WeLearn

Intercultural Communication & Neighbourness Learning

"Neighbourness" competences:
A literature Review

Report – WeLearn Intellectual Output 1 / Activity 1

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Authors: Maura Di Mauro and Daniela Bolzani
(Università Cattolica del Sacro Cuore)

Summary of contents

// 1.   Introduction

"WeLearn - Intercultural Communication and Neighbourness Learning" is a project aiming at promoting intercultural and neighbourness skills in the learning activities in Higher Education.
It is co-funded by the Erasmus+ Programme of the European Union (Strategic Partnerships for Higher Education). The project is carried out as a collaboration among six academic institutions:

- o **Tampere University (TAU):** the coordinating partner, which has academic and research experience on the topic and has digital interaction research experience.
- o **Film University Babelsberg (FBKW):** focuses on cine-arts in the broadest sense; its teaching and research staff has broad experience in the development, creation and technically advanced production of 360° film, VR experiences and other interactive media, as well as audio dramas, classical and popular music, sound installations etc.
- o **Università Cattolica del Sacro Cuore (UCSC):** has international experience in the promotion of civic and social competences for its students, offering an ideal context to research and experiment neighbourness and intercultural dialogue. It brings the expertise of researchers in the domain of international business and intercultural training.
- o Aalborg University (AAU): has an expertise in problem-based learning approaches, bringing experience in the field of collaborative learning and group learning theories and processes and how they contribute to integration.
- o **Suleyman Demirel University (SDU):** offers a strong background in education studies, which guarantees a strong pedagogical approach to the activities of the project.
- o **Riga Technical University (RTU):** offers its knowledge in mobile application development in project settings, together with a sociology background, answering to the complexities of the project.

The main objective of WeLearn is to raise awareness about the importance of intercultural and neighbourness skills in a global world and to promote neighborliness in diverse university communities, through the development, test and dissemination of online and offline toolkits for different stakeholders (students, educators, facilitators, career advisors) working in different university and pedagogical environments.

Neighbourness refers indeed to the ability of living and learning together, and represents today an urgent need, due to the increase of human mobility on one hand, and of the technological hyper connectivity on the other hand. Neighbourness is an important set of competences in present disruptive, fluid and complex times, where citizens (and particularly younger generations) increasingly look at global horizons, while being at risk of losing interest for local roots and sense of belonging.

The internationalization of higher education, linked to the increased freedom of students' and teachers' movement, plays here an important role. Indeed, it co-causes the increase of students' national and cultural diversity, consequently raising the need to face challenges linked to these differences (e.g., with respect to dialogue, trust, effective collaboration). Universities are therefore called to design and adopt tools that help academics and administrative staff to promote the development of neighbourness competences, for instance through innovative intercultural pedagogy practices and tools accompanied by adequate university's internationalization strategies and practices.

Neighbourness is rarely either understood by higher education students or educators as a means of developing a conducive learning environment. International students often face problems when encountering a new learning environment abroad (e.g., slow pace of adaptation to the pedagogical approach; cultural shock and inability to effectively adapt to cultural differences, teaching and learning styles differences). Sometimes, cultural barriers inhibit the interaction with local students, causing monocultural exclusive interactions (Chapdelaine & Alexitch,

2004; Searle & Ward, 1990). In most cases, local academics are not equipped on how to handle these challenges, and thus are not able to help students to overcome cultural barriers.

Therefore, neighbourness— being empathetic, respecting others, offering help if needed, showing curiosity and learning from others and cooperating—not necessarily occurs or becomes visible in most of university contexts, if not appropriately guided as a learning process. This is an important gap to notice and to solve, because university graduates are then becoming leaders in societies, industries and nations; yet, many of them might be deprived of neighbourness and dialogue competences, having a negative impact on their personal, business and community experiences.

WeLearn was conceived acknowledging that neighbourness competences are far from being developed in current higher education teaching and learning environments. Therefore, this project seeks to address this need by developing models which link pedagogical approach, learning environments and desired learning outcomes in promoting dialogue and neighbourness. Specifically, WeLearn will deliver five Intellectual Outputs (IOs):

1. Online library of good neighbourness practices;
2. (Offline) Dialogue training kit;
3. Online Dialogue training kit;
4. Piloting and Evaluation;
5. Mobile application development.

This report is the outcome of two activities carried out to deliver the Online library of good practices (IO1), which has the aim of sharing and promoting dialogue within a diverse university learning environment. The delivery of the Library of good practices is based on two activities: a literature review (IO1/A1) and, a survey of current practices across partner countries (IO1/A2). This report thus presents the current theoretical state of the art on the topic of this project, and a systematization of knowledge and practices developed within the domains of intercultural, global citizenship and neighbouring competences. A methodological note about the process of literature and practice review is found in Appendix 1. Consequently, to this literature review we came up with a proposal for a new set of competences which can fall under the umbrella of "neighbourness competences". In this report we also address whether there is any form of neighbourness that international educational contexts can help to forge into a new global generation of students. The reader is also provided with a review of tools and of good practices that along all the didactical process, from skills assessment to train the teachers programs, can be supportive to reach this goal.

This report provides the basis upon which the future activities of WeLearn can be built. We hope that WeLearn's project deliverables will help HEIs in forging neighbourness by providing theoretical knowledge and applied tools and methods for HEI teachers and administrators.

This report is structured as follows. The second chapter sets the stage for the increasing importance of the skills related to the concept of "neighbourness", such as intercultural, global citizenship and neighbouring skills. The third chapter provides the definition of neighbourness competences proposed by this project. The report then illustrates the role of higher education institutions in creating environments apt to stimulate neigbourness (Chapter 4) and in developing adequate educational instruments (Chapter 5). It then highlights the role of teachers in intercultural pedagogical processes (Chapter 6) and provides a set of practical didactical tools and practices (Chapter 7) and of assessment methodological guidelines and tools (Chapter 8). It concludes with recommendations (Chapter 9).

Appendix 1 – Methodological note

The review of the academic literature was carried out using the Scopus database as a source of relevant documents. Launched in November 2004 and owned by Elsevier, Scopus is recommended by some scholars and bibliometricians because of its wide coverage of social sciences and humanities compared with the Web Of Science Social Sciences Citation Index database (e.g., Harzing, 2013; Scitech Strategies, 2012). Scopus includes over 21,500 titles from more than 5,000 publishers, encompassing over 38 million records post-1996 (63%) and over 22 million records pre-1996 (37%), going back as far as 1823 (Scopus, 2016). We searched the title, abstract, and keywords of scholarly works published up to 18 October 2018 (day of the query on Scopus), using the following terms:

- o cross-cultural
- o inter-cultural
- o trans-cultural
- o multi-cultural

Each of these words was combined with the following other keywords ("AND" query)

- o competenc*
- o awareness
- o sensitiv*

In addition, we added the following terms:

- o cultural intelligence
- o global citizenship
- o neighbour*

Through these sets of queries, we retrieved 2,081 unique documents. One expert author skimmed through the list of articles, with a particular attention to abstracts and titles, retaining only articles which were meaningful for our review. At the end of this selection, 273 articles were retained. The full texts of these documents were retrieved in order to code them, with a particular attention to the following elements: specific context of the study (e.g., study abroad, internationalization at home, multicultural classroom), theory about intercultural/global skills, educational theory, definition of key variable/concepts (e.g., intercultural skills; cultural intelligence, etc.), definition of other key variables/concepts, competences observed and measured, and tools (e.g., processes, strategies, teaching materials,….).

The policy-practice review was carried out by googling for titles about European and international documents, regulations and guidelines about intercultural competences, global citizenship and neighbouring, as well as looking for projects dealing with intercultural issues on the European Union project dataset.

// 2.   The increasing relevance of intercultural, global citizenship, and neighboring skills

"The next decade could prove to be an extraordinary era for business and society—a period in which companies and governments work together to produce an environment capable of supporting wealth creation and social cohesion around the globe. The world is connected as it has never been before, and the power of collaboration is beginning to emerge."

Akhil Gupta, CEO Bharti Airtel Limited, India

2.1 The rise of people mobility

We are living in times where mobility and fluidity are more and more an integral part of people's lives. This is true for different categories of people moving for many reasons, such as migrants, international assignees, self-initiated expatriates, or students.

Several data show that there has been an increasing trend in the number of international assignees and business travelers around the globe. For instance, according to PricewaterhouseCoopers, in the period 2000-2010, global mobility of professionals has increased by 25%, due to a change in the approach to talent management in global, multinational and international companies (PricewaterhouseCoopers, 2010). The research firm Strategy Analytics (2016) predicted that in 2016-2022 around 1.87 billion people will be mobile employees, representing around 42.5% of the total global workforce. This is particularly salient for Western economies, which are characterized by declining birth rates, most especially in urban contexts where major corporations are located, and thus increasingly suffer from local talent shortages. In this scenario, foreign skilled employees have a growing importance on the global job market, concurring to the "research for the best and brightest" (e.g., Kapur & McHale, 2005; O'Leary et al., 2002) or the global "race for talent" (e.g., Frank et al., 2004; Shachar, 2006). These important shifts will create a greater diversity in the workforce and in the social contexts where companies are embedded, calling for attention to the management of this phenomenon.

Next to workers' and managers' mobility, also students' international mobility increased significantly in past few decades, rising from 2 million in 1999 to nearly 5 million in 2017 (OECD, 2018). The outbound flows increased largely not only from European countries and from the United States, but also from Asian countries, particularly from China and India, due to increasing earning thresholds and global opportunities for education (especially for post-graduate degrees, such as master level). The major English-speaking destinations (Australia, UK, US) host the majority of mobile students, as English remains the global world's lingua franca. However, in the last decade there was a general expansion, particularly in European countries, of English-taught degree programs, at both the undergraduate and post-graduate levels. With this development Germany is the European country that attracts the highest number of international students[1]; and the city of Copenhagen, in Denmark, remains one of the most attractive cities where students want to move to. The number of international students has almost doubled, between 2013 and 2016, in Estonia and in Latvia; a slight increase in inbound students has also been registered in Italy, Finland and Turkey (OECD, 2018). This generation of young talents, born and bred amid intense globalization processes and gaining international experience, are expecting mobile careers and likely will keep moving abroad also for working reasons (e.g., Mohajeri Norris & Gillespie, 2009).

The last few years have also seen a rise in migrant and asylum seeker movements. Migration flows are contributing to the changes in the demographic composition of many Western countries and cities, particularly

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[1] Only between 2015 and 2016, the number of international students in Germany increased by 16,000 (OECD, 2019).

in Europe, also associated with the ageing and birth rate decline of the native population. In most of WeLearn project partner countries foreigners represent around 10% of the resident population. In these contexts, migrants become an integral part of the local societies, with migrants' second and third generations impacting the composition of educational and of working context environments, as well of city residents and consumers. In addition, according to the Organization for Economic Cooperation and Development (OECD) (2019), more than 10 million people migrated to G20 countries in 2018, and it is projected that these movements will further increase by 2050. G20 countries hosted 7.3 million refugees, representing about 36 per cent of all refugees under UNHCR's mandate. About half of them were in Turkey, which continued to be the country hosting the world's largest number of people in need of international protection: 3.6 million people at the end of 2018. Germany is the second largest refugee-hosting country among the G20, with over 1.4 million of refugees in 2018. Even though with different absolute numbers, Italy is very involved in hosting refugees, being one of the first overseas destination countries; Finland too, particularly considering the percentage of hosted refugees over the total local population. Migration and refugees' movements increase the need and the importance for actual and future leaders' ability of managing diversity, and to find solutions to match people's needs and wishes with job market and society's needs. Further, corporates and public authority's leaders need to be more and more able to analyze the complexity in which their organization act in, and to design and implement responsible and sustainable initiatives at business and government levels.

2.2 The rise of xenophobia and ethnocentric behaviors

The rise of mobility can have the downside of increasing ethnocentric behaviors. Indeed, in the last decades, in Europe, while many countries have implemented good practices of integration and of multiculturalism, there has also been a visible increase of acts of intolerance and extremism toward foreigners and those perceived "different from oneself". Evidence from studies and the media show the highest growth at any time in the last 50 years, of Islamophobic, anti-Semitic and in general xenophobic phenomena, expressed with physical or verbal aggressions, but also with "hate speech" on the web (e.g., Bosco et al., 2018). These phenomena, expression of attitudes of "ethnocentrism" and of closure toward the "other", are observable not only in historical areas of borders and conflicts; they are notable even in the most historically multicultural European cities, or among the youngest generations. In this landscape, the so called "refugees crisis", together with the rise of populism and of far-right political parties which often use the rhetoric of foreigners as a "threat" to the local cultural identity or to the availability of local resources, do not help preventing or reducing discrimination or behaviors against social cohesion.

On the other hand, it should not be taken for granted that the "new citizens" are capable to create a representation of a serene, integrated and mature identity, with an awareness of who they are. Today's multicultural and fluid societies, also because of the fragmentation and the loss of primary identification groups (primarily the family), and because the technological over-connection, are faced with the increasing complexity and difficulty of structuring an integrated and consistent self-identity, based on the awareness of a sense of belonging, even if to different and multiple cultural groups as life choice, or to a broader human kind (Di Mauro & Gehrke, 2019). For instance, second and third migrants' generations, and *third culture kids*[2], can face one of the risks of multiple and fluid belonging: the ambivalence of positioning oneself along continuing moving and uncertain boundaries. It is not infrequent, indeed, that because of the loss for their ties and a weak attachment to any culture, or to any local or political entities (such as nation), many youngers belonging to the new generations feel unease, uprooting and disoriented, or estrangement towards any group. They thus can develop a "free agent" or a rootlessness cosmopolitanism type, which means that they can have a feeling of

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[2] Expats' children who moved frequently because of their parents' international assignments and have consequently spent significant part of their formative years outside their parents' culture.

psychological and social detachment from any cultural group (either the one from their parents or the ones of the countries they live in). Many of them may reject their origins, wishing to assimilate with the cultural group they perceive more advantaged (e.g. the local host culture), and by abandoning everything make them not feeling member of that group. Others develop a sense of alienation from any sense of belonging, living without really be present to themselves, or, in the most extreme cases, without developing a consistent and integrated, or mature self (Lee, 2014). Others strongly anchor to their "local" identity, for instance bonding only with people with similar ethnic, religious or ideological background; desiring to return at all costs to their own roots, and counteracting everything that hinders this endeavor, causing resentment, marginalization or radicalization phenomena (Granata, 2011). Others may feel cosmopolitan travelers, living detached, or never feeling engaged or responsible for what happens around them.

Education can play a very important role in the development of identity: particularly in accompanying the process of awareness of one's multicultural identity and determining identity building choices through multiple points in one's life. The development of social competences such as intercultural communication skills are crucial for tackling some of the most profound challenges that today's' societies face (Barrett, 2018).

2.3 The relevance of transversal skills in cultural, social, and civic domains

In order to live and take part in our increasingly interconnected, but also growingly complex and fluid world, constantly characterized by demographic, technological and global challenges, there is a need for skills, particularly social and intercultural skills.

There is growing public interest for the development of these skills: different bodies have released policy documents highlighting different competence frameworks, such as the OECD Key Competencies, the OECD Global Competency, the World Economic Forum, the Council of Europe Competences for Democratic Culture, the UNESCO Intercultural Competences Framework (2013), the UNESCO Global Framework of Learning Domains, the European Qualification Framework and several EU member states National Competence Frameworks[3]. Although these documents often refer to these skills using different labels, they generally agree on the importance of:

- o **Transversal social skills** such as the ability to communicate or relate with others using foreign languages, rather than with one's own mother tongue; the ability to show respect for diversity, empathy, and the ability of working together with others; the ability to take the initiative, thus to be able to adjust to the ongoing changes.
- o **Cultural awareness competence which** includes intercultural knowledge and understanding, and a solid understanding of one's own culture, and a sense of identity as basis for an open attitude towards cultural otherness and other beliefs, world views and practices.
- o **Social and civic competences which** include personal and citizen development; ensuring individual well-being and taking care of oneself, while contributing to society, productivity and economic growth; approach and solve problems critically, and active participation and involvement to build a sustainable future[4].

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[3] Key Competence for Lifelong Learning. European Reference Framework
file:///C:/Users/Maura.dimauro/AppData/Local/Packages/Microsoft.MicrosoftEdge_8wekyb3d8bbwe/TempState/Downloads/youth-in-action-keycomp-en%20(1).pdf
http://data.consilium.europa.eu/doc/document/ST-5464-2018-ADD-2/EN/pdf
[4] https://ec.europa.eu/social/main.jsp?catId=1146&langId=en

The importance of developing intercultural competences for students has been stressed by several scholars, in light of the internationalization of higher education (e.g., Gacel-Ávila, 2005; Kumar & Usunier, 2001; Laughton & Ottewill, 2000),

2.4 Looking at "neighbourness" competences in global multicultural societies

In this review, we will focus in particular around three main blocks of competences and skills, which we have identified as key to deal with the trends in people mobility, multicultural societal composition:

- o **Intercultural skills for intercultural communication:** Intercultural skills are acknowledged as important by many competence frameworks, but also by companies, employee's recruitment agencies, or professional bodies. Indeed, the ability to transcend conventional local boundaries and to connect to individuals with different origins, language and cultural backgrounds is recognized as one of the key competences of citizens and workers in the twenty first century.
- o **Global citizenship skills:** besides cosmopolitan attitudes, there is a need to become "global citizens", who are not only curious and polyglot people, open towards cultural diversity, but also aware of global problems and challenges through direct personal experience or information. Global citizens have developed a sense of responsibility and commitment and show empathy and solidarity to help to create a more sustainable world, taking part and contributing to the understanding and the resolution of local and global problems they face. They are able to "move" consciously between different local, national and global levels (Di Mauro, Gehrke, 2019).
- o **Neighbouring skills:** "neighbouring" refers to social interactions among people living in close residential proximity, and it links to the notions of communities based around 'place' (Buonfino and Hilder, 2006). "Neighbourliness" refers to good neighbouring relations: friendly, welcoming, cooperative and helpful relations, but not intrusive of other's privacy, which – particularly among intercultural neighbors' relations - depends also on personal and cultural perceptions (Bridge et al., 2004; Brown, 2004).

While these three domains have developed separately, we believe that they share several commonalities. What are the analogies between intercultural skills, global citizenship skills and neighbouring skills? As we see these three sets of skills, neighbourliness seems indeed to be a mindset, based on openness and welcoming attitudes toward others, on a sense of "we", or community, in which members offer reciprocal support, or exchange of help if needed. It seems to be very connected with the development of intercultural skills and global citizenship, particularly regarding the ability to co-live with other people, even if they are very diverse from one's own, and to be able to open and learn from each other; but also with the feeling of sharing a human sense of belonging, according to which people feel responsible to try to give solutions to global problems, even when a sustainable solution is not expressly asked.

// 3. Defining "neighbourness" competences

"The real voyage of discovery consists not in seeking new landscapes, but in having new eyes."

Marcel Proust

In the previous chapter, we introduced the increasing importance of intercultural, global citizenship and neighbourliness skills in the global context. We have also highlighted the lack of a unique definition of each of these concepts by available literature and policy documents. In this chapter, we will thus (i) provide a definition about "intercultural", "global citizenship" and "neighbourliness" competences, and (ii) integrate these concepts into a comprehensive model of "neighbourness" competences and provide operational ways to observe them.

