00	5.00	4.82	0.46	0.21

Provide Fair Assessment

For most participants, fairness in assessment was an important value. A significant number of participants' negative experiences with instructors related to perceived unfairness in assessment. For Agam, fair assessment included recognition of students' prior abilities in a music course and assessing students with reference to their prior experience.

The professor has made that for every assignment, he has acknowledging us. He has written all the things that who plays what kind of music . . . if you are a beginner tell me. He has made all the list, and on the basis of that list he marks our assignments. If you are a beginner, he will see that you are a beginner and then listen to your piece of music.

For several participants, formative feedback was an important component of fair assessment. Tavleen noted her appreciation for formative feedback, "So if we show them we did this, and they're also wonderful. They give you feedback sometimes, if we send them this is what we did this is what I don't understand, and can you help me in this." Later in her comment, however, Tavleen notes that formative feedback must be offered in a way that maintains fairness for all students, explaining that when students ask for formative feedback at the last minute, instructors may be right to refuse "because you are sending at the last moment and there's no possible way we can give you feedback; it's not fair for everybody." In Tavleen's experience, while formative feedback is valued, it is important that it be used in a way that maintains fairness for all students.

Many of the participants indicated that their more negative experiences with faculty occurred when they perceived that course assessment or feedback was unfair. A few participants highlighted experiences where they perceived unfairness because of insufficient time to complete complex exams. Agam described one exam where "all of us needed more time. The question time was 30 questions in 30 minutes, but the one question is 5-6 sentences long. It needs time.

One question can't be in one minute.” While Agam did not relate this specifically to the challenge of writing in a second language, he viewed the provision of sufficient time as a component of fair assessment.

Matthias perceived unfairness when grading practices seemed harsh, considering the level of the course. Sharing about one project, he explained, “I felt that the corrections, the markings were really strict, like if I was a professional in that topic, but I’m here to learn. If I knew it, I would not be studying.” The perception of fairness was not connected only to his personal experience, but also to the fact that Matthias “felt that she was not being totally fair on her approach to international students in general, not only me, in general.” In this experience, when feedback was experienced as overly critical, without a clear rationale, a sense of unfairness resulted.

In the quantitative survey, a lack of fairness in assessment was raised as an issue of concern by nine participants. Concerns mentioned by participants included perceptions of bias in grading, lack of sufficient time to complete assignments, and perceived misalignment between assessments and course content. Another participant perceived unfairness when formative feedback was not provided in a timely manner throughout the course, explaining that,

In my last course . . . our professor did not grade even a single assignment. I was very confused because I was unaware about my performance and my weak points. She directly gave the final grade that too was not up to my expectations. FELT REALLY BAD.

Additionally, one participant noted that individualized grades on group projects would increase fairness. They wrote,

Instructors should grade group work as per the contribution of students because sometimes some students (who are from different backgrounds) in group projects do not

contribute or communicate well and thus students from same group have to do their parts too.

As participants' comments illustrate, the ways in which they are assessed contribute significantly to their views of fairness in the academic environment. Participants expressed a desire to receive formative feedback and to receive assessment that accurately reflects their efforts and the quality of their work. Survey data related to this theme are presented in Table 12.

Table 12

Provide Fair Assessment Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to allow sufficient time for exams and assignments	1.00	5.00	4.82	0.50	0.25

Demonstrate Openness to Student Questions

Several participants noted that they considered faculty openness to student questions important; supporting survey data are presented in Table 13. Ranveet emphasized that for her, an instructor who demonstrates interculturality creates a classroom where “everybody can ask as many questions as they want; if something comes up, you are more than welcome to ask them [the instructor].” Ashi highlighted that openness to questions was a faculty characteristic that was highly valued, demonstrating respect.

Respect in the sense that, for me to be comfortable enough to ask any question. I cannot feel like I'm asking a dumb question, and the instructor to be able to respect where the question is coming from instead of taking the view, 'okay, that's a dumb question' and then kind of show it. That would be one of the most important qualities.

Karampreet also stressed the importance of instructors demonstrating their willingness to respond to student questions, sharing that this quality is particularly important for students who may lack confidence, saying, “This is important cause sometimes there are some children [students] who don’t have that much confidence to ask, ‘cause they might think they have language barrier or they might think their question is wrong.” For these participants, when instructors clearly indicated that students were welcome to ask questions, they felt more comfortable, welcome, and respected.

Agam emphasized the impact on his learning experience when he perceived that questions were unwelcome. Speaking of his experience in an online synchronous class session, he explained,

And sometimes they [the instructor] doesn’t even listen to your questions, so they should be more active. I had an experience that I send the professor, I was typing. He was completely ignoring my message. And I do message him in the private chat. He totally ignored it. And when I tried to open the mic, it was like ‘I am teaching, and whatever’. It was rude.

In addition to the disrespect experienced in the moment, Agam went on to explain the overall impact that an inability to ask questions had on his academic success.

Just imagine if you have some doubt or something, in the lecture, and professor doesn’t clear it. And next day is your exam. And you didn’t do well in the exam, and he will be like ‘why didn’t you do well’. But the problem is that he himself didn’t clear my doubts.

Agam’s story indicates that openness to questions is important to both the creation of a respectful classroom climate, and for supporting students in learning course concepts effectively.

Among the survey participants, one detailed the relationship between openness to questions and overall student learning, particularly for students who are newer to the Canadian system.

So, last term it was my first time in-campus learning, and the course was completely new to me, but it was 100% based on Canadian system, and it had so many technicalities, and implications which were all new to me, and was a major course for my diploma. So, a lot of us in the class had too many questions, but we felt that the instructor was not so accommodating in answering the questions, and at time we would just not ask for the fear of being [stupid] in the class and would try to figure it out ourselves. Not surprisingly a few of my classmates who I know personally failed and had to repeat the course, which was in itself a struggle. I believe if the instructor was more accommodating with queries in class, and replying in a positive manner, and understanding that not all students know about the Canadian system and is completely new for a lot.

For this participant, faculty responsiveness to questions was a vital component of both understanding the course material and working effectively within the Canadian academic system; the faculty failure to respond described in their response was linked to academic failure and emotional struggle.

Table 13

Demonstrate Openness to Student Questions Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to create an environment where students are comfortable asking questions without fear of being wrong.	3.00	5.00	4.92	0.33	0.11

Support Student Language Development: Offer Formative Feedback

Several participants indicated appreciation for efforts instructors make to engage them in further English language development in a respectful manner. Tavleen indicated that early efforts to make course language expectations explicit to students, alongside providing relevant supports, is important. She shared that she would prefer an instructor to indicate “this is [what] I am expecting, and this is how your English should work for this course, and maybe try to recommend them to some tutors or some basic courses that are done online.” In addition to highlighting expectations and providing resources, clear feedback was also identified by participants as supportive for English language development. Ranveet indicated appreciation for an instructor who provided concrete feedback on English language use in academic writing. “And then he really helped us, each and every student by telling them what are the mistakes, what are the grammatical mistakes, what are the structure mistakes, how they can be improve[d].” Agam shared that formative feedback was an effective strategy for supporting his learning as a multilingual writer.

And the professor, she told me that, ‘Yeah, I know it’s not your first language, it’s your third language. English is your third language, so I will give you opportunity that you will first . . . submit [your] rough drafts for the assignment. I will check that rough draft, and I will give you your mistakes and then you can edit it. And then you can post the final assignment’. That really helps. I got a C+ on that course. But imagine if there wasn’t any rough draft; I know I would have failed that course.

As participants’ experiences demonstrate, supportive English language development relies on strategic support offered throughout the course, including regular formative feedback. This is similarly affirmed in the survey, as shown in Table 14.

Table 14

Support Student Language Development: Offer Formative Feedback Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to provide feedback on assignment drafts and final assignments that helps me improve my academic English.	2.00	5.00	4.68	0.64	0.41

Offer Individual Support: Respond to Student Emails

Several participants noted the role of prompt responses to email as a key component of their desired learning experience; this may be particularly true in the online environment. Loveen noted that “they [instructors] should be quick to reply to email queries, right? Especially with the online learning environment, because email is the only contact between teacher and the student.” In a new and unfamiliar learning environment, participants expressed the value they placed on personal connection with instructors, whether by email or through contact in office hours. Among the survey participants, two specifically mentioned frustration with instructors’ failure to respond to email in a timely manner. One participant shared, “Some professors do not even listen and reply to our emails. They neglect us. I want them to be cooperative with us.” For these participants, email correspondence is a critical component in experiencing support from instructors. Supporting survey data is presented in Table 15.

Table 15

Offer Individual Support: Respond to Student Emails Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to respond to emails promptly.	2.00	5.00	4.48	0.75	0.56

Share Examples

Several participants highlighted the value they placed on instructors offering relevant examples when teaching. This includes examples that amplify course content, and those that are drawn from the instructor's personal life experience. Ikbir, describing a first-year economics course, explained that the instructor "while giving examples of his own in Canadian companies, he also asked us on how different companies in our areas or which we are familiar with would work." Ikbir noted that, by using examples, the instructor deepened his understanding of the course content, sharing that "eventually, while he was going back and forth with the students, we get more information about the specific topic which gave me more insight on how it worked." Likewise, Ranveet mentioned that her instructor's examples

helped us, because in overall learning, because when he was indulging in the class itself, he was giving us the real-life examples of how the taxation works, how the things how to be taken place. He was giving his personal examples, considering his own business.

Like several other participants, Harseerat shared stories of instructor examples arising from their personal lives. "I had a genetics teacher, [instructor name], who whenever she comes to class, she has kids, so she shares stories about them, and how they spend their time with her. And then she relates it to genetics. Later in the conversation, while sharing her vision of faculty interculturality, Harseerat mentioned that the instructor in her dream scenario "tries to include his learnings in the teaching and makes students understand stuff better." For these participants, as well as survey participants (see Table 16), relevant examples from the instructor enhance learning by clarifying course content, helping students to understand concepts by relating knowledge to real-world situations.

Table 16*Share Examples Survey Data*

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to share their own professional experiences to help students to understand the course material and possible professional challenges	2.00	5.00	4.69	0.56	0.31

Use Adaptive and Flexible Teaching Practices

Several participants mentioned their desire that instructors adopt adaptive and flexible classroom practices. The first category of adaptive practices mentioned by participants was teaching adaptations to the needs of internationally educated students. Agam explained that, in his view, “instructors should find a way to teach where people from, students from different culture are comfortable in. The professors shouldn’t be teaching a standard way, the way only the Canadian students understand.” For Matthias, an instructor who was less willing to make this type of adaptation should re-consider teaching internationally educated students. He shared, “either prepare yourself or maybe say to yourself, no, maybe that’s not what I’m ready for. Maybe I should just keep teaching the grad students, the Canadian ones, because that’s what I’m used to.” For both Agam and Matthias, teaching interculturality requires a willingness to adapt teaching practices beyond what might be the assumed cultural norms of the Canadian classroom.

For Isha, a highlight of her learning experience in the online environment occurred when instructors provided recordings of online sessions. She explained, “I think the best experience during the online session was that we were able to see the recorded sessions.” This can be

considered as an adaptive practice that provides students with flexibility in accessing and reviewing course content.

For Harseerat, a characteristic of faculty interculturality is “accommodating if someone is disabled, helping them in a way, paying extra attention to them and making sure that they understand what’s happening in the classroom.” To meet the needs of a diverse classroom, Ikbir expressed the importance of using multiple methods of instruction. Sharing his observations of an instructor he found effective, Ikbir noted,

And again, he was applying multiple methods, which again, to me showed that he was trying to build a relationship with them [students]. Well, technically not with me, but again, that’s what I saw and that’s what I felt, that he wanted to make sure that these topics are understood by the specific students as well.

While Ikbir did not specifically mention cultural difference, he valued recognition of individual differences, as expressed when faculty employ varied instructional methods to engage the variety of learners in the classroom.

Two participants highlighted that adaptive and flexible teaching practices may require adapting procedures to different students, applying a framework of equity rather than equality. Matthias explained the need for faculty to approach students flexibly, sharing, “you have to understand that international students are one thing, grad students or Canadian students are another thing, and you have to have different approaches. You cannot treat them the same way because they face different challenges.” Loveen highlighted the tension that this may create, as she explored the story of another student who asked for additional time to write an online exam.

She asked her teacher for some extra time on her midterms that were online and quizzes that were online. But the teacher didn’t give her extra time. So there comes this line

between what's fair, right? What if the teacher was thinking that if she gives extra time to a student than that and then that won't be fair to other students, right? I don't know.

There's the line between fair and being culturally sensitive.

Loveen, through her student perspective, articulates her ideas of arguments that faculty may give against adapting to student needs through an equity-focused lens, particularly when this flexibility is seen as generating a lack of fairness.

Adaptive and flexible teaching, in a few participants' examples, extended to providing choice about learning tasks, and choices about ways to express learning. Ikbir described an assignment where students were allowed to select their preferred textbook chapter to present.

We were going through a topic that we chose that we felt comfortable with. We didn't have to find any extra information or have to be tense about the situation that we need to get this figure, because we were comfortable with the topic, and we knew all the ins and outs of it. If we were given a difficult project or difficult chapter that we had to make a presentation on, then it would be a worse experience.

In Ikbir's view, choice facilitated success on the assignment, and a more positive overall learning experience. For Tavleen, choice and flexibility also extend to means of expressing knowledge. Describing suggestions she would give to a previous instructor to create shifts towards her ideal learning environment, Tavleen explains her preferences regarding assessment.

There are many ways that you want to specifically examine the students' abilities. Then there are multiple choice questions, and I can say fill-in the blank questions, matching questions. If the teacher wants, they can make it difficult, very confusing. If she thinks they are not learning, she can try to put those questions more, instead of writing . . . And

people, other teachers they are accepting the flow charts as an answer to short answer or essay questions, and teachers are also accepting the diagrams.

For Tavleen, allowing students to express their knowledge using multiple methods, including those that are less language-intensive, is an important adaptation.

Two survey participants provided comments related to adaptive and flexible teaching practices. One noted that a lack of variation among assessment methods can hinder learning, writing that “there was just one course, talent management, in which the professor encouraged us to do something creative and different with the assignments, but rest of the assignments were the same”. As this comment highlights, adaptive and flexible teaching practices not only create inclusion and the possibility of academic success for all students; they also provide an enhanced learning experience. Related survey data are presented in Table 17.

Table 17

Use Adaptive and Flexible Teaching Practices Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to offer options for class learning that accommodate all students (e.g., reviewing videos, flexible teaching practices)	1.00	5.00	4.68	0.61	0.37

Demonstrate Respect for Multilingualism: Respect All Languages

While participants indicated appreciation for instructors’ efforts to support their development in academic English, they also valued acknowledgement of their multilingualism; this is seen in both qualitative data and in the survey responses presented in Table 18. Tavleen, sharing feedback she might offer to an instructor, expressed “every language you need to respect; you need to respect every single language because that’s their mother tongue. They [students’

languages] have the same value as the English to you.” Tavleen’s comment indicates that even when English is the language of instruction, honouring students’ multilingualism is an important respectful practice that creates safety in the classroom for students.

Table 18

Demonstrate Respect for Multilingualism: Respect All Languages Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to respect all languages and value students who are multilingual	3.00	5.00	4.75	0.52	0.27

Summarizing Factor 1: Develop and Atmosphere of Safety and Respect

The first factor in the taxonomy encompasses a wide variety of faculty practices; at first glance, they may not appear as cohesive or unified as the domains of the taxonomy that follow. The common thread in the domain, however, is that each practice identified can be viewed as one that creates a safe environment for learning; when students feel respected and believe that they belong, this underlying sense of respect and safety allows students to trust that their success as learners is possible and supported.

Facilitate Connectedness

The second factor in the taxonomy, *facilitate connectedness*, relates to faculty practices that connect students to one another, as well as to the campus more broadly. Facilitating connectedness involves creating a sense of students’ belonging with one another, as well as with the broader academic and social community of which they are a part. The items correlated with this factor are illustrated in Table 19.

Table 19*Facilitate Connectedness: Themes and Correlations*

Facilitate Connectedness		
Theme	Survey Question	Correlation
Develop student intercultural skills	I would like my instructor to do activities that facilitate building intercultural skills among students	0.808
Facilitate student to student relationships	I want my instructor to form teams that allow me to work with people from various cultural backgrounds	0.793
Facilitate student to student relationships	I would like my instructor to do activities in class (e.g., icebreakers) to connect students with each other	0.789
Develop student intercultural skills	I want my instructor to include class activities that will help students relate to other students' cultural backgrounds	0.783
Encourage student participation	I want my instructor to encourage equal participation from all students	0.536
Provide information about the Canadian academic system	I want my instructor to introduce me to concepts that are new in the Canadian academic system	0.393

Develop Student Intercultural Skills

Internationally educated students indicated their desire that their educational experience include development of their own interculturality. Student-to-student interaction is particularly valued when it includes opportunities for intercultural sharing, allowing students to bring their values, backgrounds, and life experiences into the classroom context. Karampreet shared that “in Global Culture and Interculturality, our professor tells us to share about the thing every day, like, the thing which is close to your heart, maybe it is related to your culture, your childhood, or your village.” Agar stated his desire for “some activities related to which we can say, which can connect the cultural barrier.” Similarly, Sadia, describing her vision of an effective intercultural classroom, said, “maybe I see an activity that encourages learning or widening the learning of cultural, the cultural aspect of students.” Student-to-student relationships in an intercultural classroom are valued when they explicitly create opportunities for intercultural sharing, allowing students to bring their cultural identities and experiences into the learning environment.

Several participants described specific classroom experiences that provided intercultural learning. Agam recounted a significant experience of sharing about the Indian farmer’s protest, a significant social issue in his home region, with fellow students.

When he talked about social issues, I think you might know, there’s a farmer protest going on in India. And it’s a huge protest, I can say the biggest protest in the world right now. And when we talked about it, and he [the instructor] was so much keen to listen about it. He said you can share us every single detail about it. So that was so much good that he asked us to share a lot about it. And my other fellow students who are not from India; some are from Philippines, they were also keen to listen and they got a new knowledge about that thing.

As Agam recounts his story, he notes not only the benefit of being able to share content of personal significance, but also the educational benefit offered to fellow students. Karampreet shared that, for her, a particularly significant learning experience was an online learning exchange with a class in Mexico. “The students from there and [home university] students are interacting with each other and discussing about different kind of things . . . and we get to know how culture different from each other and how are tone of speaking different from each other.” In Karampreet’s experience, this specifically structured international learning experience facilitated growth in interculturality. Loveen indicated that in-class intercultural learning also supported student-to-student relationships. She describes a student sharing activity in one class.

And then I actually took the pudding that we get in Gurdwara, we call *karah*, right, so I bought that, and then I told its significance. I liked that activity a lot. And then there was this one girl who was sharing about hijab, and then there was also this girl who was sharing about a covering that the males in their culture wear or something like that. So that was a very good experience and then that brought me more close to the classmates.

For Loveen, the opportunity to share cultural knowledges in the classroom facilitated both learning of information, and intercultural relationship development among students.

When sharing their dream intercultural class scenario, several participants specifically mentioned structured intercultural learning within the classroom. Describing his ideal class, Agam shared,

Let’s take an example. [Students from the] Philippines are studying about Indian cultures, the Bollywood music. They are asking their Indian classmates “what sort of thing is that?” They are interacting with each other. So that’s what students are doing, and that’s what instructor has explained. It’s quite a beautiful scenario.

Sadia mentioned that in her dream class, the instructor would open “each class with a question about a general topic, and then students are welcome to share if they want to share about their cultures, or about their individual cultures.” Both Sadia and Loveen noted that these activities facilitate both student-to-student intercultural development, as well as increased intercultural understanding between instructors and students. Loveen shares that, “it’s good for students to student, student to instructor, for everyone,” and Sadia notes, “from an intercultural lens, this awareness would work if it happens from both sides, even from students and from teachers.” Actively learning from one another’s experiences facilitated intercultural learning. Facilitating intercultural development within class in a structured way, according to these participants, creates learning and development for students and faculty alike.

In the survey, two participants’ responses related to the theme of student intercultural development. One noted that, “teachers are usually very aware of multiculturalism, but students are not.” Another noted that in addition to drawing experiences from students, faculty can facilitate intercultural learning through their choice of content and examples. They explained, “I would like the professor [to] explain tutorials or materials using worldwide experiences and histories.” Developing student interculturality, as indicated in participants’ comments, has both relational and curricular dimensions. Survey data related to this theme are presented in Table 20.

Table 20*Develop Student Intercultural Skills Survey Data*

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I would like my instructor to do activities that facilitate building intercultural skills among students.	1.00	5.00	4.55	0.76	0.58
I want my instructor to include class activities which will help students relate to other students' cultural backgrounds.	1.00	5.00	4.44	0.84	0.70

Facilitate Student-to-Student Relationships

Participants identified a desire for faculty to facilitate student-to-student interaction purposefully when teaching; survey data on the theme of student-to-student relationships are presented in Table 21. This interaction supports both student intercultural development, the broader goals of peer-to-peer learning, and the creation of a welcoming, respectful classroom environment.

Participants explained that setting the tone for effective student-to-student relationships begins on the first day of class. Harseerat shared that, “The first day when teachers ask students to introduce themselves. Yes. That is a really nice thing. Everyone should do that so that students get to know each other and feel comfortable talking to fellow students.” For Karampreet, student-to-student connection was a high value that contributed to a positive learning experience. Recounting an experience in an online class, she shared,

I am enrolled in history class too. So, our instructor told us to make a portfolio of yourself where you include your hobbies and your favourite music and what kind of things you did in COVID break, and what kind of things did you eat. And we were told to

give our views on others' views too. So that was a thing where we, without having seen in each other's faces, we get to know about each other very well.

Agam noted the value of engaging in such group activities regularly throughout the course.

“There should be a one group activity in every class . . . it should be the starting of the class.”

Simple activities that provide an open door to initial connections are perceived to provide a foundation that can lead to deeper relational and intercultural engagement as the course progresses.

Participants often perceived barriers, which can be broken with strategic student-to-student engagement. Karampreet shared her perspective on the role of student-to-student interaction in breaking down these barriers.

So many times we feel that there are so many cultural barriers between students. If you are in a class, I notice this too. Like [students] who came from Punjab, who came from India, students feel not comfortable to talk to the people or the children, students, who are in the class who are in born in here. I guess this is the medium, students can get to know, they can explore their potential, how much they can learn from, if they will be open to everyone in the class.

