University of Huddersfield Repository

Gifford, Chris, Gocsal, Akos, Rado, Balint, Goncalves, Susana and Wolodzko, Elzbieta

Intercultural Learning for European Citizenship

Original Citation

Gifford, Chris, Gocsal, Akos, Rado, Balint, Goncalves, Susana and Wolodzko, Elzbieta (2008) Intercultural Learning for European Citizenship. CiCe Central Coordination Unit. ISBN 97809560461

This version is available at http://eprints.hud.ac.uk/id/eprint/7150/

Intercultural Learning for European Citizenship

How every higher education course can develop competences to appreciate diversity and multiculturality, work in international contexts, and understand other cultures and customs
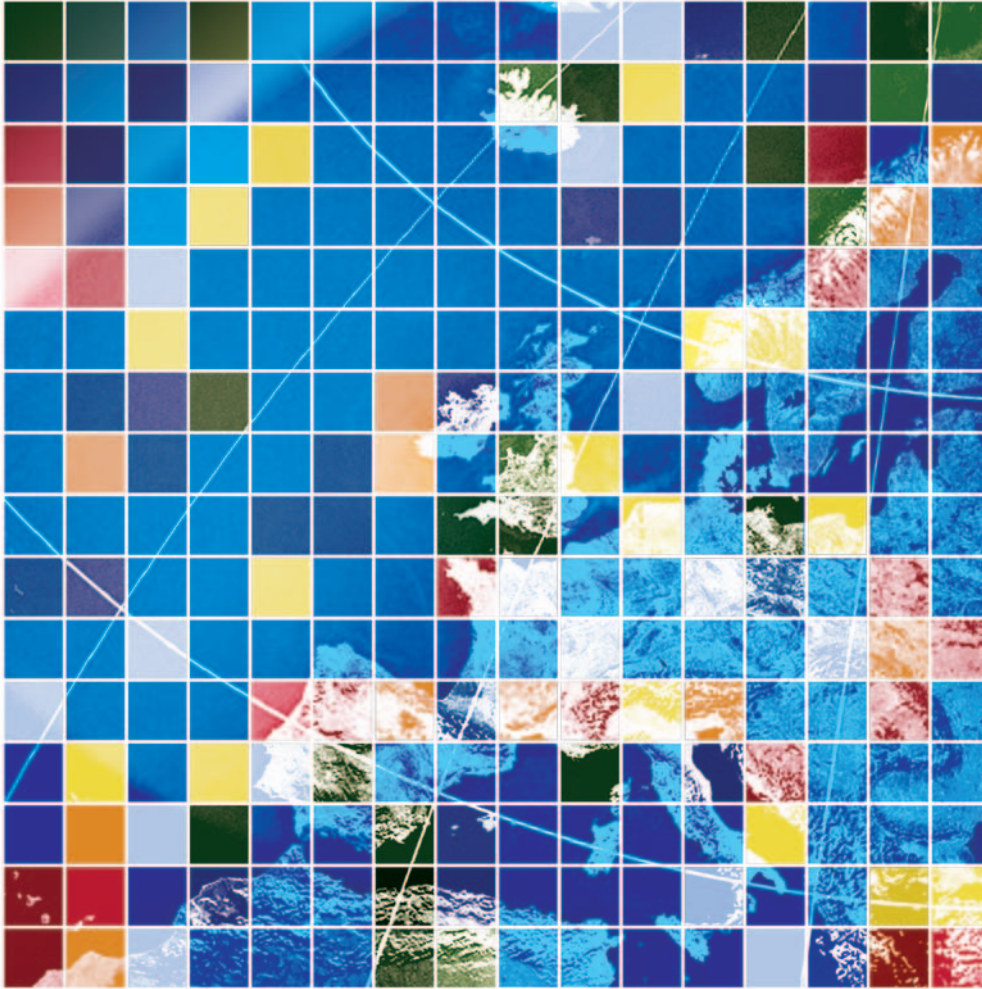
Chris Gifford
Akos Gocsal
Balint Rado
Susana Gonçalves
Elzbieta Wolodzko

Chris Gifford   University of Huddersfield
Akos Gocsal   Pécsi Tudományegyetem
Balint Rado   Pécsi Tudományegyetem
Susana Gonçalves   Instituto Politécnico de Coimbra
Elzbieta Wolodzko   Uniwersytet Warminsko-Mazurski w Olsztynie

Editor
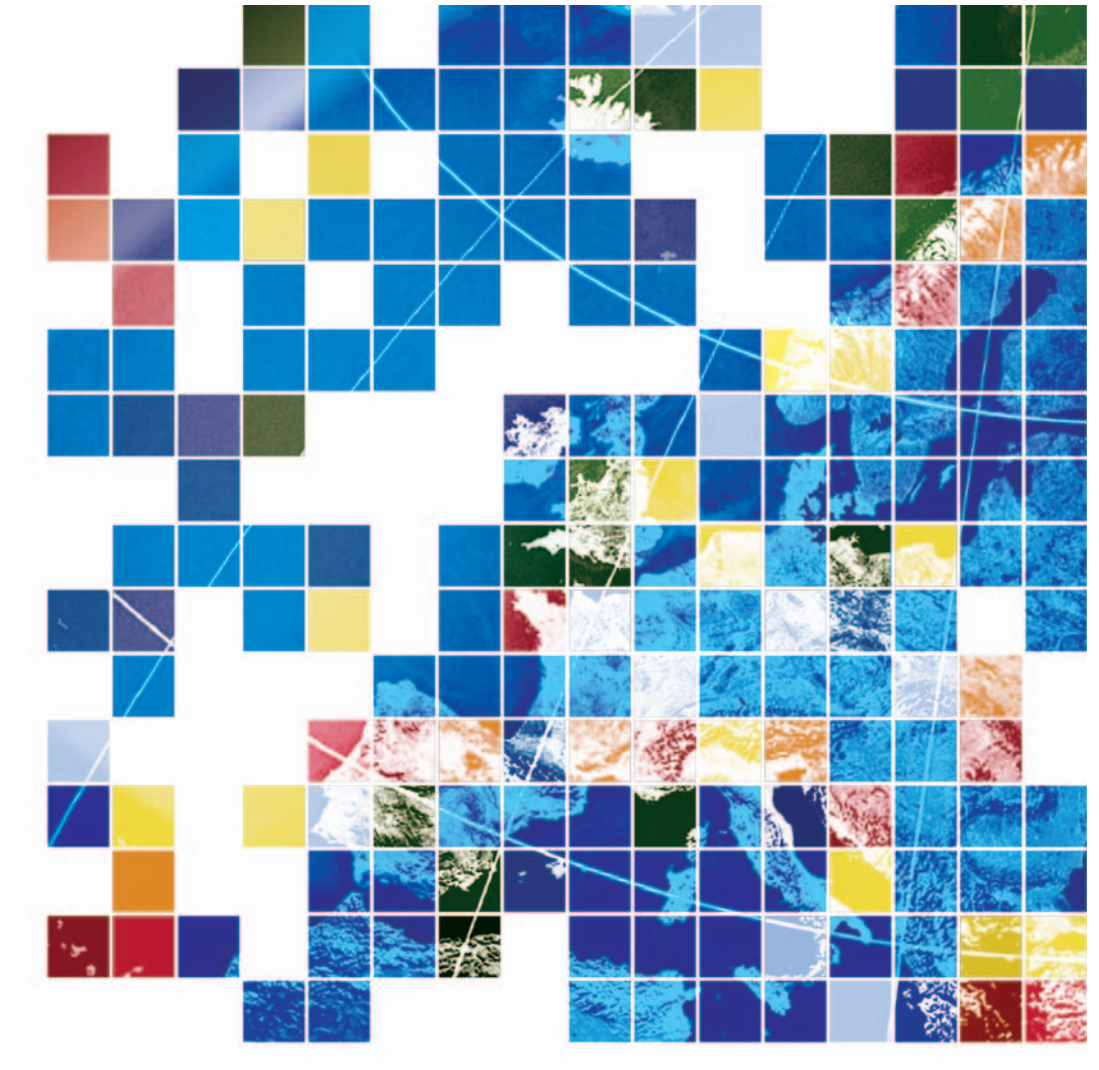**Alistair Ross**   London Metropolitan University

Advisory Group from the CiCe Network:
Julia Spinthourakis (link coordinator)
Alistair Ross
Anne-Marie Van den dries
Soren Hegstrup
Riitta Korhonen
Christine Roland-Levy
Marta Fulop
Beata Krzywosz-Rynkiewicz

Contents and Guide

Introduction

This booklet introduces ideas about intercultural learning for citizenship, and shows how they can be developed with undergraduate students (1st cycle).

It has been written for teachers in higher education by a group of lecturers in the CiCe Academic Network who have particular expertise in citizenship education, particularly in the European context.

Why has this guide been prepared?
As part of the Bologna Process, to create a European Higher Education Area, a 2003 study (Tuning Educational Structures in Europe, ed Gonzalez and Wagnaar) explored what lecturers, students and employers expected graduates from European universities to be able to do. What were the competences that should be expected of a graduate?

There was a high degree of agreement between the three groups, between people from different countries, and between different disciplines. One of the areas of agreement was the very low priority attached to students having -

- **the ability to work in an international context**
- **an appreciation of diversity and**
- **multiculturality**
- **an understanding of cultures and customs of other countries.**

This guide is designed to help higher education staff develop these competences in undergraduates in all disciplines.

Who is this guide for?
This is designed for all higher education staff who have responsibilities for designing, delivering and assessing the curriculum in all academic disciplines and professions, in all countries in Europe.

Background
There have been remarkable transformations of societies and economies in the last 30 years in terms of the extent to which relationships between people have been globalised. More than ever before humanity is aware of events in 'foreign' countries and experience these 'other' people and places through the global media or directly as a consequence of opportunities for mass travel. This takes on a distinctly regional dimension in the case of Europe where the breaking down of barriers as a consequence of European integration has resulted in an unprecedented movement of people for work, study and leisure. Consequently contemporary citizenship means rights, duties and identities that are no longer confined to the national arena but involve new forms of belonging above the nation, European and global, and the transformation of localities and communities within national territories.

The current challenge for European higher education institutions is to bring about an integrated higher education space, following the Bologna agreement, and be successful in an increasingly competitive global higher education market place. While some prestigious institutions may have always prided themselves on their international reputations, others have primarily been geared to serving local and regional populations. Indeed, in modern societies, universities have been mainly national universities for national citizens. This traditional role has to be rethought in the context of current social, political and economic change. Globalisation and Europeanisation can significantly challenge staff and institutions whilst at the same time opening up exciting opportunities for the enrichment of academic communities and the student experience.

Academics need to be aware that the environment in which they work is undergoing change that more and more 'globalises' their work and their institutions. Three areas stand out for particular consideration: multiculturalism, discrimination, human rights and the law and the changing economic environment.

