Intercultural dialogue on Campus

Sjur Bergan and Jean-Philippe Restoueix (eds)

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Preface

Gabriele Mazza
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This book on intercultural dialogue on campus is a natural part of the Council of Europe Higher Education Series and a valuable addition to it. In May 2008, the Council of Europe adopted a White Paper on intercultural dialogue (see Appendix 1), which not only brings together and formalises the long-standing commitment of the Council of Europe in this area but strengthens it. Education is one of the key areas in the implementation of the White Paper, as it is in developing the democratic culture that makes our democratic institutions work in practice. The Higher Education Series, which (with this book) now comprises 11 volumes, also illustrates the close connection between structural reform and the broader purposes of higher education in modern societies.

The book examines intercultural dialogue on the higher education campus. This is an important topic because education institutions cannot prepare learners for intercultural dialogue, or promote dialogue in society at large, unless they are also able to practise intercultural dialogue within their own particular setting. Higher education institutions are a part of broader society and at the same time societies of their own.

The book is in itself an exercise in intercultural dialogue, with contributors from all parts of Europe, as well as one contributor from an African country who also has experience of European higher education. Some of the views expressed are likely to meet with disagreement from some readers, which illustrates that intercultural dialogue is, among other things, an exercise in accepting the right of others to express their views forcefully and with conviction even when we disagree with these views. The views expressed are, of course, those of each author and not those of the Council of Europe, and the fact that they are to be found in this book cannot in any way be construed as implying official approval or disapproval by the Council.

I would like to take this opportunity to thank all those who contributed to the book and the conference on which the book is based: especially the authors, but also the Steering Committee on Higher Education and Research (CDESR), in particular its Chair, Radu Damian, and its Vice-Chair, Virgílio Meira Soares. I would also like to thank my colleagues in the Higher Education and Research Division – Sophie Ashmore, Katia Dolgova-Dreyer, Jean-Philippe Restoueix and Mireille Wendling, as well as Christine Keller, who was a trainee with the Division in spring 2008 – all of whom worked hard to make the conference and the book a reality. My thanks also extend to Sjur Bergan, the Head of our Department of Higher Education and History Teaching and the Series Editor of the Council of Europe Higher Education Series.

1. Introduction

Sjur Bergan

The idea of the higher education campus as a site of intercultural dialogue is perhaps relatively new if it is articulated in those terms, but the reality of the idea is as old as the university itself. With the possible exception of the Church, there is hardly a more international institution than the university. In its conception and early development, the university[1] was an international quest for knowledge – and, one would hope, also wisdom, knowing that the two are not the same thing – relatively unhindered by national borders and formalities of immigration. Surprisingly, the medieval university also seemed to be relatively unhindered by distance at a time when travel was a serious investment of time and money, a guarantee of prolonged discomfort and only rarely undertaken for pleasure.

Even if a plurality of nationalities gives some indication of cultural diversity – and hence the need for intercultural dialogue – one's national roots are not the only factor that determines one's cultural identity. If the medieval university was diverse in terms of nationality, it was relatively homogeneous in several other ways. For one, gender diversity was not a hallmark of the early university. Women were present in students' thoughts and in their songs, and they were visited by students in their off hours, but women were hardly seen as equals and not as part of the academic community. In its origins, the university was a male institution, and that is how it remained for centuries.

The early university was also relatively homogeneous in the social background of students and teachers. The university was an elite institution, and mass higher education is historically a very recent phenomenon, dating from the 1960s or even later in most European countries. In an age with few opportunities for financial support from scholarships, most students came from a background where some funds were available for the formal education of at least one son. Even if the education requirements for access to universities were relatively modest by today's standards, they nevertheless also had the effect of making the medieval university far less than a mirror image of medieval society. Incidentally, the Church played a far from negligible role in offering educational opportunities for those less privileged.

Not least, in spite of national diversity, the early universities were relatively homogeneous in cultural terms. Firstly, the range of academic disciplines covered by the medieval university was a narrow one: theology, law, medicine and the *artes liberales*. It is perhaps worth noting that, with the exception of the *artes liberales*, these are at the core of what developed into the regulated professions.[2] Secondly,

1. See Nuria Sanz and Sjur Bergan (eds), *The Heritage of European Universities* (2nd edn, Strasbourg 2006: Council of Europe Publishing. Council of Europe Higher Education Series, Vol. 7).

within as well as across disciplines, academic culture was international but fairly homogeneous. Even if students and teachers had their roots in different countries of Europe – and very rarely, if ever, beyond – the culture of the university emphasised what they had in common rather than what differentiated them, notwithstanding the fact that, in many university towns, students from the same part of Europe lived together as nations.

Wherever students and teachers travelled, they could also use the same language: Latin. Granted, this was not the native language of any of them, so all students needed to be at least bilingual – and some were certainly more than that – but the world of higher education was not one that encouraged great linguistic diversity. To the extent that it did, it was at a certain point in its history through the rediscovery of an ancient language – Greek – rather than through the study of modern languages. To take just four examples, Antonio de Nébrija's Spanish grammar dates from 1492, the first grammar of Lithuanian dates from 1653-54 and INALCO – the French Institut National des Langues et Civilisations Orientales – was established in 1795;[3] and Europeans discovered the linguistic diversity of India and the link between Sanskrit and classical (as well as modern) European languages at about the same time. Not all parts of academic culture were European in origin: the contribution of Arab intellectuals to the development of knowledge and understanding was considerable and was known and appreciated in Europe.

The medieval university, then, had every opportunity to develop into a venue of intercultural dialogue, but it grasped this opportunity only to a very limited extent. In this, the medieval university was hardly the ivory tower of lore, but rather a faithful reflection of the society of which it was a part. That society was socially and cultural more diverse than the university, but it was not a society that valued its diversity. Rather, it was a highly normative society with clear and largely uncontested ideas about what expressions were culturally and linguistically valid and what were not.

Rather than a long-standing tradition, valuing diversity is a relatively new phenomenon, and it is not universally acquired. One hardly needs look further than today's newspaper pages – and often the local and regional pages at that – to see that official discourse, which tends to value diversity, is at some variance with popular and populist discourse, which in many cases finds the thought that those different from us can have equal rights and be of equal value quite disturbing. Some populist discourse also seeks to distinguish between those who are only somewhat different from those who are truly different, for which the Germanic languages have terms like *Fernkulturelle.*[4]

Today's society is nevertheless hardly imaginable without extensive contacts across borders. The culturally homogeneous country is a thing of the past, despite the

2. Even if the number of regulated professions is far greater today and varies from one country to another.
3. Although it built on a school of interpretation founded by Colbert in 1669.
4. Literally, 'culturally distant', *Fernkulturell* is the German form; other Germanic languages have similar terms.

nostalgia of those who would like to make it also a thing of the future. The point here is not that few if any countries were culturally and linguistically homogeneous – it is enough to remember that the spread of French to all parts of the population of France effectively began with the French Revolution. The point is rather that the cultural and linguistic diversity of the population was rarely reflected in national life and official ideology. That is where modern society is different.

The value of cultural diversity is most probably linked to the value of the individual human being. Valuing the individual has deep historical roots, but its predominance is relatively recent. It is only fitting that the Council of Europe, which safeguards individual dignity through its emphasis on human rights and through its role as the custodian of the European Convention on Human Rights, adopted in 1950, has now become a pioneer in promoting intercultural dialogue. In 2007, the Committee of Ministers adopted a White Paper on the subject, with the programmatic title "Living Together As Equals in Dignity". The White Paper, which will be found as Appendix 1 to this book and is also available in electronic form,[5] fully recognises the importance of education in furthering intercultural dialogue. The White Paper lays the foundation for the Council's future work in promoting intercultural dialogue and has been influenced by what the Council of Europe has already done in this area. One example is the "Statement on the contribution of higher education to intercultural dialogue", adopted by the Council's Steering Committee on Higher Education and Research (CDESR) in 2006 and reproduced in Appendix 2.

It is worth noting that the White Paper understands intercultural dialogue as an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect. The White Paper states that intercultural dialogue operates at all levels – within societies, between the societies of Europe, and between Europe and the wider world – and maintains that it can only thrive if certain preconditions are met. To advance intercultural dialogue, the White Paper argues, many aspects of the democratic governance of cultural diversity should be adapted; democratic citizenship and participation should be strengthened; intercultural competences should be taught and learned; spaces for intercultural dialogue should be created and widened, and intercultural dialogue should reach the international level.

The book you are about to read – like the conference on which it builds – considers the role of higher education in developing and promoting intercultural dialogue in greater detail than a statement or even a White Paper covering all aspects of the Council of Europe's activities could possibly do. More specifically, this book looks at the higher education campus as a venue of intercultural dialogue. This is not the only role higher education plays in promoting intercultural dialogue, and a later contribution will aim to look at the role of higher education as an actor in the broader society of which it is a part. What happens on campus is nevertheless a

5. See: www.coe.int/t/dg4/intercultural/Source/White%20Paper%20final%20EN%20020508.pdf.

precondition for the role higher education should play in society at large. In the sense of the White Paper, as mentioned in the preceding paragraph, intercultural dialogue on campus is an example of dialogue within a society.

Because of the international character of higher education, and the fact that the society one finds at a given campus at any one time is likely to be a temporary one, dialogue on campus is also a dialogue between groups and societies. Few individuals have only one identity, and members of the academic community are also members of other communities. Higher education cannot teach intercultural dialogue without practising it on campus, just as higher education cannot act in support of intercultural dialogue in society at large while neglecting it in its own institutional policies, practices and daily life. Higher education cannot be a credible voice for intercultural dialogue if it does not practise what it teaches. No individual or institution can preach virtue and practise vice and still hope to remain credible.

To explore intercultural dialogue on the higher education campus, the Council of Europe invited contributions from all parts of Europe and also from a higher education personality who combines an African background with experience of European higher education. The contributors come from a variety of institutions and have a range of responsibilities. In some of the contributions, readers are likely to find views with which they disagree or with which they may even feel uncomfortable. Confronting views that differ sharply from one's own and that are expressed forcefully is a part of the challenge of intercultural dialogue, as it is of being citizens of democratic societies. All authors express their own views, and none of the views expressed should be taken to be those of the Council of Europe. The official position of the Council of Europe on intercultural dialogue is to be found in the White Paper.

The long contribution by Edo Poglia, Manuel Mauri-Brusa and Tatiana Fumasoli served as the background study for the conference. It gives an overview of the place and role of intercultural dialogue in higher education in Europe, and is based on research carried out at the Università della Svizzera Italiana in Lugano, which is itself a leading institution in teaching and research into intercultural dialogue. Chapter 2 explores the relationship between the internationalisation of higher education, in particular through academic mobility, and intercultural dialogue. It points out that, even in an age of great mobility, almost half the foreign students in the 34 countries referred to came from another European country. However, there were about as many students from Asia and Africa put together as there were students from Europe. The chapter also makes the point that a concern for intercultural dialogue is not a luxury that higher education staff and institutions can add to their core tasks only if time and resources are available. Rather, intercultural dialogue is part and parcel of the mission of higher education. The authors also look at how multiculturality may enrich higher education curricula. One of the strengths of the chapter is that it addresses both key aspects of the university mission, teaching and research, in relation to intercultural dialogue.

Fatou Sarr addresses issues of intercultural dialogue from an African (more precisely a Senegalese) viewpoint, and she does so as a woman and as an academic. She is critical of some European attitudes to Africa, and she also describes the challenges of the intercultural campus in an African context, using her own institution, Cheikh Anta Diop University, as an example. At this institution, some 40 nationalities are represented among a student population of about 50 000, and many of the associations active within the university are identity-based. Not least, Fatou Sarr underlines the need for higher education institutions to nurture close contacts with other parts of society.

Ian Law examines the sources and effects of intercultural conflicts. He identifies three broad categories among them: durable historical forms of hostility, newly articulated forms of hostility and everyday cultural ignorance, and he strongly makes the claim that intercultural conflicts are not natural or primordial. The second part of Chapter 4 examines, in some detail, lessons and issues from the experience of tackling racism and eurocentrism at campuses in the United Kingdom, spurred in part by the Race Relations (Amendment) Act 2000. In particular, Ian Law refers to the Leeds Toolkit, which he played an important role in developing.

Enric Olivé-Serret's contribution deals with an area of particular concern to current political debate in Europe, and to the Council of Europe's efforts in intercultural dialogue, namely the Euro-Mediterranean dialogue. The Mediterranean area is one in which many cultural, political, linguistic and religious traditions meet and where fault lines appear. These conflicts have an impact on universities, exemplified here by the situation of women, by the Israeli-Palestinian conflict and by the position of religion and religious expression. The chapter explores university networking in the Mediterranean, based on the Tarragona Declaration of 2005, and outlines a set of challenges as well as possibilities.

Gundula Gwenn Hiller describes intercultural dialogue in a context that is narrower in geographical terms, but still difficult and significant because of the background of history. The European University Viadrina is German, but located on the German-Polish border, and it has a policy of seeking an enrolment of about 30% Polish students. In this context, the university found that a specific effort was needed to promote dialogue between the two major groups of students – German and Polish – while also involving the 10% or so of the student population that came from other countries. As the author puts it, intercultural competence is not something that happens automatically when people from different countries and backgrounds meet in a certain institutional framework. International institutions need to develop special strategies to sensitise their members and to encourage intercultural communication. The programme developed at the European University Viadrina is of interest because it won an award for intercultural learning in Germany in March 2008.

Vladimir Filippov, Rector of the Russian University of Peoples' Friendship and former Russian Minister of Education, describes the unusual context of his

institution. Hosting foreign students is at the core of this university, which – as Patrice Lumumba University – was established for the specific purpose of offering higher education to foreign students, in particular from Africa, Asia and Latin America. It also enrols Russian students, but the highly international student body of 28 000 comes from 130 to 140 countries. The university has adopted a complex internationalisation programme that introduces intercultural awareness into teaching, research and extracurricular activities. Students share a room with a student from another country, and all students (regardless of their academic specialism) are required to study a foreign language. Options include a range of European languages as well as Arabic and Chinese, and foreign students are of course also required to learn Russian, which is the language of instruction. The university also has a policy of marking its international character through cultural events.

Qatip Arifi examines the challenges of intercultural dialogue in "the former Yugoslav Republic of Macedonia" from his position on the staff of an institution set up specifically to further relations between the two major groups in the country and offer courses in both its major languages as well as in English: the South East European University in Tetovo. Arifi contrasts the policy of cultural inclusiveness in this university with what he sees as policies of non-inclusion in the major public institution of the country. He also draws parallels between the difficulty of intercultural dialogue on campus and the tensions between groups in broader society, thus pointing directly to the interaction between the academic community and the society of which it is a part. He underlines that, while democracy means majority rule, it also presupposes trust between majority and minority groups, and he ends by formulating a set of objectives and conditions for intercultural dialogue.

Anne-Marie Mallet examines the multiple facets of interculturalism on the basis of her experience at a French university, Paris V Descartes, and that of two other Paris universities that decided to join forces in providing a preparatory course for newly admitted foreign students, aiming to help their integration in their new place of study. The programme emphasises French language training as well as an awareness of French and European culture and society. The language courses focus on the needs of students and have a strong component of French for professional and academic purposes. A significant aspect is that students play an important part in organising and running the programme, and it benefits from the experience and suggestions for improvement of those who have already undergone it. The second part of this chapter explores the effect of mass higher education on French universities in changing institutional culture and participation. She also explores the impact of the 2007 Act on the Freedom and Responsibility of Universities, in particular as concerns the reform of university councils and the recruitment of teaching staff.

Bernd Wächter's article, which closes this volume, builds on his report as General Rapporteur for the conference but also on his very broad experience with intercultural issues in higher education as Director of the Academic Co-operation Association (ACA). Rather than offering a summary of the other contributions,

Bernd Wächter puts them together in a coherent whole through a text that is analytical rather than descriptive. He presents a set of 10 conclusions that lead to the recommendations that were adopted by the conference.

The two appendices referred to at the start – the Council of Europe White Paper and the CDESR statement on the contribution of higher education to intercultural dialogue – are reference texts as well as texts to be read and reflected upon.

I hope this volume will serve multiple purposes: raise awareness, stimulate reflection and point to possibilities for action by those who believe that higher education is essential to modern societies and also that one of the major challenges we face as societies is to learn how to live together in dignity as equals, across cultural, linguistic, religious, social and national differences. On reflection, most of us will admit to and even embrace a whole range of identities: as citizens of our city, our region, our country, Europe and the world, as speakers of one or more languages, as members of a community of religion or conviction, as members of an association, or as members of the academic community as well as of the community of a specific discipline. This list is far from exclusive, but it does show some of the many facets of identity. The fact that humans are rarely mono-identity beings may seem problematic to some, especially in situations of conflict where one particular facet of one's identity becomes dominant. If one's future seems to be determined by which language one spoke as a child, it requires considerable courage and dedication also to identify with a community of religious belief or political conviction, of chemists, gardeners or musicians.

Nevertheless, our multiple identities offer great hope, not only because the saying that whoever knows only his mother's tongue is limited to his mother's world applies far beyond the realm of language, but also because political science research shows that the truly dangerous conflicts arise when the different facets of people's identity flow together into insurmountable walls. A society that is turned into a set of pillars[6] where members live their lives as stylites, each on top of a particular pillar with little except shouting contact with the stylites on other pillars, is likely to be more affected by conflict and less fit to thrive in the modern world than one characterised by the exchanges, openness of mind and willingness to re-examine one's own convictions that is a hallmark of intercultural dialogue – and also of our academic heritage.

6. From the Dutch *verzuiling*, a term coined by the political scientist Arend Lijphart.

Intercultural dialogue in higher education in Europe

Edo Poglia, Manuel Mauri-Brusa, Tatiana Fumasoli

I. Concepts and definitions

In this section we shall outline and, where necessary, define the main concepts used in the rest of the chapter, beginning with the definition of "cultural dialogue" as understood in documents of the Council of Europe and other international organisations. We also mention a number of concepts used in the current wide-ranging debate about cultural diversity and the relationship between cultures.

We then address the concepts of internationalisation and academic mobility, which are now highly significant in higher education generally but also in the context of this report, since developments here over the last 20 years have essentially prepared the ground for intercultural dialogue on university campuses.

I.1. Intercultural dialogue

Intercultural dialogue is fast becoming an issue of central importance in the deliberations of a number of international organisations, especially the Council of Europe. There is a close link here with other concerns such as the combating of racism and intolerance, education in citizenship and interfaith dialogue, not to mention intercultural education – on which the Council of Europe has done pioneering work for nearly 30 years now.

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

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

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

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

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

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

More specifically, the following goals have been outlined (here in excerpts and summary):

– To share visions of the world, to understand those who see things differently;
– To identify cultural similarities and differences;
– To combat violence;
– To help manage cultural diversity in a democratic manner;
– To bridge the divide between those who perceive diversity as a threat and those who view it as an enrichment;
– To share best practices.

Six essential conditions must be met (here in excerpts and summary):

– Equal dignity of all participants;
– Voluntary engagement;
– Openness, curiosity and commitment, and absence of a desire to win the dialogue;
– A readiness to look at both cultural similarities and differences;
– At least minimal knowledge of the distinguishing features of one's own and the other culture;
– The ability to find a common language.

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

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

So with less emphasis on normative considerations, we propose the following definitions, at least for the time being:[7]

> "Intercultural dialogue" is a specific form of communication between cultures, providing a positive and balanced response to the aspirations of all the interlocutors concerned.
>
> "Intercultural communication" is any form of communication (oral, written and non-verbal) between interlocutors with different cultural configurations or profiles (which include languages, religions, beliefs, values, perceptions of oneself, of others and of the world, and customs), whereby these interlocutors may be individuals (in the university context, for example, students, teachers or researchers), groups (national, ethnic, linguistic or faith groups) or organisations (responsible for university academic and administrative management, for example, or institutions).

I.2. Culture(s), cultural configurations

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

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

The consequence is that individuals do not "belong" to a given culture (national, for example) but "relate" to it, "are part of it", either freely or (in totalitarian societies and countries) under a degree of constraint. In the former case, participation may be total or partial (and it may here be multiple: a migrant, for example, may have the culture of their country of origin and that of their host country.

The consequence for intercultural dialogue is that it should not be seen as taking place between abstract entities like national, ethnic or religious cultures, but between all manner of very real individual and group interlocutors, each of whom relates to one (or more) typical cultural configuration; and, though this may complicate the job

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

of someone who is required, in the line of duty, to pay heed to the communicative efficacy of the formulations he employs, it does make this kind of dialogue significantly more reality-based.

I.3. Cultural diversity

Cultural diversity is an essential [that is to say, a natural and usual][8] condition of human society, brought about by cross-border migration, the claim of national and other minorities to a distinct cultural identity, the cultural effects of globalisation, the growing interdependence between all world regions and the advances of information and communication media. (CoE, 2007)

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

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

Like the concepts dealt with previously, that of cultural diversity includes not only aspects that describe and analyse social reality, but also normative aspects (what is ethically and politically right and proper). Thus, according to the Council of Europe text of 2007 quoted earlier, we are faced with a two-dimensional political approach to cultural diversity: on the one hand there is the international dimension of respect for human rights, tolerance, and political and cultural pluralism, and on the other hand there is the international dimension of cultural diversity, tied to the principle that all (in particular, national) cultures are of equal value.

The model underlying these approaches is that of the intercultural society, which operates on the principles of equality amongst cultures, the value of cultural heterogeneity and the constructive effects of dialogue. According to this model, then, differences should not be seen as harmful; on the contrary, design of a group project requires that cultural differences be taken into account and that otherness be respected.

Along this line of thinking, cultural diversity thus means exchange and not autocracy, isolation and xenophobia. And this model cannot be applied using only the ideas of cultural majority and minority, because an excessive focus on minority

8. This in brackets is our interpretation.

groups and communities would have the effect of stigmatising them, of creating negative cultural stereotypes. Efforts ought rather to focus on new ways of expressing diversity, enabling all citizens to develop an awareness of the potential wealth that cultural diversity represents.

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

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

I.4. Other concepts inherent in cultural realities

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

The concept of "intercultural" which took root in Europe in the late 1970s, as a result of the Council of Europe's work in the field of education, initially had the neutral meaning of "between cultures or between groups relating to those cultures".[9]

Only later did the concept acquire the necessarily positive connotation of "establishing a positive relationship" and of "beneficial and mutually enriching exchanges": this occurs, for example, in intercultural education or pedagogics. The accepted idea is that of "moving from a situation of multiculturality, where different cultures simply co-exist, to an intercultural situation brought about by the forging of links and positive interaction". Sometimes, "intercultural" evolves from an adjective into a noun, so that "(the) intercultural" becomes a semi-real, semi-ideal object, highly emotive and ideologically charged.

Sometimes, the term "intercultural" (cf. Mantovani, 2004) is used to describe the situation obtaining in a large part of the world, notably in European countries, where there is a sizeable mix of groups with differing cultural origins alongside persons who relate simultaneously to more than one culture. This term has fewer ideological connotations than "cross-cultural", but is not unrelated to it. The idea is that cultural identities are no longer organised within cultural frameworks (for example, "national cultures") that are coherent and clearly distinct from one another, but that our society, which has become "a world society and global", now contains a mass of cultural components of diverse origins, from which each

9. In our report we keep to this definition.

individual (and perhaps each group or organisation) is more or less free to assemble their own cultural configuration (a personalised cultural menu).

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

A concept that has gained prime importance is that of multiculturalism. This is used to mean a (somewhat controversial) ideological and political position whereby not only individual citizens – by definition, all equal – are acknowledged as having rights and obligations (as in the traditional liberal view), but so too do communities, generally defined by criteria of culture, language (as in the case of the French-speaking Canadians), religion or ethnicity (cf. Taylor, 1992, and Semprini, 1997). The terms "multicultural" and "multiculturality", it should be remembered, normally mean simply the presence within one and the same geographical area or institutional territory of persons or groups of different cultural configurations.

Since the 1980s, the public debate on cultural issues – in its civilised and democratic forms, and even more so in its uncivilised, undemocratic forms – has regularly made the link between the various concepts referred to above and the concept of cultural identity, which, by reason of its deep emotional resonance, produces powerful social and political responses. But, although this concept usually triggers positive reactions, there is no dearth of criticisms, some of them extreme (cf. for example, Sen, 2006).

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

I.5. Education and cultural diversity

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

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

So it is no surprise that the concepts of education in intercultural dialogue, education in pluralism and intercultural pedagogics in particular should have a marked impact on the world of education, at least on the ongoing exchange of ideas. And it is perhaps significant that the Council of Europe's first major project of the late 1970s in the area of interculturality was concerned precisely with the topic of action and teacher training in this field.

Since the 1990s the debate, along with the scientific work preceding it, has tended to be more practical in orientation, addressing specific aspects of good intercultural teaching practice (in languages, for example) or focusing on the intercultural competence that training is required to impart, from "intercultural awareness and sensitivity" to "intercultural effectiveness" (cf. Salo-Lee, 2007).

Since the last quarter of the 20th century, educational circles in the countries of Europe have been swept by various waves of education policy, each of them seeking to make schools and colleges responsible for sensitising future citizens to an important aspect of life in society: the accent has been variously placed on peace studies, human rights, sustainable development, internationalism and citizenship. All these initiatives have sought to instil an awareness of the fundamentally multicultural nature of the present-day world and the desirability of a positive intercultural approach. A report by the Finnish Ministry of Education suggests that these various education proposals be brought under a single and coherent conceptual umbrella of "Education for global responsibility" (Kaivola and Melén-Paaso, 2007).

I.6. Internationalisation of higher education and academic mobility

No discussion of intercultural dialogue in the university context can avoid looking at the internationalisation of higher education, for at least two reasons. Firstly, this concept (and particularly the reality to which it relates) pre-dated and to some extent gave rise to the concept of intercultural dialogue. It is reasonable to argue that in Europe it was precisely the quickening pace of internationalisation in universities from about 1990 that gradually led decision makers to identify diversity management in universities and consequently intercultural dialogue as a strategic goal.

Secondly, the internationalisation of higher education matters here because much of the practical experience of intercultural dialogue in academic settings involves foreign students, either those enrolled at the university or those taking part in exchange programmes (see also the case studies below).

A further reason is that the internationalisation of higher education is not just an academic management issue but also a matter of scientific fact, one which by its nature is automatically linked to cultural diversity and thus to intercultural dialogue too. At any rate this is the conclusion of de Witt when he says that internationalisation is the process of integrating the international dimension – but at the same time the intercultural dimension – into a university's objectives and functions (teaching, research, services) and its results (de Witt, 2002).

From their very beginnings in the Middle Ages, universities have developed in what we today would call an international environment: in fact "by definition" (Neave, 2002), the knowledge they produce and pass on has never been constrained by national borders. But this simple observation on the constant nature of universities forces us to define what is different about their internationalisation now: on the one hand the ways in which traditional international dimensions are being extended, and on the other hand the emergence of new trends.

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

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

– the development of fields of study with an intrinsically international dimension (international relations, international law, intercultural communication);

– the subsequent internationalisation of research.

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

However, the universities are not unanimous in their views on internationalisation. For the optimists it is an opportunity to ensure high-quality teaching and improve university management through the sharing of experience that internationalisation entails. They believe that internationalisation provides better qualifications for employment, by teaching skills relevant to the international and intercultural environment and improving the calibre of teaching staff, students and researchers, by virtue of a geographical, cultural, linguistic and social openness.

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

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

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

I.7. Facts and figures

University internationalisation has been on the increase since 1980, thanks to the launch of the Erasmsus programme in 1987, the Sorbonne Agreement in 1998, realisation of the Bologna Process model and the Education and Training 2010 Work Programme. In addition, various national, regional and institutional policies have been implemented with the express aim of attracting a greater number of students or the best of them (for example, through scholarships and study grants). In this section we give a commentary on student mobility and the extent of internationalisation of higher education in Europe, using statistical data.

Preliminary remarks

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

In the context of our report this poses a few problems, but as a rule of thumb one can assume that different nationalities often mean cultural differences. So we shall use the data on foreign students as an indicator of cultural difference, but specify the type of origin (for example, country with the same language, neighbouring country). This approach echoes the majority of statistical studies in the field and follows the suggestion of the European Commission in its recent document (EC, 2007) that foreign nationality should be used as an indicator for measuring trends in international mobility in higher education.

However, with a view to improving data on international mobility the OECD, Eurostat and UNESCO decided in 2005 to change their data-collection instruments so that now only the mobility of students moving to another country specifically to study there is categorised as mobility. This change will in future yield better-quality data.

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

We consider here only 34 countries (known hereafter as "C34"), namely:

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

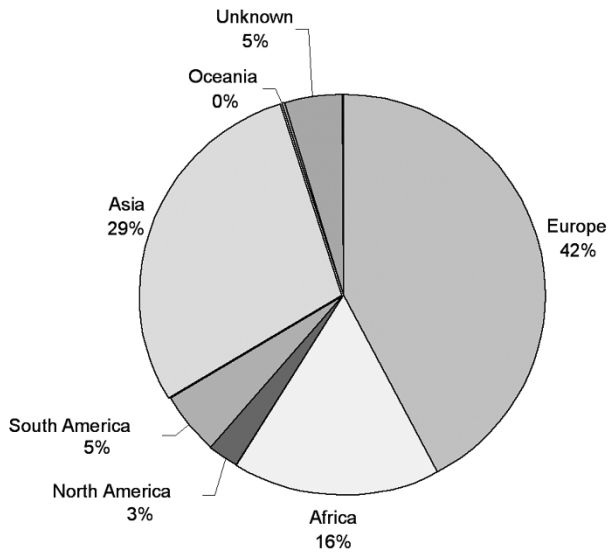
– the three applicants for EU membership: Croatia, "the former Yugoslav Republic of Macedonia", Turkey;

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

These 34 countries were chosen from the 47 member states of the Council of Europe purely because they were able to provide current data on foreign students. We deeply regret this limitation and the consequent gaps, which should ideally be filled as soon as possible. The figures used are those of Eurostat for the year 2005.

I.7.1. Foreign students in the C34 countries, by provenance

Figure 1: Provenance of foreign students in all C34 countries



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

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

The percentage of foreign students in the C34 countries rose from 4.9% in 2002 to 5.9% in 2005, an increase of 34%. The number of students from North America declined over this same period (–20%), while there was a sharp increase in numbers from South America (+135%) and Asia (+52%), as seen in Table 1.

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

Table 1: Numbers of foreign students in C34 countries, 2002-05

	Years				Change 2002-05	
	2002	2003	2004	2005	%	numbers
Europe	450 987	489 093	518 236	532 550	+18	+81 563
Asia	235 233	287 872	346 780	359 567	+52	+124 334
Africa	156 462	185 619	204 311	206 591	+32	+50 129
South America	26 270	35 676	57 745	61 796	+135	+35 526
North America	42 107	49 252	35 771	33 781	–19	–8 326
Oceania	3 076	3 506	3 779	4 052	+31	+976
Unknown	21 166	42 857	50 018	59 250	+179	+38 084
Total	935 301	1 093 875	1 216 640	1 257 587	+34	+322 286

I.7.2 Foreign students coming to each of the C34 countries

The C34 countries receiving the highest number of foreign students were the United Kingdom (318 000), Germany (260 000) and France (237 000). Figure 2 shows that these three countries together accounted for 63% of all foreign students in the C34 countries.

The figures in Table 2 show that between 2002 and 2005[10] the number of foreign students rose in every C34 country except Latvia.