Isha provided a concrete example of dismantled barriers between domestic and international students in a French course, where she was placed in a learning group with two domestic students. She reported that “during the French class, these study groups really helped me. I was able to see a different picture of domestic students.” Intercultural engagement is hindered by stereotypes that block engagement; facilitated engagement may break initial student hesitation, opening the door to further intercultural learning.

Student-to-student engagement creates an environment that supports learning and academic success more broadly. Harseerat noted that effective student connections create an environment where, “everybody likes working together, and they try understanding each other better.” She also notes that as students engage with one another, their comfort in contributing to class discussions increases. “It might help, even if the person might not speak at the first time or the second time or the third time but listening to each other’s views he might get encouragement on the third time.” Similarly, in the survey, one participant shared the value they placed on a weekly activity that fostered relationships with other students. They wrote,

This semester in a philosophy course, my professor conducted weekly forums in which she divided the class into different groups. Each week different group members discussed the question and gave an answer to it; this helped us to interact with each other and helped us to learn better by sharing ideas with each other. This was a great idea.

As this participant notes, effective engagement with other students not only fostered relational engagement; it also enhanced learning the course content. When faculty facilitate effective relationships, students can learn from each other, whether in full class discussions or small group activities.

When relational engagement is weak, students may experience isolation and loneliness. One survey participant shared,

I hope that the school can provide a place where students have the opportunity to communicate and practise their English. Because I have social phobia, it is difficult for me to communicate with my classmates. Even when I was doing a presentation, I tend to forget what I’m going to say because I’m so nervous. I feel lonely; I have no friends to talk to.

While this participant's comment extends beyond faculty actions, it demonstrates the critical importance of social interaction for emotional health.

When intercultural student relationships do not form, students' classroom experience is diminished. Perhaps even more significantly, internationally educated students may perceive or directly experience discrimination and exclusion. Agam, sharing his experience of studying in courses where internationally educated students are a small minority, stated that "still domestic students hate international students. I have observed that." Isha's story of social exclusion illustrates this perception of exclusion and inequality.

I can remember that during my psychology exam, I was sitting beside a domestic student and she was asking me questions. I know that I don't speak much fluent English. I was having a really good knowledge about the concept that was coming in the exam, so I was a good strength in terms of education and she know that I know the concept. And then she was asking me question, and suddenly her friend came there. And they just left me out, like was speaking and they didn't even recognize that I was sitting there. It's just that . . . I experienced that thing, and then that made me feel that okay, I should just discuss it with international students only, because sometimes even professors or domestic students, they don't appreciate the fact that we are [from] a different country. We could be different from you, but it doesn't mean that we are not at that level of discussion.

In addition to the potential of psychological harm, a lack of connection within the class hinders academic success. Without connection to other students in the class, Agam notes that, "so it's like if . . . I miss a class or I [have] homework to do, even so I just message the instructor. I don't know anyone in the class. It's a terrible experience." When students lack connection with their fellow learners, they miss the benefits of peer learning, and are hindered.

Table 21*Facilitate Student-to-Student Relationships Survey Data*

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I would like my instructor to do activities in class (e.g., icebreakers) to connect students with each other.	1.00	5.00	4.29	0.94	0.88
I want my instructor to form teams that allow me to work with people from various cultural backgrounds.	1.00	5.00	4.33	0.92	0.85

Encourage Student Participation

Several participants shared that engaging in classroom dialogue can be challenging for internationally educated students, and that creating an environment of mutual listening may require that instructors actively solicit and encourage student participation. Sadia shared that in her ideal intercultural classroom environment, “I definitely see a lot of questions coming from the instructor, rather than statements. So a lot of open-ended questions.” Matthias, comparing his learning experience with that of his fellow students, notes that,

And because the students are more shy, they’re more quiet, they don’t participate that much in class for a number of reasons. I think they lose opportunities but [instructor name], for example, he pushed every student to participate. But some instructors don’t, so that’s a lost chance.

For these participants, open questions, with encouragement to engage in the class, created a valuable learning environment where students’ voices were heard.

Two survey participants mentioned their desire for a positive environment that encouraged participation, along with the recognition that class participation is challenging for

some students. One wrote, “I would like the instructors to recognize that participation in class is not something that is allowed or prevalent in other countries’ education system. So, participating in class might be new and difficult for some international students.” As participation is identified as a challenge by this participant, an environment that gently promotes student engagement in a supportive manner is valued. This perception is further supported by the survey data in Table 22.

Table 22

Encourage Student Participation Survey Data

	Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to encourage equal participation from all students		2.00	5.00	4.68	0.65	0.43

Provide Information about the Canadian Academic System: Understanding Canadian

Academic Culture

Many participants mentioned the challenge of transitioning to a new academic culture, where assumptions about expectations for teaching and learning may be implicit, and where students may struggle to unpack these implicit assumptions in light of past learning experiences. Participants mentioned specific actions that faculty took that supported their academic transition effectively.

Matthias noted that students may struggle because the focus on independent learning typical of the Canadian postsecondary experience is new for many students. He notes that many students are “very used to micromanagement” from their instructors in their home countries. One helpful practice, identified by Ranveet, is making the structure and expectations of the course explicit. In her explanation of what she would envision as an effective first day of class, Ranveet shared,

And then instructor is giving them little bit overview of how the course will look like in the coming days. And then how the, I would say, course will look like, how hard it is, and then how it is divided into different course pieces or how it will be assessed later on. And then they will be telling maybe they can start their first chapter of the course too, on the first day. Here the studies are really fast.

In addition to new expectations about the structure of the course, participants shared the importance of clear explanations about assignment expectations, emphasizing that faculty should not assume students' familiarity with the types of learning tasks and assessments that are typical in the Canadian context. Isha shared her desire that instructors become "more open towards providing instructions, . . . knowing that this is their first time they're doing these kind of assignments." Similarly, Harseerat stated her recommendation for faculty about "making sure they [students] understand what is happening in the curriculum or in the classroom." Clear expectations that avoid assumptions about students' prior experience and knowledge were valued by participants. Matthias mentioned that instructors may bridge this gap by asking questions about prior learning experiences. Speaking of suggestions he might offer to a previous instructor, he shared "I would love to see him asking how did you learn that material when you were in your home country? And how can I teach you in the way that you understand in the Canadian context?" This strategy acknowledges students' previous successful experience as learners, building on prior knowledge while introducing the new knowledge and academic skills needed for success in the Canadian context.

Isha highlighted that faculty support in acquiring new academic skills can be most valuable when offered in the classroom context. She shared her preference for instructors to provide this support in class, stating,

It's just that teachers should know that they can help students during the class time only, instead of telling students to just take those facilities [other campus learning support].

Because I think in three-hour time limit, they can teach international students how they can do their assignments well. . . instead of telling them they can do by their own time.

'Cause obviously students have their own stuff as well, so it's really hard to keep up with this time and then bring other activities and then doing their work as well. It's really hard.

As Isha's explanation illustrates, receiving academic support in-class is valued as it acknowledges the life pressures, such as work schedules, that may make accessing learning support outside of class time less feasible.

The need for support in learning Canadian academic culture was particularly salient in the open-ended portion of the survey, with nine participants sharing comments related to a desire for support in the journey of learning Canadian academic culture. One participant expressed appreciation for an instructor who eased their academic transition journey.

I had a professor in my first semester, she believes in making students active learners and I must say everyone should take her class during their first semesters at [university name]. Because as international students and being at a university, it is hard to understand how it works. But she made me learn about citations, references, course material, campus services and many more.

Another participant identified their desire for their instructor to provide support in their adjustment to the Canadian academic environment, writing that, "international students often face some issues while learning as the teaching pattern is way different from their home country, so instructors should take an effort to identify and execute an effective way of learning."

Participants expressed that there are gaps between faculty expectations and their prior educational experiences and stated a desire to acquire the academic skills demanded in the Canadian educational environment. They expressed the desire for faculty to both know of these differences, and to act in ways that provide tangible support. Supporting survey data are presented in Table 23.

While many survey participants mentioned their appreciation for support in transitioning to the Canadian environment, one participant's response to the open-ended question provides some contrast. They wrote,

I feel that instructors being very accommodating for international students can give a negative impact. (Making us feel inferior like we need extra help, or making it seem like we are dragging the class behind because we might not understand).

This comment illustrates that when support in academic transition is offered, the way in which it is communicated may be important to students' experience. As this comment highlights, when international students are explicitly singled out among their peers as requiring extra support, faculty actions that are intended as supportive may not have their desired impact.

Table 23

Provide Information about the Canadian Academic System: Understanding Canadian Academic Culture Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to introduce me to the concepts that are new in the Canadian academic system	3.00	5.00	4.63	0.60	0.36

Summarizing Factor 2: Facilitate Connectedness

The second domain in the taxonomy, *facilitate connectedness*, presents a multi-faceted perspective on what allows internationally educated students to feel connected to their new learning environment. The domain includes development of intercultural peer relationships within the classroom context, but it also extends to connectedness with the broader academic culture in which students participate. Facilitating connectedness includes a sense of belonging with other students, with the campus community, and the broader Canadian academic system.

Provide Equitable Access to Academic Success

This component of the taxonomy includes instructor practices that facilitate equitable opportunities for academic success for all students, regardless of linguistic or cultural background. The items correlated with this factor are outlined in Table 24.

Table 24

Provide Equitable Access to Academic Success: Themes and Correlations

Provide equitable access to academic success		
Theme	Survey Question	Correlation
Avoid linguistic discrimination	I want my instructor to recognize that English is a second (third) language for international students and avoid unfair grading and heavy marking on minor errors	0.748
Avoid linguistic discrimination	It is important that my language use doesn't impact my grades	0.746

Provide Canadian cultural knowledge	I want my instructor to avoid relying on Canadian cultural examples	0.648
Provide information about the Canadian academic system	I want my instructor to explain how to use technology to learn	0.482

Avoid Linguistic Discrimination

While participants shared many examples of positive and supportive language practices, they also told stories where they had experienced or witnessed linguistic discrimination that hindered learning and communicated disrespect. Tavleen shared the linguistic discrimination experienced by immigrants, explaining,

They came from other countries; they are struggling a lot. They work a lot for their children and you are judging them on the basis of their language they speak. It's not appropriate and it's not respectful.

Returning to the academic context, Tavleen shared an experience with a faculty member who demonstrated linguistic discrimination in grading.

And she [did] negative marking for everything, even the multiple-choice questions, even in the compare and contrast question . . . If you forgot to put the comma, she cut 1.5 marks. The question is for three marks, and she cut 1.5 marks, just for the comma. And if you put extra 'the-s', 'a-s', because you are in time pressure as well, as you are writing all the stuff down that you learned from the last week. Because that's not the only way to test it.

In this example, as Tavleen shares, linguistic discrimination was perceived in both the manner of grading, and in the apparent irrelevance of linguistic performance to the task of recalling scientific concepts.

Sadia provided an additional example of linguistic discrimination in the context of a broadly disrespectful interaction.

I remember handing the instructor the first assignment, the first essay. And he was handing every student [their assignment], and then when he got to me, he looked at the paper and then he looked at me and then he said, out loud, in front of everybody, he said, ‘How do you feel about your paper? Because I don’t feel that it’s an academic level; it’s an ESL level.’. And then before handing the paper to me, he actually asked a student to take the paper, because that student was an international teacher at Japan, and he handed the paper to her and he told her, ‘if you have time, you can help her out’. So that specific incident was actually really extreme to me, and shocking in a way, because during all of my ESL classes I have never heard such a comment, or I have never actually expected that I’m this bad in English, right? I was hoping if I am to go back, or to openly discuss this with the instructor, again, at that time I wasn’t very confident in myself, I wasn’t sure how to approach with all of the cultural lenses and teaching approaches and all of that.

So, I kept it to myself.

As Sadia explained, not only was her work characterized as “ESL,” she also experienced her instructor’s disrespect in front of her classmates. As the conversation continued, Sadia explored what she would have done if faced with the situation again.

But anyways, if I am to go back, I would, I would openly speak to the instructor and ask them, you know what, it might have been better if we took this in private, first . . . if you

gave me as a student a chance to reflect more, or to see the paper first, and then we make a decision from that. Right? Whether I'm suitable to this class or not, right? I wished from the instructor to be more private about it. I wished from the instructor to use different language from the ones that he used, or different judgements that I got, or I sensed. And maybe recommendations of how to navigate through my challenges as an international student, or somebody who speaks English as a third, fourth language. That's what I, I hoped for, maybe? I ended up dropping the course after his comment. I dropped the course completely. And I retook it again and I got B+.

As Sadia noted, concrete suggestions and recommendations for growing in academic English are not perceived as linguistic discrimination and may even be valued. As both Tavleen's and Sadia's experiences with linguistic discrimination indicate, however, participants value language support when it is delivered in a respectful context that values multilingualism. These insights are further supported by the survey data presented in Table 25.

Two survey participants discussed the difficulties that arise when English proficiency is emphasized at the expense of a broader focus on effective communication and demonstration of knowledge. One participant explains that,

Another thing I want to mention is as a student we know academic writing is crucial part of our study, but sometimes academic writing overshadows the importance of the subject. Instead of learning the concept of the subject, student's most of time is spent on how it [is] represented in academic way, which limits our wide thoughts and ideas on the subject. As part of education more preference should be given to the new ideas, how much we understand the subject instead of only focusing on academic writing only. There

should be few percentages to the academic writing rules but judging the whole work on this basis I think is not fair.

As this participants' insights illustrate, linguistic discrimination may foster a sense that the importance of language skills supersedes content knowledge, shifting the focus away from generating creative and original knowledge and limiting students' focus to correctness.

Table 25

Avoid Linguistic Discrimination Culture Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to recognize that English is a second (third) language for international students and avoid unfair grading and heavy marking on minor errors	1.00	5.00	4.06	1.16	1.34
It is important that language use doesn't impact my grades	1.00	5.00	3.81	1.24	1.53

Provide Canadian Cultural Knowledge

The educational journeys of participants include adaptation to the broader Canadian culture. As participants discussed this aspect of their educational journeys, their comments included appreciation, frustration, and ambivalence. Jasveen provided an example of her instructor's bridging explanations. "You are in Canadian business, are you studying Canadian business law. If you have any problem, what tort law is, just tell us. And they started from A and they ended at Z." Jasveen noted that, overall, this practice "has a positive impact, 'cause we are here to adapt to your culture." Later in the conversation, however, Jasveen noted her ambivalence about expectations to adapt:

We don't want to lose our culture though. But somewhat we are losing our culture. So it's a good thing, and it's a negative thing that we are indulging in your culture and our language, my pronunciation has been changed. . . . Because professors always make sure that you have to use the Canadian format. And it will, while in writing also, we have to follow the Canadian format and the Canadian English and proper professionalism the Canadians use, so it's a bit different. I mean, it was positive. We are here to adapt. But somewhere, I felt bad. When I talk to people in India, they are like, 'oh okay, stop your fake accent. Just be Indian'.

As Javeen's experience illustrates, support in adapting to Canadian culture, on the one hand, is expected and valued. On the other hand, the cultural loss that results creates ambivalence.

Several participants shared stories of alienation when knowledge of Canadian culture was an assumed norm as course content was presented. Loveen shared that several professors used examples and illustrations in the course that were unfamiliar.

Whenever they are explaining concepts there, they would give an example that I cannot relate to. For example, in one of my psychology classes the teacher was talking about Gordon Ramsay. But I don't consume the same media as people who live here, right? So I didn't know who Gordon Ramsay was and then people were talking about it. And then I was just feeling lost.

Isha shared a similar story, where an instructor's assumptions about students' Canadian cultural knowledge led to feelings of exclusion from a class discussion.

I could still remember that in one of my psychology course; it was an online course, and so during that online session that professor was talking about something. . . . I was not having any clue of what they are talking about. All the students were having conversation

regarding that topic, so I really felt left out at that time. I think at that moment, teachers should recognize this thing that all the students in the class are not from Canada; they are from different countries. Maybe they could have provided background information regarding that concept so that we could have participated more.

Tavleen illustrated ways in which assumptions about knowledge can frustrate students. In her example, she identified challenges that arise when instructors assume that all students share a common body of knowledge and common way of expressing concepts.

Some of the students, they know what teacher is saying, but other students, they feel left out. It's not happening once awhile; it happened a lot during my past four years in courses. Because even the trees, the names are different; my course is biology, so more references to trees, animals, and human anatomy. Human anatomy's point is same over there too, but that kind of references, and they never care to explain something to another students.

As Tavleen's story demonstrates, a lack of awareness of students' background knowledge creates challenges to learning course content. Further confirmation of this insight is presented in the survey data in Table 26. Additionally, as her statements imply, the lack of awareness of this area of cultural difference, coupled with the lack of attention to bridging these differences, can leave students with a sense of a lack of care for their needs. Similarly, one survey respondent noted the challenges arising from courses that include inherently high Canadian cultural knowledge requirements, writing,

Some courses are doubly hard on us international students because of unfamiliarity with certain aspects. For instance, I find Business Law to be much more difficult than other

business courses because I'm not familiar with some of the elements of the Canadian law/justice system, so I am working double time to understand the concepts.

As the participants' stories demonstrate, faculty assumptions that all students share "Canadian" knowledge, coupled with a lack of intercultural bridging in course content and examples, left participants feeling alienated and excluded in the classroom, in addition to experiencing added academic challenges.

Table 26

Provide Canadian Cultural Knowledge Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to avoid relying only on Canadian cultural examples (which may be unfamiliar to students from other cultures) when explaining concepts in class.	1.00	5.00	3.95	1.11	1.23

Provide Information about the Canadian Academic System: Learning Technologies

Transitions to a new academic culture were identified by participants as challenging when explicit introductions were not provided for approaches that were significantly different from what students experienced in their previous educational contexts. Isha identified the gap that can exist between instructor expectations and student knowledge as she shared, "I think when it comes to reality, it's just that sometimes teachers think that students know about some concepts or students know about these facilities, but in reality, they don't." Recognizing the ways in which students experience challenges because of gaps between faculty assumptions and their actual experiences, participants shared strategies that faculty can use to bridge this gap.

Technology and software use is one area where faculty may assume student knowledge of tools that may be unfamiliar or challenging for students. Ranveet noted that specific technology courses may be helpful for students, explaining that “they should add some courses that are focused on some of the software.” Many tools and technologies commonly used within Canadian postsecondary education, such as learning management systems and other web-based learning tools are new for internationally educated students. While this specific obstacle was not mentioned often in the qualitative data, the participants who developed the survey questions identified this as a distinct item; survey data are presented in Table 27.

Table 27

Provide Information about the Canadian Academic System: Learning Technologies

Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to explain how to use technology to learn (e.g., how to submit an assignment, how to email a professor)	1.00	5.00	4.21	1.00	0.99

Summarizing Factor 3: Provide Equitable Access to Academic Success

The third domain in the taxonomy relates to faculty practices that provide students with a sense that they have an equal opportunity to succeed in the class, even if they are positioned outside of the dominant culture. While the themes most closely correlated with this factor relate to creating equitable opportunities for non-native English speakers, other equity-enhancing practices round out the domain.

Recognize the Whole Person

The final domain of the taxonomy captures participants' desire to have a relationship with instructors in which they were fully seen as whole people, with cultural, personal, and vocational identities outside of the classroom. The domain also captures participants' preference for personal relationships with faculty. Survey items correlated with this factor are outlined in Table 28.

Table 28

Recognize the Whole Person: Themes and Correlations

Recognize the whole person		
Theme	Survey Question	Correlation
Affirm student skills, knowledge, and experience	I would like my instructor to acknowledge my previous work experience, life experience, and skills	0.717
Recognize non-academic factors in students' lives	I want my instructor to acknowledge the non-academic factors in my life	.0.690
Support transition to the labour market	I want my instructor to help me in easily transitioning from school to a full-time job/career	0.644
Build connections with students	I appreciate when my instructor shares about their personal life with me	0.578
Demonstrate cultural sensitivity	I would like an instructor who is sensitive towards my culture	0.570

Recognize non-academic factors in students' lives	I want my instructor to recognize the challenges international students face when they come to a new country	0.521
Demonstrate cultural sensitivity	I want my instructor to learn my name	0.406

Affirm Student Skills, Knowledge, and Experience

While new to the Canadian education system, internationally educated students have histories of successful learning in their home countries. Tavleen identified that faculty can make students feel valued by recognizing the strengths of their previous educational experiences.

Speaking of one of her biology instructors, Tavleen shared,

I was very good at learning the structures and all of the chemical structures that was needed in the biology. She was very appreciative of that because she always struggled to learn that and one day she said, she came to me after the class, she said, 'this is a very good point because you have already grasp of this concept from early on, from the ninth grade or eighth grade, and this may help you to succeed a lot better'.

Tavleen's comment demonstrates the value she placed on the instructor's strengths-based approach to acknowledging her previous learning and knowledge base. Unlike the post-baccalaureate students, Tavleen began her Canadian education as a first-year undergraduate. Her story illustrates that even for a younger student, an instructor's acknowledgement of prior learning and strengths is a supportive practice.

Among the survey participants, one shared a story of the impact they felt when their previous experience was not acknowledged.

Sometimes, even though I'm 25 years old, already completed a bachelor's degree in another country, and already have many years of work experience, I am treated as a child simply because I'm new to Canada and haven't worked here yet. I would like instructors and staff to recognize that my previous expertise and knowledge acquired abroad is valid, and to consider it as a base I can improve upon.

As this story highlights, by acknowledging students' academic and life experience, faculty can demonstrate respect for students as adult learners with knowledge to contribute to the learning community. The value of this acknowledgement is also seen in the survey data, presented in Table 29.

Table 29

Affirm Student Skills, Knowledge, and Experience Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I would like my instructor to acknowledge my previous work experience, life experience, and skills.	1.00	5.00	3.96	1.08	1.16

Recognize Non-academic Factors in Students' Lives

Many participants emphasized the complexity and challenges of their new lives in Canada, adapting to a new country and educational system while working to support themselves. Karampreet listed a common set of factors affecting many participants, saying, "international students are usually working because they have to arrange so much money for their fees and everything. And they are alone in here. They have to do everything by themselves." She went on to mention her gratitude for faculty who recognized these challenges.

I would appreciate them a lot, because I think they know what kind of things we go through in our daily lives. Cause we have to think about our family too, our food too, our work too, our studies too.

The critical role of faculty relationships during the transition to Canada was also mentioned by a survey participant, who wrote, “I am an international student and experienced lots of hardships when I came here but I would like to say that instructors should understand the feelings of students like me and support them like their parents.” Caring and positive faculty relationships are named by participants as a key part of their initial support system.

