Intercultural Dialogue in Higher Education in Europe

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Contents

1. Concepts, definitions, facts and figures

In this chapter we shall outline and, where necessary, define, the main concepts used in the rest of the report, beginning with the definition of "cultural dialogue" as understood in documents of the Council of Europe and other international organisations.

Mention will also be made of a number of concepts used in the wide-ranging debate currently ongoing about cultural diversity and the relationship between cultures.

We then address the concepts of internationalisation and academic mobility, which are now highly significant in higher education generally but also in the context of this report, since developments here over the last twenty years have essentially prepared the ground for intercultural dialogue on university campuses.

This first chapter ends with figures for the number of foreign students enrolled in European universities.

1.1 Intercultural dialogue

a. Intercultural dialogue is fast becoming an issue of central importance in the deliberations of a number of international organisations, especially the Council of Europe. There is a close link here with other concerns such as the combating of racism and intolerance, education in citizenship and interfaith dialogue, not to mention intercultural education – on which the Council of Europe has done pioneering work for nearly thirty years now.

Other international organisations are equally active in this area, particularly UNESCO, to which we owe the 2001 "Universal Declaration on Cultural Diversity", the UN General Assembly, which addressed this topic in a very recent high-level dialogue on intercultural co-operation (October 2007) and the European Union, specifically as it prepares for 2008 as European Year of Intercultural Dialogue.

In these various contexts too, intercultural dialogue is promoted not only for its intrinsic worth, but also as something that makes for peace, the development or promotion of human rights, press freedom, freedom of expression, or religious freedom.

b. Given such a proliferation of proposals and measures, the definition of intercultural dialogue is inevitably less uniform and precise than one might have wished.
The definition proposed by the Council of Europe (CoE, 2007) and set out below, has the virtue of defining some of the terms used and of setting out the aims of intercultural dialogue and the conditions which must apply if it is to be achieved.

"Intercultural dialogue is an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other's global perception.

In this definition, 'open and respectful' means 'based on the equal value of the partners'; 'exchange of views' stands for every type of interaction that reveals cultural characteristics; 'groups' stands for every type of collective that can act through its representatives (family, community, associations, peoples); 'culture' includes everything relating to ways of life, customs, beliefs and other things that have been passed on to us for generations, as well as the various forms of artistic creation; 'world perception' stands for values and ways of thinking."

"… The objective of intercultural dialogue is to learn to live together peacefully and constructively in a multicultural world and to develop a sense of community and belonging. Intercultural dialogue can also be a tool for the prevention and resolution of conflicts by enhancing respect for human rights, democracy and the rule of law."

More specifically, the following goals have been outlined (excerpts and summary):
- To share visions of the world, to understand those who see things differently;
- To identify cultural similarities and differences;
- To combat violence;
- To help manage cultural diversity in a democratic manner;
- To bridge the divide between those who perceive diversity as a threat and those who view it as an enrichment;
- To share best practices.

Six essential conditions must be met (excerpts and summary):
- Equal dignity of all participants;
- Voluntary engagement;

- Openness, curiosity and commitment, and the absence of a desire to "win" the dialogue;
- A readiness to look at both cultural similarities and differences;
- A minimum degree of knowledge about the distinguishing features of one's own and the "other" culture;
- The ability to find a common language.

c. The above definition applies on two different levels: the first and most obvious being normative and political in nature (broadly speaking what is fair and desirable), whilst the second is more analytical (references to prerequisites for dialogue, even where there is no empirical evidence to support the point of view being advanced).

One of the guiding principles of this report is the need to strengthen the analytical level (cf. Chapter 3), which we believe might meet the expectations of academe better and might also make for more effective implementation of intercultural dialogue in practice.

So with less emphasis on normative considerations, we propose the following definitions, at least for the time being[1]:

"Intercultural dialogue": specific form of intercultural communication, providing a positive and balanced response to the aspirations of all the interlocutors concerned

And

"Intercultural communication": any form of communication (oral, written, non-verbal, etc.) between interlocutors referring to different cultural configurations (which include languages, religions, beliefs, values, perceptions of oneself, of others and of the world, customs, etc.), whereby these interlocutors may be individuals (in the university context, for example, students, teachers or researchers), groups (national, ethnic, linguistic or faith groups) or organisations (responsible for university academic and administrative management, for example, or institutions, etc.).

[1] The reason for this definition is a practical one: it provides a starting point for the views put forward in this report, and it does not conflict with the definition quoted earlier.

1.2 Culture(s), cultural configurations

As we all know, the concept of culture has more meanings than almost any other, with definitions ranging from the narrowest (literature, fine arts and other "works of the human spirit") to the broadest anthropological sense (which is the interpretation adopted in our report). It encompasses a very wide range of "basic cultural elements" (concepts, knowledge, values, beliefs, codes – linguistic, for example – standards, perceptions of oneself, of others and of the world, patterns and styles of thought and behaviour, etc.). These combine as "cultural dimensions or standards" (for example the tendency towards individualism rather than "group-ism", the relative value attributed to human hierarchies, the innovative rather than conservative mind-set, etc.), dimensions which in turn help to construct (individual and group) "identities", "traditions" and, more generally speaking, "cultural configurations" (that is to say, "cultures") which combine all the cultural features characteristic of a society (whether multinational, global or regional), an organisation (for example a company), a group (religious, family group) and of an individual.

With an eye to intercultural dialogue we think it makes especial sense to use a definition of culture which is not exclusive to one nation, ethnic group, language, religion, etc. So every group, indeed every individual, may (in the sense of possibility but also of being entitled) be identifiable as “having” a "cultural configuration", that is to say a specific culture.

The consequence is that individuals do not "belong" to a given culture (national, for example) but "relate" to it, "adhere to it", either freely or (in totalitarian societies and countries) under a degree of constraint.

In the former case, participation may be total or partial (and it may here be multiple: a migrant, for example, may adhere to the culture of his country of origin *and* that of his host country.

The consequence for intercultural dialogue is that it should not be seen as taking place between abstract entities like national, ethnic or religious cultures, but between all manner of very real individual and group interlocutors, each of whom relates to one or more typical cultural configurations: whilst this may perhaps complicate the job of someone who is required, in the line of duty, to pay heed to the communicative efficacy of the formulations he employs, it does make this kind of dialogue significantly more "reality-based".

1.3 Cultural diversity

a. "Cultural diversity is an essential (that is to say a natural and usual[2]) condition of human society, brought about by cross-border migration, the claim of national and other minorities to a distinct cultural identity, the cultural effects of globalisation, the growing interdependence between all world regions and the advances of information and communication media" (CoE, 2007).

This definition emphasises the main reasons why different cultural configurations may be present within one and the same geographical area or institutional territory, without stipulating whether they are group cultures (relating to immigrant groups, for example) or individual cultures: our view is that account must be taken of both.

And the glaringly obvious bears repetition here, in particular the fact that there are also huge cultural differences within societies (for example national societies) that are seen as homogeneous, notably the differences between generations, social classes and specific groups of the population (for example between adolescents from low socioeconomic- group families living in certain suburbs of Europe's big cities and adults who are part of the economic or political elite in those same cities). So it would appear sensible to use the concept of cultural diversity in a suitably broad sense.

b. Like the concepts dealt with previously, that of cultural diversity includes not only aspects which describe and analyse social reality, but also normative aspects (what is ethically and politically right and proper).

Thus, according to the CoE text of 2007 quoted earlier, we are faced with a two-dimensional political approach to cultural diversity: on the one hand there is the international dimension of respect for human rights, tolerance, and political and cultural pluralism, and on the other hand there is the international dimension of cultural diversity, tied to the principle that all (in particular national) cultures are of equal value.

The model underlying these approaches is that of the intercultural society which operates on the principles of equality amongst cultures, the value of cultural heterogeneity and the constructive effects of dialogue. According to this model, then, differences should not be seen

[2] Our interpretation.

as harmful; on the contrary, design of a group project requires that cultural differences be taken into account and that otherness be respected.

Along this line of thinking, cultural diversity thus means exchange and not autocracy, isolation and xenophobia. And this model cannot be applied using only the ideas of cultural "majority" and "minority", because an excessive focus on minority groups and communities would have the effect of stigmatising them, of creating negative cultural stereotypes. Efforts ought rather to focus on new ways of expressing diversity, enabling all citizens to develop an awareness of the potential wealth that cultural diversity represents.

UNESCO's Universal Declaration on Cultural Diversity, adopted by 185 member states in 2001, reflects this same thinking and is a major international instrument aimed at preserving and promoting cultural diversity and intercultural dialogue.

c. We fully endorse the thoughts and ideas outlined above. But for the same (practical) reasons which earlier prompted us to suggest a non-normative definition of intercultural dialogue, we shall in this report keep to a descriptive and analytical definition of "cultural diversity" as meaning a situation typified by the presence, within one and the same geographical area and/or institutional territory, of group and individual players who have significantly different cultural configurations, and we would also make the point once again that this concept coincides fairly broadly with that of a "multicultural situation" and "multiculturality".

1.4 Other concepts inherent in cultural realities

Political and scientific discussion of the various aspects of multiculturality, and increasingly debate in the mass media, employ a range of concepts, some of which may be usefully mentioned here:

a. The concept of "intercultural" which took root in Europe in the late 1970s, as a result of the Council of Europe's work in the field of education, initially had the neutral meaning of "between cultures or between groups relating to those cultures"[3].

Only later did the concept acquire the necessarily positive connotation of "establishing a positive relationship" and of "beneficial and mutually enriching exchanges": this occurs, for example, in intercultural education or pedagogics. The accepted idea is that of "moving from a

[3] In our report we keep to this definition.

situation of multiculturality, where different cultures simply coexist, to an intercultural situation brought about by the forging of links and positive interaction".

Sometimes, "intercultural" evolves from an adjective into a noun, so that "(the) intercultural" becomes a semi-real, semi-ideal object, highly emotive and ideologically charged.

b. Sometimes, the term "intercultural" (cf. Mantovani, 2000) is used to describe the situation obtaining in a large part of the world, notably in European countries where there is a sizeable mix of groups with differing cultural origins and persons relating simultaneously to more than one culture. This term has fewer ideological connotations than "cross-cultural", but is not unrelated to it. The idea is that cultural identities are no longer organised within cultural frameworks (for example "national cultures") which are coherent and clearly distinct from one another, but that our society, which has become "a global, world society", now contains a mass of cultural components of diverse origins, from which each individual (and perhaps each group or organisation) is more or less free to assemble his/her/its own cultural configuration (a personalised "cultural menu").

c. Numerous concepts have been devised to describe and analyse the relationship of individuals to group (notably national and ethnic) cultural configurations and to frame relevant policies. These concepts range from largely scientific ones, such as socialisation (acquisition of a – usually first – cultural configuration) and acculturation (the move to a subsequent configuration), to concepts which carry more ideological baggage such as cultural assimilation (of culturally different individuals within a dominant culture), integration (acculturation which nevertheless allows the individual to retain part of his or her original culture or sometimes, as some politicians would have it, permits "soft assimilation"), cultural adaptation (the same process seen from the individual's point of view), or the concepts of cultural exclusion or discrimination, applied to individuals who do not wish to be assimilated or integrated or, in some cases, to all those who quite simply are "culturally different".

d. A concept which has gained prime importance is that of multiculturalism. This is used to mean a (somewhat controversial) ideological and political position whereby not only individual citizens – by definition all equal – are acknowledged as having rights and obligations (as per the traditional liberal view), but communities too, generally defined by criteria of culture,

language (as in the case of the French-speaking Canadians), religion or ethnicity (cf. Taylor, 1992 and Semprini, 1997).

The terms "multicultural" and "multiculturality", it should be remembered, normally mean simply the presence within one and the same geographical area or institutional territory of persons or groups of different cultural configurations.

e. Since the 1980s the public debate on cultural issues – in its civilised and democratic forms and even more so in its uncivilised, undemocratic forms – has regularly made the link between the various concepts referred to above and the concept of cultural identity, which, by reason of its deep emotional resonance, produces powerful social and political responses.

But although this concept usually triggers positive reactions there is no dearth of criticisms, some of them extreme, cf. for example Sen, 2006.

Whilst the vagueness of this concept does nothing to prevent its popularity, it is a good idea to minimise the disadvantages of that vagueness by limiting, for example, the semantic field of collective cultural identity to the totality of cultural elements and dimensions which an entire group (nation, ethnic group, family, etc.) uses in answering the question: "who are we?" or perhaps "where do we come from?", distinguishing it from individual cultural identity which is defined in a similar way, admittedly, but which also entails cultural choices that are not necessarily shared by the group, notably aspects concerned with personal experience and specific psychological and physical realities.

1.5 Education and cultural diversity

Since one of the two essential tasks of a university is to train people, it is obvious that universities are bound to be affected by considerations of intercultural dialogue in other educational establishments. Here are some of those considerations:

a. Since the fundamental remit of education systems is to pass on to new generations the cultural configurations of the societies and groups within which these systems operate (teaching of knowledge, capabilities and attitudes but also values, perceptions of the world, etc.), it is clear that any debate on culture is bound to have a profound effect on them. It

affects teachers and those in charge of training establishments and it affects education policies.

So it is no surprise that the concepts of education in intercultural dialogue, education in pluralism and intercultural pedagogy in particular should have a marked impact on the world of education, at least on the ongoing exchange of ideas.