10. Figures for Estonia and Ireland cover the period 2002-04 and those for Croatia and Portugal cover 2003-05.

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

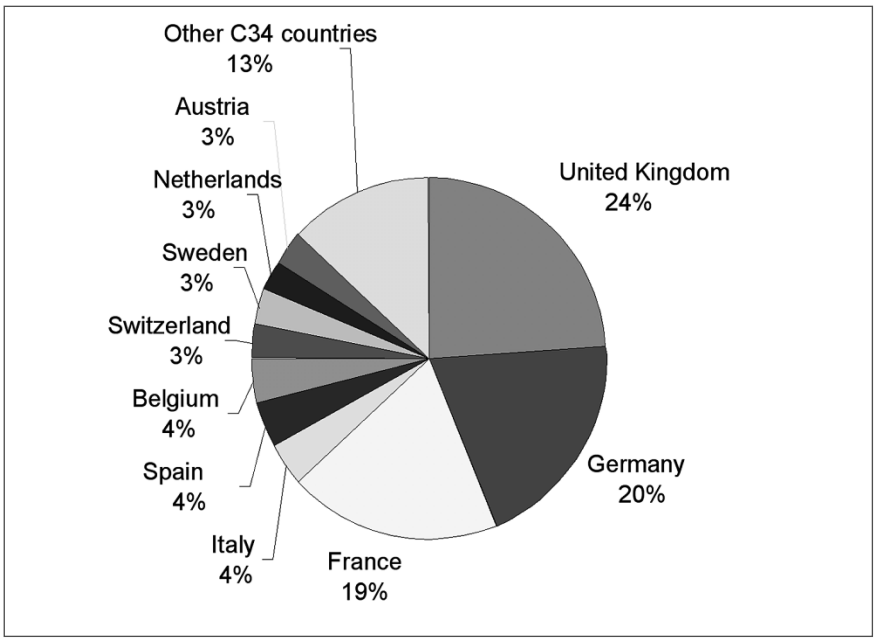
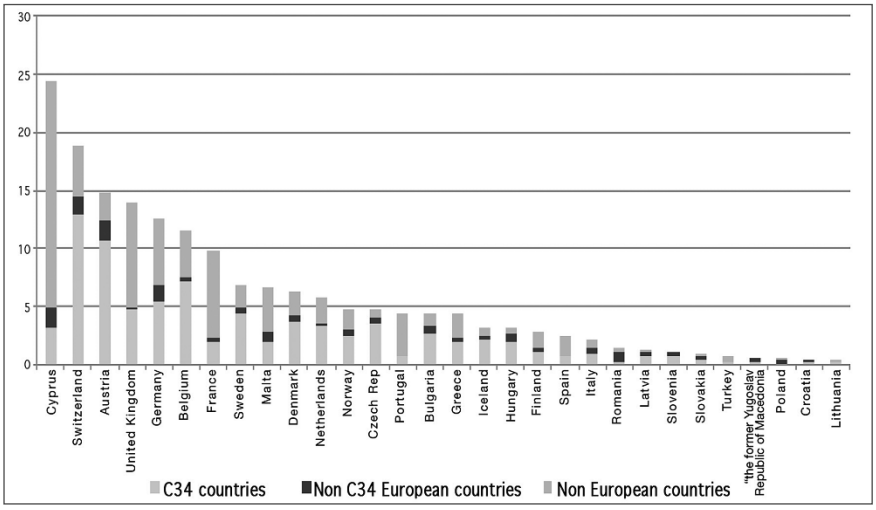


Table 2: Percentage change in the number of foreign students in C34 countries, 2002-05

Host country	%	Numbers	Host country	%	Numbers
"the former Yugoslav Republic of Macedonia"	+101	+137	Switzerland	+26	+7 526
Czech Republic	+90	+8 769	Lithuania	+25	+173
Estonia	+83	+376	Finland	+25	+1 682
Greece	+82	+7 075	Austria	+21	+6 032
Spain	+75	+19 567	Denmark	+20	+2 950
Malta	+73	+256	Germany	+19	+40 758
Netherlands	+67	+12 710	Hungary	+15	+1 818
Cyprus	+60	+1 843	Belgium	+12	+4 936
Italy	+58	+16 474	Croatia	+11	+77
France	+43	+71 081	Turkey	+11	+1 838
Norway	+41	+3 895	Portugal	+10	+1 527
United Kingdom	+40	+91 126	Bulgaria	+ 9	+687
Poland	+38	+2 805	Iceland	+ 3	+12
Ireland	+38	+3 492	Slovakia	+ 2	+35
Sweden	+37	+10 634	Romania	+ 2	+204
Slovenia	+29	+279	Latvia	–49	–1 584

I.7.3. Foreign students as a proportion of national students

Figure 3: Foreign students in C34 countries, by provenance



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

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

The largest group coming from a single nation are Chinese students in the United Kingdom (53 000), followed by Moroccans in France (30 000), Chinese in Germany (27 000), Turks in Germany (25 421), and Algerians in France (22 000).

I.7.4. Students from C34 countries in other C34 countries

Of all students in the C34 countries, 496 000 are currently studying in another C34 country. Germany sends the most students to other C34 countries (53 000, or 11% of all foreign students from C34 countries studying in another C34 country), followed by France (45 000, or 9%), Greece (40 000, or 8%), Turkey (35 000, or 7%) and Italy (35 000, or 7%).

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

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

I.7.5. Diversification of the provenances of foreign students within a country

The nationalities of foreign students are usually fairly concentrated (see Table 3).[11] In a third of the 31 countries considered (out of the 34),[12] the 10 numerically strongest nationality groups account for more than 75% of all foreign students.

On the other hand, only six C34 countries have a broad scatter of nationalities (where the 10 numerically strongest foreign student nationality groups account for less than 55% of all foreign students). Those six countries are Norway, Sweden, France, Germany, Denmark and the United Kingdom. In Norway, Sweden and Denmark, however, the nationality of many foreign students (between 18% and 26%) is not known.

Table 3: Foreign students from the 10 numerically strongest countries as a percentage of all foreign students in the country

C34 country	top 10 as % of all foreign students	C34 country	top 10 as % of all foreign students
Norway	39	Austria	71
Sweden	40	Slovakia	72
France	46	Belgium	73
Germany	51	Lithuania	74
Denmark	53	Croatia	77
United Kingdom	55	Romania	81
Turkey	56	Hungary	84
Iceland	57	Portugal	86
Italy	57	Cyprus	86
Finland	58	Latvia	89
Spain	60	Liechtenstein	89
Switzerland	64	Bulgaria	90
Malta	67	Slovenia	90
Netherlands	68	Greece	94

On average in the various C34 countries, the numerically strongest group of foreign students from any one country accounts for 28% of all foreign students in that country. In 21 of the 31 C34 countries considered here (see n.12), the

11. Concentration is calculated here using the example of the ACA report Eurodata 2006 (Kelo, Teichler and Wächter, 2006) and comparing the total number of foreign students from the 10 numerically strongest nationalities in a given C34 country with the total number of foreign students in that country.

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

numerically largest group of foreign students is from a neighbouring country. The only exceptions are Chinese students in Cyprus, Finland, Germany, Malta and the United Kingdom, Moroccan students in France and Spain, Germans in Iceland, Albanians in Italy and Angolans in Portugal.

I.7.6. Languages

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

When it comes to student mobility, the countries in the C34 group that are (partly or entirely) French-speaking are relatively very important[13] to one another (the exceptions being links between Belgium and Switzerland, and between Luxembourg and Switzerland; figures for foreign students in Luxembourg are not available, incidentally).

Table 4: Foreign students moving to and from countries that are (partly or entirely) French-speaking (representation index from Kelo, Teichler and Wächter, 2006)

	destination		
origin	Belgium	France	Switzerland
Belgium	x	3.05	0.64
France	6.03	x	1.79
Luxembourg	3.86	2.65	0.76
Switzerland	0.20	2.17	x

A representation index of less than 1 indicates a number of foreign students lower than a hypothetical standard distribution of students of a given nationality in the C34 countries, whereas a value higher than 1 indicates that foreign students of a given nationality are over-represented. Outside the C34 group of countries, four of the five countries that send the highest number of foreign students to France are in French-speaking Africa.

The German-speaking countries, or those with a German-speaking minority, are also very interdependent when it comes to student exchanges. There are a large number of Italian students in Austria, perhaps because the Italian region of Bolzano has a German-speaking community. The same factor may account for the

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

number of Polish students in Germany: the two countries are neighbours, and Poland has a sizeable German-speaking region.

Table 5: Foreign students moving to and from countries that are (partly or entirely) German-speaking (representation index from Kelo, Teichler and Wächter, 2006)

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

Students from Nordic countries often study in another Nordic country, as Table 6 shows.

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

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

The same relationship is seen between countries that speak Dutch: the index for Belgian students in the Netherlands is 6.15; the index for Dutch students in Belgium is 5.6.

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

Table 7: Foreign students moving to and from Switzerland and its neighbours

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

Portugal is the C34 country with the most foreign students from non-C34 countries. The four countries sending the most students to Portugal (66% of all foreign students there) are those where Portuguese is a national language: Angola, Cape Verde, Brazil and Mozambique.

I.7.7. Other factors influencing the choice of where to study

The main factors that determine where someone studies thus appear to be language, proximity and historical, geographical and commercial ties between a student's country of origin and the country where they choose to study.

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

II. Where intercultural dialogue may be relevant in higher education

II.1 Preliminary remarks

a. Target population

In this section we use the terms "higher education" and "university education" to mean all forms of tertiary education, whether (in current terminology) type A, leading to a university diploma (traditionally a bachelor/masters degree, possibly followed by a doctorate), or type B, entailing a shorter period of study (three or even two years) and a specific vocational orientation (typically *Fachhochschulen* or *écoles universitaires professionnelles*).

In the OECD countries as a whole, about a third of young people aged 25 to 34 hold a tertiary qualification (OECD, 2007); thus more than a third of them undergo higher education.

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

b. Universities: fertile ground for intercultural dialogue?

The answer to this question is what our report is all about, but we feel it appropriate, even at this stage, to make the point that the essence of what a university is and the objectives of intercultural dialogue very substantially coincide. Universities are quintessentially international, not only because of the historical background from which they evolved, but also because of the nature of

what they do, notably research. So a willingness to co-operate with universities in all countries and likewise to value the culture of others is (or at least should be) an essential part of their operations.

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

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

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

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

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

II.2. The university remit

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

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

In the rest of our report we endeavour to show that the activities of intercultural dialogue may be a sine qua non if a university is to perform its fundamental remit successfully.

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

It must be said, however, that at the present time there are few who endorse this view. So one might conclude (wrongly, in our opinion) that attempts at intercultural dialogue are less necessary or more difficult to introduce into academic institutions focusing on scientific research and international scientific competition, into institutions that are geared to high-level vocational training or into "mass" universities whose prime job is to provide training – ideally not lasting too long – to middle management employees.

In the following sections we shall try to show that, on the contrary, good intercultural communication – that is to say, constructive intercultural dialogue within a university, together with sustained interest in intercultural communication as a subject for research – is gradually becoming an essential requirement if a present-day university is to perform its remit of general education successfully, regardless of how that remit is defined. In some university sectors, moreover, training in the professional skills needed for communication and intercultural dialogue is becoming a significant part of the university's remit.

II.3. Hosting culturally different students and guiding their studies

It is very easy to identify the cultural differences that are truly significant within a student body: differences that are interpersonal or linked to social and family background, differences of gender, differences influenced by links to regional cultures, differences – sometimes far more powerful than one realises – created by educational disciplines and fields themselves (for example, the social sciences, the exact sciences, the technical sciences; cf. Poglia, 2007) or differences arising from the national provenance of students and teachers.

We have consistent and comparative data only for provenance, a category of difference that is assumed to correlate with language differences (though this is not necessarily the case) or with differences arising from secondary education received in the country of origin.[14]

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

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

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

– the support that the university administration gives students with the practical problems they encounter: information, accommodation, study guidance, sometimes the various permits they need and sometimes pastoral care;

– linguistic support through three kinds of measures:

  - courses in the host country's language to enable these students to follow courses properly;

  - adjustments to teaching methods, designed to make life easier for them, for example, the possibility of submitting their coursework or sitting examinations in their mother tongue or another language of which they have a good command; and

  - thirdly, the option increasingly seen (in studies for a masters degree and doctorate) of having all or part of the syllabus taught in a lingua franca, usually English.

Clearly these measures are helpful in ensuring that the university operates properly (courses completed successfully) and in creating practical bases for good intercultural communication (for example, making sure that there is a common working language for national and foreign students, and for foreigners from a range of countries), but they do not necessarily guarantee the development of a consistent and high-quality intercultural dialogue.

There are also initiatives in academic teaching methods, but they appear to be fairly rare for the moment – for example, teachers' use of the personal experience of students from "other" national and cultural backgrounds to illustrate their proposed theories on the social sciences, linguistics, economics, management, communication or law.

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

Another way to help foreign students to connect better with the local cultural environment is to provide opportunities for direct contact with local traditions and everyday cultural life – for example, through ad hoc lectures, audiovisual presentations and courses.

One cannot ignore a very real problem that is often unacknowledged: in many disciplines it is very important to be able to express oneself clearly both orally and in writing, and students whose mother tongue is not the official language are disadvantaged in academic competition. And it is more than just linguistic difficulty: it is well known that each culture has its own style of thought and thus of expression – rambling or concise, to the point or flowery, with people's minds working in a different way (cf. for example, Clyne, 1994; Nisbett, 2003).

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

Another practical issue rarely addressed per se is that of the specific pressures (psychological, organisational) that may be encountered by students who are faced with a culture different from their own or are quite simply cut off from family and friends because they are studying away from home. One might of course argue that these are simple matters of everyday living and university education. But in our view intercultural dialogue must not confine itself to grand declarations: it must also show that it helps improve the management of the minutiae of everyday academic life.[15]

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

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

Given the (probably all-too-often under-rated) importance of the effects that the attitude of the administration has on the university climate and on intercultural

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

relations in particular, it would seem a sensible idea to introduce or generalise measures to stimulate awareness of cultural differences for the benefit of professionals in these administrative departments.

We do not have comprehensive data on the interpersonal, intercultural dialogue that could (should!) develop spontaneously among students from different cultural backgrounds, a dialogue arising from their everyday life, family ties, friends and career plans. Our impression, however, is that this kind of dialogue is not always very energetic and that it gets sidelined – by academic imperatives, but also by an inadequate appreciation of what it can contribute as a driver of personal development and also (in the human and social sciences at least) academic development. If that finding is vindicated, the question for university institutions will be how to take practical action to encourage this kind of dialogue.

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

II.4. Intercultural literacy

By this term we mean making all students aware of multiculturality and intercultural dialogue.

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

Multiculturality not only has "academic efficacy" in that context: it also has heuristic value in a more scientific perspective. Its significance becomes very apparent when we are required to address the big issues that cut across multiple disciplines and fields of research and training: questions of epistemology, research applications, the ethical questions inherent in science and technology. From this point of view, multiculturality is particularly important in the scientific field whose basic paradigms are rooted in culturally based visions of human beings and the world: social sciences, law, economics, educational sciences, environmental sciences and, to some degree, medicine.

More and more occupations now demand tertiary qualifications (both a cause and a result of the increasing number of students) and many areas of work are affected by the multiculturality brought about by globalisation of the economy and communications, by migration, and so on. This is the case in communications, trade, finance, tourism, training, social services, health and safety, and of course international organisations or activities.

This being so, it is no surprise that demand is growing, from the corporate and services sectors, for basic training in intercultural communication and more generally in the management of cultural diversity. Sometimes the demand is for targeted specialist skills (cf. section II.6.), but usually it is about creating awareness so that professionals can avoid inappropriate forms of behaviour.

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

This would in no way be a new subject, eating into a sometimes already overloaded university curriculum, but a small-scale exercise taking up little time (perhaps two or three ECTS credits out of the curriculum as a whole). And this training need not take the form of traditional classes only; it might also be provided through meetings, talks or film shows.[16]

II.5. Basic training for professionals dealing with multiculturality

Some university-trained professionals do not need to be trained as specialists in intercultural communication, but nevertheless need to go beyond simple awareness-raising: such people include primary- and secondary-school teachers, social workers, mediators working in areas of high immigration, and professionals working in communication, personnel management, tourism, development aid and international organisations.

These future professionals need training in intercultural communication and dialogue equating to a dozen or so ECTS credits, and the training needs to offer:

– an overview of the instruments helpful in analysing multicultural situations and the processes of intercultural communication commonly encountered in their occupations (in particular, the problems), and

– a few instruments to help in the move from analysis to the operational stage, that is to say, to the planning and implementation of good intercultural

16. At the University of Lugano (USI) we successfully trialled a form of intercultural film show, combining films that stimulated awareness of multiculturality with talks by researchers and journalists on the issues involved (for example, ethnic conflict) or on regions seen as significant in this regard (the first events looked at the Mashreq countries, Iran and former Yugoslavia).

communication within the given professional context; the need here is for a set of intercultural skills geared to that professional area – for example, pedagogics, media work, social work or nursing care.

In relation to training in analysing situations, we may usefully refer to concepts developed in disciplines such as anthropology, sociology, psychology, linguistics and semiotics, but also to interdisciplinary scientific models, which permit a didactic synthesis of the following elements:

– specifically communicational aspects of intercultural dialogue (for example, varieties of verbal and non-verbal codes, intercultural argumentation);

– psychological characteristics of interlocutors (cognitive, affective, behavioural and identity-related facets);

– ways of understanding the different cultural configurations of interlocutors (various types of cultural baggage); and

– influences from the social contexts in which interlocutors necessarily find themselves (groups, organisations, communities, national forums).

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

II.6. Training for specialists in intercultural communication and dialogue

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

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

Such training is still fairly rare in European universities; where it does exist, it is usually in the form of continuing education leading to a professionally enhancing qualification (such as an executive masters) and carries about 60 ECTS credits, or a total of one year's study.[17]

17. The University of Lugano runs courses leading to the degree of Master of Intercultural Communication (MIC) with 60 ECTS credits. This offers modules focusing on input from the basic disciplines (anthropology, linguistics, etc.), methodology and the intercultural situations encountered in various areas of employment practice, such as law, religion, business, industry, the media and education (cf. section II.10. Case studies). Another example, slightly more lightweight in terms of ECTS credits, is the degree of European Masters in Intercultural Communication (EMICC), a course of Bologna Process type aimed at young masters students. This uses the formula of Eurocampuses managed jointly by nine universities in European countries (cf. II.10. Csase studies).

II.7. Skills required of university teachers

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

Easy-access online training programmes should be made available to help them, with theoretical references and especially audiovisual materials, summary texts and a choice of recommended reading.[18]

II.8. Intercultural dialogue between university teachers and academic researchers

The international character of universities is also due to the presence within them, sometimes on a massive scale, of (post-doctoral) foreign researchers and lecturers.[19]

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

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

II.9. How multiculturality may enrich university curricula

If we look only at the position in Europe, it may seem surprising that universities, which are usually very alert to trends in the economy and the society within which they operate (take the current abundance of new curricula, especially for masters degrees, driven by developments in technology, commerce, finance and the media), have so far not generally reacted in the same way to the demands posed by increasing multiculturality and its potential challenges.

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

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18. An example of this kind of online training support (called I2C), developed by the University of Lugano with assistance from the Swiss Virtual Campus programme, will shortly be available.
19. In Swiss universities, for example, foreign lecturers and other scientific staff accounted for over 40% of all academic personnel in 2005 (Swiss Federal Statistical Office, 2006)

II.10. Case studies

Note that these case studies concern not only this section, but also issues addressed elsewhere, notably in section V. Management of intercultural dialogue by universities.

II.10.1. Towards an international academy: the University of Maastricht[20]

a. Some figures

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

b. Internationalisation objectives

Among the objectives identified in the UM's Strategic Programme, 2007-2010, are:

– an intake of 3 100 bachelor and 2 750 masters students in 2010,

– 30% of bachelor students from abroad (80% from the EU, 20% from outside the EU),

– 50% of masters students from abroad.

To meet the target of 2 750 masters students will require a significant increase in the intake of students from other universities, 35% of whom (960 students) will come from other EU countries and 15% (410 students) from outside the EU.

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

c. Operational measures

i. A professional approach to recruitment

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

ii. Assistance and services to students

The recruiting strategy cannot of course be complete without plans to improve services to and support for students. In particular, students originating from outside the EU, who will have to pay high tuition fees, are likely to have higher

20. Source: interview in October 2007 with A. Zanting of UM, and www.unimaas.nl.

expectations of the university's services. Diversity management will thus become an even more crucial issue.

UM has to organise itself so as to respond adequately to this diversity, and will systematically define what it intends to offer students in sport, accommodation, legal matters, administration and other facilities. Activities for the future will thus concentrate on consumer-targeted information for prospective students, a personal approach and high-quality facilities.

iii. Human resource management

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

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

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

d. University structures

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

The Executive Board is assisted by a number of policy advisers. One of these oversees policy on internationalisation and is responsible for defining the university's targets for student recruitment, scholarships and funding, student exchanges and mobility, and language policy. The adviser's policy directives on internationalisation are then implemented by the faculties.

e. Faculty activities

UM faculties initiate and organise their own activities relevant to internationalisation. For example, since 2005 the Faculty of Economics and Business Administration has run workshops on "diversity management in the international classroom", which are compulsory for all members of staff.

The adviser responsible for internationalisation policy in the Faculty of Health, Medicine and Life Sciences (FHML) operates in several fields of interest to us

here. Cultural diversity is considered at all levels (nationality, ethnicity, gender, for example) but, since UM's main focus is essentially on internationalisation, faculty policy concentrates for most of the time on that. Faculty policy targets the teaching body, the students and the administrative staff.

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

For instance, from 2008 the FHML will receive, every year, a group of 40 students from Saudi Arabia (280 students over seven years). In year one they will do a course of instruction in the Dutch language, and for the next six years they will follow the FHML's normal programme of medical studies. In order to integrate these students into the faculty successfully, workshops will be held to address the specific problems that may arise in working with this group, for example, in relation to different teaching styles, questions of dress or physical contact (most of the students will be women), and relations with their families, who are likely to move with them to the Netherlands.

II.10.2. Multiculturality as a mainstream concept: the University of Jyväskylä[21]

a. Some figures

The seven faculties of the University of Jyväskylä (JyU), Finland, have about 16 000 students from 80 countries. JyU has agreements with some 270 European universities, covering the whole of the EU. Outside Europe the university has co-operation agreements with some 35 institutions in North and South America, South-East Asia, Australia and Africa. JyU takes in 700 international students each year and is actively involved in five student exchange programmes (Erasmus, Nordplus, ISEP, FIRST, North South).

The university offers 12 international masters degree programmes, plus a range of bachelor programmes in English, and it is also involved in developing various international teaching projects. The role of the university's International Office is to identify, assess, launch, develop and monitor these partnerships and projects.

b. Internationalisation objectives

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

– all students must have the opportunity of spending part of their degree course abroad; but they can instead follow courses aimed at improving their "international" skills;

21. Source: interview in October 2007 with Professor Liisa Salo-Lee of JyU, and www.jyu.fi.

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

c. Operational measures

i. Teaching styles and expectations

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

ii. Staff

JyU encourages all members of staff to co-operate internationally in a range of programmes. By planning the mobility of these staff carefully, JyU seeks to strengthen co-operation in research and study programmes. These activities are funded out of the university's budget. The results of this mobility are evaluated from regular feedback.

Departments are encouraged to operate long-term exchanges of teaching staff with institutions which offer complementary expertise, and to include guest professors in their programmes. Language improvement classes are routinely provided to enable staff to teach in English. JyU takes care of accommodation and the other necessary arrangements for foreign staff.

iii. Teaching and research

JyU is a pioneer in Finland in the teaching and research of intercultural communication. The Department of Communication has offered a masters course in intercultural communication since 1997 and a doctoral programme in the same subject since 2002. The Department also co-ordinates an interdisciplinary bachelor course in intercultural studies.

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

JyU is also well known for its active involvement in projects favouring language learning and multilingualism. In the area of internationalisation, JyU offers international doctoral and masters programmes in conjunction with a network of other universities and it is a partner in EMICC, the European Masters in Intercultural Communication network (cf. section II.10.3).

iv. Services

Students who elect to spend periods of study abroad are given guidance before they leave and on their return. A wide range of intercultural communication courses are offered every year as support to students going abroad.

JyU provides good facilities in support of foreign students, in association with student groups. These include accommodation, support services, guidance, tutoring and courses in Finnish. In 2006 JyU and the Jyväskylä Polytechnic launched a joint project to provide more opportunities for international students to spend periods of practical education in Finland.

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

II.10.3. The European Masters in Intercultural Communication (EMICC)[22]

a. The EMICC network

EMICC is a network of European universities offering a joint programme of studies in intercultural communication. Current partner universities are:

– Anglia Ruskin University, Cambridge, United Kingdom

22. Source: interview in November 2007 with Dr Peter Praxmarer, Secretary of EMICC.

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

b. Underlying concept

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

The idea behind this programme is to have a pan-European programme of studies leading to a European masters degree, with both students and teaching staff moving from one location to another. The ideal is to set up (masters) syllabuses at the various universities that are similar, or at the very least compatible, in content, admission criteria, assessment and other aspects, the syllabuses being drawn up jointly by the lecturers at the EMICC partner universities. This collaboration is also meant to cover scientific research, publications and the organisation of lectures and conferences.

Clearly, the underlying concept of EMICC is entirely consistent with the thinking behind the Bologna Process, that European integration must also take place within higher education.[23]

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

c. Achievements, particularly the Eurocampus semesters

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

Semesters of this kind, attended by about 120 students, have been held in Jyväskylä (2002), Bayreuth (2003), Brussels (2004), Cambridge (2005), Lisbon (2006) and Lugano (2007). These study semesters are recognised by all the partner universities as an integral part of their masters courses in intercultural communication (or other courses). Courses (typically 15 in number) are taught in English and are each divided into four modules:

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

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

To complete the course successfully each student must have completed at least 10 of the 15 courses offered, equivalent to a total of 750 hours' work. At the end of the Eurocampus the host university awards a Certificate of Advanced Studies in Intercultural Communication, worth 30 ECTS credits. Eurocampus students may be eligible for Erasmus grants.

In addition to the usual benefits of mobility, the Eurocampus offers other experiences to students and teachers, particularly:

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

II.10.4. The USI Masters in Intercultural Communication (MIC)[24]

a. In-depth training for intercultural dialogue and communication professionals

Since 2002 the Faculty of Communication Sciences at the University of Lugano has run a masters in intercultural communication, carrying 60 ECTS credits and spread

24. Source: Poglia, 2005 and www.mic.unisi.ch.

over 18 months. It is organised in intensive weeks, for relatively senior persons such as communication professionals or project leaders in public or not-for-profit private institutions or in businesses. The MIC is currently in its third version.

b. Who is the course for?

Professionals targeted by this course (and those who have completed it so far) work in highly multicultural settings – for example, in international organisations and NGOs, or local and national government, where they deal with issues of migration, security, development aid or schools with a high proportion of pupils of immigrant origin – or in healthcare, welfare, religious institutions, the business world or other areas where competence in intercultural communication is one of the standard skills required of new professionals.

It is a feature of this masters that it seeks to make true interculturality a part not only of the course content but also of the student experience. Thus, in each of the three versions to date, the 30 or so enrolled students have included not only a few locals from the university's home region – the Italian-speaking part of Switzerland – but also French- and German-speaking Swiss, people from a variety of African countries and students from Central and South America, Asia and Eastern Europe.

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

c. Teaching methods and epistemological choices

Inculcating intercultural communication competence at university level entails more than providing guidelines for appropriate behaviour (valuable though these are). It is also necessary to instil an understanding of communication instruments and methods, and also of what is required before they can be applied, namely the tools needed to analyse situations and problems generated by multiculturality (Poglia, 2005).

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

The wish to make the masters relevant to real-life situations and issues is very apparent in the importance given to the various areas of work in which the skills taught are required. Real life is also life in the classroom. Teaching takes place in two languages, English and French, and the two are used in parallel as the teacher or student prefers – an indication of the desire to create a truly intercultural

learning environment. The teaching body too is fairly multicultural in terms of both nationality and discipline.

Other didactic choices underlying this masters course were as follows:

– emphasis on the fact that intercultural communication is not just interpersonal, but includes inter-institutional communication, communication between organisations and individuals, and communication via the media (these forms of communication are extremely important in the professional context);

– preference for an in-depth consideration of methods when moving from description to analysis, interpretation and explanation;

– development of meta-reflection on intercultural communication and dialogue with a view specifically to clarifying those aspects linked to individual and group ethics;

– strong emphasis on the skills needed to implement and manage intercultural communication, skills which ensure that required formulae for action are built on sound theoretical bases.

The masters has also spawned a whole range of related intercultural activities, such as lectures and film shows, involving students, the academic staff and the local public.

II.10.5. Tanaka Business School, Imperial College London, United Kingdom[25]

Didactic management of the problems of multiculturality

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

Researchers at Imperial College London's Tanaka Business School analysed the case of MBA (masters degree in business administration) students in Britain to try to determine the principal causes of learning shock, its manifestations and the coping strategies that students use. Their findings show that one of the foremost factors contributing to learning shock can be the experience of working and learning as part of a multicultural group.

The issue of learning shock thus needs to be managed carefully once a university becomes international and multicultural, by strategies that take account of different "teaching and learning cultures", clearly defining expectations, the roles of teachers and students, rules of assessment and habitual styles of communication.

25. Taken from D.S. Griffiths, D. Winstanley, and Y. Gabriel, "Learning shock – the trauma of return to formal learning", in *Management Learning*, Vol. 36, No. 3, 2005, pp. 275-97.

This is needed not only for specific problem solving but also in order to maximum the benefits of diversity.

II.10.6. Indiana University, USA[26]

Managing cultural diversity in a group setting

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

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

II.10.7. University of Hawaii at Manoa, Hawaii[27]

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

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

III. Research into intercultural communication

III.1. University scientific research: international or multicultural?

It hardly needs saying that research, particularly the pure research typically done in universities, is by nature international, as are the scientific communities within which disciplines, fields and schools evolve. But international co-operation is more of a necessity for smaller, European countries that are very active in the research field (such as Sweden, the Netherlands or Switzerland) than it is for bigger countries (in particular the USA).[28]

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26. Taken from T.M. Paulus, L. Bichelmeyer, M.P. Malopinsky and P. Rastogi, "Power distance and group dynamics of an international project team: a case study", in *Teaching in Higher Education*, Vol. 10, No. 1, January 2005, pp. 43-55.

27. Taken from K.C.K. Dela Cruz, M.B. Salzman, R. Brislin and N. Losch, "Hawaiian attributional perspectives on intercultural interactions in higher education: development of an intercultural sensitiser", in *International Journal in Intercultural Relations*, No. 30, January 2006, pp. 119-40.

28. In Switzerland, of scientific publications between 1998 and 2002 that were co-authored (increasingly the norm), only 15% were the work of Swiss researchers alone. This percentage was equalled (or almost) by projects co-authored with researchers from, respectively, the USA, Germany, France, etc. (CEST, 2004).

Another indicator of the international nature of research is the huge number of foreign doctoral and post-doctoral students in many universities.[29]

The unquestionably international nature of most university research does not, however, automatically make it multicultural:

– it is well known that the typical cultural profile of a research worker, the features that make up their quintessential "disciplinary culture", greatly outweighs what they have in common with the national, regional or ethnic group from which they originally came;

– increasing use of a scientific lingua franca (usually English) serves wholly or in part to mask general cultural differences, though not those arising from science itself (for example, the differences between the human and natural sciences).