A Multicultural Europe

Issues and experiences of cultural and ethnic difference and 'otherness' are central to the New Europe and its citizens. This of course varies considerably between and within countries but the overall direction of European societies is towards greater diversity as a consequence of a variety of trends and developments:

- **Non-European migrants including ex-colonials, economic migrants and political refugees.**

- **Regionalism – greater autonomy for regions within countries including strong claims for independence that threaten the unity of states (Belgium, Basque region, Northern Ireland).**

- **Established European ethnic and linguistic minorities such as Hungarians in Romania, Germans in Poland, the Roma people.**

- **Migration between European countries – particularly East to West to the point where the 'free movement' of 'new Europeans' has been restricted as part of accession agreements.**

- **Globalisation of the European economy such as non-European multinational companies locating themselves in Europe e.g. Nissan in the North East of the UK.**

As a consequence of these trends, a multicultural Europe is increasingly being reflected in the seminar room and lecture hall. The challenge for European HEIs is how they respond to this and prepare students to be part of a Europe of diversity.
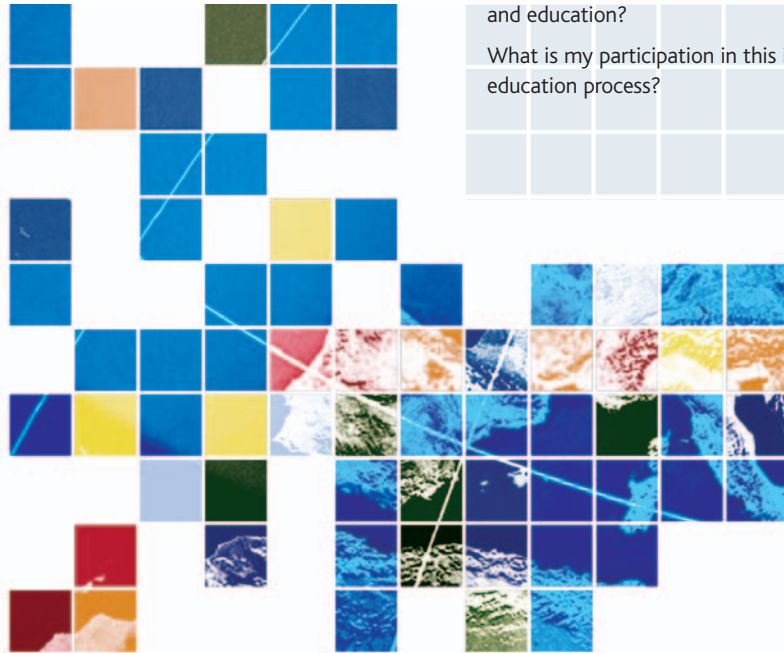
Questions for HE professionals

What is the cultural and ethnic make-up of my institution?

Has this changed in recent years?

Will students go abroad during or at the end of their studies?

What is the range of students' participation in intercultural exchange, communication and education?

What is my participation in this intercultural education process?

Racial and ethnic equality and the law

While national strategies for dealing with cultural and ethnic minorities would have been characterized by exclusion and/or assimilation, the legitimacy of such approaches while continuing to have popular appeal is increasingly challenged. The second challenge therefore is that ethnic minorities carry with them into the university legal protections requiring a cultural recognition for their difference and rights to equal treatment. The Bologna process in higher education extends the right to study across the European Union regardless of nationality and national systems are having to be adjusted to enable this to happen. The European Racial Equality Directive (2000) means that for the first time member-states have to put in place a minimum level of legal protection for minorities against racism and discrimination.

The Racial Equality Directive introduces into European law Anglo-American race relations legislation. It gives students certain legal protections against racism and discrimination that was not previously evident in most member states. The implications of such a legal framework for higher education institutions can be seen in countries that already have strong anti-racist policies such as the UK and Sweden. For example, UK universities are obligated to undertake audits in order to determine whether there is evidence of institutional discrimination and have in recent years introduced equality and diversity officers and committees. The danger of such an approach is that it potentially narrows wider issues and concerns of intercultural understanding into a focus on race and racism. In the UK, the Race Relations Act requires public bodies to review their policies and processes to address concerns over institutional discrimination. There is evidence that this is viewed as a bureaucratic exercise characterized by unreliable forms of auditing and does that result in shift in institutional culture. Nevertheless the racial equality policies of the European Union put in place a legal framework that protects minorities and puts pressure on higher education institutions to promote racial and ethnic equality and intercultural understanding as part of the student experience.
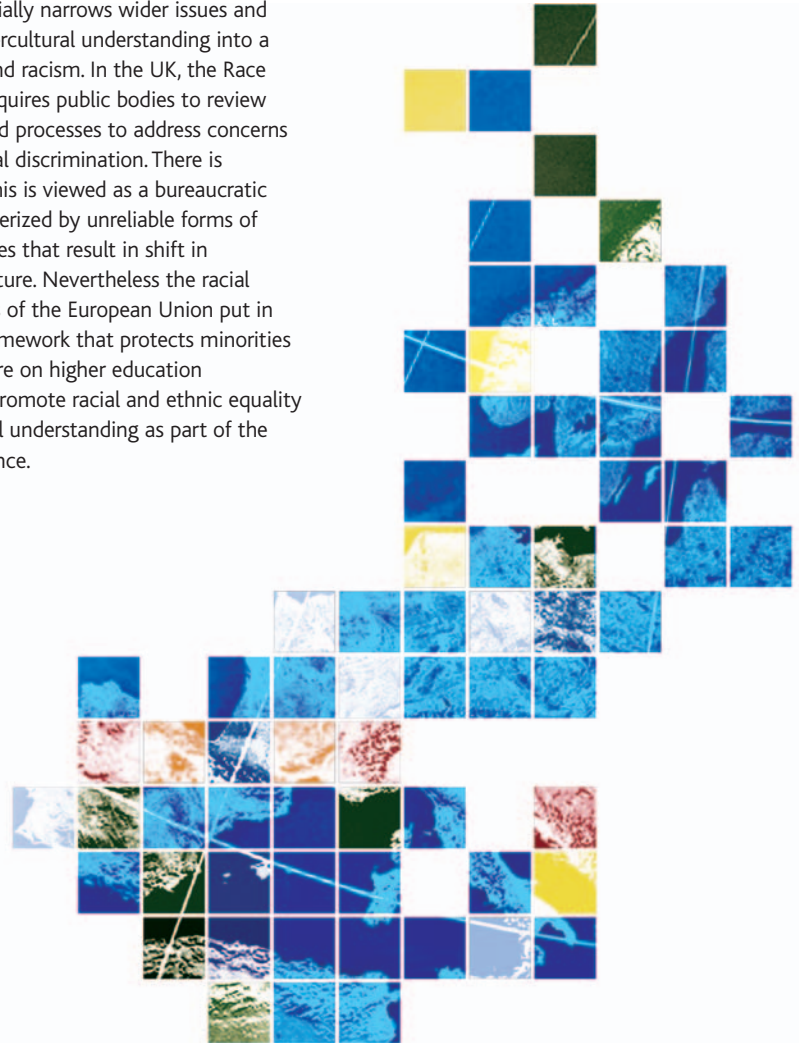
The Racial Equality Directive 2000/43/EC

- Implements the principle of equal treatment between people irrespective of racial or ethnic origin.

- Gives protection against discrimination in employment and training, education, social protection (including social security and healthcare), social advantages, membership and involvement in organisations of workers and employers and access to goods and services, including housing.

- Contains definitions of direct and indirect discrimination and harassment and prohibits the instruction to discriminate and victimisation.

- Allows for positive action measures to be taken, in order to ensure full equality in practice.

- Gives victims of discrimination a right to make a complaint through a judicial or administrative procedure, associated with appropriate penalties for those who discriminate.

Source:
http://ec.europa.eu/employment_social/fundamental_rights/legis/lgdirect_en.htm

Indirect and direct racism

'Direct discrimination occurs when a person is treated less favourably than another in a comparable situation because of their racial or ethnic origin, religion or belief, disability, age or sexual orientation. An example of direct discrimination is a job advert, which says "no disabled people need apply."

However, in reality discrimination often takes more subtle forms. That's why indirect discrimination is also covered. Indirect discrimination occurs when an apparently neutral provision, criterion or practice would disadvantage people on the grounds of racial or ethnic origin, religion or belief, disability, age or sexual orientation unless the practice can be objectively justified by a legitimate aim.'

Source:
http://ec.europa.eu/employment_social/fundamental_rights/rights/gloss_en.htm

Questions for HE professionals

Do you understand what discrimination is?

Have you checked your own behaviour and attitudes?

Do you know how to deal with discrimination, as a "third party"?

What are your responsibilities?

Source:
http://ec.europa.eu/employment_social/fundamental_rights/pdf/pubst/broch/fact1_en.pdf

The Global Economy

Diversity and multiculturalism are not necessarily to be viewed as problems that business has to overcome but as resources that are potentially fundamental to good business practices in the global economy. There is evidence that those who currently excel at their professional domains are those who combine specific expertise and know-how with abilities to relate to other people, to manage emotions, to anticipate and solve problems and to guide their decisions on an ethical basis (cf. Gardner, 1995; Gardner Csikszentmihalyi & Damon, 2001). It is 'softer' transferable skills that have become particularly important in knowledge and service oriented economies. In a globalised world, they become essential for good business where a graduate's working life may involve moving between different countries, working for multinational companies and living in multicultural urban environments. Such skills and competencies are the opposite of inflexible and rigid cultural and national perspectives and attitudes that in the past were important for company commitment and loyalty. Today independence and flexibility are valued and the symbol of professional success includes developing extensive, transnational social networks.

The Business Case for Diversity

Kieran Poynter the UK Chairman of PricewaterhouseCoopers makes the business case for valuing diversity in his companies guide to equality and diversity 'Looking at People from Different Perspectives'

- It is just plain right; behaviour that discriminates on any grounds is inconsistent with our core values.
- Managing diversity is also about gaining competitive advantage in the market place.
- Retaining people makes sound business sense.
- We have to review our traditional resource models in the light of fundamental demographic changes.
- This shift is being mirrored in the workforces of our clients who, in turn, are starting to demand the same from their suppliers.
- Managing diversity and creating a culture of inclusion are essential ingredients to building a sustainable business for the future.'

Source:
http://ec.europa.eu/employment_social/fundamental_rights/pdf/events/busicase_en.pdf

Questions for HE professionals

How are students in your institution prepared for employment in a diverse and multicultural Europe?

Do they learn about the value of diversity for the modern economy? Do you teach about these issues?

Are there opportunities for students to experience diversity and difference in the workplace?