And it is perhaps significant that the Council of Europe's first major project of the late 1970s in the area of interculturality was concerned precisely with the topic of action and teacher training in this field.

b. More recently the debate, and the scientific work preceding it, have tended to be more practically oriented, addressing the specific aspects of good intercultural teaching practice (in languages, for example) or focusing on the aspect of the intercultural competence which training is required to impart, from "intercultural awareness and sensitivity" to "intercultural effectiveness" (cf. Salo-Lee, 2007).

c. During the last few decades, educational circles in the countries of Europe have been swept by various waves of education policy, each of them seeking to make schools and colleges responsible for sensitising future citizens to an important aspect of life in society: the accent has been variously placed on peace studies, human rights, sustainable development, internationalism and citizenship.

All these initiatives seek to instil an awareness of the fundamentally multicultural nature of the present-day world and the desirability of a positive intercultural approach.

A very recent report by the Finnish Ministry of Education suggests that these various education proposals be brought under a single and coherent conceptual umbrella of "Education for global responsibility" (Kaivola & Melén-Paaso, 2007).

1.6 Internationalisation of higher education and academic mobility

a. No discussion of intercultural dialogue in the university context can avoid looking at the internationalisation of higher education.

Firstly, because this concept, and particularly the reality to which it relates, predated and to some extend gave rise to the concept of intercultural dialogue. It is reasonable to argue that in Europe it was precisely the quickening pace of internationalisation in universities over the past 20 years which gradually led decision-makers to identify diversity management in universities and consequently intercultural dialogue as a strategic goal.

Secondly, because a sizeable proportion of practical experience of intercultural dialogue in the academic setting involves foreign students, either those enrolled at the university or those taking part in exchange programmes (see also the case studies in Chapter 2).

A further reason is that the internationalisation of higher education is not just an academic management issue but also a scientific "subject", one which by its nature is automatically linked to cultural diversity and thus to intercultural dialogue too.

At any rate this is the conclusion of de Witt when he says that internationalisation is the process of integrating the international dimension, but at the same time the intercultural dimension, into a university's objectives and functions (teaching, research, services) and its results (de Witt, 1999).

b. From their very beginnings in the Middle Ages, universities have developed in what we today would call an international environment: in fact "by definition" (Neave, 2000), the knowledge they produce and pass on has never been constrained by national borders.

But this simple observation on the constant nature of universities forces us to define the specific features of their present-day internationalisation: on the one hand the ways in which traditional international dimensions are being extended, and on the other hand the emergence of new trends.

According to Teichler (2004), present-day internationalisation has three specific dimensions:¨

- that of knowledge transfer, which is powerfully assisted by the electronic media, but also by the physical mobility of teachers and students, something that is far easier now than in the past, (conferences, academic staff exchanges, studies abroad), and by the increasing proliferation of international training courses;

- the development of fields of study with an intrinsically international dimension (international relations, international law, intercultural communication, etc.);
- the subsequent internationalisation of research.

It hardly needs saying that in Europe the internationalisation of higher education is also directly linked to the integration and convergence policies of university structures typical of the Bologna Process. So the "convergence" systematically planned by European policies probably gives a major boost to intercultural dialogue by providing the common ground from which it can be launched.

c. However, the universities are not unanimous in their views on internationalisation. For the optimists it is an opportunity to ensure quality teaching and improve university management through the sharing of experience that internationalisation entails.

They believe that internationalisation provides better qualifications for employment, by teaching skills relevant to the international and intercultural environment and improving the calibre of teaching staff, students and researchers, by virtue of a geographical, cultural, linguistic and social openness.

One consequence of internationalisation would appear to be particularly favourable to its advocates: the mobility of students and research workers gives rise to a situation in which the latter are both partners and competitors, a state of affairs likely to foster both intercultural understanding and academic excellence.

The pessimists, on the other hand, point to the negative implications of internationalisation for cultural heritage generally: thus, according to them, and paradoxically, linguistic diversity is increasingly in decline (English as the *lingua franca* becoming omnipresent), and the variety of cultures and academic structures is decreasing, probably along with levels of academic excellence.

The next chapter gives some quantitative data on foreign students at European universities.

1.7 Statistics on the internationalisation of European universities and student mobility

University internationalisation has been on the increase since 1980, thanks to the launch of the ERASMUS programme in 1987, the Sorbonne Agreement in 1998, realisation of the Bologna Process model and the Education and Training 2010 Work Programme. In addition, various national, regional and institutional policies have been implemented with the express aim of attracting a greater number of students or the best of them (for example through scholarships and study grants).

We give a commentary below on the extent of internationalisation of higher education in Europe, using recent statistical data.

Preliminary remarks

a. Figures for students going abroad specifically to study are not generally recorded *per se*. Data on mobility and internationalisation have to be reconstructed from the figures for foreign students, *foreign students* being understood to mean all students who are not nationals of the country in which their university is located, including students normally resident in that country, for example because their family immigrated to it (Kelo, Teichler & Wächter, 2006).

In the context of our report this poses a few problems, but as a rule of thumb one can assume that different nationalities often mean cultural differences. So we shall use the data on foreign students as an indicator of cultural difference, but specify the type of origin (for example country with the same language, neighbouring country). This echoes the majority of statistical studies in the field and follows the suggestion of the European Commission in its recent document (EC, 2007) that foreign nationality should be used as an indicator for measuring trends in international mobility in higher education. It should be noted, however, that with a view to improving data on international mobility the OECD, Eurostat and UNESCO decided in 2005 to change their data collection instruments in such a way as to categorise as mobility only the mobility of students moving to another country specifically in order to study there. This change will in future yield better-quality data.

A further problem is that the international statistics examined do not distinguish between students studying for a bachelor's and a master's degree. The same problem exists for short-term mobility under study programmes like ERASMUS.

b. Thirty-four countries (known hereafter as "C34"), are considered, namely:

- the 27 EU member states: Austria, Belgium, Bulgaria, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania, Luxembourg, Malta, the Netherlands, Poland, Portugal, Romania, Slovenia, Spain, Sweden, the United Kingdom;

- the three applicants for EU membership: Croatia, “the former Yugoslav Republic of Macedonia”, Turkey;

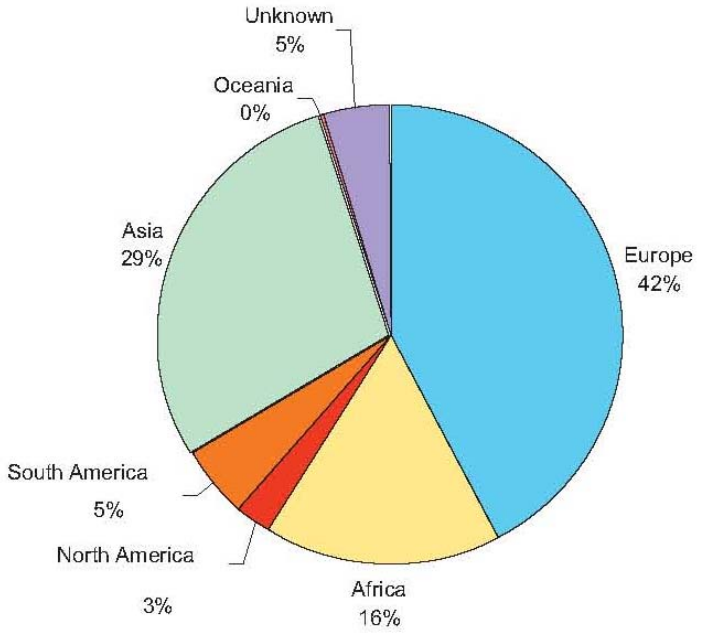
- the four EFTA countries: Iceland, Liechtenstein, Norway, Switzerland.

These 34 countries were chosen from the 47 member states of the Council of Europe purely because they were able to provide current data on foreign students (we deeply regret this limitation and the consequent gaps, which should ideally be filled as soon as possible).

The figures used are those of Eurostat for the year 2005.

1.7.1 Foreign students in the C34 countries, by provenance

Figure 1: Provenance of foreign students in all C34 countries, taken together



About 21 million students were registered in the C34 countries in 2005. Of these, just over 1.25 million were foreign nationals, equivalent to 5.9% of the total number of students.

Fewer than half these students (533 000, or 42% of all foreign students) were from the C34 countries (the origin of 5% of them is not known). Most non-C34 foreign students were from Asia (29%), Africa (16%) and South America (5%). Just 3% of all foreign students were from North America, and 4 000 from Oceania (cf. Figure 1).

The percentage of foreign students in the C34 countries rose from 4.9% in 2002 to 5.9% in 2005, an increase of 34%.

The number of students from North America declined over this same period (-20%), whilst there was a sharp increase in numbers from South America (+135%) and Asia (+52%) (cf. Table 1).

Table 1: Foreign students in the C34 countries, 2002–2005

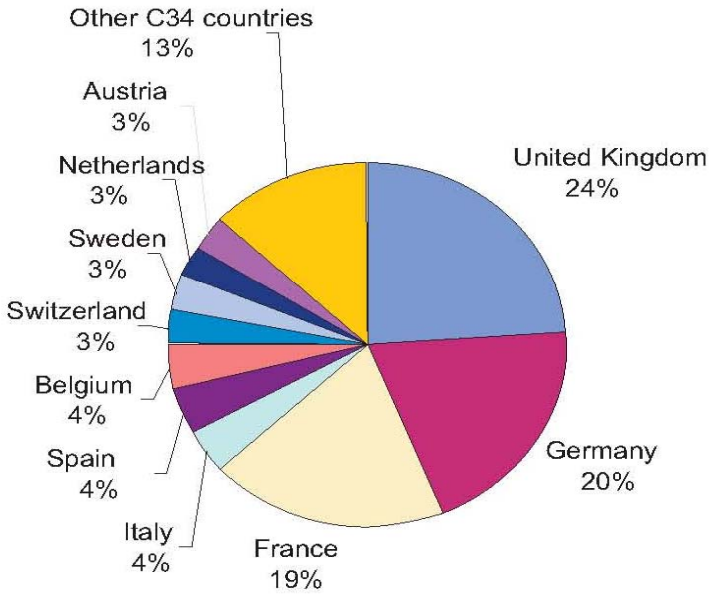
	2002	2003	2004	2005	Change 2002 – 2005 %	Change 2002 – 2005 n
TOTAL	935 301	1 093 875	1 216 640	1 257 587	+34	+322 286
Europe	450 987	489 093	518 236	532 550	+18	+81 563
Asia	235 233	287 872	346 780	359 567	+52	+124 334
Africa	156 462	185 619	204 311	206 591	+32	+50 129
South America	26 270	35 676	57 745	61 796	+135	+35 526
North America	42 107	49 252	35 771	33 781	-19	-8 326
Oceania	3 076	3 506	3 779	4 052	+31	+976
Unknown	21 166	42 857	50 018	59 250	+179	+38 084

If we look at countries of origin individually, the largest group of students came from China (109 000, or 8.6% of foreign students in the C34 countries), followed by Germany (53 000), Morocco (49 000), France (45 000) and Greece (40 000).

1.7.2. Foreign students coming to each of the C34 countries

a. The C34 countries receiving the highest number of foreign students were the United Kingdom (318 000), Germany (260 000) and France (237 000). These three countries together accounted for nearly 65% of all foreign students in the C34 countries.

Figure 2: Foreign students in each C34 country as a proportion of all foreign students in the C34 countries



b. The figures in Table 2 show that between 2002 and 2005[4] the number of foreign students rose in every C34 country except Latvia.