We can define competence as the ability to deal with a task or a group of tasks, by orchestrating one's internal resources, such as cognitive, affective and volitional resources, and by using coherently and creatively one's external resources, such as other people, or tools for instance (Pellerey, 2004). To be able to talk about competence one needs an acting agent within a certain task framework: a person that consciously chooses to take a decision about how to behave, or about what to say or not say -. In order to do this, it's very possible that the agent needs to use some specific knowledge, some skills, but also some personal attitudes and values. Commonly speaking, in pedagogical terms, the competence's pillars are: to know, to do, to be (Delors, 1996).

It seems here important to stress the "to be" element of competence: it has to do with moral, affective and social elements; while most of the time education - particularly with the use of test - is more focused to evaluate contents, or the "to know" elements; more recently an emphasis has been put on skills, or "to do" elements; but still, attitudes, values, or the "to be" elements are often left out of most of the educational development or assessment process (Baiutti, 2017).

3.1 Defining intercultural, global citizenship and neighbourliness competences

3.1.1 Definition of intercultural competences

The literature does not provide a unique definition of intercultural competences, nor is there a consensus about what are the elements of intercultural competences (Deardorff, 2006; Spitzberg & Changnon, 2009). Considering that, as we saw above, a competence is the set of knowledge, skills and attitudes that give the possibility to act appropriately within a specific task, when we talk about intercultural competence the specific task is intercultural communication; in this situation, a lack in the competence components can cause misunderstanding, mistakes or inefficiency.

The scientific literature has used different labels to express a similar concept; for example, *cultural diversity competence* (Ho et al., 2004), *intercultural sensitivity* (Bennett, 1986; Chen & Starosta, 2000; Hammer et al., 2003), *multicultural competence* (Vera & Speight, 2003), *intercultural communicative competence* (Byram, 1997; Lo Bianco, Liddicoat, & Crozet, 1999; Sercu, 2004), *cultural intelligence* (Chao, Takeuchi, & Farh, 2017; Earley & Peterson, 2004; Ang et al., 2007). Often the adjectives "intercultural", "cross-cultural" and "multicultural" are used in an interchangeable way, without deeper thought into the meaning of these terms. In fact, "multiculturalism" mainly refers to the acknowledgement and respect of cultural differences, without necessarily referring to any interaction. The assumption of this concept is the cultural relativism, where cultures are considered as something static and fixed, and people consequently in a stereotypical way. "Cross-cultural" refers to a comparison process of some elements or dimensions, considered existing, to a certain degree to any culture. The assumption of this concept is cultural positivism, as culture exists independently or separated from people that act them, and they are considered in a homogenous and static way. The word "interculturalism",

using the prefix "inter" emphasizes the idea of relationship, exchange, interdependency, reciprocal possible influence. Dialogue among people with a different cultural background can create links, connections, consequently, a possible dynamism or change in the boundaries of the identities in relation (Atamaniuk, 2014).

What all these terms have in common is the concept of "culture", which is fundamental to be defined in order to consequently define also what intercultural competence are. Different conceptions of "culture" are associated with different conceptions of "intercultural competences".

First of all, contemporary theories of culture and in the intercultural field argue against national identity representing a culture, since culture, identity and national identity are complex, multifaceted constructs; and since one language, or one nationality, do not equal necessarily one culture. Culture includes learning from kinship groupings – such as tribe, ethnic group or national -, but also from gender, age, profession, occupation, class, religion, region, and so on groups. Consequently, national groups are internally heterogeneous, and not homogeneous (Barrett, 2013; 2016; Barrett et al., 2013). And "culture" or "cultural identity" is not interchangeably with "nation", "national identity" or with "nationality". However, often, particularly cross-cultural models (e.g. the ones proposed by Hofstede, 1980; Trompenaars, 1993; Lewis, 1996; Meyer, 2014) oversimplify the concept of culture, and overestimate the internal static and homogeneity within a national group.

Secondly, in the current intercultural discourses it is possible to distinguish two main different perspectives of "culture": one that considers culture something static or monolithic (a modernist and positivist perspective); the other one (a postmodernism perspective) that considers culture not as a "thing", but as a sense making process, always fluid, in dynamism, complex and multi-faced (Dean, 2001). According to the first perspective, membership in cultural categories can be assigned according to particular aspects of identity, such as race, ethnicity, class, age, gender, sexual orientation or able bodiedness. Members of a group are seen as sharing some essential characteristics – such as values, beliefs, practices, habits - that define them. If a group can be seen as a stable entity, that can be characterized in certain ways, it is consequently possible to develop "behavioral schemas" that allow them to interact "more competently" with members of that group. Within this definition of culture, "intercultural competence" involves learning about the history and shared characteristics of different groups; using this knowledge to create bridges and increase understanding with individual belonging to a certain cultural group; having learnt the list of cultural characteristics, adapt own behaviors thus to better fit or be effective with a certain cultural group.

According to a more contemporary view, culture, like our self-identity, is believed to be continuously fluid, influenced by encounters and exchanges. Traditions are themselves continually in flux, bearing birth to new and alternate traditions and changing ideas to meet the challenges of changing times (Bai et al., 2015). Culture is always individually and socially affirmed, co-constructed and negotiated (depending also from the other); consequently, dynamic not only over the time, but also depending on specific situations and contexts. Culture "is always contextual, emergent, improvisational, transformational, and political; above all, it is a matter of linguistics, of language, or of discourse (Laird, 1998, p. 28–29). Each person participates in a different constellation of cultures: we all belong to multiple groups and have multiple cultural affiliations and identities. People's cultural affiliations and subjective salience of cultural identities can fluctuate as individuals move from one situation to another, with different affiliations – or different constellations of intersecting affiliations – being highlighted depending on the particular social context encountered. Some of the several collective identities can also come in conflict with one another. And fluctuations, in the salience of cultural affiliations are also linked to the changes that occur to people's interests, needs, goals, and expectations, as they move across situations and through time (Baumann, 1996; Onorato & Turner, 2004). With this second view of culture the prospect of becoming "interculturally competent" shifts the focus on the process of interpretation and performing coherent cultural acts in specific situations, based on (self and others') awareness and a flexible attitude.
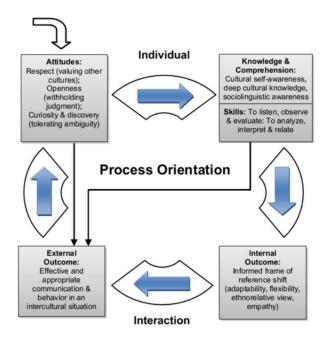
One of the most common definitions of intercultural competence is the one provided by Deardorff (2006): "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes". The following elements are thus key in this definition:

- o **Knowledge**, which relates to cultural self-awareness, deep understanding and knowledge of culture (including contexts, roles and impact of culture and others' world views);
- o **Skills**, which refers to the ability to listen, observe, and interpret, and the ability to analyze, evaluate and relate;
- o **Attitudes**, which include respect (valuing other cultures, cultural diversity), openness (to intercultural learning and to people from other cultures, withholding judgement); curiosity and discovery (tolerating ambiguity and uncertainty).

According to Deardorff (2006), these three elements endow people with the ability to produce, at the cognitive and emotional level, adaptability to different communication styles and behaviors, and adjustment to new cultural environments; flexibility (i.e., selecting and using appropriate communication styles and behaviors), and empathy and ethnorelative views. Further, these intercultural competence elements give the ability to behave and communicate effectively and appropriately (based on one's intercultural knowledge, skills, and attitudes) to achieve one's goals to some degree. The nature of intercultural competences is always processual: not only they are manifest during an interactive process, but they also are subject to a continuous process of improvement, and as such, one may never achieve ultimate intercultural competence (see Figure 3.1).

Figure 3.1. Deardorff's (2006) Intercultural Competence Model

3.1.2 Definition of intercultural competences

The concept of "global citizenship" comprises a view of "citizenship" which is not strictly connected with owning a nationality, and the juridical rights or benefits that having a certain national citizenship can give to the ones that hold it. Indeed, in today's globalized world, "citizens" are no longer tied to the nation, but have multiple citizenships and concurrent allegiances to various groups and communities (Davies & Pike, 2009). Global

citizenship is based on the idea that one's identity transcends geography or political borders, and that responsibilities or rights are derived from membership in a broader class, "humanity", or because we are all inhabitants or citizens of the world. This does not mean that such a person denounces or waives their nationality or other, more local identities, but such identities become secondary to their membership in a global community.

Global citizens apply international literacy, which enables them to interpret and utilize value judgment skills that result in positive and sustainable social interaction and social responsibility practices toward todays global challenges, such as climate change, migration, inequality or conflicts. For instance, Frost and Raby (2009) view a global citizen as someone who embodies the traits and learning outcomes associated with intercultural, multicultural, and international education, particularly including the desire to learn more about other people and possess the skills to live, work, and interact with those from radically different backgrounds within and across borders. Hanvey (1976) outlined five core competences areas: (i) perspective consciousness, (ii) state of the planet awareness, (iii) cross-cultural awareness, (iv) knowledge of global dynamics, (v) and awareness of human choices. In order to express a global citizenship, people – young or less young – need to cultivate intercultural competences, so that they are able to deal with ethical frameworks different from their own (Rönnström, 2011). Some authors emphasize the values which are important to embrace, in order to express, or to develop global citizenship. Among these values are openness (to difference, the other, diversity), respect for self and others, ease with uncertainty (which are also present in the intercultural competence model), and commitment to social change (Bamber et al., 2018). Indeed, global citizens are not only cosmopolitan travelers: they act consciously and morally, feeling that they have an obligation and responsibilities to other people. Despite the intercultural competence described above, global citizens also encompass *awareness*, *participation*, *engagement*, *solidarity*, *responsibility*, and *personal achievement* (Davies & Pike, 2009; Myers, 2012; Schattle, 2009).

It is possible to find a comprehensive model of global citizenship skills provided by UNESCO (2014), which defines the learning outcomes (in terms of competences) to be fostered by Global Citizens Education (see Table 3.1):

o   An attitude supported by an understanding of multiple levels of identity, and the potential for a collective identity that transcends individual cultural, religious, ethnic or other differences (such as a sense of belonging to common humanity, and respect for diversity);
o   A deep knowledge of global issues and universal values such as justice, equality, dignity and respect (such as understanding of the process of globalization, interdependence/ interconnectedness, the global challenges which cannot be adequately or uniquely addressed by nation states, sustainability as the main concept of the future);
o   Cognitive skills to think critically, systemically and creatively, including adopting a multi-perspective approach that recognizes different dimensions, perspectives and angles of issues (such as reasoning and problem-solving skills supported by a multi-perspective approach);
o   Non-cognitive skills, including social skills such as empathy and conflict resolution, and communication skills and aptitudes for networking and interacting with people of different backgrounds, origins, cultures and perspectives (such as global empathy, sense of solidarity);
o   Behavioural capacities to act collaboratively and responsibly to find global solutions to global challenges, and to strive for the collective good.

Table 3.1. UNESCO Global Citizenship Competence Model

Social-Emotional	Cognitive	Behavioural
o Understanding of identities, relationships and belonging; o Understanding of shared values and common humanity; o Developing an appreciation of, and respect for, difference and diversity; o Understanding the complex relationship between diversity and commonalities.	o Knowledge of global governance systems, structures and issues; o Understanding the interdependence and connections between global and local concerns; o Knowledge and skills required for civic literacy, such as critical inquiry and analysis, with an emphasis on active engagement in learning.	o Attitudes and values of caring for others and the environment; o Personal and social responsibility and transformation; o Developing skills for participating in the community and contributing to a better world through informed, ethical and peaceful action.

Source: UNESCO (2015)

In order to achieve transformative educational aims to develop global citizenship competences, it is important that universities engage in nurturing students' active responsibility for global engagement, critical reflection and sense of agency (Cotton et al., 2019).

3.1.3. Definition of neighbourliness competences

The concept of "neighbourliness" has emerged in the last decades as a field of interdisciplinary research, originally interested in studying borderland relations, particularly in historical conflictual territories, in order to understand former and current residents' perceptions of each other, their use of space and their relations; and lately extending its interest to the understanding of new forms of neighbouring, such as web and online relations, or forms of (co)sharing.

"Neighbouring" refers to social interactions between people living in close residential proximity, and it links to the notions of communities based around "place" (Buonfino & Hilder, 2006). Neighbouring relations can be positive, negative or indifferent in nature (Berry, et al., 1990; Keller, 1968; Skjaeveland, Garling, & Maeland, 1996). "Neighbourliness" refers to good neighbouring relations: friendly, welcoming, cooperative and helpful relations, but not intrusive of other's privacy, which – particularly among intercultural neighbors' relations - depends also from personal and cultural perceptions. In fact, although behaviors can be intended as neighborly, they can at times be interpreted by others as intrusive (Bridge, et al., 2004). Allan (1983) describes the essence of good neighbouring as one that "lies in maintaining the tension between cooperation and privacy, helpfulness and non-interference, between friendliness and distance". Neighbourly relations are also a form of social capital: connections that share informal norms and trust, and that can enable to pursue objectives more effectively (Putnam, 1995). You can for instance ask your neighbor to hold your house's second key, or to pick up your children from school while they are picking up their child, and so on. Sometimes the need for help may not be explicit, because for instance for cultural reasons pride can be lost by asking. But still, a good neighbor, having an empathetic view, can understand and offer their help without being asked for it.

Knowing one's neighbours today is becoming more challenging. Due to society transformation local neighbourhoods no longer play the same role in people's lives as they did fifty years ago. For instance, according

to Brown (2004), the idea of neighbourliness is woven into the way of how his generation led their lives. He described his childhood experience of neighbouring as "community not in any sense as some forced coming together, some sentimental togetherness for the sake of appearances, but a largely unquestioned conviction that we could learn from each other and call on each other in times of need, that we owed obligations to each other because our neighbours were part also of what we all were (Brown, 2004)". While this is nowadays less present, individuals still tend to socialize and to connect with each other, particularly when tied by common interests. It is human nature to relate to each other, and try to find ways to support each other, asking for or giving help if needed.

Being a good "neighbour" includes building a social capital and trustful network, diverse people forms of *co-presence* or *co-existence*, the capability to identify problems of neighbourly interactions, and the ability to *develop neighbourness solidarity*. It encompasses a precarious balance of different factors that include various *forms of social activity*, *reciprocal aid* and *support*, alongside *respect* for privacy and *common civility*. Neighbourliness seems indeed to be a mindset, based on openness and welcoming attitudes toward others, on a sense of "we" community among which offer reciprocal support, or exchange of help if needed. It seems to be very connected with the development of intercultural skills and global citizenship, particularly regarding the ability to co-live with other people, even if are very diverse from their own, and to be able to open and learn from each other; but also with the feeling of sharing a human sense of belonging, according to which people feel responsible to try to give solutions to global problems, even when a sustainable solutions is not expressively asked.

The competences of neighbourliness consequently refer to feeling being part of a community, share a sense of belonging, identity or values; either if the community is real or either if it is virtual, and independently of how close or proximal the relations among community members are.

Studies on neighbourness show that how much people interact and support each other as neighbours is influenced by a complex and wide range of factors that may inhibit or facilitate the sense of neighbourliness, including: the design of the built environment and of interactions areas, the demography of the area, safety and trust perceptions, neighbourhood governance. Neighbouring can be facilitated by providing places for people to meet and new ways for them to *discover common interests*, to *establish relationships* and *engage in mutual exchange*, *support and small collective acts*.

There is also a possible dark side of neighbourliness, which can turn inward and become a factor of exclusion, or as a barrier to social inclusion and social mobility when people bond too much within their similar ethnic group, ideology or religion. Indeed, in this neighbourliness can lead to segregation, fostering resentment, tensions and in the worst cases chauvinism and racism (Buonfino & Hilder, 2006). Consequently, neighbourliness should not be enforced, but only encouraged, possibly by creating a framework of conditions that help to be neighbourly when and if they want to be.

3.2 Towards a synthesis: defining "neighbourness" competences

Based on the review of the literature on intercultural, global citizenship, and neighbourliness competences, we propose to synthesize the key elements of the three constructs under the definition of "neighbourness" competences. To do so, we have tried to integrate some evident overlapping elements, but also to include some of the peculiarities of each construct.

The result of this effort is the creation of a framework for neighbourness competences (Table 3.2) that we propose as a theoretical and practical contribution brought by the WeLearn project to higher education institutions and their managers.

Table 3.2. A proposal for a Neighbourness Competence Model

Social-Emotional	Cognitive	Behavioural
- Understanding and feeling a sense of belonging at local and at global level; - Understanding shared values and human common needs; - Awareness of a secure self-identity; - Understanding of how to build secure and trustful relations among different people and cultures; - Showing empathy, caring about the needs of others, even if not asked openly, but with respect to privacy.	- Knowledge of local information and ability to access and gain information, also digitally; - Knowledge of civic literacy, such as critical inquiry and analysis, with an emphasis on active engagement in learning and civic commitment; - Ability to find common interests toward diversity; - Awareness of oneself and others, mindfulness.	- Ability to activate and hold relationships; - Ability to build meaningful and trustful relations; - Offering support, showing solidarity and asking for help; - Giving forward, showing reciprocity.

Next, we propose a rubric of components to guide educators and managers about how to observe and measure these competences (Table 3.3). From the comparison and the integration of the intercultural, global citizenship, and neighbourliness competence models, we detected a focus on the awareness of individual's own multicultural identities, of which one level refers to a wider sense of belonging to the larger community of human beings. In addition, attitudes and values showed within interactions are key competences' components, in particular towards the individuals' inner self. For this reason we propose a rubric including competences towards (i) the sphere of self-identity or self-management skills, and (ii) the sphere of managing relationships with others. This approach is aligned with Global Leaders Competencies Models (e.g., Lane et al., 2009). And relations with others can include different possible grades of relationship complexity: from managing relations with individuals with different cultural backgrounds, to managing multicultural teams, or managing organizations or organization's stakeholders. Further, as for Deardorff (2006)'s intercultural competence model, social emotional or attitudes components are considered as a requisite for skills development. Having certain attitudes, with certain stimulus, nurturing and scaffolding efforts, a person can develop certain knowledge and skills, and perform certain cognitive and behaviors outcomes.

Considering attitudes or social emotional components as a requisite, seems that it consequently shifts the focus of teaching from transmitting knowledge and skills to stimulating continuing learning processes. But it also shift the focus from the use of assessment methodologies based on the evaluation on knowledge acquisition, or on the performance of individual tasks, to the use of assessment methodologies based on the observation of relationship and interactive task contexts. This topic will be deeper covered in the next chapters.

