Higher Education Academy

Embedding interculturalism in the curriculum: A case study of a PG certificate in learning and teaching in higher education

University of Stirling case study

Embedding equality and diversity in the curriculum strategic enhancement programme

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The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.
(Chimamanda Ngozi Adichie)

1. Introduction

This case study explores how interculturalism in the curriculum was embedded in module one of the postgraduate certificate in learning and teaching in higher education (PGCLTHE) at the University of Stirling (UoS) and lessons learned for future development as part of the Higher Education Academy Scotland's embedding equality and diversity in the curriculum strategic enhancement programme (EEDC SEP). The academic development team at UoS has existed in its current form since 2016. We have a new HEA-accredited framework (SFELTE) as well as an HEA-accredited postgraduate certificate (PGCLTHE). By participating in the EEDC SEP, we were able to gain from the experiences of our colleagues across Scotland as well as help shape work in this area. We chose to pilot our project on the first module in the PGCLTHE as this is the mandatory module for most new academic staff on probation. This case study focuses on the impact of embedding interculturalism in the curriculum as evaluated through focus groups and responses. Embedding interculturalism was central to our aims in this programme as a way of asserting difference in its myriad forms and manifestations as a positive and powerful pedagogical hook upon which to explore learning and teaching with our academic colleagues. Drawing on narrative metaphors of storytelling from my disciplinary background in literary studies, I highlight key issues arising from participants' reflections. In particular, I focus on the discussions in the focus groups both pre- and post-pilot as well as on the responses in the formative assignment.

The purpose of this project was to ensure that all new academic staff who participate in UoS' PGCLTHE recognise the incompleteness of their learning and teaching "story" by exploring the single story they may have of their students, of their discipline, of their pedagogy and – above all – of themselves as teachers. In a research-intensive institution, the majority of academic staff are here because of their research excellence. This means that their teaching role is a single "chapter" of their academic identity; however, for me, as an academic developer, it is the richest to begin to unpack. The interdisciplinary nature of a programme like our PGCLTHE, as well as the different linguistic, cultural and social backgrounds of our participants, makes this chapter a rich landscape for exploration. It also means that an intercultural approach is arguably the only way to acknowledge explicitly that their story is only one among many: it exists within a plurality of stories. This case study gives a brief account of the literature before explaining the pilot and exploring its implications for others.

What does interculturalism mean in this context?

As a higher education teacher shaped in the tradition of the humanities – specifically francophone literature and languages – my definition of interculturalism and the one that underpins this case study is based on the intercultural competencies outlined by linguist Mike Byram, one of the first to define the term. He highlights the impossibility of ever being fully interculturally competent: it is an ongoing process of increasing awareness and understanding of others. From this perspective, it is similar to the process of being a critically reflective practitioner in higher education where there is no end destination, only evolution. In fact, Byram et al. make this link between teaching and interculturalism explicit:

> the "best" teacher is neither the native nor the non-native speaker, but the person who can help learners see relationships between their own and other cultures, can help them acquire interest in and curiosity about "otherness", and an awareness of themselves and their own cultures seen from other people's perspectives. (Byram et al., 2002: 10)

Here, the (im)precision of language, which is so often seen as a barrier for academic staff in learning and teaching (see Cunningham and Grimwood, 2016), matters less. The teacher plays a powerful role in helping students make meaning through difference. In this context, "otherness" is not the danger or threat it has come to be seen as in a contemporary political context fixated on borders and threats from outside. Rather, it heightens the curiosity of students – one of the graduate attributes at UoS – and it creates that interconnectedness that is again so often expressed as a desirable characteristic in students. Such a position where the teacher and student are constantly moving across and between different perspectives is precisely where the single story of the world – and its narrow confines – becomes impossible. It is where admission of validity and authenticity of multiple stories is what is required, not a rigid allegiance to one's own reading of the world. Adichie highlights how the stories we absorb as children and beyond often prevent us from seeing the individual; instead, we focus on the story we know about their particular culture / language / background. As teachers in higher education, this is the point at which we begin when thinking about how we manage difference in the classroom and how we make intercultural encounters meaningful in learning and teaching in UK HE. Therefore, this case study is inspired by Adichie's passionate account of the danger of the single story and by the literature on interculturalism in learning and teaching in higher education. It is in this acknowledgement of, and engagement and negotiation with, difference that interculturalism relates to equality and diversity. Indeed, this case study begins on the hopeful premise that "to some degree, all encounters with others are intercultural encounters" (Killick, 2015: 70).