III.2. Culture and cultural diversity as topics for research

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

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

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

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

29. For example, foreigners gained about 40% of all new doctorates awarded in Switzerland in 2006, whereas the equivalent figure for bachelor degrees was about 15%.

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

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

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

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

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

In section III.4. we look at the input of one scientific discipline or field: intercultural communication as the scientific field of reference for intercultural dialogue.

III.3. Cultural dialogue: a topic for future research?

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

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

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

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

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

Dialogue, but between whom?

Is this dialogue between individuals who freely relate to one (or more than one) national cultural, ethnic, religious, family or occupational configuration? Or is it dialogue between cultures, seen as monolithic entities to which individuals "belong" and must conform?

If dialogue between cultures, who are the collective players, the social environments – civilisations, nations, religions, ethnic groups (how are they defined and by whom?), organisations, generations, genders, social classes, social fields, occupations, clans or families – that these cultures supposedly reflect or typify?

And who should speak for these cultures when they engage in dialogue? Are the cultural leaders of these communities deemed to embody their interests and represent them? How are those leaders legitimately chosen, and by whom? And if other leaders (political figures, perhaps) are to fill the role, what qualifications do they have for it?

Dialogue, but on what subjects?

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

Dialogue, but through what means?

What codes and languages should be used? Does dialogue assume the use of dominant languages, for example? And what should be the instruments,

techniques and media (each with their own potential and drawbacks)?

Dialogue, but how organised?

What kind of environment? What procedures? Is dialogue to be conducted spontaneously, in everyday life, or in an organised manner? If the latter, who organises it, using what resources? And what should dialogue lead to? Are the results to be put on a formal footing or not?

Whatever the dialogue, it will (probably) be dialogue hampered by natural difficulties, caused by mechanisms that are easily overlooked:

– common psychological mechanisms (protecting one's territory, false perceptions);

– habitual psychosocial mechanisms (siding with the in-group and excluding the out-group, bowing to authority or the will of the group, stereotyping);

– known sociological mechanisms (cultural conflicts arising from hierarchies in society, such as castes, social classes, power groups);

– normal anthropological mechanisms (communication rituals that are assumed to be universal, but which are in reality peculiar to specific groups and cultures).

The above questions on intercultural dialogue (and there are plenty of others, many of them far more complex) serve only to restate the point that:

– The concept is a good one, politically and ethically, but at the moment it does not have enough scientific substance.

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

III.4. Intercultural communication: the scientific field of reference

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

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

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

Today the field is a busy area of research and has produced good-quality results, underpinned by a scientific community and academic structures that are relatively solid (with journals and networks, especially across the Atlantic). It is now at the stage of being able to claim the status (as some members of the community, especially in the USA, do) of a fully-fledged scientific discipline.

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

Intra-cultural communication

These are studies, usually qualitative, that analyse the essential aspects of the specificity of communication practices (for example, language use) within different cultural communities.

– Special knowledge is clearly needed to understand the origins of obstacles that arise when interlocutors from different cultures communicate and perhaps engage in dialogue.

Cross-cultural studies

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

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

It is not surprising that studies like this are particularly valued in management circles, where it is often important that the multicultural staff of a company should talk to one another effectively. It should be noted, though, that comparative studies starting from a totally different concept, but yielding results that may serve the same purpose, have been carried out using cross-cultural psychology (Berry, 1992).

Behavioural psychology factors

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

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

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

Collective cultural identities

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

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

The power mismatch in relationships

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

– The studies cited in earlier sections can sometimes obscure one element that forms the backdrop to numerous processes of intercultural communication and prevents them from being true dialogue: the mismatch between interlocutors. This may be an inequality in terms of personal power (political, econom-

ic), or the power of communities or organisations of which people are a part, but it may also quite simply be a mismatch in the social capital (relationships) and cultural capital (knowledge, skill, competence) of the interlocutors (if only a mismatch in their command of the dominant language). Failure to take account of these realities is manifestly an obstacle to successful intercultural dialogue.

Intercultural communication competence

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

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

Cultural adaptation, integration, acculturation

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

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

Intercultural communication in organisations

Intercultural communication does not happen only between individuals or small informal groups along essentially psychological lines: it is often communication between organisations (companies, government departments, NGOs, university institutions) and between these organisations and the general public (in one's own country or other countries), clients, beneficiaries or users.

Various studies focus on the management of relations between corporations (or other organisations) and their stakeholders, where the configuration of these is different from that of the organisation (Adler, 2002). Other work concentrates on the scientific aspects of intercultural communication between organisations: negotiation or mediation, for example.

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

Intercultural communication in the media

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

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

In addition, even the technical and economic organisation of the media can have a strong influence in shaping the cultural scene. Thus the proliferation of TV channels and the Internet produces two conflicting cultural outcomes: it provides easier access to products from different cultures, furthering cultural diversification, but it also allows closed ethnic or religious communities to be even more closed in on themselves, around "their" radio or TV (Lull, 2002).

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

III.5. Value of the scientific approach

We have sought above to give a brief overview of the wealth of knowledge available from research on intercultural communication, which could be applied to intercultural dialogue.

So it makes sense, in describing the contribution of universities to intercultural dialogue, not only to think about its practical introduction among members of the institution (students, teachers and other staff – improving internal relationships, increasing intercultural sensitivity, training future professionals), but even more to emphasise the great contribution that academic research could make to analysing intercultural dialogue in all its forms and thus making it more effective.

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

III.6. Moving from scientific analysis to practice

Universities today no longer confine themselves to their preferred area of research, which is pure research, and nor do they aspire simply to produce knowledge without worrying too much about its application; they are increasingly concerned with the practical applications of that knowledge. This attitude is also apparent in the scientific community, which is now getting to grips with the paradigms of intercultural communication.

Two things are necessary if we are to move effectively from analysing communication in multicultural contexts to achieving good intercultural communication, that is to say intercultural dialogue, in practice:

– firstly, we must be clear about the ethical (and political philosophy) choices on which intercultural dialogue is to be based;

– secondly, we must ensure that all interlocutors in intercultural dialogue, or at least those who initiate it, possess the requisite skills to conduct it effectively.

III.6.1. The ethics of intercultural dialogue

Premise

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

By way of illustration, we outline below a few principles based on our own configuration, which will certainly not be everyone's. The point of the exercise is

to make us think about what is "desirable, but negotiable" and what, perhaps, is not negotiable.

Example

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

a. Principle of cultural respect

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

2. (Conditional) respect for the cultural configurations of interlocutors, their personal cultural profiles, on condition that these do not conflict with the fundamental principles agreed by the whole (or most) of humanity, for example, human rights.

3. Conditional respect for the collective cultural profiles (cultures) of the social environments of interlocutors (those to which they "belong") and the players to whom they relate – that is to say, respect on condition that these:

– do not conflict with the aforementioned fundamental principles;

– are not dominant (totalitarian) to the point of powerfully inhibiting personal cultural freedom (religious freedom, freedom of expression, etc.);

– accept the principle that the basic rights of individuals take precedence over those of social constructs (nation, organisation or caste, for instance; so individuals most not be forced to uphold them, come what may).

b. Principle of equal opportunities in communication

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

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

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

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

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

c. Principle of the sustainability of outcomes

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

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

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

III.6.2. Skills needed for intercultural communication and dialogue

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

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

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

– communication mechanisms per se;

– cultural content, which is both the substance and vehicle of dialogue;

– individual psychological processes, whether “normal” or pathological;

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

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

Gudykunst (1995) for his part examines the factors of motivation (including the attractiveness of difference), knowledge and capacity (empathy, for example),

which enable people to overcome the uncertainty and anxiety inherent in all intercultural communication.

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

Bennet (1993) offers a developmental model of intercultural sensitivity for measuring intercultural competence, using a scale that goes from ethnocentrism to ethnorelativism via the interim stages of minimisation and acceptance of cultural difference.

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

IV. Town and gown: how universities can help the community

Albeit with varying degrees of enthusiasm, universities are now realising that in addition to their essential work of education and research they have a duty, especially if they are state-funded, to make a direct contribution to the economic, social and cultural development of the area where they are based. There are various technology programmes (EU-funded ones, for example) designed with this in mind, but also numerous cultural events hosted by universities and aimed at a wider public. Some opportunities for continuing education are also offered, aimed at persons other than graduates wishing to improve or brush up their scientific skills.

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

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

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

V. Management of intercultural dialogue by universities

V.1. Five priorities for action

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

1. intercultural dialogue and/or the measures that go with it (such as internationalisation of the student body and university staff) must be accepted as a prime objective for the university as a whole, probably by departments such as the chancellor's office, management board and so on;

2. their routine objectives, especially for the quality of teaching, must be explicitly tailored to the multicultural situations found in nearly all universities (foreign/exchange students);

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

4. administrative and academic departments must provide resources for such work, even if it yields no direct academic benefit to individual lecturers and researchers, or to institutes and laboratories (for example, teaching support for "culturally different" students);

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

V.2. A few facts about the current situation

From a survey of member institutions by the International Association of Universities (IAU)[30] (plus the few details we collected from the international departments of European universities and university lecturers working in intercultural relations), it appears that current work on intercultural dialogue in these institutions may be summarised as follows:

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

– in practical terms, courses in the local language and culture are often offered to foreign students and there are sometimes courses in intercultural skills for

30. Report "IAU international survey on promoting intercultural learning and dialogue across the institution: some major challenges for the university", in *Higher Education Policy* (2005), No. 18, pp. 437-43.

staff; other measures include incentives for students and lecturers to spend time abroad and the organisation of intercultural events;

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

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

V.3. A checklist for assessing multiculturality and intercultural dialogue

a. Institutional matters

i. General strategies and policies

– Has the institution taken a clear stand on internationalisation (of the student body, study programmes, staff, research)?

– Does the institution encourage students from abroad to enrol? How? What is the percentage of foreign students and what are their nationalities?

– Does the institution charge higher tuition fees to foreign students than to home students?

– Does the institution encourage the recruitment of foreign staff? What kind of staff? How? What is the percentage of foreign staff and what are their nationalities?

– Does the institution's remit include an explicit commitment to cultural diversity and the promotion of intercultural dialogue?

– Does the institution offer general support to foreign students or those from minority groups, such as anti-discrimination measures, scholarships or specific study grants?

– Does the institution provide faculties, institutes and departments with enough resources to support the implementation of intercultural dialogue?

– Do the institution's management bodies include persons mandated to deal with internationalisation and cultural diversity matters?

ii. Services

– Does the institution run courses in the home country's language and culture for foreign students and staff?

– Does the institution provide specific tutoring/mentoring services for foreign students? Does it have advisers on routine matters of multiculturality?

– Does the institution provide pastoral support for its foreign students?

– Does the institution have services to help with issues arising from international mobility: accommodation, leisure, permits, problems with officialdom and the like?

iii. Professionalisation of staff

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

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

b. Teaching

The remainder of this section is relevant particularly to faculties and subject departments.

i. Programmes

– Does the institution offer programmes of study focusing on multicultural issues, intercultural communication or intercultural dialogue? At what level? Bachelor, masters, doctorate, continuing education?

– Does the institution offer programmes jointly with universities in other countries? And do the topics of such programmes relate to interculturality?

– Does the institution offer courses on topics relating to interculturality as well as programmes that focus specifically on it?

ii. Course content

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

iii. Teaching methods

– Is account taken of the style of teaching in the cultural contexts from which the students come? How?

– Are students explicitly told about the study methods they should expect to use and the results they should achieve?

– Are courses taught in languages other than the national language(s)? Which languages?

– Are lecturers given training in intercultural skills as support for their teaching?

– Do the faculties take special pains to monitor the performance of foreign students, giving advice and support where necessary?

iv. Competences

– Does the institution offer instruction in intercultural literacy?

– Does the institution offer courses teaching intercultural skills in specific areas (to medical staff, teachers or personnel managers, say)?

– Does the institution offer training for specialists in intercultural communication and/or dialogue?

– Do certain basic intercultural skills form an integral part of the teaching in certain courses (such as foreign languages, project management, international relations)?

– Does the institution give credit for (perhaps assess?) the intercultural skills of students?

c. Research

– Is the institution involved, through its research groups, in national or international research projects relating to multiculturality, and particularly to intercultural communication and dialogue?

– Does the institution encourage research in these areas, through international partnerships and/or international networks?

– Does the institution have advisers to manage international and multicultural research teams?

d. Other activities

– Does the institution organise conferences or other events on topics relating to interculturality and specifically to intercultural dialogue?

– Does the institution organise activities for the general public with the specific aim of promoting intercultural dialogue?

VI. Implications for university policy at all levels

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

This is especially true of research, both pure and applied, and it would be a good thing to encourage research on intercultural communication and its application to intercultural dialogue. Institutions, both national and European, that promote and fund research would do well to include this scientific field in the list of their priorities.

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Intercultural dialogue and democracy: new values for higher education

Fatou Sarr

Intercultural dialogue relates to the question of identity, which is why I would first of all like to clarify where I am coming from. In particular, I am speaking from the standpoint of my multiple identities, first of all as an African, then as a woman and thirdly as an academic.

This initiative by the Council of Europe is an extremely positive one and we should welcome this process of dialogue between cultures. Europe is clearly engaged in this process for reasons linked to its own reconstruction, but it should go beyond its own borders. With the emergence of new economic forces such as China, India and Brazil, it will be difficult for Europe to maintain its position among world powers. It will have to redefine its relationship with the others, and in this respect Africa has to occupy a central position, not only for historical reasons, but out of necessity for both parties. This is why, as an African, I am particularly interested in dialogue between Africa and Europe.

I come from a country, Senegal, whose first president, Léopold Sédar Senghor, always advocated dialogue between cultures. He was, of course, as he said himself, influenced by Teilhard de Chardin, but more especially he belonged to a people among whom dialogue was one of the fundamental values of society: dialogue with everyone and with all peoples.

For Léopold Sédar Senghor, universal civilisation was where give and take came together; it had absolutely nothing to do with the single worldview that is trying to assert itself. He was always convinced that "universal civilisation" should emerge from a dialogue between individual cultures and, without overlooking the necessary antagonism between true parties to dialogue, he felt that this dialogue could be genuine and sincere only if each side embraced its own differences and the differences of others. His concept of remaining faithful to one's traditions while at the same time displaying an openness to others ties in with the concerns of UNESCO, whose constitution, adopted in 1945, states that ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war.

This position is broadly shared by the United Nations General Assembly which has expressed the strong need to affirm the existence of universal values common to all societies and cultures and to make dialogue a path leading to the reconciliation of multiple perspectives, in a world increasingly torn apart by

conflicts. This is why it proclaimed the year 2001 United Nations Year of Dialogue among Civilisations and subsequently adopted the Global Agenda for Dialogue among Civilisations.

However, we have to look hard and long at the meaning we give to intercultural dialogue, referred to by many international institutions, since we cannot overlook the global context – the context of free-market globalisation historically based on a relationship of domination and exploitation, giving rise to legitimate concerns about the dangers of an approach in which culture is viewed as an instrument of domination.

Nor can we overlook the fact that the question of cultural diversity has, in recent years, been closely linked to the opening of negotiations on the trade of cultural goods and services within the World Trade Organization (WTO). Whereas for some the emergence of a global market can promote cultural diversity and foster greater multiculturalism, we have to acknowledge the risk of domination by the cultures of the stronger countries and perhaps the disappearance of those of the weaker ones. Nor should we forget that cultural assets convey values and meaning, since culture is first and foremost a facet of our identity rather than a commodity.

Today, cultural and religious factors lie at the heart of national and international relations, and there is a danger that the identity-based aspirations being voiced could enter into conflict. Nonetheless, if we believe that each people has its own message to pass on to the world and can make humanity all the richer, then we have a duty to affirm and defend multiple identities in order to bring about and promote sustainable societies. However, this will be possible only through the recognition and mobilisation of all resources and skills through effective intercultural dialogue, giving rise to the hybridisation and transmission of knowledge and know-how, and hence to the products of cultural cross-fertilisation. If such a society is to come about, then it is absolutely essential that relationships are built on mutual respect.

I. Mutual respect, the first pre-condition for dialogue

Intercultural dialogue is possible only if there is a willingness to share with and respect others. Unfortunately, this did not appear to have been understood by the French President, Nicolas Sarkozy during his first visit to Africa: in Dakar on 26 July 2007 he made statements that deeply wounded a whole people. He sought to deny that Africa had made any contribution to history, saying the legendary "African peasant … knows only the perpetual renewal of time marked by the endless repetition of the same actions and the same words". He attempted to rewrite the history of colonisation, saying "[the colonialists] took, but I would also like to say, with respect, that they also gave – they built bridges, roads, hospitals, pharmacies, schools."

By trying to deny or erase the atrocities of colonialism, seeking to restore the moral integrity of the invaders of Africa, rejecting the vision that Africans have of their

own experience of colonisation, President Sarkozy forgot that each people needs memory, full acknowledgement of which is essential for humanity to become reconciled with itself. This is what the Senegalese philosopher Souleymane Bachir meant when he said that acknowledgement soothes: it enables memories to be assuaged. It is only when the whole world can see a record of its memory inscribed in a common location that convergence is possible in order to bring about a new form of citizenship on the planet.

Did Nicolas Sarkozy act out of arrogance or contempt? Or was it simply lack of culture, or lack of awareness of others? At the very least, his speech showed that he had much to learn about Africa, having so far understood too little. If Africa is still standing, it is because of its ability to show openness without ever denying its identity. Despite slavery, colonisation and all the past and present attempts to dispossess it of its resources and its children, it has survived thanks to its creativity and its culture. This culture is one of multiplicity and constant openness to others.

Multicultural dialogue gives everyone the chance to broaden and deepen their understanding of the world and recognise their own limitations. It also enables them to go beyond and indeed challenge these limitations. It makes it possible to communicate across boundaries and helps bring about understanding, reconciliation and tolerance. So there is everything to be gained from learning to speak about culture in the plural and creating forums where many voices can express themselves, since culture serves both unity and diversity.

As Professor Souleymane Bachir said, our cultural differences are made up of several waves from the same ocean. Peace between nations therefore has to be based on pluralism; it would be wrong to allow any one identity to have the right to exclude anything other than its own. Only by accepting that identity can embrace a sense of otherness within itself is pluralism possible. If we take the view that distinct elements are all parts of the same whole, then interculturality can be understood as a means of reciprocal trust and of the ongoing search for solutions via compromise and dialogue.

This is far removed from the views of Samuel Huntington, who sees culture as the prime mover in creating conflict between nations, maintaining that “the next world war, if there is one, will be a war between civilisations”. Unlike Huntington, we believe that we can achieve peace through learning and training in plurality. Here, higher education has a key role to play.

II. The role and responsibility of higher education

With globalisation, the constant interaction between peoples, cultures and civilisations will increasingly become a source of tension and conflict, since mobility and migration will increase, creating multi-ethnic and multicultural societies. At the same time, peaceful co-existence in a multicultural context will be an ongoing challenge. Peoples will have to be brought up to respect, learn about and understand each other’s cultures, and ethnic and religious values. To

achieve these objectives, universities have a key role to play in promoting and developing education and intercultural dialogue.

A prosperous society, but one where the relationship with others is crucial, is formed by recognising and mobilising all resources and skills via areas of effective intercultural dialogue, which gives rise to fruitful cross-fertilisation. It is for this reason that the PRELUDE network (the university research and liaison programme for development, founded in 1985), to which I belong and which brings together members from 70 universities throughout the world, has always advocated the hybridisation of knowledge through intercultural exchanges and communication resulting in the cross-fertilisation of cultures for a new culture.

We believe that universities must invest not only in the creation and transmission of technical skills and expertise, but also in the training of responsible and mutually supportive citizens, fully aware of their responsibility vis-à-vis the future of humanity. Universities are places that offer pluralistic training and they are also bodies producing scientists and academics, who are the potential experts bearing social and ethical responsibility. Universities are themselves laboratories, forums of experimentation for dialogue to bring about a new society.

III. Dialogue in the university sphere

Intercultural dialogue has a fundamental link with democracy, as it entails taking into account all viewpoints without exception and all differences – race, ethnic background, social class and many other differences.

Moreover, since conflicts are often linked to values and interests that vary according to gender, even within one and the same culture, gender equality must be a top priority if we wish to promote shared responsibility, including in the university sphere.

Universities are places where all identities can be found side by side and where all sorts of conflict may be expressed. In other words, universities are a microcosm of society. They are a melting pot, bringing together not only individuals *in abstracto* but men and women each with their own histories, thereby fostering what one might term – borrowing from Michel Callon, Pierre Lascoumes and Yannick Barthe in their essay on technical democracy[31] – "dialogical democracy" to meet today's governance-related challenges.

In order to bring about a participatory and transparent democracy, which is the fundamental principle of good governance, universities must be a forum of inclusive democracy, and a place where students of both sexes, despite their differences, are able to deconstruct the social stereotypes expressed in binary sets: man/woman, where the second term is defined in a negative hierarchical relationship with the first.

31. M. Callon, P. Lascoumes and Y. Barthe, *Agir dans un monde incertain*, Paris, Éditions du Seuil, 2001.

Integral democracy moves beyond these dichotomies. Accordingly, universities become places where students are able to come together with all their sensitivity, perception, experiences and differences, without this necessarily being to the detriment of any particular category, to bring about a pluralistic, responsible and mutually supportive world.

IV. The challenges facing higher education

In a world where tensions are constantly mounting – with problems of dwindling resources, climate change, large-scale migration and gender inequalities – training in intercultural dialogue is a matter of survival. Universities, in their new role, have a duty to give consideration to education in peace and dialogue, and to adopt an approach presupposing a new configuration of governance able to respond to the objectives and strategies that will bring about a peaceful world.

Universities have a responsibility to reflect the complex and comprehensive nature of how things now are. They must also be forward-looking and bring about change while highlighting what is truly meaningful, which is why it is so important for higher education to acknowledge that heterogeneity, diversity and complexity must occupy a central position in training and research. However, in the countries of the south, universities find it more difficult to fulfil these new roles, confronted as they are with problems of survival, as they have become places of conflict, echoing the global crisis within their societies.

Let us take the example of the Cheikh Anta Diop University of Dakar. It is a multi-ethnic and multinational university (with more than 40 nationalities) where a vast range of identities rub shoulders. There is constant tension, and violence has become the rule. For this reason, the authorities set up the post of social mediator, who tries his best to reduce tension, but what can one person do when there are 50 000 students? What can he do when there is a multitude of groups, whose roots lie outside the university, whose objectives are totally unconnected with university concerns and whose very functioning runs counter to that of the university?[32]

Identity-based, ethnic and religious associations have taken control of the voluntary networks, which formerly brought together people who were very different, but united by a group project. Those associations, which today have virtually disappeared, were an excellent way of building and learning about democracy. They were places where students could engage in dialogue and address the challenges of the day in pluralistic, responsible and mutually-supportive citizenship. This led to the construction of a collective identity, above and beyond individual differences, which made for relative stability in the first years of independence.

The series of coups d'état – which began at the end of the 1960s, bringing into power military rulers who had not had the same formative background as the

32. Every morning and evening, the loud singing (and sometimes even drumming) associated with religious gatherings prevents those wishing to study from doing so in peace and tranquillity.

previous generation, who had forged a common awareness of African identity at the Ecole William Ponty[33] or elsewhere – added to the mismanagement of neighbourly relations between countries, in a continent where the artificial borders imposed by 300 years of colonisation and neo-colonisation continue to give rise to numerous conflicts. In the year 2000, war affected over half the countries of Africa and 20% of the population. Each year, there are more than 1 000 000 war-related deaths and over 25% of the world's refugees are to be found in sub-Saharan Africa.

My point is that universities can make a genuine contribution to ensuring peaceful relations at an early stage by creating social links between future leaders of a given social area.

On the other hand, development requirements have prompted each country to set up its own university (or more than one), but the necessary transfers have not taken place to ensure there is an appropriate mix. South–South mobility has remained derisory, not only for economic reasons but also for educational reasons, since syllabuses have remained very rigid. As a result, through a lack of resources, universities there have become very inward-looking.

V. A university open to society

In order to bring about a pluralistic, responsible and mutually supportive world, there has to be democracy, participation and transparency, which are three fundamental principles of governance. If this is to come about, universities must reach out to non-academic circles, at grassroots level, in a spirit of organisational flexibility and reciprocal learning, where knowledge is viewed as experiences of otherness, including socio-epistemological and educational otherness.

Universities could then exercise genuine ethical, civic and practical responsibility for imparting knowledge, thereby playing a real part in bringing about a climate of peaceful co-existence.

With this goal in mind, the Gender and Scientific Research Laboratory of Cheikh Anta Diop University has engaged in considerable research on the management of peaceful relationships between women belonging to different political parties, each competing for power.

33. Ecole William Ponty was originally a teachers' training college, founded in Gorée, Senegal, in 1913. Its graduates later included many of the modern African elite.

An African example

In November 2007, a dispute arose between the current Minister for Women's Affairs and the former minister (from the opposition Socialist Party), defeated in the 2000 elections. This political dispute had an impact on the running of the administration, with disciplinary measures being taken against the former minister. The latter, a civil servant, no longer being a member of parliament, decided to return to her former post. This was viewed as a civic act since the majority of senior officials do not deign to take up their former duties, even though they continue to receive their salaries.

As deputy national secretary for her party, she sharply criticised on the radio the secretary general of the opposing party, who happened to be the President of the Republic. The current minister could not accept such behaviour from a member of her department. She relieved her of her duties and imposed a disciplinary measure.After a month-long period of mediation, the Inclusive Democracy Monitoring Committee (set up following a study on social movements by the university's Gender and Scientific Research Laboratory) found a solution to the problem while keeping within the context of the republican institutions. At the same time, a conflict between the President of the Republic and the Speaker of the National Assembly was resolved by a religious authority.

This led to a national debate on the non-partisan and republican management of civil servants. Above all, it showed the value of research into conflict management and prevention, and the relevance of university involvement in social networks.

VI. Conclusion

In conclusion I am convinced that, in an increasingly globalised and interdependent world, intercultural dialogue is essential for the collective survival of nations, communities and individuals. But in order to achieve this peace, we all have much to learn from each other's different cultures.

Universities have a research and training responsibility to produce pluralist citizenship. This presupposes prior knowledge of the diversity of cultures and identities, including the gender dimension, and recognition of their equal value. Without this, intercultural dialogue is impossible.

Universities also have a responsibility to help build a universal culture of peace, by imparting knowledge of different cultures and by education in pluralist citizenship. If we are to achieve lasting peace, we must have higher education that transmits an understanding of cultures.

I began with a reference to my multiple identities. There are many identities that co-exist within each and every one of us. We manage to reconcile these as individuals, so why should it not be possible for society as a whole to do so?

Defining the sources of intercultural conflict and their effects

Ian Law

I. Introduction

Intercultural conflict has been defined as the perceived or actual incompatibility of values, norms, processes or goals between a minimum of two cultural parties over content, identity, relational and procedural issues (Ting-Toomey, 1999).

This presentation will seek to identify some of the key causes of intercultural conflict. Such conflicts can be broadly categorised into three types:

– highly durable historical forms of hostility, hatred and grievance, including Islamophobia, anti-Semitism, anti-Gypsyism and other forms of racism, together with long-standing demands for cultural and ethnic recognition;

– newly articulated forms of hostility, hatred and grievance, as suffered by refugees, asylum seekers and other new migrant groups, for example (and here the activities of extremist groups on campus such as the extreme right may lead to conflict); and

– everyday cultural ignorance, miscommunication and misrecognition of difference, where individuals coming from two contrasting cultural communities bring with them different value assumptions, expectations, verbal and non-verbal habits that influence social interaction and communication, and may result in offensive behaviour, affronts to dignity and lack of respect, any of which can lead to intercultural conflict.

The grievances felt by groups may result in conflicts that are actively pursued by a range of means, including:

– individual acts of disrespect, discrimination and hostility;

– civic or peaceful methods of propaganda, negotiation and campaigning;

– localised, short-lived riots and group violence;

– large-scale violent conflicts and wars (Esman, 2004).

As Ulrich Beck reminds us, the increasing development of intercultural social relations across modern societies has been identified by a range of intellectuals and scholars – including Kant, Goethe, Marx and Simmel – who all saw the modern period as the product of a transition from "early conditions of relatively closed societies to 'universal eras' [*universellen Epochen*]" of societies marked by

economic and social interdependence, together with increasingly complex patterns of movement and cultural interaction.

The resulting swirl of social change has brought into being two opposing positions. On the one hand, cosmopolitanism brings with it an emphasis on openness to others, recognition and acceptance of difference, and the universalist view that all are equal and everyone is different. Whereas anti-cosmopolitanism, which can be found across all political camps, organisations and countries, emphasises hostility to cultural, linguistic and cultural differences, and promotes exclusion of and contempt for racial, ethnic or cultural groups who are perceived as threatening in some way. These opposing forces are both central features of the European tradition and 21st-century Europe, and provide the context for micro intercultural interactions on university campuses. In Beck's words, "a dialectic of cosmopolitanism and anti-cosmopolitanism has begun" (Beck, 2005: 136).

Universities are just one of the many important institutional contexts where the dialectic of controversy and conflict between cosmopolitanism and anti-cosmopolitanism is being played out. Here, creating new spaces for intercultural learning and teaching needs to be addressed in parallel with awareness and attention to the range of solidarities on which people depend, and to the special role of such solidarities in the struggles of the less privileged, the displaced and those suffering racial and cultural exclusion and discrimination (Calhoun, 2004).

Despite claims to the contrary, intercultural conflicts are not natural or primordial. They are socially constructed, as cultural and ethnic groups are formed by aggregations of mixed groups of people through social relations; thus they cannot be defined by biology or kinship. DNA testing is increasingly showing the mixed historical origins of these groups and this challenges fictitious notions of common descent (Mann, 2005; Law, 2009). Claims and appeals to purity in the protection and formation of cultural, ethnic or racial identity may often still be strongly voiced, but they have no scientific basis and may be anti-humanist where they involve reducing the individual to merely a member of a specific culture.

This chapter is bound by the twin intellectual and ethical goals of, firstly, seeking to promote a better understanding of the deep cultural roots of racial, ethnic and cultural hostility, and its ideological, cultural and psychological foundations, processes and mechanisms within the European context; and secondly, offering hope through the interrogation and shaping of narratives and strategies of opposition, celebration and humanity in order to provide signposts to alternative European futures.

The construction of racial, ethnic, national and cultural hostility, and its expression through racism, xenophobia, intolerance, discrimination, conflict and violence across Europe is highly dynamic and takes many different forms. Similarly, the growth of hyper-diversity (Vertovec, 2005) in European states, cities and higher education institutions provides a rapidly changing cultural environment, resulting from increasingly complex migration flows, claims for recognition of ethnic and cultural identities, and expanding international networks of production and consumption.

Globalisation and Europeanisation "thrive on the business of difference" (Bhattacharya, Gabriel and Small, 2002: 164), commodifying ethnicities and specificities, constructing and mobilising hierarchies of peoples, nations and regions, and remaking cultural, racial and ethnic divisions, inequalities and stratifications. Reactions and responses to this macro context shape the environment for intercultural relations in higher education institutions.

This presentation will identify the macro, meso and micro causes of intercultural conflict, examine their impact on this specific field of human relations, and present examples of recent work to address racism and cultural diversity in the higher education sector in the United States and United Kingdom (Law, Turney and Phillips, 2002, 2004; Law, 2007).