Table 3.3. Rubric of neighbourness competences

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	Attitudes
	  o *Self-reflection*: Understanding of identities, relationships and belonging
	  o *Sense of Global belonging*: Understanding and feeling a sense of belonging at local and at global level, by understanding shared values and common humanity
	  o *(Life-long) Learning*: Curiosity and discovery, critical inquiry and analysis, with an emphasis on active engagement in learning
	  o *Tolerance of uncertainty*: Tolerating ambiguity and uncertainty
	
	Knowledge
	  o *Self-awareness*: Cultural self and others' awareness, awareness of processes, mindfulness
	  o *Reflective thinking*: Inquiring and critical thinking
	
	Skills
	  o *Mindfulness*: Listening and observing
	  o *Critical thinking*: Analyze, evaluate, interpret and relate
	  o *Search*: Ability to activate to gain information, also digitally
	  o *Self-caring*: Ability to care about own self and wellness and to ask for help

**O
T
H
E
R
S**
	Attitudes
	  o *Openness*: Openness to intercultural learning and to people from other cultures, withholding judgement
	  o *Respect for diversity*: Appreciation of, and respect for, difference and diversity
	  o *Trust building*: Understanding of how to build secure and trustful relations among different persons and cultures
	  o *Social and Political Responsibility*: Personal and social responsibility and transformation
	
	Knowledge
	  o *Cultural Awareness*: Deep understanding and knowledge of culture and of culture impacts on others' worldviews
	  o *Global Learning*: Knowledge of global governance systems, structures and global issues (climate changing, migrations, inequality, etc.)
	  o *Complexity*: Understanding of the interdependence and connections between global and local concerns
	
	Skills
	  o *Relationship building*: Ability to found common interests toward diversity, to activate and hold meaningful and trustful relations
	  o *Flexibility*: to consider other's viewpoint and to adapt to other people communication, work or learning styles
	  o *Empathetic caring*: Ability to show caring for others, other people's needs and the environment, offer support, show solidarity even if not asked openly, but respecting others people privacy, give forward and show reciprocity
	  o *Community Engagement*: Participating in the community and contributing to a better world through informed, ethical and peaceful actions

6.

// 4.   The role of educational institutions

4.1 Educational policies

Several international education policy documents - often integrated at the national level – acknowledge the importance of developing intercultural and global education. For instance, "intercultural competences" are particularly relevant for the European Union, UNESCO and OECD (Baiutti, 2017).

Looking at the European context, two of the most relevant documents for the European Union in this regard are:
- o *Recommendation of the European Parliament and of the Council* of 18th December 2006 on Key Competences for Lifelong Learning[5], which defines the key competences that every European citizens should develop in order to realize and develop themselves, such as an active citizens, social inclusion and employability;
- o *Council conclusions on Intercultural Competences* of 22th May 2008[6], where the key competences of intercultural skills are: ability to communicate in foreign languages, social and civic competence and cultural awareness and expression.

At the wider international level, some key references are:
- o *Intercultural Competences: Conceptual and Operational Framework*[7], published by UNESCO in 2013, where intercultural competences are described as the ability "to adeptly navigate complex environments marked by a growing diversity of peoples, cultures and lifestyles". This document not only applies a Western perspective to intercultural competences, but also other global perspectives (e.g., African and Asian);
- o *Global Competence*, published by OECD in 2016[8], where global competence is defined as "the capacity to analyze global and intercultural issues critically and from multiple perspectives, to understand how differences affect perceptions, judgments, and ideas of self and others, and to engage in open, appropriate and effective interactions with others from different backgrounds on the basis of a shared respect for human dignity". Since 2018 OECD is actively working on assessing global competence in PISA Competence Assessment.

There are a number of documents having practical implications, also for teachers training, where intercultural competences get linked to citizenship concepts:
- o White Book on Intercultural Dialogue[9];
- o *Pestalozzi Programme* of the Council of Europe (October 2016)[10];
- o Developing intercultural competence through education (CdE, 2014)[11];
- o Competences for Democratic Culture (CdE, 2016)[12] .

These policies, documents and recommendations represent key reference points for the development of frameworks for intercultural skills and global citizenship within educational contexts.

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[5] https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2006:394:0010:0018:en:PDF

[6] https://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:C:2008:141:0014:0016:EN:PDF

[7] https://www.gvsu.edu/cms4/asset/7D7DCFF8-C4AD-66A3-6344C7E690C4BFD9/unesco-intercultural-competences-doc.pdf

[8] https://www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf

[9] https://www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf

[10] https://www.coe.int/en/web/pestalozzi

[11] https://rm.coe.int/developing-intercultural-enfr/16808ce258

[12] https://rm.coe.int/16806ccc07

4.2 The internationalization of higher education

The internationalization of higher education is a "process of integrating an international, intercultural, or global dimension in the purpose, functions, or delivery of postsecondary education (Knight, 2003).

Originally, internationalization of higher education was reserved for the more prestigious and often most wealthy institutions; the focus was on enriching academic studies by providing international perspectives or study areas, and it was on status building through international alliances. Today, internationalization of higher education is involved in globalization: economic, technological and scientific trends are global, and higher education takes part in the creation of a sense of "being global" (International Association of Universities, 2011). Internationalization has become a fundamental policy component of most higher education institutions and countries alike, so as to make higher education "more responsive to the requirements and challenges related to the globalization of societies, economy and labor markets" (Kälvermark & van der Wende, 1997, p. 19). Internationalization today is also a commercial and financial resource for higher education institutes, due to the often decreased funding from local governments, and the consequent pressure to recruit full fee paying international students. But despite these economic reasons, internationalization of higher education gives opportunities to the universities involved to strengthen academic research and knowledge through partnerships on international projects, and at the same time, to develop political "soft power".

The internationalization of universities' curricula represents an opportunity to offer educational contexts and programs for advanced intercultural understanding and global skills development for all students, both domestic and international (see Beelen, 2011; Crowtheretal, 2003; Leask, 2008; Wächter, 2003). As OECD points out: "as national economies become more interconnected, … [o]ne way for students to expand their knowledge of other societies and languages, and thus to improve their prospects in globalized sectors of the labor market, such as multinational corporations or research, is to study in tertiary education institutions in countries other than their own" (OECD, 2011, p. 318). Internationalization of universities gives students opportunities to encounter and explore the "other" and their culture and, by doing that, the possibility to construct their global citizen identity.

In the following, we will discuss several options available for the internationalization of higher education institutions' curricula, together with some best practices. First, one of the most traditional options is students' global mobility (study abroad programs). Second, because traveling abroad might imply costs which are not sustainable for all students, universities can implement forms of internationalization "at home", which may involve the use of English as medium of instruction, and technological implementations (e.g., online course programs).

4.2.1 Study abroad programs

In the last decades the scale of students mobility is greater than ever, involving not only Western students going abroad; but more and more also students from developing countries moving mostly to Anglophone countries; and increasingly also to other destinations in Europe, or to emerging languages' countries such as, for instance, China or Russia (OECD, 2019).

Students' mobility takes place through the organization of overseas, or cross-borders or transnational exchanges or study abroad programs, such as the Erasmus or Dual or Joint Degrees programs. There are at least three categories of study abroad programs and exchange activities, including:

o *Short-term immersion*: between 1 and 4 weeks duration. Examples are seminars, conferences, short courses, short training, short workshops, summer courses.
o *Medium-term immersion:* periods of 1 to 6 months. Examples are community service programs, student-exchange programs, and internship programs.

- *Long-term immersion:* between 1 to 3 years duration, involves students moving in a different country from where they come from, for instance with an Erasmus or a Double or Triple Degree university program. Longer term exposure to foreign universities and cultural contexts enables students to develop English language or other languages and cultural competencies more naturally, and to establish deeper person-to-person networks and friendships.

The rise of students' mobility has largely contributed to the development of a new students' generation having a cosmopolitan or global identity. Study abroad programs are considered crucial in exposing students to international learning cultures; they are worthy and life-changing experiences, rather than academic experiences. Students mobility provide sojourners with the opportunity to have an immersed experience abroad, and to have close contacts with individuals from foreign cultures (Amir, 1969). A large number of studies have shown that participating in these programs help establish intercultural knowledge, attitudes, and awareness, and to recognize, accept, behave, and survive in a multifaceted global environment (e.g., Byram, 1997; Byram et al., 2002; Deardorff, 2006; Heyward, 2002; Lo Bianco et al., 1999; Sercu, 2004). Empirical evidence shows that under certain conditions - such as students' open mindset, previous intercultural experiences, first experience in the host country - there is a connection between students' mobility and their development of intercultural competence.

It is important to note that the language and cultural acquisition process, to be successful, must be long-term, and requires that students actively partake in cultural analyses (see, e.g., portfolio projects, Box 4.1) (Turner, 1991). Indeed, on the arrival in the host country, and in the months that follow, students seek to develop a sense of belonging (Baker 2010), trying to adapt and integrate into their new surroundings (Berry 2002). Many international students will experience a "culture shock", a mix of excitement and feelings of isolation and despair (Cameron and Kirkman 2010). The challenges of transition in an academic and social sense can be more difficult for those students from very different cultural backgrounds or for the ones that overestimate cultural similarities (Baker 2010; Ramburuth and Tani 2009). Indeed, as typical in a cultural transition process, students may experience a cultural shock, suffering acculturative stress associated with differences in language, academic expectations and teaching methods, and in their capacity to fit in socially (Berry 2002; Mak and Kim 2011). For many students, the international education experience will be a life changing one (Dwyer 2004). For others, it will not live up to expectations as they struggle to make friends (Hendrickson et al. 2011) or interact with home students (Leask 2009), and so will return unsatisfied with their experience.

Such experiences pose challenges for higher education institutions involved in sending students abroad, or in hosting international students. Aware of these challenges, universities' international student offices can organize pre-departure or at-the-arrival intercultural training programs, so as to prepare students for culture shock management, and to help students speed up their adaptation to their host country.

Study abroad programs can also be integrated with a portfolio project, supplemented by culture lessons with a frequency of once every two weeks throughout the semester, for instance. During these lessons international learners are invited to analyze in depth their own culture and their target culture, for instance by interviewing local people, or actively searching information on the web or on local medias.

While they are investigating the local target culture, learners choose research topics that are personally relevant and teach each other about these topics.

The portfolio project's results consist in a multifaceted discussion of culture based on a variety of sources besides the instructor, and it actively involves the learners' specific interests and goals in learning the local language and culture (Wright, 2000), and comparing their own culture with the host culture.

4.2.2 Internationalization at home

Even though the number of international mobility programs for university students have increased in the last decades, they might be a feasible option only for some students (e.g., due to time and cost constraints). Despite the number of current initiatives that campaign for study abroad programs opportunities, the majority of students do not study abroad. Universities can thus resort to "internationalization at home" strategies. Indeed, internationalization of universities' curricula does not necessarily require international students to be present in classroom, or for domestic students to undertake abroad experiences (Beelen and Jones, 2015). The internationalization strategy can also simply include the offer of "at home" bilingual education programs, most of the time in English, often through online collaborative learning forms.

One of the main "at home" international strategy's goal is to help develop domestic students' confidence and competence in using English (or another language) effectively. For this reason, internationalization "at home" programs include the possibility to engage students in immersive language activities - such as lessons, debating, writing, clubs, and so on (Abduh and Rosmaladewi, 2018). The number of universities that offer courses in English has enormously increased in the last twenty years. English, indeed, is still considered the lingua franca in both the academic and the international business contexts. However, other languages of instruction could also be included. The target of these programs are mostly domestic students who understand the present importance of international education but are unable to move abroad for study due to economical, motivational or social background reasons. Other targets could be students coming from other countries, who enroll directly into universities that offer them the possibility to attend courses in English, without the necessity to learn the local language, or to engage through a students' mobility program (Deardoff, 2012).

Internationalization "at home" programs can also include the organization of *formal activity* that provide special contexts to foster intercultural encounters and relations among students from diverse backgrounds, or intentionally engage domestic students in intercultural "at home" experiences, so as to give them the possibility to develop intercultural understanding and global citizens competence. An example of at home programs' formal activity is the involvement of students into United Nations (UN) Simulations[13], where students can act as they were in UN meetings aimed at deciding how to act to solve global challenges (Abduh and Rosmaladewi, 2018). Further, "at home" programs can also include the organization of *informal activities* conducted on campus, such as bilingual drama performances, multicultural week festivals, English speech competitions, city tours and other tourism tours conducted in English, and so on.

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[13] https://www.semanticscholar.org/paper/Role-Playing-and-Simulation-Based-Learning-in-Case-Fortin/83b1543ff80cd69fe7282e46a83f9d580878aa8e

4.2.3 Online collaborative learning

Higher education institutions can also pursue their internationalization strategies through the implementation of digital solutions and the organization of online or virtual programs. In the last decade there was a massive expansion of university's online or distant programs: the number of students enrolled in European distant higher education is estimated at about 3 million (IDEAL, 2014)[14].

Distant higher education curricula include different modalities, such as blended, flipped, fully online, with a degree of synchronous vs. asynchronous modalities (Palvia et al., 2018). These programs include also part time or full time, normal or executive programs. Particularly, executive and top MBA programs have embraced online learning, in order to increase the accessibility and affordability for working professionals, through the offer of short set of online courses aimed to gain specific skills to immediate use for their career goals. Massive Open Online Courses (MOOCs) are the most common and used platforms. There are about ten thousand MOOC courses offered from nearly a thousand universities; but the number of courses added is slowing, as is the number of new learners[15].

The potential of online learning is enormous, building new paths to higher education as well as expanding lifelong learning opportunities. It helps to reduce individual and institutional educational costs by offering flexible alternatives. Online courses provide more flexibility and affordability to the access at university curricula and allow students to engage in smaller chunks of learning, before eventually committing to larger degree programs. Technology formats like mobile-friendly experiences enable learners to learn from everywhere they are. Further, online courses give educational institutions the possibility to extend reach and establish partnerships with other universities and content providers (Belsky, 2019). However, there are also some downsides, such as internet accessibility and technology platforms standard, cultural digital divide (e.g., age and gender divide), and the teaching and evaluation processes accommodation to diverse languages and culture learning style. To these limits, student motivation factors need to be included - the drop out and the number of students that don't complete the course is very high -, students IT skill level, and professor's preparation in using e-learning platforms are also variables that need to be considered.

By harnessing emerging online technologies, universities can reach beyond campus walls to empower diverse learners at global scale. Students' learning process and intercultural encounters can be facilitated by building e-learning environments or using existing online collaborative learning platforms. Technology and social media tools can be used both into monocultural or multicultural classrooms with the aim to enhance cross-cultural exchanges and collaborative learning between students of different educational institutions, who are not physically co-present (Brustein, 2007; Vatrapu, & Suthers, 2007). The most typical online collaborative course activities are telecollaboration and Collaborative Online International Learning (COIL) (see Box 4.2). These kinds of collaborative e-learning activities either involve students in different countries, or involve students living in different regions of the same country.

Box 4.2 - Collaborative Online International Learning (COIL) model

Using a Collaborative Online International Learning (COIL) model, faculties of at least two different institutions can partner to create joint courses, classes, or learning modules, to enhance students' distant collaboration. For instances, universities can partner to create virtual learning activities, and

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[14] https://idealprojectblog.files.wordpress.com/2013/11/ideal_report_final.pdf

[15] The New York Times declared that 2012 was the "Year of the MOOC," and universities and business schools rushed to put their faculty in front a camera to record Massive Open Online Courses that anyone could follow for free.

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to use common available social medias and exchange tools - such as Facebook, Google Groups, or discussion forum tools in the institution's learning management system - to involve students of both institutions on topics such as diversity and social inequality (e.g., Kinginger, Gourvès-Hayward, & Simpson 1999; Liaw 2006; O'Dowd 2003; Thorne 2003; Custer, & Tuominen, 2017). Examples of students' instructions are: write a 5+ line paragraph; present an example of how your society promotes particular gender roles in family and/or work, and explain how. Students can also be invited to attach visual "cultural" images that support, promote, and encourage the message they are presenting. Students of both institutions are then invited by their instructors to share what they wrote and prepared by using COIL modality. Instructors' role during the virtual collaboration is to facilitate exchanges and discussions among students from different institutions, encouraging a cultural perspective understanding on global issues, and facilitating going beyond stereotypes and prejudices.

4.2.4. Which kind of internationalization?

Even though study abroad programs are the most common higher education institutions' internationalization strategy, often universities combine different strategies.

International mobility has the advantage to create immersive experiences and direct encounters with diverse languages and cultures. But on the other side, has the main disadvantage that is not for all (even if more accessible than decades ago). Further, this strategy implies that universities adapt their structure, for instance having dedicated offices (e.g., International Office or Student Mobility Office) that provide needed services, and staff able to accompany all the administrative procedures that are needed for outbound students to leave, and for inbound students to be welcomed. In addition, these services are called to offer intercultural training courses, aimed at cultural shock management, and other services potentially required by students in mobility programs (e.g., language training, counseling service, international career counseling).

Strategies of internationalization "at home", including online collaborative programs, have the advantage to be accessible for all, while still giving the opportunity for intercultural encounters. However, universities need to define how the international, intercultural and global dimensions need to be implemented, specifying whether they are (i) included in specific courses; or (ii) integrated into all the curriculum courses, treated as general and transversal outcomes to be achieved by each teacher within each disciplinary course. Further, it is important that teachers and staff have a clear understanding of what the university's international aims are (for instance, in terms of university curriculum's transversal skills outputs), and what does it mean including an international, intercultural and global dimension in the curricula and in teaching/learning processes. In fact, several scholars have stressed the challenges and importance related to faculties' ability to adequately deal with a culturally-diverse group of students (e.g., Barmeyer, 2004; Bodycott & Walker, 2000; Cushner & Mahon, 2002; Duckworth, Levy, & Levy, 2005; Halse & Baumgart, 2000; Korhonen, 2002; Schuerholz-Lehr, 2007; Straffon, 2003; Teekens, 2003; Westrick & Yuen, 2007). It is often the case that academic staff have a lack of understanding of what is the internationalization of university and of curricula or do not think it has anything to do with them (e.g., Leask & Bridge, 2013; Cotton et al., 2019). This entails that there is a need for universities to work on the development of staff's understanding of university internationalization strategy, through adequate efforts with regard to the cultural environment (e.g., through communication, in-service training and skills development, measuring and monitoring activities).

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// 5. Educational approaches to develop neighbourness competences

"Their role is to act as bridges, go between mediators, between the various communities and cultures… if they themselves cannot sustain their multiple allegiances … then all of us have reason to be uneasy about the way the world is going"

Amin Maalouf, L'identità, 1998

In this chapter, we present some strategies that higher education institutions could implement in order to develop intercultural, global and neighbourness skills, and, ultimately, neighbourness competences, as we have previously defined them. In particular, we will focus on the challenge and opportunities of encouraging encounters, with different modalities, as a way to develop neighbourness competences that contemporary societies need. Appendix 2, at the end of this chapter, presents practices and tools which can be used to implement educational approaches to develop neighbourness competences.

5.1. Developing "glocal citizens"

It could be wondered whether universities should embrace a mission to forge citizens; and if yes, which kind of citizens, also considering the local and international educational policies and recommendations. In light of the trends that we described previously, young generations are increasingly experiencing geographical mobility, and thus are less and less tied to policies framed only within national borders or connected with only one nation's juridical rights. In this regard, Banks (2007) suggested that education should be transformative, in the sense of creating cosmopolitans who are well equipped to be citizens of the global community and to address pressing global issues.