I am therefore defining interculturalism in this context as a pedagogical approach that actively and explicitly encourages the individual teacher (and student) to become aware

of their own assumptions and to begin the process of unravelling these assumptions through a constructive but potentially provocative interaction with different perspectives and "tools" of sorts. Difference here is taken in the active sense of the term "diversity" as defined in the EEDC model (Hanesworth, 2015, following Clayton-Pedersen et al., 2009) whereby it means active, intentional and ongoing engagement with differences. These differences can be interdisciplinary, linguistic, cultural, physical and indeed anything that differentiates one individual from another. I use the word "tools" reluctantly, with all their implications that we can parcel and package the messy business of learning and teaching, decontextualising and assuming a facile transferability, in order to "fix" problems. Here I am redefining tools that can do the pedagogical work of interculturalism only insofar as they are interventions in this context, as devices in this "story". Provocation is important here as it pushes one to the transformational point of learning for which we are aiming; however, it has to be in a safe place, an environment where each individual feels able to share their point of view but knows that this may be challenged respectfully (cf. Barnett, 2011). It is therefore only a pedagogy that can take place in a small group and a cohort where individuals develop a group bond over time. It also requires explicit expression of what those differences are: this is where the tool matters. The tools need to be unfamiliar enough to each individual and yet open to interpretation.

University of Stirling context

One of the central themes of our institutional strategic plan is the emphasis on creating new global partnerships. This increase in international collaborations will necessarily lead to a growth in the number of international staff, postgraduates and undergraduates coming to the University of Stirling. Added to this must be our growing transnational education (TNE) presence, including our latest venture in Vietnam. The strategic plan sets targets of a 20% increase in taught postgraduate international students and a 65% increase in undergraduate international students. We want to ensure that our learning and teaching is flexible and agile enough to be able to provide an excellent experience for all, and that our academic development programmes meet the needs of the increasingly diverse staff and student populations. In 2016, we had over 115 nationalities based on campus. As the recent literature in learning and teaching in internationalisation (see Carroll, 2014; Killick, 2015; Hanesworth, 2017) illustrates, inclusion and diversity awareness are needed in order to make a difference and embed the change meaningfully.

The current equality and diversity (E&D) policy "One Stirling" at UoS was designed to ensure that everyone feels part of the campus community regardless of their background. The institution has devolved responsibility across UoS for this through its equality action forum with champions identified from every division and faculty who come together to share good practice and explore work to take forward. Indeed, there are excellent pockets of work in this area and this project aimed to promote and

encourage conversations about this as a form of comparison for colleagues, exploring questions like: "Would this work in my discipline? With my learning and teaching background?" It was clear that the institutional background and context, as well as a growing number of new colleagues from international backgrounds, made for a fertile landscape for our EEDC project as a way of extending the reach to all new academic staff.

Embedding interculturalism in the curriculum

Interculturalism in the curriculum is where "internationalising the curriculum" (Ryan, 2013; Carroll, 2014; Killick, 2015; Leask, 2015) intertwines with the work on "embedding equality and diversity in the curriculum" (Hockings, 2010; Gunn et al., 2015; Hanesworth, 2017). The research on internationalising the curriculum argues for a more positive view on the diversity and richness of perspectives an internationalised group can bring to *all* students and highlights the importance of internationalisation at home (IaH). There has been increasing focus on the intercultural curriculum over the last 20 years, highlighting the power that is often implicit in the curriculum (Dunne, 2011). The recent report on E&D in learning and teaching in Scotland by Gunn et al. (2015) also draws attention to the often invisible ways in which "otherness" is marginalised and alienated in the curriculum. Recent student-led campaigns south of the border, such as UCL's "Why is my curriculum white?", show that students are beginning to recognise the single stories they are being taught and are fighting for greater representation across the curriculum, which renders much of the invisible, visible. All of these debates challenge staff perceptions of the curriculum and therefore are an essential part of any development around teaching and learning if we want academic colleagues to participate actively in shaping a meaningful and diverse curriculum for all their students.