Table 2: Percentage change in the number of foreign students between 2002 and 2005 in the C34 countries

Host country	%	n	Host country	%	n
"the former Yugoslav Republic of Macedonia"	+101	+137	Switzerland	+26	+7 526
Czech Republic	+90	+8769	Lithuania	+25	+173
Estonia	+83	+376	Finland	+25	+1 682
Greece	+82	+7075	Austria	+21	+6 032
Spain	+75	+19567	Denmark	+20	+2 950
Malta	+73	+256	Germany	+19	+40 758
Netherlands	+67	+12710	Hungary	+15	+1 818
Cyprus	+60	+1843	Belgium	+12	+4 936
Italy	+58	+16474	Croatia	+11	+77
France	+43	+71081	Turkey	+11	+1 838
Norway	+41	+3895	Portugal	+10	+1 527
United Kingdom	+40	+91126	Bulgaria	+ 9	+687
Poland	+38	+2805	Iceland	+ 3	+12
Ireland	+38	+3492	Slovakia	+ 2	+35
Sweden	+37	+10634	Romania	+ 2	+204
Slovenia	+29	+279	Latvia	-49	-1 584

1.7.3 Foreign students as a proportion of national students

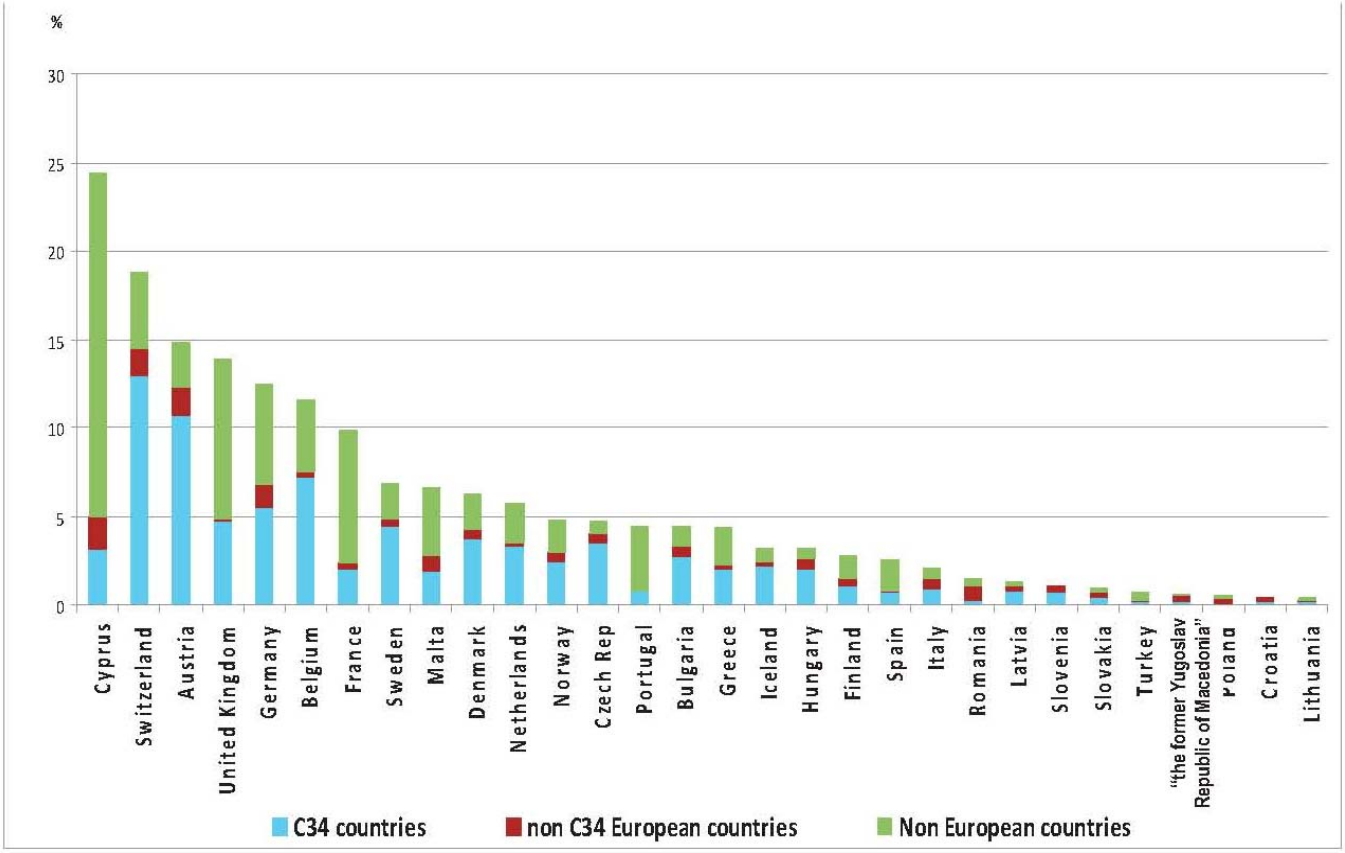
If we look at foreign students as a proportion of national students, the figures break down as follows: the countries where foreign nationals make up more than 10% of the student body are Cyprus (24%), Switzerland (18%), Austria (14%), the United Kingdom (14%), Belgium (12%), Germany (11%) and France (11%) (cf. Figure 3).

Looking at the provenance of foreign students, we see that in Slovenia, "the former Yugoslav Republic of Macedonia", Liechtenstein, Latvia, Austria and Hungary, more than 80% of foreign students come from the C34 countries. In Portugal, Cyprus and Turkey, however, over 70% of foreign students are from countries not in the C34 group.

[4] Figures for Estonia and Ireland cover the period 2002 – 2004 and those for Croatia and Portugal the period 2003 – 2005.

The largest group coming from a single nation are Chinese students in the United Kingdom (53 000), followed by Moroccans in France (30 000), Chinese in Germany (27 000), Turks in Germany (25 000), and Algerians in France (22 000).

Figure 3: Foreign students as % of all students in the C34 countries, by provenance



1.7.4 Students from C34 countries in other C34 countries

Of all students in the C34 countries, 496 000 are currently studying in another C34 country.

Germany sends the most students to other C34 countries (53 000, or 11% of all foreign students from the C34 countries studying in another C34 country), followed by France (45 000, or 9%), Greece (40 000, or 8%), Turkey (35 000, or 7%) and Italy (35 000, or 7%).

Two countries stand out particularly as host countries: Germany (124 000 students, or 25% of all foreign students from the C34 countries studying in another C34 country) and the United Kingdom (108 000 students, or 22%). Some way behind comes France, which hosts 44 000 students from other C34 countries.

The largest group of students from a single nation in any C34 country is the Turks in Germany (25 000), followed by Greeks in the United Kingdom (20 000), Poles in Germany (16 000) and Irish in the United Kingdom (16 000).

1.7.5 Diversification of the provenances of foreign students within a country

The nationalities of foreign students are usually fairly concentrated[5] (cf. Table 3). In a third of the 31 countries considered (out of the 34)[6], the ten numerically strongest nationality groups account for more than 75% of all foreign students.

On the other hand, only six C34 countries have a broad scatter of nationalities (where the ten numerically strongest foreign student nationality groups account for less than 55% of all foreign students). Those six countries are Norway, Sweden, France, Germany, Denmark and the United Kingdom. In Norway, Sweden and Denmark, however, the nationality of many foreign students (between 18% and 26%) is not known.

[5] Concentration is calculated here using the example of the ACA report Eurodata 2006 (Kelo, Teichler & Wächter, 2006) and comparing the total number of foreign students from the ten numerically strongest nationalities in a given C34 country with the total number of foreign students in that country.

[6] The Eurostat databases do not provide figures on the provenance of foreign students in Estonia, Ireland and Luxembourg for 2005.

Table 3: Foreign students from the ten numerically strongest countries as a percentage of all foreign students in the country

C34 country	top 10 as % of all foreign students
Norway	39%
Sweden	40%
France	46%
Germany	51%
Denmark	53%
United Kingdom	55%
Turkey	56%
Iceland	57%
Italy	57%
Finland	58%
Spain	60%
Switzerland	64%
Malta	67%
Netherlands	68%
Czech Republic	70%
Poland	71%

C34 country	top 10 as % of all foreign students
Austria	71%
Slovakia	72%
Belgium	73%
Lithuania	74%
Croatia	77%
Romania	81%
Hungary	84%
Portugal	86%
Cyprus	86%
Latvia	89%
Liechtenstein	89%
Bulgaria	90%
Slovenia	90%
Greece	94%
"the former Yugoslav Republic of Macedonia"	100%

On average, the numerically strongest group of foreign students from one and the same country in the various C34 countries accounts for 28% of all foreign students in that country. In 21 of the 31 C34 countries considered here (cf. footnote 6), the numerically largest group of foreign students is from a neighbouring country. Exceptions are Chinese students in Cyprus, Finland, Germany, Malta and the United Kingdom, Moroccan students in France and Spain, Germans in Iceland, Albanians in Italy and Angolans in Portugal.

1.7.6 Languages

Language appears to be a key factor in deciding where people choose to study. This probably explains why countries which speak a "world" language (English, French and German) attract the most foreign students, in both percentage and absolute terms. Probably for the same reason, student mobility between countries which speak the same language is very high, as we shall see below.

a. When it comes to student mobility, the countries in the C34 group which are (partially or entirely) French-speaking are relatively very important[7] to one other (the exception being links between Belgium and Switzerland and between Luxembourg and Switzerland; figures for foreign students in Luxembourg are not available, incidentally).

Table 4: Foreign students moving to and from countries which are (partially or entirely) French-speaking (*representation index*)

from / to	Belgium	France	Switzerland
Belgium	x	3.05	0.64
France	6.03	x	1.79
Luxembourg	3.86	2.65	0.76
Switzerland	0.20	2.17	x

A "representation index" of less than 1 indicates a number of foreign students lower than a hypothetical standard distribution of students of a given nationality in the C34countries, whilst a value higher than 1 indicates that foreign students of a givennationality are over-represented.

Additionally, outside the C34 group of countries, four out of the five countries that send the highest number of foreign students to France are in French-speaking Africa.

b. The German-speaking countries, or those with a German-speaking minority, are also very interdependent when it comes to student exchanges.

[7] The relative importance of the various countries was calculated using the representation index proposed by Kelo, Teichler & Wächter (2006). The index compares foreign students of a given nationality in a country with the total number of students of that nationality abroad, and measures their number in relation to the total number of students in the host country and the total number of foreign students in the C34 countries.

Table 5: Foreign students moving to and from countries which are (partially or entirely) German-speaking (*representation index*)

from to	Germany	Austria	Liechtenstein	Switzerland
Germany	x	2.52	0.00	2.81
Austria	2.38	x	32.15	1.60
Liechtenstein	0.11	4.06	x	13.77
Switzerland	1.15	0.68	20.73	x

There are a large number of Italian students in Austria, perhaps because the Italian region of Bolzano has a German-speaking community. The same factor may account for the number of Polish students in Germany: the two countries are neighbours and Poland has a sizeable German-speaking region.

c. Students from the Nordic countries frequently study in another Nordic country, as is apparent from Table 6.

Table 6: Foreign students moving to and from the Nordic countries

from to	Denmark	Latvia	Lithuania	Finland	Sweden	Iceland	Norway
Denmark	x	0.10	1.56	1.44	5.20	15.14	17.18
Estonia	2.62	12.74	0.63	36.94	3.02	4.09	3.19
Latvia	3.32	x	32.18	3.24	1.92	4.20	4.87
Lithuania	3.87	81.85	x	3.14	1.37	6.41	2.83
Finland	1.15	0.12	3.10	x	12.48	4.52	3.36
Sweden	7.05	0.27	0.52	9.21	x	3.41	12.05
Iceland	28.23	0.00	0.52	1.08	4.22	x	8.47
Norway	11.00	0.05	0.79	0.92	3.75	3.41	x

d. The same relationship is seen between countries which speak Dutch. The index for Belgian students in the Netherlands is 6.15, and the index for Dutch students in Belgium is 5.6

e. Switzerland, as a multilingual country with four national languages, is an interesting case (cf. Table 7). The number of foreign students coming from and going to neighbouring countries is higher than average, apart from Swiss students in Austria.

Table 7: Foreign students moving from and to Switzerland and its neighbouring countries

from to	Germany	France	Italy	Austria	Switzerland	
Germany	x	1.23	0.75	2.52	2.81	Germany
France	0.59	x	0.54	0.19	1.79	France
Italy	0.89	1.29	x	3.42	2.46	Italy
Austria	2.38	0.42	0.59	x	1.60	Austria
Switzerland	1.15	2.17	3.99	0.68	x	Switzerland

f. Portugal is the country which has the most foreign students from non-C34 countries. The four countries sending the highest number of foreign students to Portugal (66% of all foreign students in the country) are those where Portuguese is a national language – Angola, Cape Verde, Brazil and Mozambique.

1.7.7 Other factors influencing the choice of where to study

The main factors which determine a person's choice of where to study thus appear to be language, proximity and the historical, geographical and commercial ties between a student's country of origin and the country he or she chooses.

Other important factors, according to the OECD in its recent *Education at a Glance 2007,* may be the academic reputation of a university or its programmes, the flexibility of its programmes, whether or not time spent abroad counts towards degree requirements, the limitations of tertiary education provision in the home country or restrictive university admission policies at home, and finally government policies to facilitate credit transfer between home and host institutions. Tuition fees and expenses seem to have little bearing.

2. Higher education sectors and activities to which intercultural dialogue may be relevant

2.1 Preliminary remarks

a. Target population

In the section that follows we use the terms "higher education" and "university education" to mean all forms of tertiary education, whether it is (in the current terminology) of type A, leading to a university diploma: (traditionally) a bachelor's/master's degree (and thereafter possibly to a doctorate), or of type B, entailing a shorter period of study (three or even two years) which is specifically vocationally oriented (typically *Fachhochschulen*, or *écoles universitaires professionnelles*).

At present, in the OECD countries as a whole, about one third of young people aged 25 to 34 hold a tertiary qualification (OECD, 2007), which means that more than a third of young people currently undergo higher education.

It is on this broad section of the population (along with the relevant academic staff and researchers) that we shall be focusing our attention, knowing as we do that a positive experience of intercultural dialogue at a stage in life when one is especially receptive can have a marked long-term effect. We should not forget either that this is a social group which will produce the opinion leaders of the future.

b. Universities: fertile ground for intercultural dialogue?

The answer to this question is what our report is all about, but we feel it appropriate, even at this stage, to make the point that the essence of what a university is and the objectives of intercultural dialogue very substantially coincide.

Universities are quintessentially international, not only because of the historical background from which they evolved but also because of the nature of what they do, notably research. So a willingness to co-operate with universities in all countries and likewise to value the culture of others is (or at least should be) an essential part of their operations.

Moreover, the open-mindedness needed in the quest for scientific knowledge that transcends ideological choices, and for the constant critical review of one's own convictions that is necessary for scientific research (in particular pure research), should offer an ideal platform for intercultural dialogue.

c. The difficulty of making the transition from theory to practice

The mere thought of how many players are involved in university activities, directly or indirectly (students of different levels, teachers with different remits and statuses, researchers in the various disciplines, fields and faculties, university managers, operational staff of university departments, local, national and international institutions concerned with university politics, administration and co-ordination, bodies which promote university research, etc.) brings home to us how hard it is to move from a general proposal aimed at fostering intercultural dialogue in the university setting to specific, workable proposals.