Global citizenship education presses for an understanding and practice that recognize the unity of human experience – an experience that encompasses both global and local contexts. Such an approach aims at engaging active citizens to seek for holistic synergies to global issues, i.e., problems or challenges common to humanity because they transcend nations' borders, even if they can impact similarly or differently to different local contexts (e.g., environment and climate changes, migration, health, etc.). For a long time, global issues were addressed by the well-known slogan "think global, act local". Often this slogan was interpreted with a globalist bias, according to which global thinkers, planners or policymakers know what is best; hence, local people should carry out their policies; or that only by thinking globally anyone can act wisely locally (Olson & Peacock, 2012). It is now well known that local solutions can have a global impact, being transferred in other local contexts that face similar issues; at the same time, local people might better know the problems, or might find more suitable or culturally coherent solutions than people located elsewhere.

Hence, educational institutions should recognize that all students need the preparation to live in a globalized world; not only those with the means and possibilities to travel. New citizens need to develop social and sustainability-oriented skills and mindsets, which allow them to think and act beyond the confines of national borders, to understand the contemporary dynamics of interconnectivity and interdependence (Edwards & Teekens, 2012), and to take part to find more sustainable solutions for today's challenges. As an example, people can face multicultural or diversity experiences at developing local face-to-face relations with migrants or with minorities' communities, or establishing relationships with people with a different language, cultural and class background. This diversity can sometimes represent causes of conflicts, difficulties of adjustments or failures, whereas at the international level, diversity and multiculturalism can involve the ability to deal with

more complex relationships at government structures, diplomatic, economic or market exchange levels. In the spectrum of local vs. global spatial contexts, cultural, economic, political and psychological dimensions play a role; and in any of these relationship contexts, individuals need a set of social and sustainability-oriented skills, or mindsets, to be able to manage the situations where they will act.

Consequently, education pursuing "neighbourness" competences should not be necessarily a separate subject from other disciplinary courses. They could also complement other initiatives or disciplines, be integrated and present in any subject representing contents, tools or a perspective to approach problems or to find solutions. They could also offer tools for faculty and students' development. Different disciplinary studies could address not only global issues, but also the development of students' intercultural, global citizenship or neighbourliness competences as part of the outcomes of disciplinary curricula. This should be an academic decision, about how to embrace internationalization strategies and goals.

5.2 Encouraging intercultural encounters

Both study abroad and internationalization at home strategies can give students the opportunity to enter in contact, to confront with students different from them, and by having closer contacts reducing stereotypes and prejudices and facilitating peaceful relations and cooperation among diverse people. Not only students' mobility programs, but also multicultural classes, class/project methodologies such as telecollaboration, or field-work projects based on ethnographic interviews with local diverse people are all strategies that can facilitate intercultural encounters (e.g., Stewart & Bennett, 1991). Educational institutions should provide explicit policies that express their support for intercultural contacts and friendships, and teachers should explicitly endorse these policies and framework in their didactical methodology approach and in their class activity.

Encouraging intercultural encounters is based on the views offered by contact theory, which explained the necessary conditions to effect attitudinal change in individuals and groups (Hewstone & Brown, 1986). Optimal contact experiences evolve gradually, along a process, that consequently needs to be led consciously. Further, initial contacts play an important role in shaping subsequent experiences and intergroup outcomes (Pettigrew, 1998). And an initial de-categorization, or unfreezing negative attitudes and perceptions process phase is critical (Lewin, 1948; Brewer & Miller, 1984). This stage involves breaking down the boundaries across different cultural categories, seeing people from different cultural groups as unique individuals than members representative of groups. De-categorization stage downplays the salience of "we" versus "they", and helps reduce anxiety and discomfort stemming from contacts with the "foreign others" (Stephan & Stephan, 1985). It follows a stage of reformulation of new attitudes based on new information and experience, and a consequent stage of freezing the newly acquired attitudes by positive experience and actions.

At whatever level encouraging intercultural encounters want to be used as a strategy, it should be noted that studies have largely proven that intercultural encounters per se are not necessary experiences that allow young people to develop an open mindset toward different perspectives, or intercultural, global or neighbourliness skills. Even if intercultural contacts or encounters can open people's minds to alternative perspectives (Tadmor et al., 2012), or facilitate cultural knowledge acquisition and cultural understanding (Amir, 1969; Caligiuri & Tarique, 2009). These positive outputs are not a necessary consequence. Intercultural contacts might also backfire, resulting in cultural avoidance (Kenworthy et al., 2008) or withdrawal behaviors (Shaffer & Harrison, 1998), particularly when people had previous negative contact experiences (Pettigrew & Tropp, 2008). In these negative cases, intercultural encounters could reinforce negative beliefs about group essence. These, in turn, contacts can negatively color intergroup perceptions (Allport, 1954; Dweck, 2000; Dar-Nimrod & Heine, 2011), and setting up the stage for negative intergroup exchanges.

Therefore, Johnson and Johnson (2009) argue that in order to stimulate the development of intercultural competence when encouraging intercultural contacts and relations the following features are required:

- o *Positive interdependence*: students need to perceive that they are linked with other group members in such a way that they cannot succeed in achieving a common group goal unless they work together on the given task. This is particularly important in activity based on cooperative learning, where students can recognize that everyone's efforts are needed in order to achieve the group goals;
- o *Individual accountability*: the performance of each individual student needs to be regularly assessed and the results given back to both, the group and the individual;
- o *Promotive interaction*: students need to help, share, and encourage each other's efforts to complete the tasks and achieve the group goals;
- o *Appropriate use of intercultural skills*: students need to be taught the intercultural skills that are required for high-quality cooperation (e.g., decision-making, trust-building, communication, and conflict-management skills) and be motivated to use these skills;
- o *Group processing*: groups need to be monitored periodically, and group members need to reflect periodically on how well they are functioning and how they might improve the working relationships between the group members.

These processes and features should be used to design a whole program that intends to develop neighbourness competences, in any planning of teaching activity, or in any single activity that aims to facilitate intercultural relations, breaking groups' stereotypes and prejudices, and develop collaborative and cooperative relations among people with different cultural background.

5.2.1 Encounters through mobility programs: Students preparation

Cultural Shock (Oberg, 1960) is part of the experience of moving abroad, especially during a mid- and long-term experience. It is an emotional stress experience that results from losing all our familiar signs and symbols of social interaction. Further, living in another country encourages us to experience the cultural difference: the perception that our own cultural behaviors and practices, so as our meanings and understanding, might not fit with those of the local culture expectations. Sojourners might experience homesickness, the need for isolation, psycho-physiological stress' signs such as cognitive fatigue, temperature, overeating, and in the worst cases symptoms of depression, anxiety, alcohol or drugs consumptions. In the case of students, they might also experience study failure due to language difficulties, teaching style or classroom participation differences with their home country, or to evaluation modalities.

Cultural shock is part of the process of cultural adaptation, if properly self-managed. In order to prevent or avoid the cultural shock experience, or being prepared to self-manage it and thus to reduce the negative impact of cultural shock when moving abroad, it is common to prepare sojourners before departing (at the sending country/university) or at the arrival (at the host country/university), with cross-cultural orientation or intercultural training programs (Bhawuk & Brislin, 2000). These kinds of training activities are generally organized by International Students Offices, or Students Mobility Offices, and include topics such as target country or cultural information, contents to understand cultural diversity and cultural transition experience (see Box 5.1 for additional strategies). Training contents can for instance include: culture's models, such as the iceberg analogy to explain visible and invisible elements of culture; language elements such as greetings or courtesy expressions; food and eating habits; time and space differences across countries, emotions expression and proxemic habits; gender roles and relations; ways to establish relations and making friends; cross-cultural dimensions model, to explain how value differences impact on behaviors; teaching and learning styles; dealing with authority or with conflicts and working in groups.

To be effective, cultural shock preparation also needs to include training activities that involve students in the recognition of their emotions and reactions during the intercultural transition, thus to help them to better self-manage themselves and their adaptation process. Other common training activities for cultural shock preparation include sharing practical tools or practices to help students self-managing effectively cultural differences, as well as re-entry cultural shock preparation, due to a new cultural adaptation back home.

Box. 5.1. Involving local students in welcoming international students

In some experiences, as part of the intercultural competence development process, a small number of domestic students is invited to be involved in the welcoming international students' course. Local students (sometimes "buddies", in case they already had a study abroad experience) can be responsible for designing and leading several classes which introduced international students to the local language and culture. The welcoming course can be coordinated by international students' centers or academic staff, who provided academic contents and train the trainer activity, supplemented by domestic students and eventually also other local community members involved to provide further local very practical information.

5.2.2. The service-learning experience

Another method that can be used in order to facilitate intercultural encounters, for both domestic and international students, is the so-called "service-learning". From an academic perspective, Jacoby (1996) defines service-learning as "a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities for reflection designed to achieve desired learning outcomes". Similarly, from a practice perspective, the National Youth Leadership Council defines service learning as "a philosophy, pedagogy, and model for community development that is used as an instructional strategy to meet learning goals and/or content standards".

Service-learning experience is thus an educational approach, or a methodology, that combines learning objectives – for instance developing social and sustainability-related skills – with community service. Community service can take several forms of engaging students in volunteering activity – locally or internationally; in community services, in internship or in field work experience. Therefore, service-learning experience provides a pragmatic learning task while meeting societal needs.

Service-Learning Projects can be implemented by setting up university-community links and partnerships. Students in service projects can apply classroom learning, collaborating with local agencies, NGOs or institutions committed for change in the community. These experiences, for instance, can require both local and international students to visit community organizations and places of worship in their neighborhood, or to interview community members in their own environments. Similarly, the experience of *international volunteering* students can help to replace one stereotype or incomplete perspective about people of a certain culture with another. Particularly for international students, service-learning experience can also be an opportunity to learn and practice the local language, and to facilitate relations with locals.

Service-learning in local organizations can prove opportunities for participating students to reflect upon how volunteering in the local community supports them to move beyond a merely prudential understanding of their actions and their education towards a moral understanding of the value of inter-relatedness of persons who inhabit the same local community.

5.3. Online learning environments and Web 2.0 technologies

Online modalities can also be used or arranged for students to have web platforms or internet-based intercultural contacts, either along an entire course, or for specific task activity.

Web 2.0 technologies can mediate relations that can take place across asynchronous and text-based interactions, such for instance via emails, blogs, wikis, as well as forums and platforms created for the needs of the students and provided with chat box, discussion boards; but also social media like Facebook, Twitter or Instagram. Even if based on more sophisticated and multimodal technologies, web. 2.0 tools such as Podcasts, iMovie, Audacity, Vocaroo, are still asynchronous interactive tools: interlocutors feedback might not take place instantaneously, but it can be postponed.

The use of web. 2.0 technologies based on synchronous relations are warmly recommended: indeed, oral communication among different interlocutors can take place on the same time, and can still be based on multimodal exchanges modalities, incorporating many features of spoken mode with written or visual modes (Kern, 2000, p. 238). Examples of this modalities are: social network tools like Skype, Voodoo, MSNs, audio or video conferences platforms such as Zoom, Microsoft Teams, and so on. Synchronous tools can be more appropriate modes, particularly when involving intercultural interactions, because allow for open and direct dialogue and confrontations, meanings negotiations through instant clarifications and immediate questions and answers (Neva et al., 2010).

3D tool such as Virtual World of Second Life alternative tools that have also been experimented, particularly as learning environments through which to exercise and develop specific and transversal skills.

Web 2.0 tools have the advantage of being appealing to students, because they are communication tools with which they are already familiar with, and have also the advantage of creating the feeling of belonging to a community (Lee & Markey, 2014). Further, in many studies, students' preconceptions and stereotyped perceptions about other cultures – if had been mainly formed by the media – were eliminated after the students' involvement in the exchanges, and the online tools provided an opportunity to meet and talk to foreigners and improve their intercultural sensitivity (e.g., Angelova & Zhao, 2016; Bray, 2010; Chun, 2011; Lee, 2011; Li & Wang, 2014; Neva et al., 2010). Furthermore, students increased the interest to learn more about their own culture, and it was evident their enthusiasm in their willingness to continue interacting with their partners.

Web 2.0 tools presents the following limitations which should be considered when planning courses or specific learning activities involving them: the reliability and accessibility of internet connection and shared technologies; time zone differences; language barriers particularly during synchronous exchanges that can reproduce power dynamics (Bali, 2014) and influence unequal participation in tasks (Ertmer et al., 2011); lack of challenging others' views, lack of critical reflection and higher-order thinking (Lee, 2011; Liaw & Master, 2010), particularly when large groups are involved. But if virtual exchanges are kept on a small-scale, learning activity can be created. Further, teaching partners that might not necessarily suit cultural expectations, particularly when Western pedagogy may be uncomfortable and unfamiliar with students of non-Western cultures (see Brustein, 2007; or Vatrapu & Suthers, 2007). Some potential pitfalls include also the learning curves associated to "cultures-of-use" of the tools used, or with using unfamiliar technology (Liaw & Master, 2010; Cavalli 2013).

Even with their limitations, online learning platforms can represent interesting alternatives practices to be implemented as internationalization at home strategies and to foster intercultural encounters and exchanges, and to offer opportunities for multicultural virtual team collaboration with low impact on academic budget or economical investments. However, in order to be able to build effective online learning platforms, constrains of web 2.0 tools and of online platforms need to be considered and managed in advance, during learning activity design.

Appendix 2 – Tools and practices for educational approaches to develop Neighbourness Competences

Developing global citizens. Encouraging intercultural encounters

- Together: refugees and youth (EU Students exchange project)
  https://activeyouth.lt/wp-content/uploads/2018/12/78_Erasmus_workshops_-_AJ.pdf
- Intercultural skills and learning activities for new development: Material about refugees, asylum seekers, Intercultural communication, etc. (EU projects,)
  https://eu-island.weebly.com/resources.html
- The EU: a free cultural exchange area (EU project)
  https://eufreespaceforculturalexchange.weebly.com/about.html
- "Colours of Europe" - Migration and its cultural effects on Europe (EU project)
  https://colours-of-europe-germany3.webnode.com/results2/

Sensitize students about migration as social problem and to know something more about local migrants

- Business Case Methodology to face global challenges
  http://sociallab.fer.hr/wordpress/wp-content/uploads/2016/02/INNOSOC-2016-Report.pdf
- Towards a Sense of Belonging in an Inclusive Learning Environment (EU project)
  https://ibelong.eu/
- Dialogue days among local and international students
  https://ibelong.eu/activities/dialogue-days/#toggle-id-2
- Community mentoring program to build students as community mentors
  https://ibelong.eu/activities/community-mentors/
- TTR (Team Teachers Reflection) – Training course for teachers to learn how to teach inclusively
  https://ibelong.eu/activities/teacher-training/

Pre-departure Study abroad programs preparation

- My Way, Your Way, Our Shared Cultural Identities (EU Students exchange project)
  https://erasmusmyway.wordpress.com/about/
- Critical Incidents
  https://docs.google.com/document/d/1mJWyZpW_ohwrEOHYYTuUrMXWdWgIQshyvZ2f7_8M5vl/edit
  https://erasmusmyway.wordpress.com/critical-incidents-2/
- Critical Incidents methodology
  https://warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/cc_critical_incidents_131127.pdf
  https://erasmusmyway.wordpress.com/methodology/
- How to write a critical incident
  https://docs.google.com/document/d/1O-BC0wLa7LCkCPt5vx2VUwVPIRH_pb4j9Lh2-o4CFZQ/edit
- Together: refugees and youth (EU Students exchange project)
  https://activeyouth.lt/wp-content/uploads/2018/12/78_Erasmus_workshops_-_AJ.pdf

Online Learning Environments and Web. 2.0

- o Interdisciplinary MOOC about "Rethinking 'Us' & 'Them': Integration and Diversity in Europe"
  https://iversity.org/en/courses/the-future-of-storytelling
- o Teaching in Diversity (EU project)
  https://teach-d.de
- o Handbook about how to teach diversity in school with tools and practices
  https://teach-d.de/wp-content/uploads/2019/01/English-Teach-D-handbook-final-1.pdf
- o Class modules about diversity topics with PPT presentations
  https://teach-d.de/resources/
- o Online training modules about diversity topics (i.e. discrimination, minorities, religions, hate speeches,...)
  https://teach-d.de/online-training/
- o Intercultural Competences for Healthcare Professionals (EU project)
  http://www.interhealth.eu/en/
- o Training needs analysis
  http://www.interhealth.eu/en/forschungsarbeit/
- o Online forum as tool for training needs analysis
  https://inhwe.org/forums/interhealth-forum
- o Intercultural Healthcare curriculum
  http://www.interhealth.eu/wp-content/uploads/2018/03/InterHealth_CURRICULUM-O2_EN_FINAL.pdf
- o Intercultural Healthcare Training App mobile
  https://ihapp.fvaweb.eu/?page_id=114&lang=it
- o Intercultural Healthcare recommendations and policies
  http://www.interhealth.eu/wp-content/uploads/2018/12/Interhealth_IO5_Policy-Recommendations-Report_FV.pdf
- o At a good PACE - Paths Across Cultures in Europe (EU project)
  https://www.culturalpolicies.net/
- o Online database on country profiles
  https://www.culturalpolicies.net/database/
  https://www.culturalpolicies.net/statistics-comparisons/
  https://www.culturalpolicies.net/themes/
- o Diversity and Intercultural National Policy comparison
  https://www.culturalpolicies.net/statistics-comparisons/comparisons/diversity/
  https://www.culturalpolicies.net/extra-features/cultural-conventions/
- o Promoting intercultural encounters via video-conference
  https://twinspace.etwinning.net/12095/pages/page/62170
  https://twinspace.etwinning.net/12095/pages/page/62174

// 6.   Intercultural Pedagogy and the role of teachers

"He who is closed in a cage of his own culture is at war with the world and he doesn't know it."

Robert Hanvey

Intercultural, global citizenship or neighbourliness can be taught as disciplines, or can be contents or learning outputs across disciplines. Some universities started to engage in strategic plans for incorporating intercultural education pedagogy for these social and sustainability-related skills developing for all students, both through study abroad and through engagement of all faculty, regardless of the contents of their courses. This means that all teachers adapt their course contents and methods; and that all the faculty, teachers and staff members are also involved in the process of the same competence development and in reflective process.

The choice of adding the development of neighbourness competences to universities' curricula requires the involvement of the entire university academic and administrative/technical staff. From the academic point of view, as already discussed in the previous chapters, university managers should reflect and decide upon whether the development of neighourness competences should be tackled through a dedicated course, or through the integration into other disciplinary courses. In this second case, the development of these competences should be set as a transversal learning outcome, integrated to all the faculty's subjects, and endorsed with an intercultural pedagogy from all teachers' faculty. Hence, teachers not only should modify their course's programs integrating neighbourness competences; but they should also adapt their teaching method and strategies, thus to consciously facilitate the development of these competences (Drandic, 2016), both targeting domestic and international students. In this chapter, we discuss this theoretically and practically, presenting examples and a list of practices and tools which can be used to implement intercultural pedagogy (Appendix 3).