Raising Awareness and the European Tuning Project

The European Tuning Project (Gonzalez & Wagenaar, 2003) has become a reference point for the implementation of an integrated European space in higher education. Tuning works with the concepts of learning outcomes (formulated by academics) and competences (these represent a combination of knowledge, understanding and skills developed during the process of learning by the student). The concept of competence means, as Chisholm (2005) puts it, 'the ability to apply knowledge, know-how and skills in a stable/recurring or changing situation. Two elements are crucial: applying what one knows and can do to a specific task or problem, and being able to transfer this ability between different situations.' The European Tuning Project therefore highlights the expected competences to be achieved by European graduates in preparation for employment and citizenship.

The European Tuning Project identified several generic competencies classified into three types:

a. **Systemic competences:** abilities and skills concerning whole systems (combination of understanding, sensibility and knowledge; prior acquisition of instrumental and interpersonal competences required);

b. **Interpersonal competences:** individual abilities like social skills (social interaction and co-operation);

c. **Instrumental competences:** cognitive abilities, methodological abilities, technological abilities and linguistic abilities.

Three of these generic competencies are related to intercultural learning:

a. Appreciation of diversity and multi-culturality;

b. Ability to work in an international context; and

c. Understanding of cultures and customs of other countries.

The first phase of the European Tuning Project included a large-scale consultation among graduates, employers and academics. This found that the above intercultural competencies were considered as less important, when compared with others, such as the capacity for analysis and synthesis. *The purpose of these guidelines is then to raise awareness amongst higher education professionals of these citizenship related intercultural competencies.*
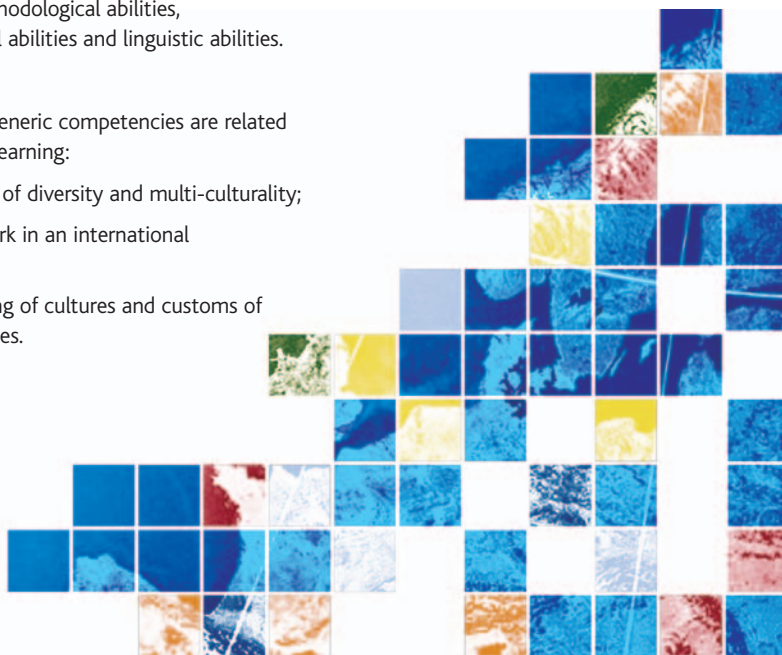
Developing intercultural competencies

Research on intercultural competence has become increasingly important (Hofstede, 1994; Hofstede et al., 2002; Beamer and Varner 2005; Trompenaars Hampden-Turner, 2002; Samovar and Porter, 2004). It means valuing diversity and its contribution to civilisation. It requires an appreciation of a range of possible world views and cultural practices with meaningful claims to validity and recognition. In order to promote intercultural competence it is crucial to have in mind a working definition of culture.

Culture can be defined as a system of beliefs, customs, and behaviours shared by a social group (Gudykunst 1998; Ramsey 1996). It is a set of facts, rules, emotions, symbols or artefacts, conscious or unconscious, that can dominate practices, norms of social relation and ethnographic variables (nationality, ethnicity, language or religion). It influences the individual's identity, world views, values and expectations, social roles and human relations. It clearly binds people together as well as separating them from one another.

Subcultures exist inside larger cultures (Gudykunst, 1998) and due to this heterogeneity it is fundamental that people develop cultural and intercultural competence. These terms refer to the need to develop an understanding and appreciation for cultures other than one's own (Bender 1996; Taylor 1994) and enjoying new cultural possibilities of thought and behaviour. It refers to the ease with which one adapts to a culture other than one's home culture.

Models of intercultural competence

Here we present models for becoming interculturally competent. Bennett (1993) suggests that intercultural competence depends on the person's ability to make sense out of cultural data and events. Bennett's model (DMIS: The Developmental Model of Intercultural Sensitivity) is an attempt to explain the reactions of people to cultural difference. Bennett assumes that as one's experience of cultural difference becomes more complex, one's competence in intercultural relations increases. The author systematized this continuum in six stages of increasing sensitivity to cultural difference with a move from ethnocentrism (stages 1-3) to ethno-relativism (stages 4-6).

Bennett's six stage model:

1. **Denial:** Does not recognize cultural differences.

2. **Defense:** Recognizes some differences, but sees them as negative.

3. **Minimization:** Unaware of projection of own cultural values; sees own values as superior.

4. **Acceptance:** Shifts perspectives to understand that the same "ordinary" behaviour can have different meanings in different cultures.

5. **Adaptation:** Can evaluate other's behaviour from their frame of reference and can adapt behaviour to fit the norms of a different culture.

6. **Integration:** Can shift frame of reference and also deal with resulting identity issues.

Developing intercultural competencies continued

The first three stages are ethnocentric, meaning that one's own culture is experienced as central to reality in some way, while the second three stages are ethno-relative, meaning that one's own culture is experienced in the context of other cultures. Developing cultural sensitivity and competence requires moving from ethnocentrism to ethnorelativism and starts when we begin looking for differences rather than similarities in aspects of culture as diverse as language, physical distance and touch, gesture etc. This move is best achieved through direct exposure to another culture combined with the will to change how we view ourselves and the world. Bennett's (1986) developmental model of intercultural sensitivity can be used to help students' views of culture move from a ethnocentric perspective to a ethno relative perspective. Also teaching can be organized in a way that helps student move from one stage to the next (see Paige, 2004).

Authors theorizing about social categorization believe that all human interaction occurs within a cultural context, all people are cultural and multicultural beings and all of our life experiences are perceived and shaped from within our own cultural perspectives (Brewer & Brown, 1998; Fiske et al., 1998; Markus & Kitayama, 1991).

Social categorization predisposes individuals to certain biases and assumptions about themselves and others and means that we tend to include people in general group categories perceived as in-groups (groups of belonging) and out-groups (groups of comparison). Biases include exaggerating the differences between in-group and out-group, favouring, cooperating more easily with members of the group of belonging and trusting them more than the out-group members.

Research has shown that the traits associated with the category become the predominant aspect of the category, even when it is disconfirmed by evidence (Kunda & Thagard, 1996) and especially when people are motivated to accept the stereotype as being the true (Kunda & Sinclair, 1999). These can influence interpretations and judgments about behaviour of out-group members (Fiske, 1998). So, unconscious categorizing, automatic biases, stereotyping and negative attitudes may lead to prejudice, conflict and distrust, damaging relations between people from different cultural backgrounds. This is one of the main reasons why intercultural sensitivity, cultural knowledge and attitudes of respect for other cultures, ability to work in a multicultural ambience and valuing diversity are such important competences in a multicultural society and why they must be included in European higher education.

Banks (1994: 223) has stated that 'effective educational programs should help students explore and clarify their own ethnic identities. To do this, such programs must recognize and reflect the complex ethnic identities and characteristics of the individual students in the classroom.' His stages of ethnicity illustrate the multidimensional characteristics of the development of ethnicity among individuals. They could be used by students to assess their level of intercultural understanding and competence.

Adapting Banks' and Bennett's models, Parla (1994) uses a multicultural education model in teacher training that consists of three bases or core competencies:

1. **The theoretical base** provides information on the nature of and issues related to multiculturalism and multicultural education. Positive attitudes towards diversity and an affirmation of diversity are essential elements of this component.

2. **The linguistic and cultural diversity base** provides the trainee with needed competencies in second. Language acquisition and development, knowledge of the relationship between language and culture, and an increased ability to affirm the culture of diverse students.

3. **The experiential base** enables trainees to receive practical, hands-on experiences.

This three level model is very useful and easily adapted to every higher education program.

Banks' stages of ethnicity:

Stage 1. Ethnic Psychological Captivity.
Individuals internalize the negative societal beliefs about their own ethnic groups.

Stage 2. Ethnic Encapsulation.
Individuals are ethnocentric and practice ethnic separatism.

Stage 3. Ethnic Identity Clarification.
Individuals accept self and have clarified attitudes toward their own ethnic groups.

State 4. Bi-ethnicity.
Individuals have the attitudes, skills, and commitment needed to participate both within their own ethnic groups and within another ethnic group or culture.

Stage 5. Multi-ethnicity and Reflective Nationalism.
Individuals have reflective ethnic and national identifications; and the skills, attitudes, and commitment needed to function within a range of ethnic and cultural groups within their own nation.

Stage 6. Globalism and Global Competency.
Individuals have reflective and positive ethnic, national, and global identifications; and the skills, attitudes, and commitment needed to function within cultures throughout their nation and the world.

Questions for HE professionals

To what extent do you see developing intercultural competency as your responsibility?

What are the benefits for the student and teacher experience in promoting intercultural competency?

Can developing intercultural competency become an explicit part of programmes and curriculum at your institution? What might the barriers to this be? How can they be overcome?
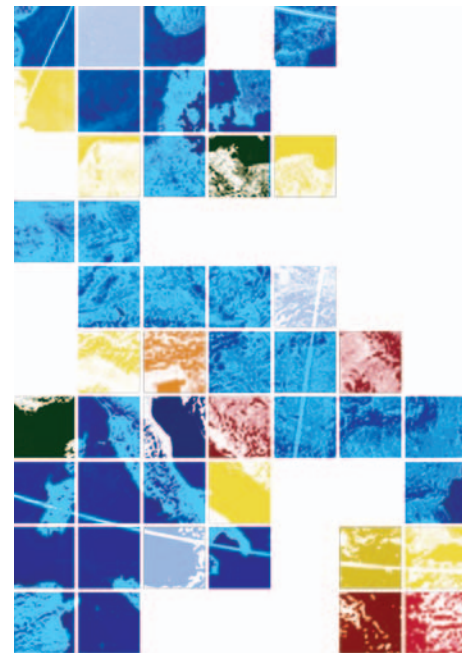
Learning intercultural competence from experience

Knowledge of other cultures is better acquired by experience. HE professionals should promote cultural experiences and foster students to interact with cultures and people from various cultural, national, linguistic, religious backgrounds. Experiences should be designed in such a way that help students to understand that other cultures (like his/her own) vary internally and are dynamic instead of static bodies of knowledge and norms.