In the context of our report, we encountered very great difficulties in identifying particularly significant experiences of this intercultural dialogue in European universities, which comprise many thousands of institutes and faculties. This being so, it was altogether beyond the scope of a limited study like ours to conduct a comprehensive analysis of these experiences and their progression, important and necessary though that might be.

Our report thus merely highlights a number of possible attachment points for intercultural dialogue on campuses and in the university context generally (teaching, research, university life, administration and management, university policy). These findings are based on specific experiences, some of which are described in the "case studies" section, and on the available literature, of which there does not as yet seem to be very much (though we suspect that there may be more unpublished material).

2.2 The university remit and intercultural dialogue

a. The first challenge facing those who wish to make intercultural dialogue part of the mainstream of higher education is to show that it does not conflict with the fundamental remit of universities and does not divert too much time or too many resources (a situation similar to that in compulsory schooling, where there is often a reluctance to devote class time to pupils' "native cultures" at the expense of traditional subjects).

This challenge is all the harder to meet in that higher education establishments also pursue missions other than teaching and research. These are fairly diversified and evolve over time more rapidly than is generally realised (what happened, for example, to the aspiration of "contributing to the economic, social and cultural development of local communities" which seemed so important in the 1970s and 1980s?).

In the rest of our report we shall endeavour to show that the different activities of intercultural dialogue are sometimes a *sine qua non* of the university's successful performance of its fundamental remit.

b. In the traditional Humboldtian view, then, a university is a place and a means for students and teachers to seek after "truth" together without worrying about selection, efficiency, or internal or external competition, and it is easy to see that to this way of thinking intercultural dialogue may be a "natural" channel and multiculturality an ideal subject for study.

It must be said, however, that at the present time there are few who endorse this view. So one might conclude (wrongly, in our opinion) that attempts at intercultural dialogue are less necessary or more difficult to introduce into academic institutions focusing on scientific research and international scientific competition, into institutions that are geared to high-level vocational training or into "mass" universities whose prime job is to provide training – ideally not lasting too long – to middle management employees. In the following sections we shall try to show that, on the contrary, good intercultural communication, that is to say constructive intercultural dialogue within a university, together with sustained interest in intercultural communication as a subject for research, is gradually becoming an essential requirement if a present-day university is to perform its remit of general education successfully, regardless of how that remit is defined.

In some university sectors, moreover, training in the professional skills needed for communication and intercultural dialogue is becoming a significant part of the university's remit.

2.3 Hosting "culturally different" students and guiding their studies

a. It is not at all easy to identify the cultural differences which are truly significant within a student body: differences that are interpersonal or linked to social and family background,

differences of gender, differences influenced by links to regional cultures, differences – sometimes far more powerful than one realises – created by educational disciplines and fields themselves (for example the social sciences, the exact sciences, the technical sciences; cf. Poglia, 2007) or differences arising from the national provenance of students and teachers.

We have consistent and comparative data only for this last category of differences, which are assumed to correlate with language differences (though this is not necessarily the case) or differences arising from secondary education received beforehand in the country of origin[8].

Other cultural differences, such as those of religion, are not taken into account on principle, as they are deemed to be the result of personal choices which the university has a duty to ignore.

b. If we limit ourselves to "genuine" foreign students (persons enrolled who are not habitually resident in the country and those taking part in exchange programmes), we find that the efforts of university institutions to foster intercultural dialogue focus essentially on two points:

- the support which the university administration gives with the practical problems these students encounter: information, accommodation, study guidance, sometimes the various permits they need, etc., and sometimes pastoral care;
- linguistic support through three kinds of measures:
    -courses in the host country's language to enable these students to follow courses properly;
    - adjustments to teaching methods, designed to make life easier for them, for example the possibility of submitting their coursework and sitting examinations in their mother tongue or another language of which they have a good command;
    - and thirdly, the option increasingly seen (in studies for a master's degree and doctorate) of having all or part of the syllabus taught in a *lingua franca*, usually English.

Clearly these measures are helpful in ensuring that the university operates properly (courses completed successfully) and in creating practical bases for good intercultural communication

[8] In countries of high immigration, many "foreign" students are part of immigrant families and have lived in the country for a long time. Cultural and certainly linguistic differences here are clearly not the same as those affecting other "foreign students", who experience a variety of circumstances, depending, for example, on whether the language of the host country is the same as their own.

(for example making sure that there is a common working language for national and foreign students, and for foreigners from a range of countries), but they do not necessarily guarantee the development of a consistent and high-quality intercultural dialogue.

c. Other initiatives concerned rather with academic teaching methods exist but appear to be fairly rare for the moment, for example teachers' use of the personal experience of students from "other" national and cultural backgrounds to illustrate their proposed theories on the social sciences, linguistics, economics, management, communication, law, etc.

A further step is the systematic use of students' cultural differences as a teaching aid in courses and particularly in seminars and personal work (for example, in political science, conducting a comparative analysis of past and present political systems, regimes and choices in the students' countries of origin and comparing this with the experience of those students or their parents).

Another measure which enables foreign students to connect better with the local cultural environment is the provision of opportunities for direct contact with local traditions and everyday cultural life (for example through *ad hoc* lectures, audiovisual presentations, courses, etc.).

d. One cannot ignore a problem which is very real but often unacknowledged: in a number of disciplines it is very important to be able to express oneself clearly both orally and in writing, and students whose mother tongue is not the official language find themselves disadvantaged in academic competition.

And it is more than just linguistic difficulty: it is well known that different cultures have different styles of thought and thus of expression (varyingly "rambling" or concise, varyingly to the point or flowery, with people's minds working in a different way) (cf. for example Clyne, 1994; Nisbett, 2003).

So in marking and selection should one take account of these different ways of thinking and expressing oneself, according them equal "academic worth", or does one take the view that to do that encourages a degree of laxity which is poorly consistent with "academic quality", the definition of which is, according to this view, unique and undisputable?

Another practical issue rarely addressed *per se* is that of the specific pressures (psychological, organisational) potentially encountered by students who are faced with a culture different from their own or are quite simply cut off from family and friends because they are studying away from home.

One might of course argue that these are simple matters of everyday living and university education. But in our view intercultural dialogue must not confine itself to "grand declarations": it must also show that it helps improve the management of the minutiae of everyday academic life.

e. Researchers in higher education studies, and university managers keen to attract future students and thus to ensure that their institution is competitive, often talk about the "psychological climate" on campus, which is shaped by a body of rules (for example on selection and whether or not students have a voice in the university's institutions), by typical forms of teacher behaviour, by the administration and students themselves, by routine methods of communication (for example face-to-face conversations rather than e-mail), but also by strategic choices on the part of the institution (for example valuing co-operation or competition among students).

We know from experience that inherent features of cultural diversity play a significant part in this "climate" – from the attitude of the administration, which may range from bureaucratic to helpful, to the relative willingness of teachers and home students to use languages other than the official language in courses and seminars, and the promotion of initiatives such as social events and get-togethers by groups, for example student clubs) and individuals, with the aim of genuinely integrating minority groups (foreign students but also those from national ethnic minorities) into everyday academic life[9].

Given the (probably all-too often underrated) importance of the effects which the attitude of the administration has on the university climate and on intercultural relations in particular, it would seem a sensible idea to introduce or generalise measures to stimulate awareness of cultural differences for the benefit of professionals in these administrative departments.

[9] It is worth remembering that at certain times in history and in certain countries, the climate in universities and even the general political climate was strongly influenced by the degree to which these groups were integrated, the exemplary case being that of the USA during the struggle for desegregation).

We do not have comprehensive data on the interpersonal intercultural dialogue which could (should!) develop spontaneously amongst students from different cultural backgrounds, a dialogue arising from their everyday life, family ties, friends, career plans, etc.

Our impression, however, is that this kind of dialogue is not always very energetic and that it gets sidelined by academic imperatives but also by an inadequate appreciation of what it is able to contribute as a driver of personal development and also – in the human and social sciences at least – of academic development. If that finding is vindicated, the question for university institutions will be whether and, if so, how to take practical action to encourage this kind of dialogue.

At any rate we believe it would be helpful if the indicators habitually used to assess the climate on campus (notably the generic "level of student satisfaction") were expanded to include an "indicator of integration" of students individually (for example: "working mostly alone or in groups") and of student groups (for example: "how do foreign and native students typically interact? Do foreign students mainly stick together in national groups or do they take part in other groups?").

2.4 Intercultural literacy (making all students aware of multiculturality and intercultural dialogue)

- Although, as we have stated above, the professional and scientific aspects of higher education seem at present to have a clear ascendancy over the "schooling of the mind" and the "search for truth" so dear to the followers of Humboldt, this part of the university remit remains relatively lively in some faculties (the human sciences, for example). The multiculturality of present-day societies provides teachers and students in these faculties with a powerful instrument with which to pursue this "search after truth": indeed there is nothing more "formative" than to learn, from practical experience and the scientific instruments available to us, that it diminishes us if we limit ourselves to the common perceptions of human beings and the world provided by one culture alone, when we know that there are other visions and points of view which are just as valid as our own for interpreting and "managing" the world.

- Multiculturality not only has "academic efficacy" in the aforementioned context: it also has heuristic value in a more scientific perspective. Its significance becomes very apparent when we are required to address the "big issues" that cut across multiple disciplines and fields of research and training: questions of epistemology, the research applications, the ethical

questions inherent in science and technology, etc. From this point of view it is of course particularly important in the scientific field whose basic paradigms are rooted in culturally based visions of human beings and the world: social sciences, law, economics, educational sciences, environmental sciences, to some degree medicine, etc.

- Today, more and more occupations demand tertiary-type qualifications (cause/result of the increasing number of students). And many areas of work are affected by the consequences of a multiculturality brought about by globalisation of the economy and communications, migration, and so on.

  This is the case with jobs in communications, trade, financial services, tourism, training, social services, and in health and safety, not forgetting of course those in international organisations and activities.

  This being so, it is no surprise that demand is growing, from the corporate and services sectors, for basic training in intercultural communication and more generally in the management of cultural diversity. Sometimes the demand is for targeted specialist skills (cf. 2.4) but usually it is for awareness creation so that future professionals can avoid overly inappropriate forms of behaviour.

- For the three reasons named above ("schooling of the mind", scientific training, vocational training), university institutions would be well advised to introduce "intercultural literacy" strands into their various curricula. These could impart a limited body of basic knowledge of multicultural realities, along with a few skills and attitudes which would enable people to manage the commonest specific scenarios of multiculturality with a modicum of efficiency (for example: recognising the macroscopic differences in codes used, differences between fundamental values, etc.).

  This would in no way be a "new subject", eating into a sometimes already overloaded university curriculum, but a small-scale exercise taking up little time (for example: 2 or 3 ECTS credits out of the curriculum as a whole). And this training would not necessarily have to take

the form of traditional-type classes only; it might also be provided through meetings, talks, film shows, etc.[10]

2.5 Basic training in intercultural communication and dialogue for future professionals directly concerned with multiculturality

Some university-trained professionals need skills which are not those of a specialist in intercultural communication but nevertheless need to go beyond simple awareness-raising: such people include primary- and secondary-school teachers, social operatives, mediators working in areas of high immigration, or professionals working in communication, personnel management, tourism, development aid, international organisations, etc.

These future professionals need training in intercultural communication and dialogue equating to a dozen or so ECTS credits and offering:

- An overview of the instruments helpful in analysing multicultural situations and the processes of intercultural communication commonly encountered in the occupations in question (in particular the problems). Reference can usefully be made here to concepts developed within disciplines such as anthropology, sociology, psychology, linguistics and semiotics, but also to interdisciplinary scientific models which permit a didactic synthesis to be made of the following elements:

- specifically communicational aspects of intercultural dialogue (for example: variety of verbal and non-verbal codes, intercultural argumentation, etc.);
- psychological characteristics of interlocutors (cognitive, affective, behavioural and identity-related facets);
- ways of understanding the different cultural configurations of interlocutors (various types of cultural "baggage"); and
- influences of the social contexts in which interlocutors necessarily find themselves (groups, organisations, communities, national forums, etc.).

[10] At the University of Lugano (USI) for example we successfully trialled a form of Intercultural film show combining the showing of films which stimulated awareness of multiculturality and talks by researchers and journalists on the issues involved (for example ethnic conflicts) and on regions seen as particularly significant in this regard (the first events looked at the Mashreq countries, Iran and former Yugoslavia).

- A few instruments which help in the move from analysis to the operational stage, that is to say to the planning and implementation of good intercultural communication within the given professional context. The need here is for a set of intercultural skills geared specifically to the professional area in question and relevant, for example, to pedagogy, media work, social work, nursing care, etc.

Happily, this kind of training appears to be on the increase at least in some of the fields considered. We would like to see an acceleration of that increase, given both the professional usefulness of such training and the fact that it would act as a catalyst for all intercultural dialogue activities in universities.

2.6 Training of specialists in intercultural communication and dialogue

In the areas of work mentioned above it is often necessary to be able to rely on a few people who have not only the basic skills but also specific expertise in intercultural communication, enabling them to act in particularly difficult and complex situations and undertake coaching or in-service training for colleagues in the sector.

