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A Cross-Cultural Teacher Training Program for Singaporean Muslim Students

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Abstract: Drawing upon evaluations of a teacher-training program for Muslim participants presented by Edith Cowan University staff in Singapore, this case study provides readers with insights into program design and management. It reports on lecturer and student attitudes as revealed in evaluations of the Singapore short course. In drawing the conclusion that attention must be given to cultural matters such as religious values and obligations and issues of language and assessment, the article asks the reader to rethink the universality of prevailing notions about internationalisation, particularly those relating to the necessary redesign of the curriculum. It ends with the suggestion that the by-product in terms of new knowledge and mutual understanding of such cross-cultural experiences for both teachers and learners may provide a valuable outcome of the internationalised curriculum.

The presentation of special-purpose short courses for international participants is increasingly becoming a feature of tertiary teacher training programs and this article describes the reaction of both lecturers and students to one such program, conducted by Edith Cowan University education staff in Singapore for Muslim students. Therefore, readers will find in the report insights into tertiary cross-cultural education in general and into relationships with special cultural groups in particular.

Background to the Study

In July 2003 Edith Cowan University (ECU) commenced teaching a Diploma of General Education course, through the Asian Educational Consortium Education Group (AEC), to teachers employed in the Singapore Muslim religious schools (Madrasahs). The course consisted of 16 units, 15 of which were based on undergraduate units taught at ECU and one Islamic Educational Philosophy unit, taught by a locally appointed lecturer in consultation with the ECU course coordinator. The diploma was awarded by the AEC, with ECU responsible for teaching 15 units and quality assuring the entire course. The quality assurance process included moderation of assignment marking and the ECU unit coordinator setting and marking the examinations. Local tutors were also encouraged to attend the classes taught by ECU lecturers. During the period in which this research was undertaken two groups of 25 students were enrolled in the course. Subsequent to the collection of data, in July 2005 a third cohort enrolled in the course.

The course was delivered in Singapore; students studying two units per trimester. ECU lecturers taught 15 hours over Saturdays, Sundays and Monday evenings, with students attending classes over two consecutive weekends. The intensive teaching periods were followed by three hour tutorials, conducted by local tutors appointed by the AEC, over a 5 week period. Approximately two weeks after the final tutorial, students sat for the unit examination. ECU lecturers were responsible for developing unit materials, teaching the 15 hours as previously described, liaising with the local tutor, quality assuring the marking of the local tutor, and setting and marking the examination.

At the end of the calendar year the course was formally reviewed by the ECU course coordinator, who was a senior School of Education academic. The review included a course evaluation questionnaire comprising 19 items (each with a 5 point Likert-type scale ranging from strongly disagree to strongly agree) informal interviews with students and a review of the individual unit teaching evaluation questionnaires completed by students. Copies of the review report were provided to the AEC, the Islamic Religious Council of Singapore (MUIS), ECU School of Education School Executive, the Faculty Associate Dean International and Commercial, and members of the ECU teaching team.

Prior to the description of the course participants and data collection, pertinent issues emerging from the literature on international education are discussed.

Issues arising from the literature

Although literature in this very broad educational area is diverse and at this stage fragmentary, it is possible to discern certain issues for follow up in this paper. Those that are discussed here are the internationalised curriculum and the acknowledgement of aspects relating to cultural difference.

The internationalised curriculum

Two decades after the era of globalised education began universities are still struggling with the application of internationalisation to teaching programs and curriculum (Welch 2002; Liddicoat, 2003). It is even argued by Marginson (2002) that many international programs are inappropriate for overseas students because most courses remain largely monocultural. This is despite the fact that Australian universities have been active in translating the internationalisation concept into policy statements for the guidance of staff (Marginson, 2000). One recommendation in a recent policy statement about global education and internationalisation, presented in 2005 to the ECU Academic Board, is a case in point (Quin, 2005).

> All Operational Plans at Faculty and School level should be aligned and identify their strategic directions for internationalisation, indicating clear objectives and outcomes for the planning period with reference to the curriculum, recruitment and staff/student mobility.

Giving weight to the view that this issue has not yet been adequately addressed in Australia generally is Bell's (2004) interview study of 20 staff on one Australian urban university, where half the group was opposed to curriculum internationalisation. In stating this position, staff gave a variety of reasons, namely:

- an Australian not an international degree is desired by the students;
- theory and facts of the relevant discipline are considered by lecturers as incontestable;
- integrity of the discipline could be harmed;
- different ethnic groups represented in any one course group may not value each other's culture; and
- science based subjects are particularly vulnerable to suggestions of flexibility because of the particular nature of the research.