Learning culture is not an easy or fast process, but there are strategies that help cross -cultural communication and in order to make this process as successful as possible there are a few important points to bear in mind when devising teaching and learning activities (Taylor 1990).

- First hand experience is necessary to understand many subtleties of any culture,
- Feelings of apprehension, loneliness or lack of confidence are common when visiting and experiencing another culture,
- Differences between cultures are often experienced as threatening,
- What is logical and important in a particular culture may seem irrational and unimportant to an outsider,
- In describing another culture, people tend to stress differences and overlook similarities,
- Stereotyping due to generalizing may be inevitable among those who lack frequent contact with another culture,
- Personal observations of others about another culture should be regarded with scepticism,
- Many cultures often exist within a single race, language group, religion or nationality, differentiated by age, gender, socioeconomic status, education, and exposure to other cultures,
- All cultures have internal variations,
- Cultural awareness varies among individuals,
- One's sense of cultural identity may not be evident until encountering another culture,
- Cultures are continually evolving,
- Understanding another culture is a continuous process,
- One should understand the language of that culture to best understand the culture itself.

(Taylor 1990)

The experience of spending meaningful time with people from different backgrounds and crossing cultural, psychological, social and ethnic borders has several important effects (Diallo 2005). The person develops a wider horizon and understanding about cultures and becomes more flexible and capable at coping with new and stressful cultural experiences. Ethnocentrism reduces with successful intercultural interactions as the person becomes more capable of seeing his/her own culture more objectively and also through eyes of the others. In multicultural societies, such competencies are not only useful but crucial for social cohesion. Experiences from around the world have shown that face-to-face dialogue on equal terms helps foster better understanding and mutual respect across borders. The more people meet, the more they discover how much they have in common and therefore the less they live in fear of the 'other' across the street, in a different neighbourhood or across border.

Saville-Troike (1978, in Taylor, 1990) suggests a set of questions and topics to guide those who seek to understand another culture. These may be used as a basis for class discussions, cultural searches, intercultural projects and autonomous study and include:

- Family structure,
- Life cycle,
- Roles,
- Interpersonal relationships,
- Communication,
- Decorum and discipline,
- Religion,
- Health and hygiene,
- Food, holidays and celebrations,
- Dress and personal appearance,
- Values,
- History and traditions,
- Education,
- Work and play,
- Time and space,
- Natural phenomena,
- Pets and animals,
- Art and music,
- Expectations and aspirations,
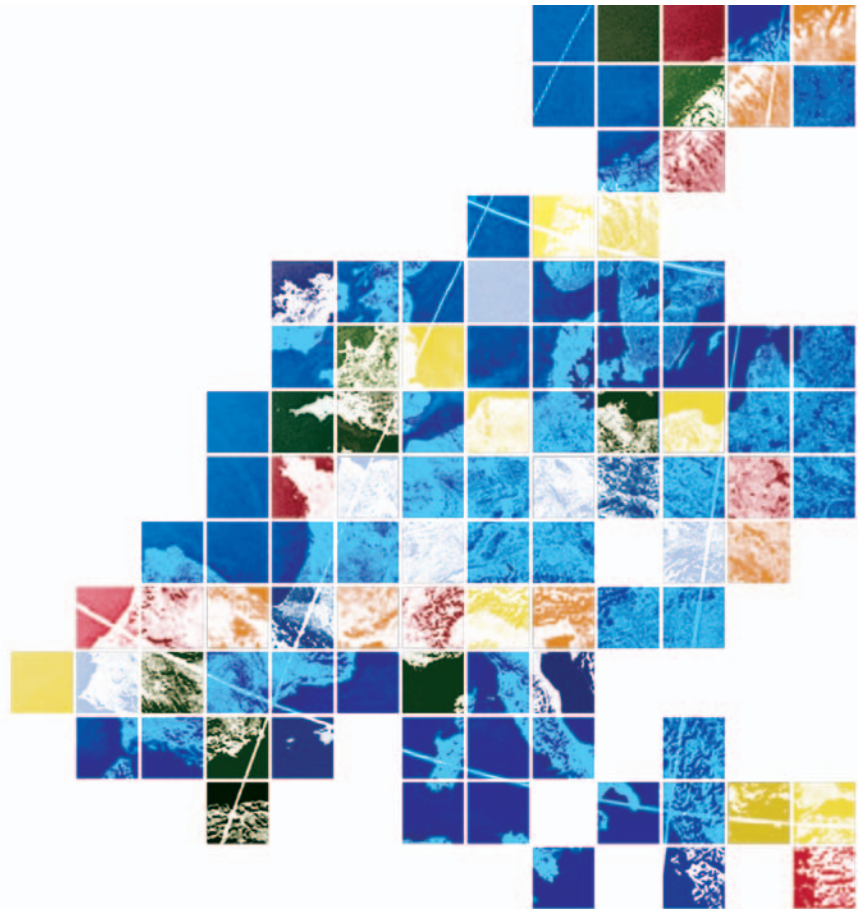
Promoting intercultural competence: the role of teachers

Becoming interculturally competent is not a matter of taking a special course or a single experience but is the result of a multitude of opportunities that together contribute to foster a new vision of diversity and the will to learn, profit and enjoy cultural diversity. Curriculum and academic learning can contribute, in both explicit and implicit ways, by the infusion into disciplinary learning of intercultural perspectives and through information that is presented, selected and evaluated from different points of view.

Paige (2004) suggests that intercultural learning in the disciplines can be accomplished in the following ways:

1. Exploring alternative and sometimes contradictory theories;

2. Examining the cultural origins and assumptions of knowledge (concepts, propositions/hypotheses, theories);

3. Introducing alternative and interdisciplinary frames of reference into knowledge construction;

4. Familiarizing students with alternative research methodologies;

5. Learning from and with persons from other cultures;

6. Preparing students become intercultural competent professionals, applying their knowledge in ways that take cultural variables into consideration;

7. Studying the cultural complexities of ethical decision-making and the professional code of ethics;

8. Seeing the discipline and the practices associated with it as cultural.

Teachers should also be aware of successful ways to promote intercultural cognitive and emotional competence. According to Chen and Starosta (1996) intercultural cognitive competence is correlated with the degree of self awareness and cultural awareness. The higher the first, the greater the second. So, students must be aware of their own cultural characteristics. In order to help students to develop the conscience of their cultural background, a strategy that works is to explore with them their cultural complexity, which can be done in the context of a class discussion or as an introductory. However, such awareness often comes from the intercultural interactions. Students who have been living and studying abroad often report that they understand their people and themselves better after this experience. So, it is important to engage students in activities that force them so see themselves from the point of view of other cultures. This implies knowledge about the other culture. Students need to know both about their own culture and about those of the other groups. The internet, libraries, books, movies, documentaries, online discussions and face-to-face interactions with international students and teachers, and so many other resources can be used to help students find information about the cultures they are interested in and to open and enlarge their intellectual horizons.

Also important is affective intercultural competence, which occurs when 'people are able to project and receive positive emotional responses before, during and after the intercultural interaction' (Chen and Starosta, 1996, pp. 358-359). Affective competence includes four elements: the desire to find out about things, the desire to learn (these are related to curiosity), the desire to break down cultural barriers and the desire to find out about ourselves. Therefore, students should have the opportunity to freely explore different cultural values, different truths and perspectives. This is essential in order to understand that truths can be relative and that different cultures have different values. Activities that confront students with differences help them become aware of such differences and respect them and so should be promoted as often as possible. In order to become aware, respectful, and oriented towards difference a person must be prepared to challenge and reconstruct his own identity and even to change deeply as a result of the intercultural experience.

Dunn, Kirova and Colley (2006) present eight recommendations for teacher training programmes adapatable to higher education practices:

1. Explore innovative ways to incorporate intercultural inquiry into student's preparation as a means of broadening their experiences with diversity (ethnic, cultural, linguistic, etc.).

2. Promote a broad view of human diversity as a means of preparing the students to engage their future clients/colleagues/ team-mates/students/customers/... and to respond to their individual needs.

3. Extend intercultural inquiry beyond the classroom component of the program and into student practice.

4. Adopt evaluation practices in the student teaching practicum that recognize the importance of intercultural inquiry and that allow "safe" opportunities to explore uncertainties and seek guidance.

5. Address students' feelings of anxiety and uncertainty related to working in diverse social and work contexts.

6. Understand that intercultural inquiry can be met with resistance from and seek ways to address the resistance while being responsive to students' perspectives.

7. Create field experiences that involve working in the community with diverse populations.

8. Provide supportive structures for those who wish to promote intercultural inquiry within the specific component(s) of the program in which they are involved.

Paul Gorski (n.d.) suggests ten strategies for teachers to become multicultural educators. These are directed to those teaching technology but are useful guidelines for teachers and all levels of the educational system:

1. Demonstrate high expectations for all students.

2. Incorporate the voices, experiences, and contributions of a diversity of people in curriculum.

3. Facilitate dialogues about how particular technologies have impacted people from various cultural, ethnic, gender, language, and socioeconomic groups.

4. Do not recreate traditional oppressive gender practices in teaching. Consider who you call on most frequently, your language, and expectations for different types of students.

# Promoting intercultural competence: the role of teachers continued

5. Critically examine textbooks and other educational materials to ensure that language and images are inclusive of all students.

6. Attempt to make the content of the course relevant to the lives, experiences, and perspectives of students.

7. Develop a continual process for examining and confronting your own prejudices and considering how they inform the way you teach and interact with students and colleagues.

8. Diversify the pedagogy in order to provide a point of contact for students with a variety of preferred learning styles.

9. Provide opportunities for interactive learning experiences. Research shows that peer interaction improves students' concept acquisition, particularly when new vocabulary is introduced in class.

10. Eliminate bias in the reporting of discoveries. Engage students in a conversation about why such bias persists.

Gorski (n.d.)