6.1. From instructions to learning experiences

Most of the teaching practices continue in many systems to be predominantly instructor-centered, based on teacher-led instruction or on memorization, that presents established facts or portrays a smooth path to knowledge. However, neighbourness competences, which are useful in social and professional life and involve the development of attitudes and values shown in behaviours with others, are better developed through the use of experiential learning. Examples of experiential activities are commenting on an article during class, or interdisciplinary case work, thematic study, task project, interviewing a testimony or members of the local community; but also international exchange programs or service learning experiences.

According to a constructivist paradigm, learning is an active, creative, learner-generated process, grounded on previous experience. The way we learn is through experiences. Reproducing a model of learning by participating in experience empowers students in the process of knowledge construction and learning by doing (Dewey, 1997). Further, according to this same paradigm, classroom is considered a "learning community", where both students (as peers) and teachers play an equal important role, and learning can take place through social and collaborative or cooperative learning process (Harper, 1996; Piaget, 1977). Students construct meaning by incorporating active learning, asking questions, being involved in problem solving activities; while teachers, as more expert people, have a scaffolding role, inquiring, giving feedback or suggestions, sharing their own knowledge and experiences. The role of teachers is to structure and offer experience as stimulus to students, to engage them in all three dimensions of the attitudinal-change triangle: cognition, affection/emotion, and behavior. Small group projects, case studies, simulations, participants' personal stories, professional field experiences, and so on, are the primary learning tools (for some examples, see Box 6.1 and Box 6.2). Small

groups activity particularly facilitates interactions with peers and learnings. Teachers are successful when they can influence students' thinking, engage them in a positive emotional experience, and show them ways to apply their new learning through hands on experience or chances for action.

With regard to neighbourness competences, consequent to the experience, teachers draw upon the students' experiences to construct and facilitate group awareness. The reactions of the participants themselves can become the reflection material: the own cultural identity they discovered across interactions, the awareness of multicultural group dynamics, how participants or groups interact with one another, etc. are materials to be used as a source of learning, and on which instructor can guide a reflection. To be successful, there is a need to train interculturally sensitive teachers (see Chapter 9).

Box 6.1. The Jig Saw Classroom Method

This method involves dividing the class up in groups of five or six students. Each member of a group is assigned some unique information to learn that must later be shared with the other members of that group in order for the group to achieve its common goal (Aronson & Patnoe, 2011). In sum, this offers the opportunity for cooperative learning.

The distinctive characteristics of a jigsaw group are:

o   All of the students' individual assignments within a group are related to each other in such a way that every student receives some but not all of the pieces of the overall group assignment.

o   Individual students have to master their own assignments and then teach them to the other members of the group – thus, each individual spends a part of their time taking on the role of an expert and exercising their communication skills.

o   Each student must listen to all the other students in their group, ask appropriate questions, and master all of the material – thus, the assignment requires both individual work and teamwork.

o   The overall group assignment is to synthesize all of the individual contributions in order to construct a complete picture – the assignment therefore culminates in a whole group problem-solving task.

o   The structure of the jigsaw activity means that every group member becomes equally important. Because students have to rely on each other in order to do well, their competitive attitudes are reduced, and their cooperative attitudes are enhanced – the group can only succeed if every student succeeds.
For more info: https://www.jigsaw.org/

6.1.1. Project based learning

Project-based learning is pedagogy based on student-centered, active and inquired based learning approach. Blumenfeld et al. (1991) defined project-based learning as "a comprehensive perspective focused on teaching by engaging students in investigation. Within this framework, students pursue solutions to nontrivial problems by asking and refining questions, debating ideas, making predictions, designing plans and/or experiments, collecting and analyzing data, drawing conclusions, communicating their ideas and findings to others, asking new questions, and creating artifacts". According to Markham (2011), project-based "integrates knowing and doing. Students learn knowledge and elements of the core curriculum, but also apply what they know to solve authentic problems and produce results that matter. Students take advantage of digital tools to produce high quality, collaborative products. Project-based learning refocuses education on the student, not on the curriculum — a shift mandated by the global world, which rewards intangible assets such as drive, passion, creativity, empathy, and resiliency. These cannot be taught out of a textbook, but must be activated through experience".

Project-based learning is thus based on the belief that students acquire a deeper knowledge through active exploration of real-world challenges and problems. Students learn about a subject by working for an extended period of time, where they have to investigate and to respond to a complex question, challenge, or problem and propose scenarios of resolution. The basis of the project-based learning approach lies in the authenticity or real-life application of the project or of the research students have to work on. The assigned project, indeed, needs to be meaningful and engaging (e.g., consulting project on a real case provided by a company or an organization), and based on a set of core questions that have to be answered by the students. Projects can vary in scope from short projects that address a single specific issue through to lengthy projects that result in the creation of a writings, drawings, three-dimensional representations, videos, photography, or technology-based presentations that they have to use to give a presentation and share their gained knowledge. They may present in front of class or in front of one or more audiences or stakeholders. The projects typically require the students to undertake planning and design work, decision-making, investigative activities, and problem solving as part of the project.

Problem-based learning is another teaching situation where students learn about a subject through experience: not solving problems with a defined solution, but open-ended problems that can be solved in different ways, depending on the perspective taken. These kinds of tasks, indeed, allow students' development of skills such as: knowledge acquisition, group collaboration and communication enhancement, critical appraisal, literature retrieval, and encourages ongoing learning within a team environment (Barrows, 1996; Armstrong, 2008; Duch, Groh, & Allen, 2001). The Problem-based learning process involves learners working in small groups. Each student takes on a role within the group that may be formal or informal and the role often alternates. It is

focused on the student's reflection and reasoning to construct their own learning. It involves clarifying terms, defining problem(s), brainstorming, structuring and hypothesis, learning objectives, independent study and synthesis. Teachers help students to identify what they already know, what they need to know, and how and where to access new information that may lead to the resolution of the problem. The role of the teacher (often call also tutor) is to facilitate learning by supporting, guiding, and monitoring the learning process. The tutor aims to build students' confidence when addressing problems, while also expanding their understanding.

Very often, Problems Based Learning is an integral part of Project Based Learning, so that we can also talk about Project Oriented Problem Based Learning. Indeed, they represent a paradigm shift from traditional teaching and learning approach, which is more often lecture-based, to a learning centered approach, which needs more preparation and resources to support small group learning. Evaluations of learning takes place throughout the progress of the project based on problem solving activity.

Project-based learning or Problem-based learning are pedagogical approaches that have been found to be effective particularly in developing students' intercultural competence (Cook & Weaving, 2013; Fadel & Trilling, 2009). In fact, these approaches allow students to experientially reflect on potential real situations or critical incidents where they can understand how misunderstanding or conflicts can arise as a result of cultural differences. Students can be encouraged to reflect on their own cognitive (e.g., categorization) and affective (e.g., judgement) processes, and thus become aware about the cultural influences on their thoughts, emotions and actions. However, some scholars have underlined that teachers should take into account some concerns about PBL in international programs (Du & Hansen, 2006). Firstly, language remains a key issue for groups working in an international context. Second, understanding the concept of PBL might be problematic for students coming from institutions with a different learning environment, since they will have different beliefs about learning, and about the value of group work as a means of learning.

6.2. Encouraging intercultural dialogue and learning

According to constructivist and social constructivist perspective (Dewey, 1933; 1998; Bruner, 1990; Piaget, 1972; Vygotsky, 1978), classroom can be considered as a learning community, where teachers, rather than involving students in experiences, facilitate dialogues and conversations among them.

Many authors highlighted the importance of teachers' ability to use dialogue as a tool to collectively construct knowledge, and where both instructors and students participate. The relevance of dialogue as praxis to support free personal development and a greater in-depth understanding of the world that lies beneath surface level meanings was already stressed by the ancient Greeks (for instance by Socrates with the Socratic dialogues).

The role of instructors, besides structuring and proposing experiences for the classroom, and to scaffolding further learning, is to give the students many opportunities to give voice to their opinions, stimulating discussion and dialogue, inquiring, reflecting on their learning, and adding knowledge or concrete examples, if needed, to increase the knowledge acquisition and building. Creating a class environment and relationship with and between students where they feel comfortable in sharing their ideas, challenging themselves and one another is one of teachers' first goals. Further, teachers facilitate interactions and each students' contributions.

Through the dialogue, communicators can explore the different ways that they and others interpret and give meanings to experiences and events which may involve interpersonal, organizational, community, and public realms (Broome et al., 2019). From a communication perspective, dialogue represents a form of discourse; it is dynamic, transactional, and a relational process that enables learning and change, in both self and others. This approach is more interested in "how" we know, rather than "what" we know, and with a particular focus on tacit, aesthetic and relational ways of knowing (Bamber 2016). Hence, the co-constructed knowledge among the

participants of the learning community is always multicultural, because it integrates and negotiates ideas, meanings and perspectives of the participants. While dialoguing, participants create a "third culture", knowledge and understandings which are unique to the relationships that are developed among the participants (Broom et al., 2019; Broome, 2009; Casmir, 1999; Collier, 2006). Further, with dialogue students develop listening and inquiry capabilities, mutual respect and understanding.

6.3. The importance of leading self-reflection

Self-reflection plays a crucial role in transforming learning into action. By stimulating consciously students' self-reflection, teachers play a role in deconstructing taken-for-granted assumptions, and in overturning habits of mind. Therefore, instructors, by leading classroom's dialogues, should be able to stimulate and guide self-reflection (Mezirow, 1991; 2000).

Self-reflection and reflective practice account for a type of learning and development that extends beyond the confines of scientific and technological means of solving problems and resolving difficulties, which are found in the application process and exist as "problems of practice" (Kinsella, 2007, p. 103). Learning may consist of re-examining a particular meaning, providing a meaningful explanation for an event, or testing the validity of inner thoughts by taking action (Kinsella, 2007; Mezirow, 1991). Reflective learning may result in finding new meaning, confirming previous experiences, adding new knowledge, and obtaining insights that are more comprehensive (Kinsella, 2007; Mezirow, 1991; Schön, 1983).

"Transformative pedagogy" (i.e., a pedagogical approach which combines the constructive paradigm with a critical pedagogy) particularly emphasizes the importance of self-reflection, in order to restructure attitudes, values and identity. Transformative pedagogy is based on "regular, structured reflection activity that integrates academic content with real-world practice and asks students to explore their own values, their sense of social responsibility, their ability to work collaboratively with individuals and groups from diverse backgrounds" (Plater et al., 2009). This approach assumes that learners are capable of engaging in *abstract critical reflection*, also about their own experiences. Cultivating *self-reflection* encourages students to examine their own assumptions, beliefs, values, knowledge and bias, particularly as they engage with intercultural relations and global issues (Calder, 2000). Self-reflection can foster students' consciousness and appreciation for multiple perspectives and for different cultural groups' or communities' voices, including disadvantaged around the world (Boix-Mansilla & Gardner, 2007; Kirkwood, 2001).

Teachers can stimulate self-reflection through dialogue and inquisitive questions during classroom, or as part of debriefing activity, but also through written forms of self-reflection (e.g., asking students to write about their experience and their learning, in terms of competence components from the experience). The transformative power role of self-reflection writing has been largely proven. Writing activates self-dialogue, encouraging people to take responsibility for their actions and personal growth (see e.g., Box 6.3).

When working with students, educators need to be able to understand the state of another person, by verbal and non verbal signs expressed by students in class behaviors, and to be able to help students in gaining insight into their self. In order to play these abilities, teachers need to have developed their own self-awareness (Chiaramonte & Mills, 1993; Schön, 1983, 1987; Palmer & Zajonc, 2010), for instance becoming aware of their own bias and challenges towards students, cultural diversities, or education.

Box 6.3. Self-Reflection Writing at SIS, Italy

Siena Italian Studies (SIS) is a Study Abroad Program based in Siena, Italy, which encourage intercultural learning experience. SIS mostly works with US students, but also from other countries such as Poland, Ecuador, Thailand and Cambodia.

SIS's vision is the creation of a program that enables students to live outside their intercultural students' bubbles, but instead living as much as possible as locals. Indeed, in SIS programs students learn spontaneously thanks to everyday interaction with host families, language partners, staff and volunteers in service-learning projects, and with members of the local community. In addition, students are also guided in Italian language and culture through daily classes. Both spontaneous and guided learning processes combine to help students to develop linguistic and intercultural competencies.

New and unfamiliar environments, like travelling to foreign geographical locations and experiencing new cultures, have the potential to stimulate transformation within individuals, activating an adequate amount of disorientation and discomfort to facilitate individual deep change (Morgan, 2010). Obtaining a deeper sense of purpose through participating in intercultural dialogue or volunteering to help people may improve an individual's change (Palmer & Zajonc, 2010).

To facilitate the process of awareness and changing, developing a global identity, sensitive and engaged in humanity challenges, SIS uses a structured and guided reflection during Intercultural Reflection Seminars. All students enrolled at SIS take the reflective writing class. The class meets once a week during which the students submit weekly entries concerning their studies and their overall experience/service and share them with their peers. Class is led by the reflective writing instructor who serves as a bridge between the two cultures by facilitating the students' process of decoding and encoding all cultural signs. The objective is to create a reflective awareness that allows the student to open himself/herself to the world without getting lost, to discover the confines of his own culture interacting with that of the host culture, to see reality from different perspectives and to feel common ties of humanity under the flow of apparent differences. Students are stimulated to reflect on every single intercultural encounter they have, for instance the surrounding environment, historic testimony, the host family, relationships between men/women, his/her peers, service, and so on. Reflective writing is the student's personal tool to create his/her own personal identity, and intercultural understanding and knowledge.

For more information:

https://www.sienaitalianstudies.com/educational-approach/reflective-writing/
https://www.jstor.org/stable/41440493?seq=1

6.4. Shifting the attention from contents to processes and values

Neighbourness is related to a form of "being", or of acting and performing in specific relational situations, also characterized by intercultural complex relationships. In this domain, an individual's attitudes and values play a key role besides appropriate behaviors. Therefore, following a constructivist and transformative pedagogy view, education should not only be focused on knowledge acquisition, but more on supporting individuals as they move into alternative modes of being (Barnett, 2011). Social interactions in the classroom and school are meant to be underpinned by moral-ethical values that support participants' developing critical self-awareness about what learning means and what being in the world means, and to take their responsibility inside and outside the classroom.

Teachers, through their role-modeling behaviors and the way they lead class dialogues, should work on sharing and reinforcing, among class members, values such as openness and respect – by suspending critical judgements, by respecting turn-taking and class rules, people caring – by caring about students personally – curiosity, inquiring and life learn learning – by asking questions and stimulating students with new learning and insights. This is consequently reflected in the assessment processes (see Chapter 8), which should take in consideration not only the acquired knowledge or contents-related skills, but also whether students activated

self-learning processes, changes and transformations in term of values and identity both within or outside the classroom.

6.5. Interculturally competent teachers

Internationalization of higher education institutions, together with the change in society's demography and the consequent change in the demographics of students, are educational challenges that increase the need of interculturally competent teachers. University classrooms are indeed more and more multicultural, because of the increasing number of first-generation migrants, but also second- and third-generation ones, and international students.

Within internationalization strategies, one of the biggest challenges that teachers face is how to teach effectively in a multicultural class, where international students enter with their own class or pedagogical habits, drawn from their experience in their country of origin. As an example, it is well known that students coming from Anglophone countries are largely used to active and collaborative methodologies; while students coming from Russia, *Stan* countries, or China do not really use to interact with instructors in class, but they tend to listen, make home exercise where they have to implement what they learnt in class, and it is very difficult to engage them in group collaboration or in asking questions (Taratuhina, Bleskina, 2017). It is worth stating the question: do international students have to adapt to the locally followed methodologies, or do teachers need to consider different teaching and learning styles in their class planning and class interactions' modalities? Often there is a bias which influences the academic expectations that international students need to adapt to the local teacher's class modalities. However, in what exactly this teaching and learning style adaptation consists, is not always well clarified to them.

Other recent research (e.g., Leask & Bridge, 2013; Cotton et al., 2019) suggests that university staff have a limited understanding and engagement with university-level internationalization strategies or with global citizenship education. In addition, teachers generally lack attention to cultural diversity in the classroom, mostly due to limited intercultural experience and training (Kirk et al., 2018). In practice this means that university lecturers may not be in a strong position to educate students in neighbourness competences, unless they receive adequate training.

Interculturally sensitive teachers take learning approaches across cultural differences into consideration and are able to determine how effective experiential learning could be as compared to more traditional teaching style, based on new information and knowledge shared (Abu-Nimer, 1999). These are factors that must be considered in designing and planning class or teaching activities, together with a reflection about how to stimulate students to change attitudes. Combining traditional and experiential teaching methods, and accounting for individual expectations and reactions in class, may be the most effective approach.

McAllister and Irvine (2000) defined an effective teacher in a multicultural classroom as someone "who has achieved an advanced level in the process of becoming intercultural and whose cognitive, affective and behavioral characteristics are not limited but are open to growth beyond the psychological parameters of only one culture" (p. 4). Several studies, indeed, have shown that interculturally competent teachers operate simultaneously and effectively with students from multiple cultures (Korhonen, 2002, p. 32). They are unique in that they are able to overcome differences in cultural backgrounds, expectations, educational needs, and academic traditions (Bodycott & Walker, 2000; Duckworth et al., 2005; Schuerholz-Lehr, 2007; Teekens, 2003).

Intercultural sensitivity is seen as an affective dimension of the intercultural communication competence (Chen and Starosta, 1996; 1998), and it determines the intercultural awareness through the comprehension of cultural differences and intercultural ability, displayed in the achievement of the intercultural interaction. Chen and

Starosta (1998, p. 231) underline that intercultural sensitivity represents an "active willingness to motivate oneself with the aim to understand, appreciate and accept the differences through cultures". Indeed, being sensitive to other people's feelings (i.e., being empathic) and having a genuine interest in other cultures (i.e., being open-minded) are two traits that are likely to stimulate a successful interaction and good relationship between the faculty member and the individual students. Intercultural competence, and—in particular—cultural empathy and open mindedness, is an important asset for the faculty, whenever the educational program relies on (frequent) interactions between faculty members and students (De Beuckelaer, Lievens, & Bucker, 2012).

Bhawuk & Brislin (1992) showed that there is a correlation between interculturally competent teachers and teachers' performance evaluation from students. If faculty members have a high level of intercultural competence, which typically stems from their prior experience in managing the learning processes of culturally-diverse groups of students, students will be more inclined to reflect positively on the learning experience, the nature of the intercultural interaction, and the faculty member's teaching performance (see Bhawuk & Brislin, 1992). In turn, these faculty members are likely to receive good evaluations by all students, regardless of their cultural background. In contrast, if faculty members lack intercultural competence and relevant intercultural experience, students belonging to a culturally diverse group may be expected to provide poor evaluations of their learning experience, the nature of the intercultural interaction, and the faculty members' teaching performance.

The mastery of intercultural competences, such as openness, flexibility, tolerance, empathy and interaction, enables teachers to become aware of these barriers and to remove them. Consequently, higher education institutions should train teachers so that they develop (i) a cultural understanding of themselves, (ii) an understanding of others' cultures, (iii) knowledge about the cultural characteristics of students, and (iv) knowing how to approach the students belonging to different cultures, having knowledge about different religious beliefs, sexual orientations, and so on (Washington, 2003, cited by Başbay & Kağnıcı, 2011). Training is one step, along with actual teaching experience and reflection on it, toward better intercultural teaching, which is why the following section dives more deeply into teacher training.