Studies reporting on how teaching programs could be adapted to suit international student bodies are sparse and limited to certain fields such as business and education. Lamenting that the internationalisation of the Monash university undergraduate business degree was in its infancy in 2003, Edwards, Grosling, Petrovic-Lazarovic and O'Neill proposed a typology of stages, whereby students would be progressively challenged to reconsider their views before moving onto cross-cultural interaction and finally to refining their expertise by working in an environment outside of their comfort zone.

Such a view, though valuable as a basis for undergraduate programs, presupposes a more prolonged period of training than is available for short programs such as is the subject of this paper. More applicable here may be the type of experience gained by staff members from the presentation of an Educational Management Masters' program to Chinese educational leaders in Zhejiang province. Deriving understanding from three years' work in China, a paper by Leggett, Bowering, Campbell-Evans and Harvey (2005) recommended the addition of an 'outside-in' approach, whereby overseas teaching provided authentic opportunities for adding additional interest to the curriculum by means of reciprocal effects made possible by exchanging examples and views within the two programs. One instance of this noticed quite early in the program is that these Chinese students expressed a strong preference for starting with the big picture ie the driving forces in the society and area before moving onto concrete examples. This has been found to have great importance for both the introduction of new topics as well as the consideration of actual examples and scenarios in both programs. With the imperative of the internationalisation of curriculum for cross-cultural groupings in mind, it is important to examine other fields of research, which could provide input for the paper. The most fruitful area for comment on a wide range of subjects including curriculum, language use and "globalisation" training for lecturers is that from overseas specialist courses taught specifically to second language speakers within both English speaking and non-English speaking communities. This is the source of the largest body of research to date.

Again in the area of curriculum positive example is difficult to locate. However, if a slightly wider interpretation of 'course' is adopted, the abundant literature from overseas aid and development programs has set the scene for the criticisms of western ideas and practices, on which many educational programs themselves are based. Adrian Holliday (2001), writing in the tradition of such critics of overseas educational projects in English as Phillipson and Pennycook, spoke of the need for cultural continuity in curriculum. In working towards change in another culture, his suggestion is that we have to find "an alternative way of looking at the people we work with in innovation scenarios – in their own terms rather than ours."

Earlier, Coleman (1996) took up this theme to describe how English language programs in eight leading countries, where English is taught as a foreign language, illustrate how 'cultural continuity' in each case creates its own individual style in

teaching, despite strong efforts to counter this by western practitioners. Along the same lines, a body of research from different Asian countries now exists for decrying the spread of student centred English language learning as being unsuitable for educational transplant (Burnaby & Sun, 1989; Li, 2001). More recently Carrier (2003), in critiquing teacher training for second language speakers, gave his support to internationalisation of the curriculum. It was his view that such students need to be helped to acquire an understanding of how far any particular educational practice is not necessarily a universal, but a response to culture. The estimation of how far the materials and methods students meet is 'compatible with the language education climate in their home countries' needed to be included in any training program, where international students are involved.

Cultural differences

Over and beyond this issue of what is taught, it is evident that researchers have paid greater attention to how such courses are taught. The key areas of research, which address issues raised later in the report, are the use of the second language in teaching and the possible cultural mismatch between the presenting and the recipient cultures, particularly as it relates to Asian learning styles and Muslim culture. The areas of language, learning style and values will now be treated separately.

Language

Although courses presented to international groups almost invariably involve participants in the adequate understanding of both spoken and written English, in research terms most work has been concentrated in the former area: i.e. upon listening to academic lectures. Two studies in the mid 1990's (Lynch, 1994; Flowerdew & Miller, 1995), which drew on data from both lecturers and students, have given useful advice to intending lecturers in terms of:
1) Clarity of speech enhanced by pauses between sentences and reduction in colloquial and metaphorical usage.
2) Use of redundancy for the repetition and scaffolding of ideas.
3) Support in terms of appropriate gestures, board notes, overheads, diagrams etc.
4) Inclusion of breaks in lectures with time for questions/feedback and indications about changes in content/argument.
5) Careful use of examples including local ones.

The authors of both reports, in seeing lecturer delivery style as a major problem for the overall value of a program, provide useful guidance for international course providers.