Achieving intercultural competence in students requires HEI professionals to have a reflective and problem solving approach to learning and teaching. A reflective approach to intercultural teaching means critically reflecting on cultural attitudes, beliefs and assumptions and how these inform teaching practices (Richards & Lockhart, 1994, p.1). Reflective teaching means teachers generate their own professional knowledge of intercultural competence based on experience and implement it in their practice. Such an approach uses many different tools including observations of oneself and other teachers, team teaching and exploring one's view of teaching through writing:

- self-reports,
- autobiographies,
- journal writing,
- collaborative diary keeping
- portfolios

To engage in action research on intercultural issues enhances both the status of the teacher's reflective attitude and those of the students. This qualitative inquiry strategy is based on reflective practice and active participation of all research subjects. The research always starts with identifying a problem that is solved in action, and the results (change) and the action itself are studied. The reflective character (Colombo, 2003) of action research is associated with a spiral research process, carried out in many repeated action-reflection cycles: observe-reflect-act-evaluate-modify-move in a new direction (McNiff, Whitehead, 2006). Reflective practice and action research are essential components for teachers who wish to enhance their own and their student's intercultural learning.
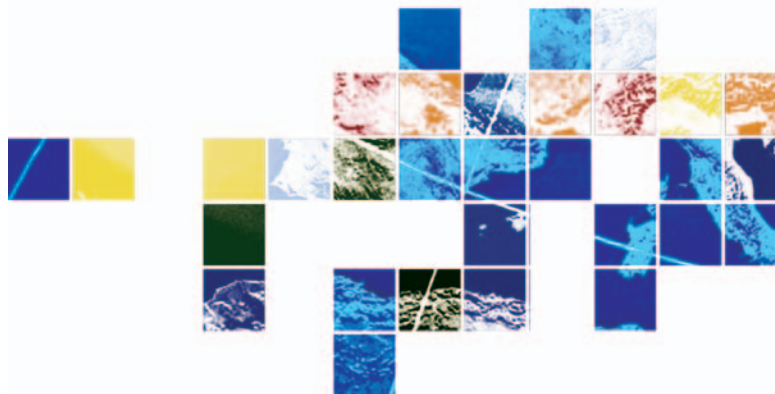
Littleford (2005) recommends the following strategies for teaching staff to become more aware and reflective of diversity and teach in a way sensitive to diversity.

1. View cultural diversity as a resource and respect diverse socio-cultural experiences.

2. Teach from a culturally respectful and appreciative stance rather than a mere tolerance of differences stance. Just because students do not learn the same way as an instructor does not mean that students cannot learn. Faculty should have a large repertoire of teaching approaches and be flexible in their methods of instruction.

3. Focus on creating opportunities for all students to learn; do not focus on grades.

4. Examine course content and literature with a critical eye. Keep in mind whether the research studies, literature, philosophy, history, and other contributions being discussed represent culturally diverse groups. For example, most studies in psychology have included European American, college students. Consequently, the results from these studies may not be representative of non-European American individuals, those who are from lower SES, or those who did not attend college. And, when cultural minorities are presented, make sure not to portray their contributions as exceptions to a rule.

5. Use language and examples that respect diversity. Although inadvertent at times, the language that instructors use conveys to students their worldviews, biases, and standards of acceptable beliefs and behaviours. If using examples in class or on examinations, try to have individuals in the examples represent diverse cultures. If discussing people and their professions, make sure to use females in traditionally male-dominated fields (and vice versa) and to do so in ways that do not suggest that they are the exceptions.

6. Use multiple means of assessing effective learning. A good way to approach this task is to think about what you would like students to learn (e.g., application, concepts, theories, etc.).

7. Then, think about how learning usually has been assessed and whether these methods are inclusive of diverse students. Finally, think about other ways that learning can be assessed.

8. Do not assume that culturally different students will differ from those with whose cultures you are familiar. Differences are not inherently bad. Remember that students have multiple identities.

9. Continually assess your teaching strengths and areas for improvement.

10. Have colleagues or mentors examine possible biases in teaching practices. Videotape yourself. Seek feedback from students regarding their learning.

11 Seek consultation from mentors and colleagues.

Sources on reflective teaching

Richards, J. C., & Lockhart, C. (1994). Reflective teaching in second language classrooms. Cambridge: Cambridge University Press.
Bailey K. M. (1997) Reflective Teaching: Situating Our Stories, Asian Journal of English Language Teaching" , Vol. 7 , pp. 1-19.
Mezirow J. (1991). Transformative dimensions of adult learning. The Jossey-Bass higher and adult education series. San Francisco: Jossey-Bass. Mezirow J. (1998). On critical reflection. "Adult Education Quarterly" 48 (3):185-198.

Sources on action research

Colombo M. (2003). Reflexivity and Narratives in Action Research: A Discursive Approach, "Forum Qualitative Social Research", Vol. 4, No. 2 [On-line Journal] http//www. Qualitative-research.net/fgs-texte/2-03/2-03colombo-e.htm. Data dost_pu: 12 czerwca 2006.
Elliott J. (1991). Action Research for Educational Change, Buckingham: Open University Press.
McNiff J. Whitehead J. (2006). All you need to know about action research. Sage Publications, London, Thousand Oaks, New Delhi.
Reason P., Bradbury H. (2005), Introduction: Inquiry and Participation in Search of a World Worthy of Human Aspiration, in: Handbook of Action Research: Participative Inquiry and Practice, Sage Publications, London.Thousand Oaks.New Delhi.

Reflecting on intercultural competence through critical incidents

Below are four scenarios that aim to reflect examples of problems and issues that can occur as a consequence of increased diversity in European HEIs. Intercultural competence in teaching and learning is developing through reflecting upon these critical incidents and real teaching experiences.

1. Teamwork and intercultural understanding
Faruk registered at the class a few weeks after his classmates. He understands that he should work cooperatively on a project with two colleagues however the projects have started and all the students are already in groups. He tells the teacher that he's having difficulties to find a group. The teacher approaches one group of three students and asks them to accept a new member. The students reject the idea and one of them says: "That's not fair, professor. We have already started and we cannot renegotiate our plans. At this moment of the work this would disadvantage us compared to the other groups. Besides, Faruk doesn't speak our language and communication would not be easy at all".

What should the teacher do? Why?

A class of students in their first year were asked to work in groups to produce a presentation. They could choose the students they wished to work with however they were expected to be in groups of 3-4. However two Polish women and two English women wanted to work in a pair. They were told the groups should be no smalller than 3 and were asked to worked together. They appeared happy to do this and exchanged mobile numbers. The attendance of some of these

students was irregular. A few weeks before the presentation the two English women said they were struggling to contact the Polish students and asked if they could work as a pair. Similarly the Polish students made the same request because they said the English students were not communicating with them.

What is the problem here?
How can the teacher address it?

2. Conduct and manners
Several years ago an Albanian Erasmus student from Kosovo at University of Brahbar invited some of his friends to a party at the flat he rented in a block of flats. As a sign of his hospitality his friends were offered to use the traditional water-pipe upon entering the flat. Four of the Hungarians refused simply considering it not to be hygienic and thereby offending their good friend.

What can we learn from this scenario?
Could the problem have been avoided?

3. Negotiating different religious identities
The University of Turro Turro is in an area of Poland that has been settled by Polish, Germans, Russians, Ukrainian people and Roma people. While the majority of students are Polish and Catholic, a significant minority has diverse origins (national, religious, cultural). The students' primary friendship groups are those they are closest to in terms of their culture and especially religion. The Catholic religion is an important part of university life. For example, many university celebrations are tied to catholic festivals and

holidays eg. the beginning of university year, national celebrations, celebrating the life of John Paul II. Student participation in these events is important for a sense of belonging to the University however this may involve a religious conflict for non-Catholic students.

How can cultural sensitivity be encouraged? How can the institution support these non-Catholic students to fully participate in University life?
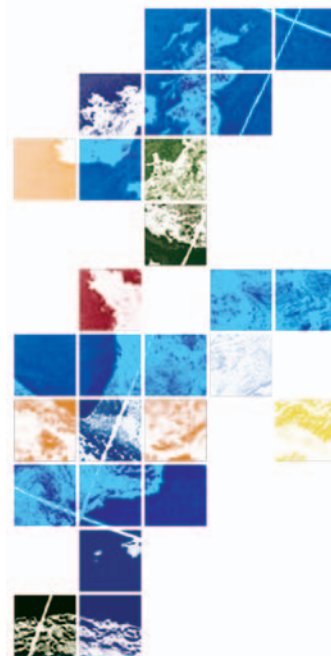
Promoting intercultural communication through the web

The internet may be used in the classroom to help students to go beyond borders, to cross cultural frontiers, to understand and acknowledge peoples and their customs and traditions and to approach them with a sensitive attitude.

Several studies (reviewed by Al-Jarf, 2000) show that virtual communication can promote intercultural awareness and competence. Internet-based culture portfolios, online newspapers and online chat rooms, E-mail exchanges were found to be effective in teaching intercultural awareness, broadening of multicultural awareness. Singhal (1998, in Al-Jarf, 2000) reviewed several studies and projects on computer-mediated communication. She found that e-mail and teleconferencing provided authentic communication and fostered awareness of languages and cultures. Studies conducted by Lee (1997, Al-Jarf, 2000) and Osuna and Meskill (1998, Al-Jarf, 2000) demonstrated that the web was a suitable tool for increasing linguistic and cultural knowledge, as well as a means of increasing motivation.

Web-research, E-projects, Chat-rooms and discussion forums or international cooperative problem solving and other international-virtual-experiential activities and curricular activities are all interesting tools to promote intercultural communication and competency through the web. Such tools are widely disseminated and available at the majority of universities all over the world, so the point is not so much to find them or to learn how to use them from the

technical point of view, but to know how the use of such tools will influence students' ability to communicate across cultural boundaries and learn, solve problems, create new products and new knowledge, and achieve common goals from international and intercultural cooperation.

Before using the web as a tool to promote intercultural communication it is important to teach students about netiquette and to be aware of problems and risks that can result from this strategy. Also, it is very important to understand that the internet or the computer should not become the focus of the class but mere means to help students achieve their goals. Having said that, it is important to underline a few principles to promote intercultural online communication.

Cultural characteristics and cultural differences are expressed and revealed in cyberspace in different ways (formality or informality of writhing style, amount of self-disclosure and amount of willingness to take risks by sharing ideas or comments)(Labour, Juwah, White & Tolley, 2000). In order to effectively communicate interculturally online, students should be instructed to use short and simple sentences and to use active modes of verbs and sentences, because they are easier to understand then passive modes.

Also, Dickson (1999) suggests that when having students to work online in virtual projects, it is important to promote face to face interactions whenever possible, because it gives an

opportunity to resolve misunderstanding and ambiguity caused by cultural differences. He advises having a person in the group who understands the other culture well, because this will facilitate the intercultural workgroup. Finally, he suggests that group cohesion should take precedence over cultural differences and this implies the need to have members together at the beginning so that they can discuss the organization of the team.
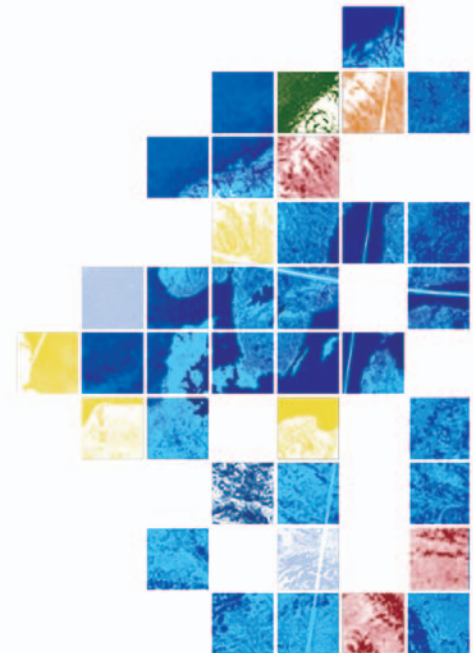
Promoting intercultural competence in disciplines

A major limitation on enabling the acquisition of cultural competence in higher education is the organising and framing of the curriculum. Discipline knowledge is organised selectively into areas that place restrictions and boundaries on what is studied. Students may become narrowly and strategically focused on their particular disciplines in ways that hinder the development cultural competences. This could be addressed through introducing into programmes pathways and modules that allow students to study issues of culture, interculturality and citizenship. Although contentious it is also helped by seeing academic disciplines as cultural products rather than as universal systems of knowledge.