The skills these professionals need coincide in part with those described in the previous section, but a strong dose of methodological competence needs to be added, either scientific in type (for the quantitative and qualitative analysis of multicultural situations) or managerial (for example for the management of "intercultural projects").

Such types of training are still fairly rare in European universities; those that do exist are usually in the form of continuing education leading to a professionally enhancing qualification (for example: an executive master's) and carry about 60 ECTS credits, or a total of one year's study[11].

[11] The University of Lugano, for example, provides courses leading to the degree of Master of Intercultural Communication (MIC), with 60 ECTS credits. This offers modules which focus on input from the basic disciplines (anthropology, linguistics, etc.), methodological modules and modules dealing with the intercultural situations encountered in various areas of employment practice: the law, religion, business and industry, the media, education, etc. (cf. case studies described later).

Another, slightly more "lightweight" example in terms of ECTS credits is the degree of European Master in Intercultural communication (EMICC), a course of the Bologna Process type aimed at young master's students. This uses the formula of Eurocampuses" managed jointly by a network of nine universities in different European countries (cf. case studies described later).

2.7 Skills required of university teachers

a. The three types of training described above naturally require skilled instructors: whilst the more demanding forms of training must of necessity be given by experienced teachers (with a proven track record in intercultural communication), it would seem fair to expect that teachers with a special interest in these issues and working in other disciplines such as anthropology, psychology, linguistics and sociology should be able to handle it capably.

b. Easy-access online training programmes should be made available to help them, with theoretical references and especially audiovisual materials, summary texts, a choice of recommended reading, etc.[12]

2.8 Intercultural dialogue between university teachers and academic researchers

The international character of universities is also due to the presence within them, sometimes on a massive scale, of (post-doctoral) foreign researchers and lecturers[13].

Whilst these scientists share with their colleagues a language and culture common to their discipline, which often tends to transcend other cultural alliances, we think it would be no betrayal of academic identity if they were to take on rather more of the identity they derive from other social contexts (national or linguistic).

The idea is not to drive wedges between people and certainly not for them to pursue careerist ends, but rather to address cultural differences as a *bona fide* theme, using the scientific instruments which each of them possesses and thus to show their students an example of objective and effective intercultural dialogue.

2.9 How multiculturality may enrich university curricula

If we look only at the position in Europe, it may seem surprising that universities, which are usually very alert to trends in the economy and the society within which they operate (take the current abundance of new curricula, especially for master's degrees, driven by developments in technology,

[12] An example of this kind of online training support (called I2C), developed by the University of Lugano with assistance from the "Swiss Virtual Campus" programme, will shortly be available.

[13] In Swiss universities, for example, foreign lecturers and other scientific staff accounted for over 40% of all academic personnel in 2005 (Swiss Federal Statistical Office, 2006)

commerce, finance, the media, etc.), have so far not generally reacted in the same way to the demands posed by increasing multiculturality and its potential challenges.

It is fair to hypothesise that we may, in years to come, see the development of chairs, institutes, research groups, etc. for the study and teaching of the languages and literatures of migrant populations in their host countries or of the religions they "import", or again we may see a growing focus of interest on intercultural education or the anthropology of remote European societies, not forgetting issues of intercultural management and marketing.

2.10 Case studies

***Note**: these case studies concern not only this Chapter but also issues addressed elsewhere, notably in Chapter 5 (Management of intercultural dialogue by university administrations and faculties)*

A. Towards an international academy: the University of Maastricht[14]

I. Some figures

The University of Maastricht (UM) has about 11 500 students, almost a third of them from abroad (some 70 countries in all). Another 750 students come to Maastricht under exchange arrangements for a shorter period of study. The academic and other staff of approximately 3 000 (including 1 700 lecturers) is 17% foreign.

II. Internationalisation objectives

The objectives identified in the UM's "Strategic Programme 2007-2010" are as follows:

- an intake of 3 100 bachelor's and 2 750 master's students in 2010;

- 30% of bachelor's students originating from abroad (80% from other EU countries and 20% from outside the EU); and

- 50% of master's students will be from abroad;

- to meet the target of 2 750 master's students it will be necessary to increase significantly the additional intake of students from other universities, 35% of whom (960 students) will come from other EU countries and 15% (410 students) from outside the EU;

[14] Source: interview in October 2007 with A. Zanting of UM, and http://www.unimaas.nl

- in general terms, UM aims to develop its international profile further. In future years UM will thus focus on the further development of an international academic community, with the aim of becoming a fully bilingual university and adopting a marking system in line with international practices.

III. Operational measures

a. A professional approach to recruitment

Increasing the number of foreign students is particularly important to UM. The university will thus focus on professional recruitment abroad. One aspect of the proposed strategy involves an evaluation of the target countries on the basis of quantitative parameters and concrete aims (number of students per degree programme/faculty per country).

b. Assistance and services to students, student support

The recruiting strategy cannot of course be complete without plans to improve services to and support for students. In particular, students originating from outside the EU who will have to pay high tuition fees are likely to have higher expectations of the university's services. Diversity management will thus become an even more crucial issue.

UM has to organise itself in such a way as to respond adequately to this diversity, and will systematically define the facilities it intends to offer students in terms of sports, accommodation, legal/administrative matters, etc. Activities for the coming years will thus concentrate on consumer-oriented information for prospective students, a personal approach to students and high-quality facilities.

c. Human resource management

UM can only achieve the aforenamed ambitions with the support and growing professionalisation of its staff. The university will therefore support its staff by means of targeted courses, some of them directly related to internationalisation, for example courses in diversity management, teaching in the international classroom and dealing with cultural differences.

Another objective will be internationalisation of the workforce in order to strengthen the international character of UM. As the numbers of foreign students and staff are expected to increase, the university will pay more attention to language and intercultural proficiency.

Special attention will be given to recruiting and supporting foreign staff. UM will concentrate the available expertise in a knowledge centre which will also offer a mentoring programme to promote integration. Wherever possible, support for international students and staff will be combined.

IV. University structures

These objectives were determined by the Executive Board, which is responsible for making strategic choices. The faculties concentrate on elaborating the university strategy with respect to education and research. In view of the ambitions outlined above the faculties will have to devote time, staff and funding to them.

The Executive Board is supported by a number of policy advisors. One of these oversees policy on internationalisation and is responsible for defining the university's targets in respect of student recruitment, scholarships and funding, student exchanges and mobility, and language policy.

The advisor's policy directives on internationalisation are then implemented by the various Faculties.

V. Examples of activities

Two examples of activities undertaken by the faculties:

- since 2005 the Faculty of Economics and Business Administration has run workshops on "diversity management in the international classroom", which are compulsory for all members of staff;

- the advisor responsible for internationalisation policy in the Faculty of Health, Medicine and Life Sciences (FHML) operates in several of the fields of interest to us here. Cultural diversity is considered at all levels (nationality, ethnicity, gender, etc.) but since UM's main focus is essentially on internationalisation, faculty policy concentrates for most of the time on that. The groups targeted by faculty policy are the teaching body, the students and the administrative staff.

Activities promoted include: research on interculturality; the holding of workshops for lecturers (general workshops on teaching multicultural classes and workshops specifically geared to certain specific groups of foreign students); training activities incorporated into study programmes: because the faculty seeks to prepare students for a future of work in an international environment, intercultural competence becomes an explicit objective.

An example of one specific activity:

In the years ahead the FHML will receive, every year, a group of 40 students from Saudi Arabia (280 students over 7 years). For year one they will do a course of instruction in the Dutch language, and for the next 6 years they will follow the FHML's normal programme of medical studies. In order to integrate these students into the Faculty successfully, workshops will be held to address the specific problems which may arise in working with this group, for example in relation to different teaching styles, questions of dress or physical contact (most of the students will be women), and relations with their families, who are likely to move with them to the Netherlands.

B. Multiculturality as a mainstream concept: the University of Jyväskylä, Finland (JyU)[15]

I. Some figures

The seven faculties of the University of Jyväskylä (JyU) have about 16 000 students from 80 different countries.

JyU has agreements with some 270 European universities, covering the whole of the EU.

Outside Europe the university has co-operation agreements some 35 institutions operating in North and South America, South-East Asia, Australia and Africa.

JyU takes in 700 international students each year and is actively involved in five student exchange programmes (Erasmus, Nordplus, ISEP, FIRST, North South).

The university offers 12 international master's degree programmes plus a range of bachelor programmes in English and it is also involved in developing various international teaching projects.

The role of the university's International Office is to identify, assess, launch, develop and monitor these partnerships and projects.

II. Internationalisation objectives

JyU's main objectives include internationalisation, which means in particular that:

- all students must have the opportunity of spending part of their degree course abroad; alternatively students can include, in their programme, courses aimed at improving their "international" skills;

[15] Source: interview in October 2007 with Prof. Liisa Salo-Lee of JyU, and http://www.jyu.fi

- by 2010 the university will be sending and hosting 520 exchange students every year;
- by 2010 the university will have sent 90 members of the teaching staff on Erasmus exchange programmes and 40 staff to partner universities outside Europe;
- by 2010 the university will have 400 international students studying for master's degrees;
- special attention will be given to including guest professors and foreign lecturers in the teaching body;
- the number of modules and master's programmes taught in English will increase;
- further measures will be taken to integrate international students and staff;
- special attention will be paid to those aspects of teaching quality that relate to the internationalisation of educational practice and syllabus content;
- high-calibre master's programmes will be developed in English and other foreign languages (partly to attract foreign students), with the aim of making multicultural and multilingual dialogue a "natural" part of study; this will also give national students who cannot be mobile an opportunity for internationalisation "at home";
- students will be encouraged to participate in master's and doctoral programmes linked to international networks, with regular exchanges of teaching staff.

III. Operational measures

a. Teaching styles and expectations

Habitual teaching styles and expectations of students have to be consistent with the objectives set out above, for example regarding the (informal) relationship between teaching staff and students and examination arrangements.

b. Staff

JyU encourages all members of staff to co-operate internationally under a range of different programmes. By planning the mobility of these staff carefully, JyU seeks to strengthen cooperation in research and study programmes. These activities are funded out of the university's budget.

The results of this mobility are evaluated from regular feedback.

Departments are encouraged to operate long-term exchanges of teaching staff with institutions which offer complementary expertise and to include guest professors in their programmes. Language improvement classes are routinely provided to enable staff to teach in English.

JyU takes care of accommodation and the other necessary arrangements for foreign staff.

c. Teaching and research

JyU is a pioneer in Finland when it comes to teaching and research in the area of intercultural communication. The Department of Communication has offered a master's course in intercultural communication since 1997 and a doctoral programme in the same subject since 2002. The Department also co-ordinates an interdisciplinary bachelor's course in intercultural studies.

The main focus of intercultural communication research is on "intercultural competence" and its use in a variety of contexts. JyU has in the past prepared a number of expert opinions, for example for UNESCO, on intercultural education and skills.

JyU is also well known for its active involvement in projects favouring language learning and multilingualism.

In the area of internationalisation, JyU offers international doctoral and master's programmes in conjunction with a network of other universities and it is a partner in EMICC, the European Masters in Intercultural Communication network (cf. next case study).

c. Services

Students who elect to spend periods of study abroad are given guidance before they leave and on their return. A wide range of intercultural communication courses are offered every year as support to students going abroad. JyU provides good facilities for supporting foreign students in association with student groups. These include accommodation, support services, guidance, tutoring and courses in Finnish.

In 2006 JyU and the Jyväskylä Polytechnic launched a joint project to provide more opportunities for international students to spend periods of practical education in Finland.

JyU sees the differences to be dealt with not just as those deriving from national cultures: as national co-ordinator for the Design for All network, for example, JyU has laid the groundwork for taking in students with special needs. Facilities include a Braille map of the campus, access to a PC using a voice synthesiser, a Braille printer, scanner and monitor, and four lecture rooms fitted with induction loop systems. Sign language interpreters are available in the Humanities and Education faculties.

C . A joint teaching initiative by a group of universities: the European Masters in Intercultural Communication (EMICC)[16]

I. The EMICC network

The European Master in Intercultural Communication (EMICC) is a network of European universities offering a joint programme of studies in intercultural communication. Current partner universities are:

- Anglia Ruskin University, Cambridge, United Kingdom
- Institut National des Langues et Civilisations Orientales (INALCO), Paris, France
- Universidade Aberta, Lisbon, Portugal
- Universität Bayreuth, Bayreuth, Germany
- Universitat Jaume I, Castelló, Spain
- University of Jyväskylä, Jyväskylä, Finland
- University of Lugano, Lugano, Switzerland (manages the EMICC Secretariat)
- University of Tartu, Tartu, Estonia
- University of Utrecht, Utrecht, Netherlands

II. Underlying concept

The idea of an (interdisciplinary and integrated) European master's degree programme in intercultural communication was conceived back in the 1990s by lecturers at the universities which are part of the current EMICC network. Its initiators received backing from the European Commission in developing the syllabus and popularising the initiative.

The idea behind this programme is to have a pan-European programme of studies leading to a European master's degree, with both students and teaching staff moving from one location to another.

The ideal is to set up (master's) syllabuses at the various universities that are similar or at the very least compatible in terms of content, admission criteria, assessment, etc., the syllabuses being drawn up jointly by the lecturers at the EMICC partner universities.

This collaboration is also meant to cover scientific research, publications and the organisation of lectures, conferences, etc.