Teaching/learning styles

The question of teaching and learning style is an even more vexed one. However, central to it for this study are at least two questions. How did these Asian Muslim students react to constructivist learning styles, which might have been different from those experienced in their previous education? Did the students have concerns about the presentation style of these programs?

Although it is no longer seriously disputed that Asian educational institutions produce students who are capable of deep learning (Watkins & Biggs, 1996) it has not yet been shown that constructivism, as understood in the west, will achieve the same ends for these students. Insufficient research at tertiary level exists at present, and most of it relates only to language teaching. One exception to this is the positive finding made by Pearson & Chatterjee at Curtin University of on and off-shore management programs and reported at the Herdsa Conference in 2000. The Flowerdew & Miller study cited earlier, however, in covering a wide range of disciplines at the City University of Hong Kong, mentioned that on the one hand lecturers eschewed small group work in class because of unwillingness to take risks on behalf of both themselves and the students (Flowerdew & Miller, 1995, 53). On the other hand students viewed the small groups, arranged in their own time and in their own first language, as being of great assistance in ironing out problems. This conclusion receives support from Smith & Smith (1999), who saw the creation of monolingual study circles by distance business and computing students at the University of New South Wales as a better way to promote deep learning than the more traditional cross-cultural chat rooms and blackboards. Thus although in these two studies where self-organised small groups sharing ideas in the first language, were viewed as being successful, evidence on the issue at tertiary level is still at best fragmentary.

Muslim values

Much of what has been said in the previous section about language and learning style applies to international students whatever their cultural background, but there are some special areas of concern with courses arranged specifically for Muslim groups. This could come about as a result of differences in values, since either the pedagogy or content could offend through cultural mismatch.

Some data exist showing that Muslim parents in Australia's government primary and secondary schools question the individualistic, interactive teaching and learning processes and the stereotypical images of Muslim culture presented within classrooms (Clyne, 2001). At university level, too, this latter point has also been mentioned in a study of Indonesian undergraduate opinion (Asmar, 1999). Novera (2004, p. 479) elaborated on this latter point by mentioning Indonesian Muslim student opinion that the important role of Islam in establishing the framework for Indonesian life and morality was not adequately reflected in course content and readings. Other major concerns of these students related to the important aspects of student life such as prayer facilities, prayer times and the availability of halal food (Novera, 2004, p 483).

These topics drawn from the current literature will now be utilised to provide a framework for the organisation and discussion of the data obtained from both the lecturer and student questionnaires.

Course participants and data collection

The student cohort comprised 50 practising classroom teachers in the Singaporean Madrasahs. All students were practising Muslims of Malay descent, and included 10 males and 40 females. Their teaching experience, at the time of the

research, varied from less than 12 months to over 20 years, with none having any formal teacher education qualifications.

The lecturers comprised ten serving academic staff, one recently retired from the School of Education and one sessional (casual) staff member. All staff members were selected on the basis of their expertise in the units being offered, and it was the decision of each individual whether to teach into the program (teaching in the program was not included in semester workload, rather each staff member was remunerated above their salary on a separate contract). Lecturers were provided with a PowerPoint presentation about the course, guidelines for teaching Muslim students, information on Muslim customs and religious beliefs, and suggestions on appropriate clothing. During the first few months of the course implementation, lecturers were also provided with an opportunity to meet members of MUIS who had travelled to ECU. In addition, the course coordinator provides quarterly updates on course-related issues, corresponds on a regular basis with the Head of Academic Affairs at the AEC and is the conduit for the dissemination of examination papers, sample assignments and student records.

The overall aim of the research was to ascertain the degree to which the learning needs of the students in the Diploma of Education program in Singapore were being considered in the course implementation. Two sets of questions (appendices 1 and 2) were developed, with the first comprising four open-ended questions and asking students about how they thought the course had considered their cultural and educational needs. The second used six open ended questions to ask lecturers how they had considered the cultural and educational needs of the students in developing and teaching their units.

These questionnaires, completed in 2005, were developed in consultation with an ECU academic staff member (herself a Muslim) to ensure that both the questions were consistent with the overall aim of the research and cultural sensitivities were taken into account. The latter was particularly important for the questions given to the students. Prior to distributing the questionnaires approval was obtained from the Edith Cowan University ethics committee.