Paige (2004) makes the following suggestions:

- Exploring alternative and sometimes contradictory theories;
- Examining the cultural origins and assumptions of knowledge (concepts, propositions/hypotheses, theories);
- Introducing alternative and interdisciplinary frames of reference into knowledge construction;
- Familiarizing students with alternative research methodologies;
- Learning from and with persons from other cultures;
- Preparing students to become intercultural competent professionals, applying their knowledge in ways that take cultural variables into consideration;
- Studying the cultural complexities of ethical decision-making and the professional code of ethics;
- Seeing the discipline and the practices associated with it as cultural.

The role European Academic Networks in promoting intercultural competencies in higher education

What are European Academic Networks?

'Academic Networks - formerly known as Thematic Networks - are one of the main innovations of the Socrates-Erasmus programme. They were created to deal with forward-looking, strategic reflection on the scientific, educational and institutional issues in the main fields of higher education. Generally speaking, a Thematic Network is a co-operation between departments of higher education institutions and other partners (e.g. academic organisations or professional bodies). Normally, all countries participating in the Socrates-Erasmus programmes (EU, EFTA and Candidate Countries) should be represented in a Thematic Network. The main aim of the programme is to enhance quality and to define and develop a European dimension within a given academic discipline or study area. Alternatively, it can take up a topic of an inter- or multidisciplinary nature, or other matters of common interest, such as university management or quality assurance. Co-operation within Thematic Networks is expected to lead to outcomes which will have a lasting and widespread impact on universities across Europe in the field concerned.'

Source:
http://ec.europa.eu/education/programmes/socrates/tnp/index_en.html

Here we identify four Thematic Networks that are concerned with different disciplines and academic fields. Their contribution to the development intercultural learning for citizenship is summarised.

TRES Network: Teaching Religion in a Multicultural Europe

TRES Network has a significant role in this area and promotes certain citizenship competences amongst students of theology and religious studies. It sets out four broad aims:

- **To debate** how to teach religion and develop an understanding of religion as an actor in Europe and the importance of religious traditions in the EU;

- **To address** the need to develop tools for academic training, with particularly reference to students' Masters level programmes in Theological and Religious studies.

- **To promote** competences in teaching about cultural and religious conflict in religiously and culturally mixed groups

- **To prepare** materials such as articles and web-based modules, with a particular focus on the Masters level programme. These aims relate to three actions related to cultural competences:

The first action focuses on the general question of how to teach religion in a multicultural Europe and how to prepare young people to think in a responsible way about their professional contribution to a well integrated, respectful and tolerant Europe. Fundamental in this action will be how to raise awareness of interpretation and understanding of religion in different national and international contexts. The second action refers to a need for critical reflection on the roles of states and other actors, religions included, within the social welfare systems and the different value systems they represent. The third action considers religion, in local as well as national contexts, as

both the cause of conflicts and an important tool for conflict resolution. A multidimensional approach to religion becomes necessary in order to understand the role of religion both as a major force for integration as well as the ideological reason for groups to become marginalized. The impact religions have on women and children, a foreigner in a society, other socially vulnerable or marginalized groups also becomes evident in this perspective.

TRES Network is developing an ecumenical network with representatives from different religions and promote intercultural learning and teaching by the following activities:

- Conferences
- Publications
- Masters programmes
- Seminars and meetings
- Research projects
- Modules
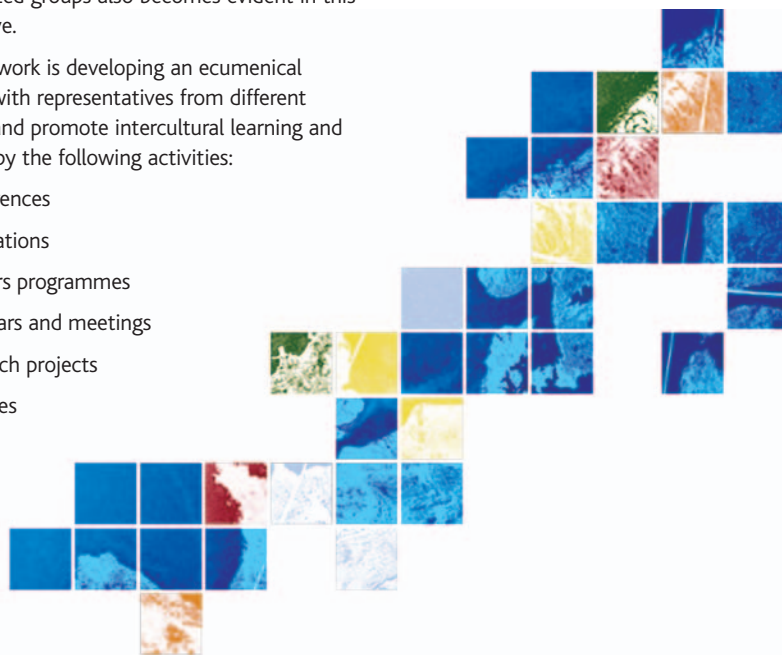
Intercultural competence in religious education: an overview

Promoting intercultural competencies in religious studies means 'developing a multi-religious concept of religious education' (Pollefeyt, 2007). New ideas of teaching religion in contemporary Europe are being developed that focus on greater 'reflexivity in teaching world religion' (Bulent, 2007). The inter-religious model of religious education aims to teach students that holding a proper religious identity does not exclude readiness for openness to other religions, for respect, acceptance and tolerance for the Other and his/her culture. It implies treating religious education as an open space for a debate, dialogue, reflective, mutual recognition of different cultures/religions to raise students' awareness of interpretation and understanding of religion in different national and international contexts. Although a teacher may take an explicit and particular religious (Christian) standpoint, he/she also tries to bring in other committed religious and philosophical voices (Polyefeyet, 2007). Teaching materials should give many opportunities to address diversity and reflect on it, to discuss differences and obstacles for understanding and acceptance.

An important element of such teaching is the teacher's awareness of the influence of their personal and professional history on the way of being a teacher (Feldman, 1996). Teaching-learning strategies for intercultural competence in religious education should give both teachers and students the opportunity for independent research, experience, reflection and debate. Such methods might include:

- reflective essays
- drama
- discussions
- workshops
- problem-based learning
- storytelling
- student projects and portfolios
- art
- e-learning

Sources:

Bulent S. (2007). Policy of Teaching Religion, Dialog and Interaction, paper presented on TRES Thematic Network conference, 14-17 June 2007, retrieved March 2008, from:

www. student.teol.uu.se/tres/file.php/1Cluj/Papers/Bsenay.pdf.

Dró_ka (2006). Kategorie analityczne w badaniach pedeutologicznych – w _wietle za_o_e_ refleksywnych nurtów poznawczych w naukach spo_ecznych. Chowanna, I (26), 26-48.

Feldman A., (1996), Coming to understand teaching as a way of being: Teachers as knowers, reasoners, and understanders, retrieved 15 stycznia 2007, from:

http://www. people.umass.edu/afeldman/TKRU.html.

D. Pollefeyt (2007).(ed.), Interreligious Learning, Leuven University Press/Peeters Publishers.

Phoenixtn: Promoting intercultural competence in health and social welfare

The Phoenix thematic network is primarily concerned with the interrelationship between people's health and social welfare policies and social change. It does this through the following activities:

- Publications
- Websites
- Conferences and seminars
- Working groups devoted to specific issues
- Educational programmes at Masters level.

Phoenixtn set up a working group concerned with 'Texts, Pedagogical Materials and Educational Political Recommendations for Ministers and Departments of Education of all EU members' (TPMEPR) This group has been particularly concerned with exploring the content and delivery of European degree courses that address public health and social welfare. The group has compared and compiled information from across Universities in the European Union. It is this group that has been exploring Tuning competencies and had undertaken work related to cultural competencies. In terms of the development of this field of study, the working group notes that 'health became a complex and interdisciplinary' field and this is reflected in the diversity of programmes on offer. The working group has the view that 'programmes must take as their main concern the social, political and cultural conditioners health, and must adopt a holistic perspective' (Phoenixtn Report 2003). This indicates that the group clearly believes that cultural competencies should form a central component of the education of health professionals rather than simply engaging in narrow forms of 'medical training.'

A further relevant finding is that in recent years programmes have been launched that are directed at educational professionals in the health of developing countries. A key recommendation of the group is that these programmes 'must be based on an awareness of different cultures in order to provide knowledge and programmes on health that respond to the social needs and the cultural systems of different countries' (ibid: 7). The group found that most programmes have an international and comparative perspective on health and that there is collaboration between educators from 'European, Latin American, Asian and African countries, as well as the participation of students from different countries' (ibid). Much of the work of the group is focused on Masters and doctoral level and it is clearly evident that at this level much work is underway that relates to developing cultural competencies amongst students. A key recommendation and aim of the Phoenix project is to build on this work and to promote these activities that build into HE programmes a strong European, international and comparative perspective. This includes the development by Phoenixtn of a European module on public health in Europe to be delivered across European universities. The growing importance of intercultural competencies can be seen to be a response within the public health field to a number of features of contemporary social change such as the increase in international and European academic and professional networks in the area of public health, the urgency of health and welfare issues within domestic arenas for immigrants and 'new citizens' and the demands of students who want to work in international contexts.

Source:
http://phoenixtn.net

Phoenixtn.org (2003) Report of academic year 2002-2003. on 3rd, May, 2006 from:

http://phoenixtn.net/wg/textpedagogical/report2003/WGtextpedagogical_report20031204_0.htm.

Promoting intercultural competence in history: CLIOHnet

Creating Links and Innovative Overviews to Enhance Historical Perspective in European Culture.

CLIOHnet aims to bring about a critically founded historical perspective on the challenges facing European society and education today. The Network utilises the opportunities created by the integration and interconnections between European cultural and educational traditions to bring a supranational, diachronic and comparative approach to the learning and teaching of history. CLIOHnet examines the status of history in Europe today, giving both an overview of the present situation and recommendations for action.

Source
http://www.clioh.net

In relation to the Tuning process, Cliohnet has identified a list of 30 subject specific skills and competences for History. The following are connected to the intercultural learning and competences:

- Awareness of and respect for points of view deriving from other national or cultural backgrounds (3);

- Ability to communicate orally in foreign languages using the terminology and techniques accepted in the historiographical profession (9);

- Ability to write in other languages using correctly the various types of historiographical writing (13);

- Knowledge of European history in a comparative perspective (20);

- Knowledge of world history (22).