II. Sources of conflict

In 2003 the Declaration on Intercultural Dialogue and Conflict Prevention (Conference of the European Ministers of Culture, 2003) confirmed that new forms of conflict increase the difficulties of dialogue between cultures and that some groups may use this with the avowed or unstated aim of fuelling hatred, xenophobia and confrontation between communities.

It was argued that cultural "impoverishment" and marginalisation, on the one hand, and prejudice and ignorance, on the other, are among the prime causes of increasing violence and stereotypes of others. Here, conflict refers to – real or masked – disagreement giving rise to resentment and violent behaviour, or even injustice, which may culminate, at their most exacerbated stage, in destructive and uncontrolled violence.

Cultural conflict is seen as resulting from opposition to the recognition of difference and multiplicity in the world in which we live, with a refusal to acknowledge cultural diversity and democratic openness. The causes of intercultural conflict are identified as complex and multiple, with political, economic and social drivers being identified. The European project confronts the question of how deeply rooted, territorially located national, cultural, regional and religious identities, which are embedded in people's memories, everyday lives and in wider power relations, can be opened up and woven together (Beck, 2006: 134).

Political sources of intercultural conflict are often centred around contested control of territory, as in Northern Ireland, Belgium or the West Bank. Economic sources of conflict include disputes over access to, and control over, particular resources. These may include who gets access to higher education, government jobs, civil, military and government contracts, capital or credit. This raises the issue of what is fair and appropriate in determining the allocation of resources.

Worsening economic conditions may also heighten intercultural hostility when these are perceived (or feared) to be linked to increases in unemployment and the erosion of welfare. Economic migration policies that open up countries to upper

professional circuits of global capital and tend to close down opportunities for what Sassen (2005) has called the new global class of disadvantaged workers, including transnational immigrant communities and households, may also provide a key structural context for conflict. The intensification and multiplication of regional economic inequalities may also be driving both long-established and newly articulated claims for redress and redistribution.

Cultural sources of conflict often revolve around issues of language and religion. Which language is used for instruction in schools or universities, in entrance exams or civil service exams, the language of command in the military and communication in government, will symbolise and institutionalise unequal power relations between cultural, ethnic and linguistic groups. Religious identities have in many countries and regions been a long-standing key site and source of disputes between differing groups.

II.1. Precipitating factors

Many cultural and ethnic groups live for years in peaceful co-existence, yet at certain points conflict will erupt. Esman (2004) identifies three key factors that may precipitate conflict.

Firstly, perceived affronts to a community's honour or dignity, such as the *Jyllands-Posten* Muhammad cartoons controversy in September 2005, when a great many Muslims were angered by the publication of what they considered offensive images, or the French headscarf controversy in 2004. A further example is when in Sri Lanka the Sinhalese-dominated government decreed that all tests for university entrance and exams for civil service positions were to be conducted only in the Sinhalese language, which members of the Tamil minority interpreted as a lack of cultural respect and a form of economic and educational discrimination.

Secondly, tangible threats to the vital interests of a cultural or ethnic group may precipitate conflict. In Europe, many working-class communities perceive non-white or non-European migrants as a threat to their homes, neighbourhoods, jobs, schools and even the safety of their families, resulting in attacks and violence together with demands for increased control, regulation and exclusion. The encroachment of Jewish settlements onto lands that the Palestinians regard as theirs by right is a further example.

Thirdly, conflict may be triggered by fresh opportunities to gain advantages or redress grievances, where unsatisfactory political and social relations become open to action and intervention, for example, the collapse of the Soviet Union and the post-Soviet transition.

II.2. Complexity and crisis in intercultural conflict

Global approaches to tackling racial, ethnic and cultural conflict have been led by the United Nations and its activities at the Third World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (WCAR),

held in Durban in 2001. The WCAR declaration set out international standards for tackling such conflicts and attempted to grasp the complexity and variety of competing and contested claims for recognition.

However, the "calamity" that this event represented (Banton, 2002), arose from the difficulty of managing the multiple axes of conflict over these claims, and the failure to pursue effective action as a result (ENAR, 2006). So, grasping the diversity and complexity of the many forms of ethnic and cultural conflict is paramount. Howard Winant, engaging with the perils of prediction, suggests a coming global crisis, arguing that we are likely to see better theory and greater understanding of cultural and racial identities, hostilities and related "human waste", and yet deepening structural divisions and planetary racial and cultural stratification too (Winant, 2006: 999). For Winant, this illustrates a central contradiction in the post-colonial era.

This paradox – of better understanding, but worse division – is evident in Europe. The establishment of the European Monitoring Centre for Racism and Xenophobia (EUMC) in Vienna in 1997, and the start of systematic surveillance of patterns and trends in racism and xenophobia across the expanding number of EU member states, represented a significant advance in understanding. But its work has been paralleled by deepening racial, ethnic and cultural divisions across the region. The EUMC's mandate was extended in February 2007 and it is now part of the FRA (European Union Agency for Fundamental Rights). It has recently produced an evaluation of trends and developments in racism, xenophobia and anti-Semitism, drawing on the evidence it collected in the period 1997-2005 (FRA, 2007).

The FRA report of 2007 testified to the persistence of the everyday racisms and exclusions that still shape the lives of many European migrant and minority groups. It also drew attention to the ambivalent governance that exacerbates much of this overt and structural racialisation, even as it produces a bewildering array of uneven strategic responses, which frequently fail. Because of poor state practices in monitoring and documenting racial and ethnic violence, NGOs continue to play a major role in bringing this evidence to light. They confirm three key trends in this field: firstly, increasing attacks against Muslim people or targets; secondly, increasing racist violence and crime against newer vulnerable immigrant groups including irregular migrants, asylum seekers and refugees; and thirdly, continuing violence and abuse towards the Roma, particularly in central and southern Europe, including abuse by state officials, especially the police.

Winant's pessimistic account of a global crisis seems to fit the European context too. We may expect progress on a range of fronts: in international and national politics and policy, NGO activity, cultural and artistic activity, and human interaction; but we may equally expect international and national exclusion and discrimination, racial and ethnic conflict, and associated violence and murder to be happening in the near future, in Europe and elsewhere. However, narratives of resistance, opposition, celebration and humanity, can be found in a profusion of voices and locations in classrooms and on campuses across Europe.

III. Elements of an explanation

That so many people find racism and ethnic or cultural hostility practical and emotionally appealing indicates that such attitudes and behaviour may be highly resistant to intervention. Racism takes many forms and includes mass societal aggression and genocide, structures of exclusion and discrimination, and derogatory and abusive forms of behaviour, representation and language.

A review of evidence of racist violence in 15 EU member states examined explanations of race hate and proposed a framework for understanding this process (Goodey, 2005: 187-93). Adapting this framework to intercultural conflict indicates a variety of potential explanations:

– meta explanations, which draw on dominant theories, such as competition theory;

– meso explanations, which can be read as local, situated, contextual readings of why conflict occurs among certain groups and in certain settings; and

– micro explanations, which are individuals' explanations for intercultural conflict.

International economic, political and social processes are factors outside the control of higher education institutions, but they may be highly significant in determining patterns of local racist violence. International hostilities – 9/11, 7/7, the War on Terror, the Israeli-Palestinian conflict, and other conflicts that may be driving the movement of asylum-seekers and refugees – may all be relevant here in increasing local tensions and perceptions of insecurity, threat and risk. International economic restructuring is reflected in local patterns of economic decline and loss of jobs, which may heighten local insecurities and associated conflict.

But there appears to be no direct correlation between patterns of unemployment or economic activity and patterns of racist violence. Perceptions of competition over local access to employment, housing and education may often bear little or no relation to actual market opportunities and outcomes. The explanatory value of theories that are embedded in the idea of competition falls somewhat short when we consider that violence and conflict emerge in times of economic prosperity and political stability, and when immigrant populations are not increasing or changing their profiles (Goodey, 2005: 188).

The increasing international links between extreme right groups and the expansion of Internet newsgroups and other forms of web-based networks as vehicles to mobilise and disseminate intercultural conflict may also have immediate local effects. International media communications play two conflicting roles here as recently acknowledged by the International Federation of Journalists (2005). Firstly, they may often be seen as responsible for shaping racism and intolerance, promoting ethnic, racial and religious hatred and inciting associated violence. Secondly, they have contributed to the fight against racism, covering the

struggle against apartheid and the Palestinian intifada, exposing racism, discrimination and human rights abuses, and advocating equality and justice. The importance of media reporting of international, national and local news and events in shaping the racial and cultural attitudes of 11- to 21-year-olds has been confirmed in research in the United Kingdom (Lemos, 2005).

The historical cultural reservoir of racisms, nationalisms and other ethnic and cultural memories may also be highly significant in providing a repertoire of images, perceptions of superiority and legitimation for hostility and brutality against other groups. The narratives of neglect and decline elaborated in local communities, and the output of the extreme right, may adopt a "backward-looking" frame of reference to this and related memories.

The significance of national political debate and government policies may also be paramount in focusing and amplifying local tensions. Political advocacy and implementation of controls on immigration and the targeting of debate on specific groups has in many national contexts led to significant increases in conflict and violence, for example, in Germany, Sweden and the United Kingdom (Bowling and Phillips, 2005: 116). The extent to which intercultural hostility is permitted in public debate, if only through the lack of government response, may parallel the sanctioning and failure to condemn among local communities. Equally it may be argued that condemnation of cultural hostility in public arenas, together with effective institutional responses, may promote wider community condemnation of such behaviours. But this is not the whole story, and there are many other factors that need to be considered in order to explain differing levels of conflict in different institutions, neighbourhoods and local areas.

Local disputes, identities and informal norms and networks may all be relevant in accounting for different levels of intercultural conflict in different areas. Factors that strengthen the bonds between families, including changing economic opportunities and isolation from social networks outside the area, can strengthen mobilisation of responses to external threats and dangers. Strong communities may often be highly exclusionary. A key to understanding how this process works is to examine local norms, values and pressures to conform that operate across a range of networks including families, friends/peer groups and other informal types of association. Within these social contexts, individuals act in different ways. Thus micro forms of explanation focusing on individuals are also necessary to explain intercultural conflict.

III.1. Typology of intentional intercultural conflict motives

Changing justifications for persisting intercultural hostility and shifting target groups make this field highly dynamic. Motivations may change and develop as patterns of conflict and associated violence progress. Conflict may result from a mixture of motives, which can be hard to disentangle in real life. However, for the purposes of analysis it is possible to construct a typology. This section seeks to operationalise Michael Mann's (2005) historical and global evidence on perpetrators' motives in relation to racial and ethnic violence, and examine their

application to this question. Seven common groups of motivating factors can be derived from Mann, giving intercultural conflict the following typology of motives.

III.1.1. Ideological

This category covers people willing to risk or inflict death or serious harm in pursuit of their values, with the perpetrators often protesting that they are victims acting in some form of self-defence. This has been termed value-rational action by Weber (1978: I, 25). A recent United Kingdom review of research on motives by Isal (2005) strongly challenges popular assumptions that see intercultural conflict and violence as being carried out by "mission offenders" and instead suggests a continuum of motives, ranging from political ideologies such as extreme right positions through to local community and neighbourhood disputes.

III.1.2. Bigots

Rather than pursuing higher political or ideological goals, bigots are obstinate, intolerant adherents of more populist, mundane or casual prejudices drawn from their immediate social context and social encounters. Studies of racist violence have found that the overwhelming majority were not "hardened race-haters"; they had similar views to the community in which they lived and many felt justified, if not compelled, to project their misfortunes in dangerous and intimidating ways onto other groups.

Here a defensive backlash may be identified with perceptions (and widespread talk) of unfair treatment of established families and communities in relation to members of different cultural groups. These views may also be evident in hostile reactions to anti-racist, multicultural or intercultural policies and interventions. Incitement by political statements, or by national and local media reporting of migration, along with ethnic and cultural diversity, may also draw ordinary people into an escalating process of dispute, conflict and violence.

III.1.3. Emotional conflict

Emotions play a key role in intercultural interactions; for instance, expressing cultural hostility may bring an unearned, easy feeling of superiority. Pleasure, joy and triumph may for some drive the process of rage and conflict, particularly when preceded by a sense of personal humiliation or emotional anxiety. The shame, envy and disgust experienced by living in vulnerable, insecure economic and social settings, together with a sense of personal failure and a sense that others are receiving more favourable opportunities, may all facilitate conflict.

With such behaviour providing a temporary release from such anxieties, the presence of different cultural groups may provide an uncomfortable reminder of local people's inability to secure decent lives for themselves and their families. The role of alcohol and drugs – or other methods of reducing inhibitions in the expression of emotionally driven hostility – has been identified by a number of studies as a significant contributory factor (Bowling and Phillips, 2002: 117).

III.1.4. Criminal-materialist

Some intercultural conflict may be motivated by direct gain or benefit from such actions, from stealing items of personal property through to taking possession of land, and it may provide a rationale for pre-emptive and pro-active strikes against other groups. Here, intercultural conflict is highly instrumental.

III.1.5. Territorial-political

Strong attachment/loyalty to streets, estates, districts or indeed national territory, along with their associated social and political identities, may provide a further instrumental motive for defending space from potential "invaders". Lack of engagement in any form of intercultural dialogue or shared activities with a common goal, and lack of personal relationships between different cultural groups, may exacerbate such forms of hostility.

III.1.6. Social group norms

An informal (friendship) group or a more formal student association may expect conformity with intercultural hostility and threaten withdrawal of protection or support, or other penalties, if this expectation is not met. Families and young people may have their own micro cultures of hostile talk and actions, which need to be addressed directly.

Such typologies tend to be static, freezing motives at the point of action (Mann, 2005: 29), but they also play a useful conceptual role in disentangling some of the complex drivers and forms of intercultural conflict. Such an account is also more likely to be able to point to the range of different interventions that may be needed to challenge such hostility and violence in particular local contexts. To understand intercultural conflict, we need to be sensitive to the interplay of explanatory factors, the different articulation given to contexts and motives in individual biographies, informal social networks and local communities, and the key pressure points and triggers to events and interactions.

III.2. Motiveless or unintentional intercultural conflict

Cultural or ethnic miscommunication and conflict can arise unintentionally through ignorance of different values, norms and behaviours in different ethnic communities and cultures. Such intercultural miscommunication and misattribution often underscores intercultural conflict. Individuals coming from contrasting cultural communities may bring with them different value assumptions, expectations, verbal and non-verbal habits that influence social interaction and communication (Ting-Toomey, 1999).

Cultural values are, however, highly diverse and individuals may vary greatly in the extent to which they express and exhibit strong or weak versions of cultural norms. Therefore care needs to be taken in addressing cultural misunderstanding as a source of conflict, as learning generalised cultural information about groups of

others may lead to the strengthening of cultural stereotyping in individual interactions. Defining miscommunication across cultures as unintentional also requires care, because offensive behaviour that causes conflict may derive from lack of respect for difference rather than unintentional ignorance. Further, repeated behaviour that causes intercultural conflict may change from being unintentional to being intentional when the person becomes aware or is made aware of the impact of their actions.

IV. The American campus experience

Encouraging and engaging in dialogue and democratic conversation between cultures has been seen as an antidote to rejection and violence (IAU, 2004). The objective here is to enable us to live with difference and construct a sense of multicultural commonality and solidarity. Intercultural dialogue has been defined as an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other's global perception. Core values underlying this dialogue are fundamental notions of human equality, the intrinsic value of cultural interaction and the constructive sharing of different values and ways of thinking.

Chesler et al. (2005: 251-3) in their book *Challenging Racism in Higher Education* provide evidence of the use of intercultural and intergroup dialogue in a wide range of US universities and colleges, including pioneers such as the University of Michigan and the University of Washington. Such dialogue has its origins in a long tradition of research and intervention around racial and other social and cultural relations in educational institutions and in local communities.

A key assumption here is that certain conditions for interaction that are seen as critical to success will be facilitated, including equal status relations, sustained interaction, self-disclosure, empathetic connection and engagement in a common task. It is clear that groups of people in conflict and from markedly different cultures can improve their mutual understanding and relationships. Understanding each other's position, social location and perspective can run alongside the building up of trust and the development of core skills and competences. Every student brings multiple social identities, which operate simultaneously and can enrich the exploration of primary identities. An example is given of a twelve-week programme that establishes the group, explores differences and commonalities, dialogues about hot topics and (lastly) builds alliances.

V. The United Kingdom campus experience

The Race Relations (Amendment) Act 2000 led directly to increasingly serious consideration of how higher education institutions (HEIs) in the United Kingdom should address issues of racial discrimination and racial equality in learning and teaching, but it was evident at an early stage that there was very little guidance

available. In response to this relative vacuum, Law, Turney and Phillips (2002, 2004) developed a toolkit that included discussion and suggestions on how these issues could be addressed, but within a more ambitious conceptual framework that brought together notions of institutional racism, whiteness and eurocentrism (this is available for download at www.leeds.cers.ac.uk).

Subsequently Universities Scotland produced a race equality toolkit specifically addressing learning and teaching (available at www.universities-scotland.ac.uk/raceequalitytoolkit/). Many institutions have now developed their own statements and guidance on these issues and these statements are publicly available on the web: for example, the University of St Andrews "Race Equality and the Curriculum" document.

These toolkits and documents are a sound basis on which to develop policy and practice, and raise a wide range of issues that institutions need to consider. The section below identifies the main lessons emerging from the two toolkits mentioned, which provide further evidence and discussion on this and related institutional topics.

The Leeds Toolkit considers what are often complex theoretical debates and issues, with the aim of providing institutions with the resources needed to consider how racism, exclusion and discrimination operate across policy and practice. In this way the toolkit has covered a number of theoretical areas:

The toolkit operationalises the concept of institutional racism from the Macpherson Inquiry. It thus invites the question, what constitutes collective failure to provide appropriate and professional service to all sections of the community? And what is unwitting prejudice in particular contexts, for instance, in student access or teaching and learning? This type of prejudice is seen as arising because of lack of understanding, ignorance or mistaken beliefs, which can thrive in tightly knit communities.

For many higher education institutions, the whiteness and dominant cultural norms of the institution go unnoticed; or they are simply rationalised into a day-to-day perception of normality. We can identify three forms that whiteness may take on campus. Firstly, there are "white pride" ideas found in extreme right rhetoric, which may lead to problems of dealing with organisational activity on campus and offensive views and behaviour of individual students and staff. Secondly, liberal whiteness is where the views and characteristics of the white majority inform core academic values, such as what constitutes excellence in teaching and research, or how an institution or project presents itself in publicity material. Thirdly, there is progressive whiteness, which condemns white pride and challenges white norms, but promotes and supports white leadership and management. How may white cultural norms and values influence practice in your faculty?

The toolkit considers debates about eurocentrism and the marginalisation of non-Western ideas and cultures. These debates are particularly pertinent to the curriculum, teaching and learning.

Ethnic and cultural segregation is also relevant here: we might ask ourselves how ethnic segregation operates in higher education institutions. Is it evident in patterns of staffing, in student representation on courses, in teaching and learning, or more informally on campus?

Racism and ethnic and cultural conflict are part of everyday life in university campuses. In the United Kingdom's Social Attitudes Survey, one in five people with a degree self-report some racial and ethnic prejudice. Crude and subtle forms of hostile attitudes and behaviour are a common feature of staff and student experiences. In my own institution, over 20% of both staff and students across 20 departments and administrative units reported evidence of such incidents.

Higher education institutions cannot hope to eliminate all intercultural conflict, nor all the hostile attitudes and behaviour of the individuals making up their organisation. But they should be aiming to create an ethos that promotes these values, supported by policy, working principles and practice. This ethos would be operationalised by training for individuals (and penalties), providing a framework for action.

In short, these values should become part of the professionalism of staff and the code of conduct for students, and they should be embedded in working relationships with the external community. If institutions have major problems in this area, it is often because they lack leadership, listening and action. The Leeds Toolkit emphasises all these, but particularly the importance of listening to staff and students about their perceptions and experiences.

The Leeds Toolkit was launched at a conference in 2002 and was followed by a collection of papers published in 2004 (Law, Phillips and Turney), in which the contributors identified the main challenges for higher education institutions.

Les Back identified two contrasting tendencies: the positive "multicultural drift" of many higher education institutions and their inability to shed white resentment and racist thinking. He urged white intellectuals to engage in a "troublesome and uncomfortable" dialogue with their own racism and that of their colleagues and institutions.

Andrew Pilkington drew strong parallels between institutional racism in the police and in higher education institutions. He established that, in both settings, actions and initiatives had failed to affect core activities, and both institutions exhibited complacency and perpetuated institutional racism by marginalising race-equality issues. This contribution revealed the ease with which legislative, policy and student interventions around multiculturalism, race equality and anti-racism can be deflected and ignored by key figures in higher education institutions, such as departmental and administrative heads.

Colin Clark alerted us to the silence of most mainstream educationalists, policy makers and academics on Roma rights and access to higher education; this group is simply excluded from consideration in most discussions about cultural diversity,

race equality and widening participation. As Clark reminded us, there are very few Roma in higher education, for reasons of institutional racism, individual prejudice and cultural difference.

Sanjay Sharma considered the challenges of curriculum development in the multicultural university, arguing that "multicultural curriculum" developments are rarely transformative. Cultural differences are thus often addressed through a process of inclusion (for instance, by including minority authors on reading lists) rather than through a more radical process of transformation. The outcome, Sharma argued, is a "domesticated otherness" that cannot challenge or disrupt white, eurocentric frameworks of knowledge.

The Leeds Anti-racist Toolkit also provides tools to help institutions address issues relevant to teaching and learning. These issues are integral to the question of student support and perceptions of the institution from the outside. Institutions need to reflect on assessment procedures and the curriculum so they can take into consideration the ways in which current content and practice may discriminate against minority ethnic students by using inappropriate resources and a eurocentric perspective.

We need to identify to what extent teachers perceive students through racial, ethnic and cultural stereotypes, and how far these may lead to racial discrimination in teaching and assessment; and then individuals and institutions need to deal with and deconstruct such ideas.

Black and minority ethnic groups experience different kinds of assumptions and stereotypes, which are compounded by issues of, for example, gender, religion, sexuality and disability. Different groups are stereotyped in different ways: some, for example, are seen as very hard-working and academic, others as passive or assertive, lazy or happy-go-lucky, and so on. Research in schools illustrates how teachers' perceptions of students can impact negatively on, for example, discipline and black Caribbean boys; and teachers may also have positive assumptions, for instance that south Asian students will be hard-working and south Asian girls passive and helpful.

It would, of course, be naïve to assume that these stereotypes and assumptions do not exist in higher education. There too, individuals are drawing on – or experiencing – attitudes and understandings based on stereotypes and assumptions. These may have far-reaching effects for those being cast into a type. Are they assisted less than students from other groups? Are they spoken to negatively and with hostility, or given less-than-helpful advice? Is the black student assessed, assisted or encouraged in any way differently from white students?

In dealing with stereotypes, there are clear training issues. However, the embedded nature of racialised assumptions will often mean that people respond and interact with different peoples based on their assumptions about culture, race and ethnicity, as well as gender, social class, religion and disability. The curricula

of higher education institution departments, schools and faculties are diverse, of course, and reflect the biases of individual academics and academic units. What courses are provided, what courses look at, what is included, what is excluded, who, what and where are deemed to be important or worthy of study are complex social, cultural and political questions that are not easily answered.

Some scholars have criticised the arts, humanities and social sciences, for example, for being eurocentric; but these issues also affect other areas, such as mathematics, medicine and healthcare. Some questions here include: do your institution's curricula reflect the changing needs and views of a modern, diverse society? And do your institution's resources and courses reflect and promote the needs of a multicultural society?

The development of subject areas and disciplines has also been critiqued as reproducing and reinforcing a eurocentric worldview that peripheralises and fails to value that which is seen to lie outside the West. Relevant questions to ask in this respect are: are the literatures, music, arts, histories and religions of non-Western/not-white peoples peripheralised and tokenised in the curriculum? Indeed, are the literatures, music, arts, histories and religions of non-Western/not-white peoples positioned as inferior or primitive? And are cultures other than the dominant culture of the higher education institution valued, displayed, celebrated, promoted? Staff and departments should consider the inclusion and integration of voices, perspectives, works and ideas that come from beyond a white, eurocentric core.

The process of learning too needs to be inclusive in terms of ethnicity, gender, disability, religion and so on. Lecturers and tutors should be aware that their expectations of students may be based on stereotypes and assumptions about what particular black and minority ethnic groups are like or about their aptitude for particular activities, subjects or approaches. Care should be taken to avoid such assumptions. International students are particularly vulnerable here, because assumptions of academic inferiority among students from non-Western countries often circulate among teachers. In addition, assessment of a student's language abilities should not influence assessment of other skills; assessments should be monitored by ethnicity, gender and other factors, so that (if appropriate) positive action may be taken to redress any inequalities by removing any obstacles that may impede or disadvantage particular groups; and examinations and assessment procedures should be sensitive and culturally inclusive in terms of reference points, for example. A thorough approach to these issues requires institutions to include consideration of racism, whiteness and eurocentrism in the quality management and enhancement of learning and teaching; inclusion of these issues in programme and module reviews would then follow.

As part of the Race Relations (Amendment) Act 2000, the Commission for Racial Equality in Scotland issued guidance for further and higher education institutions. It recommends that academic staff consider the following questions about race equality in teaching and learning.

What do you do to encourage students to understand and value cultural and ethnic diversity? How do you make sure that your teaching creates an environment free of prejudice, discrimination and harassment, where students can contribute fully and freely, and feel valued? How does your teaching take account of students' cultural backgrounds, language needs and different learning styles? How do extra-curricular activities and events cater for the interests or needs of all students, and take account of any concerns about religion or culture? How does the curriculum deal with questions of racism and diversity? What do you do to take account of the needs of students from different racial groups when planning the curriculum? How do you build race-equality aims into all your programmes? How do you make sure that departments monitor and assess their curricula to see that they meet the expectations of students from different racial groups?

It is necessary to move beyond purely legal considerations, and the Universities Scotland Toolkit does this by examining relevant strategies and practice in curriculum design, teaching and assessment, with helpful examples and guidance. On curriculum design, they stress the value of providing students with an opportunity to engage with issues of racism and ethnic diversity, the necessity of addressing teacher stereotypes and expectations, and the value of internationalising the curriculum and avoiding an overly Western-centric approach.

On teaching, a number of issues are examined, including how lecturers can improve their management of inter-ethnic and intercultural differences. The guidance highlights how a range of factors may create disagreement or conflict, for example:

> Differing background, values and experiences may create barriers rather than clear pathways to a shared sense of being part of the same learner community: for example, some cultures value the group as opposed to the individual and others do the opposite; communication styles and learning approaches may differ: for example, lack of eye contact can be a mark of respect for some and a sign of disrespect or lack of understanding for others.

On assessment, this toolkit also stresses the need to ensure that all assignments are understood by students, the need to minimise potential discrimination by the use of anonymous marking, and consideration of scheduling to deal with potential conflicts over religious observance.

Although the legislation and the required race-equality documents embody a potentially far-reaching set of requirements, it may be argued that they fall woefully short of what is needed. Such an agenda could emerge from a more fundamental and serious consideration of anti-racist, multicultural and racial equality questions and issues.

The privileging of race equality in institutional policy making, as a result of legal duties, has meant a downplaying of other policy priorities. Promoting multiculturalism, interculturalism or anti-racism as a policy goal may involve very different institutional questions and strategies. Historically, universities have largely catered for white privileged males, and a white, elitist, masculinist and eurocentric culture still pervades many of the older institutions.

Research evidence is identifying a set of general concerns in higher education institutions, about ethnic inequalities in student access, racial and cultural discrimination by admissions tutors, the racist experiences of minority students on entering institutions, disillusionment with the lack of diversity in the teaching and learning environment, discrimination in marking and assessment, racism and hostility in work placements and discrimination in graduate access to employment. In addition, racial and ethnic discrimination suffered by staff in universities is increasingly being exposed in individual cases and organisational audits. Evidence from academics and support staff in the old universities has revealed that racial and cultural tensions are common in universities, with minority staff often experiencing harassment or feeling unfairly treated in job applications. The evidence has exposed the extent of conflict and discrimination in the academic workplace.

VI. Conclusion

It is time for higher education institutions to re-conceptualise their role and responsibilities in a contemporary, multicultural society. Experience has shown that equality and diversity goals will not be achieved easily. There is a need to create an anti-racist and cosmopolitan culture within higher education institutions in general, and, most urgently, in the older established institutions in order to challenge entrenched systems of white, elite privilege.

Progress will only occur if these core values become part of the professionalism of staff and the code of conduct for students, and if they are embedded in working relationships with the external community. Success depends on the support and goodwill of staff at all levels. Many staff and students in universities have ambivalent or hostile attitudes to new anti-racist and multicultural strategies, and this is also to be expected of intercultural interventions, since they believe that the system is already fair and that any new measures distract from core concerns, rather than enriching the university. Institutional cultures are, however, rapidly changing and there are many opportunities and spaces where progress can be made.

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Euro-Mediterranean intercultural dialogue

Enric Olivé-Serret

I. Universities, cultural values and social mobility

In their statutes from the 15th and 16th centuries, many universities stipulated that any weapons had to be left at the entrance to the precinct and it was absolutely forbidden to have any weapon, under any circumstances, on university premises. Their statutes clearly stated that their precincts and their very role were intended to be free of violence; in other words, they supported dialogue. This is an example of dialogue as a basis for developing knowledge.

Of course, the absence of violence is not the only factor to be taken into account, and it alone cannot further knowledge; on the contrary, certain well-defined conditions have to be met if there is to be dialogue leading to greater knowledge.

It must also be said that universities at the end of the Middle Ages and the beginning of the modern era could not always be considered as examples of openness and dialogue. There are many examples of intransigence and intervention by political and ecclesiastical authorities, who very often hindered scientific progress and understanding between peoples. However, I felt it useful to underline this long-standing objective of peace and dialogue specific to universities as a path leading to knowledge. But we had to wait until what we might call the post-colonial period (if we assume that colonialist policy is well and truly a thing of the past!) for wider intercultural exchange.

From the 1970s onwards, the arrival in Europe of university students from the former colonies prompted reflection, not on dialogue between cultures, but on cultural enrichment through contact with other cultural and religious traditions. This brought a concept of interculturalism that goes beyond mere multiculturalism, one that places the emphasis on mutual enrichment and, consequently, on the need for intercultural dialogue – which, in the most Platonic sense of the term, means a type of behaviour tending towards rational thought and, more particularly, awareness of others.

The problem remains, however, of identifying the common, shared values at the heart of intercultural dialogue – or, as Ramin Jahanbegloo so rightly put it, the means of identifying transnational moral values likely to be adopted without coercion or oppression: an alliance of values common to opposing belief systems, through which people of different beliefs can find a framework of civic and moral understanding.

Clearly, the framework in question is not a physical location, though it can indeed be found in the university: that is where the value of diversity becomes most apparent. But this diversity depends on a strict rule: the culture of democracy is an indispensable value for intercultural dialogue. Democracy may be interrupted

dialogue, adds Jahanbegloo, but that can decide the future of the world. With dialogue, we pass from a world of certainties, but a world closed in on itself, to a world of infinite uncertainties – and therefore of infinite possibilities. It is these uncertainties that help knowledge to evolve, the main goal of academic life.

It is intercultural dialogue itself that makes these uncertainties grow by developing knowledge and constructing a world, not on the base of the homogeneity of an accomplished and uniform fabric but on the basis of a kind of patchwork.