Responses to the questions were analysed to identify conceptual themes, with these themes providing the framework for the subsequent discussion. In essence, the data were coded, a process that, according to Wiersma and Jurs, (2005), involves "… organising data and obtaining data reduction ". In other words, it is the process by which qualitative researchers " see what they have in the data" (p. 206).

Findings from the study

Responses were received from twenty students and six lecturers, representing return rates of forty and sixty percent respectively. Data drawn from these responses to the questionnaires are the source of the views given in this section. Although, attempts were made in all units to achieve local relevance, ultimately the course was located in terms of both approach and staffing within a Western Australian and Western paradigm. It is this factor which allows the data to be seen as a whole.

The Internationalised Curriculum

Lecturers involved in the program evinced satisfaction about the nature of the materials covered and this view was also represented among the eighteen students who responded to the questions on the teaching program. All lecturers referred to the value of students being exposed to new concepts and practices, as well as to how these played out in an Australian context. One lecturer commented, "They were introduced to a range of theories and concepts from the international literature that they had not previously encountered." None of the students was critical of this aspect, with one stating, "O the whole the program has been a very enriching study for me". No students expressed negative opinions about the ECU lecturers' preparation, teaching and provision of resources, with an indicative comment being, "Honestly, I found all the lecturers and tutors are well-prepared and professional. They are well-prepared for the lessons, very understanding and explain clearly what is expected from the assignments and examinations." Overall, staff and students expressed the view that the program was well-constructed and carefully resourced, leading to an enriching experience for all. Criticism of individual subjects by the Singapore group was minor in line with cultural norms, with four of the fifteen units mentioned in that regard and then only by one student in each unit. This should be judged against the remainder of the respondees, who commented that course input and activities not only successfully catered to their needs, but also instilled in them a greater sense of confidence in their own ability.

Methodology/Pedagogy

Lecturers, though aware of the possible problems associated with transferring constructivist approaches in these very different settings, do not admit to making major changes to their normal way of operating. When asked to comment on how the possible hurdle of transition to unfamiliar styles was handled, lecturers mentioned three areas of adjustment: resources, group work and assignments.

Prior to departure for Singapore at the commencement of their lectures several of the lecturers, aware of the inappropriateness of emphasizing Australian conditions in course materials, either culled readings or replaced some with those of a more universal, if not local , application. Whilst in situ too, greater care was taken to distribute printed copies of the readings in advance and not rely upon independent student access to the same as they might in Australia. In the case of the use of actual examples and scenarios for role-play and assignments, the situation was somewhat more fluid. In this area lecturers admitted to the fact that their capacity to respond developed during the course either from observation or tapping into participant experience.

Participants, who for the most part would have been unaware of these cultural adaptations by the lecturers, expressed appreciation of the end product. No comments were made by them on, for example, the unsuitability of resources or examples although efforts were made by means of anonymity to overcome traditional reluctances to be critical of authorities. However, just under half were critical of the poor supply of books and computers, the control of which resided with the Singaporean educational provider, not Edith Cowan University.

Success or otherwise of small group work was vital to the course since it is so widely used in the university's educational programs. This is reflective of not only

how learning takes place in a typical ECU on-campus tutorial class, but also what the lecturers wanted to convey about the different nature of this educational process. To make this acceptable in this very different cultural environment, lecturers allowed for some changes in the pattern: for example, group self-selection and the use of the first language within the group, but not for the presentations. With these changes in operation, it seems that any criticisms about the use of such methods were countered by participant attitudes expressed in answer to a query about what was valuable in the course. Around one-third of the Singaporean teachers nominated the group activities as being of particular interest and support for their learning.

In the case of written assignments, another important aspect of the outworkings of constructivist principles, the views of the participants were not as positive as those of the lecturers. Lecturer comment was phrased in terms of the value of assignments in giving students the opportunity to assess what they had learned and express themselves freely. One lecturer commented that, "…, as the students are practicing classroom teachers, I have had to ensure outcomes, content and assessments are relevant to their situation." However, around a quarter of the students reported on weaknesses associated with lecturer/tutor communication, which surfaced over differing interpretations of assignments and marking schemes. Lecturers, who for the most part concentrated on the value of the assignments, perhaps need to be made more aware of the degree of student concern in this area particularly as it may derive from language and cultural difference.