6.6. Training the teachers

Professional development and support for academic and administrative/technical staff has been suggested as a fundamental condition for making sure they actively engage in the internationalisation of university curricula and to guarantee effective teaching in culturally diverse classrooms (McAllister and Irvine 2000). For these reasons, all staff working for educational institutions and authorities should be trained in neighbourness issues, and assessed to promote intercultural dialogue, interaction, and exchanges in the community and in the workplace.

This can be primarily accomplished through forms of "teachers preparation for diversity" (Akiba & Motoko, 2011), which is a form of education that reforms the nature of instruction and school climate, by preparing teachers to provide equal educational opportunities to all students regardless of race, ethnicity, gender, socioeconomic status, language, religion, and country of origin (Irvine, 2003; Vavrus, 2002). Multicultural teacher education aims to enhance knowledge and skills in so-called "culturally-responsive teaching, a teaching approach that uses the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them (Gay, 2000)". Multicultural teacher education should prepare teachers to reflect on their own cultural values and beliefs, and to assess their attitudes and expectations of students from different ethnic groups. Ultimately, multicultural teacher education helps teachers develop the cultural awareness and competence to educate students for a global and pluralist society (Gay, 2003; Sleeter, 1992).

In line with pedagogical approaches already discussed to foster students' neighbourness competences, pedagogical approach to teachers' training in this area should be based on: classroom as a learning community, facilitating interactions among students; instructor modeling constructivist and culturally-responsive teaching by connecting course contents with their prior experiences; and "intercultural" or abroad field experience for understanding diverse students and the condition of study and leaving abroad (Akiba, 2011; Bennett et al., 1990; Brown, 2004; Cicchelli & Cho, 2007; Cpuz-Janzen & Taylor, 2004; Middleton, 2002; Wiggins & Follo, 1999). Creating a sense of community in classrooms, and modeling constructivist and culturally responsive teaching (e.g., valuing and respecting students' opinions; offering a comfortable space for opinions and self-expression; providing examples to understand difficult concepts) are likely to promote positive beliefs about diversity (Akiba, 2011).

Several methodologies can be used to train teachers in neighbourness. For instance, Ahn & So-Yeon (2015) presented a preparatory education program that aims at raising teachers' own cultural awareness, face their own repertoire of various languages and cultures, and develop teaching practices that attempt to foster learners' critical thinking.

Other studies have shown that intercultural training initiatives based on the implementation of DMIS/IDI guided professional development initiatives can be successful in increasing educators' intercultural competence, or at least their perceptions (Fretheim, 2007; Westrick & Yuen, 2007; Mahon, 2006; Bayles, 2009).

Brown (1998) conceptualized teachers' pre-service development of multicultural awareness and practice through a diversity course which starts from teachers' reflection about their personal histories and their prior intercultural experiences, and about teachers' beliefs about other cultures. The course makes use of self-examination, intercultural inquiry, ethical reflection and multicultural classroom strategies. These contents and methodologies can be transferred to different levels of teachers training.

Other authors have suggested that teachers could also be trained drawing on their service experience through reflective processes (individually or in group), where they critically examine their teaching skills as well as their own development of interculturality, thus raising their awareness about their attitudes towards different cultures and their foundational attitude in encountering new experiences as well as their intercultural encounters with foreigner students (e.g., Adalbjarnardottir & Runarsdottir, 2006). This could be either reached through individual support to teachers, or by creating a professional learning community. In both cases, it is important to encourage teachers to reflect on what they are doing and how they want to continue, and to provide them with opportunities to work with new ideas and teaching methods to improve their teaching (see for example Box 9.1). Self-reflection can be promoted either by discussions of real classroom situations, either using scenarios, cases or videos; by keeping a journal and receiving feedback from a mentor teacher, or by having a supervisor help reflect on actions taken during field experiences.

Other methodologies that can be implemented in teachers' training programs are: visiting schools attended by foreigner students; attending and making observations in class; organizing teaching activities with the scope of improving intercultural teaching practices, shedding light on addressing inequities and the complexities of global times; carrying out projects on neighbourness education with other higher education institutions and teachers (Bai et al., 2015; Allan & Charles, 2015).

Several studies have shown that beliefs about diversity in personal contexts are difficult to change, particularly only through one diversity course (Akiba, 2011). Smith et al. (1997) found that teachers' beliefs about diversity and equality are influenced by four factors: (i) exposure to different cultures; (ii) education; (iii) travel; and (iv) personal experience with discrimination by living in several regions. Therefore, teachers are encouraged to learn languages, about other cultures, and to keep a life-learning attitudes their own. At the same time, teachers'

participation in well-designed neighbourness training programs (which include several training methodologies and contents), is still an adequate way to build neighbourness effectiveness for teachers.

Box 6.4. Internationalization at Home project in Australia

The Internationalisation at Home project at the University of Canberra was funded by the Australian Government Office for Learning and Teaching. The aims of the two-year project were to improve the intercultural capacities of tertiary teachers and students in Business and Health, and to develop adaptable curriculum resources. The resources would help staff and both international and domestic students to be more culturally competent in multicultural educational and work settings. In the first year of this project, the project team at University of Canberra consulted seven stakeholder groups to assess needs for intercultural competence development in educational and work settings in Business and Health. These groups included academics, clinical placement supervisors, international students and domestic students. These consultations and the training office that underpinned the design and delivery of a one-day faculty-specific professional development workshop called ''Building Intercultural Competencies''. Senior academics then set up faculty-specific learning circle meetings to support other teachers' intercultural competence development.

For more info: https://sites.google.com/site/internationalisationathome/

Appendix 3 – Tools and practices for intercultural pedagogy

From Teaching to Learning Experience

- o Developing English Communicative Competence through Art (EU project)
  https://www.eoilpgc.es/cmsAdmin/uploads/o_1dm026mkq1l2q35ueon18q3esoa.pdf
  http://www3.gobiernodecanarias.org/medusa/proyecto/35008381-0001/

Encouraging Intercultural dialogue and learning

- o The EU: a free cultural exchange area (EU project)
  https://eufreespaceforculturalexchange.weebly.com/about.html
- o Erasmus Europe on Scene Network (EU project)
  Handbook of Erasmus Scene Methodology and Management (process, activity and tools)
  https://www.escnetwork.eu/wp-content/uploads/2016/04/esn-handbook.pdf

Teachers' training

- o Teaching in Diversity (EU project)
  https://teach-d.de
- o Handbook about how to teach diversity in school with tools and practices
  https://teach-d.de/wp-content/uploads/2019/01/English-Teach-D-handbook-final-1.pdf
- o Class modules about diversity topics with PPT presentations
  https://teach-d.de/resources/
- o Online training modules about diversity topics such as discrimination, minorities, religions, hate speeches, etc.
  https://teach-d.de/online-training/
- o Intercultural Competences in Vocational Training. Transnational Strategic Partnership (EU project)
  http://icvet.epa.edu.pt
- o Mutual Open and Online Skills (EU project)
  http://www.moos-online.eu/project-results/
- o Schools cooperation on common curriculum
  http://www.moos-online.eu/wp-content/uploads/2017/12/thecommoncurriculumcompletedpdf.pdf
- o Intercultural learning for teachers and pupils
  http://intercultural-learning.eu
- o Train the Teachers' Intercultural tools categorized for competences or for categories
  http://intercultural-learning.eu/it/toolbox/
- o Intercultural Competences for Healthcare Professionals (EU project)
  http://www.interhealth.eu/en/
- o Training needs analysis
  http://www.interhealth.eu/en/forschungsarbeit/
- o Online forum as tool for training needs analysis
  https://inhwe.org/forums/interhealth-forum
- o Intercultural Healthcare curriculum
  http://www.interhealth.eu/wp-content/uploads/2018/03/InterHealth_CURRICULUM-O2_EN_FINAL.pdf

- o Intercultural Healthcare Training App mobile
  https://ihapp.fvaweb.eu/?page_id=114&lang=it
- o Intercultural Healthcare recommendations and policies
  http://www.interhealth.eu/wp-content/uploads/2018/12/Interhealth_IO5_Policy-Recommendations-Report_FV.pdf

Cultural Awareness and Social Skills Key Competences in Tourism (EU project)

- o Process and project's activities
  https://www.cstour.eu/en/projects-en/intellectual-outputs-en
- o Online modules, which include a pre-test assessment, have limited access
  https://www.cstour.eu/en/eplatform-en

Language skills and intercultural issues in the hospitality industry: unity in diversity in the EU labour market (EU project)

- o Common curriculum – 3 language skill levels
  https://www.ekonomska-ms.si/up/uploads/A1Course_Syllabus-joint_version.pdf
  https://www.ekonomska-ms.si/up/uploads/A2_B1_Joint_Course_Syllabus-2016-final.pdf
  https://www.ekonomska-ms.si/up/uploads/B2-C1-Course_Syllabus-new.pdf
- o Training program units with modules and exercises
  http://esolams.eu/unity/
- o Intercultural guidelines
  https://www.ekonomska-ms.si/up/uploads/Intercultural_Guidelines_Joint_variant.pdf

Train Intercultural Mediators for a Multicultural Europe

- o Training needs analysis
  http://www.mediation-time.eu/images/TIME_O1_Research_Report_v.2016.pdf
  http://www.mediation-time.eu/images/TIME_O2_Good_practices_and_transfer_recommendations.pdf
  http://www.mediation-time.eu/images/TIME_O3_intercultural_mediator_profile.pdf
- o Training Didactical Material
  http://www.mediation-time.eu/images/TIME_O4_Part_I_Training_Content.pdf
  http://www.mediation-time.eu/images/TIME_O4_Part_II_Training_Methodology_.pdf
  http://www.mediation-time.eu/images/TIME_O4_Part_III_Training_Material.pdf
  http://www.mediation-time.eu/images/TIME_O4_Part_IV_Practical_Training.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Part_I.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_1.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_2.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_3.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_4.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_5.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_6.pdf
  http://www.mediation-time.eu/images/TIME_O5_Trainer_Course_Module_7.pdf

// 7.   Didactical tools and practices

As highlighted in the previous chapter, a successful pedagogical approach to neighbourness is able to activate students to change and develop attitudes, knowledge and skills. Drawing from studies about intercultural competences, there is some evidence that a combination of lectures and experiential methods is particularly effective (e.g., Bhawuk, 1998; Gannon & Poon, 1997; Mendenhall et al., 2004), as they balance the objective of training, involving cognition, affect and behavior, and, in an international or multicultural learning environments (offline and online) can facilitate the increase of cultural awareness.

In this chapter, we will highlight different types of didactical tools to train students in neighbourness, drawing from both academic literature and educational practice. Appendix 4, at the end of this chapter, presents exemplary practices and tools which can be used to develop neighbourness competences

7.1. Games, simulations, movies

Games, simulations and movies are experiential activities which can be used to build knowledge and understanding of people from diverse cultural backgrounds, by giving participants the opportunity to put themselves in the shoes of the characters, or in the situation proposed, and act, or say how they would act, in similar situations.

Games create alternative worlds which can be experienced by players. When used for educational purposes, games often enhance learning by making players act as a team (Simon, 2019). There is a wide array of games being played, created, and improvised all over the world. Some games are zero-sum games, which comprises those games in which there are winners and losers, and where the objective is to bring the game to an end, with a higher score than the opponent. Other ones are infinite games, in which every player can be a winner by continually improving her/his performance. Frame or shell games are basically game formats that provide a dynamic framework into which new content can be inserted, such as quiz competitions, matrix games, card-based games and board games, where the dynamics are the same but the content differs (for some examples, see Box 7.1).

> **Box 7.1. – Games to stimulate the development of neighbourness competences**
>
> From our review of the literature and practice, in the following we highlight some of the games available on the market which could serve the purpose of developing neighbourness competences.
> - **Diversophy® Cultural Comptence Cards Game.** Cards packages to be used in team and aimed to develop intercultural skills.
>   For more info: www.diversophy.com
> - **The Young New Horizons game**. Cards packages developed by JAMK University in collaboration with diversophy® about migrants and refugees. The cards were developed during intercultural communication course involving students and after students went to visit a local refugees camp and had the possibility to get to know migrants.
>   For more info: https://www.jamk.fi/en/Services/Koulutus-ja-kehittaminen/Kansainvalistyminen/new-horizons/
> - **On the route with migrants simulation game.** Developed by Caritas France and the Association des Cités, this game, fully free downloadable, was developed to raise awareness about the realities of exile and migration, as well as the impact of policies of the various countries of transit and receiving countries for these migrants.
>   For more info: https://www.secours-catholique.org/actualites/en-route-avec-les-migrants-un-jeu-a-telecharger
>
> - **Intercultural Intelligence Games.** Series of table and cards games to be used to facilitate

cultural intelligence. They are mostly based on cross-cultural dimensions model and on cultural adaptation.
For more info: http://www.intercultural-intelligence.pro/games-showcase/

Role plays are experiential education or training activities where students can play the role of some specific characters, or act like they were in a specific situation. These kinds of activities can reproduce scenarios which could happen in real situations. Learners receive a text with the description of the context of a specific interactive situation, and with the description of the features, goals and some indications about how the main characters will act. Learners assume roles or undertake tasks by practicing or simulating real working conditions. The objective of role playing is to learn, improve or develop upon the skills or competences necessary for a specific role or task.

Simulations often consist of a brief description of situation, in which a misunderstanding, problem, or conflict arises as a result of the cultural differences of the interacting parties, or a problem in different cultural meaning attribution. Simulations, especially when they present failure scenarios, are called *critical incidents*. Each simulation or critical incident gives only enough information to set the stage and then describes what happened and possibly manifests the feelings and reactions of the people involved. Generally, it does not explain the cultural differences that people bring to the situation; these are meant to be discovered or revealed as part of the different activities outlined in this guide. Teachers can find many simulations or critical incidents in the market, for instance reported in many books, online resources, or reviews (see some examples in Box 7.2). However, teachers can themselves create role plays or simulation texts, considering the specific course's contents and the goals they intend to achieve.

A softer tool with respect to simulations is the use of "indirect contacts" or "extended contacts", which can be particularly useful in case of internationalization at home strategies, where teachers might be facing prevailing mono-cultural classes. In these situations, educators can use projecting class methodologies that might include reading articles or books about other cultures, watching videos, or listening or reading other people's stories or cases, where main characters are involved in intercultural relations. Even if students might not directly experience intercultural contacts and relations, with the use of tasks based on this methodology, they can still empathize with the stories' characters, putting themselves in the shoes of people who are having intercultural relations or even with people with a different cultural background. There is evidence that the introduction of these kinds of intercultural learning activities can help reduce cultural stereotypes and prejudices of students and enhance their cultural knowledge (e.g., Christou & Puigvert, 2011; Cameron, Rutland, Brown, and Douch (2006).

Box 7.2. Simulation and critical incidents to stimulate the development of neighbourness competences

From our review of the literature and practice, in the following we highlight some of the simulations and critical incidents which could be used by trainers to develop students' neighbourness competences.

o **Bafa' Bafa'**. Developed by Shirts (1973) to challenge individuals to step out of their comfort zone, empathize with foreigner and encourage critical reflection about cultural differences.
For more info: https://www.simulationtrainingsystems.com/corporate/products/bafa-bafa/
o **The Cultural Assimilator.** It was developed by the University of Illinois. It consists of a set of critical incidents used in order to understand the reasons for misunderstanding, and with or without alternative possible solutions in term of behavioural choices.
For more info: https://en.wikipedia.org/wiki/Culture_assimilators_(programs);

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Erasmus+ Programme
of the European Union

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https://apps.dtic.mil/dtic/tr/fulltext/u2/704517.pdf
- o **The Ling He Simulation**. It is a computer simulation developed by WorldWork and based on a scenario of a merger and acquisition of a Chinese company. Simulation's participants, divided in teams and paying in front an PC, have to try to better manage the merger process.
  For more info: https://worldwork.global/ling-he/.
- o **The Migrant Trail simulation game**. Is a single-player simulation game examining the life of migrants and border patrol agents on the U.S.-Mexico border. The player may choose to play as one of several individuals on either side and is always first introduced to a prologue explaining that character's history and motivations.
  For more info: http://www.gamesforchange.org/game/the-migrant-trail/
- o **Critical Incidents for Intercultural Communication**: An Interactive Tool for Developing Awareness, Knowledge, and Skills. Developed by NorQuest College Intercultural Education Programs in 2008 with the aim of providing educators and service providers with a ready-to-use curricular and training guide that will allow them to introduce the concepts of cultural competence in their learning settings.
  For more info:
  www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/CriticalIncidentsBooklet.pdf

Movies can represent another kind of exercise to be used to foster students' neighbourness competences. Generally, engaging with movies entail watching and analyzing them by asking students to explain their own judgments or to take the perspective of characters that have been depicted. The movie analysis can be based on the situation and the characters' behaviors, or on the values that are shown. Teachers can facilitate a debriefing on "as is", or on real life analogy. It is possible to use existing movies or documentaries, selected for the contents they propose (for an example, see Wilkinson, 2007). Alternatively, several didactical movies based on critical incidents can be found in the market (for some examples, see Box 7.3). Some of them reproduce possible scenarios of resolutions where different skills are shown. Students can learn neighbourness competences by analyzing and discussing the reasons about why it is important to develop some competences and trying to emulate, in real life, what the characters of best scenarios do. Another alternative available for teachers willing to engage in tackling neighbourness competences is using documentaries displaying intercultural issues (for some examples, see Box 7.4).