[16] *Source: interview in November 2007 with Dr. Peter Praxmarer, Secretary of EMICC.*

Clearly, the underlying concept of EMICC is entirely consistent with the thinking behind the Bologna Process, according to which European integration must also take place within higher education[17].

III. Achievements, particularly the "Eurocampus" semesters

As a first step in this process of integration a joint semester for students from universities in the network was introduced as a formal part of their studies. These students travel to the location of one of the partner universities, along with the teachers involved. The teachers are from all the EMICC universities and offer courses which they have designed together.

Study semesters of this kind, attended by about 120 students, have been held on the following campuses:
2002 Jyväskylä, 2003 Bayreuth, 2004 Brussels, 2005 Cambridge, 2006 Lisbon, 2007 Lugano.

These study semesters are recognised by all the partner universities as an integral part of their respective master's courses in intercultural communication (or other courses).

Courses (typically 15 in number) are taught in English and are divided into four modules:

- *Intercultural Theories, Competence and Training*
- *Linguistic and Semiotic Approaches to Cultural Diversity*
- *Citizenship and Identities*
- *Intercultural Communication in Context*

The university hosting the current year's Eurocampus offers participants courses in the host country's language, history, culture and political system plus, of course, the necessary support services. To

[17] Cf. *KISTLER, P. & SINI, K. eds. (2003), From Intercultural Exchanges lo Intercultural Communication: Combining Theory and Practice, University of Jyväskylä, p. 5):*
"Since Europe is neither understood as a utopian destination nor as some territorial or ideological entity, but more as an ongoing process, the EMICC network is steering in two directions. The first direction leads towards integration and mutual acknowledgements of degrees (joint degrees) inside the existing network. This encompasses structural homogenisation concerning administrative processes like semester schedules and touches many small details (….) which make the European landscape of education at universities a rich and inspiring one. On that road the specific fields of research and teaching of all partner universities will be elaborated and brought into the network to complement the whole set of connections and create further synergies. Whereas in the framework of a Masters programme the emphasis is clearly on teaching, the aim isto balance teaching activities with an equally strong focus on research. Why not prepare for a European Research School in Intercultural Communication? The second direction clearly transcends Europe's borders, be they territorial, ideological or otherwise imagined. With the help of this far reaching instrument the EMICC network will find new partners all over the world's academia".

complete the course successfully each student must have completed at least 10 of the 15 courses offered, equivalent to a total of 750 hours' work.

At the end of the Eurocampus the host university awards a Certificate of Advanced Studies in Intercultural Communication, worth 30 ECTS credits.

Eurocampus students may be eligible for Erasmus grants.

In addition to the usual benefits of mobility, the Eurocampus provides participants with other experiences, particularly:

- *exposure to different traditions, cultures and academic styles through interaction with lecturers from the various partner universities;*
- *genuine interaction, in both an academic and a personal context, with students from other national cultures;*
- *the chance to build up a network of European and international (professional and personal) contacts.*

D. In-depth training for intercultural dialogue and communication professionals: USI's Master's in Intercultural Communication (MIC)[18]

I. In brief

Since 2002 the Faculty of Communication Sciences at the University of Lugano has run a master's in intercultural communication, carrying 60 ECTS credits and spread over 18 months. It is organised in intensive weeks, for relatively senior persons such as communication professionals or project leaders in public or not-for-profit private institutions or in businesses. The MIC is currently in its 3rd version.

II. Who is the course for?

Professionals targeted by this course (and those who have completed it so far) work in highly multicultural settings, for example in international organisations and NGOs, or local and national government, where they deal with issues of migration, security, development aid, schools with a high proportion of pupils of immigrant origin, or health-care, welfare or religious institutions or the

[18] Source: Poglia, 2005 and http://www.mic.unisi.ch

business world and other areas where competence in intercultural communication is one of the standard professional skills required of new professionals.

It is a feature of this master's that it seeks to make true interculturality a part not only of the course content but also of the student experience. Thus, in each of the three versions to date, the thirty or so enrolled students have included not only a few locals from the university's home region – the Italian-speaking part of Switzerland – but also French- and German-speaking Swiss, people from a variety of African countries and students from Central and South America, Asia and Eastern Europe.

Students are also heterogeneous in terms of the discipline of their first degree: human and social sciences, architecture, education, design, economics, journalism, etc.

III. Teaching methods and epistemological choices

Inculcating intercultural communication competence at university level entails more than providing guidelines for appropriate behaviour (valuable though these are). It is also necessary to instil an understanding not only of communication instruments and methods but also of the things required before they can be applied, namely the tools needed to analyse situations and problems generated by multiculturality (Poglia, 2005).

The approach used in teaching the master's meets these objectives, on the one hand by giving participants an overview of how the various disciplines contribute to an analysis of multiculturality, but also by ensuring the necessary coherence amongst the various disciplinary approaches (anthropology, linguistics, psychology, "intercultural communication" as a discipline), combining them in an overall epistemological module which ensures that the programme as a whole is "transparent". The module, called I2C/Improving Intercultural Communication, is also used in the university's online study course.

The wish to make the master's relevant to real-life situations and issues is very apparent in the importance given to the various areas of work in which the skills taught are required.

Real life is also life in the classroom. Teaching takes place in two languages, English and French, and the two are used in parallel as the teacher or student prefers – an indication of the desire to create a truly intercultural learning environment.

The teaching body too is fairly "multicultural", in terms of both nationality and discipline.

<u>Other didactic choices</u> underlying this master's were as follows:

- emphasis on the fact that intercultural communication is not just interpersonal, but includes interinstitutional communication, communication between organisations and individuals, and communication via the media (these forms of communication are extremely important in the professional context);
- preference for an in-depth consideration of methods when moving from description to analysis, interpretation and explanation;
- development of metareflection on intercultural communication and dialogue with a view specifically to clarifying those aspects linked to individual and group ethics;
- strong emphasis on the skills needed to implement and manage intercultural communication, skills which ensure that required "formulae for action" are built on sound theoretical bases.

The master's has also spawned a whole range of related activities in the area of interculturality, such as lectures, film shows, etc. involving students, members of the academic staff and the local public.

E. Didactic management of the problems of multiculturality: Tanaka Business School, Imperial College London, United Kingdom[19]

Learning shock, like culture shock, is defined as an emotional experience but in this case is sustained in a learning situation. Learning shock is a mix of frustration, confusion and anxiety experienced by some students who find themselves exposed to unfamiliar learning and teaching methods and subjected to ambiguous and conflicting expectations.

Researchers at Imperial College London's Tanaka Business School analysed the case of MBA students in Britain to try to determine the principal causes of learning shock, its manifestations and the coping strategies which students use.

Their findings show that one of the foremost factors contributing to learning shock can be the experience of working and learning as part of a multicultural group.

[19] *From Griffiths, D.S., Winstanley, D & Gabriel Y. (2005: Learning shock – The Trauma of Return to Formal Learning, in Management Learning, 36 (3)*

The issue of learning shock thus needs to be managed carefully once a university becomes international and multicultural: by strategies which take account of different "teaching and learning cultures", clearly defining expectations, the roles of professors and students, rules of assessment, and habitual styles of communication. This is needed not only for specific problem-solving but also in order to maximum the benefits of diversity.

F. Managing cultural diversity in a group setting: Indiana University, USA[20]

Learning activities based on team work are very common in the university environment. Groups made up of students of different nationalities may encounter specific challenges and problems in the course of such work.

Researchers at Indiana University, using Hofstede's theory of the cultural dimension of power distance, examined intra- and inter-group interactions with a view to identifying factors which would help avoid conflicts and make the learning process as rewarding as possible. Use of this theoretical approach proved useful in improving the group dynamics of a multicultural team.

G. Intercultural training for university staff: University of Hawaii at Manoa, Hawaii[21]

Counsellors, academic advisors and educators working in universities have to address the increasingly diverse needs of culturally diverse groups on the campus.

To alleviate the negative effects of this situation and reduce the use of culturally inappropriate counselling and teaching methods, the University of Hawaii at Manoa provides multiculturality training to the above staff, using the Intercultural Sensitizer (ICS), which was developed from a study of "critical incidents" between Hawaiian students and non-Hawaiian faculty staff and enables the cultural reasons for these incidents to be correctly identified.

[20] *From Paulus, T. M., Bichelmeyer, L., Malopinsky, M. P. & Rastogi, P. (2005): Power distance and group dynamics of an international project team: a case study, in Teaching in Higher Education, 10 (1)*

[21] *From De la Cruz, K. C. K., Salzman, M. B., Brislin, R. & Losch, N. (2006): Hawaiian attributional perspectives on intercultural interactions in higher education: development of an intercultural sensitizer, in International Journal in Intercultural Relations, 30, 119-140*

3. University research in the field of intercultural communication and dialogue

3.1 University scientific research: international or multicultural?

a. It hardly needs saying that research, particularly the pure research typically done in universities, is by nature international, as are the scientific communities within which disciplines, fields and schools evolve. But international co-operation is more of a necessity for smaller, European countries that are very active in the research field (Sweden, the Netherlands, Switzerland, etc.) than it is for bigger countries (in particular the USA)[22].

Another indicator of the international nature of research is the huge number of foreign doctoral and post-doctoral students in many universities[23].

b. The unquestionably international nature of most university research does not, however, automatically make it "multicultural", for a number of reasons:

- It is well known that the typical cultural configuration of a research worker, the features which make up his or her quintessential "disciplinary culture", greatly outweighs the features he or she has in common with the national, regional or ethnic group from which he or she originally comes;
- increasing use of a scientific *lingua franca* (usually English) serves wholly or in part to mask "general" cultural differences, though not those arising from science itself (for example the differences between the human and natural sciences).

3.2 Culture and cultural diversity as topics for research

a. Universities have always been closely tied in with culture and it could hardly be otherwise, given that, very soon after their foundation, they became essential incubators of culture: theology and philosophy to begin with, and science today, but encompassing all perceptions of the world and the values associated with them.

[22] In Switzerland for example, if we look at scientific publications between 1998 and 2002 which were co-authored (increasingly the norm), only 15% are the work of Swiss researchers alone. This percentage is equalled (or almost) by projects co-authored with researcher from, respectively, the USA, Germany, France, etc. (CEST, 2004)

[23] For example, foreigners gained about 40% of all new doctorates awarded in Switzerland in 2006 whilst the equivalent figure for bachelor's degrees was about 15% (source: Swiss Federal Statistical Office, 2007)

Whilst cultural diversity has never been "physically" absent from university precincts (take the image of mediaeval university "campuses" frequently teeming with "student nations" from all over Europe), cultural diversity as an intellectual *modus operandi* in universities has, throughout their long history, experienced quite a few peaks and troughs. The principle of academic freedom may have secured the freedom to pursue scientific truth beyond the bounds of dogma and established principle, plus the more general freedom to "hold a different view", but the fact is that the outside forces that would snuff out the intellectual freedom of universities (reasons of state, religious dogmatism, financial temptation, etc.) and inside forces (the conformists, the mandarins) have made themselves felt very forcefully throughout the ages.

b. But to the university, cultural diversity is not just a feature of its operations; it is also a "subject for research", and became one in the late 19th century when anthropology, more often called "ethnologie" in the French-speaking world, developed as a university subject.

This period saw the beginnings of a semantic shift which it would wrong to underestimate. Culture was what distinguished the "higher" beings and groups in our society or "civilisations" (roughly speaking "our" civilisations and those from which we sprang: Greek, Roman, etc.) from the "primitive" groups, peoples and tribes. It became the defining feature of any human group, giving it a stable identity and durability.

This also meant that the meaning of the familiar concept of culture had to be broadened: from encompassing just "higher" knowledge, constructs and rules "of the mind", literature, the arts, morality, etc., it now had to cover everyday standards and values, practical knowledge, plus all manner of rituals and beliefs.

So in something over a hundred years "culture", and consequently "cultural diversity" have established themselves, explicitly or implicitly, as scientific challenges which cannot be ignored. Explicitly in anthropology (or more precisely in social and cultural anthropology), which sees differences between societies and human groups as largely cultural, but also in sociology as an explanation of how societies "reproduce" and endure, in semiotics, where culture is portrayed as a kind of loom on which the fabric of society is woven, or in linguistics, where the respective primacy and pre-eminence of "language" over "culture" have long been the subject of debate.

More implicitly¸ culture is also very much a *bona fide* theme in other disciplines, notably social psychology, where for example a clear correlation is made between the operating "styles" of the small groups often studied by this discipline and their "culture", or where emphasis is placed on social perceptions and stereotypes, or again in psychology, which looks at attitudes and motivations that may be personal but are very obviously largely acquired or shared in collective cultural environments (the family, peer groups, etc.).

Various disciplines closer to the world of practical applications have also become very interested in culture and cultural diversity, for example the organisational sciences in their concern for the different enterprise cultures which largely drive their level of innovation, or the management sciences when they address as a *bona fide* theme the (not always easy) relationships between managers from different national and cultural backgrounds, or marketing, which has to deal with culturally different clienteles.

A range of other disciplines provide input that is of localised relevance but essential to the deeper study of issues surrounding culture, cultural diversity and its management: political science, which approaches "multiculturalism" as a political choice or the "clash of civilisations" as a possible explanation of present-day conflicts; law, which looks at the rules on minorities and migration; and education, the communication and media sciences, the religious sciences, disciplines focusing on social intervention, the health sciences, etc.