For Otten, the "implementation of IaH and cultural diversity have intercultural implications far beyond a nice-to-have attitude" (Otten, 2003: 22) and this is what our project aimed to explore with colleagues. We wanted to ensure that colleagues realise that contact is not enough (Otten, 2003; Harrison, 2015) to guarantee that students will interact with one another productively across their differences. In other words, what intercultural encounters could we manufacture in our PGCLTHE that would model the interactions necessary to ensure meaningful contact, points where individuals are forced to become aware of different worldviews that then helps them realise their own perspective? In this way, the single story can be challenged. The contact we are really seeking to create therefore involves some kind of friction, as the fascinating case study provided by Gill (2016) reveals. Thus, our own pedagogy sought to enable constructive conflict whereby colleagues could challenge different perspectives about learning and teaching as a way of affirming or reaching an understanding of their own educational philosophies. This can only be achieved if the individuals in the group know one another and also know everybody else's learning and teaching journey and context so that comparison and also compassion can exist. We therefore began each new session with

a lengthy but important "rich text picture" sharing activity in which each participant created their own learning and teaching journey and shared that with the group. The aim of this was to create a sense of belonging and of unity but also to highlight the very different learning and teaching context of each participant so that from the outset everybody was acutely aware of the intercultural nature of our group. This was made explicit in our plenary discussion and was intended to highlight the value we assign to these differences in terms of critical reflection and learning and teaching at UoS.

2. Approach

A recent study carried out in Heriot-Watt University (Bell and Kipar, 2016) highlights the difficulty of running institution-wide workshops as a means of generating intercultural conversations to deepen understanding with academic colleagues. Our own study was able to take a different approach because we were not working with stand-alone workshop participants but with an interdisciplinary cohort working together for a minimum of three hours a week over the course of six weeks. This cohort also had a common thread, which was their position in the institution as early career frontline academics, mainly lecturers who were new to the institution and often new to lecturing and even UK higher education. There were many stories to share. Rather than seek to make the intercultural aspect of our programme an explicit and separate component, our aim was to embed it in the structured discussions that formed the main pedagogical way of being of our classroom practice as well as using the UK Professional Standards Framework's (UKPSF) professional values as a harness. In this way, we wanted to shape the ontology and the epistemology of our cohort. In fact, interculturalism became the pedagogy of the PGCLTHE classroom.

Having the time and space to reflect on differences is key to creating intercultural awareness (Otten, 2003). Given the integral role of critical reflection in any postgraduate certificate in higher education learning and teaching, using these techniques and approaches was a way of creating an active space for difference to be asserted and for different worldviews to be explored and therefore embedded across our whole programme. It is also the methodology of all HEA-accredited programmes since each applicant evidences the impact of their academic practice on their learners. Using Brookfield's definition of critical reflection, which was explained in the first session of the first module, we outlined four ways of reflecting critically on learning and teaching: self, peer, student and engagement with scholarly thinking (Brookfield, 1995). However, rather than asking participants directly to examine intercultural differences, which could be potentially too challenging, I wanted to scaffold a very specific discussion around interculturalism and its meaning through the unfamiliar, the "other" as a way "in". Halfway through the module, participants were asked to write a blog post with the title "the danger of a single story" in relation to their practice. This task was used as a formative assessment, as a way of reflecting through the lens of Adichie's words and the

UKPSF professional values. Above all, classroom discussions were set up throughout the module that sought to develop the skills of comparison, of interpreting and of relating, which Byram et al. (2002: 12) argue are crucial to creating intercultural competence. Although this definition was written for language teachers, the skills mentioned above are closely linked to the graduate attributes of UoS, which highlight the importance of developing such skills as a way of moving across disciplinary and scholarly boundaries.

Our methodology was also grounded in the collective programme vision of the EEDC SEP initiative. At our first cross-institution networking meeting, we agreed collectively that the founding principles of our projects were as follows:

> *Embedding equality and diversity in the curriculum is celebrating difference, expanding minds and valuing individuality to enrich learning experiences. It assumes that we aspire to develop an awareness of, engagement with and connection between ourselves and others. We embed equality and diversity in the curriculum because we believe in enhancing the learning experience for both staff and students to nurture responsible citizenship and meet our moral obligations and legal requirements. And it comprises underlying values and expectations that recognise and embrace diversity through reflection, review and enhancement.*

I used these principles as my own curriculum design tool for the learning that I wanted to take place in the PGCLTHE. However, as I was new to UoS, as well as curriculum design to embed interculturalism, it was necessary for me to understand the context much more deeply, to know my participants (Brookfield, 2015) and to appreciate how interculturalism was already perceived by academic staff at UoS. I therefore undertook a series of focus groups, the evaluation of which is explored in the next section.