II. Some intercultural conflicts in Mediterranean universities

Let us come back to everyday reality and try to define some of the obstacles to – or give examples of the difficulties encountered by – intercultural dialogue in the Mediterranean region where, unfortunately, many of the conflicts in the world today originated.

As we shall see, these are not strictly university or, indeed, intercultural conflicts, but more often than not intracultural conflicts between several schools of thought within the same cultural tradition. I shall wait until the end of this chapter before looking at what I believe is one of the most effective factors in bringing about intercultural dialogue and, ultimately, for developing a culture of peace and democracy. Let us look at some major issues of this kind that affect universities.

II.1. Women and universities: the Islamic headscarf in Turkey

Putting aside further consideration of Turkey's politics and history, it may be recalled that this prohibition dated back to an amendment to the Constitution applied under military rule in 1980. In February 2008, the passing of the Turkish law allowing women to wear the Islamic headscarf in universities put an end to this anomaly, which was unique among Council of Europe member states.[34] The Turkish prohibition of this cultural-religious tradition has discriminated against certain women in their access to higher education.

It should be noted, however, that the 2008 change in the law authorised the Islamic headscarf only for students, not for lecturers, as pointed out some time ago by the European Court of Human Rights. The change was a small gesture, which put back onto the agenda a whole series of topics relating to intercultural dialogue and its role in universities.

As pointed out by the political correspondent on the *Turkish Daily News*, this is a matter of freedom of choice among adults, regardless of whether or not certain students may feel pressurised by society or by their families. However, some Turkish women have expressed concern about social pressure that could lead to the marginalisation of any Turkish woman who, as she is perfectly entitled to do, prefers not to continue this headscarf tradition.

34. In June 2008, the Constitutional Court, Turkey's highest court, over-ruled the change in the law.

We seem to be faced with an instance of interference in potentially conflicting rights: the right to higher education and the right to uphold different forms of cultural traditions.

In European universities, with the exception of Turkey, the presence of Muslim women wearing the headscarf creates no tension (as I show below, in speaking of the Erasmus programme). On the contrary, it awakens the interest of fellow students in the matter and in this outward manifestation, and, ultimately, gives rise spontaneously to intercultural dialogue, leading to greater knowledge of others and to enrichment through respect.

But, as I said at the beginning, lying at the very heart of the supposed conflict is the democratic principle, the basis of democratic culture, which of course goes far beyond the limits of the lecture theatre.

In parallel, we should refer briefly to the "feminisation" of lecture theatres, on both the northern and southern shores of the Mediterranean. The massive increase in the number of students – highlighted in the recent study by the World Bank on Education in the Middle East and North Africa, which I discuss later – has been concurrent with an increase in the number of female students and their specialisation in longer courses of higher education, if these are the type of studies that would enable them later to reconcile their family and working lives.

This, therefore, obliges us to maintain a more intense intercultural dialogue, in order to help us understand Muslim women who have decided of their own accord that they wish to wear the headscarf without this implying anything other than a simple expression of diversity or, if we wish, belief – if we accept that belief is a lifestyle and not a pretext for imposing this lifestyle on others.

II.2. The Israeli-Palestinian conflict: the situation of the universities

So far, we have looked at a supposed conflict between secularism and cultural or religious expression. Let us now take a brief look (it would be somewhat absurd to try to sum up here the vast and painful Middle East conflict) at the role and situation of universities in Palestine and Lebanon in this conflict, pointing out merely that this politico-geographical environment is an excellent testing ground for the promotion of intercultural dialogue (though one that also illustrates its failures) and for the role of universities in this dialogue.

As Etienne Balibar has said, this is a heterogeneous area, which by definition is multicultural, home to a variety of faiths, extremely divided politically and prey to antagonistic economic and demographic interests. It is here that the long and invaluable academic tradition of the last 150 years has sought to ensure that dialogue can prevail over confrontation. However, this is no easy task in countries ravaged by hate, war, hunger, destruction and terrorism.

Some universities – such as the Al-Quds University and the Birzeit University in Palestine, and the St Joseph University and the American University in Beirut –

have been seeking to reconcile defence of their societies and intercultural dialogue. This is a goal being pursued in an extremely unfavourable context and for this reason requires the efforts of the whole international academic community, which must show itself united in defending intercultural dialogue in the most serious and desperate situations.

In the words of Hamit Bozarslan, Radical Islamism looks at history from the standpoint of a highly symbolic conflict, the Israeli-Palestinian conflict, in relation to a territory that is itself highly symbolic, Jerusalem. The more this new radicalism is presented as being part of the "Axis of Evil", the more intransigent it becomes and is seen as a fight between good and evil. However, a return to the more peaceful situation of the late 1990s is not impossible. Resolution of these conflicts lies in a democratisation of Middle Eastern societies. It presupposes some critical soul-searching, in the Middle East as in the rest of the world, on our relationship with these societies.

And it is in this exercise of soul-searching that academia must play an active role, promoting both critical awareness and dialogue.

II.3. Religious dialogue and radicalism

The social and political changes that have taken place in the Arab-Muslim world, especially since 2001, and the renewed influence of Salafist schools of thought have entailed in the West a manifest intensification of the fight against terrorism and greater incomprehension of others. Such an attitude often makes us forget that it is in fact in Muslim countries where the curse of terrorism is at its bloodiest.

Ultimately, dialogue tends to break down as a result of fear and ignorance. It is precisely here that the efforts of the academic world to preserve intercultural dialogue are more necessary than ever.

It is also in the universities of the southern and eastern Mediterranean that the "traditionalists" have taken over from the westernised "progressivists" who, for decades, had been the ones most listened to in university circles. From Beirut to Fez, the adepts of a particular Marxist tradition have been sidelined in favour of Salafist tendencies, a source of concern for university chancellors. This trend merely illustrates a general trend in Arab-Muslim society as a whole, which – weary of a lower level of development than in Western countries – holds the West to blame for all evils, rather than laying blame on its own leaders.

But, in such circumstances, dialogue between religions should never be interrupted, especially when a majority of religious leaders have much to contribute to inter-faith dialogue. Many people are unaware that such dialogue takes place in the university sphere, whether Muslim (Al Azhar), or Christian (ICP).

However, there is one major obstacle in the academic world: conventional secularism makes it difficult to establish a frank and open dialogue with systems of belief. These are mental obstacles and manifestations of reluctance (as we have

already seen in Turkish Kemalism) that the academic world must overcome if it is to adopt new references and successfully implement this part of intercultural dialogue relating to religion.

III. The Erasmus effect: universities in a network

Of course, there is no magic solution to the complex situation I have just described. But let us look at what the Erasmus programme has done for the process of European integration, and in particular for Europeans' mutual awareness and the elimination of stereotypes. Following this example, we could perhaps find a means of paving the way for meaningful intercultural dialogue involving the future leaders of society (university students) and the teachers of these leading classes (the academic world).

Intercultural dialogue in universities owes much to the internationalisation of higher education which has been the focus of all university policy since the 1980s, and particularly since the late 1990s, and thus has indirectly made intercultural dialogue a strategic objective.

Of course, the internationalisation of universities refers to strategies aimed at attracting foreign students with a different cultural mindset, facilitating dialogue with others. Mobility has therefore become synonymous with intercultural dialogue, in lecture theatres, in student accommodation (cf. the film *L'Auberge espagnole*, also known as "Pot Luck"), in cafes and in the streets of our towns and cities.

Out of a total of 21 million European students in the EU, EFTA and EU candidate countries, 1.25 million (5.9% of the total) are not studying in their home country. Estimates for 2010 indicate that some three million European university students will be abroad for part of their studies. What has this meant for intercultural dialogue and what are the current and future consequences for Europe?

I shall not try to analyse this phenomenon in depth here, as that is not the purpose of this chapter. However, I would like to touch on some of the consequences, to see whether this programme could be applied in other contexts where there is a need for cultural dialogue and interconnection.

There have been three types of consequence of the Erasmus programme: (i) consequences for the students, their outlook and their future plans, (ii) consequences for universities themselves, and (iii) consequences for society and the economy.

By coming into contact with other cultural and linguistic environments, students change their views on others, they gain much culturally and they learn to work in multicultural groups. Lastly, they transmit this experience to the remaining 98% of students who have not taken part in the programme. (I may also mention an aspect that may seem less important, but which is perhaps not: the formation of mixed couples as a result of these programmes.)

Because of this mobility, universities have had to adapt to the new situation by learning to understand other educational systems, addressing the equivalence

dimension (the Bologna Process) and accommodating international students with different requirements and working methods.

Lastly, European societies and the economy, in a time of globalisation, are as a result in a better position to address the new challenges by offering posts for young graduates used to multicultural and multilingual environments.

All this has meant that our Erasmus students have become the pioneers of a networked Europe, based on their personal relationships, communication in new lingua francas, and widespread use of the Internet. And one final economic aspect: contrary to what might be expected, it is not the most well-off classes in society who take part in the Erasmus programme, but rather the middle and lower classes.

IV. Mediterranean Erasmus

In the light of the above, it is abundantly clear that the Erasmus programme has entailed significant advantages for the process of European integration and intercultural dialogue.

I think that any programme seeking to promote exchanges between universities in the North and South, and among those in the South, should entail considerably greater social and political advantages than those I have just described for Europe.

The European Commission has set up a few modest, selective programmes along these lines to a greater or lesser extent (*Erasmus Mundus Window, Tempus* and in its 7th Framework Programme for research). These projects are full of good intentions, but have been drowned in the immensity of the university world.

As shown by the Cairo Conference of the Euromed Ministers of Higher Education, we need a much more powerfully designed programme having the same aim as the European Erasmus programme – one that will reflect the considerable expectations of universities in the South and constitute the basis for university reform, which the academic world in these countries needs, as part of an initiative similar to the Bologna Process, one which has been termed the Tarragona Process (Tarragona Declaration, 2005).

IV.1. The difficulties

In brief, there are four main difficulties in setting up a programme of this type to promote mobility and structural reforms, while at the same time strengthening intercultural dialogue:

– visa-issuing problems, for both the sending and receiving countries;

– problems of certification of study units and diplomas;

– the disappearance of a middle class in the countries of the South (this middle class was relatively numerous until the 1980s, and without it economic aid from the European Commission is more necessary than ever before);

– problems in getting graduates to return to their country of origin to avoid impoverishment of the economic and intellectual structures in these countries.

IV.2. Positive points

Of course, the main advantage of university mobility is the opportunity it affords for meeting others in person, eliminating stereotypes and instigating intercultural dialogue.

But there are other advantages:

– the contribution to a culture of democracy;

– the need for improvement and interconnection with university systems in the North;

– mobility among the countries of the South;

– internationalisation of the economy and better competitiveness in the world market, resulting from the European experience of the new graduates;

– mobility of teachers and lecturers, who also improve their academic skills.

V. The example of the Euromed Permanent University Forum (EPUF)

It is often thought that intercultural dialogue is a theoretical discussion on religious and cultural bases. But we see that it is more a question of awareness of others and their cultures, acknowledging and accepting them on an equal footing, on the basis of common values.

This is the principle on which intercultural dialogue between the universities of the Euromed region is based, as part of a bottom-up process that includes, almost without our realising it, the guiding superstructure of universities in genuine intercultural dialogue.

In June 2005, the rectors and representatives of over 100 Euro-Mediterranean universities met in Tarragona to express the need to initiate a process of convergence for higher education studies in the Mediterranean region (the Euromed Higher Education Area), reflected in the aforementioned Tarragona Declaration. In October 2005 in Tampere, the rectors demonstrated their commitment to honour the undertakings made in Tarragona.

In June 2007 in Alexandria, the participants at the 4th Forum organised by the Euromed universities and the Anna Lindh Foundation endorsed a further Declaration, including a very practical road map for setting up the Euromed Higher Education Area as an essential part of intercultural dialogue in the Mediterranean region. The Alexandria Declaration was presented at the first Conference of Euromed Higher Education Ministers (Cairo, June 2007).

In February 2008, the General Assembly of the EPUF met in Rabat, in order to present to the member states of the Euromed Partnership and the European Commission the

key role that application of the measures in the Alexandria and Cairo agreements will play in bringing about peace and stability in the Mediterranean region.

I would like to conclude by stressing the basic idea behind intercultural dialogue, which coincides with the very *raison d'être* of the academic world. Dialogue presupposes mutual recognition of those involved and their ability to reason; it reflects a conviction that we are all enriched by this interaction, which legitimises our view of the world and leads to our greater happiness. This interaction is at the basis of all academic activity, beginning with the very first university foundations, from Bologna to Fez, from Al Azhar to Salamanca, and it therefore represents a bridge between East and West, providing us with the key to intercultural dialogue.

Cultivating dialogue at the European University Viadrina

Gundula Gwenn Hiller

I. The European University Viadrina

With about 40% of its student body being foreign students, the European University Viadrina is the German state-funded university with the highest rate of foreign students. It is one of the few new universities established after German reunification. The Viadrina was founded in 1992 in Frankfurt an der Oder, 80 km east of Berlin, and its buildings are so close to the Polish border that one can see the neighbouring city of Słubice from its windows. The Federal State of Brandenburg gave this young university a strict set of guidelines emphasising German–Polish co-operation, especially co-operation with Polish universities.

Along these lines, agreement was reached that each semester about one third of new admissions should be Polish. Quickly the Viadrina became a popular destination for Polish students, who are the second biggest national group at the Viadrina today. This is why the Viadrina is often called a German-Polish university; but de facto it is a German university.

Since the concept of interculturalism came into fashion, this attribute has often been applied to the Viadrina. One important element of the university's intercultural concept is its aim to admit a high number of foreign students, as set up in its founding guidelines. For the winter term 2007/8, 5 199 students enrolled at the Viadrina, of whom 3 656 (70%) were German citizens, 1 053 (20%) were Polish citizens and 490 (10%) were from other countries (mostly from eastern Europe and Turkey).[35]

The young university has attracted much attention because of its location and its atmosphere of innovation. Since its foundation, heads of state, holders of public office, dignitaries and famous scientists have used the Viadrina as a platform to express their ideas about Europe and the world. In addition, Gesine Schwan, the politically involved and popular director, and her achievements in German-Polish relations have motivated journalists and politicians to popularise the Viadrina as an example of "excellent" trans-border relationships. Above all, this new university in the Federal State of Brandenburg has become a symbol of hope for

35. From the start, the Viadrina offered special enrolment conditions for Polish students, who then amounted to 30% of the number on roll. However, when Poland joined the European Union, Polish students could enrol anywhere in the EU as long as they met the formal requirements. Because of Germany's restrictions on freedom of movement and right of residence for Poles, countries without these restrictions, e.g. Ireland and the UK, became more attractive for Polish students concerned about their future prospects.

European integration, because of its international student body and its internationally-based curriculum with integrated language courses and mandatory semesters and internships abroad.

On an empirical basis, I analysed "Intercultural communication between Germans and Poles at the European University Viadrina" (Hiller, 2007a), using a survey to ask the question: What does intercultural communication look like in the everyday lives of German and Polish students? The sobering conclusions based on conversations and interviews showed that communication between German and Polish students was very limited, at best.

In daily university life, the students split into two large groups, Poles and Germans, who did attend the same lectures and seminars, but had no contact with each other apart from that. A large split along national lines was observed by everyone involved, and "intercultural communication" in the form of meetings, conversations or even friendships – that is, anything more than just random encounters – happened in only very rare cases. In addition, the other foreign students (excluding the Poles) made up a third group who mostly kept to themselves.

Similarly sobering conclusions were reached by various studies that had previously been conducted at the Viadrina on students' experience of interculturalism. Gröppel-Klein et al. discovered that during the final phase of their studies "students of both nations did not put as much emphasis on friendships with members of the other group" and concluded that "both groups felt that it was rather unlikely to establish long-term friendships with students from the other group" (Gröppel-Klein et al., 2003: 80).

The results of these analyses led to the following conclusions: German as well as Polish students regard the international environment as being positive. However, contacts between students of different national origins have not been established to the extent that was intended by the Viadrina's founders. In fact, both groups tend to separate themselves from the other and cement their prejudices (John, 2001; Gröppel-Klein et al., 2003).

Information from other universities showed that these phenomena did not only occur at the Viadrina. Colleagues at the Jacobs-Hochschule in Bremen, a private university with 80% foreign students, reported similar problems; also, Bosse and Harms, who studied an intercultural project at the University of Hamburg, made similar observations, concluding that:

> Unfortunately, it can't be assumed that diverse intercultural contact possibilities on a campus result automatically in an intercultural community among students, or that a period of time spent abroad by a German student leads automatically to a politically driven increase of international competence. (Bosse and Harms, 2004: 319)

Investigating the causes of the communication hindrances, we identified several institutional and cultural barriers.

II. InterViadrina: how to further intercultural dialogue on campus

Following these empirical observations, we tried to answer the following question: What are the means of furthering intercultural dialogue on campus? Clearly, it does not just happen. As a result we started to explore how we could enhance the strived-for intercultural communication at an international institution like the European University Viadrina.

In the meantime we have developed a programme to further intercultural dialogue at the university. In March 2008, the InterViadrina programme received an Award for Intercultural Learning from the BMW Group Munich, as it is considered an innovative contribution in the area of intercultural understanding. The jury's rationale for this decision was that the concept of the programme, which is based on empirical-data research, has "a fundamental significance for international academic institutions".

The following passages present this programme, which uses institutional power to further intercultural dialogue at the European University Viadrina, along with our thoughts about the question: how do we further intercultural dialogue on campus?

As we have seen, intercultural competence is not something that happens automatically when people from different nations meet in a certain institutional framework. It becomes more and more evident that international institutions have to develop special strategies to sensitise their participants on an intercultural level and to encourage intercultural communication. If "interculturalism" is to be experienced by the students as an enrichment of university life, special measures must be created to promote this. In developing these programmes, it is very helpful to know the origins of communication barriers.

Our research has shown that many misunderstandings and problems in communication can be attributed to cultural imprinting. However, it is also necessary to consider more than just cultural influences, because the reasons for group formation and the mutual lack of interest are complex. Therefore we turned our attention also to the influence of the institution itself. While we identified many institutional factors that restrain interaction between students (institutional misfits), we were also able to define institutional factors facilitating intercultural communication (institutional benefits). I would like to illustrate this with a few examples.

Many structural factors can become relevant as institutional misfits at an international university. Students from different educational systems often have different ways of dealing with their studies. Many foreign students who come from more top-down systems have difficulty coming to terms with the German university system that relies more on the students organising their own studies.

Often foreign students feel alienated by the way discussions take place in seminars. In many countries the hierarchy – that is, the distance between professors and students – is greater than in Germany. These first alienating impressions can cause

foreign students to distance themselves. The language barrier can also be a cause of problems. Although the Viadrina is making every effort to widen its English and French curricula, German is still the predominant language at the university.

Since eastern European students often have more restricted financial means, they often take their studies more seriously than their fellow German students and therefore invest more time in studying. This is the reason why they have less time for personal contacts. During their small amount of leisure time they want to relax, and of course this is easier among students from the same national or language group.

However, institutions can also provide benefits to intercultural dialogue. After all, they have a wide range of opportunities to further intercultural communication. These could be activities such as seminars and workshops, group projects, summer courses, cultural events or excursions. But these activities attract first and foremost students who are motivated for intercultural exchange, in any case. One way to increase the activities' effect would, of course, be to make these intercultural activities compulsory for all students. This on the other hand would be logistically difficult to implement, since the required personnel would be financially difficult to support.

This is why it has been such an immense challenge for the Viadrina to awaken interest in communicative exchange without having to force it. Beyond being offered an attractive programme, many students need another form of motivation to encourage them to take part in the available activities. We took advantage of the curriculum reforms made possible by the Bologna Process. To boost students' motivation to take part in the intercultural programme, we came to the agreement that all intercultural workshops may be credited towards all of the university's degree programmes.

It has not been an easy process and many discussions with various course co-ordinators had to be held, but now all students can earn ECTS-points for participating in these workshops. With this we have achieved a general student acceptance of these intercultural activities. Every semester about 200 students take part in the workshops. But what does the programme look like in detail?

III. InterViadrina: the aims

III.1. Aims

Throughout the past three years a wide-ranging choice of seminars and workshops has been created at the Viadrina, offering opportunities to interact with interculturalism. On the one hand the workshops are designed to motivate the participants to deal with topics like interculturalism, diversity, tolerance and intercultural competence.

In our opinion, an institution that regards itself as intercultural should encourage its members to discuss these topics. Students who want to get more involved can

take part in other workshops and seminars about intercultural communication. The primary didactic aim of a one-day workshop is to sensitise the students to interculturalism.

On the other hand, the workshops are designed to be interactive, in order to make the students communicate. Attention is paid to cultural diversity even when choosing the participants. This diversity serves as a good base for an intercultural exchange of ideas and opinions. Many students who have been studying at the Viadrina for some semesters experience multinational diversity for the first time during these workshops and consider it surprisingly beneficial. Besides gaining knowledge and experience during various exercises, this factor is regarded as positive by students from different national origins.

III.2. The programme's aims in detail

More specifically, the aims of the InterViadrina programme are to:

- Further communication among students of different nationalities or from various cultural backgrounds and encourage the possibilities of discussion and/or a common cultural exchange;
- Develop a deeper understanding of cultural differences and similarities;
- Actively examine personal cultural standards and behaviour;
- Improve the ability to communicate and to deal appropriately in intercultural situations;
- Discover and make use of chances that interculturalism offers (diversity);
- Further tolerance and change of perspective;
- Gain deeper insights into the other participants' cultures;
- Develop students' ability for intercultural integration and use the multiplying effects.

III.3. InterViadrina: content and methods

To achieve these aims, the workshops are based on a combination of theoretical input and practical exercises on the topics of intercultural communication and intercultural mediation and negotiation. The interactive design of these workshops especially emphasises exchange, communication and discussion among the students.

Most workshops are only one day long and therefore can give only a basic theoretical introduction to the topic. Various methods are used in these workshops, such as cultural simulations, role playing, critical incidents, world cafe and mediation exercises, as well as exercises from tolerance and diversity training.[36]

36. For more about the methods used, see Hiller, 2007b.

III.4. InterViadrina: the outcome so far

InterViadrina is of course continually developing, but these are some achievements so far:

– since 2004 some 900 people have attended about 80 days of intercultural workshops;

– special courses have trained 15 experts in German-Polish intercultural communication;

– since 2007 we have offered some 20 workshops each term, with 15-20 participants each;

– we offer intercultural training for university employees, which is a new feature;

– students have given feedback on the training and developed new exercises for intercultural learning.

IV. Conclusion

Since 2004, several hundred Viadrina students have been motivated to discuss and think about interculturalism. In their evaluations and feedback, many participants said the workshops ought to be compulsory for all students at the Viadrina. On their evidence, even among students of an international university intercultural competence cannot be taken for granted.

Evaluation of the feedback made it clear that the overwhelming majority of the participants were satisfied with the workshops. Most criticisms concerned the lack of time, the lack of possibilities for theoretical input, and the need for strategies to solve recurring problems. It seems that the overall aim of sensitising students to intercultural topics was achieved among most participants.

As the participants' evaluations showed, many of them appreciated the international as well as interdisciplinary make-up of the groups. Obviously, intercultural as well as interdisciplinary dialogue has been furthered by the seminars. Dialogue, exchange and discussions among students have been initiated and encouraged through teamwork. Besides the intercultural workshops at our university, there have been cultural tutor groups, excursions and work on common projects, all of which have proved successful.

If these initiatives do not work automatically, the teaching staff can encourage such activities by setting suitable guidelines. To these ends, institutional measures, such as the integration of intercultural activities into the various curricula, could be beneficial. At the same time, the students should be made aware of the learning benefits that intercultural contact can offer; according to Isserstedt and Schnitzer, the beneficial side-effects of intercultural contact between German and foreign students have "up to now been mainly overlooked and not sufficiently and systematically used" (Isserstedt and Schnitzer, 2002: 57).

V. Prospects

It would be a positive step, when establishing in the future any bicultural or multicultural institution, to bear in mind that there is a problematic dimension of interculturalism that reaches beyond idealism and the wish for European (or global) unity. It would be a commendable idea if such institutions developed strategies to sensitise the participants on an intercultural level and to motivate them to intercultural communication.

The integration of such courses into degree programmes is a very good opportunity to get a maximum of students in touch with intercultural topics. It is very important to promote intercultural competence, not only for better dialogue at international universities, but also in consideration of the increasing number of international workplaces and teams.

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Intercultural dialogue on a Russian university campus

Vladimir Filippov

It is my pleasure to describe the experience of the Russian University of Peoples' Friendship, particularly with a view to clarifying our experience in the field of intercultural dialogue.

The university has just celebrated its 48th anniversary. It is a traditional university covering a wide range of disciplines and including a number of faculties. Each faculty in turn offers multiple training possibilities. For example, the faculty of engineering proposes a number of highly diversified specialist courses such as architecture, civil engineering, cybernetics, geology, mining, mechanical engineering and industrial economy.

Since 1993 the university has been ranked third (after Moscow State University and St Petersburg State University) in the ministry's classification of Russian universities. We have 28 000 students. Each year foreign students enrolled in the university represent 130 to 140 countries. The annual intake includes new entrants from 80 to 90 countries.

I would like to point out that there is no precise definition of an "international university", or its campus, although, very often, a university is considered international if foreign students account for at least 20% of the total.

This score is attained by many universities around the world. However, frequently, the 20% of students who are foreign include 90% from only one or two countries. Accordingly, in order to arrive at a more objective measure of the international nature of a university and its campus, the quantitative criterion must be supplemented with certain structural requirements regarding the genuinely multinational nature of the university campus – for example, each year the university should admit students originating from at least 20 to 30 countries.

Our university's experience in this field, spanning many years, clearly shows that the adaptation problems of foreign students and their integration in the multinational academic community necessitate complex solutions, which must encompass the study and research processes, the corresponding infrastructure and organisation of extra-curricular activities within the university.

In view of these needs, the university has drawn up its own "complex internationalisation programme", which is regularly updated.

I. Studies and research

In the field of studies and research, this programme includes the following components:

1. On first arriving at the university, all foreign students spend two or three weeks at the social adaptation centre, where they are also given a full medical check-up. The aim is to engender a climate of trust among students who will be assigned to the same study groups or share rooms in the university's halls of residence. In addition, since students periodically return to their home countries outside term time, they are all required to undergo a compulsory annual medical check-up. I would stress that this full check-up is compulsory for absolutely all students, whether of foreign nationality or Russian, since all students are equal in rights. When students join the university they are asked to sign a contract stipulating their obligations in these matters of their own free will. However, a student who refuses to undergo a medical check-up risks being expelled. I also wish to underline that the university has a board responsible for student health matters, chaired by the Rector of the university. This board has existed for thirty years and deals with issues linked to foreign students' adaptation difficulties. The sociological and scientific research being undertaken in this field was also launched at its instigation.

2. During their first year all foreign students attend the Faculty of Russian Language and Educational Disciplines, where they study Russian as a language of communication and also a language of education, so as to ensure that they will subsequently have an adequate understanding of classes and specialisations taught in Russian. Students are also prepared for a course of study in their chosen specialist field through teaching of the basics of disciplines such as mathematics, physics or chemistry, as the approaches and methodologies applied under different countries' education systems tend to differ.

3. The university is organised according to a fundamental principle – that of multinational study groups, deliberately ruling out the formation of groups of students from a single country. Groups with one dominant nationality are also discouraged.

4. An essential aspect of the organisation of studies at a multinational university is the availability in the university library of books in foreign languages. This concerns both methodological textbooks and literature. The library of the Russian Peoples' Friendship University stocks books in over 70 foreign languages.

5. It is particularly important that students (first and foremost Russian students) in all the specialist fields covered by the university learn one or two foreign languages. Students have a choice of eight languages, including Chinese and Arabic. Our university requires students to attend foreign language classes for five times more than the standard number of hours laid down at state level and in other Russian universities' curricula. Most of our graduates are awarded one or more interpreter's diplomas in addition to their chosen professional qualification. This

approach considerably expands students' communication capacities, whether they are Russian or of foreign origin.

6. Another effective means of countering the feeling of "study shock" and facilitating new entrants' adjustment, enabling them to better comprehend the different disciplines, is publishing the full texts of all lectures delivered in the first two years of study. The university also runs training courses for teaching staff (particularly the younger ones) on how to give classes to a mixed international audience.

7. Another important aspect of the organisation of studies in an international university is the possibility for students of all levels, undergraduate, postgraduate and doctoral, to participate in scientific research linked to the problems confronting their countries and regions of origin. We even encourage this kind of work. These activities also help broaden the international scope of our teaching since the students participate in colloquies, at which they are encouraged to join in debate and also to present papers on their countries' history, civilisation, economy, legal system, agriculture, ecology, etc.

8. To ensure that this research work is well organised and of an appropriate standard, the teaching staff acting as research directors must also be competent in the relevant fields. Much of the work done by the university's teaching and research staff comes under the scientific programme "Dialogue of civilisations". For 12 years now, the university has been holding international colloquies on this theme. Research is also carried out in such complex areas as tropical medicine, tropical agriculture, agriculture in a hot climate, and so on. Naturally, the university attaches considerable importance to research into the adaptation problems experienced by foreign students in their everyday lives, including those which are weather or diet related. Last year, a PhD thesis was presented on the psychological adaptation problems experienced by foreign students from different world regions upon entering the socio-cultural environment of Russian universities.

9. In recent years double or joint diploma programmes with other universities, offered at masters level, have attracted a large number of students. Our university has 12 such programmes with universities in Europe, the United States and China. We intend to increase the number of these programmes to 30 over the next three years. They generally entail spending one year or six months in each partner university (so-called "integrated study"). Since the duration is fairly short, we ask the Russian students participating in these academic exchange programmes to serve as mentors for the foreign students so as to speed up their adaptation. In addition, all new university entrants attend an intensive four-hour induction course, during which they are informed of their principal rights and obligations and given explanations concerning certain key moments of their stay in the country and at the university. Leaflets in foreign languages on the first year at university, the university's internal regulations and regulation of campus life are also distributed to all students.

10. Another key aspect of the pedagogic approach is the regular invitations issued to other countries' ambassadors accredited in Moscow to address the students on

various specialist themes covering a wide range of issues of relevance to their regions, including social and economic problems, ethnic and cultural issues, history and politics. Some 40 to 50 ambassadors participate in this initiative each year. These sessions, taking the form of debates, help stimulate a growing interest in the problems currently confronting different countries around the world.

11. Proposing foreign language classes (in the most widely spoken European languages, as well as Arabic and Chinese) for students is a very useful practice from the standpoint of former students' vocational integration upon returning to their countries of origin. With a view to dispensing these classes, the university also funds in-service training courses of different levels and types, mostly targeted at teaching staff, although, in view of the university's international nature, other staff also receive training to improve their foreign language skills.

12. The university has set up a scheme whereby members of teaching staff are assigned a group of first-year students, for whom they serve as tutors, so as to facilitate their academic integration. They are remunerated by the university for this extra duty. Special training courses are also run for the staff concerned. The bulk of a tutor's work consists in anticipating students' problems so as to provide them with the necessary assistance on a timely basis.

II. Extra-curricular activities

The university's "complex internationalisation programme" also encompasses a number of extra-curricular activities, the chief of which are described below.

1. The creation of a number of international bodies to enhance student autonomy within the faculties and the university halls of residence and also for sports and cultural activities, etc. For example, we have a very active International Women's Committee. It is essential to ensure that these bodies are run on a democratic basis and that the largest possible number of students, representing all the continents, participate in them.