(In section 3.4. we look at the input of one scientific discipline or field: intercultural communication as the scientific field of reference for intercultural dialogue.)

3.3 Cultural dialogue: a topic for future research?

a. Even from a very superficial tour of the programmes of many international organisations, NGOs and other political and religious bodies it is clear that intercultural dialogue is now in the front rank of topics of debate, probably in response to the (new) rise of intolerance, fundamentalism and cultures that are brandished in order to justify violence and law-breaking.

The concept possesses real ethical and political substance, because it means implicitly that recognising human dignity also means recognising different cultures, or that intercultural dialogue is the precursor of or catalyst for many political negotiations on the international stage.

But the "scientific substance" of intercultural dialogue is still, admittedly, somewhat limited.

It may be no coincidence that the many declarations, charters, texts and websites devoted to intercultural dialogue often confine themselves to the pursuit of principles and lists of best practice, with selection criteria that are often less than explicit, and that the standard-setting approach they take markedly outweighs the analytical approach.

This is not inappropriate or ineffective in the short term, but in the medium term the lack of analytical depth might lead to "intercultural dialogue fatigue" and rejection or at least to misconceptions that might hamper the objectives pursued by advocates of intercultural dialogue.

b. Ordinary people, and even politicians and opinion leaders, might ask themselves a few awkward questions here, starting with the most "basic" ones such as:

- Dialogue, but between whom?

Between individuals who freely relate to one or even more than one national cultural, ethnic, religious, family or occupational configuration, or dialogue "between cultures" seen as monolithic entities to which individuals "belong" and must conform? And who are the collective players, social frameworks – civilisations, nations, religions, ethnic groups (how are they defined and by whom?), organisations, generations, genders, social classes, social fields, occupations, clans, families, etc. – which these cultures supposedly reflect or typify?

And to pursue this line further: who should speak for these cultures when they are required to engage in dialogue? The "cultural leaders" of the communities deemed to embody their interests and represent them? But how are those leaders legitimately chosen and by whom? And if other leaders (political figures, for example) are to fill the role, what qualifications do they have for it?

- Dialogue, but on what? and on what cultural content?

All content? Even that which touches on principles and values seen as absolute, taboo, immutably enshrined in religious or political belief (human rights, for example, in "our" cultures)? And if there are exceptions, who sets the limits and how? At what level does difference become "disgraceful" and thus intolerable and non-negotiable? Is it necessary to establish common ground before entering into dialogue?

- Dialogue, but how?

What codes and languages should be used ("dominant" languages, for example?), and what instruments, techniques and media (each with their own potential and drawbacks)?

- Dialogue, but in what kind of environment and using what procedures?

Spontaneously, in everyday life, or in an organised manner? (If the latter, who organises it, using what resources?) Dialogue leading to what? (results to be put on a formal footing or not?)

- Dialogue, but (probably) dialogue hampered by "natural" difficulties, caused by common psychological mechanisms ("protecting one's territory", "false perceptions"), by habitual psychosocial mechanisms (siding with the in-group and excluding the out-group, bowing to authority or the will of the group, stereotyping, etc.), by known sociological mechanisms (cultural conflicts due to the hierarchies in society – castes, social classes, power groups), by normal anthropological mechanisms ("communication rituals" which are assumed to be universal but which are in reality peculiar to specific groups and cultures).

c. This list of questions on intercultural dialogue (there are plenty of others, many of them far more complex) serves only to restate the point that:

- the concept is a good political and ethical one, but at the moment it does not have enough "scientific substance";

- research, particularly university research, could yield a rich seam of knowledge, methods and approaches, developed in a multidisciplinary, multi-science environment and potentially adding to the "substance" of intercultural dialogue. Its content could be made richer, clearer and more coherent, and its mechanisms and potential applications could be studied with a view to improving its chances of being used and of being effective.

3.4 Intercultural communication: the scientific field of reference for intercultural dialogue

a. The plethora of scientific disciplines and fields includes one which is particularly well suited to provide the scientific base for intercultural dialogue – intercultural communication.

"Dialogue" is in fact just one form of communication, and interlocutors can communicate with one another to inform, persuade, teach, negotiate, impose, manipulate and so on, or they can engage in "dialogue", to exchange interesting or useful information, teach each other things, persuade one another by the force of argument and maybe negotiate – in mutual recognition and respect and especially with a view to securing outcomes which, in part at least, satisfy the interests of all the parties. These interlocutors are individuals, organisations (for example government bodies) or other group players, and they communicate directly, face-to-face, or through a medium.

We shall try to set out below the principal scientific contributions which intercultural communication makes to intercultural dialogue.

b. The birth of intercultural communication as a scientific field can be traced back to the period 1950–60 and its acknowledged "father", Edward T. Hall. (Hall, 1959). The field then expanded, with references and instruments developed by anthropology, linguistics, psychology and sociology (particularly in the case of quantitative approaches), all these threads being drawn together by a common interest in two things: "communication" and the "multiplicity of cultures".

Today the field is a busy area of research and has produced quality results, underpinned by a scientific community and academic structures which are relatively solid (journals, networks, etc., especially across the Atlantic).

It is now at the stage of being able to claim the status (as some members of the community, especially in the USA, do) of a fully-fledged "scientific discipline".

c. In the next few pages we shall review the main issues of concern to researchers in intercultural communication, drawing in part on the summary accounts by Kim (2005) and work by Ogay (2000) and Poglia (2007), pointing afterwards to a few ways in which these studies might be applied to the issues of intercultural dialogue raised in the previous section.

Intra-cultural communication

Studies, usually qualitative, which analyse the essential aspects of the specificity of communication practices (for example, language use) within different cultural communities.

-> Special knowledge is clearly needed to understand the origins of obstacles which arise when interlocutors from different communities communicate and perhaps engage in dialogue.

Cross-cultural studies

Studies (often quantitative) which seek to establish comparative configurations for different cultures, in particular national cultures, based on a number of cultural elements seen as fundamental (in particular "values") or, more commonly, starting from "cultural dimensions" such as the importance attached to the "power distance" between individuals and groups, as described by G. Hofstede, one of the most widely quoted authors in this field (Hofstede, 1991/2003).

-> If one wants to have good communication and thus intercultural dialogue between groups, for example national groups, it is vital to take account of how much importance those groups attach to the different cultural dimensions considered.

It is not surprising that studies like this are particularly valued in management circles, where it is often important that the multicultural staff of a company should talk to one another effectively.

It should be noted, moreover, that comparative studies starting from a totally different concept but yielding results that may serve the same purpose, were carried out using "cross-cultural psychology" (Berry, 1992).

Behavioural psychology factors in intercultural relationships

There are many studies which seek to clarify the multiple psychological factors at work in intercultural communication: motivational, affective and cognitive factors (for example, a distorted perception of difference. These factors often combine to produce the stereotypes and prejudices that fuel racism and intolerance.

-> In practice, intercultural dialogue, like any form of communication, does not evolve between abstract entities, in the form of "cultures", but between real people, as individuals or within an organised framework (government, business, etc.), either directly, face-to-face, or through some form of medium such as the written word, or a TV image.

The result is that psychological, not to say psychiatric factors (though the definition of what is pathological depends in turn on cultural context, as we know from ethnopsychiatry) are very important determinants of the success of intercultural dialogue. So it is essential to know how these operate in order to manage them to best effect.

Collective cultural identities

Unlike the studies quoted above, which are based on individualist paradigms, other approaches to intercultural communication focus more on the significance and ascendancy of the group in relation to the individual and thus of the cultural identity of a linguistic, ethnic or religious group, or sometimes of a "race", in relation to that of an individual. According to these researchers, "identity negotiation" occurs essentially at this level.

-> It is perhaps worth remembering here that the very concept of an individual or person as we know it today (with his or her intrinsic "need for and right to selffulfilment", something we now take for granted) is something fairly recent, no older than three or four centuries, and it is culturally localised. Instruments are thus needed to analyse and possibly manage dialogue (and its inherent problems) between interlocutors who hold these two quite fundamentally opposing views of what a human being is: essentially a person/individual or essentially a member of a group.

The power mismatch in intercultural communication and relationships

Research studies of this kind often take the form of critiques of the various schools of thought described above, which, by virtue of their basic paradigms (strictly psychological or linguistic, for example), methodological imperatives, or – worse still – because of ideological preconceptions – underestimate the importance of power relationships in their analysis of multicultural situations.

-> The studies cited in earlier sections can sometimes obscure one element which forms the backdrop to numerous processes of intercultural communication and prevents them from being true dialogue: the mismatch between interlocutors. This may be an inequality in terms of personal power (political, economic), or the power of communities or organisations of which people are a part, but it may also quite simply be a mismatch in the social capital (relationships) and cultural capital (knowledge, skill), competence) of the interlocutors (if only their command of the dominant language). Failure to take account of these realities is manifestly an obstacle to successful intercultural dialogue.

Intercultural communication competence (cf. also Chapter 3.6.)

A whole raft of studies take as their theme one essential aspect of practical intercultural communication: the knowledge, abilities and attitudes needed to make it work. These may be communication skills (verbal or other) or psychological insights of the kind required to manage the uncertainty and anxiety which intercultural communication invariably elicits in interlocutors (Gudykunst, 1995), or the skills needed to manage the social context of intercultural dialogue.

-> When it comes to requisite skills, what is important for intercultural communication generally is even more important for intercultural dialogue. The findings of studies on this show clearly that, with all the good intentions in the world, simply wanting intercultural dialogue is not enough to make it happen. This naturally raises the question of training in the necessary competences and resources.

Cultural adaptation, integration, acculturation

Studies of this type look at the activities pursued by various public bodies to facilitate the above processes (particularly for immigrant populations) and at the individual aspects of these processes (viewed from the standpoint of the person wishing to integrate), starting from the hypothesis that there is a "royal road" to be followed which is determined by fundamental psychological mechanisms (Kim, 2001). Other authors have studied the sociocultural configurations (for example acceptance or exclusion) to which these processes almost always lead (Berry, 1992).

-> Not only do adaptation, integration and acculturation require intercultural dialogue: typically this cannot happen without a minimum of willingness to adapt culturally, since there is no point in dialogue if someone refuses point blank to alter his or her own cultural configuration. And from experience and the literature it is clear that the best players in intercultural dialogue are those who themselves have some practical experience of the processes of cultural adaptation.

Intercultural communication in organisations

Intercultural communication does not happen only between individuals or small informal groups along essentially psychological lines: it is often communication between organisations

(companies, government departments, NGOs, university institutions) and between these organisations and the general public (in one's own country or other countries), clients, beneficiaries, users, etc.

Various studies focus, for example, on the management of relations between corporations (or other organisations) and their "stakeholders", where the configuration of these is different from that of the organisation (Adler, 2000). Other work concentrates on the scientific aspects of intercultural communication between organisations, negotiation or mediation, for example.

-> Intercultural dialogue is not just an agreeable exercise which does not matter all that much. On the contrary, it matters very much when there is a lot at stake: in relations between officialdom and immigrants, for example, in the management of law-and-order or security issues, or personnel management. Many of the suggestions for intercultural dialogue currently at the forefront of political attention come from organisations (international organisations in particular), so these would seem to provide an ideal testing ground.

Intercultural communication in the media

The media are used in intercultural communication and operate there in many ways, and the very concept of "the media" can cover a range of quite different things: they can be relatively passive instruments (the Internet, used by bloggers to communicate with each other) or they can be organisations or corporations such as newspapers and broadcasters, which not only transmit information from the producer (a government agency, for example) to its target (voters, for example) but also, explicitly or otherwise, produce content aimed at readers and viewers.

Theories and empirical knowledge of the organisation, mechanisms and consequences of the various media (notably their impact on the target audience) can also be useful, at least in part, where "producers and consumers" of communication content have different cultural configurations, use different cultural codes or are dealing with themes of cultural diversity.

In addition, even the technical and economic organisation of the media can have a strong influence in shaping the cultural scene. Thus the proliferation of TV channels and the Internet produces two conflicting cultural outcomes: it provides easier access to products from different cultures, furthering cultural diversification, but it also allows closed ethnic or

religious communities to be even more closed in on themselves, around "their" radio or TV (Lull, 2002).

-> Clearly, without the active backing of the media (in both the senses considered above), the principle of intercultural dialogue cannot become more widespread and adopted in practice on a scale large enough to be significant. But before addressing this strategic concern, we first have to appreciate how hugely influential the media are in shaping the cultural scene and intercultural relationships. So no effort must be spared in analysing and taking into account the mechanisms and rules by which the media operate, ahead of any measures to bring about intercultural dialogue

3.5 Value of the scientific approach to intercultural dialogue

Earlier paragraphs sought to provide a brief overview of the wealth of knowledge available from research on intercultural communication which may potentially be applied to intercultural dialogue.

So it makes sense, in describing the contribution of universities to intercultural dialogue, not only to think about its practical introduction amongst members of the institution (students, teachers, other staff: internal relationships, improving intercultural sensitivity, training of future professionals, etc.), but also, and perhaps especially, to emphasise the great contribution which academic research can potentially make towards analysing intercultural dialogue in all its forms and thus making it more effective.

This "use" of research is to some extent a reality in a number of specific situations: corporate and other organisational management, arbitration in the social sector, training, etc. But the potential of scientific research for analysing and improving intercultural communication and dialogue is not being tapped as much as it should.