3. Evaluation and impact

Connecting cultures: A comparative analysis of the focus groups

I held four focus groups in total in order to explore a range of opinions about interculturalism. Rather than ask questions directly to participants, I selected a poem for discussion. This approach was chosen for several reasons. First, I wanted to create a safe and inclusive atmosphere and ensure that no individual felt put on the spot or obliged to share anything with which they felt uncomfortable; the focus on a poem enabled this atmosphere. It was common and yet unfamiliar ground. Secondly, my disciplinary background in literary analysis has shaped how I teach: the signature pedagogy of creating a discussion around a series of questions linked to a text that we all analyse is mine and I believe is the best way for me to draw out assumptions and beliefs, which was partly what I wanted to uncover. The use of poetry and poetic analysis is an approach to academic development that I am shaping with a colleague

and we have disseminated our work in this area (Cunningham and Mills, 2016): my research has led me to believe that this is an effective way of talking about learning and teaching as a means of crossing boundaries – disciplinary and other. You could call this my single story that I want to broaden out in my own experience.

The particular choice of poem was also significant in my approach (see appendix for poem). The Scottish poet Liz Lochhead was commissioned to write "Connecting Cultures" for the Commonwealth Games in 2012; it was therefore topical and timely. Like one of our PGCLTHE participants who identified his position with his students, this poem by a Scottish feminist poet proclaimed my position. Above all, there were key themes and metaphors in the poem that I hoped would stimulate a conversation around difference, diversity and the role of the teachers in connecting cultures in their classrooms.

The barrier of language is often raised as a challenge by academics in their diverse student groups (cf. Cunningham and Grimwood, 2016) and it was interpreted in different ways in the focus groups. For example, I had interpreted it as a disciplinary lingua franca as well as a hook into the piece. In the first focus group, there was general acknowledgement of the diversity of their students and of the different learning experiences and expectations that each student brings to their learning at this institution:

> *Yes, in this respect because when you encourage students to express themselves they carry different characteristics, different...they have different experiences so when they bring them in the class it's interesting and challenging at the same time. Challenging not only for the student but also for the lecturer.* (Participant 3, Focus group 1)

The group agreed that this diversity was a source of richness for discussion in class and indeed was a source that several participants drew on to identify differing perspectives between countries with relation to their specific discipline. This conversation was similar to ones we had had in class in specific discussion around inclusion and international students. Where opinion diverged more was in the diversity of the participants' own learning experiences. The focus group comprised five different nationalities and it was clear from words used like "spoon-feeding" that there was a consensus that their own learning journeys had been more challenging than those of their current students.

> *And the diversity itself gets in the way, doesn't it? So not everybody is starting at the same point and, as somebody said earlier, if you start too low for some students who need to be up there, they won't learn, if you start there they won't learn and it's quite difficult to find a balance where everybody is getting what they need in very diverse classes.* (Participant 2, Focus group 1)

Diversity is defined as a deficit here as well as metaphorical: starting "too low", students who need to be "up there". This is an honest account of the challenges of this diversity;

although, the same group acknowledge the richness too, as the previous comment makes clear. It is heartening that the term diversity is used rather than a specific group of students; however, there is an implicit request for support in how these layers of differences can be addressed if we are to create an effective learning and teaching environment in our institution. This kind of comment made my role in academic development clearer to me: developing the teacher as translator is a way of enabling the negotiating, fluctuating changes in the classroom.

> *Whereas, on my undergraduate [course], my home students are brilliant but they're very shy. So I think the challenge there for me is bringing my home students to the wealth of international students, did that make sense?* (Participant 3, Focus group 1)

There was a clear commitment felt by participants towards their students and a sense that they are far more removed from the deficit approach to international students that has been lamented in the literature until now. Indeed, their comments indicate that for these participants, there is strong recognition of the value that internationalised groups can bring to their classroom. However, the discussion also highlighted to me that the participants' own role as "connectors of culture", or indeed their own biases, could be drawn out further and that this was an element to tease out explicitly in the pilot since it goes to the heart of what it means to be a teacher in higher education. Hence, these discussions helped me formulate more explicitly how I could use the pilot to encourage greater reflection on my students' own values and responsibilities in learning and teaching.