2. The establishment of a number of national bodies, or friendship associations, bringing together students of the same nationality. There are over 100 such associations within our university. Their statutes are approved by a specialist committee of the University Council, most of whose members are students. Each association has secretaries responsible for academic matters, sport, culture, etc. The associations run extra-curricular activities and take care of student welfare, assisting students in need and new arrivals encountering difficulties.

3. One of the friendship associations' key aims is running cultural activities and events to promote the relevant country's culture among students of other nationalities. Exhibitions organised by the students themselves are held on a weekly basis throughout the university. A timetable of such exhibitions is drawn up for each academic year. The associations also organise cultural evenings, concerts and other events to mark their countries' national days, with their embassy's

assistance. The university authorities promote these events so as to bring together a large audience and encourage the participation of nationals of other countries. Over 300 such events take place at the university each year.

4. There are also regional associations, forming a kind of umbrella organisation for a number of friendship associations from the same geographical area. These include regions such as Asia, Africa, Latin America and so on. These regional associations also hold a large number of events to promote the region's culture and civilisation, as well as regional championships, such as a football competition between African or Asian countries.

5. A key aspect of facilitating foreign students' adaptation to life in a multinational environment is the principle of accommodation in international halls of residence. 98% of foreign students live in the halls of residence rather than a city-centre flat. In addition, over 85% of rooms (for two or three students) are "international", that is to say shared by students from different countries with differing cultures, traditions or religions. Any dispute is settled by the student council for the hall of residence or by the teaching staff assigned to the building as supervisors. The university has 13 halls of residence.

6. The student committees and the university authorities implement a very strict policy for dealing with disputes having nationalist overtones. According to a "Declaration of tolerance" signed by more than 100 of the friendship associations, a student contravening the rules risks being expelled. For example, if two young men of the same nationality fight over a girl, they merely risk a reprimand, but if they are of different nationalities they may be expelled.

7. A large number of national cafes and restaurants (serving traditional African, Arab or Chinese food, for example) can be found on campus and help foreign students adapt to university life. Fifteen years ago all the state-run canteens were closed and leased to the students.

8. The university has a building which serves as headquarters for the International Students Club. Over 30 amateur arts workshops are run under its aegis. Students can also seek the club's assistance when making preparations for national or international concerts. For example, a recent concert was devoted to the theme of traditional wedding celebrations in different countries.

9. Another important aspect of foreign students' adaptation to the local culture (to counter so-called "culture shock") is organising visits of historical and cultural sites and museums in the Moscow area, according to a predetermined timetable. Such outings are proposed each weekend, and all costs are borne by the university. These trips can also be of relevance to students' fields of study – history, history of culture, ethnology, history of science and so on.

10. The university proposes a number of part-time jobs, allowing foreign students to earn money and thereby facilitating their social integration. As a general rule, students are employed on university projects and worksites during the summer,

and the university earmarks resources for this purpose. Students may also do such work during the academic year, usually at weekends or in the evening.

11. These activities must naturally be properly managed, whether at the level of the university, the faculties or the halls of residence. Over 100 specialists work for the bodies concerned. This year, they will be offered some 20 training schemes and a range of methodological aids, developed as part of the National Education Project. The methodological aids, drawing on the collective experience of Russian and foreign universities, will also be made available in electronic form so as to allow distance learning by specialists responsible for organising extra-curricular activities for students and departments in any international university.

Intercultural dialogue in "the former Yugoslav Republic of Macedonia"[37] – How to achieve it?

Qatip Arifi

Today, the cultural environment in the world is changing rapidly and getting very diverse. Cultural differences clearly define social groups in most countries. They have become more significant since globalisation has pervaded every society and social group. More and more societies live in multicultural surroundings, and are exposed to different traditions every day of their lives.

It seems that this new trend has been recognised and well accepted at all levels in most societies in the world. However, in some parts of the world, such as "the former Yugoslav Republic of Macedonia", it has brought tension, even fear, and raised negative reactions like chauvinism and prejudice, resulting in discrimination and even violence.

In 2001, UN Secretary-General Kofi Annan said: "Dialogue seeks to enable and promote the best in humanity; dialogue is the oldest and most fundamental mode of democratic conversation".

This chapter discusses inter-ethnic relations in "the former Yugoslav Republic of Macedonia" and the hard work that has gone into promoting intercultural dialogue in the country. It focuses on positive cases for promotion of such a dialogue and co-operation between cultures, as well as the impediments to this mission. It describes the conditions that are lacking for a truly meaningful intercultural dialogue. It also presents most of the developments and initiatives of the late 20th century and seeks to identify reasons for society's failures to recognise diversity and treat it appropriately.

Is this concept of recognition and treatment of diversity present in all spheres in society, such as government policy, and has it reached a desirable level of progress? Is this dialogue comprehensive within cultures in "the former Yugoslav Republic of Macedonia" and what can be done now to give it a more positive tendency? What are the impacts and contacts with other cultures, in a situation where globalisation has great influence in the area and enables contacts with distant cultures? How is intercultural communication to be developed in "the former Yugoslav Republic of Macedonia", as a candidate for membership of the EU?

37. This chapter uses the internationally accepted name "the former Yugoslav Republic of Macedonia", in line with Council of Europe usage. In keeping with the legislation of his own country, the author used the name "Republic of Macedonia".

What is the theoretical and empirical definition for either co-existence or cultural conflict within communities? Is today's intercultural dialogue a big challenge for "the former Yugoslav Republic of Macedonia", bearing in mind that the politicians' agenda is full of discussions about the name issue, border demarcation and disagreements with neighbours?

Any attempt to get fast and easy solutions would result in failure. If we see difficult issues arising from our relations with fellow Macedonians, we might have to ask ourselves the question: how do we build our identity through continual cultural dialogue (as Michel Foucault would say)?

The key words in this discussion are: intercultural, dialogue, multiculturalism, multi-ethnicity and diversity.

"The former Yugoslav Republic of Macedonia" is a small country with a multicultural, multi-confessional and multi-ethnic society. It is a country where major world religions have found fertile ground for their civilisation and values, so that several cultural histories are needed to fill in the rich mosaic of this part of the Balkans.

The country's social structure is a plural one: members of various nationalities and ethnicities have lived here together and still do so today. The make-up of society has varied from time to time, but pluralism and diversity have remained its main features. Disregarding the fact that there has never been a complete cohesion of societies within the country, all problems have been managed and there has not been open conflict.

The initial attempt to raise the issue of intercultural dialogue in "the former Yugoslav Republic of Macedonia" – and interest in whether this works in solving intercultural conflicts – arose from the relation between intolerance and multiculturalism in the country. This seems to be considered the main reason for the armed clashes between the two major population groups, Albanians and Macedonians, that occurred in 2001.

Many tried to understand the essence of this dispute, yet no one model could be taken that was right in every respect. This intrigued me, and I came to the conclusion that the main reason for this situation in "the former Yugoslav Republic of Macedonia" is the mistrust and lack of understanding between societies as a result of the differences between them; these differences present a barrier to communication and understanding that needs to be broken before effective intercultural communication can occur.

As an experienced teacher, I work with students of many cultures – Albanians, Macedonians, Turks and other ethnicities in "the former Yugoslav Republic of Macedonia". The South East European University (SEEU) at Tetovo, where I work, is a multicultural environment that is also supportive. This type of environment is challenging because of the many differences that exist between communities. In this university the teaching is done in three mandatory languages:

Macedonian, Albanian and English. The SEEU already achieves outstanding results, and its local and international reputation continues to rise day by day.

The SEEU's main aims, as incorporated in its statute, apart from helping to solve the problem of Albanian-language higher education, include the promotion of inter-ethnic understanding, provision of a multilingual and multicultural approach to teaching and research, and development of its teaching programmes in a broad international and European perspective. It does not have any non-academic restriction on enrolment and is open to all on the basis of equity and merit, regardless of ethnicity, religion or other diversity.

Living and working in such an environment, I have learned that fostering intercultural dialogue is a must if you want to build a productive atmosphere, which in turn reduces possible conflicts in the classroom. I consider that the positive approach to these problems in our university could be a good model for solving conflicts in the country as a whole. What made our model work in our institution, yet it has not been made to work in the country generally? Is there any specific reason that made people of different cultures get together and discuss these issues openly? The answer to this last question is most likely to be yes, since the SEEU environment is conceptually different from that in government institutions.

The government's attitude to these issues can be seen in the public University of Skopje, which is far from this concept. They explain the lack of intercultural dialogue in the university with some trivial and unstable reasons. They manipulate the enrolment by accepting only small percentages of non-Macedonian students, and at the same time they promote openly misanthropic Macedonian nationalism that sees intercultural dialogue as a threat to the Macedonian nation and its ruling position in the country.

The University of Skopje has about 30 000 students in 23 faculties, 10 institutes and other establishments. Almost all are dominated by the Macedonian majority. The management is especially careful and selective in this and has never allowed the multi-ethnic character of the country to show. The university has always been run by the majority group, with very few exceptions.

Since the country gained independence, the university has set aside a 10% enrolment quota for "minorities" – later changed to "communities". It was described as a "generous" offer and official university policy later announced it as an "act of understanding" and cohabitation in a multi-ethnic society. This ignored the fact that 40% of people in the country were not part of the majority community.

Not only that, but many students from the majority community made use of this clause and its 10% quota by enrolling in the university after changing their nationality! Later, this brought protests with demands for a new university catering for the needs of Albanians as the biggest population group after Macedonians. The government brutally tried to stop the protest, and one man was killed, many were injured and many activists were imprisoned.

Since the conflict of the 1990s, however, there have been some positive events and efforts in the country. At the beginning of 2008, an initiative of inter-religious dialogue between the main religions in the country, the Macedonian Orthodox Church and the Islamic Community in "the former Yugoslav Republic of Macedonia", was launched. They sat together to work to bring about new laws on religious holidays. This was a success because the proposals were supported by the parties in power. But the opposition loudly criticised the law because according to them it included too many holidays, it violated the principle of the state being secular and it was passed only to gain political benefits for the parties in power.

Another event was the intercultural dialogue of 14 February, Saint Valentine's Day, when representatives of all communities took part. The news media in "the former Yugoslav Republic of Macedonia" paid considerable attention to this event. They interviewed people of all ethnicities, ages and cultures, and all the reported dialogue brought to the surface some misunderstandings and emotions among different societies. Older Macedonians tended to call 14 February a day of drunken people and wine; others called it the day of lovers. Despite the fact that the topic was rather unimportant, it raised curiosity and the debate continued later on the Internet.

There were also attempts by some non-governmental organisations to criticise some incomprehensible actions of the government that had contributed to raising tension among communities of different religions in the country, notably the Millennium Cross built on Vodno. People of all communities, except the majority Macedonians, saw this as an obstacle to managing cultural diversity in the country. Officials called this project the Symbol of Christianity; but others took this as a provocation to non-Christians, who considered this as a symbol of fundamentalism. All this debate led nowhere, because it separated people of different religions even more.

Another important event that has raised comment is the series of events called the Struga Poetry Evenings, a festival of poetry where poets of different countries meet. The themes of the symposium are meant to encourage contemplation of the Mediterranean countries and other parts of the world as places where different civilisations and poetries meet. Again, the debate led to further frustration because the two major communities could not agree that the festival should be conducted in two major languages, Macedonian and Albanian. As a result, some members resigned from the council as an act of solidarity with the ideas of their own community, not caring that the festival had cultural importance for the country.

Hence, despite all efforts made by different institutions, government and non-governmental organisations in the country, we can hardly see much progress. Things have either not changed at all or changed only slowly, and there is not the goodwill needed to move ahead. Even mentioning dialogue between communities, whatever the context, is done more for courtesy and publicity. The government seems not to be interested in change, but only in a status quo that guarantees them further political power. Macedonian political parties win more votes by radicalism

in their political platforms, while the Albanian parties that take part in government seek only power without any comprehensible political platform.

Taking into consideration all these events and my understanding of them, I have come to the conclusion that the biggest problem of intercultural dialogue in "the former Yugoslav Republic of Macedonia" is the lack of any kind of dialogue, especially between Albanians and Macedonians. I say "any" because all the official contacts between these two main communities in the country are meant just for use in the international arena and made to satisfy public opinion, and all such contacts have a political background.

The government itself does not contribute to dialogue, but puts up barriers to establishing real intercultural dialogue. It has hesitated to make Albanian an official language by law, though this was part of the Ohrid Agreement in 2001. According to the existing law, everyone is obliged to learn Macedonian at school. However, Macedonians are not required to learn another language. Most Macedonians not only refuse to learn other languages, but also show resistance when they are used in public – for example, at conferences and round table discussions, or when two Albanians speak Albanian in the presence of a Macedonian. This creates resistance to bringing in the law to make Albanian an official language as provided for in the Constitution of "the former Yugoslav Republic of Macedonia". It also ignores the fact that the use of Albanian as an official language would help intercultural dialogue too.

It follows that we are facing two types of debate on the multicultural situation in "the former Yugoslav Republic of Macedonia". One debate is an old one and arises from the tendency of the majority community to promote the idea of a "nation state". This nationalist definition is very exclusive of surrounding nations and considers them as different.

The other approach is that the debate should focus on respecting diversity in "the former Yugoslav Republic of Macedonia". This is the track we need to insist on if the country is to have a European future. Is there any chance that the country's new identity will decrease inter-ethnic conflicts, especially between Albanians who belong to the Islamic religion and Macedonians who are Christian? It is very hard to believe this. Indeed, the armed conflict from 2001 on, the slow implementation of the Ohrid Framework Agreement for the new constitution of "the former Yugoslav Republic of Macedonia" and the continuing inter-religious and inter-ethnic dialogue can sometimes make this look impossible.

There are many more obstacles to a sustainable common ground, which makes any positive prediction for the future doubtful. For instance, the media has often reported the reaction of the Albanian Association of Writers and Publishers in "the former Yugoslav Republic of Macedonia", which has remarked – and complained to the Ministry of Culture – that government funds for stimulating Albanian culture are not adequate. At the same time, the Turks complain because they believe Albanians use claims of injustice to take away their land, means and personnel,

while Romas (and I agree with this) claim they are the most discriminated group in all Europe. They cry injustice at Macedonians, as well as Albanians and Serbians.

One of the reasons for intercultural conflicts is the media, which according to analyses does not present elements of different cultures equally. Instead, news reports are conceptually different, based on the language they appear in. The Macedonian-language media does report on political, economic and other aspects of Albanian life; but cultural topics are rare, and they are as a rule targeted at a medium's own language audience. The South East European University is the first example of an institution where Albanian is also studied as a language of the environment. It is a unique trend, which has proved very successful, and Macedonians and students from other communities have been showing great interest in studying the language.

The media has not shown interest in promoting this model and affirming it as part of the joint cultural milieu. Such an approach could contribute to a more flexible and democratic way of solving problems in a multinational environment and would help the work of journalists in such environments. The Albanian-language media, on the other side, usually reports news about Albanians and very rarely presents anything that values Macedonian culture or society.

In the Multicultural Forum No. 15 (2004) survey of the two main nationalities, Macedonians and Albanians (Search for Common Grounds NGO), I came up with empirical approaches that show the dissatisfaction of citizen-respondents with the presentation of all languages, religions and cultures in the mass media. In other words, these figures consider the media to be one-sided, favouring one culture; it does not consider the premise of cultural relativism.

Different news media choose different topics and put a different construction on events. For instance, it is often the case that, when those who commit crimes are being sent to court, the media presents not only the name and surname of the accused, but also their nationality. So you are likely to read "Albanians attacked a Macedonian …" in Macedonian-language media, and vice versa in Albanian-language media.

As a domestic researcher from "the former Yugoslav Republic of Macedonia", it is simply not enough for me to know how and why people differ culturally. We also need to know to what extent such differences can be generalised across situations, and especially to interactions with culturally different individuals. We need a more global understanding of people, organisations, attitudes, norms, group processes, values and ways of operating – an understanding that can be enhanced by examining how people interact and transact both among themselves and with culturally different individuals.

Finally, intercultural debates on cultural differences in "the former Yugoslav Republic of Macedonia" lack individual liberty and democracy, because any such debate is structurally related to two major civic virtues or values – those of tolerance and trust. There is no individual or group liberty if there is no trust among

members of the society. Also, a democracy understood as majority rule is possible only if the minorities trust the majority community. These eminently liberal virtues are either absent or are not strong enough in the case of "the former Yugoslav Republic of Macedonia", viewed as a multicultural society. Mistrust and intolerance intrinsically belong to identity conflicts. The government, as part of conflict transformation, should be instrumental in building up trust and tolerance.

Finally, the aims of fostering intercultural dialogue should be to:

– recognise differences between communities, as well as their similarities, including their different traditions and insights;

– cause communities to reach an accord that no dispute or misunderstanding should ever be resolved with the use of violence;

– facilitate managing cultural diversity in a democratic way, by making the necessary changes to the existing social and political arrangements of all kinds;

– make it clear that diversity is not a threat, but an enhancement for a country;

– share best practice, particularly in the areas of intercultural dialogue, democratic management of social diversity and the promotion of social cohesion; and

– encourage communities to work jointly on new projects.

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The multiple facets of interculturalism

Anne-Marie Mallet

The issue of interculturalism on university campuses can be addressed from two standpoints: that of students and that of teaching staff.

It can be said that, for students, this is a relatively new problem, though it was doubtless familiar to the universities of the Middle Ages, which solved it in their own way. However, with the passage of time, universities the world over have become closed – sometimes even isolated – specialist, monolithic institutions, to the point where student mobility between universities has become rarer and more complicated. The Middle Ages seem now a sort of legendary age from this point of view. Mediaeval universalism has been replaced by systems conceived and organised on different principles, making exchanges much more difficult.

For teaching staff, the problem was posed in quite different terms. The research work essential to development of their knowledge and renewal of their teaching necessarily led them to participate in international debate, thereby familiarising them with interculturalism. However, the disciplinary fields they explored – often closely related – ensured that they kept within a register of, if not identical, at least similar practices and principles, reducing the scope for intercultural comparisons.

Nowadays, the general tendency of knowledge expansion rules out any scientific approach confined to a single disciplinary field and requires that the same subject be broached from different viewpoints. In addition, in a globalised world, exchanges are not only necessary but have become inevitable, conferring vital importance on intercultural matters.

Although, since the 1950s, Europe has slowly emerged as a pioneer area for exchanges, the issue of interculturalism is just as relevant there as elsewhere. On university campuses, mobility has taken time to gain hold and has sometimes been established only with difficulty. This has raised questions, problems and constraints, for which the answers found have not always been perfect. There are many initiatives in this sphere, two of which will be cited here. They are closely linked and they concern both communities: students and teachers.

The first project concerns foreign students admitted to three Parisian universities well reputed for the quality of their research and teaching. These universities decided to implement a joint scheme for new foreign entrants, so as to pool their resources in an effort to take a more effective approach to the sensitive issue of interculturalism. These internationally renowned and recognised universities together cover the four key fields of study: the human and social sciences, the fundamental sciences, the legal, economic and management sciences and the life and health sciences.

They attract large numbers of foreign students, but their doubtless exaggerated reputation is no guarantee against problems. Mention may be made of the reception given to these students, an area where France, and Paris especially, is often criticised for its mediocre performance. Then there is the need to ensure their proper integration within their chosen course of study, a factor on which their results and the success of their studies will ultimately depend. Another element, not devoid of importance, is their lasting impression of the time they spend in the host country, with which it is hoped they will retain links.

On the basis of testimonies and observations, a number of challenges were identified: overcoming language problems; avoiding culture shock, whether societal, pedagogic or methodological in origin; facilitating contacts with local students, if possible those who have themselves experienced international mobility; and ensuring that reception facilities are open for as many hours a day as possible so as to fit in with the timetables of most students.

An induction course was devised. Its contents nowadays seem commonplace, since they have so frequently been reproduced elsewhere, but they include language training, an introduction to French and European civilisation, cultural outings and leisure activities, the latter both optional but still very well attended. The course nonetheless has a number of original aspects.

The language lessons are geared to giving students the skills they need for the specialist course on which they have enrolled. Accordingly, rather than general French, students are taught a specialist language in groups based not only on their initial proficiency in French but also on the discipline being studied and their objectives during their stay in France.

So, medical students are offered lessons in French medical terminology along with information on our hospital system – its hierarchical structure, the way a team of healthcare providers functions in terms of professional and human relations, the hospital admission process, facilities for patients and their families, respect for their rights and so on. Science students are taught about laboratory practice and the respective, complementary roles of the researchers employed in a research unit. Future lawyers are introduced to the highly specialist language used in French law, the technique of making a commentary on a judgment and the technique of the case study. At the same time, all students are initiated in the concept of lectures and note-taking, on which the French university system sets great store.

The lessons on French and European civilisation are primarily designed to give students a means of understanding our society, to ensure their trouble-free integration, to inform them about France's role in Europe and, lastly, to give them a grasp of French politics and economic and social affairs.

Another original aspect of this course is the close involvement of local students in its organisation and running. The cultural outings and leisure activities are organised by literature and arts students. As far as possible, all newcomers are also given a

Parisian mentor, who has volunteered for the job of helping them find their way around the labyrinth of administrative formalities and continuing to familiarise them with our methods – in a nutshell facilitating their adaptation to university life.

This is where the joint nature of the project comes into its own. Each university runs its own induction course over two consecutive weeks, but the course dates for the three universities are staggered. Each course also takes in foreign students enrolled in the other participating universities. Lastly, it may be noted that the many specialist groups involved and the underlying pedagogic approach could only be envisaged thanks to this pooling effort, making it possible to achieve the high attendance figures that justify the use of such resources, which could not have been mobilised by one university acting alone.

This project, now unanimously acknowledged to be a success, has made it possible to highlight the advantages and drawbacks of such intercultural mixing.

Firstly, there are advantages for the local student population, especially those who have already had some experience of mobility; for the latter, the arrival of these fellow students, sometimes from the other ends of the earth, is a pleasant reminder of their own faraway, exotic experiences. For others, it can be an opportunity to discover and develop a sense of solidarity and mutual aid. For many, it is a means of awakening their own desire to participate in such a mobility scheme. For all, it is synonymous with learning respect for others and learning about their own deep-seated identities and differences, discovering there is nothing absolute in methods, knowledge or practices, of beings or material objects.

The approach also has benefits for the teaching staff who are responsible for the integration of these students, and hence for overcoming and managing differences. In the long run, this has an impact on teaching methods and practices, engendering closer, more flexible teacher–student relationships.

However, apart from its beneficial impact on those directly concerned and the well-known advantages of such schemes, the project has brought to light some awkward differences. It has also generated certain difficulties linked to its joint nature and the necessary pooling of resources – a single enrolment procedure has had to be introduced via a shared website and registration system, all students have to sit the same language test, which has had to be accepted by all concerned, and the pooling of teaching resources has been unequally distributed among the three institutions.

The organisation of this induction course also revealed differences of approach, which could have generated quarrels or disputes. Views already differed concerning the concept itself – for example, should participants be able to enrol in the course free of charge, or should they have to pay all or part of the costs? The scheme's administrative and technical management was another area where views differed: apart from the co-ordination necessarily performed by the originating university, would the course be managed by a faculty, a department or one of the

university's common administrative entities? Lastly, the pedagogic concepts diverged according to the disciplinary field to which the teaching staff concerned belonged.

These difficulties had positive consequences: they improved mutual knowledge among teachers who had so far been relative strangers; they resulted in the sharing of methods and tools; and people gradually learned to discuss issues without clashes or conflicts, because they came to distinguish what they regarded as essential and non-negotiable from matters of secondary importance on which they were willing to compromise. At the same time, the process brought to light the fact that there were genuine cultures specific to each discipline, matched by a culture at the level of each university.

Specialists have long recognised the existence of cultural differences other than national or ethnic ones – in particular, those of the different cultures of academic disciplines.[38] Since the late 1990s, this has been seen as so self-evident that the French authorities decided to make this principle the basis for their reform of the university system. This reform, of which I describe certain aspects below, is the second initiative I wish to cite.

For many years, the French university system had been severely criticised as rigid, fossilised, increasingly inward-looking and cut off from social and professional realities. University councils, the governing bodies, though democratic and representative of the community, were overcrowded and hence easily transformed into a platform for unending, acrimonious debate or a docile rubber stamp; in both cases, the real decisions were taken by a smaller authority, which was more efficient and effective but devoid of genuine institutional legitimacy. University governance often depended on council members' goodwill, and teaching staff were recruited on an endogamous, and possibly narrowly local, basis. At the same time, massive growth in the number of students had resulted in a glaring shortage of resources.

The Act on the Freedom and Responsibility of Universities of 10 August 2007, commonly referred to in France as the LRU Act, attempts to reform the old system by incorporating into it this mixture of cultures, synonymous with questioning and openness. The authors of the law and their intercultural concerns can be seen to have had an impact in two fields: reform of the university councils and the more complex area of recruitment of teaching staff.

First, the membership of the university councils has been drastically reduced. Formerly as high as 60 members, the numbers have been cut by at least half, and in some cases by two thirds (at the university's discretion). A council must include three to five student representatives, two to three representatives of non-teaching/research staff and seven or eight outside figures. These numbers are laid down by the legislation, which (depending on the total number of council members laid down in the statutes) may place them on a par with teaching and research staff.

38. Gibbons, M., "Higher education in the twenty-first century", contribution to the World Conference on Higher Education held by UNESCO in Paris from 5 to 9 October 1998.

These choices lie with the university president, who appoints the members, but not simply at his or her discretion, since they must include two persons from business circles (at least one being a company head or manager) and two or three local or regional government representatives, one being from the regional council. Such a university council comprehends a mixture of cultures: the students', the university's own and those of administration, politics and business. This blend is essential since this fairly small council shares most powers of governance with the university president. The legislation does not call this interculturalism, but it clearly is, and the law uses it very cleverly as an instrument of change.

The procedure for recruiting teaching and research staff is also original, and guided by the same objectives. It is based on the establishment of a new body: the selection committee. To avoid recruitment becoming just a routine, the former solution – a standing committee, called the Board of Specialists – has been done away with. Instead, a committee is appointed specifically for each recruitment competition. The legislation provides that it shall be constituted "in accordance with the nature of the post to be filled". The president puts forward the names of potential members (between eight and sixteen) to the university council, which elects them and appoints the committee's chair. The choice may be made from a list drawn up by the faculty or department concerned, though such lists are not binding on the president or the council. Here too the choice is not completely free, since a majority of the committee must be representatives of the discipline concerned, but at least half the committee must come from outside the university. Lastly, the law stipulates that they may include foreign teaching staff of equivalent rank.

It can again be seen that there is a desire to ensure a mixture of cultures – first and foremost, of disciplinary cultures since, by requiring a simple majority of representatives of the discipline concerned, the legislation by implication permits the inclusion of members from other disciplines; secondly, a mixture of university cultures, since at least half of the committee must come from outside the recruiting university; and, thirdly, a mixture of national cultures, since membership is opened up to foreigners.

It is difficult to draw conclusions about the implementation of this legislation. The universities were given six months to apply it, which meant that the reform was only gradually put in place. It is therefore impossible at this early stage to have a general overview of the membership of university councils. All that is known is that, given a choice of 20 to 30 members, most universities have opted for a council of 28 to 30.

The same can be said of the selection committees, since only universities that had set up all the new bodies by 30 March 2008 were required to apply the new rules to their current-year recruitments. Nonetheless, a few initial comments can be made. Here and there, universities are showing a willingness to enter fully into the spirit of the reform by giving free rein to this twofold interculturalism – disciplinary and university-level – to regenerate and rejuvenate a system deemed outmoded.

For instance, one multidisciplinary university encompassing all four major disciplinary fields defined by the law[39] has stipulated that they should all be represented on each selection committee. It may also be noted that if an outsider is systematically chosen to chair the recruitment body, as is fully permissible by law, this too will pave the way for a removal of barriers and for a renewal consistent with the multiple facets of interculturalism.

The reform has many objectives. As already mentioned, modernisation, renewal and openness are the watchwords of the new system. Other less blatant, but equally significant, objectives are decompartmentalising disciplines, fostering the development of links between scientific communities so as to encourage the emergence of cross-disciplinary projects and networked research, and obtaining the views of specialists trained in different cultures on each scientific purpose pursued – in short, enriching our university system, *inter alia* through intercultural exchanges.

Conclusion

One thing is clear from these few examples: university campuses are doubtless a privileged location for observing and fostering intercultural exchanges, since such exchanges are omnipresent there – within the student community and among teaching staff, but also soon among administrative staff (in the broad sense), thanks to European exchange programmes.

Here, intercultural dialogue is a means of progress, reflection, openness, exchange and investigation. Like it or not, it has become part and parcel of our everyday lives. However, it is a sensitive subject, necessitating tolerance, moderation and also limits. How far should and can one take intercultural comparisons, respect and mixing without undermining one's primary identity? It is true that there is much risk of confusion, and a narrow dividing line, between interculturalism and communitarianism, or sectarianism, as there is also between interculturalism and uniformity.

In a world now considered globalised, that is, a world where borders have been eliminated and differences evened out, Europe can and must play an essential role in safeguarding its component cultures so as to preserve the very diversity that derives from interculturalism. It is attempting to do so by protecting languages that are less widely used and less commonly taught – the modime languages (*les langues les **m**oins **d**iffusées et les **m**oins **e**nseignées*) – preserving their usage and encouraging knowledge and mastery of them. This is a vital initiative, since all languages are the expression of an identity and the vehicle for a belief system. It is only by pursuing this initiative that Europe can safeguard interculturalism and the diversity that goes with it.

39. The four principal disciplinary fields are: the human and social sciences, the health sciences, the fundamental and technical sciences and the legal, economic and management sciences.

Intercultural Dialogue on the University Campus

Bernd Wächter

I. Introduction and context

The seminar Intercultural Dialogue on the University Campus was organised by the Department of Higher Education and History Teaching of the Council of Europe. It took place on the premises of the Council of Europe in Strasbourg, in the Palais de l'Europe, on 4 and 5 March 2008. The seminar was attended by about 50 delegates, as well as the speakers and Council of Europe staff. Delegates came from government departments (ministries of education) of signatory countries of the European Cultural Convention and higher education institutions, as well as European and international inter- and non-governmental organisations.

The seminar took place in the context of an increased commitment by the Council of Europe in matters relating to intercultural dialogue. Having already engaged in earlier projects on this theme, which falls within the Organisation's wider commitment to the promotion of democracy, human rights and the rule of law, the Council of Europe is preparing to adopt and publish a White Paper on Intercultural Dialogue. Other European organisations have likewise made intercultural dialogue a key policy objective, such as the European Union, which made 2008 the European Year of Intercultural Dialogue. Recent tensions in Europe and around the world bear witness to the urgent need for a dialogue of cultures and people.

There are at least two, related roles that higher education institutions can and should play in promoting intercultural understanding. The first is direct and concerns the furthering of this dialogue on their own premises, within the institution. The second is indirect and concerns higher education's role in promoting intercultural dialogue in society generally, beyond the bounds of the institution. In line with its title, the seminar focused on the first of these issues – intercultural dialogue on campus – but it also touched on aspects of outreach to society.

The seminar was made up of plenary presentations and discussions, as well as two parallel working groups. The approach to the theme was comprehensive, ranging from fundamental and overarching aspects, such as the link between the intercultural dialogue and democracy, to specific examples of intercultural dialogue in practice, in universities in Europe. Altogether, there were eight plenary presentations apart from the introduction by the organisers, the report of the general rapporteur and the two parallel working groups.

The seminar was chaired by Council of Europe representatives: Radu Damian and Virgílio Meira Soares, Chair and Vice-Chair of the Council of Europe's Steering Committee for Higher Education and Research (CDESR), and Sjur Bergan.