The complexity of life, and the stresses arising from this complexity were expressed by many participants. Several participants shared specific stories of faculty showing understanding and support through a particularly challenging period. Ranveet mentioned her instructor’s support through a health crisis.

We were supposed to submit our assignment that was worth 25% . . . because I was not very well that time; my health, it was really deteriorating. It was my first winter and then I wasn’t being able to properly work and then I was taking a lot of medications that time . . . And then I wasn’t being able to submit that assignment on time, and she [the instructor] gave me the extension because she know that I was not doing well. I showed her the doctor’s note. And then she gave me the extension for probably five days.

Loveen highlighted a similar example of an instructor’s supportive response to a series of challenging circumstances.

On one assignment I asked for two to three days extension and for other I just asked for 12 hours or 24 hours extension. And then I explained to him [the instructor] that I’m having financial difficulties and a lot of things are going through and working more so

now I don't have time during the week to work on the assignment. I only have time during the weekend, so that's why I cannot submit it by Friday. I can do it by Monday next week. He didn't say anything; he just wished me luck. He just said that '[I] hope things get better for you' and then he gave me the extension. I'm very grateful for that.

Several participants highlighted that their intended academic commitments were derailed by unexpected life circumstances. Participants connected their instructors' demonstrations of understanding and flexibility in response to these non-academic challenges with their ability to succeed in their courses. Ranveet explained that her instructor's flexibility in response to health challenges allowed her to "[keep] on pushing" and that she "managed to pass somehow." Loveen shared that "I passed that course with an A so I'm happy. He was able to understand what I was going through." In addition to promoting academic success directly, this recognition and support for non-academic challenges can more broadly impact students' self-efficacy as learners. Karampreet identified additional benefits of instructors' recognition of their broader life challenges, mentioning that "it give[s] us confidence; it give[s] us the responsibility that yes, our professor did this for us, so we have to do much better than they expect from us." Karampreet's comment highlighted her desire to work hard and succeed despite challenges.

Conversely, when faculty did not demonstrate understanding for life challenges, participants reported a more challenging learning experience and more negative course outcomes. Recognition of the financial challenges faced by many internationally educated students was named by survey participants. One participant explains,

I think that having a professor [who] understands how as international students we are under a little bit of extra pressure because we are not all wealthy and so for some of us is

a big sacrifice to pay lots of money and when we talk to them to expect more than ‘just [drop] the class’ for an answer.

Another participant linked the challenges arising from high international student tuition fees with their desire to experience understanding and support from faculty members.

International students pay three to four times more than what the domestic students pay and I have observed that a lot of professors are unaware of the same . . . I have seen international students receive a low grade, which has limited them from taking higher level courses of that course unless they pay the same amount and retake the class.

For this participant, the learning experience was not separate from the financial realities they faced. Faculty understanding of non-academic factors recognizes the holistic link that students make between their learning and their broader life needs.

In another challenging experience, Agam noted his disappointment with an instructor who failed to provide a reference for student employment, citing failure to meet an assignment deadline. “You didn’t submit your assignments on time, so I don’t think you are a responsible person. But I’d given him the valid reasons that I was not healthy. I was sick. I had given him proofs that I was sick.” Agam contested his instructor’s assessment of his character, emphasizing that he was affected by extenuating circumstances. Matthias shared an experience where, in his view, his instructor failed to recognize the effort students exerted, despite the complexity of their lives.

But there was one instructor that always keeps saying always the grad students they do much more work than you guys. And that was like, okay, so and you know, we’re coming from another country. We are studying. We are working. I have kids. So why are you saying that? It was a little frustrating.

In addition to the emotional impact caused by a lack of understanding of non-academic factors, Matthias noted an academic impact, explaining, “I don’t want to be arrogant, but I have A’s since I began the course and this instructor was the only two B’s I got.” The contrast between participants’ experiences of supportive recognition of non-academic factors, and situations where this was absent demonstrates that, in participants’ view, instructors’ recognition of broader life challenges supports academic success while creating a respectful learning environment for students. The desire for further recognition of these factors is also supported by the survey data, presented in Table 30.

Table 30

Recognize Non-academic Factors in Students’ Lives Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to acknowledge the non-academic factors in my life (e.g., work, personal issues)	1.00	5.00	3.99	1.13	1.27
I want my instructor to recognize the challenges international students face when they transition to a new country.	2.00	5.00	4.57	0.66	0.43

Support Transition to the Labour Market

Several participants shared their appreciation of instructors’ guidance in moving towards their desired career path. Tavleen, a fifth-year undergraduate student planning to continue to further education indicated her appreciation for an instructor who provided mentorship and guidance in choosing her academic and career path.

She [the instructor] insisted me to go for health sciences, because health sciences is more about research. And she said, after when you’re done with your bachelor’s, there are

people that may go over your thesis again and again, and that will help you . . . So that's the positive experience and that you appreciate this is my weak point and I'm coming from this country, and this was my background, but she also gave me some kind of directions. And I'm very happy with that. And I went to her retirement party, just a month ago, and she also introduced me to other professors that have 30 years experiences, so she was very happy that I'm pursuing what she said.

As Tavleen's experience highlighted, instructors can fill a role in providing information about and access to academic and career paths that would otherwise be unfamiliar to students.

Connection with the labour market is particularly important for participants in career-focused programs. Five of the participants in research interviews were students or alumni of post-baccalaureate programs, which focus on preparing students who have already completed bachelor's degrees for specific careers in the business sector. For these students in particular, faculty support for transition into the Canadian labour market was important. Matthias noted that in the context of his program, he was able to build "a very professional relationship. A very good networking for us. I think, [this] was one of the best things that I found engaging." Ikbir highlighted networking events that were available to him as a student, mentioning that "at the moment I think [the university] does have networking events which lead to career opportunities as well." Ranveet shared appreciation for an instructor who "gave internship after studies to two or three students." Additionally, Ranveet shared that in the last semester of the program, instructors provided encouragement through the process of applying for professional roles. "Because it was my last semester, and I still remember I started applying for jobs and then it took me awhile. That time your instructor, they keep on motivating you. You have to do it." For these

participants, who come to Canada with the hope of entering Canadian employment directly after two years of study, career support is salient and valued.

Two participants shared their desire for enhanced support in their transition to professional roles. Ikbir, while valuing networking events, noted that newer students require additional support to benefit fully from these opportunities.

But again, for the first or second semester students when they try to do networking, they don't tend to do that great in it, because they don't know how to do networking or how it's done because again, to most of the international students, this networking events are pretty new.

Similarly, Ranveet identified additional support that would assist students' transition to the labour market.

I'll ask for market demand, what is required in the job, what kind of skillset or the mindset I would say. And then what qualities can make you a better person, because there are so many talented candidates outside. And especially with the interviewing skill, I think students need to [practice] at the first place. But I remember I went for so many interview[s], but then after a while I get to know how the thing have to go.

As these participants indicate, the culturally specific skills needed to enter a new labour market require thoughtful support; supporting survey data are presented in Table 31. Preparation for next steps following graduation, for several participants, is not separate from their broader learning experience with faculty.

Table 31*Support Transition to the Labour Market Survey Data*

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to help me in easily transitioning from school to a full-time job/career.	1.00	5.00	4.23	0.98	0.97

Build Connections with Students: Personal Sharing

Several participants noted the value of a reciprocal connection with their instructors, where faculty are willing to share from their own life experiences in the context of the relationship, with related survey data presented in Table 32. Harseerat contrasted faculty who created a personal connection with those who did not.

Our instructor is really nice, my chemistry instructor, but she also kind of doesn't engage on a personal point with the students that much. I don't know how to put it to be honest. Whereas our microbiology teacher, whenever we meet in the halls we talk, and she keeps on asking us how is the day? Or we actually feel comfortable sharing things with her; we have a lot of study stuff going on, this test, that test. And in that class, the students are quite welcoming I'd say, and they try, or maybe they are not as harsh. Everybody likes working together, and they try understanding each other better as compared to in chemistry class.

Harseerat observed that personal connection with the instructor, reaching beyond the academics of the course, facilitated not only a sense of comfort between students and faculty, but also a stronger sense of classroom community. Similarly, a survey participant noted that they would

like faculty to “try to make the class environment more friendly,” reinforcing the role of faculty-student relationships in creating a positive learning environment.

Table 32

Build Connections with Students: Personal Sharing Survey Data

	Field	Minimum	Maximum	Mean	Std Deviation	Variance
I appreciate when my instructor shares about their personal life with me		1.00	5.00	3.93	1.10	1.20

Demonstrate Cultural Sensitivity

Cultural sensitivity encompasses practices that demonstrate respectful appreciation and openness to other cultures. The term cultural sensitivity was used most frequently by Ashi. Practices that Ashi listed as culturally sensitive included “respecting, maybe there is a student in the hijab.” Ashi went on to state that culturally sensitive instructors “don’t make fun [of]s somebody’s accent,” and “if somebody says something and you don’t understand because of the accent, don’t make it very obvious, but try to get the information out of the student, but in a more sensitive way.” According to Ashi, cultural sensitivity also encompasses sensitivity to preferences about touch. “They might pat you on the back in passing or you know meaning nothing, but sometimes depending on the culture you have to be sensitive about that.” In Ashi’s examples, cultural sensitivity requires knowledge about cultural practices, indicated by behaviours that demonstrate a respectful response to that knowledge. Survey data related to cultural sensitivity are presented in Table 33.

Several participants provided examples of culturally sensitive actions that instructors might take early in the course. Karampreet, describing the first day of class in her dream

scenario, shared that “we can say [the instructor] would have introduced himself to the classroom and also encourage interculturality in the classroom in his introduction.” For Harseerat, in an ideal class, the “instructor is trying to remember all of their names of the students in one day.” For Tavleen, hearing an instructor offer a territorial acknowledgement demonstrates cultural sensitivity.

Another thing may be if she will do maybe even the starting most of the teachers says we respect their place. We respect the land, the Aboriginal people. It’s not just a line. It shows we are valuable to their culture. And sometimes this line connects students pretty much like the new international students, or people from other cultures, that are also living in Canada, that line touches them. If my teacher is respecting them they might respect me too. They might respect the differences or the cultural differences I have.

While this practice is often closely associated with Indigenization, Tavleen indicated that for her, hearing a territorial acknowledgement indicates more broadly that the instructor is culturally sensitive.

Several participants showed appreciation for faculty efforts to learn about their home countries and cultures. Isha shared her appreciation for an instructor who demonstrated interest in cultural differences.

And I could see that the professor was really interested in knowing how things are done in India, and how there is these cultural differences in the practices of Canada and India. I really liked the instructor was open to having conversations and not only about the cultural practices in Canada, but also in India.

Tavleen recounted her experience with a research course, where she was connected with colleagues at another university, who valued the agricultural knowledge learned in her home region in India.

But people over there, they're really interested in locally grown Indian ones [crops], and so they first approached me. They said we will be very happy if you provide us some of the samples from India because you have the cultural grasp over there. So that was really good thing for me.

In this case, a genuine and deep interest in her unique expertise demonstrated value for global knowledges. Genuine interest in students' contextual knowledges, for some participants, also led to mutuality in faculty-student exchanges. Jasveen shared an example that illustrates this mutuality, describing an interaction with a faculty member outside of the classroom.

We share experience; she told me about she went to Vancouver Island, and so stuff we have [in Canada]. And when I was in India, I used to show, this is my room, and this is the weather we have [in India]. And she, last year you guys have snow in December or something like that, she showed me that on videophone.

Jasveen's example illustrates that cultural sensitivity, demonstrated by genuine interest in students' contexts accompanied by reciprocation, creates mutual intercultural sharing and learning.

For several participants, faculty cultural sensitivity was demonstrated by mutuality in interculturality, where instructors showed willingness to learn and grow. Sadia explained, "I'm just thinking from an intercultural lens, this awareness would work if it happens from both sides, from students and from teachers." Agam echoed this desire for intercultural learning to be mutual, sharing "apart from what students are doing, the instructor also is from a different

culture and I am also from different culture. We also try to learn about each other's culture.”

These culturally sensitive practices contrasted with one-way assimilative practices because of their reciprocal and mutual nature.

For Loveen, a lack of cultural sensitivity was demonstrated by a lack of proactive culturally sensitive actions. When asked to provide an example of an instructor demonstrating cultural sensitivity, Loveen replied, “I’m just trying to remember. I don’t think so, I had such an experience with instructor.” Additionally, for Loveen, a broader lack of cultural sensitivity is demonstrated through stereotyping of international students.

I have heard from one or two instructors that they have, in their introductory courses, they have lots of international students and then the international students, they don’t tend to complete their assignments on time and stuff. And then, I don’t want to name anyone, but I have heard them saying there’s this negative perception around international students in Canada.

For Tavleen, a lack of cultural sensitivity was demonstrated more directly through assimilative expectations.

But some of it, they’re very particular they see this is what we are looking for and we don’t care which country you come from. This is your problem; you have to learn to live here in the way that Canadians live.

Assimilative expectations indicate a lack of value placed on other cultures and knowledges.

In the survey, four participants commented on the need for cultural sensitivity from faculty. One noted that, “all the professors should respect every unique culture because every student has his/her self-respect attached with their culture.” Another participant discussed their experience with a faculty statement that they perceived as culturally insensitive.

During one of my lectures here at KPU, a professor told [the class] that Indians shake their heads in an "O-shape" and that doesn't tell her if we're indicating 'yes' or 'no'. I understand that this is something that happens. But in my opinion, this is disrespectful towards a specific culture. Things like this should be avoided, because we've left our homes and our families to be here and study. Saying things like that just promotes us to feel more distant from our classes and professors.

This students' experience demonstrates that cultural knowledge does not always result in cultural sensitivity, particularly when generalized stereotypes are used. While participants value culturally sensitive interactions with instructors, the experiences outlined by several participants indicated that this hope is not always realized.

Table 33

Demonstrate Cultural Sensitivity Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I would like an instructor who is sensitive towards my culture.	1.00	5.00	3.81	1.03	1.05
I want my instructor to learn my name.	1.00	5.00	3.96	0.93	0.86

Summarizing Factor 4: Recognize the Whole Person

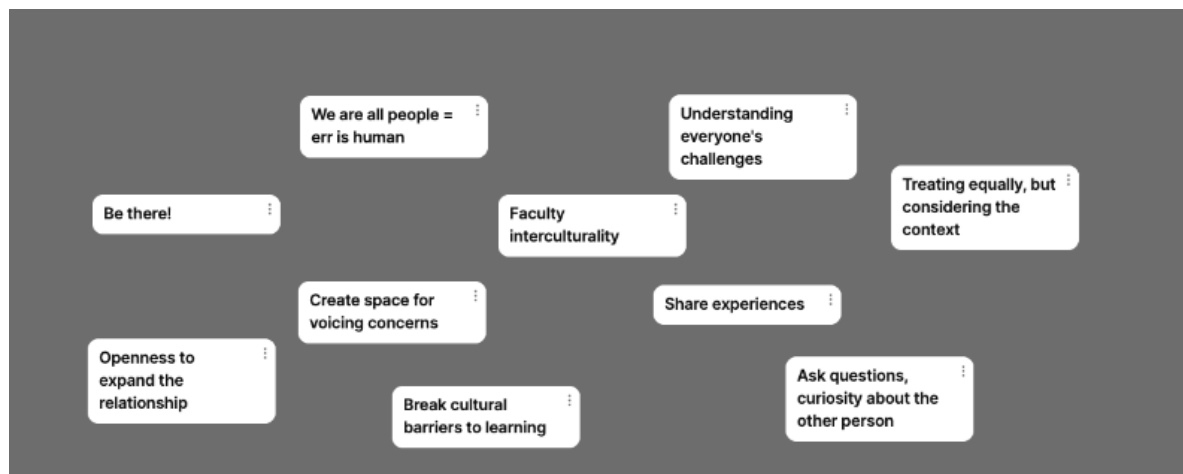
The unifying factor of the themes in this taxonomy domain is participants' desire that faculty relate with them beyond their academic performance as students. It includes the desire to be seen and respected as their cultural selves, as well as a desire to be recognized as a person with valuable prior knowledge and life experience. Recognizing the whole person also includes

forming personal relationships that extend beyond academic concerns; these relationships may also extend to mentoring and career promotion.

Understanding the Four Domains: Distinct and Integrated

While the faculty intercultural taxonomy presents four domains to guide faculty development and practice, the domains remain connected in an integrated taxonomy that together represents the intercultural teaching practices valued by students. This integration is particularly evident in several of the mind maps created by the participants in the qualitative phase of the study, when provided with an open-ended prompt to create a mind map representing the concept of faculty interculturality.

Matthias' mind map, seen in Figure 7, demonstrates that a well-rounded vision of faculty interculturality incorporates elements from multiple domains in the taxonomy. He values creating space for voicing concerns (connected to safety and respect), breaking cultural barriers to learning and treating equally (connected to providing equitable access to academic success), and understanding students' challenges and common humanity (recognizing the whole person). Matthias' vision of faculty interculturality emphasizes the character of the faculty-student relationship, but also includes the idea that the relational dimensions are meant to connect with other practices that meaningfully impact the learning experience.

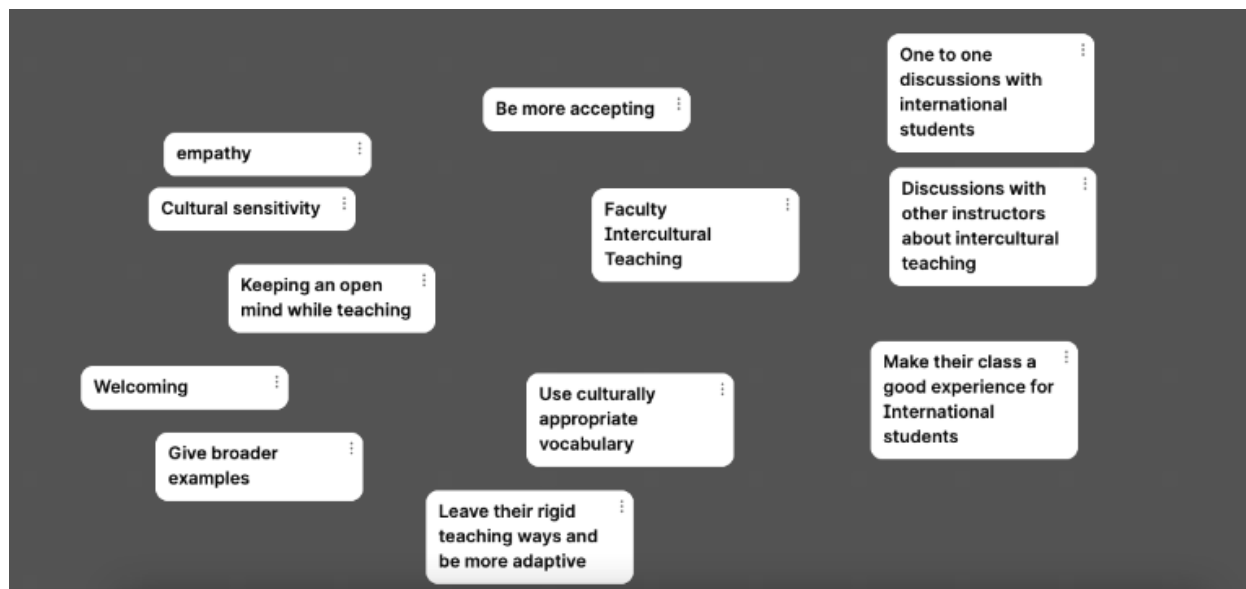
Figure 7*Matthias' Mind Map.*

Note: Image by participant, created using Padlet.

Like Matthias, Loveen identifies a wide range of faculty interculturality concepts that integrate concepts from different domains of the taxonomy (see Figure 8). The left side of her mind map highlights concepts related to recognition of the whole person, including empathy, acceptance, and cultural sensitivity. In the bottom centre of her image, Loveen identifies elements that provide equitable access to academic success, including linguistic and pedagogical adaptations. Finally, towards the right of the image, Loveen's concepts relate to the domain of facilitating connectedness; interestingly, she also highlights the importance of faculty connectedness with one another to support interculturality in teaching.

Figure 8

Loveen's Mind Map.



Note: Image by participant, created using Padlet.

Items with Complex Factor Loadings

A number of themes and survey items identified as important to students in both the qualitative and quantitative phases of the survey do not distinctly load onto one component of the taxonomy. These items have complex loadings, where they are correlated to multiple items in the taxonomy with high loadings within 0.1. This complexity likely results from the smaller sample size and relatively homogenous student population. With further research, including an expansion of the study population, clarity about the placement of these items on the taxonomy may be achieved. The present research indicates that they are important to students and correlated with more than one of the taxonomy domains. The items with complex factor loadings are listed in Table 34.

Table 34*Items with Complex Factor Loadings*

Theme	Survey Item
Listen respectfully to student ideas	I want my instructor to be respectful of my ideas in class
Listen respectfully to students' ideas	I want my instructor to ask for feedback to improve class learning
Demonstrate respect for students	I want my instructor to respect all students in the class
Build connections with students	I want my instructor to build a friendly relationship with me
Promote effective learning	I want my instructor to have different types of assignments in the course to promote effective learning
Provide information about the Canadian academic system	I want my instructor to let students know about plagiarism
Provide information about the Canadian academic system	I want my instructor to explain about the course materials and syllabus in detail
Connect students with campus resources	I want my instructor to explain that students have free confidential counselling to deal with their mental health issues/ stress of transitioning to a new country
Connect students with campus resources	I want my instructor to show me how to use different campus resources

Use simple language	It is important that my instructor uses simple language while teaching in class
Use simple language	I want my instructor to recognize that there are different accents and use an accent that is understood by everyone
Create a comfortable environment for non-native English speakers	I want my instructor to allow students to choose between verbal and written participation in whatever way they feel comfortable
Demonstrate respect for multilingualism	I want my instructor to allow multiple languages in class (not just English)
Provide flexible timing for assignment submission	I want my instructor to provide flexibility on assignment submission deadlines
Affirm student skills, knowledge, and experience	I want my instructor to encourage students to share about previous life experiences in other countries to help students learn
Offer individual support	It is valuable to me to obtain individual support from my professor

Listen Respectfully to Student Ideas

Several participants mentioned the value they placed on their instructors' willingness to listen respectfully to their ideas and perspectives, both on course content and ways of learning. Respectful listening included willingness to consider students' perspectives in class discussions, and receptivity to students' feedback about their learning experiences. Ranveet described her view of respectful listening to students' insights.