In my analysis of the same discussion, stemming from the use of the word "connector" in the poem, I asked focus group 4 (which took place after the pilot) if they felt this was part of their role as teachers.

> *Yeah a little bit, yeah connecter yeah in that way um so I thinks it's more that there are certain kinds of terms which can come across that you use the exact same word but it means something different […] Yeah in some ways, I mean I think eh I wrote a blog about this the other week about being a matchmaker essentially.* (Participant 2, Focus group 4)

"Matchmaker" is an interesting term to use, suggesting that there is interpretation and translation but also evoking the relationship this participant wants to create between students as well as their work "matchmaking" students and the curriculum. Here, we are returning to Byram et al.'s definition of intercultural competency outlined in the introduction as being a way of creating relationships: this is active engagement with diversity and overcoming difference as barrier. For this participant, it also has an interdisciplinary sense – drawing people from different areas together to discuss a common issue.

> *Yeah and I feel that the same term can mean several things at once and even those people having a conversation can understand those*

differences, but you know can still kind of converse. (Participant 2, Focus group 4)

There is a sophisticated understanding here of the role of conversation, or what I would call constructive conflict, which still enables communication *through the role of the teacher*. I emphasise this last point because – to me – it is crucial that the teacher is an active agent in managing these intercultural discussions.

What was also interesting about this post-pilot focus group was the way in which they used explicitly the language of diversity, the language of the EEDC framework and model and that they had translated it into their own context.

I said in terms of inclusive education uh this has been interpreted in different ways by different authors so it has an effect on the teachers in a way to an extent where she's going to informate [sic] *the methods that she's going to adopt and adapt.* (Participant 1, Focus group 4)

There is no evidence of the deficit approach to students here; instead, there is agility and flexibility.

[I]n like those big lecture rooms for example it's almost like that kind of, it does often feel to me like a one way thing and we've talked about that a lot on the module but then another sentence you maybe have more freedom in those kinds of things to set up like working together agreement for example in different aspects that give you much more of an interaction and sort of come back and try challenge people's biases and challenge those opinions of yourself and of them and have that discussion that you might not have thought about that perspective before. (Participant 2, Focus group 4)

The learning that participant 2 has taken from the module is explicitly mentioned and "freedom" is the word that jumps out to me, as well as the repetition of the word "challenge". For this participant, therefore, both learner and teacher are in a continuous process of confronting their own knowledge, their role and their beliefs and assumptions. This quotation, then, illustrates the relational aspect of learning and teaching that is one of the most powerful enablers of an intercultural pedagogy.

It would be futile to use the discussions emerging from the focus groups as a way of generalising about a single truth; so what does an analysis of the discussion tell us? Just as it would be dangerous to elicit any single story from the focus groups, an analysis of the words of the participants in the pilot offers different voices to this case study. This is important for both the ethos of the pilot and of our initiative going forward. I evaluated the pilot by comparing and contrasting the discussions in the focus groups and by analysing the assignments, exploring participants' intercultural development. The act of conversing about individual learning and teaching practices around a shared poem that has as its theme notions of power, colonialism and the role of language elicits a rich

discussion. These kinds of discussions take place continuously throughout face-to-face time in the PGCLTHE but they are rarely captured or analysed as a way of shaping the pedagogy of the classroom going forward. A comparison between the four different focus groups and their discussions on the poem has been a useful way of evaluating how we could embed interculturalism in the PGCLTHE at UoS and – more importantly in the long term – how we could embed it across the curriculum and make it sustainable. I drew three main conclusions from my initial analysis of the focus groups:

1. Interculturalism enables interdisciplinary conversation.

2. The focus on language is essential (across all focus groups, the discussion around the lingua franca was rich) and so is interpretation, comparison and therefore opening and challenging worldviews about learning and teaching.

3. This focus on interculturalism in the curriculum could be a way of creating a UoS language and culture around learning and teaching.