Cultural Differences

Based upon what seemed to be a pervasive sensitivity to cultural difference, which perhaps emerged from prior experience, and informal briefings and readings, lecturers relied upon modifications to the three major areas of timetabling, dress and groupings where appropriate to cater for this issue. Although all these could be perhaps viewed as matters of detail only, their importance cannot be underestimated as grievances here can very quickly undermine all other attempts to mount a successful program. This is because discomfort experienced by even a few can arouse more general unease and fracture the possibility of harmonious relationships developing between the two groups.

Arrangements for regular religious observances were central to course organisation with the timetables being so planned as to accommodate daily prayer times and the Friday mosque attendance. On one occasion there was a need for allowing a late start after celebrations to mark the end of Ramadan. Students either made no comment (five) or indicated (fifteen) that the ECU lecturers had catered for their religious and cultural beliefs. One student comment summarised the responses, "From the start till now, the teaching program has never failed to observe our cultural and religious belief, especially when praying time is concerned."

The issue of clothing warranted mention from a small number of female lecturers, who made mention of the fact that, guided by a sense of respect and appropriateness, they generally selected looser clothing which covered additional areas of the body such as shoulders, arms and knees.

In regard to the acceptability or otherwise of these measures to the clients, the group strongly approved of what was done. The students were able to discern signs that lecturers were willing and open to learning about Islam and Malay culture. A minority view held by some participants, namely that it was not essential for such a

program to take such matters as cultural difference into account, gives a slightly different opinion on this area.

In the case of English language usage in the program, lecturers wrote quite freely about the ways in which they made adjustments to their normal speech patterns for the second language teaching situation with aspects as actual speech, gestures and the use of special foregrounding techniques being mentioned. Notwithstanding this, some lecturers expressed heightened feelings of concern over the need to make themselves understood. They mentioned continuing consciousness about adjusting their speech patterns and exercising a type of self-censorship about language choice. In most of the responses, there was also mention of producing clear, slow, possibly more formal speech, which restricted colloquialisms and jargon. According to Littlemore (2001) the use of the latter was the source of the greatest degree of non-comprehension by even quite advanced second language English speakers. It was not unusual, too, for the lecturers to feel that they had to supplement the spoken word with extra attention to such things as carefully-phrased handouts/assignment questions and visual ways of demonstrating points for example using sketches and diagrams, acting out scenarios and showing videos.

These measures, at least in this particular case, may be deemed sufficient for effective communication, since only two participants commented specifically on language issues, with one relating to problems with slang, while the other took up a broader issue requesting more humour. If, however, the discussion of language issues is widened to print material the situation is a little different. Around half the respondents mentioned shortages in resources either in book or on-line form and a somewhat smaller group identified problems with the assignments, with their attention in this case being given to the meaning/interpretation of the questions and the division of the marks.

Discussion

The central issue of what could be meaningfully described as fulfilling the need for "internationalisation" in relation to tertiary courses has been raised in this paper. Although there has been a special focus by virtue of the fact that the data has come from only one special-purpose programs for Singaporean Muslim students, it is hoped that the ensuing discussion will give some insights into where the emphasis should be given in such courses. In particular there will be a concentration on what recommendations the analysis gives to educationists in planning such courses and how far they reflect the opinions of current researchers about curriculum and cultural adaptation.

Firstly in relation to this course the adaptation of both curriculum content and materials in terms of meeting the needs of these groups was relatively minor, with any changes reflecting appropriateness of readings and contextualising assignments. This is perhaps more understandable in this situation cases than in most. For example, it was part of the tender that the participants should be exposed to current education theory and western or Australian examples and to receive a university-recognised certificate. It is clear, therefore, that although selection of material was done on the basis of need, this very need directed the planners towards best international and Australian theory and practice, rather than how this could be understood and implemented within the target contexts. In other words, the course contracts stipulated the introduction/ exemplification of current Western perspectives and practice.

Nonetheless, participants rather than voicing disapproval of the Western or Australian basis of the course, instead found this challenging and refreshing. Thus, although the research literature is very insistent on the need for presenting alternative theory, opinion and examples, it seems that in this case at least this would appear to need to be confined to exemplification. Consequently, it can be argued that in relation to some courses at least, major change is perhaps less than essential, with the major factor militating against it being the actual nature of the brief, a factor which could be compared with the first point raised by university staff in Bell's study (2004) in their opposition to full-scale internationalisation However, another possible fact reinforcing this may have been the maturity of the students enabling them to filter new thinking through the lens of established knowledge and practice honed in their own context.