To feel respectful, I think we are giving one another equal opportunity to, when somebody is trying to answer, not judging them, the way they are saying, but trying to get the context of it. And that being respectful means trying to know one another ideas, rather than just criticizing it.

Sadia indicated that respectful listening could also be demonstrated with thoughtful follow-up questions to student sharing. “Being curious, okay well how does that mean to you? What does that, where did that come from? And what does it mean to you right now, for example?”

Matthias connected an instructor’s respectful listening with openness to feedback and suggestions. Sharing a piece of advice he would offer a former instructor, Matthias explained, what I would like to see in class is that he accepted peoples’ opinions, and the students would be really not scared of his class of his serious face, but instead they would be really open to his advice, because they know that if they ask when they say something, he will be open to their opinion as well.

In Matthias’ story, respectful listening fosters a two-way relationship where instructors and students hear one another. In Matthias’ view, when instructors receptively listened to students, students in turn were more able to listen to their instructors’ perspectives.

A few participants also noted that respectful listening, for them, included instructors’ openness to feedback about their learning experience in the course. For Sadia, some relevant questions include “how can we implement that in a classroom so you feel better? Or for example, it could be very simple as a teacher asks how’s your learning experience in this classroom so far?” Similarly, Matthias indicated he would value a practice where his instructor was “asking can anyone give me a suggestion on how to proceed on this subject?” For Sadia and Matthias, respectful listening includes instructors’ acknowledgment of students’ expertise on their own

learning needs, demonstrated by seeking feedback about the ways that the classroom learning experience unfolds.

Two survey participants mentioned their desire for faculty to seek out feedback. One suggested that “maybe there can be feedback after the first half of the course so modifications can be done if agreed by all [of the] students and professors.” As the response indicates, participants view themselves as active participants in the learning process and seek to offer feedback to co-construct the learning experience with their instructors. Survey data that reveal broader agreement with these themes are presented in Table 35.

Table 35

Listen Respectfully to Student Ideas Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to be respectful of my ideas in class.	2.00	5.00	4.83	0.45	0.20
I want my instructor to ask for feedback to improve class learning	1.00	5.00	4.67	0.61	0.38

Demonstrate Respect for Students

Jasveen noted that as an international student who pays high fees to study in the Canadian context, a respectful environment is highly valued. She shared, “So I already paid expenses, I’m paying double than the students who are living over here, so I want teachers to be loyal and respect[ful].” Tavleen echoes the importance of a respectful learning environment, emphasizing that respect for all students, regardless of academic performance in a particular course, is valued.

So, my main concern is you have to respect individuality. And everybody is not one specific person. Everybody is not A+ in everything. Some are good in their life, some are

good for grades, some are good in one particular class but not for other. But sometimes people are not at a right time; maybe they have something happening at home. You know, stressful things. That's not a best day to test them, otherwise they are brilliant students.

For Tavleen, a respectful learning environment values students as whole people, who have varied strengths and weaknesses, and who experience varied life circumstances outside of the classroom.

In the open-ended survey question, five participants mentioned experiences with instructors that they found disrespectful. One participant shared that, "I felt that my instructor was biased; she failed me in the course." Two participants mentioned difficult faculty responses to their class participation. One shared that,

in one of my courses, I answered a question, and the prof said it is totally wrong and the whole class laughed. I am an introverted person, and I was trying to overcome my fear of public speaking, but this thing is going to linger with me for at least some time.

Additionally, faculty statements of their desire to "weed out" students from the course were also mentioned as disrespectful; one student mentioned that this behaviour "sounds quite rude and unfair." As the survey responses indicate, experiences perceived as disrespectful remain salient and stand out as worthy of note when reflecting on their experiences as learners. The significance of respect to participants is demonstrated by the mean agreement of 4.90 to the related item in Table 36.

Table 36*Demonstrate Respect for Students Survey Data*

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to respect all students in the class.	2.00	5.00	4.90	0.37	0.14

Build Connections with Students: Friendly Relationships

Several participants noted the value of a personal connection with their instructors, indicating that these connections supported both academic and personal growth. Matthias shared the value of personal connections with faculty, valuing the more informal relational possibilities that are possible in the Canadian context. He contrasted his Canadian experience with his home country experience and expressed appreciation for the connection that results.

Once they break that barrier between instructor and student, this formal relationship that us from India or Brazil, we are used to; there's this formality and you being instructor and I being a student. And when they break this here, it makes everything easier and I feel appreciated. I feel valued. I feel that I am pushed honestly to learn. And I feel that they are interested in us, not because they are getting paid, but because they actually care.

That their goal is to have us, to make us better than when we came in.

Like Harseerat, Matthias notes that strong, personal student-instructor connections create an environment where learning and development are facilitated.

Karampreet, describing her ideal classroom scenario, dreamed of a strong faculty-student connection that extends beyond the end of the course. Describing the final day of her ideal class experience, she explained,

At the end the environment of the class might be so good that the students won't be able to leave the class. They might have contact with the professor after the classes too. They might have a kind of a friendly relation with their professor, like 'professor I need this kind of advice, can you give me that?' . . . So at the end professor might get to know sometimes people are not good in grades, but they are good in actual life. So it might not help him the studies, but it might help the student as the professor in the real life. 'Cause sometimes we don't have friends to talk. We don't have families with each other to talk. At that point we have our professors. We have our advisors.

Like in Harseerat's example, Karampreet's dream faculty-student relationship is connected to a positive classroom climate. Karampreet also provides insight on the broader importance of the faculty-student connection for internationally educated students as they build new lives in Canada, illustrating why these connections are important to students. For Karampreet, an ideal instructor-student relationship is not merely for academic purposes but valued as an important personal connection. Related survey data are presented in Table 37.

Table 37

Build Connections with Students: Friendly Relationships Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to build a friendly relationship with me (e.g., by greeting me, asking how I am doing)	1.00	5.00	4.18	0.91	0.83

Promote Effective Learning

A few participants noted appreciation for specific practices that facilitate or enhance their learning experience. Tavleen contrasted her learning practices in secondary school with those in her current courses, stating her appreciation for practices that promote deep learning.

My best experience is when I came, I am an international student, I came from India and here it's totally different. Over there used to write lengthy paragraphs, long answers for everything, for even a small explanation. But here, professors, everybody is to the point, so they don't demand huge answers for a small thing, and there is also option for multiple choice and, other matching questions, but basically those ones are more time consuming, but in a good way. Basically, if you know all the information you have to think critically to answer the question. It's not like you read everything on the notebook and you put theoretical stuff in the exam, but that thing will stay only for a short period of time. But in [university] the professors and instructors, they are very clear; you have to think critically, implement it [knowledge] in our life for a longer period of time.

As Tavleen highlights, the assessment methods used in her current courses promoted critical thinking and built depth of knowledge beyond memorization. Agreement with this desire is demonstrated by the survey data presented in Table 38.

Ikbir described his desire for homework assignments that strategically facilitate effective learning. He explained,

I think he should go over similar examples of those questions so the students know how to do it in class. Then give them some homework. And then they can give some variations or make it a bit more difficult for their homework as well.

For Ikbir, effective learning extended beyond the classroom. When noting an area for instructional improvement, he explored a desire for more structured experiential learning opportunities. He shared,

I think if the instructor says to talk about a topic and they tell students to talk about a topic, we'll take the topic and try to implement it to a nearby store or a shop that's around your home, or where you've been back in India or here in Canada and providing example of that. That makes the students think about how it works and they can talk about it, even though it's not a proper presentation. They can do those kinds of activities, or they can tell the students to do or go through different stores . . . How one particular company works and they can send the student or ask the student to go there and experience how they work [from] a customer perspective as well so they don't interfere. And it's also more of a day out for the student as whether they can see how everything works.

As a post-baccalaureate alumnus, Ikbir's perspective may reflect a desire to see a strong connection between study and future employment. For both Ikbir and Tavleen, effective learning occurs where instructors facilitate learning in ways that allow knowledge to be applied and implemented in the long-term, beyond the confines of the course.

Among the open-ended survey responses, two participants provided comments relating to effective learning. One contrasted the experience of deeper learning of course concepts with the sense of moving quickly through course materials. They wrote, "it would be amazing if the courses were more about learning than rushing through the course materials every week to complete them in time before the semester ends." This response illustrates a desire to truly learn and integrate course concepts, rather than more superficially moving through course content.

Table 38*Promote Effective Learning Survey Data*

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to have different types of assignments in the course to promote effective learning.	1.00	5.00	4.49	0.77	0.59

Provide Information about the Canadian Academic System: Understanding Plagiarism and Understanding the Course Syllabus

Participants identified research and writing skills as an area where they particularly desired support from faculty. Isha, speaking of the demands of first year courses, explained that “I think they should know that obviously it’s our first time that we are doing research, so it will be different from second or third level.” Ranveet identified that support in research and writing is valued even by students who have a previous postsecondary degree. She shared a positive experience of receiving this support. “There was our professor, . . . she helped us a lot, in writing, how to do the creative writing, how to do the citations.” Participants expressed a desire for the fact that they are new to Western academic writing constructs to be acknowledged and appreciated relevant and timely support in learning these ways of communicating knowledge.

More specifically, when discussing support with research and writing, participants identified the importance of faculty support in learning to understand and avoid plagiarism. Ashi indicated that an important first step for faculty is recognizing that constructs that support plagiarism avoidance and citation use may be unfamiliar to new students. “When it comes to, for example for citing, citations . . . just understanding that this is something they’ve never ever been exposed to . . . I know it’s part of inclusivity, but it’s, I would say acceptance of where they are

coming from.” Karampreet illustrated the reality of this experience from her first-person perspective, sharing that,

it’s difficult for international students to come to a different paced country, different environment. ‘Cause in India we don’t have so much practical work. You only have two ways: we read books and we do papers. And there’s nothing like plagiarism, so it’s very difficult when we come here we usually get so much plagiarism just because of that only. ‘Cause we don’t know we have to write down our own ideas, we can cheat from that. ‘Cause in India we never knew it is a kind of cheating, even if we write down from books that we read or even if we write down the words that our professor has said to us.

Differences in expectations around plagiarism were recognized as a challenge by participants. A few participants also suggested that, in addition to faculty in-class support, a course that supported them in learning to avoid plagiarism and master citation skills would be valued. Ashi suggested that it would be helpful if “for plagiarism, where you have to, if you are an international student, you have to take a class, and if you have to offer that class for free.” Likewise, Karampreet suggested that “there should be, I know there are courses which deals with, about plagiarism. But there should be some classes that should be mandatory for the international students.” Because of the importance of avoiding plagiarism to a successful academic transition, participants suggested institutional support in addition to in-class support provided by faculty.

When support around Canadian academic culture is not provided, particularly around writing, citation, and plagiarism avoidance, participants noted that students may experience adverse academic outcomes. Karampreet connected unintentional plagiarism with the outcome of academic probation, explaining,

Most of the time I have seen that people are on the probation just because of plagiarism.

It's because they never knew that what they did was plagiarized. They must have done it unintentionally. But still they got probation.

Students' concern about learning citation skills and other academic writing procedures was echoed by survey participants. One participant shared that,

Sometimes there are some mistakes in assignments and paper that students sometimes not even know about because of different education system, for example, usage of some kind of informal words and citations. Sometimes the students themselves don't know. In such situation I want to request the instructors to be kind to them instead of deducting most part of their marks. Kindly understand that someone may have put lots of effort and should give students extra time to do or let them know where they are wrong.

This comment highlights a desire to be viewed as a learner, and to have the effort extended in the learning process acknowledged in mastering the skills and conventions required to write academically without plagiarism.

Often, information about plagiarism and other key course information is included in the course syllabus, perhaps with an expectation that students can independently read and interpret this information. Though not often specifically mentioned in the qualitative interviews, participants created a separate item related to clear explanation of the syllabus. The importance of both of these items is demonstrated by the survey data presented in Table 39.

Table 39

Provide Information about the Canadian Academic System: Understanding Plagiarism and Understanding the Course Syllabus Survey Data

	Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to let students know about plagiarism.		2.00	5.00	4.78	0.52	0.28
I want my instructor to explain the course materials and syllabus in detail.		1.00	5.00	4.62	0.63	0.40

Connect Students with Campus Resources

In addition to direct help and support from instructors, participants valued efforts that instructors made to connect them with other supportive campus resources, such as learning support and wellness resources. Survey data affirming this desire for connections are presented in Table 40.

Ranveet, in her vision of a class where effective intercultural teaching was enacted, mentioned that the instructor would be “telling them [students] the resources they can always use; that might help them to do better in the course itself.” Jasveen noted that her instructor, in addition to offering personal support, had let her know that “if I want to talk to someone. . . that we have the mental [health] peer program.” While students may hear of these resources in orientation events and from campus emails, participants mentioned their instructors are important in connecting them to the available resources.

Learning support resources, including peer tutoring, were specifically mentioned by three participants as an important connection. Ranveet noted that she valued the support offered by a peer tutor. “I remember [tutor name]. We were taking notes from his lessons as well, because he

was born here, but then we can get to know how he is writing.” As Ranveet highlights, peer tutors also provide a cultural bridge to understanding academic expectations. Isha, sharing her positive experience with peer tutors in her English course, also highlighted the fact that all students may not be aware of these resources.

I was told by so many international students that English is really tough; it’s really hard to pass English. But I did pass it. But I think what happens is that most of the students don’t know that there are tutors as well, and there is Learning Strategist. . . there are so many facilities out there.

While direct connection with instructors during office hours is highly valued, these participants’ experiences indicate that students may also feel supported when connections to other campus supports, including peer-learning support, are encouraged.

In contrast, among the survey participants, one expressed the confusion that can result when pathways to accessing support are unclear. They wrote,

I think that every teacher should have a tutor to help them with their students’ questions. For example, at [university name], the professors always tell you that you can ask questions, but when you ask by email or in class, they always direct you to another department for your questions. [The university] has many departments and sometimes the student gives up looking for the right department. Very bureaucratic.

As this participant shares, while connection to campus support may be valued, pathways should be clear, and that the practice of connecting students to other resources may feel less helpful if students feel that they are simply being directed away from faculty assistance.

Table 40*Connect Students with Campus Resources Survey Data*

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to show me how to use different campus resources (e.g., tutoring, learning strategists).	1.00	5.00	4.44	0.86	0.73
I want my instructor to explain that students have free confidential counseling to deal with their mental health issues/ stress of transitioning to a new country.	3.00	5.00	4.63	0.62	0.38

Use Simple Language

Participants highlighted the value of simple, straightforward language use in supporting their learning. Harseerat explained, “the most common issue that I have seen students face is language. . . I think teachers should, should try more, try to use certain wording which also explains the definition.” For Ashi, the suggestion that instructors should simplify their language was a key, repeated theme. She emphasized, “style-wise what I would say, only because I have seen this, is use simpler language.” Isha notes that for students, the interrelated challenge of understanding unfamiliar accents and complex content can create a barrier.

Clarifying the question properly, you do accents and complex language. Sometimes maybe the students know the complex language, but it’s just that sometimes [students] don’t know the language as well properly. And the accents are also really important, because due to different accents, it’s really hard sometimes to understand the question. Ranveet echoes the impact of unfamiliar accents on learning, sharing that her “first professors were British, and even their English was a little better for me to understand.” In addition to

accent, Ranveet identified pace of content delivery as a potential barrier to learning, stating “speed is also a barrier, because professor is teaching. We are coping up with the speed the professor is having.” Among the survey participants, two mentioned difficulties understanding faculty accents and adjusting to a fast pace of content delivery. As participants shared, communicating in a straightforward and clear manner for non-native English speakers includes awareness of vocabulary, accent, and pace of delivery; survey data aligned with these themes is presented in Table 41.

One survey participant, however, expressed disagreement with the offering of linguistic supports. They explained, “I wouldn’t consider it their job to ‘speak in an understandable accent’ or ‘give support with language difficulties’ or ‘not grading of language mistakes’. I would consider these as the job of the student.” As this comment illustrates, while many students express appreciation for linguistic support, other students may perceive that these supports are less necessary.

Table 41

Use Simple Language Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
It is important to me that my instructor uses simple language while teaching in the class.	1.00	5.00	4.39	0.88	0.78
I want my instructor to recognize that there are different accents and use an accent that is understood by everyone.	1.00	5.00	4.26	0.96	0.93

Create a Comfortable Environment for Non-native Speakers

In addition to adjusting their own communication style, participants shared that faculty can also take steps to create a more comfortable environment for non-native speakers to participate fully in classroom communication, whether orally or in writing. Ashi noted that when faced with complex linguistic tasks, “when it comes to talking or getting up in front of the class and talking or just even answering questions, they [students] just shut down sometimes.” Likewise, Isha explains that “sometimes what happens is in my experience only also, it’s not that they [students] don’t want to participate, it’s just that they are not comfortable in that environment. Obviously, everyone is afraid of being judged.” Using academic language in the classroom context, as identified by participants, can be a stressful and anxiety-producing experience.

Participants shared stories where the anxious barrier of language use was shattered by sensitive instructor communication. Isha illustrated how allowing flexibility in the mode of communication in an online course had a positive impact on her experience.

In my last semester I was taking English [course name], and I mentioned this to the instructor as well. She said that instead of typing, she encourages students to speak during the sessions ‘cause it’s more easy. And then I mentioned [to] her that I’m not that fluent in English cause I am an international student. I really feel uncomfortable because of this; the domestic students are fluent. It’s just that I have so many breaks during my conversation, so it makes me feel really uncomfortable. That’s why I’m typing right now. And she said ‘I’m totally comfortable with that. You can speak whenever you are comfortable’. I think that’s really important that teachers should know that maybe

sometimes students do know the answers. They do want to deliver their ideas. It's just that the environment is not that comfortable at the moment.

Ashi shared her experience with a faculty member who explicitly acknowledged the work that students do to communicate in a second or third language from a strengths-based perspective. She paraphrased the instructor's communication, saying,

You should be so proud of yourself because you speak more than, this is not your language, yet you are able to study and do all this. Look at me . . . English is the only language I know, and you know [more languages]. And it made a big difference. After that, and I had this same instructor for another class, with most of the same set of students, and how comfortable they were the second time around, right? Right off, how comfortable they were sharing their experiences, sharing, giving input, because they were not worried about anything else.

Additionally, creating a comfortable and welcoming environment for class participation was also mentioned as an important faculty practice by two survey participants in the open-ended question, further confirmed by the broader survey data presented in Table 42. Explicitly acknowledging the challenge of communicating in the sometimes fast-paced and complex environment of a postsecondary classroom, as participants indicate, creates a sense of welcome that can lower barriers to participation.

Table 42*Create a Comfortable Environment for Non-native Speakers Survey Data*

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to allow students to choose between verbal and written participation in whatever way they feel comfortable.	1.00	5.00	4.10	1.13	1.27

Demonstrate Respect for Multilingualism: Space for Multilingual Learning

For several participants, respect for multilingualism extends to opportunities to foster a multilingual learning environment. Tavleen indicated the value that home languages have for students' learning, explaining "some [instructors] really follow the diversity and connection thing. They allow us to explain and make statements and our own language, sometimes way different than the other, they try to grasp that concept." In addition to language as a learning resource, several participants mentioned their appreciation of opportunities to use their own languages in course assignments. Speaking of an assignment in an anthropology course, Isha shared,

The professor . . . mentioned that you can take any movie. It could be Punjabi; it could be any language. Even from India. It's not just that you have to take any English movie or English series only. I really appreciated that.

Agam highlighted a similar experience in a music course, where the instructor facilitated students' composition in languages other than English. He appreciated that "he doesn't say that you only have to make music in English. He said if you speak any other language, I appreciate that you can write the lyrics in that language also." Openness to multilingualism as a learning resource was valued by participants as an expression of faculty interculturality.

Among the survey participants, the issue of multilingualism in the classroom was the most contested, with three participants specifically mentioning that they preferred that English be used as a sole classroom language; participants identified both academic and social reasons for this preference. One graduate student survey participant wrote that,

The students should have a well-established language level as they are in a graduate program and having that requirement reduced will just make them unprepared to read books, case studies and later on interact on a professional level at work.

As this participant illustrates, particularly through the lens of experience at a graduate level, established English language skills may be considered by fellow students as a baseline for participation. Socially, some survey participants expressed that when multiple languages are used in the classroom, exclusion can occur. They wrote that, “it is important that professors foster the idea of communicating in English between students, as using other languages may make some students feel left out.” As both the quantitative data and student comments indicate, while multilingual classrooms may be valued by some students, the idea of the multilingual classroom is contested by other students who prefer consistent use of English for academic and social reasons. Participant disagreement about the use of multiple languages in the classroom is illustrated in the descriptive statistics, where the mean agreement of 3.02 (see Table 43) is markedly lower than agreement with most other survey items.

Table 43

Demonstrate Respect for Multilingualism: Space for Multilingual Learning Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to allow multiple languages in class (not just English)	1.00	5.00	3.02	1.38	1.90

Offer Flexible Timing for Assignment Submission

A specific practice suggested by many participants was to offer flexibility in timing for assignment submission. Harseerat stated her feeling that “teachers should be a little flexible with the deadlines, because we have a lot of stuff on our plate.” Several participants shared instances where faculty offered flexible assignment submission, either as a general practice, or in response to an unexpected life circumstance. Karampreet shared positive experiences with two instructors, noting that “we can have five more days for our assignments and . . . they never question us, like ‘why would you not do that? why [did] that happen?’ They always understand.” Similarly, Sadia mentioned that “I haven’t had any issue connecting with the professor and asking for support or asking for help postponing.” In the online learning environment, Isha highlighted her appreciation that “professors were very cooperative in terms of timings as well.” As the participants highlight, the complex life demands faced by many internationally educated students mean that flexibility in deadlines can support them in meeting academic requirements.

Two participants connected flexibility in submitting assignments with successfully completing a course in the face of a crisis. Harseerat told her story.

This semester I fell sick for about two weeks, and I was unable to come to campus. And I had my midterms at that time, and I also missed a few labs. But then when I went back, my teachers adjusted the time, they helped me able, be able to sit and write.

Ranveet shared a similar experience of an instructor’s support through a health crisis. “And then she gave me the extension for probably five days. And then that helped me a lot to submit that assignment, and then go further with the course.” These stories demonstrate the value that participants place on flexibility in the face of unforeseen experiences, and the understanding that instructors can show in the face of life challenges.