The danger of a single story: An analysis of the formative assessment

As explained above, the formative assignment was designed to enable respondents to explore their single story of learning and teaching as well as to begin to align their practice to the UKPSF. I specifically did not put a word count on the assignment but told them they could write in whatever style they felt was most appropriate. This open choice was not welcomed by all respondents, some of whom wanted clearer guidelines and also wanted it to be more closely aligned to the summative assignment, which was a reflective essay. However, this written piece was intended to help them articulate how their own educational philosophy was underpinned by the UKPSF professional values, which are often the most difficult to make explicit, and above all, it was intended to liberate them from their academic voice to find their critically reflective voice. With one exception, all respondents submitted this assignment and the overall effect was a rich tapestry of different stories about learning and teaching. What was highly in evidence was the diversity of their approaches but also their ability to interpret (Byram et al., 2002) and "translate" Adichie's story into their own context. I was also struck by the weight of moral responsibility they each felt towards their students.

For example, one respondent wrote of how he always included a disclaimer at the beginning of a lecture stating his own assumptions and position but also encouraging reading elsewhere so that his students could form their own judgements about the material. This respondent was enabling his students to respond to the teaching in a way that was meaningful and relevant to them (Hockings, 2010). Such awareness, of course, may have nothing to do with embedding interculturalism in the module but this formative assignment gave this respondent an opportunity to pause and reflect on the ways in which his teaching is inclusive. He had also decided to begin co-producing

material with students in order to make them accessible and relevant to their own context. The awareness of this respondent to his own story and willingness to change this is not only a good example of how an explicit articulation of difference can be encouraged in a lecture but also of an open acknowledgement of his own power. The power of the teacher is rarely made explicit in our conversations about learning and teaching but this example highlights an awareness of the ethical responsibility of the teacher in his engagement with his students. It also implies a desire to remove some of that power and make the relationship more equal by passing some of that responsibility for both learning and teaching content on to the student. This perspective suggests that by embedding interculturalism in a postgraduate certificate in learning and teaching, we are forced into rethinking the relationship between learner and teacher, which could lend real credence to the growing engaging through partnership model (Healey et al, 2014).

In another formative assignment, a respondent's single story of learning and teaching had in fact been challenged since he began teaching. By writing about this story, he was becoming aware of his own beliefs and assumptions about learning. His growing teaching experience and different encounters with different students was making him realise that what they learn is less important than their understanding about that learning. Interestingly, this respondent discussed the safety and comfort of authoritative knowledge for both him and his students. Probing, questioning, challenging – all of these activities that we know work in terms of encouraging student learning (Brookfield, 2015) – are arguably much harder to do as a teacher than as a sage on the stage, which is of course a stubbornly resistant practice in western education.

Another response to Adichie's single story felt like a highly reflective extension of Adichie's own story. This participant had clearly identified with Adichie and her blog post mirrored the stages of Adichie's account. This participant spoke of her own childhood literary encounters being similarly "othered" – made to feel familiar through written word. This participant described herself as a "constructed fiction". She then outlined how this construction and her otherness enable her to present versions of herself in the classroom to the extent that "my performance of lecturing puts forward an emptied selfhood as a vessel for empathy". The level of self-effacement here is striking. This attempt to portray herself as an ambiguous, blank vessel – implying movement and an ability to carry – is a powerful image that represents not so much the death of the teacher but certainly the death of the teacher as a single story. This participant asserts and even relishes in her differences from her students and hopes to inspire them as a result, or at least empower them to see that difference is a strength. Indeed, against the dominant discourse, she claimed: "All I have to offer against it is my own story, my performed self as a weak link in the chain, to allow students to break it" (Participant 6). There is violence here, and weakness that is asserted as a position through which students can enter into their own space of learning, perhaps. Whatever the interpretation, it is a very strong response both to Adichie and also to the UKPSF

professional values. To this participant, it is only by asserting the many differences within herself that she can operate as an intercultural lecturer.

Not all of the respondents embraced the single story that I had imagined when setting the task; however, they had all interpreted the question as a stimulus (or tool in the definition described in the introduction) for exploring other ways of reading their practice. According to Byram et al., this is one of the successful signs that intercultural awareness has taken place. Following this definition, this ability to interpret and apply to their own context is a sign that respondents were expanding their intercultural ways of learning and teaching as a way of developing their critically reflective practice.