Receiving rather less publicity and support in educational internationalisation circles literature are those articles dealing with matters, which emerge more prominently in the evaluations. The study has revealed, for instance, that informing lecturers on how to deal effectively with the cultural, linguistic and assessment challenges are possibly more salient than program design, content and pedagogy. Lecturer comments as to how they gradually adjusted their thinking about Islam and the local culture, and how they modified their examples, management styles and language, attest to the importance of these matters. Furthermore, appreciation of these aspects by the Singaporean students undoubtedly assisted in their overall acceptance of the programs, while at the same time they, like the lecturers, made no reference to the need for a major rejigging of what was presented to suit their own circumstances.

On the other hand, both participant and lecturer feedback indicated the need for greater attention to aspects of the cultural context. All were satisfied with the detailed attention to the preservation of religious rights and customs, but language and assessment problems continued to trouble some students. Regarding the latter, insistence on local tutors spending more time with the lecturers during the intensive teaching periods might clarify interpretation of assessment requirements. In general, though, it may well be that these are two areas where brief periods of prior training could pay large dividends. If it is admitted that this is necessary by virtue of minority participant comment, then it would be all the more so for those courses where the participants had had little or no prior exposure to Western English language-based education such as is available in Singapore.

The conclusion that can be drawn from this discussion is that, at least for some special-purpose courses such as these, planners and lecturers need not be burdened by the overwhelming expectation that they overhaul their existing views, content and materials. Though they will certainly eschew the view that their discipline is incontestable, they should have confidence that what they present will be taken by the participants as valuable input for consideration. Precious pre-departure time should not be given to quickfire curriculum renovation, but instead should be spent helping lecturers understand cultural and religious difference, as well as the best ways to respect it. Likely problems and solutions in the areas of language and assessment should also be key concerns. Achieving joint engagement in learning together about each other and each other's society was in the end more important to the quality of these programs than the perfection of the curriculum outline and content. This new confidence engendered in both parties by the experience is possibly the most advantageous way that true internationalisation of the curriculum, pedagogy and staff will emerge and in turn impact on future domestic courses taught by both lecturers and participants alike. This 'outside-in' approach may well be more effective as a

change agent than the host of directives and committee structures currently typifying the internationalising movement in Australian universities.

Conclusion

Special-purpose designed university courses and programs, whether taught off-shore or on-shore, differ from regular undergraduate and graduate courses. As a result this paper, which draws on evaluations of one non-mainstream program, makes no claim to being able to make valid comment on all courses. Rather it is presented in the hope that at least with such special cases, particularly as so often happens where lead-time is short, lecturers should be made to feel that such characteristics as they already possess, namely a deep knowledge of their field, respect for other cultures, and a willingness to learn in situ are invaluable. Available preparation time would be better spent in obtaining an informed view of the society and hints on dealing with linguistic and assignment problems rather than on rearranging the course outline. However, such knowledge as is acquired may well come as a benefit for the next stage when informed views obtained as a result of involvement in the courses are fed into later courses both at home and overseas.

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Acknowledgments

Appendix One-Student Questions

Cultural/Religious Issues
1. List examples of how the teaching program caters for the religious and cultural beliefs of the students.
2. List examples of how the teaching program does not cater for the religious and cultural beliefs of the students.

The Teaching Program
1. List examples of what you consider to be the positive characteristics of the way in which the units in the course are taught: for example, learning activities, preparation of lecturers, clarity of oral communication in lectures, clear expectations of each unit, variety, use of humour. Please do not confine your thoughts to this list.
2. List examples of what you consider could be improved about the way in which the units in the course are taught: for example, learning activities, preparation of lecturers, clarity of oral communication in lectures, clear expectations of each unit, variety, use of humour. Please do not confine your thoughts to this list.

Appendix Two-Lecturer Questions

Please write a few lines to answer each of the following questions
1. In your opinion what value did teaching in the international program bring for
    a. the students
    b. yourself
2. How did you accommodate for the needs of the students in the program regarding the preparation of written materials, assessment requirements and/or pedagogical strategies?
3. What changes did you implement with respect to your speech/oral communication when teaching in the program?
4. How did the program or you yourself make accommodation for the cultural/religious practices of the students in the program?
5. Outline what you consider to be a few successful and/or memorable features of teaching in the program.
6. What advice would you give for lecturers teaching in an offshore program of this nature for the first time?