Like other supportive practices, participants connect flexibility with assignment deadlines with positive academic outcomes. Harseerat connected flexibility with due dates and assignment submissions with the outcome that “nobody fails a class.” Sadia shared that a faculty member’s practice of flexibility supported both academic success and broader preparedness for managing workloads.

He set us up for success. He was trying to work around it. . . so, it made me feel really confident in sharing what I can and what I cannot. And it made it sound as if it’s natural to do so, rather than you’re just a lazy student. And I think it helps me in the long run to be accountable of what I have to do. And I think all of those enhanced the way I continued on with my courses.

Offering flexibility in assignment submission, as participants indicated, is a way of supporting academic success and recognizing the reality of challenges in participants’ lives. As Sadia’s story indicates, this flexibility does not promote a lack of concern for academic work, but rather agency in managing multiple demands.

Among the survey participants, one contested the idea that flexible deadlines should be offered, sharing that “deadlines help to make people disciplined.” This illustrates that while flexibility in deadlines may assist academic success for some learners, it may not be universally valued, with other students preferring the structure that deadlines can provide for their academic work. The lower mean of 3.65, seen in Table 44 below, may provide further evidence of this variation in student preferences.

Table 44*Offer Flexible Timing for Assignment Submission Survey Data*

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to provide flexibility on assignment submission deadlines (e.g., not deducting 20% for late submissions a few days after the due date)	1.00	5.00	3.65	1.33	1.76

Affirm Student Skills, Knowledge and Experience: Encourage Student Sharing of Life***Experiences***

Several participants acknowledged appreciation of faculty efforts to recognize their knowledge and life experience, and to solicit contributions of this knowledge actively in class. This observation was most often made by post-baccalaureate students, which may reflect their status as mature students with previous undergraduate education, and often, previous professional experience. Ranveet noted that in her ideal scenario, in the first class “all the students will be introducing themselves, what they have studied so far, from which country they have been coming from. And then what are their main goals, or what are their strengths and weaknesses.” Jasveen noted that her classes included students with qualifications in their field from their home country. “Every student is coming from a different background. You know, no one knows who the other person is, because I have seen in my course students were intern and CA; I mean they already did these courses.” Ashi highlighted the positive impact that learning from experienced students had on her own learning.

In a couple of classes . . . 50% of the students also had work experience. Not everybody, but quite interesting work experience. Back from India, or, you know, I had, there was a

girl from Brazil, and a couple of others. And they had really interesting stories of how, if it was kind of a case study that we were doing, it was how things were handled there. And the instructor [was] encouraging these students to tell their stories, and then, try to see how, why it was different based on culture, and whereas how the same scenario is handled differently here. So that was a learning experience.

In addition to learning from others, the inclusion of a wide variety of examples in the course also supported deeper integration of course concepts. Matthias explained that

It's very enlightenment, because sometimes many people learn through different ways. And I like to learn through examples, and so when instructor use this example it was really better for me to understand. Looking at my past, at my background, and it was easier for me to understand the matter.

Ikbir highlighted his observations of the way an instructor skilfully extracted examples from all students to support their learning.

He also asked us on how different companies in our areas or which we are familiar with would work. And he didn't just choose just the good student because we were, I think, a few weeks in. At that point, students know which are the good students and which are struggling a little bit. So he gave a chance to the students who were struggling a little bit to see what they can come up with and how they understand the topic. And sometimes if the students they were having trouble, so at that time he would come in and help them to better the example or make it or explain it even better because those are the students who are struggling the most.

In Ikbir's observations, examples were both a tool to enhance learning and support inclusion in the classroom community. Providing additional information about the role of examples in his learning experience, he explained,

When we are given the chance to tell how our businesses back in India or in China or in Japan work and how they make money and everything, that gives a sense of belongingness as well, and also it makes us comfortable in saying that at least we, when we're sharing our views, they are taken into consideration and different examples were taken as well. Because we had a back and forth with our instructors as well, and other students, and how if this problem occurred, how they would solve it and all those things, so it was inclusive.

Intentionally building on students' knowledge was viewed by the majority of participants as facilitating learning on many levels. Survey data further supporting this theme are presented in Table 45. Incorporating students' personal global examples goes beyond supporting learning of course concepts. By valuing students as important sources of knowledge based on rich and varied experience, inclusion and belonging may result.

Table 45

Affirm Student Skills, Knowledge, and Experience: Encourage Student Sharing of Life

Experiences Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to encourage students to share about previous life experiences in other countries to help other students learn.	1.00	5.00	4.27	0.94	0.88

Offer Individual Support

For many participants, the experience of receiving personal and individual support from faculty was a valued component of their learning experience. As Karampreet described her vision of an effective intercultural class, she envisioned an instructor opening the class with an invitation to seek support, with a statement such as, “if you need any help based on anything related to your study or to your life or to your friends or if there are any problems with your culture and everything, I am here for you.” Often, this experience of receiving personal support occurred during faculty office hours. Tavleen, when recounting her best experiences as a student, mentioned “when somebody had doubt, there are many resources. One can go to the Learning Center, to the fellow students or even to the professor because they have the office hours, and they will give you explanation for the same thing again and again.” Sadia shared a salient experience of connecting with her counselling instructor in the office hours environment.

In one of the counselling courses, I was trying to build my counsellor personality, right?

There were a lot of cultural aspects to it. I remember one day I went to her office and I’m like this is how I feel. This is how I see the curriculum. This is how I see the topics. And I wonder how would it look like in the future while I’m working in real life as a counsellor? And back then, that particular instructor showed real interest in knowing where do I come from and what are some of my worldviews.

As Sadia’s example illustrates, the office hours environment connects personal academic support with a broader sense of support for the whole person, recognizing that the academic self is not separate from the broader cultural self.

Participants valued individual support when differences between prior and current educational experiences were acknowledged. Tavleen explained,

For me if teachers explain this content very well, and if we go into office hours, they . . . don't say 'look from the book or look from the online examples' because those may not make sense very well, and these are very important to the new or international students as well, because they have a different background, right? When they are coming from other countries to Canada, they need much more time to grasp the concept as well. Sometimes they know in their mind, but they are not able to put in the words.

Karampreet, sharing her experience of transitioning to online education in the COVID period, makes a similar connection. "But the students who are new from India. It's a whole different scenario for them, cause first of all it's online. And second of all, we don't get to see these kinds of things in India." Individual support from faculty that acknowledged that cultural aspects of the academic transition to a new learning environment was viewed positively by participants.

For some participants, the experience of warm, individualized support was identified as a positive aspect of the Canadian learning environment, in contrast to previous experiences. Isha presented her view of this contrast, saying,

This is the best point about Canadian education, that here teachers are not judgemental, based on their students. So even if the students mention 'I don't know anything about this assignment,' even if the instructions were properly given, the instructors are comfortable in explaining the assignment, even after posting all the instructions. I appreciate that. Back in India, we have emails. If we [have] so many questions from instructors, maybe instructors . . . can take some sort of revenge in terms of grading the assignments. So that's really different in Canada.

When instructors openly offered individual support, participants perceived support in their transition to a new academic culture; additionally, this support was a valued part of their new learning environment.

Conversely, on occasions when participants felt that individual support was unavailable or restricted, comfort in the instructor-to-student relationship decreased. Recounting one such experience, Tavleen shared, “she [the instructor] has very restricted [online] office hours. You have to show your hands, eyes, everything. That’s sometimes very uncomfortable.” In contrast, participants connected positive experiences of individual support with flexibility that provided reasonable accommodations to student schedules and comfort with technology.

Participants’ experiences of faculty interculturality extend beyond classroom interactions; individual support was perceived as valuable, particularly when offered in open, flexible, personal, and culturally relevant ways. For many participants, this conception of individualized support extends beyond academic concerns. Harseerat suggested that after presenting the course outline in the first class, instructors should mention that “if the students are going through anything in their personal life, just talk to the instructor.” Jasveen, sharing her story about an instructor for whom she expressed deep appreciation noted, “she was really like a friend. She wanted to help. That okay, I will let you understand the topic, how this topic is done. And if you have any problems, if you want to talk to someone, you can talk to me.” For several students, relationships with instructors, even from the beginning, extend beyond strictly academic concerns, and instructors form a key part of their personal support system.

Two participants described impactful experiences where instructors extended personal support. Matthias shared that as he prepared to move with his family to Canada during his studies, his instructor extended an offer of assistance.

When I came to Canada flying, he gave me his phone number, [saying] “if you have any problems with immigration call me.” I’m not going to call you, but okay, I thank you for your gesture . . . it just made me really feel so appreciated.

Agam recounted his instructor’s support through a personal crisis.

I shared him with some personal thing. Actually, I had been in some scam or something. It was so much challenging for me . . . I can say, I was home much depressed at that time. I was so much in trauma because that thing was challenging. It had to do with money and stuff, so it was really challenging. . . And the other thing was I had no job at that time . . . without getting job and just sitting at the home and dealing with that trauma it was not easy. Because of that, I lost my friends. Now in the present time, I had a talk with them. They were like ‘why were you so not active from last full year?’ But they didn’t listen that what was going on with me. But they were my friends, and the professor was, just met him in the spring, just two months. He was just so much good. I shared with him the experience. He was like ‘yes, something like that actually happened with me also, in my childhood’. He was relating that to his life, so I feel more comfortable.

Agam noted that his instructor’s personal and emotional support resulted in his academic success, as well as to his resilience in overcoming his personal crisis. The participants’ stories reveal that faculty members are seen as key members of internationally educated students’ support team, especially when they are faced with the challenges and vulnerability of immigration to a new country alongside academic challenges. Related survey data are presented in Table 46.

Table 46*Offer Individual Support Survey Data*

Field	Minimum	Maximum	Mean	Std Deviation	Variance
It is valuable for me to obtain individual support from my professor	1.00	5.00	4.34	0.83	0.69

Additional Themes

Four additional survey questions did not correlate clearly with any of the taxonomy domains. These are explored below.

Demonstrate Firmness: Deal with Cheating Fairly

In the qualitative interviews, multiple participants shared that internationally educated students may be stereotyped as more likely to cheat, and therefore more likely to be penalized. Harseerat shared of an exam situation where she was cited for an academic integrity violation after asking a procedural question of another student.

And instead of asking the instructor, I asked it to that student. And [instructor name] saw me, and he took our exams. She was able to complete it, fortunately, and I was not. What happened was, he said that I cannot give you your exam back, even though you didn't cheat. And so he took the case to Dean. And Dean asked me what happened. I told him that, but then I was charged with plagiarism, which according to me is unfair because we did not cheat. And I feel super bad for the other student because she was able to complete her exam and then she didn't score any points on that assignment.

Jasveen indicated frustration that she is perceived as cheating within a context of broader stereotyping. She stated, "I have seen that I wasn't cheating, but my professors think that I am

cheating.” Later in the discussion, she compares international and Canadian students, and the way that their integrity is perceived.

And the professors are like, ‘oh you guys [international students] are cheating’. And I have seen the Canadian students are the ones who cheat a lot. Because we were born in [another country], and we do cheat, but we are like, okay, can you tell me the answer for that? But we don’t just search it on Google and go for the checks and everything.

In Jasveen’s experience, the perception of unfairness arises from both stereotyping, and from her perception that Canadian students’ academic integrity violations may not be noticed or challenged. The broad desire for fairness was also demonstrated in the survey data, as presented in Table 47.

Table 47

Demonstrate Fairness: Deal with Cheating Fairly Survey Data

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to be fair with everyone in recognizing cheating in class, irrespective of students’ background.	1.00	5.00	4.78	0.64	0.41

Three additional survey items did not load on to any of the four components in the taxonomy. As I consider these items, the key concepts represented may be reflected more fully by the other survey questions within their respective themes. For example, “I want my instructor to be neutral regardless of academic performance” may be viewed as a form of respect for all students, where students who are less successful academically are still treated with equal respect in the classroom. “I want my instructor to avoid stereotypes based on my cultural background” may be subsumed by students in the survey item about cultural sensitivity, as cultural sensitivity

presumes that participants do not feel stereotyped. Likewise, the survey item “it is important for my instructor to help me become familiar with Canadian culture” may be understood in more specific ways through other survey items that explore the specific tasks involved in adapting to the Canadian academic system and employment. When placed in dialogue with the qualitative data, these three items may not contribute significant new knowledge about the taxonomy and could therefore be removed from the survey if the study was expanded to a broader population. Survey data for these three items are presented in Table 48.

Table 48

Survey Data of Items Not Loading into the Four Factors

Field	Minimum	Maximum	Mean	Std Deviation	Variance
I want my instructor to be neutral regardless of academic performance.	1.00	5.00	4.63	0.80	0.64
I want my instructor to avoid stereotypes based on my cultural background.	2.00	5.00	4.48	0.78	0.61
It is important for my instructor to help me become familiar with Canadian culture	1.00	5.00	4.18	0.92	0.84

In summary, the exploratory factor analysis resulted in a four-component taxonomy of faculty intercultural teaching. The four domains arising from the exploratory factor analysis are (1) *develop an atmosphere of safety and respect*, (2) *facilitate connectedness*, (3) *provide equitable access to academic success*, and (4) *recognize the whole person*. Presently, multiple themes identified as important to interview and survey participants do not load cleanly onto a single taxonomy domain; this most often occurs when an item has a complex loading onto two or more factors. This does not indicate that these items are less significant; rather, it indicates that at

this point in the research, it is unclear where they best fit on the taxonomy. While, as a researcher, I have my own intuitions about where these fit into my own mental schema from my perspective as a dominant-culture educator, my commitment to truly listen to participants requires me to leave the question open at this point, with the potential to seek greater clarity through future research with an expanded population sample.

Chapter Summary

This chapter provides an integrated presentation of the results of the qualitative and quantitative phases of this exploratory mixed methods study. In-depth interviews of twelve internationally educated participants were thematically coded, and these themes were used to develop a provisional taxonomy. With three participants, the provisional taxonomy was used to co-construct the survey for the quantitative phase of the study. This provided the first point of integration between the qualitative and quantitative components of the study, where the qualitative findings directly informed the construction of the quantitative instrument. Next, data from 193 survey participants were analyzed; initial descriptive statistics were calculated, followed by an exploratory factor (principal component) analysis. Abductive and integrated analysis of both qualitative and quantitative data were used to select a four-factor solution from the exploratory factor analysis. This created a four-factor taxonomy of faculty interculturality, as defined and described by students: (1) *develop an atmosphere of safety and respect*; (2) *facilitate connectedness*; (3) *provide equitable access to academic success*; and (4) *recognize the whole person*. In this chapter, the qualitative data were presented in the context of the four-factor taxonomy to provide explanation and illustrative examples of the four factors in action through actual and desired student experiences.

CHAPTER 5: DISCUSSION

This chapter begins with a summary of the purpose, methods, and results of the current study. Next, I compare a student-centred faculty interculturality taxonomy produced in this study to several existing educator-developed frameworks, demonstrating how this taxonomy both complements and enhances currently available frameworks. I then address the four domains of the taxonomy through lenses of critical interculturality and postcolonialism. Finally, I explore limitations of my study, and suggest directions for future research and educational development initiatives.

Purpose

The purpose of this transformative exploratory mixed methods study was to develop a taxonomy of faculty practices that demonstrate effective interculturality in being, knowing, and doing, as identified by internationally educated students. This aim was intended to address the reality that student perceptions are frequently absent from literature on faculty interculturality (Ryan, 2011), and that increased attention to student voice has been recommended by other researchers (Garson et al., 2016; Page & Chahboun, 2019).

The study sought to answer two primary research questions: (1) How do internationally educated students perceive faculty interculturality initiatives at a mid-sized British Columbia university? and (2) What do internationally educated students identify as the educator's core ways of being, doing, and relating that demonstrate the realization of interculturality in postsecondary environments? Of the two questions, the second was the focal question shaping the development of the taxonomy.

Methods

Arising from the desire to centre student voice, I chose the transformative paradigm (Mertens, 2007) as a guiding theoretical and methodological foundation for my mixed methods research. The exploratory study began with twelve in-depth qualitative interviews drawing on appreciative inquiry methods; these methods were chosen in order to draw out stories of preferred faculty intercultural ways of being, giving participants voice about their preferred future, while at the same time making space for participants to voice experiences of marginalization and harm (Cooperrider & Srivasta, 1987; Grant & Humphries, 2006; Whitney & Trosten-Bloom, 2010). Interviews were transcribed and shared with participants for member checking. The interviews continued until data saturation was reached and no new themes emerged (Fusch & Ness, 2015; Guest et al., 2006). Following transcription, I engaged in preliminary open coding. As themes more concretely emerged, I engaged in further coding, using visual mind maps created by participants in interviews as a source of further information. At the conclusion of the qualitative data analysis, a provisional taxonomy with six categories of faculty knowing, being, and doing was created.

Following my desire to maintain participant engagement throughout the process (Mertens, 2007), I invited participants from the qualitative phase of the research to join me in the co-creation of the survey. This also provided the first point of data integration, where the results of the first phase of the study directly informed survey creation. Three participants worked to create survey questions, ensuring that the questions were written in student-facing language and were culturally appropriate to the needs of participants (Chilisa & Tsheko, 2014). Participants were invited to the survey, completed in Qualtrics, via email. Survey questions used Likert

scales, followed by the opportunity for students to add additional comments in one open-ended question.

Following data collection, I used initial descriptive statistics for preliminary analysis. Next, principal component (exploratory factor) analysis was conducted to confirm that items in the initial taxonomy connect with the students' construction of faculty interculturality (Henson & Roberts, 2006; Onwuegbuzie et al., 2010). Potential frameworks for factor analysis were analyzed in dialogue with qualitative data in order to select the taxonomy structure that best represented an integration of data from all sources. This represented an additional significant point of data integration where meta-inferences and broader generalizations were sought (O'Cathain, 2010; Onwuegbuzie et al., 2009). As Mertens (2009) highlights, this integration of qualitative and quantitative data sources also provides a multi-faceted, prismatic view of the data where knowledge is created by the interaction of multiple data sources and perspectives.

Results

How do Internationally Educated Students Perceive Faculty Interculturality Initiatives at a Mid-Sized British Columbia University?

Participants in the study were largely unaware of faculty interculturality initiatives at the institution. When shown institutional internationalization statements, several participants noted gaps between aspirational statements and lived realities. Other participants, in visualizing their conceptions of faculty interculturality, noted connections between faculty reflective development, engagement with students, and engagement with other faculty. Though drawing from limited data, the results of the first research question suggest that increased student engagement is indeed needed to contribute to the faculty intercultural teaching conversation (Garson et al., 2016; Page & Chahboun, 2019; Ryan, 2011).

The results also suggest that current internationalization initiatives do not yet fully reflect the priorities of sustainable internationalization, particularly the need for a relational practice that considers all members of the internationalizing university community as dialogue participants (ACDE, 2016). In the context where the study takes place, high-level internationalization goals are situated within the broader academic plan. While publicly available, they may not be accessed by many members of the university community, including students. Additionally, students' lack of awareness of institutional internationalization goals prior to their participation in the study suggests that they are not introduced to students by faculty or other members of the university community. This suggests that genuine, ongoing dialogue about internationalization is not currently being experienced by students. Furthermore, the results likely point to a need for increased relational and critical intercultural practices where students are full partners in the development and functioning of their learning experiences (Abba & Streck, 2019). In other words, the results point to the need for a movement from internationalization as institutional strategy to internationalization as a shared, relational practice. This would likely enhance awareness and action by faculty, staff, and students.

The study results indicate that while students are relatively unaware of institutional faculty interculturality initiatives, they do experience the impact of these initiatives in the context of the classrooms, where their experiences are impacted by their instructors' ability to enact the practices that students value most.

What Do Internationally Educated Students Identify as the Educator's Core Ways of Being, Doing, and Relating that Demonstrate the Realization of Interculturality in Postsecondary Environments?

An integrated analysis of the qualitative and quantitative data in this exploratory mixed methods study resulted in a taxonomy of faculty interculturality with four key domains: (1) *develop an atmosphere of safety and respect*; (2) *facilitate connectedness*; (3) *provide equitable access to academic success*; and (4) *recognize the whole person*. In the discussion below, I will explore each of these four domains as they relate to intercultural teaching frameworks developed by educators, as they may be understood through a critical intercultural approach to postsecondary education, and as they may be viewed through a postcolonial lens.

Interpretations

Dialoguing with Educator Developer Frameworks on Safety and Respect

To understand how the student-centred taxonomy developed in this study augments and enhances educator developed frameworks, I compared the components of the student taxonomy with other intercultural teaching literature developed for postsecondary educators, aiming to discover how the frameworks might relate to each other. Dimitrov and Haque's (2016) model most closely resembles the student-centred taxonomy in terms of the number of items included, and the organization into larger related domains. Additionally, in Table 15, I use Killick's (2018) framework as another point of comparison.