Source:
http://tuning.unideusto.org/tuningeu
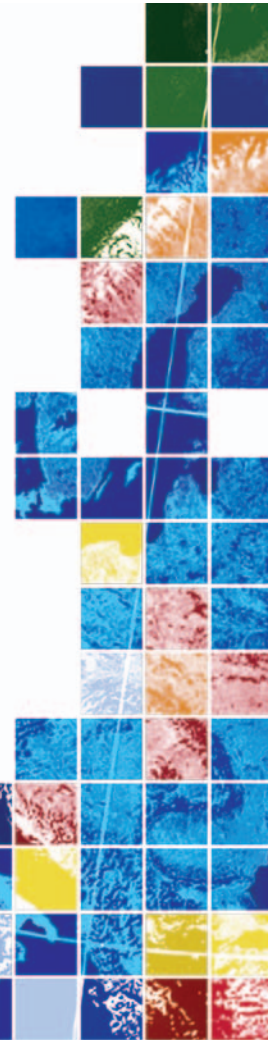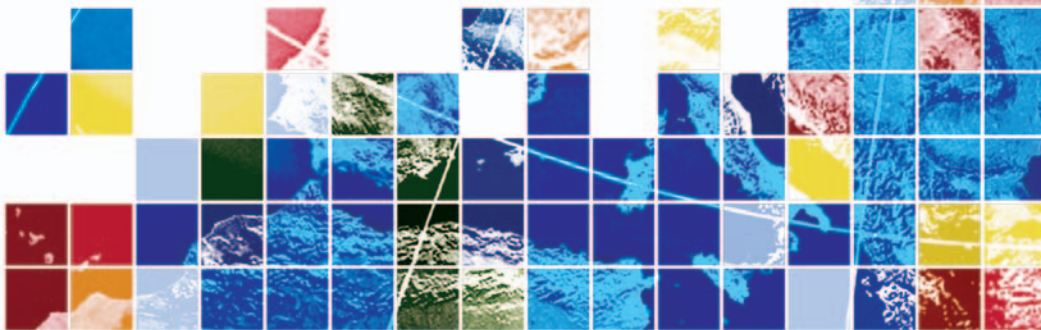
Promoting intercultural competence in chemistry: ECTN3

ECTN3. European Chemistry Thematic Network Association – ECTN3 'The New Generation of Chemists' project has two main general objectives:

- To provide tools and support to Higher Education Institutions to help meet the significant changes taking place as part of the Bologna process;
- To help provide Europe with more,trained, chemists.

The main activities and outputs planned to achieve these objectives are:

- To play a full part in the second phase of the 'Tuning Educational Structures in Europe' project, for which the main objectives are to develop further approaches regarding teaching, learning, assessment and performance and to link up the outcomes with quality assurance; to refine the methodology for measuring student workload; to test ECTS as a tool for curriculum design in chemistry.

- To determine the feasibility of creating an ECTS-based common framework for second-cycle degrees in specific areas of chemistry.

- To increase the interest in and understanding of science amongst schoolchildren by assessing the impact of current practices in links between schools and higher education establishments, and identifying and disseminating good practices and materials in this area.

- To identify best practices in student evaluation of university teachers.

Source:
http://www.cpe.fr/ectn-assoc/

How the network contributes to intercultural learning and teaching:

- Develops students' ability to work in an international context for example by organising summer schools for students.
- Promotes student and staff exchanges
- A working group on cultural heritage and chemistry
- The development of a EuroBachelor award
- Multi-ethnic and multi-cultural working groups
- Development of a multi-lingual electronic test (Echem)
- Promotes international and comparative perspectives
- Organises international conferences and seminars

Children's Identity and Citizenship in Europe (CiCe)
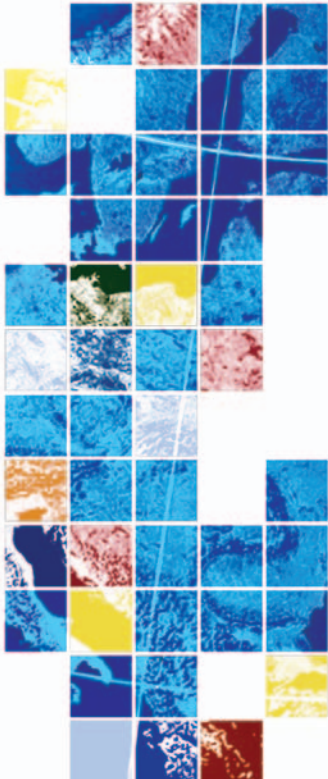
CiCe is one of the European Commission's Socrates Thematic Networks and is a network of about 100 higher education institutions, from 29 countries in Europe. It focuses on how children and young people learn about and become citizens in a European context. CiCe conferences, publications and other activities have directly addressed intercultural learning for European citizenship. The following publications by CiCe members are particularly relevant:

Rami, J. Schuh, M. Le Roy, E. (2007) Supporting students in their diversity of cultural identities. London: CiCe publications.

Dooley, M. Foster, R. Misiejuk, D. (2006) Developing a worldview of citizenship education in higher education programmes. London: CiCe publications

Goncalves, S. Gifford, C. Wolodzko, E. and Gocsal, A. (2006) 'Raising awareness of citizenship related competences in higher education: first steps and contributions from the working group'. In A. Ross (Ed.), Citizenship Education: Europe and the World. London: CiCe publications.

Lestinen, L. Petrucijová, J. Spinthourakis, J. (2004) Identity in Multicultural and Multilingual Contexts. London: CiCe publications

(All CiCe publications available at: http://cice.londonmet.ac.uk/members/Pubsguide.htm)

Spinthourakis, J.A. (2007) 'Recognising and Working with Multiculturalism: A Reflective Analysis of a University Multicultural Education Course.' The International Journal of Learning. Volume 14, available from www.Learning-Journal.com

Promoting intercultural competence through institutional international activities

Most higher education institutions in Europe are now valorising internationalisation and making efforts to introduce it as a main sphere of their action. A whole institution approach is necessary to develop intercultural competence and this involves promotion and extension of international activities. In this arena, some general good practices include:

- Students and staff international Mobility;

- Workshops on intercultural cooperation and communication;

- Internationalization at home (e.g., European weeks at the university);

- Developing international projects with students from different countries.

For further detailed practical information on supporting international students see Rami, Schuh and Le Roy 2007. Here we present how international exchanges are organised and foreign students accommodated at one major European University, the University of Uppsala in Sweden.
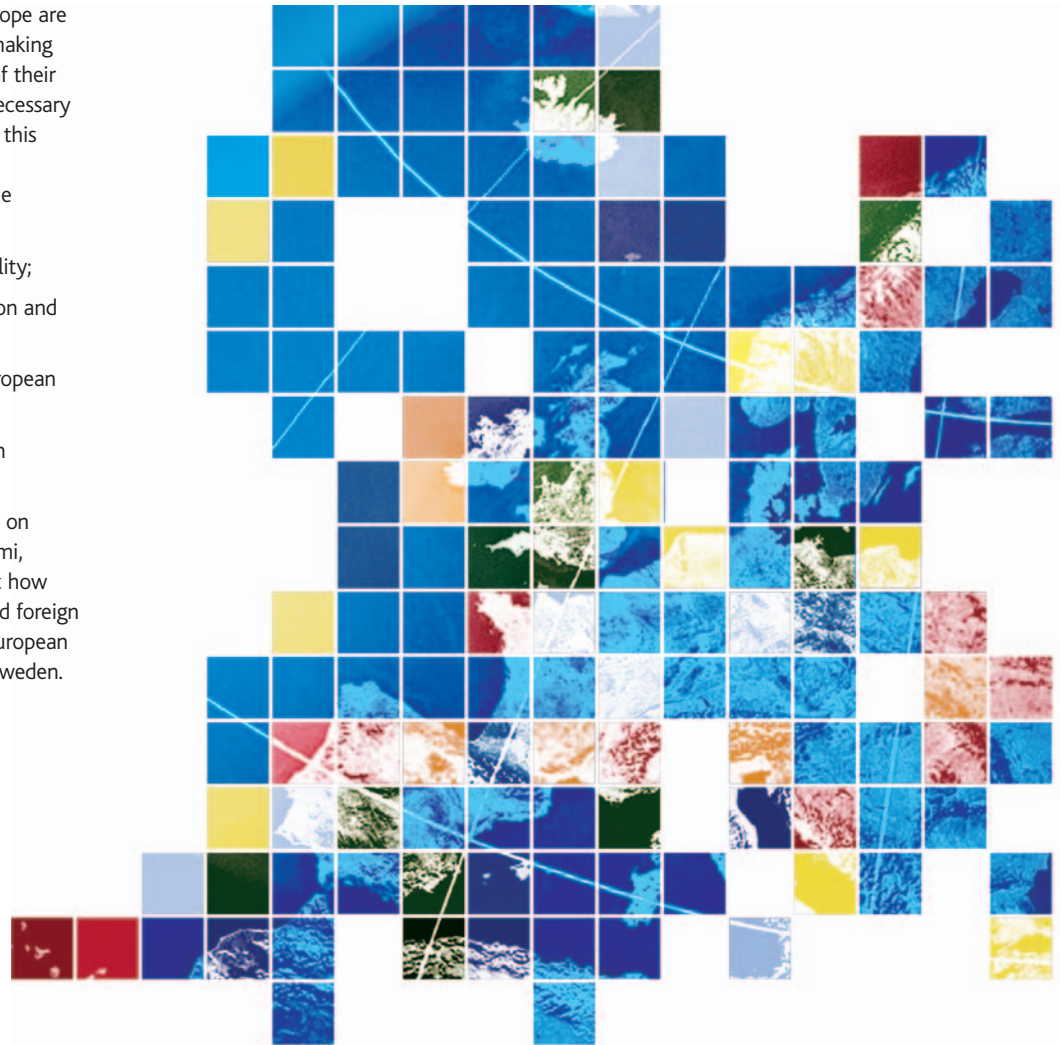
International student activities at The University of Uppsala, Sweden

Uppsala, the fourth largest city in Sweden has been the seat of the country's archbishop since 1164. In close connection with the archbishopric seat Uppsala University was established in 1477, a year before that of Copenhagen, and is the northernmost university of Europe dating from the time before the Protestant Reformation and one of the oldest ones in Europe. With 30 thousand undergraduate students the oldest university of Sweden is now the third largest in the country.

The University International Office is very active in student exchange programmes with Europe, Australia and the US. The main agreements are with European countries, especially with France and Germany. Most foreign students arrive as Erasmus students or as members of other programmes, altogether 800 annually. In addition there are 1,000 MA students from the Nordic countries, who receive their education in Swedish language. For the courses taught in English, Swedes are eligible just like foreign students as English is well spoken by the overwhelming majority of Swedish students. Almost all professors are able to lecture in English, consequently language difficulties are minimised. Courses taught in English are listed in a prospectus, as well as on the website, and this is sent by the International Office to the partner universities. When accepted, foreign students are sent an acceptance letter and a package of relevant information on the University and courses.