Box 7.3. Movies to stimulate the development of neighbourness competences
- o Based on our review of the literature and practice, in the following we highlight some of the didactical movies available on the market, available for instructors to develop students' neighbourness competences.
- o **Contrast American Method.** Developed by Stewart et al. (1966), it consists of videotaping intercultural interactions which are proposed to students in class. Students are requested to analyze behavioral and values differences, and to suggest how to interact more effective.
  For more info: https://files.eric.ed.gov/fulltext/EJ1083384.pdf
- o **Crossing Borders.** This is a 56-minutes documentary created by Arnd Wächter in 2016 which show a short study abroad experience. Characters are students involved in the experience and that participated to the experience knowing that they would be video recorded during the all two weeks abroad intensive experience. It shows students expectation, their challenges and intercultural learning.
  For more info: https://crossingborders.education/films/crossi

o **A World of difference:** working successfully across cultures. This is a 43-minutes didactical movie created by WorldWork. It reproduces a critical incident situation of an international team of managers who are getting and trying to work together for the first time for launching a new corporate's project. It is based on cross-cultural dimensions model and on International Profile Index to assess and develop intercultural skills. It includes teaching notes to help facilitators to use this video as didactical tool.
For more info: https://worldwork.global/world-difference-wod/

o **The New Math of Multicultural Workgroups.** Video produced by JAMK University during an intercultural communication course involving students to write the script, as actors and in the video-editing. The video reproduces a critical incident involving teacher and international students in a multicultural teamworking project. Teaching notes to for facilitators and teaching notes are also included.
For more info: https://www.jamk.fi/en/Education/global-education-services/Multicultural-workgroups/

o **The Case for Global Leadership: the Kai Bendix story.** It is a 43-minutes didactical movie created by WorldWork. It reproduces a cricital incident situation of a German manager expatriating in India, after a previous international experience in Bulgaria, who has to face a local branch problem regarding bribery. It shows a cultural perspective about bribery and managing people across countries, and a Global Sustainable Leadership model.
For more info: https://worldwork.global/kai-bendix-video-kai/

o Ni Hao Holland. It is a 25-minutes documentary developed by Copper Views, which include a training package on Chinese tourism in The Netherlands, written for Academic institutes and Universities of Applied Sciences.
For more info: https://www.copperviews.com/ni-hao-holland

Box 7.4. Documentaries to stimulate the development of neighbourness competences

o **Orchestra di Piazza Vittorio.** A 93-minutes documentary produced by Agostino Ferrante (2006) which talks about how this orchestra was born led by him and Mario Tronco, in order to save the Apollo Cinema in Rome. The documentary shows the selection process of its members, the majority of which foreigners, musician for profession but most of the time for passion. There are also few Italians in the band. The intercultural difficulties this multicultural band faced in order to playing together were not few.
For more info: https://www.orchestrapiazzavittorio.it/orchestra/;
http://www.cineclubinternazionale.eu/film.php?id=4

o **Crossing the borders line.** A 34-minutes documentary produced by Sabrina Onana (2019), the aim of which was to correct the distorted vision that contemporary Italy has of its own Afro-descendant children and hopes to establish a healthier and more constructive space of dialogue regarding 'identity' issues. Through testimonies it challenges the existing idea of 'italianity' and ask to rethink the sense of belonging to a national identity, redefining the traditional geographical and political boundaries, as contemporary Italy now has another face, which also looks like them. For more info: https://vimeo.com/372594253

7.2. Storytelling

Storytelling is a human practice: we always tell stories, to make sense of ourselves and of our reality. Storytelling techniques can be used in learning neighbourness competences in various ways. Students can volunteer stories, for instance to explore the various causes of conflicts, and how to intervene using different theories of conflict

resolution; or they can share successful or unsuccessful stories about themselves or someone else. Alternatively, the stories shared by the various participants can describe their autobiography, their experience in intercultural situations, conflict situations, injustice, or anything else (see Box 7.5). By sharing stories, particularly in front of a multicultural audience, participants can feel a sense of empowerment, achievement, and connectedness, and also illuminate the potential use of intercultural dialogue.

Oral communication is not the only way to share stories. Other communication channels can be used, such as writing, taking pictures, using video camera, painting. Before sharing stories, it can be useful to listen to other people's storytelling, to be emotionally touched and to be inspired to share. Both sharing one's own story and listening to other people's stories are effective intercultural training tools (Duryea-Lebaron & Potts, 1993).

Box 7.5. Autobiography of Intercultural Encounters as Storytelling Techniques

In 2012, the Council of Europe has developed a set of tools aimed at developing intercultural skills. Among these tools the Autobiography of Intercultural Encounters has been produced with the aim of increase the awareness of the interrelatedness of our lives and experiences across all cultural and national divides, to communicate and engage with each other at a deeper level of understanding, and to encourage, through guided reflection on experience, the development of the skills and intercultural competences required. This tool takes the form of a series of questions to guide the learner's reflections on a chosen incident of encounter with someone from another cultural group. It provides the learner with a structure to analyze the incident and consider what they learnt from the encounter.

For more info: https://www.coe.int/en/web/autobiography-intercultural-encounters/autobiography-of-intercultural-encounters

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7.2.1. The use of mobile devices for storytelling

Mobile devices can be used as a didactical tool with the aim of active information gathering. They can also be used to create narratives to share or to compare and reflect on storytelling viewpoints. Indeed, in recent years, not only mobile phones are extensively used by students, but it has also become common for students to use mobile devices to write blogs, posts, or online journals. Many smartphones in use today have excellent video capture and good sound quality; many mobile phones also provide in-device video editing. Mobile devices, whether used locally or abroad, are ideal vehicles for action-oriented language learning, which could be project-based or exploratory in nature. The use of mobile apps that record GPS determined locations, together with still images or videos taken with built-in cameras, could be used to create a narrated tour which might include brief video interviews as well. More extensive projects could involve oral history or digital storytelling. As an example, it has been shown that students studying abroad can develop greater cultural awareness through gathering information for blog posts (Comas-Quinna, Mardomingoa, and Valentinea, 2009). Such mobile blogging allows for situated learning with a more direct and immediate connection between the encounter and a blog post.

7.2.2. Telecollaboration

Telecollaboration can use web 2.0 technologies to facilitate intercultural communication between classes of learners of different faculties, or located in different countries, to support social, as well as academic interactions and exchanges (Belz, 2004, p. 578). The application of telecollaboration joint classes and projects has been first introduced into the foreign language classrooms (Belz, 2005; Liaw, 2006), but is today not limited to language courses, involving an increasing number of educational contexts (especially in monocultural classes). The idea is that through an exchange of views, students on both sides come to understand not only the other culture, but also their own culture better (Helm, 2009).

Telecollaboration is a "blended" approach, combining e-learning technology with traditional in-presence methods, and internet-mediated intercultural sessions with face-to-face intracultural sessions (Belz, 2005). Combining e-learning interactions with class discussions and reflective activities, students are encouraged to find patterns in the data, make comparisons, find contrasts, and to explore possible reasons for differences. They can then test their hypotheses on each other and on their international partners through discussion in the asynchronous forums and videoconferences (Helm, 2005). Adopting a task-based approach, students can collaboratively construct knowledge of their own and each other's values, attitudes and beliefs; confronting their impressions or viewpoints and change them by breaking reciprocal stereotypes (for an example, see Box 7.6). Telecollaboration can help to enhance critical cultural awareness since learners can engage in negotiation of meaning where 'they can discuss cultural "rich points" and elicit meanings of cultural behaviour from "real" informants of the target's culture (O'Dowd, 2011). It can also be used to confront how students from different countries would react to certain situations.

Box 7.6. Telecollaboration between English and Indian students

An initiative of telecollaboration involved UK-based students with students in Mumbai, in India. They were invited to collaborate to explore ethical issues in the public sphere from domestic and foreign perspectives. In parallel, students in the two countries explored an analogous question of corruption in public life, such as MPs' expenses scandals, multinational company involvement in slum clearances, and inquiries into press standards. The groups then switched perspectives: Indian students considered some issues around ethics in public life in the UK and vice versa, providing comments on the perspectives of the others. Technology such as Skype was used to enable discussion. These simple and straightforward activities were intended as an attempt to provide a space for transformative learning that interrupted the students' habitual and taken-for-granted representational and instrumental modalities.

7.3. Small research groups and ethnographic interviews

Students can be involved in small research groups where they have to investigate a certain issue through a small research project. They can be encouraged to complete desk-based background research on a suggested topic (e.g., reading books and conducting research on the internet), and then interview people with expertise on the specific subject they are investigating (for an example, see Box 7.7).

Requiring learners to conduct ethnographic interviews with members of a target culture, or with native speaker informants (e.g., Spanish speakers in Southern California), is an interesting tool to promote the understanding of cultural variation within the target society and to improve learners' positive attitudes toward diversity (Barro et al., 1993; Robinson-Stuart and Nocon, 1995). Ethnographic interviews' can be used not only to gain information and have direct contacts with locals, community members of expert, but also to break their stereotypes. Social interactions are indeed essential for socially co-constructing new systems of knowledge, assisting each other through each learner's zone of proximal development by mutually filling in gaps of knowledge, and developing higher-order critical thinking skills (Vygotsky, 1978; 1981).

After having conducted the interviews, the teacher should guide students in discussing their key learning insights, for instance asking each group to give a presentation in class based on the information they had collected interviewing some community members, or through a post-project questionnaire. Beginning the process with an analysis of stereotypes that students might have about a certain group is a very practical tool to recognize the limitations of the beliefs on which stereotypes are based. Through peer-to-peer observation and discussion, learners can highlight the origins, truth value and accuracy of their or most common stereotypes. Learners can be asked to consider whether there were any geographical regions, ages, or educational or other

social groups whom the stereotypes fit. Indeed, students get to know that "we have prejudices", even if it is possible that different groups of informants will offer different responses or reactions to the students' ethnographic interviews. With the discussion about the native informants' stereotypes, learners generally become able to reevaluate their stereotypical views of the members of a certain culture, recognize that there are trends in cultures, but that more than generalizable traits, there are individual and small-group variations; therefore, they can be ready to abandon their prejudices and to refine their understanding of cultural complexity. Further, they can explore social variables that might influence the applicability of stereotypes.

Box 7.7. Small research groups on education in UK

In a UK university, students were involved in small research groups to complete a comparative study on education in two countries outside the UK. The task's goal was to explore similarities and differences with education in England. Students were encouraged to complete desk-based background research and interviews with people who had education experience outside of the UK (e.g., peers, tutors, international students, etc.). Students had to decide the focus of the interviews, although topics were suggested to them by their teacher. Suggested topics were: funding systems, the types of qualifications, pedagogical approaches, status of teaching, types of schooling, the role of informal education. Students were then asked to produce an edited video of the interviews they took, and to write a comparative report.

7.4. Neighbouring experiences

Neighbourness competences are based on a sense of belonging, identity and shared value with the community where students and teachers are embedded. Besides living their study life on campus, both domestic and international students are involved in the surrounding community, which presents occasions to encounter intra-group and inter-group diversity which can stimulate the development of intercultural competences (Dunlap & Webster, 2009). Universities should therefore try to actively foster good neighbouring relations among domestic and international students, and the local community. There are numerous opportunities to develop what we here define "neighbouring experiences" and other authors have called "civic engagement" (e.g., Dunlap & Webster, 2009) or "service learning" (e.g., Deardorff, 2001).

At the more structural level, universities could facilitate the use of collective services (e.g., university buildings, wireless internet spot and technologies) with the community, share services that offer recommendation-based information about local services (e.g., local eBays or timebanks, public services such as GPs or police) or help people with shared interests find each other locally (e.g., groups for bicycle sheds, launderettes, collective composting, facilities, or as technologies advance, street based distributed power generation, etc.). Another form of neighbouring activities could be represented by the collective organization of events (e.g., street parties, festivals, fêtes or holidays), which can help people to get to know their neighbors and build a feeling of community spirit.

A specific attention should be paid to the management of physical spaces, since they spaces for social encounters are a key condition for neighbouring to take place, and can take many forms of "neighbourhood hubs": ideally flexible and multi-use areas, where it is possible to create informal opportunities to meet each other and to forge sociable interactions. Examples are represented by cafés, restaurants, canteens, playgrounds, shops, pubs, local resource centers such as International Students Mobility Services Office, administration offices, libraries, etc. These spaces do not necessarily encourage new meetings, but can reinforce already existing connections, for instance established in class. In addition, a number of viable opportunities may exist for more mutual services at neighbourhood level based on simple social innovations, such as the design of traffic-calm and pedestrianised areas, wider pavements, seating, public toilets, public art, trees, better signing, streets

weeping, footway repairs, graffiti-removal and lighting. Some of these services, partially provided directly by university, but partially provided by other local organizations on the territory, could be provided by creating and sharing free multi-language toolkits in paper, digital or app versions to all students (international and locals).

Neighbouring experiences carried out domestically allow to develop cultural responsiveness, multicultural learning, or diversity (Deardorff, 2011). It is essential these experiences are accomplished by providing students with a thorough introduction to the community, so that they develop an understanding of the historical, racial, economic and social factors that influence the community, and also its very internal diversity, with which they will engage. This can be accomplished by visiting places and meeting relevant actors of the community (e.g., government officials, residents, community-based organizations) (Dunlap & Webster, 2009). These processes should be actively accompanied by educators with the aim of dispelling myths and stereotypes and to develop trust gradually and over time (Dunlap & Webster, 2009).

Finally, not only neighbouring experiences can be carried out by resorting to engagement and service to the domestic community, but rather allowing students to spend some of their life and study time in a challenging international environment (e.g., international service, Urraca et al., 2009).

Box 7.8 Learning from Neighbouring practices
- **The layered cake of neighboring**

A project involving Russia, Finland, and neighboring relations at different scales.
  For more info: https://cisr.pro/en/projects/sloeny-pirog-sosedstva-rossiya-finlyandiya-i-sosedskie-otnosheniya-v-raznyh-masshtabah/; http://privet-sosed.org

Borderlands
  An international project organized by EU-Russia forum "EU LAB 2019". For more info: https://www.tudaonline.com/nova-gorica?fbclid=IwAR3tTK4R7Z8H3uJZdUW3qpbHB8VbZib-KssiZ1VM6AXYvfMkPbQthQM-fEs; ; http://europe-lab.net/previous-years/lab-2019
- **Hours Cross Borders project**
  A transnational project involving Italy, Slovenia and Austria about key competences for working across cultures.
  For more info: www.crossborder.epos-co.si ; https://www.linkedin.com/pulse/developing-key-competencies-working-across-cultures-case-sveta-buko/ ; http://www.transfrontier.eu/2019/06/11/24h-cross-border-challenge/

Box 7.9. The Dove program
The Dove program was a unique education enterprise that brought an equal number of Palestinian and Israeli students to study together in a first degree in UK over a three years program. It was directed at young adults whose identities were already substantially shaped by familial and community influences, thus generating long-term contact for members of two communities strongly conflicting in national and religious histories and identities. It took place in "real time" in terms of the ongoing live conflict, with periods of escalation in the hostilities, but in a space remote from it. The Dove program can be considered a case study for understanding the conceptualization of neighboring and global education, because it offered an opportunity to reflect on how respondents' views could move from one way of seeing the world to multiple ways of seeing it. The program was based on the combination of narrative making/listening and engagement with formal knowledge. The regular academic program was complemented by a "social and cultural program" which provided students with an opportunity to (re-)examine the culture and history of the two

nations through lectures, seminars, informal visits and entertainment. Students were living on campus, sharing the same accommodation space. The fact that participants were brought together into the UK educational experience, and they were yet in permanent contact with their regions through their families and friends, visits, media reports and the ubiquity provided by today's media, created a troubling climate for some respondents, as the 'noise' of the conflict was always an offstage presence. Some participants spoke of the loneliness of their return once they had graduated and returned home; they changed but their situation, families and community had not; this created a disjunction, an anticlimax, a sense of not quite belonging anymore and of needing to be careful about what to say to whom. Both Israeli and Palestinian respondents found the re-entry experience very difficult and thought that some post-program structure would have been useful. The program offered respondents opportunities for reflective listening and ways of developing informed argument and of apprehending each others' arguments (Thatchenkery & Metzker, 2006).The program clearly provided space for students to understand the complexity of the stakes, of the competing narratives that emerged, of their linkages to specific histories and identities and of divided interpretations. This appeared to be achieved through what Hill (2011, p. 35) has called a 'dialectics of distanciation and participation'. One significant benefit of the Dove program identified by respondents was the strengthening of their understanding of the social, cultural, historical and political issues in the Middle East. The students attended lectures by distinguished academics in the field and felt enlightened by these and the discussions that followed. The program gave them the tools for developing and sustaining an argument, making a point, actively listening to other perspectives, reflecting on the meaning of what was said and coming to informed judgements about the issues discussed. They indicated that they were better able to describe and analyze the conflict 'using vocabulary that was less emotional' (Fanghanel & Cousin, 2012). Acquiring a sense of the complexity and multidimensionality in the positions held 'on the other side' is a significant achievement. However, some respondents experienced a form of cognitive dissonance as they were exposed to narratives that competed with their beliefs and knowledge, and they were not able to act as changing agents when they were back home.

For more info: https://washingtonjewishweek.com/55925/israelis-palestinians-dove/featured-slider-post/

Appendix 4 – Didactical tools and practices

Games, simulations and movies

- o Games Manual for developing 6 key competences
  https://www.dropbox.com/s/fhfjiovfaxf48w1/Game%20manual_EN.pdf?dl=0
- o Games for each of the 8 key competences
- - Communication in Mother tongue
  https://www.dropbox.com/s/3fv2k04vusuyhb4/FULL_ONEWAYORANOTHER.pdf?dl=0
- - Communication in Foreign language
  https://www.dropbox.com/s/55q60n5wpso733t/FULL_ONCEUPONATIME.pdf?dl=0
- - Cultural Awareness
  https://www.dropbox.com/s/qxjk2wbkjt4v31j/FULL_MATCHTODISCOVER.pdf?dl=0
- - Learning to learn
  https://www.dropbox.com/s/q8tf914kcywkas1/FULL_MYLEARNINGWAY.pdf?dl=0
- - Digital competence
  https://www.dropbox.com/s/ci8rpd2en900d8u/FULL_DigitalAdventure.pdf?dl=0

- Social and civic competences
  https://www.dropbox.com/s/764zb3ah22tci6n/FULL_SOCIALEMOTIONS1.pdf?dl=0
  https://www.dropbox.com/s/onkzprrtevklll0/FULL_SOCIALEMOTIONS2.pdf?dl=0
- Mathematic and Scientific competences
  https://www.dropbox.com/s/xql6l0e5b2kn3ms/FULL_4Elements.pdf?dl=0
- Sense of Initiative and Entrepreneurship
  https://www.dropbox.com/s/g42vnzzfqe8gajd/FULL_PITCH.pdf?dl=0
  o Virtual Game to stimulate cultural awareness and value cultural diversity
  https://e-civeles-databases.eu/eng_purpose/improving-intercultural-awareness/
  https://www.actividadintergeneracional.com/temas/diversitat_i_multiculturalitat/index_es.html

Storytelling

- o Learning Intercultural Storytelling
  https://listen.bupnet.eu/
- o Handbook to use and create storytelling as intercultural tool
  https://listen.bupnet.eu/wp-content/uploads/2019/02/LISTEN_IO3_Training_Manual_EN.pdf
- o (Migrants and Asylum seekers) Stories collection
  https://listen.bupnet.eu/category/collection/
- o Digital Storytelling - Empowerment through cultural integration (EU project)
  http://digipower.akademia.is
- o Digital storytelling methodology explanation
  http://digipower.akademia.is/what-is-digital-storytelling/
  https://blogs.brighton.ac.uk/digitalstorytelling/what-is-digital-storytelling/
- o (Video) Stories
  http://digipower.akademia.is/our-stories/
- o Identity and Diversity Picture Book Collections (EU project)
  http://diversitytales.com/en/
- o International Pictures Book
  http://diversitytales.com/flipbooks/bookcollection/files/assets/basic-html/page-28.html
- o Activities
  http://diversitytales.com/en/oers/pool-of-activities
- o Guide for enhancing diversity practices
  http://diversitytales.com/resources/IDPBC_Guide.pdf
- o Instructions about how to use the online course
  http://diversitytales.com/resources/IDPBC_procedure%20for%20registration%20to%20the%20online%20module.pdf
- o Media Education at secondary schools (EU project)
  http://mediaerasmus.weebly.com/surveys.html
- o Lessons and tolls about how to use different communication channels (photography, videos, radio post cast, animation, newspapers, etc.) to create story
  http://www.europeanmediaeducationlab.com/lesson-plans.html
  http://mediaerasmus.weebly.com/newspaper.html
  http://mediaerasmus.weebly.com/whiteboard-animations.html
  http://mediaerasmus.weebly.com/science-newspaper.html
- o The short movie "Off line" – from idea generation to product output
  http://mediaerasmus.weebly.com/the-short-film-off-line.html
- o Example of video-storytelling created by students about their country and culture
  UNIZG-FER 2017 Students video
  https://www.youtube.com/watch?v=kfi4KXJgjXY&feature=youtu.be

Telecollaboration

- o The challenges of our cultures (EU project)
https://twinspace.etwinning.net/11164/home

// 8.   Assessing the development of neighbourness competences

Assessment is an important aspect of educational processes, for both students and teachers. As highlighted by previous literature, assessing intercultural, global citizenship or neighbourliness skills is not an easy task. One of the reasons is that the terminology about the competence and the competence's components are very varied, without a unique definition. Other reasons are connected to the general difficulties to evaluate such transversal competences, for instance how to establish the level of competence and how to measure them (e.g., Baiutti, 2017; Luppi & Bolzani, 2019; Borghetti, 2015; 2017; Deardorff, 2009). In this chapter, we discuss the aspects of assessment both theoretically and practically (a list of assessment tools and practices can be found in Appendix 5 at the end of the chapter).