Table 49*Relationships Between the Student-Centered Taxonomy and Other Frameworks*

Student-Developed Taxonomy	Dimitrov & Haque (2016)	Killick (2018)
Develop an Atmosphere of Safety and Respect		
Demonstrate firmness	Articulate and mediate differences in the roles of teachers and learners across cultures (partial overlap)	
Provide fair assessment	Design assessments that recognise and validate cultural differences in writing and communication styles	(Acting- Engaging In) Culturally relevant & responsive pedagogies
Demonstrate openness to student questions		(Acting- Engaging In) Effective intercultural & intra-lingual communication
Support student language development (provide supportive feedback)	Provide feedback across cultures in a variety of ways	(Acting- Engaging In) Effective intercultural & intra-lingual communication
Offer individual support (respond to emails)		(Acting- Engaging In) Effective intercultural & intralingual communication
Share examples		(Acting- Engaging In) Effective intercultural & intralingual communication
Use adaptive and flexible teaching practices	Anticipate, value and accept differences among learners and ways of learning in order to create cultural safety and trust	(Acting- Engaging In) Culturally relevant & responsive pedagogies
Demonstrate respect for multilingualism	Design assessments that recognise and validate cultural differences in writing and communication styles	(Acting- Engaging In) Effective intercultural & intra-lingual communication
Facilitate Connectedness		
Develop student intercultural skills	Model and encourage perspective-taking in the classroom	(Acting- Providing) Inclusive, prejudice-reducing & collaborative learning environments
	Model and encourage non-judgmental approaches to	(Acting- Providing) Disciplinary curricula which

	<p>exploring cultural, social, or other types of difference</p> <p>Model tolerance for ambiguity and help learners deal with the uncertainty involved in exploring difference</p> <p>Include concrete learning outcomes related to intercultural or global learning at the course and curricular levels (partial overlap)</p> <p>Incorporate content and learning resources that represent diverse perspectives, paradigms, or disciplinary approaches</p> <p>Create learning activities that allow students to explore difference and practice perspective-taking</p> <p>Provide opportunities for students to reflect on and gain a better understanding of their own multiple cultural, personal, and disciplinary identities</p>	<p>develop international perspectives (Acting- Providing) Intercultural/international experiences for students beyond & within mainstream programme of study</p>
Facilitate student to student relationships	Create opportunities for peer learning and interaction among diverse learners	(Acting- Providing) Inclusive, prejudice-reducing & collaborative learning environments
Encourage student participation	Recognise the barriers students may face in participating in class	
Provide information about the Canadian academic system: Introduce concepts that are new in the Canadian Academic system	Mentor students during their transition to new cultures and new disciplines	(Understand) Norms and rituals of social & academic cultures (Acting- Engaging In) Educational anthropology to

	Articulate the meaning of academic integrity in their discipline	enhance own and others' practice
Provide Equitable Access to Academic Success		
Avoid linguistic discrimination (in grading)		(Understanding) Discrimination and its consequences (partial overlap)
Provide Canadian cultural knowledge: Avoid relying on solely Canadian examples when explaining concepts	Incorporate content and learning resources that represent diverse perspectives, paradigms, or disciplinary approaches	(Understand) Norms and rituals of social & academic cultures (Acting- Engaging In) Educational anthropology to enhance own and others' practice
Provide information about the Canadian academic system: Explain how to use technology to learn	Mentor students during their transition to new cultures and new disciplines	(Understand) Norms and rituals of social & academic cultures (Acting- Engaging In) Educational anthropology to enhance own and others' practice
Recognize the Whole Person		
Affirm student skills, knowledge, and experience		(Acting- Engaging In) Culturally relevant & responsive pedagogies (Acting- Providing) Disciplinary curricula which develop international perspectives
Recognize non-academic factors in students' lives		
Support transition to the labour market		
Build connections with students: Personal sharing		(Acting- Engaging In) Effective intercultural & intra-lingual communication
Demonstrate cultural sensitivity	Identify risk factors for learners that might surface during classroom activities (partial overlap)	(Acting- Engaging In) Educational anthropology to enhance own and others' practice
Items Not Yet in the Taxonomy (Correlated with more than one domain)		
Listen respectfully to students' ideas		(Being) Open to change, dialogue and reciprocal learning

Demonstrate respect for students		(Acting- Engaging In) Effective intercultural & intra-lingual communication
Build connections with students (friendly relationships)	Build and navigate relationships with students who have different perceptions of power distance	(Acting- Engaging In) Effective intercultural & intra-lingual communication
Promote effective learning	Design assessments that recognise and validate cultural differences in writing and communication styles	
Provide information about the Canadian academic system: Understanding plagiarism; understanding the syllabus	Mentor students during their transition to new cultures and new disciplines Articulate the meaning of academic integrity in their discipline	(Understand) Norms and rituals of social & academic cultures (Acting- Engaging In) Educational anthropology to enhance own and others' practice
Connect students with campus resources: Counseling		(Understand) Norms and rituals of social & academic cultures
Use simple language	Tailor messages to audiences with different levels of linguistic ability	(Acting- Engaging In) Culturally relevant & responsive pedagogies
Create a comfortable environment for non-native English speakers	Facilitate discussion among students with a variety of communication styles Recognise the barriers students may face in participating in class	(Acting- Engaging In) Culturally relevant & responsive pedagogies
Demonstrate respect for multilingualism: Multilingual classrooms	Recognise the barriers students may face in participating in class	(Acting- Engaging In) Culturally relevant & responsive pedagogies
Provide flexible timing for assignment submission		
Connect students with campus resources	Mentor students during their transition to new cultures and new disciplines	
Offer individual support		

As illustrated in the table above, many of the faculty intercultural teaching practices identified by students are also reflected in the work of Dimitrov and Haque (2016) and Killick (2018). The student-centred taxonomy, however, includes practices not covered in the taxonomy and names some practices more specifically. The *recognize the whole person* domain differs most significantly from the educator developed frameworks.

Comparing the Student-Centred Taxonomy with Dimitrov and Haque (2016)

Nineteen of Dimitrov and Haque's (2016) twenty intercultural teaching competencies at least partially correspond to those identified by participants in this study. The one competency not represented in the student-centred taxonomy is "Develop an awareness of their own cultural and disciplinary identities and positionality in the classroom" (p. 7). Seven of the competencies in Dimitrov and Haque's framework are most connected to the student-centred taxonomy item of *Develop student intercultural skills*. The student-centred taxonomy does not explore the *how* of student intercultural skills development in detail; Dimitrov and Haque's more detailed exploration of these processes is a useful complement for faculty to understand how to implement a process that is highly desired and valued by students.

The major areas where Dimitrov and Haque's framework does not correspond to the student-centred taxonomy relate to students' relational engagement with faculty members, and with holistic recognition of students. For example, Dimitrov and Haque do not specifically mention openness to students' questions and to students' feedback on their learning. Additionally, four items in the *recognize the whole person* domain of the taxonomy are not represented. This potentially indicates the bias that educator-developed frameworks have on understanding teaching and learning processes as rooted within curriculum design and classroom facilitation, with less of a holistic focus on the role of faculty. Significantly, Dimitrov (2009), in

her guide to mentoring graduate students in intercultural relationships, demonstrates more of a focus on the relational aspects of the faculty-student relationship, including more explicitly relational practices that recognize the students' home culture and supports for the development of skills beyond traditional academic competencies. In the institution where the present study was conducted, the maximum undergraduate class size is 35 students, and thus the relational expectations students may have in faculty-student relationships may be higher than in other undergraduate learning environments. However, participants' desires for holistic relationships with faculty may also be rooted in the critical role that faculty play in their support network during the months and years when they are new to the Canadian context.

Dimitrov and Haque (2016) note that their model assumes that the instructors interacting with it already possess significant general intercultural competencies. A potential drawback of the model, then, is it may not effectively reach those faculty newer to intercultural teaching or interculturality more generally. The students' framework may be a particular asset to these educators as the practices named are generally more transparent to non-expert audiences, while still providing these faculty with key actions that may positively impact their students.

Comparing the Student-Centred Taxonomy with Killick (2018)

Nine of the 13 competencies in Killick's (2018) framework have at least a partial correspondence to the items included in the student-centred taxonomy. The *Being* dimension of Killick's framework was least represented; within this dimension, the competencies of being "resilient, mindful, and resourceful" (p. 25) and being "critical of own practice & established approaches" (p. 25) do not have clear parallels in the student-centred taxonomy. These elements may be viewed as prerequisite or corequisite reflective skills that support implementing the faculty behaviours described in the student-centred taxonomy. This may also indicate that there

are elements of faculty ways of being that precede relating and behaving that students value, but that are not immediately transparent to students.

Killick's (2018) framework generally includes broader categories of behaviours than are represented in the student-centred taxonomy. For example, Killick refers to implementing "culturally relevant and responsive pedagogies" (p. 25), while the student-centred taxonomy specifies more concretely what this may mean with specific practices such as developing student intercultural skills, avoiding linguistic discrimination, and respecting multilingualism. Like Dimitrov and Haque's (2016) framework, Killick's framework for faculty intercultural teaching may be more transparent for faculty who already have basic foundational knowledge of interculturality and intercultural teaching. While Killick explores each of the items in the framework in more detail in his work, faculty newer to intercultural teaching are likely to have more difficulty translating the framework into practice without deeper additional learning.

Comparisons with other Faculty Development Resources

Other faculty-focused educational development resources are rooted in reflective practice or curriculum design frameworks. For example, Lee et al. (2017) present their work as an "iterative cycle of knowledge acquisition and awareness development, design and implementation, and reflection/revision that is characteristic of critical pedagogies as well as of intercultural development models" (p. 10). Like Killick's (2018) model, Lee et al. root faculty action in prior learning and reflection that precedes action. The student-centred taxonomy can serve reflective practice models by providing space for faculty to listen to student voices when considering what action arises from reflection. Lee et al. note that one of their intentions is to facilitate implementation of critical pedagogy; therefore, critical intercultural approaches to teaching should highlight and centre the voices of the students as equal dialogue partners. In

Spivak's (2010) language, listening carefully to the subaltern would be a necessary part of a critical intercultural teaching practice.

Tangney's (2017) framework for internationalization of the curriculum centres its focus on program and course design, rather than on educator development, and is framed as a series of questions for educators to consider as they work towards internationalization goals. Two of their ten design questions focus on the practice of developing student intercultural skills: "Is intercultural student interaction encouraged, for example, through sensitively but explicitly directed collaborative learning opportunities?" and "Does the programme learning environment foster the development of intercultural competence of all students?" (p. 643). This aligns with the *facilitate connectedness* domain in the student-centred taxonomy.

The final two design questions relate to faculty intercultural teaching development, noting that all faculty should plan to engage in these activities, without noting specific outcomes or desired practices. Tangney places more of a focus on program design than on student experience. While strong program design arguably enhances student experience, the student-centred taxonomy can provide insights on what students value in their classroom experience.

The most significant gap between educator developed frameworks related to intercultural teaching and internationalization is the recognition of students as whole people, both within and beyond the classroom. For students, their intercultural learning and development is not confined to the classroom or their academic lives. Many students experience complexity as they balance other aspects of paid and unpaid work and their web of relationships more broadly (Kahlon, 2021). Without considering student needs, learning, and growth holistically, it is possible that even the best-intentioned curricula may fail to support the type of sustainable internationalization that truly benefits all learners, including those most at risk of marginalization.

Practices for Internationally Educated Students Only?

Ryan and Carroll (2005) write that international students in Western institutions may be the “canaries in the coal mine” (p. 3) that indicate what needs are not being met for the broader student population. Many of the items in the student-centred taxonomy, while developed entirely by internationally educated students, appear to be faculty practices that would be valued by all students. The majority of the items in the student-centred taxonomy developed in this study have no immediate relationship specifically to intercultural teaching; rather, they are practices connected to student-centred teaching and learning environments more broadly. Even when the items that more directly relate to intercultural teaching are considered, such as those that relate to language support and supporting cultural transition to the Canadian postsecondary classroom, broader applications to all students can be made. For example, educators using the academic literacies framework (e.g., Lea & Street, 1998, 2006; Wingate, 2018) highlight that postsecondary classrooms include an increasingly diverse complement of learners, including first-generation students, mature learners, and domestic students who are non-native English speakers. Therefore, offering supportive structures for developing English language academic literacies in postsecondary classrooms benefits all learners, not only those who are internationally educated.

Additionally, the contrast between the more traditional category of international student with the internationally educated student construction used in this study highlights the need to recognize the full complexity of student backgrounds, cultural identities, and needs. The internationally educated category includes, among other examples, mature students seeking a Canadian qualification after immigration outside of the student visa pathway. Practices that recognize students as whole persons balancing multiple concerns, including work, family, and

community responsibilities recognize the needs of students outside of the middle-class, young adult, dominant culture construction of the “typical” student (Archer, 2007). The inclusion of *recognize the whole person* as a distinct domain in the taxonomy may serve all learners by expanding conversations about diverse student identities and lived experiences more broadly. This may point towards dismantling the traditional domestic-international student binary in search of a richer and more accurate understanding of student identities and needs.

Exploring the Taxonomy Through Critical Intercultural and Postcolonial Lenses

Develop an Atmosphere of Safety and Respect

The first domain, *develop an atmosphere of safety and respect* includes eight faculty practices: demonstrate firmness, provide fair assessment, demonstrate openness to student questions, share examples, support student language development: provide supportive feedback, offer individual support (e.g., respond to emails), use adaptive and flexible teaching practices, and demonstrate respect for multilingualism.

Safety and Respect in Critical Intercultural Perspective

Several elements that are connected to safety and respect relate to the development of reciprocal relationships where two-way dialogue can take place. Participants indicated that they want faculty to listen to ideas, maintain openness to questions, and build connections through friendly relationships. This connects with Ilieva et al.’s (2014) findings that reciprocity and mutuality are key components of sustainable internationalization. While Ilieva et al. do not use critical interculturality as a framework in their article, their critical approach to the economic and relational structures present in internationalizing institutions links dialogic and relational practices with critical analysis. Additionally, while relational and critical interculturality are distinguished in both Walsh’s (2010) and Abba and Streck’s (2019) analyses, the domain of

safety and respect creates a bridge between these concepts. While some elements of the taxonomy domain, such as providing supportive feedback, appear to be relational practices that do not challenge the globally dominant status quo, movements into deeper and more genuine dialogue based on these initial connections may move these practices towards anti-oppressive internationalization (Stein et al., 2016). The link between safety and criticality may occur if students are encouraged to critique their positionality actively within the Western-dominant system and become more critically informed in their dialogue with faculty. The domain of safety and respect, then, can be a hinge between relational and critical perspectives. If faculty are willing to engage in critique of their own reinforcement of hegemonic practices, creating safety and respect may support movement towards a more deeply dialogic critical approach.

Safety and Respect in Postcolonial Perspective

Safety and respect allow students to perceive that they belong in their postsecondary classrooms and that success is possible for them. Neocolonial frameworks and practices in institutions, by contrast, position internationally educated students within deficit frameworks. Deficit frameworks position individuals or their communities as lacking in essential attributes needed for success in the academic context; they reinforce hegemonic systems, such as those created and reinforced by colonialism (Davis & Museus, 2019). The elements included in the domain of safety and respect, in contrast to deficit perspectives, position internationally educated students as active agents in their learning process who desire an environment where their ideas about their learning are heard and respected by their instructors. Freeman and Li (2019) emphasize that it is not students who are in deficit, but rather their learning environments, highlighting through students' voices their desire to acquire the academic literacies used in their new learning contexts. Faculty can overcome the deficits in their learning environments by

providing the flexible, adaptive, and effective teaching practices that students seek as they transition to Canadian postsecondary institutions.

Facilitate Connectedness

The *facilitate connectedness* domain of the taxonomy includes four core practices: develop student intercultural skills, facilitate student-to-student relationships, encourage student participation, and provide information about the Canadian academic system. The practices most highly correlated with this factor involve student-to-student relationships, with classroom and institutional connectedness as a secondary factor.

Connectedness in Critical Intercultural Perspective

While the type of connectedness described by participants in this study seems most closely related to relational forms of interculturality, participants' comments should also be viewed contextually, considering the experiences they share of exclusion or invalidation by their peers and educators. The domain of connectedness, particularly students' desire for intercultural development and relationships with other students, could be considered as a movement towards critical intercultural dialogue. Ortiz and Gutiérrez (2020) indicate that such dialogue centres student cultural identities, while acknowledging their ongoing development and fluidity. Houshmand et al. (2014) found that international students experience racial microaggressions such as exclusion and linguistic bullying, resulting in withdrawal into the safety of relationships with same-culture peers. Thus, the desire for connectedness is not simply a request for relationship; rather, it can be viewed as a desire to move away from relationships of unequal status towards equal participation.

Creating a foundation for student-to-student relationships likely requires lower-stakes activities to create the groundwork for healthy peer-to-peer relationships (Arkoudis et al., 2013),

before moving students towards more complex dialogue characteristic of a critical intercultural framework. In other words, in this domain, relational interculturality is placed less in contrast with critical dialogue and is rather viewed as a step in the scaffold leading to critical intercultural dialogue among students.

Connectedness in Postcolonial Perspective

The postcolonial perspective acknowledges the ways in which the colonial imaginary continues to shape patterns where racism and Othering occur (Stein & Andreotti, 2016). The contrast between domestic and international students that characterizes institutional conversations and that is salient among students, including study participants, demonstrates the pervasive conception of internationally educated students as Others outside of a supposed domestic norm. As Archer (2007) emphasizes, despite the widening diversity of students in universities, concepts of the norm remain centred around middle class, dominant culture students. The continued forms of discourse about domestic and international students can be considered as a manifestation of colonial patterns of Othering, where the institution itself is organized around patterns of “us” and “them.” Facilitating connectedness among peers within the context of developing the interculturality of all members of the university community may be a necessary step in moving past colonial divisions and Othering towards a single learning community where all members have equal status.

Provide Equitable Access to Academic Success

Providing equitable access to academic success incorporates avoiding linguistic discrimination, providing Canadian cultural knowledge, and providing information about the technologies used to learn in the Canadian academic system.

Equity in Critical Intercultural Perspective

Critical interculturality incorporates awareness of status differences between languages (Ortiz & Gutiérrez, 2020). Linguistic discrimination stems from ideologies and practices that maintain unequal power between groups of people based on language (Dovchin, 2019; Skutnabb-Kangas, 2016). Thus, a call for a transformative and critical interculturality includes recognition of the ways in which institutional norms surrounding “academic language” reinforce status differences. Mahboob and Szenes (2010), interrogating the role linguistic racism played in the lower assignment grades received by non-native speaking writers, conclude that a part of linguistic equity is providing students with the linguistic resources required to access powerful academic communication on a basis equal to their peers. Confronting linguistic discrimination requires negotiating the complex linguistic terrain in English-speaking universities. It involves critiquing the dominance of native-speaker varieties of English, while also providing students with equal access to linguistic tools that allow them to succeed in a social world where racism and neocolonialism remain powerful forces. Providing linguistic support alone, without critique, is likely to reinforce functional interculturality and status-quo models of internationalization.

While not traditionally viewed critically as a part of intercultural dialogue, knowledge of digital literacies is frequently required for access to spaces where important dialogues take place. Providing students orientation to educational technologies and digital literacies is an often-neglected consideration in promoting equity. Kirschner and De Bruyckere (2017) argue that the perception that students arrive at institutions as technologically fluent “digital natives” is a myth. Digital literacy requires development of awareness, creativity, fluency, and a learning orientation in digital environments (Crawford & Butler-Henderson, 2020, as cited in Butler-Henderson & Crawford, 2020). Because technology is a part of the pedagogical process, equity is achieved

when digital literacy instruction is provided to all students without the expectation that these skills are familiar (Butler-Henderson & Crawford, 2020). Moreover, technologies used in academic and professional spaces, such as learning managements systems and office suites, are often unfamiliar to internationally educated students, as they may not be used in their home educational environments. Technological equity, particularly with the growing prevalence of digital learning emerging from the COVID pandemic, requires faculty and institutional action.

Equity in Postcolonial Perspective

From a postcolonial perspective, equity requires an understanding of the links between linguistic inequality and neocolonialism. Linguistic discrimination reported by participants in the study reflects the ongoing colonial pattern of diffusion and use of English where “inner circle” native speaker varieties maintain dominance over “outer circle” varieties that are largely connected to the British imperial project (Kachru, 1996, p. 137). For example, Sah (2019) documents his experience of the invalidation of his classroom contributions based on the invalidation of his status as a Nepali speaker of English. In this study, most participants were speakers of South Asian English varieties, while others are speakers of “expanding circle” varieties, which result from the diffusion of English as a globally dominant language (Kachru, 1996, p. 137). Colonialism produces and reinforces inequalities among varieties of English, perpetuating linguistic discrimination.

Equity requires recognition that so-called linguistic “deficits” (Davis & Museus, 2019) may reflect the ongoing inequalities in varieties of English that began in the British imperial project, and that continues to be reinforced in contemporary postsecondary teaching and learning situations. Kukatlapalli et al. (2020) highlight that the perception that international students, particularly those from English-speaking countries, likely do not struggle with academic writing

tasks because of a lack of English proficiency. Rather, difficulties emerge from a lack of familiarity with academic discourses and conventions that are strongly rooted within disciplinary cultures. While internationally educated students may require support in mastering academic writing conventions, this does not warrant claims that their language proficiency is inadequate.

Recognize the Whole Person

Whole Person Recognition in Critical Intercultural Perspective

Whole person recognition includes a refusal to essentialize students by national cultural categories, making space for the various identities that emerge from their smaller cultural affiliations (Holliday, 1999). This recognition of small cultures can also include centering the reality that student identities extend beyond the role of “student,” and that other aspects of their identities and roles should be considered faculty-student relationships.

Additionally, as whole person recognition sees the skills and knowledges that students bring into the classroom, the implementation of critically informed internationalization also requires recognition of students’ unique cultural knowledges and perspectives about the broader internationalization process. Abba and Streck (2019) note, in their discussion of critical interculturality and the rupturist approaches to internationalization that seek to radically interrupt colonial norms, that the theories that inform their understanding of alternatives to the status quo emerge from South American contexts. Similarly, students bring knowledges about possibilities for revised internationalization policies and practices from their own histories and knowledges that may add to critical understandings about what might be imagined.

Whole Person Recognition in Postcolonial/ Decolonial Perspective

Beck and Pigeon (2020), recognizing that the discourses of internationalization and Indigenization are often put in competition with one another rather than in dialogue, apply

Kirkness and Barnhardt's (2001) 4-R framework of respect, reciprocity, relevance, and responsibility to current internationalization discourses in Canada. Significantly, this application acknowledges the need to move beyond economic rationales and the functional use of Western educational discourses to a more broadly decolonized view of internationalization. Respect includes recognizing the diverse non-Western ways of knowing represented in the classroom, whether Indigenous or arising from other global contexts.

Within the 4-R framework, educators would consider the relevance of current program offerings to internationally educated learners, perhaps centering many learners' goals for relevant workplace transitions. The element of reciprocity both increases and deepens dialogue between whole persons, rather than focusing on the roles of educator and student. Responsibility considers the connection between internationally educated students, their families, and their broader communities, recognizing the significant financial commitments that families without significant wealth may expend to support students' education (Kahlon, 2021).

More broadly, the student-centred taxonomy includes significant intersections with the 4Rs (Kirkness & Barnhardt, 2001). Both frameworks call for respect to be given to all learners, demonstrating that they belong as full and equal members in their learning communities that can achieve their academic goals. Reciprocity can be connected to the taxonomy's *facilitate connectedness* domain, which seeks full inclusion and dialogue as all participate in developing their ability to relate effectively in an intercultural learning community. Relevance has some interrelationships with items in the domain of *provide equitable access to academic success*, particularly students' desire that the curriculum does not solely reflect dominant culture perspectives. Finally, as mentioned above, responsibility demonstrates links to the taxonomy's *recognize the whole person* domain as it calls for movement away from considering learners only

individualistically within the classroom context, looking towards the ways their education can position them to move between cultural worlds and exercise power in their Canadian social context. As Beck and Pigeon (2020) emphasize, while Indigenization and interculturality cannot be conflated, both processes highlight the need for decolonial approaches. They argue that the separation and forced competition of these concerns, for example, in separate institutional departments that must compete for resources, may in fact serve to preserve the status quo of functional interculturality. Collaboration may facilitate movement towards a critical, decolonial form of interculturality within postsecondary institutions.