The interweaving of the UKPSF professional values into this assignment was more difficult: thinking about learning and teaching in terms of a narrative or discourse is a more inviting and open mode for this kind of reflection. However, although some of the respondents engaged deeply and even personally with Adichie's account, others took on the grand narrative that emerged, that of "inclusivity and recognition of difference" (Respondent 5). This respondent's reading of the UKPSF was imbued with the need for multiple layers and stories for herself as a teacher in higher education but also for her students to be able to engage with and challenge the complexities of their world.

The analysis of respondents' different interpretations and reflections on the danger of a single story illustrates how useful this clip is for embedding interculturalism in the curriculum in several ways. First, it enabled respondents to begin to explore their own assumptions about learning and teaching through the voice and thoughts of another as well as the UKPSF professional values. This encourages a reflection that is supported and mediated through an object that – as the extracts above indicate – is thought-provoking yet inviting. For some respondents, this is the beginning of the process and it offers new ways of thinking about what they do and, more importantly, why. For others who are already further along the process of reflecting critically on themselves as teachers in higher education, it draws out the ambiguities and tensions of who they are and enables some deep and powerful illustrations of their responsibilities. To me, helping teachers negotiate such understandings of the depths and layers of what is happening in the classroom, their ability to read the "pedagogical gorilla" (Osborn, 2015), as well as their awareness of their own power and bias, offers hope that the ambitions of the EEDC project will be sustainable and will begin to seep into their own signature pedagogies. Indeed, one participant's exploration of a rhizomatic way of teaching, in which she transfers a lot of power to the students, is one way of opening up and exposing individual differences as ways into learning, as ways into conversations about different interpretations and understandings. The potential higher order thinkers this could create is very exciting.

However, I would also argue that the literary position and poetic discussion of the danger of a single story offered a very different kind of reflection than the language of learning and teaching can perhaps inspire. The metaphor of a single story frees up and

liberates viewers from the language of learning and teaching that can often feel like a "wet, woolly wall" (Loads, 2010).

Above all, it allowed the image and words of a black woman into my own classroom. Given the lack of black role models we know exist in our institutions (Gunn et al., 2015), this is important: it enables some diversity from the white, female teachers in academic development. Moreover, it allows for difference in my curriculum. Participants are already exposed to two of us and this difference in perspective is important: we embody the multiple perspectives about learning and teaching in the same discipline we are advocating and we demonstrate how individual our own signature pedagogies can be. In this way, this one activity enabled us to embed interculturalism in the curriculum that in the words of the EEDC programme vision:

> *celebrate[s] difference, expand[s] minds and value[s] individuality*
> *to enrich learning experiences.*

What was missing from this activity was perhaps the opportunity for participants to share their blog posts with their peers. I had not done this simply due to planning and timing of the assignment but in future will actively seek to enable this peer review. This should help create the constructive tensions and challenges highlighted in the beginning of this case study as being central to interculturalism as pedagogy. It would also be interesting to revisit participants' single stories several years into their teaching practice, to see how their own perspectives have evolved – a follow-up activity to integrate into the programme. Finally, it would be valuable to develop a comparative exercise with other postgraduate certificates in different institutions at both the national and international level to understand better the impact of context on such work.

4. Looking forward: Making our initiative sustainable

One of the central aims of our initiative was to enable academic colleagues to acknowledge and explore their worldview in relation to their learning and teaching. The importance of the student learning experience is paramount to UoS and the infrastructure of the university reflects this. Although this initiative did not impact on students directly, it should enhance the student experience indirectly through the interculturalism of the lecturers teaching them. As this module is mandatory for almost all new lecturers on probation, the ethos and discussions from this module as well as the formative and summative assignments should ensure that an awareness of the importance of interculturalism as a pedagogical approach is incorporated into all new colleagues' learning and teaching. These new academic colleagues can also act as conduits back into disciplinary divisions as a way of initiating these conversations around learning and teaching with colleagues whom the academic development team do not have the same opportunity to meet. At this stage, this is the most realistic

achievement for which we can hope. However, going forward, there are a number of ways in which we are planning to ensure this initiative becomes sustainable.