After the arrival of the students from abroad the Uppsala University Student Union and the International Office organize a welcome-party as well as special orientation days. There are co-ordinators who are in charge of the students coming from countries of a given area. Exchange students get a free Swedish telephone number with an information letter of how to use it. During the first three months the foreign students can call each other free of charge and they can call their home countries at a reduced price. An interesting feature of the University is the presence of 15 'student nations' named after provinces in Sweden and rooted in historical tradition. They have their own night clubs, restaurants, hockey teams. Although an Uppsala tradition, this institution is very popular with exchange students. In the course of their orientation week international students are given a guided tour of the City. They also receive a lecture of about 2 hours about the University of Uppsala. The orientation week concludes with an International Freshmen Reception where the 'nations' have separate stands which enables foreign students to decide which 'nation' to join. At the end of February a dinner is organized. Annually, about 4 - 500 students participate. What is significant is that foreign students meet as many people as possible and make good friends with one another. In the course of the orientation week the Vice-Chancellor of the University leads a guided tour in the university buildings and departments where they are served refreshments.

During the semester foreign students can go for organised coach strips, they can listen to bands and go to theatres. Many exchange students work in pubs for a small salary.

In order to facilitate integration, foreign students are given a leaflet under the title 'Understanding the Swedes'. In this they can learn about Swedish customs, Swedish pre-conceptions and Swedish 'institutions' such as standing in a queue or taking off their shoes when visiting a Swedish flat. This is a great help in avoiding uneasy situations and bad experiences. A basic Swedish course is also offered by the University to foreign students (4 hours a week). Meanwhile, Swedish students are offered lectures about the world regions so as to make it easier for them to understand the customs of foreigners they meet at the University. A survey made last year shows that 90 - 95 per cent of foreign students would choose Uppsala again in case they were offered a new chance to study abroad. Around 5 - 600 Swedish students from Uppsala University pursue their studies abroad per year. This amounts to ca. 1.5 per cent of all students. The International Office intends to raise this proportion. All departments of Uppsala University have a coordinator in charge of informing Swedish students about opportunities of studies abroad.

At the Faculty level Equality Groups focus on work against discrimination. In this respect the work of the Gender Studies Department and that of the Centre for Ethnic Research at Uppsala University are of particular significance.

Conclusion

There is an increasing role for developing intercultural competence amongst students not only in countries which are multicultural in their character (UK) but also in those countries which are becoming multicultural (such as Poland, Hungary and Portugal).

In this climate, the openness and intercultural sensitiveness of academics and higher education professionals becomes a significant factor in educating new citizens for the New Europe. This requires reflection on the cultural experience of students learning across all disciplines. It requires an awareness of the cultural specificity of academic knowledge and understanding across all disciplines and a commitment to the development of disciplinary interculturalism. These guidelines have shown a range of strategies for achieving this which are not just about what happens in the seminar room and lecture theatre but also emphasise the role of European networks and institutional practices.

Further sources

Alicia, I. (Februry, 2007).
Internationalization in higher education - risky and beneficial. Study Abroad, n° 40. http://www.unesco.org/iau/internationalization/pdf/Study_Abroad.pdf

Al-Jarf, R. S. (2000).
Intercultural Communication: Saudi, Ukrainian, and Russian Students Online. King Saud University.

Aneas Alvarez, M. A: (2005):
Competencia intercultural, concepto, efectos e implicacions en el ejercicio de la ciudadanía. *Revista iberoamericana de Educação, 35/5.* Recolhido em 25 de Outubro de 2006 em http://www.rieoei.org/psi_edu21.htm

Banks, J. (1989).
Education for survival in a multicultural world. *Social Studies and the Young Learner, 3-5.*

Beamer, L. and Varner, I.
(2005), *Intercultural Communication in the Global Workplace, 3rd Edition,* Boston, USA: McGraw Hill.

Bender, D. E.
Intercultural Competence as a Competitive Advantage. 1996. http://alpha.fdu.edu/~bender/culture.html

Bennett, M. J. (1993).
Toward ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.

Bennett, M.J. (1986).
A developmental approach to teaching intercultural sensitivity. *International Journal of Intercultural Relations,* 19 (2), 27-69.

Brewer, M. B., & Brown, R. J. (1998).
Intergroup relations. In D. T. Gilbert & S. T. Fiske (Eds.), *The handbook of social psychology, Vol. 2* (4th ed., pp. 554–594). New York: McGraw-Hill.

Chen, G.M. & Starosta, W. J. (1996).
Intercultural Communication Competence: A Synthesis. In: B. R. Burelson & A. W. Kunkel (Eds.) Communication Yearbook 19. London: 353-383.

Diallo, G. (2005).
Demystifying the other – Intercultural conflict management through Crossing Border's activities ", *Crossing Borders, Elsinore, Denmark.* http://www.crossingborder.org/site/downloads/publications/DemystifyingtheotherGdiallo.pdf

Dickson, C. C. (1999).
Intercultural Communication in Virtual Teams: Case Study of the Japan-America Student Conference. http://www.geocities.com/Tokyo/Fuji/3373/corar esearch/thesisoutline-eng.html

Dunn, W. E., Kirova, A., & Cooley, M.
(2006, January). *Promoting the pursuit of intercultural competence among pre-service teachers.* Final report of the project Development of Intercultural Competence through Teacher Education Programs (University of Alberta), sponsored by the Prairie Centre of Excellence for Research on Immigration and Integration, Edmonton, AB.

Fantini, A. E. (2000).
A central concern: developing intercultural competence. http://www.sit.edu/publications/docs/competenc e.pdf

Fiske, A. P., Kitayama, S., Markus, H. R., & Nisbett, R. E. (1998).
The cultural matrix of social psychology. In D. T. Gilbert & S. T. Fiske (Eds.), *The handbook of social psychology, Vol. 2* (4th ed., pp. 915–981). New York: McGraw-Hill.

Fiske, S. T. (1998).
Stereotyping, prejudice, and discrimination. In D. T. Gilbert & S. T. Fiske (Eds.), *The handbook of social psychology, Vol. 2* (4th ed., pp. 357–411). New York: McGraw-Hill.

Gallos, J. V., and Ramsey, V. J., eds.
Teaching Diversity. San Francisco: Jossey-Bass, 1997.

Gorski, P. (n.d.).
Ten ways I can be a multicultural educator in the technology fields. EdChange and the Multicultural Pavilion. http://www.edchange.org/multicultural

Gudykunst, W. B.
Bridging Differences: Effective Intergroup Communication. 3d ed. Thousand Oaks, CA: Sage, 1998.

Hill, G. W. (1998).
Activities and videos for teaching cross-cultural issues in psychology. Society for the Teaching of Psychology (APA Division 2). http://teachpsych.org/otrp/resources/hill98resour ces.rtf

Further sources continued

Hofstede, G. (1994).
Foreword. In H.C. Triandis; Y.Y. Kim; S Kagitçibasi; C. Choi y G. Yoon (Eds.). Individualism and collectivism: Theory, method and applications (pp. ix-xiii). Thousand Oaks, CA: Sage.

Hofstede, G., Pedersen, B. and Hofstede, G. (2002),
Exploring Culture: Exercises, Stories and Synthetic Cultures. Yarmouth, USA: Intercultural Press.

Hoopes, D. (1979).
Intercultural communication concepts and the Psychology of intercultural experience. In Margaret Pusch (Ed.) *Multicultural Education: A Cross-Cultural Training Approach*. Yarmouth, ME: Intercultural Press.

Kunda, Z., & Sinclair, L. (1999).
Motivated reasoning with stereotypes: Activation, application, and inhibition. *Psychological Inquiry,* 10, 12–22.

Kunda, Z., & Thagard, P. (1996).
Forming impressions from stereotypes, traits, and behaviors: A parallel-constraint-satisfaction theory. *Psychological Review,* 103, 284–308.

Liddicoat, A. (2004).
Internationalisation as education. Paper presented at a university-wide seminar on: The intercultural in teaching and learning at the University of South Australia, 21 June 2004.
http://www.unisanet.unisa.edu.au/learningconnection/staff/practice/internationalisation/documents/models.pdf

Littleford, L. N. (2005).
Understanding and expanding multicultural competence in teaching: a faculty guide. Society for the Teaching of Psychology (APA Division 2). Office of teaching resources in psychology.
http://teachpsych.org/otrp/resources/littleford05.rtf

Markus, H. R., & Kitayama, S. (1991).
Culture and the self: Implications for cognition, motion, and motivation. *Psychological Review*, 98, 224–253.

Martin, R., and Schreiber, T.
Other Colors: Stories of Women Immigrants. Albuquerque, NM: Other Colors Project, 1996.

Paige. M (2004).
The intercultural in teaching and learning: a developmental perspective. Paper presented at a university-wide seminar on: The intercultural in teaching and learning at the University of South Australia, 21 June 2004.
http://www.unisanet.unisa.edu.au/learningconnection/staff/practice/internationalisation/documents/models.pdf

Parla, J. (1994).
Educating teachers for cultural and linguistic diversity: a model for all teachers. *New York State Association for Bilingual Education Journal*, 9, p1-6. Retrieved on 6th, March, 2005 from:
http://www.ncela.gwu.edu/pubs/nysabe/vol9/model.htm

Ramsey, S.
"Creating a Context: Methodologies in Intercultural Teaching and Training. " In *Experiential Activities for Intercultural Learning. vol. 1*, edited by H. N. Seelye. Yarmouth, ME: Intercultural Press, 1996.

Rasmussen, T.
The ASTD Trainers Sourcebook: DIVERSITY. New York: McGraw-Hill,

Samovar, L. and Porter R. (2004),
Communication Between Cultures, 5th Edition, London: Wadsworth/Thompson Learning.

Schuler, A. J. (2001).
Tips for Successful Cross Cultural Communication. In Eichhorn, H. R. & Associates (2001). Cross-cultural Communication Coaching. HIGH-IMPACT Business English Training Worldwide, Patton, Reich & Associates.
http://www.businessenglish.de/miscommunication.htm

Taylor, E. W. (spring, 1994).
Intercultural Competency: A Transformative *Learning Process. Adult Education Quarterly* 44, no. 3, 154-174.

Taylor, O. L. (1990).
Cross-Cultural Communication: An Essential Dimension of Effective Education.
The Mid-Atlantic Center.
http://www.maec.org/cross/index.html#return

Trompenaars, F. and Hampden-Turner, C. (2002),
Riding the Waves of Culture: Understanding Cultural Diversity in Business, 2nd Edition, London: Nicholas Brealey Publishing.