Critical Interculturality and Postcolonialism in Dialogue with Students

In reflecting on the intersections between the perspectives offered by the participants in this study and the literature, a critical question emerged in my mind about how I consider the interplay between theory and the voices of the participants. In my dialogue with participants, few seemed to offer ideas closely related to more critical concepts of interculturality, as found in much of the material I considered when constructing my theoretical framework. Rather, it seemed as though study participants most desired a more robustly developed relational interculturality. Dervin (2022) asked similar questions after his research on interculturality with Chinese students, noting that critical models, despite the questions they raise, still tend to promote Western values, frameworks, and ways of thinking, even in their critique of these systems. How do we respond to Spivak's (2010) call to listen to the subaltern, desiring to let them speak without the filter imposed by the more powerful dominant culture researcher? Thus, in considering steps towards heightened faculty interculturality and the desired resulting change, it may be necessary to re-centre relational interculturality as a foundational value and practice. While this does not mean that inequities should not be interrogated, the assumption that priorities

should arise from the agendas of administrators, faculty, and other scholars may indicate that a deeper level of criticality on our positionality and work. To pursue the rupturist model of internationalization (Stein et al., 2016), which seeks to radically transform hierarchies that have arisen from colonial ways of relating, student voices must be heard, even when they differ from views typically perceived as critical of established ways of being. Dialogue about shifting the structures of internationalization without willingness to engage in deep listening to our students may result in mere policy change that continues to marginalize those with less power.

Implications

Faculty interculturality has an impact on students' perceptions of student engagement (Robinson, 2012), and on student perceptions of faculty effectiveness (De Beuckelaer et al., 2012). Thus, for internationally educated students, effective faculty interculturality is likely a component of effective learning.

Secondly, as study participants noted, effective intercultural teaching includes facilitating student-to-student relationships and promoting student intercultural development. Effective student-to-student intercultural engagement requires scaffolded and supported instruction (Arkoudis et al., 2013). Without significant intercultural knowledge and practice, faculty cannot transmit this learning to students (van der Poel, 2016). It is important for all faculty to take part in this intercultural learning as a core practice. Thus, the model of intercultural development presented to faculty must be understandable to those earlier on their learning journey in interculturality, ensuring that relevant practices do not remain relegated to niches populated only by faculty with high levels of interest and experience in intercultural teaching.

Additionally, a lack of effective interculturality causes harm to internationally educated students. Houshmand et al. (2014) reported five categories of faculty-student or student-student

microaggressions experienced by students on a Canadian postsecondary campus: exclusion, linguistic bullying, invisibility, stereotyping according to perceived racial characteristics, and disregard of classroom contributions. In Canada, students from Asian countries report Othering based on their ethnic origins, including within their own ethnic communities both on and off campus (Lin, 2019; Marom, 2021). Similar experiences were reported by several participants in this study. Linguistic discrimination, also reported by participants in this study, negatively impacts student mental health (Dovchin, 2020) and creates barriers to professional acceptance (Cho, 2014). While it is important to note the broader concerns related to challenging colonial practices in institutions, it is also critically imperative to recognize that systems that remain unchallenged cause real and meaningful harm to individuals. Effective faculty interculturality supports the well-being of international students as they transition to Canadian learning environments and to Canadian society more broadly.

Limitations

As discussed in Chapter 4, the results of this study reveal a four-factor taxonomy of faculty ways of knowing, being, and doing that were valued by students at a mid-sized British Columbia university. The results indicated faculty practices that align with each of the four domains, as well as additional practices deemed important by participants in both the qualitative and quantitative phases of the research. A limitation of the current study is that it is unclear in what domain the practices in this latter group belong.

The generalizability of this study is limited by the fact it was conducted at a single postsecondary institution where approximately 80 percent of international students come from a single country of origin; therefore, it is possible that the perspectives of students from a single geographic region are overrepresented in the research. Extending the generalizability of the

results, as well as further refining the taxonomy, could be achieved by conducting the student survey at additional institutions. In addition, the number of graduate students in the population for this study is too small to generalize about the applicability of the taxonomy to graduate students.

The study took place during the COVID-19 pandemic. Many participants, at the time of the study, had only experienced Canadian postsecondary education in online environments, perhaps from faculty with limited training in online delivery. This may limit the broader applicability of the findings to student priorities for faculty intercultural teaching in face-to-face environments. Additional research in the post-COVID context may provide stronger generalizability to emerging postsecondary learning contexts that more fluidly blend online and face-to-face program delivery.

Recommendations

Recommendations for Faculty Intercultural Teaching Development

Perceived resistance to teaching international students may reflect the fact that faculty feel unprepared to function as effective educators in increasingly intercultural contexts (Haan et al., 2017; Young & Ramirez, 2017). Existing frameworks developed by educational experts (e.g., Dimitrov & Haque, 2016; Killick, 2018; Leask, 2015; Lee et al., 2017), while providing a rich trove of material for reflection and practice, may inadvertently suffer from an expert bias, limiting their appeal to those who already have significant interest and experience in the field of intercultural teaching. The student-centered taxonomy offers an alternative, providing clear direction on practices that support students, presented in non-expert language. The taxonomy's focus on relationality and tangible action may furthermore appeal to faculty without the

background in critical theory or educational studies often implicitly required to participate in discussions of teaching practice.

Next, educator development may benefit from shifting away reliance on generalizing from the global to the local, turning instead to understanding the specific needs of students in educators' own contexts. While a limitation of the present study is its contextual embeddedness and the overrepresentation of students from one host country in a way that differs from national and global averages, this study also demonstrates the learning that may emerge from listening to particular students as participants in a specific local context. While there are likely benefits to replicating the study in the interest of generalizability, similar research in local contexts may also present opportunities for more specific faculty responses to contextual needs.

Lastly, faculty educational development practices may need to shift beyond traditional frameworks of faculty-only workshops and communities of practice (e.g., Garson et al., 2016; Green & Whitsed, 2013). While students may be invited as guest presenters as a small part of such events, often the student voice is absent from the discussion. This limits the potential for genuinely dialogic and reciprocal learning (Ilieva et al., 2014), and risks replicating the hierarchy of colonial relationships, despite good intentions (Gorski, 2008). New models, where faculty, staff, and students share as equals in discussions of internationalization and how it unfolds in the practice could create new possibilities for action, ensuring that students' voices are truly recognized. Stein, Andreotti, and Suša (2019) note that the complex web of economic relationships in which internationalization takes place makes it difficult for new conversations to occur. Shifting from traditional faculty development approaches to more dialogic, mutual learning may create space for new conversations to occur that generate new and meaningful action.

The importance of connection evident in the *recognize the whole person* and *facilitate connectedness* domains also points to the centrality of relationality as an intercultural way of being. While the taxonomy provides a strong foundation for identifying key practices, avoiding a checklist-focused reductionism is important. As interculturality is intersubjective and contextual, ongoing dialogue is needed. This may also point to a broader focus on the development of whole-person focused community within institutions, where faculty, staff, administrators, and students engage with each other outside of classroom contexts.

Recommendations for Institutions and Government

The student-centred taxonomy's inclusion of *recognize the whole person* provides an important lens through which to view both government and institutional responsibility for international student well-being. While the Canadian government promotes international students as a source of skilled immigrants to fill needed positions in Canada's labour market (Global Affairs Canada, 2019), few students study in programs that are purpose-built to provide clear pathways to employment; this requires students to take a multi-step path to permanent residency with precarity in their visa status (Conference Board of Canada, 2022). Furthermore, international students who have graduated from study programs in Canada earn less than their domestic student counterparts after graduation (Choi et al., 2021). While many international students work, they are likely to be working in service-oriented work disconnected from their intended professional field (Akbar, 2022).

Student participants identified their desire that faculty aid them in their transitions to the Canadian employment market. While faculty can take a role in this process by providing education about the requirements of the Canadian labour market, this task also requires strategic collaboration between institutions and government. Provincial governments can promote the

creation of postsecondary programs that provide clear pathways to employment. Institutions, in turn, when recruiting students should provide clear information about the potential employment pathways provided by particular programs of study. Increasing work integrated learning opportunities for internationally educated students may also assist in the transition to stable, well-paid employment. In addition, expanding international student access to the Federal Student Work Experience program may also provide higher quality employment opportunities that bridge into full-time professional employment post-graduation (Choi et al., 2021).

The *recognize the whole person* domain also indicates that students desire recognition of the complexity of their lives as international students, including the challenges of balancing work and study, particularly for those students whose families are of limited economic means (Kahlon, 2021). While faculty and institutions play a part in supporting students through these challenges, the Conference Board of Canada (2022) highlights that government also plays a role, recommending the development of more focused purpose-built programs that create a clear pathway from study to permanent residency, along with more focused settlement supports for international students throughout their journey. Current settlement supports provided by the Canadian government are heavily geared towards permanent residents, leaving immigrants with other visa types, such as international students, more vulnerable, having access to limited supports (Roberts, 2020). While faculty play a valued role in students' support systems, sustainable internationalization also recognizes that faculty, staff, and students alike function in the "ecosystem" of internationalization that is shaped by national and global forces, and that practices must be sustainable for all (Ilieva et al., 2014). Faculty may play a dual role, where they support students in their own ethical, dialogic teaching practice, as well as using their

positional power to advocate for policies that challenge the use of students as “cash” (Stein & Andreotti, 2016, p. 225) that exist largely to generate income for institutions.

Lastly, students desire to have existing skills, knowledge, and experience recognized. While participants in this study mentioned this desire in a classroom context, there are also policy implications beyond the classroom. Racialized immigrants are likely to work in jobs below their level of qualifications (Banerjee et al., 2019). While international students may be attracted to Canada because of the opportunity to move towards permanent residency, many are employed in low-skilled jobs, both during study and while holding Post Graduate Work Permits (Akbar, 2022). In the current system, students arriving with bachelor’s degrees, such as the post-baccalaureate student participants represented in this study, are frequently underemployed in positions that do not require a first university degree. Additionally, the need to engage in low-skilled work for financial reasons can limit students’ development of more robust social networks that facilitate meaningful personal and professional integration in Canada (Mandell et al., 2022). A more sustainable and ethical path to internationalization may require enhancing campus career services to support students in finding employment commensurate with existing educational qualifications and ensuring that graduates obtain employment that makes use of the educational credentials obtained in Canada.

In summary, the generation of the *recognize the whole person* domain of the student-centred taxonomy illustrates that the complexity of student lives should be recognized by faculty; however, institutional and policy factors also require consideration. Universities and the Canadian government must also consider the ethical implications of the resources provided to international students. The full spectrum of supports to ensure successful migration, a key promise on which many internationally educated students choose to study in Canada, should be

made available (Conference Board of Canada, 2022). Students do not merely exist to benefit Canada economically; they must be viewed as whole persons, whose skills and potential offerings to Canada are not hindered by inattention to their needs and by systemic exploitation.

Recommendations for Further Research

The student-centred taxonomy created in this study creates a starting place for further exploration and refinement. A first step in developing this research would be to expand the population to other institutions, both within the province of British Columbia and nationally. This would enhance the generalizability of the current study, making the population larger and more representative of the wider internationally educated student population in Canada. Additional research would also further refine the taxonomy by providing information on where items that are not clearly correlated with one of the four taxonomy domains best fit. Expanding the current research provides an ongoing response to the call to further seek student perspectives on internationalization and intercultural classrooms (Garson et al., 2016; Page & Chahboun, 2019).

An additional avenue for research is seeking intersections between the student-centred intercultural teaching framework and Indigenous student voices. Beck and Pigeon (2020) highlight that both Indigenous and international students are affected by neocolonial frameworks that fail to provide recognition for their needs, and a decolonized perspective can positively impact both international and Indigenous students. Student-centred research that identifies similarities and differences between international student and Indigenous student priorities for faculty teaching practices may be valuable in facilitating collaboration rather than competition in promoting decolonial practices.

Conclusion

The present study has sought to provide a student-centred faculty interculturality taxonomy that guides faculty in their understanding of the ways of being, knowing, and doing that are most valued by internationally educated students, and which may have a significant impact on their success and well-being. Chapter 1 in the problem statement, identified the absence of student voices from existing literature on faculty intercultural teaching practice. Chapter 2 situated the study within the literature on interculturality and faculty intercultural teaching development, noting the importance of critically evaluating definitions of interculturality and intercultural teaching as to whether they preserve the status quo or promote transformation. In chapter 3, I outlined the methods used in this transformative mixed methods study; the themes generated through interviews with appreciative inquiry methods informed a quantitative survey co-created with participants. An exploratory factor analysis was used to identify domains in a student-centred taxonomy of faculty interculturality. In chapter 4, I presented the taxonomy, along with descriptive statistics from the quantitative survey, and supporting statements and stories generated during student interviews. Chapter 5 provided a summary of the research results, implications, and recommendations for future research and practice.

While numerous frameworks for postsecondary faculty intercultural teaching exist (e.g., Dimitrov & Haque, 2016; Killick, 2018; Lee et al., 2017; Tangney, 2017), and models for faculty intercultural teaching development have been studied in multiple institutions (e.g., Garson et al., 2016; Green & Whitsed, 2013; Lee et al., 2018), the voice and perspectives of faculty and educational developers have traditionally been centred in the development of these programs and frameworks, despite their intent of improving the learning experience for internationally

educated students. This history led to a call for increased student voice in research about intercultural teaching practices (Garson et al., 2016; Page & Chahboun, 2019). This study sought to answer the call to enhance the student voice in research about faculty intercultural teaching.

I used the transformative paradigm for mixed methods research to integrate participant-centred, culturally relevant research methods with a research design that would promote change through the use and integration of knowledge from multiple data sources (Chilisa & Tsheko, 2014; Mertens, 2007). This project generated a taxonomy with four domains: (1) *develop an atmosphere of safety and respect*; (2) *facilitate connectedness*; (3) *provide equitable access to academic success*; and (4) *recognize the whole person*. While the first three domains had considerable interconnections with existing frameworks, the addition of the *recognize the whole person* domain is an important finding emerging from this study. This domain highlights the reality that internationally educated students' learning experiences are not separated from the fuller reality of the complexity of their lives as newcomers to Canada, balancing multiple commitments and often pursuing immigration to Canada (Kahlon, 2021).

The study findings also illustrate the importance of integrating postcolonial and critical intercultural lenses with the pursuit of sustainable internationalization. Postcolonialism examines the impact of colonial and neocolonial processes on sustainable internationalization, including the ongoing impacts of economically driven internationalization rationales that position internationally educated students as “cash” and marginalized Others (Stein & Andreotti, 2016, p. 225). Critical interculturality challenges institutions to move beyond instrumental rationales for internationalization, creating a new future by including all members of internationalizing postsecondary institutions in work towards a transformed future (Abba & Streck, 2019). Moving towards sustainable internationalization also requires increasingly dialogic relationships, where

international students are viewed as assets (Ilieva et al., 2014). Listening to student voices, considering how their contributions enhance our understanding of good intercultural teaching, is a small part of moving towards a more sustainable future for internationally educated students, those who teach them, and all with whom they interact in their postsecondary communities.

The taxonomy developed in this study may achieve the transformative paradigm's pursuit of catalytic validity (Romm, 2015), the validity achieved by creating meaningful change if it is actively used to complement existing faculty development paradigms. Moreover, by extending the research begun in the current study, increased understanding of the student-centred taxonomy can emerge. As faculty implement those practices identified as important by their students, the well-being and learning of both internationally educated students and their peers may be enhanced. In turn, more faculty may experience intercultural teaching as a place of positive growth, rather than a place of struggle.

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APPENDICES

Appendix A: Interview Guide

<p>Part 1: <i>Preliminaries and setting the stage</i></p>	<p>Goals:</p> <ul style="list-style-type: none"> • Participants discuss their role as research participants • Participants discuss and commit to confidentiality in the focus group environment • Participants develop relationships within the community of participants • Participants explore definitions of interculturality • Participants review institutional documents in internationalization and faculty interculturality 	<p>Activities:</p> <ul style="list-style-type: none"> • Introductions and icebreaker activity • Story sharing: Best experience as a KPU student • Discussion: What does it mean to be a research participant? • Discussion: What does confidentiality mean in our work together? • Activity: Review definitions of interculturality and map according to functional, relational, and critical characteristics • Activity: Review university vision, academic plan, and Teaching and Learning Common statements about internationalization and faculty interculturality; select five key words that describe the themes in these documents
<p>Part 2: <i>Discovery interview 1</i></p>	<p>Goals:</p> <ul style="list-style-type: none"> • Participants discuss key features of Appreciative Inquiry • Participants respond to interview questions about high points of interculturality experiences with faculty 	<ul style="list-style-type: none"> • Recap part 1 – allow time for questions • Introduce key principles of appreciative inquiry • Three discovery-focused questions: appreciation of cultural diversity, developing intercultural relationships, providing equitable learning opportunities
<p>Part 3: <i>Discovery interview 2</i></p>	<p>Goals:</p> <ul style="list-style-type: none"> • Participants identify faculty interculturality practices that they would like to see more of • Participants respond to an open-ended question on best experiences of faculty interculturality 	<ul style="list-style-type: none"> • Recap part 2 (questions, stories, themes emerging)- allow time for questions • Interview question: What would we like to see more of?: Partner sharing; sharing circle; theme cards • Interview question: Best practices of faculty interculturality
<p>Part 4: <i>Dream</i></p>	<p>Goals:</p>	<ul style="list-style-type: none"> • Recap parts 2-3

	<ul style="list-style-type: none"> • Participants will review key themes emerging from sessions 2-3 • Participants will articulate their preferred future experience of faculty interculturality 	<ul style="list-style-type: none"> • Scenario discussion: Ideal faculty interculturality behaviour • Creative enactment of the dream • Debrief question
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Part 1 Guide

Introductions:

- Who am I as a researcher? Why am I interested in this topic? What is my role at KPU – and how is this role separate from my research work?
- Student introduction: Best experience as a KPU student

Participating in Research:

- What does it mean to be a research participant?
 - You are able to provide insider/expert knowledge on our topic
 - We will create knowledge collaboratively
 - You are an active part of a change process
- You have the right to stop participating at any time
- You can contact me at any time with questions and concerns

Confidentiality:

- Your identities will not be known to readers of the research
- Information shared about instructors will not be discussed with them
- Because we are a group, we have a shared responsibility for confidentiality, and will commit to not sharing about our discussions outside of the group

Introduction to the Research:

- Purpose of the research
- Focus: How students perceive faculty interculturality

Activity: What is interculturality?

- Compare definitions of interculturality

- Explore functional, relational, and critical interculturality: Where do each of these definitions fit
- How will we understand interculturality in this research?

Activity: Our KPU context

- Review material on internationalization from Vision 2018/2023 and the related academic plans
- Review Teaching & Learning Commons goals for faculty intercultural teaching
- Select 5 key words that summarize goals for faculty intercultural teaching at KPU? What are the goals of this university?

Part 2 Interview Guide

Now we are going to move into a focused discussion of how instructors demonstrate interculturality in their classes. Our conversation is structured using a model called Appreciative Inquiry. Appreciative Inquiry is a way of working together to create positive change. Sometimes when we want to create change, we start by looking at the problems we experience; this allows us to identify problems, but sometimes leaves us “stuck” there. In the Appreciative Inquiry process, we work towards change together differently, focusing on what is working well, and then looking at how we can make our situation better by getting more of these positive things.

Appreciative Inquiry is based on the idea that you, as the participants, are the ones with the knowledge needed to create positive change. Appreciative Inquiry is meant to provide freedom to create change in six ways: freedom to be known in relationship, freedom to be heard, freedom to dream in community, freedom to choose to contribute, freedom to act with support, and freedom to be positive (Whitney & Trosten-Bloom, 2010, p. 270).

One thing you will notice about the questions is that they will ask you to identify positive experiences. This doesn't mean that we don't realize that there are problems or weaknesses in our current situation. What are trying to do today is to identify positive practices in order that we can facilitate change towards more of these things, rather than focusing on identifying problems.

Setting the stage: What qualities do you most value in someone who teaches you? Why are these important to you?

Affirmative Topic	Appreciation of Cultural Diversity
Lead-in	Cultural diversity provides many benefits to our lives and learning experiences. When we appreciate cultural diversity, we tend to see difference as a beneficial. We seek out perspectives that are different from our own, expecting that these perspectives will allow us to understand better, and to see the world more fully. When students from different cultural

	backgrounds are in a classroom where cultural diversity is valued, they feel comfortable sharing their cultural identity and experiences.
Questions	<ol style="list-style-type: none"> 1. Think of a time when one of your instructors did something that demonstrated that they appreciated having students from diverse cultural backgrounds in their class? 2. How did that experience make you feel? 3. What did you appreciate about that experience? 4. How did that experience enhance your overall learning in the course?
Affirmative Topic	Developing Intercultural Relationships
Lead-in	Interculturality is a process that allows us to develop rich relationships. It is about understanding people as they are, as they define their cultural identities and cultural selves. When we develop intercultural relationships through asking questions and having conversations, we create a space for taking about our experiences and our identities, how they have shaped us, and how they impact our current learning in class. Instructors who are committed to developing intercultural relationships often take steps to get to know their students by asking questions and providing opportunities for students to share information about themselves.
Questions	<ol style="list-style-type: none"> 1. Think of a time when one of your instructors did something that showed that they wanted to develop a relationship with you that included understanding your cultural identity. What did that instructor do? 2. How did that experience make you feel? 3. What did you appreciate about that experience? 4. How did that experience enhance your overall learning in the course?
Affirmative Topic	Providing Equitable Learning Opportunities
Lead-In	All students bring strengths to their learning, and many students face circumstances during their study that create challenges. For example, many international students need to work while they study, and many international students are studying in their second or third language. Instructors can organize the class and choose practices that make it easier for students who face challenges to have a fair chance at succeeding in the course. For example, some instructors allow students choices about what kind of assignment is best for the way they learn. Other instructors allow some flexibility around when assignments are submitted. Other instructors might offer extra support for students who are writing in a second or third language. These

	and other practices help to ensure that all students have a fair and equitable chance of showing their learning in the course.
Questions	<ol style="list-style-type: none"> 1. Think of a time when an instructor did something that showed they were committed to providing you with a fair chance at doing your best work in the course, even if you were facing a challenge. 2. How did that experience make you feel? 3. What did you appreciate about that experience? 4. How did that experience enhance your overall learning in the course?