Friedrich Bechina (Holy See) and Elizabeth Colluci of the European University Association (EUA) acted as working group rapporteurs; Alexander von Balluseck (Dutch Ministry of Education, Culture and Science) and Bruno Carapinha of the European Students' Union (ESU) chaired the working groups.

This chapter tries to capture the essence of the seminar, in its presentations and discussion, rather than attempting to recapitulate or otherwise deal in detail with individual contributions. These are anyway contained in chapters 2 to 9 of this volume. The remainder of this chapter is structured in two sections: first, the rapporteur's conclusions – observations on major issues at stake in the seminar – and then the recommendations of the seminar.

II. Conclusions of the seminar

The first conclusion to be drawn is perhaps an obvious one, but it needs to be stressed nonetheless: intercultural dialogue is an issue of high relevance for Europe's higher education institutions. Indeed, there was palpable agreement at this seminar that it must become part of the mission of Europe's higher education institutions. And it must become a characteristic of their everyday life. There are various reasons for this.

– First of all, delegates put on record – with their active engagement and their meaningful and serious discussions over the two days of the seminar – that they attach importance to the issue. Delegates had different approaches to the theme, and thus emphasised different aspects of it, but this should not detract from the underlying consensus.

– Second, interculturally-motivated tensions are rising, in Europe as in the rest of the world. This is in no one's interest. The aim must be to ease tensions, to de-escalate conflicts. And, since intercultural problems often lie at the root of theses conflicts, intercultural dialogue is the appropriate instrument.

– Third, the Council of Europe, an organisation the delegates trust, has for some time now put an emphasis on this issue (for the reasons just given). Its Steering Committee for Higher Education and Research agreed in 2006 a Statement on the Contribution of Higher Education to Intercultural Dialogue, and it will, in the course of 2008, adopt a White Paper on Intercultural Dialogue, from which no doubt further action will follow. The European Union has also underscored the importance of the issue, by making 2008 the European Year of Intercultural Dialogue.

– Fourth, and very substantially, there was a clear consensus among delegates that higher education has a broader mission than just imparting knowledge, skill and competence within a specific discipline and contributing to economic growth. As important as these missions are, the European model of higher education has always pursued wider aims, fostering (for example)

democracy, respect for human rights, the rule of law and international understanding. Intercultural dialogue is part of this European model.

The second conclusion follows straight from the first. It is that, despite the uncontested need for active intercultural dialogue on the campuses of Europe's universities and colleges, much work needs to be done still to make it a reality. Intercultural dialogue is far from common on our campuses; so far there has not been sufficient action. The fact that the seminar drew only a modest audience demonstrates that many people have not yet fully understood the significance of intercultural dialogue in European higher education. The presentations and discussions showed that as yet not many higher education institutions are strongly engaged in it. The examples of good practice presented at this seminar gained all the admiration they deserve: but they are the exception, not the rule.

Therefore, and this is the third conclusion, it is necessary to make a very convincing case for the cause of intercultural dialogue on our campuses. Otherwise it will always remain a legitimate demand, but it will never become a distinguishing trait of our universities.

To make a very convincing case is also necessary because Europe's universities and colleges see the list of their tasks (or, at least, the expectations they are confronted with) extended almost by the month. Recent arrivals on the *cahier de charges* are lifelong learning, entrepreneurship and the creation of literacy in matters of information and communication technologies, to name but a few. There is a serious danger of overburdening the European university. In the competition between all the new arrivals, it is necessary to state very sound reasons for an engagement in intercultural dialogue. But, luckily, there are very good reasons.

The fourth conclusion is perhaps rather an observation. There was agreement among delegates that intercultural dialogue is multi-dimensional, and its different dimensions and aspects are of importance to different stakeholders, but they are all legitimate.

The conference approached its theme from many angles. Perhaps, therefore, it was marked less by heated controversy, but rather by a genuine and serious collective attempt to find a common basis of understanding, a joint point of reference. This endeavour has been successful by the realisation and acknowledgement that there is a large diversity of manifestations of intercultural dialogue – all of which are legitimate.

The fifth conclusion is that intercultural dialogue faces different challenges in different higher education institutions in different parts and countries of our continent. This only proves once again the well-known truth that Europe – and European higher education – is highly diverse.

The challenges to be tackled by intercultural dialogue are not the same in "the former Yugoslav Republic of Macedonia", in Spain and the Mediterranean region, in Russia, in Paris or in Frankfurt an der Oder on the German-Polish border. And, as

delegates learned impressively from the keynote speaker, Fatou Sarr, they present themselves very differently when viewed with African eyes.

Looking back at the presentations and discussions, at least four challenges can be identified:

– ethnically, religiously and culturally heterogeneous student populations from one country (as, for example, in "the former Yugoslav Republic of Macedonia");

– minority student populations from inside the country (third- or fourth-generation immigrants, who have finally gained access to higher education);

– mobile foreign students, who entered the country to study (on a short-term stay, for example, in the framework of exchange programmes, or for an entire degree course);

– multi-national – and possibly multi-ethnic and multi-religious – student bodies in which foreigners outnumber domestic students (Russian Peoples' Friendship University, London School of Economics, and others).

No reductionist, one-size-fits-all approach can be applied to such diversity – even though, as will be seen later, some common principles can probably be applied.

The sixth conclusion is that the relationship between internationalisation and intercultural dialogue requires further exploration.

Certainly there are close links between the two phenomena, as delegates easily agreed. But the exact relationship remained somewhat contested. On the one hand, there were those – presenters and participants – who seemed to equate the two. They thought that international mobility, mastery of languages and joint programmes (to name but some internationalisation activities) would alone "do the intercultural trick". On the other hand, there were those who considered internationalisation as a necessary precondition of the intercultural dialogue, but not as a sufficient one. They maintained that to be international was not yet to be intercultural.

The rapporteur tends to agree with this latter point of view. Internationalisation creates the opportunity for intercultural encounters. But whether they actually come about is another matter – as often-quoted cases of isolated foreign students show – and even if encounters do come about, they can fail. What is implied by intercultural dialogue is a genuine encounter that succeeds. For this, it is not enough that two people of different backgrounds find themselves in the same place at the same time.

A seventh conclusion is this: higher education institutions are important actors in intercultural dialogue, but they are part of a chain of actors. Higher education's success in this area will be easier to achieve if intercultural matters play a strong role in earlier stages of education – in primary and secondary education, perhaps even pre-school education.

This is all the more so because delegates stressed that the success of intercultural dialogue hinges on general attitudes such as openness and a spirit of relating to others as equals, which are most easily fostered at an early age. Nor does the need for intercultural dialogue end with higher education. It is a process that continues, one that is *jamais acquis* – a lifelong task.

An eighth conclusion, or rather a set of conclusions, is the specific measures that need to be put in place to make intercultural dialogue a reality in European higher education.

Obviously, there was a very wide variety of proposals, ranging from the philosophical to the highly practical. It is not easy to do justice to such a diversity of approaches in a few sentences. But there were some points of strong consensus. Among them were:

– Intercultural dialogue should form an integral part of the mission statement of every higher education institution on the European continent.

– The minimum level of practical engagement would be that no student graduates from a higher education institution in Europe without a basic understanding of, and sensitivity to the needs of, intercultural communication; following Edo Poglia, delegates referred to this minimum competence as "intercultural literacy".

– A set of generic learning outcomes and competences is needed to help define or describe this intercultural literacy; likewise, a publication with examples of good practice would help and inspire higher education institutions to implement intercultural dialogue measures.

– The production of didactic material would be helpful for the same purpose (in the full knowledge that such material must not be prescriptive, but should be an offer to help).

Delegates also agreed that, in order to credibly formulate a policy on intercultural dialogue, institutions would need to allocate adequate resources. They would also need to build an institutional culture of intercultural sensitivity, which would value the contribution that students of different national, cultural, ethnic and religious backgrounds made to the institution and which would seek to integrate them in campus life – in other words, to create a sense of belonging or the conditions that would allow them to feel "at home".

Discussions only touched on the issues of the staff qualifications needed to implement a credible intercultural dialogue strategy. But there was an implicit agreement that professional development and training should be made available, and also that intercultural competence could play a role in staff recruitment.

A ninth conclusion was in the nature of a warning not to dramatise intercultural matters, in order not to jeopardise successful intercultural dialogue on campus. Delegates stressed that, actually, most intercultural encounters were successful.

Failure to stress this expectation of a positive outcome could endanger successful attempts to deal with the really important cases of conflict, the major cases of the unresolved.

A tenth conclusion is this: intercultural dialogue needs to find a place as a policy priority in the post-2010 agenda for the European Higher Education Area. Everyone needs to recognise the wider role of higher education – not just the production and dissemination of knowledge and the advancement of economic objectives – or, to put it differently, what was earlier referred to as the European model of higher education.

III. Recommendations

Based on the above observations and conclusions, the seminar delegates adopted the following eight recommendations.

Recommendation I

Intercultural dialogue is part of the public responsibility for higher education and research

Public authorities and university leaders should fully recognise the role of higher education in society and develop policies aimed at fulfilling its whole range of purposes, as outlined in Recommendation Rec(2007)6 by the Committee of Ministers to Council of Europe member states on public responsibility for higher education and research, a key part of which is offering equal opportunities for higher education to students of various cultural backgrounds.

Recommendation II

Intercultural dialogue is part of institutions' mission

The leadership of higher education institutions should include intercultural dialogue as one of the missions of the university. They should consider including intercultural dialogue in the mission statement of the institution, and they should allocate adequate resources (both financial and staff) to implement intercultural dialogue. They should regard teaching and research that seek to foster intercultural dialogue on campus, as well as in society generally, as an integral part of the mission of higher education.

Recommendation III

Students and staff with different backgrounds need to be integrated and valued

The leadership of higher education institutions, as well as student unions and associations, should make it a priority to stimulate dialogue between students and staff from different backgrounds and encourage the participation of students in joint activities regardless of their background. Institutions, and their students and staff, should develop activities and policies that value the contribution students and staff

of different linguistic, cultural, national and religious backgrounds can make to the institution and that seek to integrate them into its life.

Recommendation IV

Intercultural literacy should be a core aim of higher education

Public authorities and university leaders should see development of intercultural literacy as an important goal in the teaching-and-learning function of higher education, regardless of the discipline students specialise in. They should use credit systems to allow students to include interculturally relevant elements in their study programme and, where needed, review regulations to make this possible.

Recommendation V

Intercultural training should be available

Higher education institutions should make available to students, and even more to staff, an adequate offer of training and professional development measures in the area of intercultural communication. Only with help of this sort will those willing to enter into intercultural dialogue actually be empowered to do so successfully.

Recommendation VI

A set of learning outcomes needs to be developed

The Council of Europe should explore the development of a set of learning outcomes and competences of particular relevance to intercultural dialogue; they would also help to define intercultural literacy. It should endeavour to collect, publish and share instructive examples of good practice in intercultural dialogue on campus. Likewise, the Council of Europe and other competent actors should develop didactical help materials for institutions.

Recommendation VII

Intercultural dialogue must be an element of the European Higher Education Area

While continuing with the necessary structural reforms, European governments should address and acknowledge, in the agenda for the European Higher Education Area (EHEA), the contribution of higher education to developing and maintaining the broader society, which needs to balance economic and environmental sustainability with social cohesion and democratic culture. Intercultural dialogue must be part of this extended agenda for the EHEA.

Recommendation VIII

Research to foster intercultural dialogue should be encouraged

Public authorities and universities should stimulate research designed to produce the new knowledge needed to foster intercultural dialogue and comprehension.

Contributors

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Anne-Marie Mallet is a senior lecturer and research supervisor in history of law at the law faculty of Descartes University, Paris V. Since 1999 she has taught at the university, where she has fulfilled administration and policy roles, and is now responsible for courses in European affairs and international relations.

Regarded as an outstanding student at the University of Montpellier, she defended her doctoral thesis there in 1977 on the study of family law in the south of France in the Middle Ages. First employed in Montpellier as assistant lecturer, she then obtained a post as lecturer in Rouen. She has been a senior lecturer at Paris V since 1995.

She has held various responsibilities in the academic world: head of the distance learning centre at the University of Rouen, then vice-chair of that university's management committee. She is currently a member of both the law faculty advisory board and the academic council at Paris V. She was an appointed member of the CNU (academic staff council) until 2007. She is a European expert on lifelong learning programmes.

Her main publications have been on the history and formation of mediaeval law, the history of labour and industrial relations, and the history of justice (both 19th century). Her latest publication, on judges' responsibility in the 19th century, appeared in the "Judging judges" (*Juger les juges*) issue of *Histoire de la justice* (a journal edited by Robert Badinter). She has been appointed *Commandeur dans l'ordre des Palmes académiques*.

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She is not only the author of several publications and articles on female entrepreneurship, gender questions and social movements, but also an international expert with United Nations institutions, with more than 10 years' experience. She has supported 15 African countries in gender education, drafting national gender strategies including the formation and evaluation of programmes.

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Bernd Wächter is Director of the Academic Cooperation Association. His previous positions included the Head of the European Programmes' Section in the German Academic Exchange Service (DAAD) and the Head of Department for Erasmus in the Socrates & Youth for Europe Technical Assistance Office. He is an internationally recognised expert on academic mobility and on the internationalisation of higher education and is a member of the Bologna working group on the global dimension of the European Higher Education Area. Bernd Wächter's publications include Wächter, Bernd & Maiworm, Friedhelm, *English-Taught Programmes in European Higher Education. The Picture in 2007*. (Bonn 2008: Lemmens) and Bernd Wächter (ed.), *Higher Education in a Changing Environment. Internationalisation of Higher Education Policy in Europe* (Bonn 2004: Lemmens)

Appendix 1: White Paper on Intercultural Dialogue

Ministers' Deputies
CM Documents
CM(2008)30 final 2 May 2008

118th Session of the Committee of Ministers
(Strasbourg, 7 May 2008) –

White Paper on Intercultural Dialogue

"Living Together As Equals in Dignity"

Dialogue – A Key to Europe's Future

(1) Managing Europe's increasing cultural diversity – rooted in the history of our continent and enhanced by globalisation – in a democratic manner has become a priority in recent years. How shall we respond to diversity? What is our vision of the society of the future? Is it a society of segregated communities, marked at best by the coexistence of majorities and minorities with differentiated rights and responsibilities, loosely bound together by mutual ignorance and stereotypes? Or is it a vibrant and open society without discrimination, benefiting us all, marked by the inclusion of all residents in full respect of their human rights? The Council of Europe believes that respect for, and promotion of, cultural diversity on the basis of the values on which the Organisation is built are essential conditions for the development of societies based on solidarity.

(2) The "White Paper on Intercultural Dialogue" presented here, emphatically argues in the name of the governments of the 47 member states of the Council of Europe that our common future depends on our ability to safeguard and develop human rights, as enshrined in the European Convention on Human Rights, democracy and the rule of law and to promote mutual understanding. It reasons that the intercultural approach offers a forward-looking model for managing cultural diversity. It proposes a conception based on individual human dignity (embracing our common humanity and common destiny). If there is a European identity to be realised, it will be based on shared fundamental values, respect for common heritage and cultural diversity as well as respect for the equal dignity of every individual.

(3) Intercultural dialogue has an important role to play in this regard. It allows us to prevent ethnic, religious, linguistic and cultural divides. It enables us to move forward together, to deal with our different identities constructively and democratically on the basis of shared universal values.

(4) Intercultural dialogue can only thrive if certain preconditions are met. To advance intercultural dialogue, the White Paper argues, the democratic governance of cultural diversity should be adapted in many aspects; democratic citizenship and participation should be strengthened; intercultural competences should be taught and learned; spaces for intercultural dialogue should be created and widened; and intercultural dialogue should be taken to the international level.

(5) The White Paper is built on the solid foundations of the Council of Europe acquis. It takes account of the rich material from consultations with many stakeholders – including partners from regions outside Europe – held in 2007. In that sense, it is in many ways a product of the democratic deliberation which is at the heart of intercultural dialogue itself.

(6) The White Paper responds to an increasing demand to clarify how intercultural dialogue may help appreciate diversity while sustaining social cohesion. It seeks to provide a conceptual framework and a guide for policy makers and

practitioners. However, intercultural dialogue cannot be prescribed by law. It must retain its character as an open invitation to implement the underlying principles set out in this document, to apply flexibly the various recommendations presented here, and to contribute to the ongoing debate about the future organisation of society.

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1. Introduction

1.1. The Council of Europe and intercultural dialogue

Promoting intercultural dialogue contributes to the core objective of the Council of Europe, of preserving and promoting human rights, democracy and the rule of law. The First Summit of Heads of State and Government of member states (1993), which affirmed that cultural diversity characterised Europe's rich heritage and that tolerance was the guarantee of an open society, led to the Framework Convention for the Protection of National Minorities (1995), the establishment of the European Commission against Racism and Intolerance and the launching of the European Youth Campaign against racism, anti-Semitism, xenophobia and intolerance ("All Different – All Equal").

The Third Summit of the Heads of State and Government (2005) identified intercultural dialogue (including its religious dimension) as a means of promoting awareness, understanding, reconciliation and tolerance, as well as preventing conflicts and ensuring integration and the cohesion of society. This was fleshed out in the "Faro Declaration on the Council of Europe's Strategy for Developing Intercultural Dialogue", adopted by the Ministers of culture later that year, which suggested preparing a White Paper on Intercultural Dialogue.

1.2. The White Paper process

The Committee of Ministers, meeting in May 2006, specified that the White Paper on Intercultural Dialogue would identify how to promote intensified intercultural dialogue within and between societies in Europe and dialogue between Europe and its neighbours. It should also provide guidance on analytical and methodological tools and standards. The White Paper is addressed to policy-makers and administrators, to educators and the media, and to civil-society organisations, including migrant and religious communities, youth organisations and the social partners.

Following a decision of the Committee of Ministers, a wide-scale consultation on intercultural dialogue ensued between January and June 2007. This embraced, *inter alia*, all relevant steering committees, members of the Parliamentary Assembly and the Congress of Local and Regional Authorities, as well as other bodies of the Council of Europe including the European Commission against Racism and Intolerance (ECRI), the European Committee of Social Rights, the High-level Task Force on Social Cohesion and the Commissioner for Human Rights. Questionnaires were sent to all member states, members of the Parliamentary Assembly and the Congress of Local and Regional Authorities, to representatives of religious communities, migrant communities and cultural and other non-governmental organisations. The Council of Europe Secretariat organised (or co-organised) events with non-governmental organisations of migrants, women, young people, journalists

and media organisations as well as international institutions. Initial drafts were submitted to selected stakeholders for scrutiny in "feedback meetings"[40] and to an informal Regional Conference of Ministers responsible for cultural affairs.[41]

This process indicated considerable interest, and the Council of Europe is greatly indebted to all those who contributed so generously to the debate. The consultation revealed a confidence that the Council of Europe, because of its normative foundation and its wealth of experience, was well placed to take a timely initiative. And it generated a vast repertoire of suggestions on the content of the White Paper itself.

What follows is built on the solid foundations of the Council of Europe *acquis*, notably the European Convention on Human Rights and other fundamental standards. It takes into account the rich material from the consultation. In that sense, it is in many ways a product of the democratic deliberation which is at the heart of intercultural dialogue itself. For the sake of readability and because many points were made by several organisations, the document does not attribute particular ideas to particular consultees.

The huge volume of documents associated with the White Paper process is available on the Council of Europe website and in accompanying publications. This includes analyses of the responses by the member states, by non-governmental organisations and religious communities to the questionnaire on intercultural dialogue as well as monographs on intercultural dialogue under different aspects (education, media) and *vis-à-vis* specific stakeholders (youth, migrants). Additional documents – including a set of "Frequently Asked Questions" and press material – are available in print and on the website.

1.3. The major concerns

One of the recurrent themes of the consultation was that **old approaches to the management of cultural diversity were no longer adequate** to societies in which the degree of that diversity (rather than its existence) was unprecedented and ever-growing. The responses to the questionnaires sent to member states, in particular, revealed a belief that what had until recently been a preferred policy approach, conveyed in shorthand as "multiculturalism", had been found inadequate. On the other hand, there did not seem to be a desire to return to an older emphasis on assimilation. Achieving inclusive societies needed a new approach, and intercultural dialogue was the route to follow.

There was, however, a notable lack of clarity as to what that phrase might mean. The consultation document invited respondents to give a definition, and there was a marked reluctance to do so. In part, this is because intercultural dialogue is not a new tablet of stone, amenable to a simple definition which can be applied without mediation in all concrete situations. In part, however, this indicated **a genuine uncertainty as to what intercultural dialogue meant in practice**.

40. Strasbourg, Stockholm and Moscow (September-October 2007).
41. Belgrade, 8-9 November 2007.

Respondents to the questionnaires and participants in consultation events nevertheless were united in stating that **universal principles**, as upheld by the Council of Europe, **offered a moral compass**. They provided the framework for a culture of tolerance, and made clear its limits – notably *vis-à-vis* any form of discrimination or acts of *in*tolerance. Cultural traditions, whether they be "majority" or "minority" traditions, could not trump principles and standards of the European Convention on Human Rights and of other Council of Europe instruments concerning civil and political, social, economic and cultural rights.

Specifically, it was stressed that gender equality was a non-negotiable premise of intercultural dialogue, which must draw on the experience of both women and men. Indeed, equality was a recurrent theme: **the challenge of living together in a diverse society could only be met if we can live together as equals in dignity**. This concern was strongly articulated by governments, non-governmental organisations (NGOs) in general and migrant associations alike.

It emerged that **no sphere should be exempt** from engaging in intercultural dialogue – be it the neighbourhood, the workplace, the education system and associated institutions, civil society and particularly the youth sector, the media, the arts world or the political arena. Every actor – whether NGOs, religious communities, the social partners or political parties – is implicated, as indeed are individuals. And every level of governance – from local to regional to national to international – is drawn into the democratic management of cultural diversity.

Finally, and most concretely, the consultation highlighted the **vast amount of accumulated good practice**. What is needed is for this to be distilled and then disseminated, so that reticence can be overcome and positive experiences replicated. For, if there is one overall lesson of the consultation, it is that the need for intercultural dialogue is going to be relevant for many years to come.

1.4. Key terms

The White Paper on Intercultural Dialogue, which generally follows the terminology developed by the Council of Europe and other international institutions, presents some concepts that need to be defined. In this White Paper,

– *Intercultural dialogue* is understood as an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect *(cf. section 3)*. It operates at all levels – within societies, between the societies of Europe and between Europe and the wider world.

– *Multiculturalism* (like assimilationism) is understood as a specific policy approach *(cf. section 3)*, whereas the terms *cultural diversity* and *multiculturality* denote the empirical fact that different cultures exist and may interact within a given space and social organisation.

– *Social cohesion*, as understood by the Council of Europe, denotes the capacity of a society to ensure the welfare of all its members, minimising disparities and avoiding polarisation. A cohesive society is a mutually supportive community of free individuals pursuing these common goals by democratic means.

– *Stakeholders* are all those groups and individuals of minority or majority background who play a role and have interests (a "stake") in intercultural dialogue – most prominently policy makers in governments and parliaments at all levels, local and regional authorities, civil-society organisations, migrant and religious communities, cultural and media organisations, journalists and social partners.

– *Public authorities* include the national government and political and administrative bodies at the central, regional and local levels. The term also covers town councils or other local authority bodies, as well as natural or legal persons under private law who perform public functions or exercise administrative authority.

– *Integration* (social integration, inclusion) is understood as a two-sided process and as the capacity of people to live together with full respect for the dignity of each individual, the common good, pluralism and diversity, non-violence and solidarity, as well as their ability to participate in social, cultural, economic and political life. It encompasses all aspects of social development and all policies. It requires the protection of the weak, as well as the right to differ, to create and to innovate.[42] Effective integration policies are needed to allow immigrants to participate fully in the life of the host country. Immigrants should, as everybody else, abide by the laws and respect the basic values of European societies and their cultural heritage. Strategies for integration must necessarily cover all areas of society, and include social, political and cultural aspects. They should respect immigrants' dignity and distinct identity and to take them into account when elaborating policies.

– *Positive action measures* compensating for disadvantages arising from a person's racial or ethnic origin, gender or other protected characteristics seek to promote full and effective equality as well as the equal enjoyment or exercise of human rights.

There is no internationally agreed legal definition of the notion of *minority*. In the context of this White Paper this term is understood as designating persons, including migrants, belonging to groups smaller in numbers than the rest of the population and characterised by their identity, in particular their ethnicity, culture, religion or their language.

42. Programme of Action adopted by the World Summit for Social Development in 1995.

2. Embracing cultural diversity

2.1. Pluralism, tolerance and intercultural dialogue

Cultural diversity is not a new phenomenon. The European canvas is marked by the sediments of intra-continental migrations, the redrawing of borders and the impact of colonialism and multinational empires. Over recent centuries, societies based on the principles of political pluralism and tolerance have enabled us to live with diversity without creating unacceptable risks for social cohesion.

In recent decades, cultural diversification has gained momentum. Europe has attracted migrants in search of a better life and asylum-seekers from across the world. Globalisation has compressed space and time on a scale that is unprecedented. The revolutions in telecommunications and the media – particularly through the emergence of new communications services like the Internet – have rendered national cultural systems increasingly porous. The development of transport and tourism has brought more people than ever into face-to-face contact, engendering more and more opportunities for intercultural dialogue.

In this situation, pluralism, tolerance and broadmindedness are more important than ever.[43] The European Court of Human Rights has recognised that pluralism is built on "the genuine recognition of, and respect for, diversity and the dynamics of cultural traditions, ethnic and cultural identities, religious beliefs, artistic, literary and socio-economic ideas and concepts", and that "the harmonious interaction of persons and groups with varied identities is essential for achieving social cohesion".[44]

However, pluralism, tolerance and broadmindedness may not be sufficient: a pro-active, a structured and widely shared effort in managing cultural diversity is needed. Intercultural dialogue is a major tool to achieve this aim, without which it will be difficult to safeguard the freedom and well-being of everyone living on our continent.

2.2. Equality of human dignity

Diversity does not only contribute to cultural vitality but can also enhance social and economic performance. Indeed diversity, creativity and innovation provide a virtuous circle, whereas inequalities may also be mutually reinforcing, creating conflicts dangerous to human dignity and social welfare. What is the "glue", then, that can bind together the people who share the continent?

The democratic values underpinning the Council of Europe are universal; they are not distinctively European. Yet Europe's 20th-century experience of inhumanity has driven a particular belief in the foundational value of individual human dignity. Since the Second World War, the European nation-states have set up ever

43. On the importance of pluralism, tolerance and broadmindedness in democratic societies, see for instance *Handyside v. the United Kingdom*, judgment of 7 December 1976, Series A No. 24, § 49.
44. *Gorzelik and Others v. Poland* [GC], No. 44158/98, 17 February 2004.

more complete and transnational human-rights protections, available to everyone, not just national citizens. This corpus of human rights recognises the dignity of every human being, over and above the entitlements enjoyed by individuals as citizens of a particular state.

This corpus of human rights acknowledges our common humanity and the unique individuality of all. Assimilation to a unity without diversity would mean an enforced homogenisation and loss of vitality, while diversity without any overarching common humanity and solidarity would make mutual recognition and social inclusion impossible. If there is a common identity, then, to be realised, it is an ethos of respect for the equal dignity of every individual and hospitality towards the wider world. Intrinsic to such an ethos is dialogue and interaction with others.

2.3. Standards and tools: the achievements of the Council of Europe over five decades[45]

The robust European consensus on values is demonstrated by the various instruments of the Council of Europe: the conventions and agreements engaging all or some of the member states, as well as recommendations, declarations and opinions.

The *European Convention on Human Rights* (1950) embodied the post-war commitment to human dignity, and created the European Court of Human Rights, which in its case-law interprets the Convention in the light of present-day conditions. *Protocol No. 12 to the Convention for the Protection of Human Rights and Fundamental Freedoms* (2000) contained a general prohibition of discrimination. *The European Social Charter* (adopted in 1961 and revised in 1996) made clear that the social rights which it set out applied to all without discrimination. The *Declaration on Equality of Women and Men* (1988) of the Committee of Ministers stated that sex-related discrimination in any field constitutes an impediment to the recognition, enjoyment and exercise of human rights and fundamental freedoms. *The European Convention on the Legal Status of Migrant Workers* (1997) stipulated that migrant workers be treated no less favourably than nationals of member states.

The *European Cultural Convention* (1954) affirmed the continent's "common cultural heritage" and the associated need for intercultural learning, while the *European Convention on Transfrontier Television* (1989) highlighted the importance of broadcasting for the development of culture and the free formation of opinions. The *Framework Convention on the Value of Cultural Heritage for Society* (2005) identified how knowledge of this heritage could encourage trust and understanding.

Promoting and protecting diversity in a spirit of tolerance was the theme of the *European Charter for Regional or Minority Languages* (1992) and of the *Framework Convention for the Protection of National Minorities* (1995). The *European Outline Convention on Transfrontier Co-operation between Territorial Communities or Authorities* (1980), the *Convention on the Participation of Foreigners in Public Life*

45. See Appendix – Table on state of ratification of key conventional instruments.

at Local Level (1992) and the *European Charter on the Participation of Young People in Local and Regional Life* (2003, revised) addressed issues of participation in public life at the local level, as has the work of the Congress of Local and Regional Authorities, notably its *Stuttgart Declaration* on the integration of "foreigners" (2003). The *Council of Europe/UNESCO Convention on the Recognition of Qualifications concerning Higher Education in the European Region* (1997) prohibited taking into account external factors such as the convictions, beliefs and status of the applicant when recognising qualifications.

Prior to the *Faro Declaration on the Council of Europe's Strategy for Developing Intercultural Dialogue* (2005), intercultural dialogue itself became a theme for Ministers responsible for culture in the *Opatija Declaration* (2003), while their educational counterparts tackled intercultural education in the *Athens Declaration* (2003). The European Ministers responsible for Youth accorded priority to human-rights education, global solidarity, conflict transformation and interreligious co-operation in Budapest in 2005. Meanwhile, since the 1980s, the Parliamentary Assembly of the Council of Europe has contributed an array of recommendations, resolutions, hearings and debates on aspects of intercultural and interreligious dialogue.[46] The Action Plan adopted at the Third Summit of Heads of States and Governments launched the development of strategies to manage and promote cultural diversity while ensuring the cohesion of societies and encouraged intercultural dialogue including its religious dimension.

The Council of Europe also acts as an intergovernmental organisation and has an influence in the wider world through monitoring mechanisms, action programmes, policy advocacy and co-operation with its international partners. An important vehicle is the *European Commission against Racism and Intolerance* (ECRI), which monitors racism and all forms of related intolerance and discrimination in member states, elaborates General Policy Recommendations and works with civil society to raise awareness. ECRI is in regular contact with the Secretariat of the UN Committee on the Elimination of Racial Discrimination (CERD) the Office for Democratic Institutions and Human Rights (ODIHR) of the OSCE and the Fundamental Rights Agency (FRA) of the European Union. More generally, the *Commissioner for Human Rights of the Council of Europe* plays a valuable role in promoting education in, awareness of and respect for human rights. The *European Commission for Democracy through Law* (*"Venice Commission"*), the Council of Europe's advisory body on constitutional matters, has played a leading role in the adoption of constitutions that conform to the standards of Europe's constitutional heritage and has expressed itself frequently on the rights of minorities. The *"North-South Centre"* has developed into an important place of dialogue between cultures and a bridge between Europe and its neighbouring regions.