8.1 Assessing neighbourness competences

Assessment can be analyzed at different levels: *micro*, *meso* and *macro* levels. It is important to understand the relationship among all three systems, connected with a reflection of the university's role in the actual and future students' life.

The assessment at the *micro-system* level investigates how interpersonal relations in class are managed by teachers, and how students' interactions and learning processes are led by teachers. In this level of analysis, other interpersonal interactions contexts at the university can also be the focus of observations, such as administrative-student interactions, or the relations of students with library or canteen staff, for example. However, the level of analysis remains focused on the interpersonal interactions in terms of verbal and non-verbal communication patterns.

At the *meso-system* level, assessment investigates the connection between students and educational processes, considering whether the university (i) promotes any opportunity for students to express their cultural identity, such as providing multi-language information, different faith places, organizing activity to facilitate foreigner and local students integrations, organizing diversity festivals or other cultural activities, encourage students' involvement with local minor communities, volunteering activities, etc.; or by contrast, (ii) university take for granted that it's students responsibility to cultural assimilate at the local expectations, including teaching and learning methods.

The assessment analysis at the *macro-system* level investigates how cultural norms and principles, expressed in national and international education policies, together with university policies, can affect the students' community. It is possible to promote change in this level of interactions, particularly considering that clear and coherent policies about the promotion of intercultural, global citizenship, and neighbourliness competences in universities exist.

8.2 Assessment tools

Assessment practices can be based on *etero*-observations and evaluation, when these activities are run by people who are external to the university or the observation context; or *self*-assessment, when the assessment activity involves university's employees and students in an evaluation and reflection process; or both, integrating and comparing the two modalities. In this last case, the assessment process can be useful as self-assessment activity, thus that for instance, both, teachers and students can get to know where they stand, and understand their own strengths, limits, important values, or even what motivates them.

Self-assessment profile can be the first step for a self-awareness and self-development intervention, based on the competence model drawn and on the design of a training process. In case of individual self-assessment

during a group training activity, the assessment activity can be followed by sequential contents' modules, and engagement in tools, exercises and group dynamics aimed to develop the competency model.

Especially in students' evaluation (but not only), in order to be able to evaluate neighbourness competences it is necessary to first clarify the learning objectives. Second, if students are involved in the process, it should be made sure that they are aware of learning objectives, assessment methodologies and criteria used for the evaluation. This should be valid also in case other actors are involved in the assessment process. Third, it is necessary that learning objectives and evaluation methods and tools are consistent and well aligned.

The use of one singular assessment process or tool may not be the most effective way to assess any kind of competence. Some factors that may prove critical to a holistic approach to assessment include culture, ethnicity, gender, language, socioeconomic status, geographic region, family structure, how the teachers or the student behaves outside the university environment. Most professionals advocate a multi-method assessment process, combining possible use of self-assessment inventories, reports from third parties, interviews, scores on summative assessments (questions based on case studies or hypothetical scenarios), and some kind of reflective writing.

Fantini (2009) listed down about forty intercultural competence's evaluation tools; almost all of them are psychometric tools. Psychometric tools, based on multiple-choice or Likert style testing, are the most diffused tools (see Box 8.1), but they may not be reliable predictors of actual performance in intercultural encounters. Increasingly, these tools are combined with more recent qualitative evaluation tools, such as: portfolio, observations, self-biography, diary, peer assessment models and so on (see an example in Box 8.2). Relying on self-assessment can be not totally trustful, but it can also be a positive factor, encouraging assesses' greater effort in analyzing, comparing, and self-reflecting.

Diaries can bring some less visible aspects of intercultural competence to light, particularly, when learners are asked to reflect on certain issues and to report their reactions to an intercultural exchange (Helm, 2009). An analysis of a corpus of diaries using quantitative corpus-processing tools can provide some insights into attitudes and knowledge across a group of learners involved in an intercultural exchange (Belz et al., 2005; Byram et al., 2006). Diaries are not substitute for data from the interactions themselves, but they are a valid complement. Through triangulation of data from diaries, interactions and other sources, a more detailed picture of the value of the intercultural educational activity designed and implemented for the development of intercultural competence can be obtained, though it is impossible to obtain a complete picture (Kramsch, 2003).

Direct observations are not usually feasible, although depending on the situation it may be possible to obtain reports or feedback from others, such as host families, supervisors, other participants and so on.

Box 8.1. Psychometric tools

o **Intercultural Development Inventory (IDI).** It was developed by Hammer & Bennett (2001) and it has been used to determine educators' attitudes, skills and worldview when teaching diverse students, both in US schools and outside the U.S. (Fretheim, 2007; Westrick & Yuen, 2007; Mahon, 2006; Bayles, 2009). We could not find studies which have examined ICC development in teachers over a period of time to assess the effects of different environmental or programmatic experiences. Some studies have looked at intercultural development among physicians in a pre- and post-test, with a training intervention (e.g., Altshuler, Sussman, & Kachur, 2003), and other studies have used an experimental design (pre/post-test with intervention) with study abroad students (e.g., Paige et al., 2006; Van den Berg, Connor-Linton, & Paige, 2009), finding statistically significant change from pre- to post-test among undergraduate students studying abroad (e.g., Paige et al., 2006; DeJaeghere & Cao, 2009). Very often IDI self-assessment and shared profile is followed by

training activity based on the Dynamic Model of Intercultural Sensitivity (DMIS) Bennett's model (1986, 1993), in order to guide developmental learning processes needed to experience cultural differences in more complex ways (Bennett, 1986; 1993; Paige, 2004). The DMIS constructs one's experiences of cultural differences as a continuum, with two ethnocentric or monocultural worldviews, and two ethnorelative or intercultural worldviews. Between the more monocultural orientations and the intercultural orientations is a transitional state, minimization. The first two worldviews, Denial and Defense/Reversal (polarized worldviews), are monocultural or ethnocentric orientations and Acceptance and Adaptation are two ethnorelative or intercultural orientations (Hammer et al., 2003).
For more info: https://idiinventory.com/

o **Intercultural Sensitivity Scale (ISS).** Developed by Chen and Starosta (1996, 2000), it is an instrument to measure intercultural sensitivity. It focuses on 24 dependent items (variables/statements) linked to 4 independent variables and, thus, defining examinees. The Intercultural Sensitivity Scale (ISS) was particularly used for the purpose of studying the level of teachers' intercultural sensitivity.
For more info: http://link-inc.eu/online-center/interactive-tools/intercultural-sensitivity-scale/

o **Assessment of Intercultural Competence (AIC)** developed by Alvino Fantini of SIT International, is one of the free instruments. It was created originally for use in the Experiment in International Living and to be used before, during and after intercultural encounters. As is the case for most instruments, the AIC relies principally on self-assessment, but in contrast to most of the commercial instruments, it includes language proficiency.
For more info: alvino.Fantini@sit.edu

o **Intercultural Competence Assessment (INCA).** It is an assessment inventory that includes language proficiency. It was recently used in European project, and it goes beyond self-assessment, including text and video scenarios to which students must respond.
For more info:
https://www.ces.uc.pt/icopromo/documents/03%20Anne%20Davidson%20Lund%20-%20Intercultural%20Competence%20Assessment.pdf

o **Global Perspective Inventory (GPI).** It is widely used to assess global learning and changes in cognitive, intrapersonal, and interpersonal development following study abroad experiences. For more info: https://www.gpi.hs.iastate.edu/

Box 8.2. The use of social media as assessment tools

An interesting approach to Intercultural Competence (IC) assessment that combines a development of pragmatic competence in the second language (L2) and culture, is in analyzing status updates in Facebook from a participant in an exchange study abroad programs (Kim & Kwon, 2012). "Through the examination of cross-cultural differences in pragmatic behavior and the specific language practices of a speech community, the study of L2 pragmatics can play an important role in developing the cognitive, behavioral, and communicative components of intercultural competence" (Shively, 2010, p. 106). That process involves the experience of using the L2 in real social interactions, but also the opportunity to analyze and reflect on those encounters.

Appendix 5 – Assessment tools and practices

o MATE – An Innovative, Student-Centered Approach to Intercultural Skills Acquisition for Students and Young Migrants

Assessment tool for students
http://mate.projectsgallery.eu/assessment/
- o Portfolio and competence validation
  https://mahara.vita-eu.org/
- o Assessment methodology
  http://www.mediation-time.eu/images/TIME_O4_Part_V_Assessment_Methodology.pdf
  http://www.mediation-time.eu/images/TIME_O6_Recommendations_for_Accreditation.pdf
- o Students' questionnaire to assess their global leadership. Pisa and OECD tool.
  https://www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf
- o Accessible Culture & Training (EU project)
  University's Accessibility assessment & profiling
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/0f2c1693-7fdb-411f-9b8c-c1718a33b786/ACT_IO1_Report_Final.pdf
- o Videos about accessibility for disadvantaged people and how to use technologies to facilitate accessibility
  http://pagines.uab.cat/act/content/videos
- o Manager profile and definition: competences and skills https://ec.europa.eu/programmes/erasmus-plus/project-result-content/f07bf713-8019-49ee-b688-d764acd8067e/ACT_IO2_Report_Final.pdf
- o University Degree Curriculum Common Design
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/78839af5-69ae-434d-823b-210e11b929a7/ACT_IO3_Report_Final.pdf
- o University Degree MOOC Design
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/ec2f819f-28ea-4c19-9521-142914e8880f/ACT_IO4_V2_sent.pdf
- o Accessibility Coordinator and Manager Assessment and Certification and Label
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/d2bf8d1e-f19e-4bbb-86f3-3636c535ee17/ACT_IO5_Certification_ECQA_V1.6_FV.pdf
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/4a7cab38-fb9c-4cf2-8077-341335e8ae2b/IO7_final.pdf
  https://ec.europa.eu/programmes/erasmus-plus/project-result-content/88c64ed0-259f-4ff2-bee9-55125c1cd63b/ACT_IO8_final%20report_V3.pdf

// 9.   Conclusion

In this report, we have implemented a systematic review of the academic literature and of the practices and tools in this field to specifically focus on the development of neighbourness in HEIs. These competences are increasingly relevant nowadays in our mobile and complex societies and economies. This review effort has provided insights on a very rich landscape of knowledge and practices.

The first result of our work is the proposal for a definition of "neighbourness competences" as a set of competences that integrate intercultural, global citizenship and neighboring attitudes, knowledge, and skills. The development of neighbourness competences can be fostered by national and local policy-makers and managers of higher education institutions (HEIs), through the development of educational policies towards HEI internationalization, the implementation of adequate educational approaches and pedagogies, the use of didactical and assessment tools and practices.

In this conclusive chapter, we synthesize some recommendations emerging from our review of the literature and of practices to foster the implementation of neighbourness competences learning in higher education institutions. These recommendations do not intend to be exhaustive, but still can represent a reflection which can inspire some universities in the design and implementation of integrated actions.

Teaching and learning neighbourness competences can only take place within higher education institutions adopting an integrated approach towards internationalization – with an attention to activities including internationalization at home, international student recruitment, domestic student mobility and student exchange programs, language immersion, international internships, study tours, service learning, volunteer abroad programs, online collaborative learning practice, and other related activities. To ensure that all students have opportunities to explore international perspectives and develop neighbourness competences during their academic career, all international activity needs to be coherently integrated and included within university internationalization policy or diversity policy. This entails the promotion of educational contexts as organizational learning, by giving individual support, and by clearly defining the organization culture, structure, vision and goals, performance expectations, and offering teachers' stimulation (Adalbjarnardottir & Runarsdottir, 2006). A supportive policy environment ensures that internationalisation of curricula have a defined status within the organization, thus providing a vision and a pathway to achieve the competencies for all students and the relevance and benefits of intercultural understanding (Dunne, 2011).

The promotion of neighbourness competences in HEIs thus require institutional action, so as to mobilize organizational structures and procedures (Barrett, 2013; Barrett, 2018; Council of Europe, 2008; 2011). Looking at organizational structures, it can be helpful to establish small groups of committed staff from different disciplines, under the leadership of an internationalization of the committee champion. Another action is to increase the diversity of staff, for instance appointing staff members who have minority cultural affiliations (Billot et al., 2007). Looking at procedures, policies and institutional regulations may invite to make changes in the contents of discipline-specific courses (e.g., learning objectives) and in the adopted teaching methodologies, thus cascading at the level of the individual teacher's action. For instance, "neighbourness-inclusive" curricula can include coverage of the histories, cultural practices, beliefs, and contributions that have been made by minority cultural groups as well as those of the majority national group, thus providing an accurate representation of the diversity that is often present within the classroom and be of relevance to both minority and majority students within the classroom (Nieto, 2000). In addition, a range of specific practices to stimulate intercultural, global citizenship and neighbouring subjects can be used to create ad-hoc courses, with in-class activities or using online collaboration methods, or to stimulate extracurricular, out-class activities. For instance, HEIs could support the organization of inclusive celebrations of cultural and religious festivals, respecting all students' holiday traditions, ensuring that all students' cultural or religious needs are met (Billot et al., 2007).

HEIs willing to engage students in a life-long learning process and in their personal process of developing neighbourness competences should pay particular attention to the teaching and pedagogical approaches adopted, proposing a strong emphasis on experiential methodologies, active learning processes and on the dialogue among people with different cultural backgrounds. Importantly, assessment practices should also be in line with these teaching and pedagogical approaches and methodologies – pushing towards formative and holistic forms of assessment. In Table 9.1 we summarize the different didactical tools and practices available to stimulate the development of neighbourness competences in HEIs. In the report, the reader will find an in-depth discussion of all of them, together with several practical examples, which can be adapted to different contexts and individual characteristics.

Table 9.1 – Approaches and tools to foster neighbourness competences

HEI's internationalization strategy			
*Exchanges/ Study Abroad Programs			
Curricular activities	Extra-curricular activities	In-class physical-presence tools/practices	Virtual/online classroom tools/practices
o Short, medium and long term study exchanges or immersions (e.g., Erasmus, Dual or Joint Degrees programs) (pp. 20-21) o Assessment tools (pp. 58-59; Box 8.1-8.2, pp. 58-59; Appendix 5, pp. 60) o Teachers' and staff's training (p. 24)	o Language study abroad programs o Students mobility preparation (pp. 27-28, Box 5.1) o Pre-departure study abroad programs preparation (Appendix 2, p. 31) o Service-Learning Experience (p. 28) o The Dove project (Box 7.9, pp. 53-54)	o Portfolio projects in study abroad programs (Box 4.1, pp. 21-22) o Tools & Practices to develop global citizenship and encouraging intercultural encounters (Appendix 2, p. 31) o The Jig Saw Classroom Method (Box 6.1, p. 34) o Students leading workshops (Box 6.2, p. 34) o Project and Problem Based Learning methodologies (pp. 36-37) o Self-reflective writing (Box 6.3, pp. 37-38) o Games, simulations and critical incidents (Box 7.1, pp. 46; Box 7.2, pp. 47-48; Appendix 4, p. 5) o Movies and documentaries (Box 7.3, pp. 48-49; Box 7.4, p. 49) o Autobiography of intercultural encounters (Box 7.5, pp. 49-50) o Storytelling tools and practices (Appendix 4, pp. 55-56)	o Collaborative online international learning (Box 4.2., p. 23) o Online learning environments and Web. 2.0 technologies (p. 29; Appendix 2, p. 32) o Use of mobile devices for storytelling (p. 50) o Telecollaboration (pp. 50; Box 7.6, p. 51; Appendix 4, p. 56) o Virtual small research groups and ethnographic interviews (p. 51; Box 7.7, pp. 51-52)

*Internationalization at home			
Curricular activities	**Extra-curricular activities**	**In-class physical-presence tools/practices**	**Virtual/online classroom tools/practices**
o Bilingual education programs "at home" o Train the teachers (pp. 40-42; Box 6.4 p. 42; Appendix 3, pp.43-45) o Assessment tools (pp. 58-59; Box 8.1-8.2, pp. 58-59; Appendix 5, pp. 60)	o Bilingual drama performances o Multicultural week festivals o English speech competitions o City tours and other tourism tours o From Teaching to Learning Experience (Appendix 3, p. 43) o Services offering recommendation-based information about local services, or interests, or "neighbourhood hubs" (pp. 52-53) o Neighbouring experiences (pp. 52-53, Box 7.8, p. 53)	o Portfolio projects in study abroad programs (Box 4.1, pp. 21-22) o Tools & Practices to develop global citizenship and encouraging intercultural encounters (Appendix 2, p. 31) o The Jig Saw Classroom Method (Box 6.1, p. 34) o Students leading workshops (Box 6.2, p. 34) o Project and Problem Based Learning methodologies (pp. 36-37) o Self-reflective writing (Box 6.3, pp. 37-38) o Games, simulations and critical incidents (Box 7.1, pp. 46; Box 7.2, pp. 47-48; Appendix 4, p. 5) o Movies and documentaries (Box 7.3, pp. 48-49; Box 7.4, p. 49) o Autobiography of intercultural encounters (Box 7.5, pp. 49-50) o Storytelling tools and practices (Appendix 4, pp. 55-56)	o Collaborative online international learning (Box 4.2., p. 23) o Online learning environments and Web. 2.0 technologies (p. 29; Appendix 2, p. 32) o Use of mobile devices for storytelling (p. 50) o Telecollaboration (pp. 50; Box 7.6, p. 51; Appendix 4, p. 56) o Virtual small research groups and ethnographic interviews (p. 51; Box 7.7, pp. 51-52)

Finally, it is important to highlight that HEIs willing to develop neighbourness competences should dedicate particular attention to the development of shared and diffused commitment to the internationalization strategy, to the adequate training of academic and administrative/technical staff, and to the development of a sense of belonging, identity and shared value with the surrounding community. In fact, neighbourness practices can be supported through programs involving not only different university's offices but also other local community' actors, of the public, private or civil society domain.

We therefore hope that this report will help HEIs to reinforce the good practices already implemented to foster neighbourness and to critically evaluate how to implement new practical actions in this domain within their unique contexts.

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