Part 3 Interview Guide

Previously, we shared stories of things that instructors did that we find helpful in our learning. We talked about the ways that instructors might show that they appreciate cultural diversity, that they are committed to developing intercultural relationships, and that they create a fair learning environment for all students, regardless of their background or the challenges they might be facing.

Lead in: Now we are going to move into a different kind of discussion where we explore what we might want to change about instructors' intercultural practices. Like last part, we will be following the principles of Appreciative Inquiry. In practice, this means that we will try to avoid focusing on things that instructors have done that we have disliked; instead, we will focus on what we would rather they had done.

Questions:

1. Think of a time when you might have hoped that your instructor did something different in developing an interculturally sensitive relationship with you. It will help to think of a specific situation. Take a few minutes to think and write down a few notes about what happened. Then, consider what you would want an instructor to do in the future in this situation.

Situation	What I want my instructor to do in this situation in the future

2. Share your situation, and what you want in the future. Consider the following questions together:
 - a. What do you want your instructor to do in the future?
 - b. Why do you want this?
 - c. How would you feel if your instructor did this?
 - d. How would it help your learning?
 - e. How does this action demonstrate interculturality?

Lead in: We are going to move to one final open-ended question about faculty interculturality. In our last session, we explored interculturality in specific areas, and we have just finished discussing what we would like to see in the future. Before we end this part of our work, I'd like to provide an opportunity for you to share your best story about interculturality from one of your instructors. Take a few minutes to think about the following questions, and then we will discuss:

1. What was your best experience of an instructor demonstrating interculturality?
2. What made this the best experience?
3. What was the impact of this experience on you as a student?

Part 4 Interview Guide

In the last two parts of our conversation, we identified things that instructors do that demonstrate interculturality in ways that are helpful for us, and things that we would like instructors to do in the future. Now, we will pull ideas from both of these sessions together in some exercise that help us to define the preferred future that we would like to see. This stage in our work together is called the *dream* stage. We'll be doing a few activities today to help us put the dream – the future we would like to see – into words and images.

We'll begin by exploring the following scenario:

Interview Prompt: Scenario

You have been invited to work with an instructor who wants to develop their interculturality. This instructor has decided to work with you as an international student as their learning partner. As the student learning partner, your role is to meet with the instructor several times per semester, and to observe a few of their classes to provide feedback. The instructor is very open to learning from you, and you are excited to begin working with them.

You have met with the instructor a couple of times to provide strategies on how they can best support their international students. Today is the day of the first classroom observation. You introduce yourself to the students in the class and tell them about your role – you are a student like them, but your role is to give advice to their instructor on intercultural teaching.

You sit at the back of the class and observe. You are pleased at what the instructor does; they seem to have really listened to what you have said in the meetings.

What do you see in the room? What do you hear?
What does the instructor do?
How does the instructor speak with students?
What happens in the class?

Creative Visualization Exercise

You are now invited to creatively represent your ideal dream of instructor actions that would demonstrate interculturality. You may do this in a mind map (show example) on Padlet or using another tool that is most comfortable for you.

Dissemination

Note: Participants will be invited to a follow-up session to discuss the study findings and plans for dissemination. Results will be sent and discussed to any participants unable to attend via email or video call. Individual member checking of specific narratives will be conducted prior to the session.

Appendix B: Co-Constructed Quantitative Survey

Informed Consent

Faculty Interculturality Through the Eyes of Internationally Educated Students: A Transformative Mixed methods Study

STUDY TEAM

Principal Investigator: Christina Page, Faculty of Educational Support and Development/ Teaching and Learning Commons, Kwantlen Polytechnic University

Contact Information: [REDACTED]

Supervisor: Glenda Black, Schulich School of Education, Nipissing University

Contact Information: [REDACTED]

INVITATION & PURPOSE OF THE STUDY

KPU classrooms are highly diverse places, which requires instructors to be effective intercultural teachers. The purpose of this research is to gather information from students about ways that faculty can relate to, communicate with, and teach culturally diverse students in ways that students consider effective. The goal is to create a framework that describes effective faculty intercultural teaching. This research is a part of the researcher's PhD studies in Education at Nipissing University.

VOLUNTARY PARTICIPATION

Volunteers for this study are Kwantlen Polytechnic University (KPU) students in their second year of study or above, who completed their secondary school education outside of Canada. As a study participant, you will be a volunteer. Choosing to participate in this research will have no effect on your academic standing or eligibility for any volunteer or student employment positions at KPU. Your participation is completely voluntary, and you are not required to be involved as a condition of your enrollment at KPU.

PROCEDURES

You will be asked to answer a series of survey questions that include multiple choice questions and open-ended (short answer) questions. You will complete the survey in the Qualtrics online survey tool. You will answer questions about the ways that faculty/instructors teach students. The survey is expected to take 15-20 minutes to complete.

WITHDRAWING FROM THE STUDY

Your participation is completely voluntary, and you are free to stop participating in the study at any time, with no consequence to you, and no need to give an explanation. You can withdraw from this study by exiting the survey without submitting your responses; however, once your survey is submitted online, you will no longer be able to withdraw the response because it is recorded anonymously and can no longer be traced to you.

ANONYMITY & CONFIDENTIALITY

Your responses will be held confidentially, and no information about you will be shared. The survey data will be stored on a password protected web platform, and on password-protected devices. Only the research team will have access to the survey data.

This study will be conducted using Qualtrics software provided by Nipissing University. The data will remain on Canadian servers.

BENEFITS

You will be offered the opportunity to provide input into a framework that may inform the practice of faculty at KPU and at other postsecondary institutions.

RISKS

You may be reminded of uncomfortable or difficult experiences. If you wish to discuss your experiences with a counsellor, the following counselling services are available to you and are free for all KPU students.

- KPU Counselling: Contact counselling@kpu.ca or 604-599-2828 for assistance.
- KPU's 24/7 Student Support program, which offers counselling in multiple languages. To access the service, visit <https://keepmesafe.myissp.com/Home/UniversitySearch> (for international students) or <http://mystudentsupport.com/> (for domestic students). Choose KPU as your school on either site.
- Here 2 Talk, a free mental health service for all BC Postsecondary students: <https://here2talk.ca/home>

COMPENSATION

You will have the opportunity to enter a drawing for 1 of 3 \$50 Amazon gift cards. The odds of winning a gift card are approximately 1 in 100, based on the estimated number of study participants. You are not required to participate in the research to participate in the draw. You may choose to enter the draw by contacting the researcher at [REDACTED]

STUDY RESULTS

The information gathered from this research may be published in scholarly journals and presented at conferences. You will not be identified directly or indirectly in the publication of study results.

DISPOSAL OF DATA

Data will be destroyed five years after the completion of the researcher's dissertation (on or around April 2028).

CONTACT FOR INFORMATION ABOUT THE STUDY

For further information, please contact Christina Page at [REDACTED]

CONTACT FOR COMPLAINTS/ETHICS CONCERNS

- If you have any concerns or complaints about your rights as a research participant and/or your experiences while participating in this study, contact the KPU Research Ethics Board at [REDACTED]

PARTICIPANT CONSENT

Your participation in the study is voluntary, and you can withdraw your consent at any time. There are no academic or employment consequences to withdrawing consent. You do not waive any legal rights by participating in the study.

- I consent to participating in this study.
- I **do not** consent to participating in this study.

By clicking “**I consent**” to enter the survey, you indicate your consent to participate in the study.

Demographics

1. Student classification

- I am an international student (move to question 3)
 I am a domestic student (move to question 2)

2. Secondary school completion

- I completed secondary school outside of Canada (move to question 3)
 I completed secondary school in Canada (discontinue)

Thank you for your willingness to participate in the study. Based on your responses to the questions, you are not eligible to continue on at this time. (Proceed to end of survey, option to enter draw)

3. Year of study

- I am in my second year or above (move to question 4)
 I am a first-year student (discontinue)

Thank you for your willingness to participate in the study. Based on your responses to the questions, you are not eligible to continue on at this time. (Proceed to end of survey, option to enter draw)

4. Please indicate the countr(ies) you consider to be your home country below (Text box)

5. Current level of study

- 2nd year (undergraduate)
 3rd year (undergraduate)
 4th year (undergraduate)
 Post-baccalaureate diploma
 Graduate diploma

(Page break)

In the next set of questions, you will be presented with various ways that instructors can act towards their students, whether individually or in class. For each statement, you are invited to indicate how important this practice is to you as a student. A response of 1 indicates that you strongly disagree with the statement. A response of 5 indicates that you strongly agree.

Build connections with students

6. I want my instructor to build a friendly relationship with me (e.g., by greeting me, asking how I am doing)

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

7. I appreciate when my instructor shares about their personal life with me

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Offer individual support

8. It is valuable for me to obtain individual support from my professor

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

9. I want my instructor to respond to emails promptly.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Recognize non-academic factors in students' lives

10. I want my instructor to acknowledge the non-academic factors in my life (e.g., work, personal issues)

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

11. I want my instructor to recognize the challenges international students face when they transition to a new country.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Support transition to the labour market

12. I want my instructor to help me in easily transitioning from school to a full-time job/career.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Demonstrate respect for students

13. I want my instructor to respect all students in the class.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

14. I want my instructor to be neutral regardless of academic performance.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Demonstrate openness to student questions

15. I want my instructor to create an environment where students are comfortable asking questions without fear of being wrong.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Listen carefully to student ideas

16. I want my instructor to be respectful of my ideas in class.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

17. I want my instructor to ask for feedback to improve class learning before the end of the course.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Encourage student participation

18. I want my instructor to encourage equal participation from all students

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Facilitate student to student relationships

19. I would like my instructor to do activities in class (e.g., icebreakers) to connect students with each other.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

20. I want my instructor to form teams that allow me to work with people from various cultural backgrounds.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Develop student intercultural skills

21. I would like my instructor to do activities that facilitate building intercultural skills among students.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

22. I want my instructor to include class activities which will help students relate to other students' cultural backgrounds.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Demonstrate cultural sensitivity

23. I would like an instructor who is sensitive towards my culture

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

24. I want my instructor to avoid stereotypes based on my cultural background.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

25. I want my instructor to learn my name.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Affirm student skills, knowledge, and experience

26. I would like my instructor to acknowledge my previous work experience, life experience, and skills.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

27. I want my instructor to encourage students to share about previous life experiences in other countries to help other students learn.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Provide Canadian cultural knowledge

28. It is important for my instructor to help me become familiar with Canadian culture

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

29. I want my instructor to avoid relying only on Canadian cultural examples (which may be unfamiliar to students from other cultures) when explaining concepts in class.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Provide information about the Canadian academic system

30. I want my instructor to explain the course materials and syllabus in detail.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

31. I want my instructor to explain how to use technology to learn (e.g., how to submit an assignment, how to email a professor)

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

32. I want my instructor to introduce me to the concepts that are new in the Canadian academic system

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

33. I want my instructor to let students know about plagiarism.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Connect students with campus resources

34. I want my instructor to show me how to use different campus resources (e.g., tutoring, learning strategists)

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

35. I want my instructor to explain that students have free confidential counselling to deal with their mental health issues/ stress of transitioning to a new country

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Use simple language

36. It is important to me that my instructor uses simple language while teaching in the class.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

37. I want my instructor to recognize that there are different accents and use an accent that is understood by everyone.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Create a comfortable environment for non-native English speakers

38. I want my instructor to allow students to choose between verbal and written participation in whatever way they feel comfortable.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Support student language development

39. I want my instructor to provide feedback on assignment drafts and final assignments that helps me improve my academic English.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Demonstrate respect for multilingualism

40. I want my instructor to respect all languages and value students who are multilingual

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

41. I want my instructor to allow multiple languages in class (not just English)

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Avoid linguistic discrimination

42. I want my instructor to recognize that English is a second (third) language for international students and avoid unfair grading and heavy marking on minor errors

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

43. It is important that language use doesn't impact my grades

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Promote effective learning

44. I want my instructor to have different types of assignments in the course to promote effective learning.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Share examples

45. I want my instructor to share their own professional experiences to help students to understand the course material and possible professional challenges

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Use adaptive and flexible teaching practices

46. I want my instructor to offer options for class learning that accommodate all students (e.g., reviewing videos, flexible teaching practices)

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Provide fair assessment

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

47. I want my instructor to allow sufficient time for exams and assignments

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Demonstrate firmness

48. It is important that my instructor acknowledges each person's efforts in the course, whether individual or teamwork.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

49. I want my instructor to be fair with everyone in recognizing cheating in class, irrespective of students' background

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Offer flexible timing for assignment submission

50. I want my instructor to provide flexibility on assignment submission deadlines (e.g., not deducting 20% for late submissions a few days after the due date)

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

**51. Do you have any other information or experiences that you would like to share?
(text box) (Optional)**

Thank you for taking the time to complete the survey.

52. Would you like to be entered in a draw for a \$50 Amazon gift card

Yes (move to question 53)

No (end survey)

53. Please enter your email in the box below. This email will only be used to contact you if you have won a gift card.

Appendix C: Interview Consent Form

Faculty Interculturality Through the Eyes of Internationally-Educated Students: A Transformative Mixed methods Study



STUDY TEAM

Principal Investigator: Christina Page, Faculty of Educational Support and Development/ Teaching and Learning Commons, Kwantlen Polytechnic University

Contact Information:

Supervisor: Glenda Black, Schulich School of Education, Nipissing University

Contact Information:

INVITATION & PURPOSE OF THE STUDY

KPU classrooms are highly diverse places, which requires instructors to be effective intercultural teachers. The purpose of this research is to gather information from students about ways that faculty can relate to, communicate with, and teach culturally diverse students in ways that students consider effective. The goal is to create a framework that describes effective faculty intercultural teaching. This research is a part of the researcher's PhD studies in Education at Nipissing University.

VOLUNTARY PARTICIPATION

Volunteers for this study are Kwantlen Polytechnic University (KPU) students in their second year of study or above, who completed their secondary school education outside of Canada. About 16-20 students will be invited to participate in this part of the research study. As a study participant, you will be a volunteer. Choosing to participate in this research will have no effect on your academic standing, or any student employment positions at KPU. You will be given clear information to help you decide whether you want to continue participating in the study.

PROCEDURES

As a participant in this research study, you will be asked to participate in four focus group sessions, where you will participate in a group alongside 6-8 of your fellow students. The time required for participation will be about 6-8 hours. You may also choose to complete an individual session rather than a focus group. Sessions will take place on a KPU web conferencing tool (Zoom). Sessions (audio and video) will be recorded and kept on a password-protected computer. Only the research team will have access to the recordings.

In the sessions, you will be asked to share your perspectives about the intercultural teaching practices you have experienced at KPU, share stories of your classroom experiences, and provide input into a framework for effective intercultural teaching practices. If you are asked to answer a question you do not wish to answer, you can decline to answer that question. The sessions will take place in the Fall 2021 semester. You may be invited to later follow up sessions in late 2021 and early 2022. These sessions may take place either online or in-person on a KPU campus.

Approximately 2 weeks after the sessions, you will receive a copy of the transcript to review. You will be asked to review the portions of the transcript that include your statements and contributions, which may take 30-45 minutes. You will be asked to return any comments to the researcher within 2 weeks. If the transcripts are not returned to the researcher within 4 weeks, the researcher will consider that you are content with the transcripts as presented to you.

WITHDRAWING FROM THE STUDY

Your participation is completely voluntary, and you are free to stop participating in the study at any time, with no consequence to you, and no need to give an explanation. You can withdraw by notifying the researcher that you no longer want to participate. If you choose to withdraw, any statements you have previously shared will not be used by the researcher in her work, and any individual contributions you have made to the research will be destroyed; however, your contributions to group discussions will still be accessible to the researcher.

ANONYMITY & CONFIDENTIALITY

I will keep all information shared in the sessions confidential. You will be asked to maintain the confidentiality of other study participants by not discussing the research outside of the focus group; however, the researcher cannot guarantee that other participants will maintain your confidentiality.

Focus group sessions will be recorded for the purposes of recording information by the researcher only and stored on a password-protected device; recordings will be destroyed at the conclusion of the study. Only the research team will have access to the recordings. Notes and other focus group materials will be digitized immediately after focus group sessions and stored on a password-protected device, and physical copies will be destroyed.

BENEFITS

You will be offered the opportunity to provide input into a framework that may inform the practice of faculty at KPU and at other postsecondary institutions. You will learn about the research process and will be offered the opportunity to co-develop a survey that will be offered to all other international students at KPU (2nd year and above). You will also be offered opportunities to participate in sharing the research results with students, staff, and faculty.

RISKS

You may be reminded of uncomfortable or difficult experiences. You will be offered the opportunity to debrief with the researcher (Christina Page), and if needed, are encouraged to discuss your experiences with a qualified counsellor. The following counselling services are available to you and are free for all KPU students.

- KPU Counselling: Contact counselling@kpu.ca or 604-599-2828 for assistance.
- KPU's 24/7 Student Support program, which offers counselling in multiple languages. To access the service, visit <https://keepmesafe.myissp.com/Home/UniversitySearch> (for international students) or <http://mystudentsupport.com/> (for domestic students). Choose KPU as your school on either site.
- Here 2 Talk, a free mental health service for all BC Postsecondary students: <https://here2talk.ca/home>

STUDY RESULTS

The information gathered from this research may be published in scholarly journals and presented at conferences. You will not be identified by name in any publications related to the study (a pseudonym will be used).

DISPOSAL OF DATA

Data will be destroyed five years after the completion of the researcher's dissertation (on or around April 2028).

CONTACT FOR INFORMATION ABOUT THE STUDY

For further information, please contact Christina Page at [REDACTED]

CONTACT FOR COMPLAINTS/ETHICS CONCERNS

- If you have any concerns or complaints about your rights as a research participant and/or your experiences while participating in this study, contact the KPU Research Ethics Board at [REDACTED]

PARTICIPANT CONSENT

Your participation in the study is voluntary, and you can withdraw your consent at any time. There are no academic or employment consequences to withdrawing consent. You do not waive any legal rights by participating in the study.

I _____, a student at Kwantlen Polytechnic University, agree to participate in the research study as described above. I understand that my participation is entirely voluntary, and my participation or non-participation will not be reported to faculty or staff at KPU.

Participant signature: _____

Date: _____

Please email your completed form to [REDACTED]


Appendix D: Questionnaire Consent Form

Faculty Interculturality Through the Eyes of Internationally Educated Students: A Transformative Mixed methods Study



STUDY TEAM

Principal Investigator: Christina Page, Faculty of Educational Support and Development/ Teaching and Learning Commons, Kwantlen Polytechnic University

Contact Information: 

Supervisor: Glenda Black, Schulich School of Education, Nipissing University

Contact Information: 

INVITATION & PURPOSE OF THE STUDY

KPU classrooms are highly diverse places, which requires instructors to be effective intercultural teachers. The purpose of this research is to gather information from students about ways that faculty can relate to, communicate with, and teach culturally diverse students in ways that students consider effective. The goal is to create a framework that describes effective faculty intercultural teaching. This research is a part of the researcher's PhD studies in Education at Nipissing University.

VOLUNTARY PARTICIPATION

Volunteers for this study are Kwantlen Polytechnic University (KPU) students in their second year of study or above, who completed their secondary school education outside of Canada. As a study participant, you will be a volunteer. Choosing to participate in this research will have no effect on your academic standing or eligibility for any volunteer or student employment positions at KPU. Your participation is completely voluntary, and you are not required to be involved as a condition of your enrollment at KPU.

PROCEDURES

You will be asked to answer a series of survey questions that include multiple choice questions and open-ended (short answer) questions. You will complete the survey in the Survey Monkey online survey tool. You will answer questions about the ways that faculty/instructors teach students. The survey is expected to take 15-20 minutes to complete.

WITHDRAWING FROM THE STUDY

Your participation is completely voluntary, and you are free to stop participating in the study at any time, with no consequence to you, and no need to give an explanation. You can withdraw from this study by exiting the survey without submitting your responses; however, once your survey is submitted online, you will no longer be able to withdraw the response because it is recorded anonymously and can no longer be traced to you.

ANONYMITY & CONFIDENTIALITY

Your responses will be held confidentially, and no information about you will be shared. The survey data will be stored on a password protected web platform, and on password-protected devices. Only the research team will have access to the survey data.

This study will be conducted using Qualtrics software provided by Nipissing University. The data will remain on Canadian servers.

BENEFITS

You will be offered the opportunity to provide input into a framework that may inform the practice of faculty at KPU and at other postsecondary institutions.

RISKS

You may be reminded of uncomfortable or difficult experiences. If you wish to discuss your experiences with a counsellor, the following counselling services are available to you and are free for all KPU students.

- KPU Counselling: Contact counselling@kpu.ca or 604-599-2828 for assistance.
- KPU's 24/7 Student Support program, which offers counselling in multiple languages. To access the service, visit <https://keepmesafe.myissp.com/Home/UniversitySearch> (for international students) or <http://mystudentsupport.com/> (for domestic students). Choose KPU as your school on either site.
- Here 2 Talk, a free mental health service for all BC Postsecondary students: <https://here2talk.ca/home>

COMPENSATION

You will have the opportunity to enter a drawing for 1 of 3 \$50 Amazon gift cards. The odds of winning a gift card are approximately 1 in 100, based on the estimated number of study participants. You are not required to participate in the research to participate in the draw. You may choose to enter the draw by contacting the researcher at [REDACTED]

STUDY RESULTS

The information gathered from this research may be published in scholarly journals and presented at conferences. You will not be identified directly or indirectly in the publication of study results.

DISPOSAL OF DATA

Data will be destroyed five years after the completion of the researcher's dissertation (on or around April 2028).

CONTACT FOR INFORMATION ABOUT THE STUDY

For further information, please contact Christina Page at [REDACTED]

CONTACT FOR COMPLAINTS/ETHICS CONCERNS

- If you have any concerns or complaints about your rights as a research participant and/or your experiences while participating in this study, contact the KPU Research Ethics Board at [REDACTED]

PARTICIPANT CONSENT

Your participation in the study is voluntary, and you can withdraw your consent at any time. There are no academic or employment consequences to withdrawing consent. You do not waive any legal rights by participating in the study.

- I consent to participating in this study.
- I **do not** consent to participating in this study.

By clicking the link to enter the survey, you indicate your consent to participate in the study.