First, we are hopeful that through the cascade effect of embedding interculturalism in the curriculum, this can be established as a pedagogical model that can take hold at UoS through the PGCLTHE. The evidence from the assignments and from the focus groups indicates that our pilot participants are increasingly aware of themselves as teachers with their own assumptions and single stories. They are also aware of the way in which these shape their learning and teaching. They have already begun to make changes to their practice (e.g. at the level of module review, of diversity of assessments and of their communication with their students), they are engaging actively with difference, and their thinking is being challenged and is challenging both their colleagues and students. We know from the literature that the academic identity of new lecturers is both highly complex and under-examined (Weller, 2011). This would be a fruitful area to explore further using this approach – a form of metaphorical enquiry.

Secondly, following from the focus groups and from discussing the pilot with colleagues in faculties, the student union and in professional services, we believe that interculturalism is something that excites or – to borrow Lochhead's terminology – that *connects* staff and students across the institution. We held an intercultural colloquium before the pilot began as a way of gauging what interculturalism in the curriculum meant to individuals across UoS and with the aim of writing a manifesto that stated collectively what that meant to us as an institution. Thirty colleagues and postgraduate students attended the colloquium where we explored think-pieces from three different viewpoints: the political, the practical and the poetical. From the discussions, it was clear that there are five areas to focus on going forward:

1. Definition of terms, e.g. what does interculturalism mean at UoS and who is responsible for it? What is the link between interculturalism and internationalisation?

2. Sense of belonging, i.e. the importance of interculturalism in creating a UoS community both on campus and in the digital world; the role of the informal curriculum.

3. The desire to create a manifesto in a language that is meaningful and that can effect change.

4. The need for an interdisciplinary, cross-institutional module on embedding interculturalism in the curriculum.

5. The importance of the student voice (which is currently lacking).

It is testament to the commitment of the individuals who were present that we can aim to create an institutional educational philosophy that is both transformative and ethical *through the lens of interculturalism in the curriculum*. We aim to do this by bringing together staff and students from across the institution to explore what this means and what it looks like in different disciplinary contexts as well as in the hidden curriculum. That language, culture and institutional identity will be central to this manifesto offers great hope for the role it can play in embedding interculturalism in the curriculum. Finally, we are ensuring that our students will be co-creators in the way we embed interculturalism at UoS. Indeed, embedding interculturalism in the curriculum is the way we can ensure that multiple layers and perspectives are incorporated into learning, teaching and assessment across the institution.

5. Conclusion

In this exploratory case study of a particular institution and context, I have evaluated the ways in which we looked to embed interculturalism in our PGCLTHE as a tool to enable participants to examine their own assumptions around learning and teaching and, in particular, as a useful way of eliciting the UKPSF professional values. Drawing on my own disciplinary tools and analysis, my own singular story of learning and teaching has been challenged but broadened and I have learned that encounters with difference will never stop happening. This is a good thing for such encounters will always be enriching and I would conclude that interculturalism is an inclusive, adaptive pedagogy that can be meaningful, relevant and enlightening for all.

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7. Appendix: Connecting cultures

Connecting cultures, a poem by Liz Lochhead
[http://www.scottishpoetrylibrary.org.uk/poetry/poems/connecting-cultures]

I am talking in our lingua franca.
Tell me, do you drive on the left or right?
Is your football team the *Botswana Zebras*
Or *Indomitable Lions of Cameroon*?
Can you take me to *Junkanoo*
And is there mangrove forest?
Is it true that a lightweight business suit
Is the appropriate city-garb and shaking hands
The usual form of greeting?
Are there frigate birds? Diamonds? Uranium?
What is the climate? Is there a typical hurricane season
Or a *wind of change*?
How many miles of coastline in your country?
Is the currency the Kenyan shilling or the
Brunei dollar – or is it also the word for *rain* or a blessing?
Do you speak the lingua franca?

Communication can mean correspondence,
Or *a connecting passage or channel*, can mean
A means of imparting and receiving information such as
Speech, digital media, Facebook, the press and cinema.
Communications can mean *means of transporting, especially*
Troops or supplies.

Commonwealth means
A free association of independent member nations bound by
Friendship, loyalty, the desire for
Democracy, equality, freedom and peace.
Remembering how hard fellow feeling is to summon
When Wealth is what we do not have in Common,
May every individual
And all the peoples in each nation
Work and hope and
Strive for true communication –
Only by a shift and sharing is there any chance
For the Welfare of all our people and Good Governance.

Such words can sound like flagged-up slogans, true.
What we merely say says nothing –
All that matters is what we do.

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