3.6 Moving from scientific analysis of intercultural dialogue to its practice: ethical principles and competence

Universities today are no longer confining themselves to their preferred area of research, which is pure research, and aspiring to produce knowledge without worrying too much about direct applications; they are increasingly concerned with the practical applications of that knowledge. This

attitude is also apparent in the scientific community, which is now getting to grips with the paradigms of intercultural communication.

Two things are necessary if we are to move effectively from analysing communication in multicultural contexts to achieving good intercultural communication, that is to say intercultural dialogue, in practice:
- first we must be clear about the ethical (and political philosophy) choices on which intercultural dialogue is to be based;
- secondly we must ensure that all interlocutors in intercultural dialogue, or at least those who initiate it, possess the requisite skills to conduct it effectively.

3.6.1 Ethics of intercultural dialogue

Premise

Agreement of principle on the ethical choices mentioned above is a prerequisite for intercultural dialogue, in other words the essential common ground on which dialogue can be built. That is more or less self-evident, but achieving it in practice is one of the hardest things in the entire process of forging dialogue. This is because ethical choices are by their very nature "cultural", closely tied to the specific cultural configuration of interlocutors.

By way of illustration, a few principles based on our own configuration (which will certainly not be that of everyone) are outlined below. The point of the exercise is to make us think about what is "desirable but negotiable" and what, perhaps, is not negotiable.

Example

If we define intercultural dialogue as a form of intercultural communication which secures outcomes consistent with the key interests of all the interlocutors, we may postulate that in order to achieve dialogue it is helpful, indeed necessary, to respect the following 10 ethical rules, grouped according to 3 principles:

I. Principle of "cultural respect"

1. Fundamental respect for all persons involved in intercultural communication, as individuals, regardless of their origins and cultural choices;

2. (Conditional) respect for the “individual cultural configurations” of interlocutors, that is to say provided these do not conflict with the fundamental principles agreed by the whole (or most) of humanity, for example human rights;

3. Conditional respect for “the collective cultural configurations” (cultures) of the social frameworks to which the interlocutors refer (or "belong"), that is to say respect, provided that these:
   - do not conflict with the aforenamed fundamental principles;
   - are not dominant (totalitarian) to the point of powerfully inhibiting personal cultural freedom (religious freedom, freedom of expression, etc.);
   - accept the principle that the basic rights of individuals take precedence over those of social frameworks (nation, organisation, caste, etc. – individuals must not be forced to "uphold them come what may", for example).

II. Principle of "equal opportunities in communication"

Explicit renunciation by each interlocutor (individual or group) of excessive communication advantages if those advantages systematically work to the detriment of another interlocutor, thus:

4. Renunciation of the advantages of any marked mismatch in the personal cultural capital of interlocutors, for example, better means of communication such as negotiating languages, media access;

5. Renunciation of the advantages of an excessive mismatch in the collective cultural capital of the societies and groups of which interlocutors are a part, for example an unequal familiarity with "the Other's culture";

6. Renunciation of the advantages of other mismatches which may influence communication, such as social capital and social relationships, power and political or military standing of an interlocutor's country;

7. The consequence of these three rules is that it is necessary to establish common ground in advance of the intercultural dialogue process and ensure that it is maintained throughout it.

III. Principle of the "sustainability" of intercultural dialogue outcomes

8. Communication must be a "win-win" situation: the benefits produced by intercultural dialogue may vary but there must *be* benefits, and there must certainly be no detriment to any of the interlocutors;

9. The overall benefit from intercultural dialogue must be as great as possible: if X wins 3 and Y loses 2 the total benefit is 1, and if X wins 1 and Y wins 1 the total is 2, that is to say greater;

10. A balance must be sought between the "individual benefit" and the "common benefit" (to the national societies, ethnic groups, organisations, etc. to which the interlocutors belong) from intercultural dialogue.

3.6.2 Skills needed for intercultural communication and dialogue

Motivation and good intentions are unquestionably basic prerequisites for effective intercultural dialogue but unfortunately they are often not enough, especially where major individual or group interests are at stake.

In studying and trialling conditions for the realisation of good intercultural communication in business management but also in multicultural university environments, various researchers and practitioners use modelling to identify the factors that bring success or failure and the skills needed to exploit the successes.

In sum these factors may be said to parallel the four facets of intercultural communication considered earlier. Research on intercultural communication skills often helps to fine-tune models, by focusing on one or other of these facets:

- communication mechanisms *per se*;
- cultural content, which is both the substance and vehicle of dialogue;
- individual psychological processes, whether "normal" or pathological;

- social contexts, that is to say social actors and frameworks (nation, ethnic group, organisation, etc.) through which or within which intercultural dialogue takes place or where the cultures to which interlocutors relate crystallise or take shape.

Thus, for example, G. Chen and W. J. Starosta (1996) describe a model which focuses on four elements: communication skills, personal attributes (including the capacity for "social relaxation"), psychological adaptation (including the ability to cope with stress), and cultural sensitivity.

Gudykunst (1995) for his part examines the factors of motivation (including the attractiveness of difference), knowledge and capacity (empathy, for example) which enable people to overcome the uncertainty and anxiety inherent in all intercultural communication.

Kim (2001) examines the importance for good intercultural communication of cognitive components (starting with "mere" familiarity with the various codes and rules applied in communication), affective components and operational components (for example good time management).

Bennet (1993) offers a Developmental Model of Intercultural Sensitivity for measuring intercultural competence, using a scale which goes from ethnocentrism to ethnorelativism via the interim stages of minimisation and acceptance of cultural difference.

In a more field-oriented approach the Canadian Foreign Service Institute's Centre for Intercultural Learning offers and comments on a list of basic competencies for intercultural effectiveness. These include sensitivity and respect, self-awareness and knowledge of one's own culture, commitment to organisational learning, etc.

4. Town and gown: how universities can help the community and the economy through intercultural communication and dialogue

Albeit with varying degrees of enthusiasm, universities are now realising that in addition to their essential work of education and research they have a duty, especially if they are state funded, to make a direct contribution to the economic, social and cultural development of the area in which they are based. There are various technology programmes (EU-funded ones, for example) designed with this in mind, but also numerous cultural events hosted by universities and aimed at a wider public.

Some opportunities for continuing education are also offered, aimed at persons other than graduates wishing to improve or brush up their scientific skills.

Regarding intercultural dialogue, we believe that the most useful service activity is probably the "translation" to various specific areas of practical application (dialogue between population groups from native and immigrant stock, schools, the media) of the knowledge and methods gleaned from scientific research work as described earlier in this report.

However, this activity should be more than a traditional top-down popularisation and should entail true interaction with those on the ground. That means not only conferences, appearances at meetings, etc. but also expertise in the organisation and management of intercultural communication (though the respective roles must not be confused).

It goes without saying that a particularly active role should be played here by the more vocationally-oriented (type B tertiary) universities, which provide training for teachers, social operatives, nursing staff, etc. and whose remit is precisely to provide a bridgehead between research and the world of work.

5. Management of intercultural dialogue by university administrations and faculties

5.1 Five priorities for action

All the university activities fostering intercultural dialogue which we have discussed above will be extremely hard to carry through unless university administrations not only look favourably on them but also adopt a proactive role.

This means in essence that:

- intercultural dialogue and/or the measures which go with it (internationalisation of the student body and university staff) must be accepted as a "prime objective" for the university as a whole, probably by its general administrative departments such as the chancellor's office, management board, etc.);

- the routine objectives of universities, especially those concerning the quality of teaching methods, must be explicitly tailored to the multicultural situations which exist in virtually all universities (foreign and exchange students);

- intercultural dialogue activities must enjoy academic recognition (at every level) where they impinge directly on research and teaching methods;

- administrative and academic management departments must provide resources for such work, even that which yields no direct "academic benefit" to individual lecturers and researchers or to institutes and laboratories (for example specific teaching support for "culturally different" students);

- university administrations must define the specific responsibilities of the various university services in respect of activities which help to develop a good intercultural climate on campus (welcoming and looking after foreign students, for example, is the direct responsibility of university administrative departments).

5.2 A few facts about the current situation

From the findings of a survey by the International Association of Universities (IAU)[24] of member institutions (plus the few details we collected from the international departments of European universities and university lecturers working in intercultural relations) it appears that current work on intercultural dialogue in these institutions may be summarised as follows:

- in policy terms, the focus has generally been on policies to attract foreign students and staff, for example under agreements with other countries, and sometimes on antidiscrimination policies aimed at ethnic or minority groups;

- in practical terms, courses in the local language and culture are often offered to foreign students and there are sometimes courses in intercultural skills for staff. Other measures include incentives for students and lecturers to spend time abroad and the organisation of intercultural events;

- the greatest challenge to emerge from this picture is the shortage of financial resources for producing knowledge useful to intercultural dialogue and sharing it, for framing and implementing study programmes which take account of it, but also for organising activities of specific benefit to intercultural dialogue.

There is also a shortage of suitable staff, for example assistant lecturers to prepare students for the experience of learning in a multicultural environment or to ensure academic recognition of the intercultural competence which students have acquired.

[24] Report "IAU International Survey on Promoting Intercultural Learning and Dialogue Across the Institution: Some Major challenges for the University", in Higher Education Policy (2005), 18, 437-443

5.3 A useful checklist for assessing multiculturality and the implementation of intercultural dialogue in universities

I . institutional matters

A. General strategies and policies

- ✓ Has the institution taken a clear stand on internationalisation (of the student body – study programmes – staff – research)?
- ✓ Does the institution encourage students from abroad to enrol? How? What is the percentage of foreign students and what are their nationalities?
- ✓ Does the institution charge higher tuition fees to foreign students than to home students?
- ✓ Does the institution encourage the recruitment of foreign staff? What kind of staff? How? What is the percentage of foreign staff and what are their nationalities?
- ✓ Does the institution's remit include an explicit commitment to cultural diversity and the promotion of intercultural dialogue?
- ✓ Does the institution provide general support measures for foreign students or those from minority groups, for example anti-discrimination measures, scholarships or specific study grants?
- ✓ Does the institution provide faculties, institutes, etc. with enough resources to support the implementation of intercultural dialogue?
- ✓ Do the institution's management bodies include persons mandated to deal with internationalisation and cultural diversity matters?

B. Services

- ✓ Does the institution run courses in the home country's language and culture for foreign students and staff?
- ✓ Does the institution provide specific tutoring/mentoring services for foreign students? Does it have advisors on routine matters of multiculturality?
- ✓ Does the institution provide pastoral support for its foreign students?
- ✓ Does the institution have services to help with issues arising in connection with international mobility: accommodation, leisure, permits, problems with officialdom, etc.?

C. Professionalisation of staff

- ✓ Does the institution provide general in-service training for its teaching staff in the academic management of multiculturality?
- ✓ Does the institution provide general in-service training for its non-teaching staff in the administrative management of multiculturality?

II. Teaching (relevant particularly to faculties)

A. Programmes

- ✓ Does the institution offer programmes of study focusing on multicultural issues, intercultural communication or intercultural dialogue? At what level (bachelor's - master's – doctorate – continuing education)?
- ✓ Does the institution offer programmes jointly with universities in other countries? And programmes of that kind on topics relating to interculturality?
- ✓ Does the institution offer courses on topics relating to interculturality as well as programmes which focus specifically on it?

B. Course content

- ✓ Does course content (if pertinent) generally reflect multiple points of view, that is to say not ones which are exclusively national or Eurocentric? If this is rare, how is that perceived?

C. Teaching methods

- ✓ Is account taken in teaching of the style of teaching in different cultural contexts from which the students come? How?
- ✓ Are students explicitly told about the study methods they should expect to use and the results they should achieve?
- ✓ Are courses taught in languages other than the national language(s)? Which languages?
- ✓ Are lecturers given intercultural skills training as support for their teaching?
- ✓ Do the faculties take special pains to monitor the performance of foreign students, giving advice and support where necessary?

D. Skills

- ✓ Does the institution offer instruction in intercultural literacy?
- ✓ Does the institution offer courses teaching intercultural skills in specific areas (to medical staff, teachers, personnel managers, etc.)?

- ✓ Does the institution offer training for specialists in intercultural communication and/or dialogue?
- ✓ Do certain basic intercultural skills form an integral part of the teaching (for example in foreign-language, project management, international relations courses, etc.)?
- ✓ Does the institution give credit for (perhaps assess) the intercultural skills of students?

III. Research

- ✓ Is the institution involved, through its research groups, in national or international research projects relating to multiculturality and particularly intercultural communication and dialogue?
- ✓ Does the institution encourage research in these areas, through international partnerships and/or international networks?
- ✓ Does the institution have advisors to manage international and multicultural research teams?

IV. Other activities

- ✓ Does the institution organise conferences or other events on topics relating to interculturality and specifically to intercultural dialogue?
- ✓ Does the institution organise activities for the general public with the specific aim of promoting intercultural dialogue?

6. Implications for university policy at local, national and supranational level

It goes without saying that some of the intercultural dialogue activities described above require specific funding, which in some cases falls outside the autonomous powers of the universities and is a matter for bodies which deal with policy, administration, coordination and the promotion of academic and scientific work at local, national or international level.

This is especially true of research, both pure and applied, and it would be a good thing to encourage research on intercultural communication and its application to intercultural dialogue.

Institutions, both national and European, which promote and fund research would do well to include this scientific field in the list of their priorities.

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