46. References to selected recommendations of the Parliamentary Assembly can be found in the Appendix.

2.4. The risks of non-dialogue

The risks of non-dialogue need to be fully appreciated. Not to engage in dialogue makes it easy to develop a stereotypical perception of the other, build up a climate of mutual suspicion, tension and anxiety, use minorities as scapegoats, and generally foster intolerance and discrimination. The breakdown of dialogue within and between societies can provide, in certain cases, a climate conducive to the emergence, and the exploitation by some, of extremism and indeed terrorism. Intercultural dialogue, including on the international plane, is indispensable between neighbours.

Shutting the door on a diverse environment can offer only an illusory security. A retreat into the apparently reassuring comforts of an exclusive community may lead to a stifling conformism. The absence of dialogue deprives everyone of the benefit of new cultural openings, necessary for personal and social development in a globalised world. Segregated and mutually exclusive communities provide a climate that is often hostile to individual autonomy and the unimpeded exercise of human rights and fundamental freedoms.

An absence of dialogue does not take account of the lessons of Europe's cultural and political heritage. European history has been peaceful and productive whenever a real determination prevailed to speak to our neighbour and to co-operate across dividing lines. It has all too often led to human catastrophe whenever there was a lack of openness towards the other. Only dialogue allows people to live in unity in diversity.

3. Conceptual framework

3.1. The notion of intercultural dialogue

For the purpose of this White Paper, intercultural dialogue is understood as a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect. It requires the freedom and ability to express oneself, as well as the willingness and capacity to listen to the views of others. Intercultural dialogue contributes to political, social, cultural and economic integration and the cohesion of culturally diverse societies. It fosters equality, human dignity and a sense of common purpose. It aims to develop a deeper understanding of diverse worldviews and practices, to increase co-operation and participation (or the freedom to make choices), to allow personal growth and transformation, and to promote tolerance and respect for the other.

Intercultural dialogue may serve several purposes, within the overriding objective to promote full respect for human rights, democracy and the rule of law. It is an essential feature of inclusive societies, which leave no one marginalised or defined as outsiders. It is a powerful instrument of mediation and reconciliation: through critical and constructive engagement across cultural fault-lines, it addresses real concerns about social fragmentation and insecurity while fostering integration and

social cohesion. Freedom of choice, freedom of expression, equality, tolerance and mutual respect for human dignity are among the guiding principles in this context. Successful intercultural dialogue requires many of the attitudes fostered by a democratic culture – including open-mindedness, willingness to engage in dialogue and allow others to express their point, a capacity to resolve conflicts by peaceful means and a recognition of the well-founded arguments of others. It contributes to strengthening democratic stability and to the fight against prejudice and stereotypes in public life and political discourse and to facilitating coalition-building across diverse cultural and religious communities, and can thereby help to prevent or de-escalate conflicts – including in situations of post conflict and "frozen conflicts".

There is no question of easy solutions. Intercultural dialogue is not a cure for all evils and an answer to all questions, and one has to recognise that its scope can be limited. It is often pointed out, rightly, that dialogue with those who refuse dialogue is impossible, although this does not relieve open and democratic societies of their obligation to constantly offer opportunities for dialogue. On the other hand, dialogue with those who are ready to take part in dialogue but do not – or do not fully – share "our" values may be the starting point of a longer process of interaction, at the end of which an agreement on the significance and practical implementation of the values of human rights, democracy and the rule of law may very well be reached.

3.2. Identity-building in a multicultural environment

Individual human dignity is at the foundation of society. The individual, however, is not as such a homogeneous social actor. Our identity, by definition, is not what makes us the same as others but what makes us unique. Identity is a complex and contextually sensitive combination of elements.

Freedom to choose one's own culture is fundamental; it is a central aspect of human rights. Simultaneously or at various stages in their lives, everyone may adopt different cultural affiliations. Whilst every individual, to a certain extent, is a product of his or her heritage and social background, in contemporary modern democracies everyone can enrich his or her own identity by integrating different cultural affiliations. No one should be confined against their will within a particular group, community, thought-system or worldview, but should be free to renounce past choices and make new ones – as long as they are consistent with the universal values of human rights, democracy and the rule of law. Mutual openness and sharing are twin aspects of multiple cultural affiliation. Both are rules of coexistence applying to individuals and groups, who are free to practise their cultures, subject only to respect for others.

Intercultural dialogue is therefore important in managing multiple cultural affiliations in a multicultural environment. It is a mechanism to constantly achieve a new identity balance, responding to new openings and experiences and adding new layers to identity without relinquishing one's roots. Intercultural dialogue helps us to avoid the pitfalls of identity policies and to remain open to the challenges of modern societies.

3.3. Prior approaches to cultural diversity

At the height of the Europe of the nation-state, from around 1870 to 1945, it was widely assumed that all those who lived within a state boundary should assimilate to its predominant ethos, into which successive generations were socialised – via, *inter alia*, national, sometimes nationalistic, rituals. However, over the last centuries Europe has also seen other more positive experiences, for instance during certain periods of the history of Central and Eastern Europe, which helps us to understand how different cultures and religions could peacefully coexist in mutual tolerance and respect.

In what became the western part of a divided post-war Europe, the experience of immigration was associated with a new concept of social order known as multiculturalism. This advocated political recognition of what was perceived as the distinct ethos of minority communities on a par with the "host" majority. While this was ostensibly a radical departure from assimilationism, in fact multiculturalism frequently shared the same, schematic conception of society set in opposition of majority and minority, differing only in endorsing separation of the minority from the majority rather than assimilation to it.

The *Opatija Declaration* (2003) rejected this paradigm. Defining cultural diversity, it argued that "this principle cannot be applied exclusively in terms of "majority" or "minority", for this pattern singles out cultures and communities, and categorises and stigmatises them in a static position, to the point at which social behaviour and cultural stereotypes are assumed on the basis of groups' respective status". Identities that partly overlap are no contradiction: they are a source of strength and point to the possibility of common ground.

Whilst driven by benign intentions, multiculturalism is now seen by many as having fostered communal segregation and mutual incomprehension, as well as having contributed to the undermining of the rights of individuals – and, in particular, women – within minority communities, perceived as if these were single collective actors. The cultural diversity of contemporary societies has to be acknowledged as an empirical fact. However, a recurrent theme of the consultation was that multiculturalism was a policy with which respondents no longer felt at ease.

Neither of these models, assimilation or multiculturalism, is applied singularly and wholly in any state. Elements of them combine with aspects of the emerging interculturalist paradigm, which incorporates the best of both. It takes from assimilation the focus on the individual; it takes from multiculturalism the recognition of cultural diversity. And it adds the new element, critical to integration and social cohesion, of dialogue on the basis of equal dignity and shared values.

3.4 The conditions of intercultural dialogue

3.4.1 Human rights, democracy and the rule of law

The universal values upheld by the Council of Europe are a condition for intercultural dialogue. No dialogue can take place in the absence of respect for the equal dignity of all human beings, human rights, the rule of law and democratic principles. These values, and in particular respect for freedom of expression and other fundamental freedoms, guarantee non-domination and are thus essential to ensure that dialogue is governed by the force of argument rather than the argument of force.

Since competing human rights may be advanced, a fair balance must be struck when faced with intercultural issues. The case-law of the European Court of Human Rights and the practice of monitoring bodies such as ECRI or the Advisory Committee of the Framework Convention for the Protection of National Minorities indicate how such balance can be achieved in practice.

Ethnic, cultural, religious or linguistic affiliations or traditions cannot be invoked to prevent individuals from exercising their human rights or from responsible participating in society. This principle applies especially to the right not to suffer from gender-based or other forms of discrimination, the rights and interests of children and young people, and the freedom to practise or not to practise a particular religion or belief. Human rights abuses, such as forced marriages, "honour crimes" or genital mutilations[47] can never be justified whatever the cultural context. Equally, the rules of a – real or imagined – "dominant culture" cannot be used to justify discrimination, hate speech or any form of discrimination on grounds of religion, race, ethnic origin or other identity.

Democracy is the foundation of our political system, and citizens are valued also as political actors and not only as social beings, contributors to or beneficiaries of the well-being of the nation. Democracy thrives because it helps individuals identify with the society of which they are members and because it provides for legitimate decision-making and exercise of power. The growth of the Council of Europe over the past two decades is a potent witness to the force of democracy. Critical and constructive dialogue, itself a profoundly democratic standard, has to recognize other democratic principles such as pluralism, inclusiveness and equality. It is important that dialogue acknowledges the spirit of democratic culture and its essential elements: mutual respect among participants and the readiness of everyone to seek and accept a common ground.

The fundamental standards of the rule of law in democratic societies are necessary elements of the framework within which intercultural dialogue can flourish. They ensure a clear separation of powers, legal certainty and equality of all before the law. They stop public authorities taking arbitrary and discriminatory decisions, and ensure that individuals whose rights are violated can seek redress from the courts.

47. On female genital mutilation, *Collins and Akaziebie v. Sweden*, No. 23944/05 decision of 8 March 2007.

3.4.2 Equal dignity and mutual respect

Intercultural dialogue entails a reflexive disposition, in which one can see oneself from the perspective of others. On the foundation of the values of the Council of Europe, this requires a democratic architecture characterised by the respect of the individual as a human being, reciprocal recognition (in which this status of equal worth is recognised by all), and impartial treatment (where all claims arising are subject to rules that all can share).

This demarcates the intercultural approach more clearly from preceding models. Unlike assimilation, it recognises that public authorities must be impartial, rather than accepting a majority ethos only, if communalist tensions are to be avoided. Unlike multiculturalism, however, it vindicates a common core which leaves no room for moral relativism. Unlike both, it recognises a key role for the associational sphere of civic society where, premised on reciprocal recognition, intercultural dialogue can resolve the problems of daily life in a way that governments alone cannot.

Equality and mutual respect are important building blocks of intercultural dialogue and essential to remove the barriers to its realisation. Where progress towards equality is lacking, social tensions may manifest themselves in the cultural arena, even if the root causes lie elsewhere, and cultural identities themselves may be used to stigmatise.

3.4.3 Gender equality

Equality between women and men is a core issue in changing societies, as the 5th European Ministerial Conference on Equality between Women and Men (2003) emphasised. It is a crucial element of democracy. Gender equality is an integral part of human rights and sex-based discrimination is an impediment to the enjoyment of human rights and freedoms. Respect for women's human rights is a non-negotiable foundation of any discussion of cultural diversity.

The fight against gender inequality should not give rise to insidious stereotyping, however. It is important to stress the illegitimacy of coded equations between "minority communities" and "gender inequality", as if all in the "host" community was perfect and as if everything related to minorities and adherents to particular religions was problematic. Common gender experiences can overlap communal divides precisely because no community has a monopoly of gender equality or inequality.

Gender equality injects a positive dimension into intercultural dialogue. The complexity of individual identity allows solidarities inconceivable within a stereotyped, communalist perspective. The very fact that gender inequality is a cross-cutting issue means that intercultural projects engaging women from "minority" and "host" backgrounds may be able to build upon shared experiences.

The Council of Europe's Revised Strategy on Social Cohesion makes clear that equality between women and men is a fundamental and highly relevant

commitment. It urges a "gender mainstreaming perspective" in the arena of social cohesion, and in intercultural dialogue this should equally be present throughout.

3.4.4 Combating the barriers that prevent intercultural dialogue

There are many barriers to intercultural dialogue. Some of these are the result of the difficulty in communicating in several languages. But others concern power and politics: discrimination, poverty and exploitation – experiences which often bear particularly heavily on persons belonging to disadvantaged and marginalised groups – are structural barriers to dialogue. In many European societies one also finds groups and political organisations preaching hatred of "the other", "the foreigner" or certain religious identities. Racism, xenophobia, intolerance and all other forms of discrimination refuse the very idea of dialogue and represent a standing affront to it.

3.5 The religious dimension

Part of Europe's rich cultural heritage is a range of religious, as well as secular, conceptions of the purpose of life. Christianity, Judaism and Islam, with their inner range of interpretations, have deeply influenced our continent. Yet conflicts where faith has provided a communal marker have been a feature of Europe's old and recent past.

Freedom of thought, conscience and religion is one of the foundations of democratic society and protected by Article 9 of the European Convention on Human Rights. This freedom is one of the most vital elements referring to the identity of believers and their conception of life, as it is also for atheists, agnostics, sceptics and the unconcerned. While guaranteeing this freedom, Article 9 does allow that the manifestations of expression of this freedom can be restricted under defined conditions. The issue of religious symbols in the public sphere, particularly in education, has been addressed by the European Court of Human Rights.[48] Because of the relative lack of consensus on matters of religion across the member states, the Court has tended to give to states a large – though not unlimited – "margin of appreciation" (i.e. discretion) in this arena.

There are considerable overlaps between the Council of Europe's agenda and the concerns of religious communities: human rights, democratic citizenship, the promotion of values, peace, dialogue, education and solidarity. And there was consensus during the consultation that it was the responsibility of the religious communities themselves, through interreligious dialogue, to contribute to an increased understanding between different cultures.

The important role of religious communities with regard to dialogue means that efforts should be undertaken in this field between the religious communities and public authorities. The Council of Europe is already engaged to this end through

48. See for instance *Kurtulmuş v. Turkey*, No. 65500/01, decision of 24 January 2006; *Leyla Şahin v. Turkey*, judgment of 10 November 2005 (Grand Chamber); *Dahlab v. Switzerland*, decision of 15 February 2001.

various initiatives of the Parliamentary Assembly and the seminars of the Commissioner for Human Rights, who since 2000 has brought together representatives of religious communities with the aim of associating them with the human rights agenda of the Council of Europe. Religious practice is part of contemporary human life, and it therefore cannot and should not be outside the sphere of interest of public authorities, although the state must preserve its role as the neutral and impartial organiser of the exercise of various religions, faiths and beliefs.[49] The "Volga Forum Declaration" (2006)[50] called for the Council of Europe to enter "an open, transparent and regular dialogue" with religious organisations, while recognising that this must be underpinned by universal values and principles. This could replicate the round-table approach which individual member states have taken to dialogue with religious communities. The *San Marino Declaration* (2007)[51] on the religious dimension of intercultural dialogue affirmed that religions could elevate and enhance dialogue. It identified the context as a shared ambition to protect individual human dignity by the promotion of human rights, including equality between women and men, to strengthen social cohesion and to foster mutual understanding and respect. In the San Marino Declaration, the religious and civil-society representatives present welcomed the interest of the Council of Europe in this field; they recognised that the Council of Europe would remain neutral towards the various religions whilst defending the freedom of thought, conscience and religion, the rights and duties of *all* citizens, and the respective autonomy of state and religions. They considered that there is a need for appropriate fora to consider the impact of religious practice on other areas of public policies, such as health and education, without discrimination and with due respect for the rights of non-believers. Those holding non-religious worldviews have an equal right to contribute, alongside religious representatives, to debates on the moral foundations of society and to be engaged in forums for intercultural dialogue.

On 8 April 2008, the Council of Europe organised, on an experimental basis, an exchange on the religious dimension of intercultural dialogue on the theme "Teaching religious and convictional facts. A tool for acquiring knowledge about religions and beliefs in education; a contribution to education for democratic citizenship, human rights and intercultural dialogue." Member and observer states of the Council of Europe as well as the Organisation's institutional partners, the European Commission, representatives of the religions traditionally present in Europe and of other beliefs, representatives of INGOs/NGOs, experts and representatives of the media participated in the "Exchange". An innovative and experimental event, its main aim was to promote and strengthen the Council of Europe's fundamental values – respect for human rights, promotion of democracy and the rule of law – thus contributing to fostering within European society mutual

49. See for instance *Leyla Şahin v. Turkey* [GC], No. 44774/98, judgment of 10 November 2005, § 107.
50. Final document of the International Conference 'Dialogue of Cultures and Inter-Faith Cooperation' (Volga Forum), Nizhniy Novgorod/Russian Federation, 7-9 September 2006 (available at www.coe.int/dialogue).
51. Final Declaration of the European Conference on 'The religious dimension of intercultural dialogue', San Marino, 23 and 24 April 2007 (available at www.coe.int/dialogue).

respect and awareness, tolerance and understanding. The exercise associated representatives of religions and other actors of civil society, including representatives of other beliefs, with this objective, by involving them in open, transparent dialogue on a theme rooted with those values. The purpose was not to engage in theological debate, nor to become the framework of an interconfessional dialogue.

Apart from the dialogue between public authorities and religious communities, which should be encouraged, there is also the need for a dialogue between religious communities themselves (interreligious dialogue). The Council of Europe has frequently recognised interreligious dialogue, which is not directly within its remit, as a part of intercultural dialogue and encouraged religious communities to engage actively in promoting human rights, democracy and the rule of law in a multicultural Europe. Interreligious dialogue can also contribute to a stronger consensus within society regarding the solutions to social problems. Furthermore, the Council of Europe sees the need for a dialogue within religious communities and philosophical convictions (intrareligious and intra-convictional dialogue), not least in order to allow public authorities to communicate with authorised representatives of religions and beliefs seeking recognition under national law.[52]

4. Five policy approaches to the promotion of intercultural dialogue

There are five distinct yet interrelated dimensions to the promotion of intercultural dialogue, which involve the full range of stakeholders. It depends on the democratic governance of cultural diversity. It requires participation and democratic citizenship. It demands the acquisition of intercultural competences. It needs open spaces for dialogue. Finally, it must be taken on to the international scale. Initiatives in these five dimensions have been tried and tested.

4.1 Democratic governance of cultural diversity

4.1.1 A political culture valuing diversity

The cornerstones of a political culture valuing diversity are the common values of democracy, human rights and fundamental freedoms, the rule of law, pluralism, tolerance, non-discrimination and mutual respect.

A culture of diversity can only develop if democracy reconciles majority rule and the rights of persons belonging to minorities. Imposing the will of the majority on the minority without ensuring an effective protection of rights for all is incompatible with the principles of the common European constitutional heritage. A European society committed to combining unity and diversity cannot be a "winner takes all" society, but must suffuse the political arena with values of equality and mutual respect. Democracy does not simply mean that the views of a majority must always prevail: a balance must be achieved which ensures the fair

52. The collection of examples of good practice proposed during the consultations will be published on the Internet at www.coe.int/dialogue.

and proper treatment of persons belonging to minorities and avoids any abuse of a dominant position.[53]

Developing a political culture supportive of cultural pluralism is a demanding task. It entails an education system which generates capacities for critical thinking and innovation, and spaces in which people are allowed to participate and to express themselves. Law enforcement officials, politicians, teachers and other professional groups, as well as civil-society leaders should be trained to operate in culturally diverse communities. Culture must be dynamic and characterised by experiment. The media are called upon to circulate objective information and fresh thinking, and challenge stereotypes. There must be a multiplicity of initiatives and committed stakeholders, particularly involving a robust civil society.

4.1.2 Human rights and fundamental freedoms

Human rights provide an essential framework for the practice of intercultural dialogue. Among the most relevant provisions of the European Convention on Human Rights are the rights to freedom of thought and expression, to freedom of religion, to free assembly and association, to privacy and family life. The rights in the Convention must be enjoyed without discrimination in any form. In addition, Protocol No. 12 to the Convention provides for a general prohibition of discrimination. The rights portfolio also includes, besides civil and political rights, the socio-economic rights arising from the European Social Charter, which addresses many of the issues which can bear particularly heavily on persons belonging to disadvantaged groups (access to employment, education, social protection, health and housing),[54] and the cultural rights identified in various charters and conventions, such as the International Covenant on Economic, Social and Cultural Rights (1966).

Freedom of expression, guaranteed by Article 10 paragraph 1 of the European Convention on Human Rights, is a *sine qua non* of participation in intercultural dialogue. The exercise of this freedom, which comes with duties and responsibilities, may be limited in certain specific conditions defined in Article 10 paragraph 2 of the European Convention on Human Rights. “Hate speech” has been an increasing concern of the European Court of Human Rights in recent years, and in its jurisprudence the Court has drawn the boundary, case by case, beyond which the right to freedom of expression is forfeited.

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53. Cf. *Leyla Şahin v. Turkey* [GC], No. 44774/98, judgment of 10 November 2005, § 108. See also Article 6 of the Framework Convention for the Protection of National Minorities, which obliges the contracting parties to ‘encourage a spirit of tolerance and intercultural dialogue and take effective measures to promote mutual respect and understanding and co-operation among all persons living on their territory, irrespective of those persons’ ethnic, cultural, linguistic or religious identity, in particular in the fields of education, culture and the media.’

54. The European Committee of Social Rights, whose task it is to examine the national reports and to decide whether or not the situations in the countries concerned are in conformity with the European Social Charter, has repeatedly asked for a specific attention to the situation of foreign workers, immigrants and national minorities. Cf. European Social Charter. European Committee of Social Rights: Conclusions XVIII-1, Volume 1. Strasbourg 2006, pp. 59, 102, 212, 261, 293.

Some expressions are so gratuitously offensive, defamatory or insulting as to threaten a culture of tolerance itself – indeed, they may inflict not only unconscionable indignity on members of minority communities but also expose them to intimidation and threat. Inciting hatred based on intolerance is not compatible with respect for fundamental rights and freedoms guaranteed by the Convention and the Court's jurisprudence.

The European Court of Human Rights has however set a high bar against restrictions on free expression, indicating that even expressions that "offend, shock or disturb" should be protected.[55] This means, for example, a certain licence to criticise another's religion (as a system of ideas which they can choose to embrace). The Court takes into account the impact and context of the expressions made, in particular whether they contribute to a pluralistic public debate on matters of general interest.

As for the media, the basic principle is the defence of freedom of expression even if there is however a recognition of the special duties and responsibilities of journalists who must be free to express their opinions – including value judgments – on matters of public concern, but who are also responsible for the collection and dissemination of objective information. There is a need to foster the awareness of media professionals of the necessity for intercultural dialogue and co-operation across ethnic, cultural, religious and linguistic boundaries with a view to promoting a culture of tolerance and mutual understanding, bearing in mind their role in informing the public.

4.1.3 From equality of opportunity to equal enjoyment of rights

The "European social model", referred to in the Revised Strategy for Social Cohesion, seeks to secure a profound equality of life chances. Those who most need their rights to be protected are often least well equipped to claim them. Legal protection of rights has to be accompanied by determined social policy measures to ensure that everyone in practice has access to their rights. Thus, the European Social Charter and the European Convention on the Legal Status of Migrant Workers stress, for example, that states parties undertake that migrant workers and their families residing legally on their territory should be entitled to treatment no less favourable than that accorded to their nationals in a range of social and economic contexts.

Over and above the principle of non-discrimination, states are also encouraged to take positive-action measures to redress the inequalities, stemming from discrimination, experienced by members of disadvantaged groups. In the public sphere, state authorities must strictly respect the prohibition of discrimination, an expression of neutrality in cultural and religious matters. Yet, formal equality is not always sufficient and promoting effective equality could, in some cases, necessitate adoption of specific measures that are coherent with the principle of non-discrimination. In certain circumstances, the absence of differential treatment

55. *Handyside v. United Kingdom,* judgment of 7 December 1976, Series A No. 24, § 49.

to correct an inequality may, without reasonable and objective justification, amount to discrimination.[56]

It may be necessary to take, within certain limits, practical measures to accommodate for diversity.[57] Such accommodation measures should not infringe the rights of others or result in disproportionate organisational difficulties or excessive costs.

4.2 Democratic citizenship and participation

Citizenship, in the widest sense, is a right and indeed a responsibility to participate in the cultural, social and economic life and in public affairs[58] of the community together with others. This is key to intercultural dialogue, because it invites us to think of others not in a stereotypical way – as "the other" – but as fellow citizens and equals. Facilitating access to citizenship is an educational as much as a regulatory and legal task. Citizenship enhances civic participation and so contributes to the added value newcomers bring, which in turn cements social cohesion.

Active participation by all residents in the life of the local community contributes to its prosperity, and enhances integration. A right for foreigners legally resident in the municipality or region to participate in local and regional elections is a vehicle to promote participation.

The European Convention on Nationality (1997) commits signatory states to provide for the naturalisation of persons lawfully and habitually resident on their territory, with a maximum ten-year threshold before a nationality application can be made. This need not require the abrogation of the nationality of the country of origin. The right of foreign children to acquire the nationality of the country where they were born and reside may further encourage integration.

The Committee of Ministers has expressed its concern at growing levels of political and civic disengagement and lack of confidence in democratic institutions, and an increasing threat of racism and xenophobia. Yet there have been mixed trends in Europe. Strong levels of social trust and engagement in civil-society organisations, observed in some member states, have been linked to a system of democratic governance, with impartial public authority buttressed by the rule of law, which promotes participation. By contributing to social trust and enhancing the participation

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56. *D.H. and others v. The Czech Republic*, judgment of 13 November 2007 (Grand Chamber): 'The Court has also accepted that a general policy or measure that has disproportionately prejudicial effects on a particular group may be considered discriminatory notwithstanding that it is not specifically aimed at that group… and that discrimination potentially contrary to the Convention may result from a de facto situation' (§ 175).

57. Cf. Framework Convention on the Protection of National Minorities (1995), Article 4 §§ 2 and 3, as well as the accompanying paragraphs in the explanatory report. *D.H. and others v. The Czech Republic*, judgment of 13 November 2007 (Grand Chamber). The European Committee of Social Rights has argued that 'human difference in a democratic society should not only be viewed positively but should be responded to with discernment in order to ensure real and effective equality' (*Autism France v. France*, Complaint No. 13/2002, decision on the merits 4 November 2003, § 52).

58 Cf. Framework Convention on the Protection of National Minorities (1995), Article 15.

of otherwise marginalised members of minority communities, intercultural dialogue can make democracy more meaningful to the citizen.

A crucially important role is played in this regard by local and regional authorities. The Council of Europe Convention on the Participation of Foreigners in Public Life at Local Level urges that such participation be enhanced. Care is needed to avoid the temptation to look only to first-generation, male minority leaders as convenient interlocutors. It is important to recognise the diversity and social relationships within minority communities and particularly to involve young people.

4.3 Learning and teaching intercultural competences

The competences necessary for intercultural dialogue are not automatically acquired: they need to be learned, practised and maintained throughout life. Public authorities, education professionals, civil-society organisations, religious communities, the media and all other providers of education – working in all institutional contexts and at all levels – can play a crucial role here in the pursuit of the aims and core values upheld by the Council of Europe and in furthering intercultural dialogue. Inter-institutional cooperation is crucial, in particular with the EU, UNESCO, ALECSO and other partners working in this field.

4.3.1 Key competence areas: democratic citizenship, language, history

Education for democratic citizenship is fundamental to a free, tolerant, just, open and inclusive society, to social cohesion, mutual understanding, intercultural and interreligious dialogue and solidarity, as well as equality between women and men. It embraces any formal, non-formal or informal educational activity, including vocational training, the family and communities of reference, enabling an individual to act as an active and responsible citizen respectful of others. Education for democratic citizenship involves, *inter alia*, civic, history, political and human-rights education, education on the global context of societies and on cultural heritage. It encourages multidisciplinary approaches and combines the acquisition of knowledge, skills and attitudes – particularly the capacity for reflection and the self-critical disposition necessary for life in culturally diverse societies.

Language is often a barrier to conducting intercultural conversations. The interculturalist approach recognises the value of the languages used by members of minority communities, but sees it as essential that minority members acquire the language which predominates in the state, so that they can act as full citizens. This chimes with the European Charter for Regional or Minority Languages, which argues that lesser-spoken languages should be protected from eventual extinction as they contribute to the cultural wealth of Europe, and that use of such languages is an inalienable right. At the same time, it stresses the value of multilingualism and insists that the protection of languages which enjoy minority usage in a particular state should not be to the detriment of official languages and the need to learn them. Language learning helps learners to avoid stereotyping

individuals, to develop curiosity and openness to otherness and to discover other cultures. Language learning helps them to see that interaction with individuals having different social identities and cultures is an enriching experience.

The Committee of Ministers' recommendation on history teaching in 21st-century Europe (2001)[59] stressed the need to develop in pupils the intellectual ability to analyse and interpret information critically and responsibly, through dialogue, through the search for historical evidence and open debate based on multiperspectivity, especially on controversial and sensitive issues. History teaching is instrumental in preventing recurrence or denial of the Holocaust, genocides and other crimes against humanity, ethnic cleansing and the massive violations of human rights, in overcoming the wounds of the past and in promoting the fundamental values to which the Council of Europe is particularly committed; it is a decisive factor in reconciliation, recognition, understanding and mutual trust between peoples. History teaching in a democratic Europe should occupy a vital place in the training of responsible and active citizens and in the developing of respect for all kinds of differences, based on an understanding of national identity and on principles of tolerance. History teaching must not be an instrument of ideological manipulation, of propaganda or used for the promotion of intolerant and ultra-nationalistic, xenophobic, racist or anti-Semitic ideas. Historical research and history as it is taught in schools cannot in any way, with any intention, be compatible with the fundamental values and statutes of the Council of Europe if it allows or promotes misuses of history. History teaching must encompass the elimination of prejudice and stereotypes, through the highlighting in history syllabuses of positive mutual influences between different countries, religions and schools of thought over the period of Europe's historical development as well as critical study of misuses of history, whether these stem from denials of historical facts, falsification, omission, ignorance or re-appropriation to ideological ends.

4.3.2 Primary and secondary education

In a multicultural Europe, education is not only preparing for the labour market, supporting personal development and providing a broad knowledge base; schools are also important fora for the preparation of young people for life as active citizens. They are responsible for guiding and supporting young people in acquiring the tools and developing attitudes necessary for life in society in all its aspects or with strategies for acquiring them, and enable them to understand and acquire the values that underpin democratic life, introducing respect for human rights as the foundations for managing diversity and stimulating openness to other cultures.

Within the formal curriculum, the intercultural dimension straddles all subjects. History, language education and the teaching of religious and convictional facts

59. Recommendation Rec(2001)15

are perhaps among the most relevant.[60] Education as to religious and convictional facts in an intercultural context makes available knowledge about all the world religions and beliefs and their history, and enables the individual to understand religions and beliefs and avoid prejudice. This approach has been taken by the Parliamentary Assembly of the Council of Europe, the European Court of Human Rights and ECRI.[61] In 2007, the European Ministers of Education underlined the importance of measures to improve understanding between cultural and/or religious communities through school education, on the basis of shared principles of ethics and democratic citizenship; regardless of the religious education system that prevails, tuition should take account of religious and convictional diversity.[62]

4.3.3 Higher education and research

Higher-education institutions play an important role in fostering intercultural dialogue, through their education programmes, as actors in broader society and as sites where intercultural dialogue is put into practice. As the Steering Committee on Higher Education and Research suggests, the university is ideally defined precisely by its universality – its commitment to open-mindedness and openness to the world, founded on enlightenment values. The university thus has great potential to engender "intercultural intellectuals" who can play an active role in the public sphere.

This needs to be assisted by scholarly research on intercultural learning, to address the aspects of "learning to live together" and cultural diversity in all teaching activities.

4.3.4 Non-formal and informal learning

Non-formal learning outside schools and universities, particularly in youth work and all forms of voluntary and civic services, plays an equally prominent role. The Council of Europe has encouraged member states to promote non-formal education and to encourage young people's commitment and contribution to the values underpinning intercultural dialogue.

Youth and sport organisations, together with religious communities, are particularly well placed to advance intercultural dialogue in a non-formal education context.

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60. The Advisory Committee on the Framework Convention for the Protection of National Minorities underlined in a recent 'Commentary on Education under the Framework Convention for the Protection of National Minorities' (adopted in March 2006) that the provisions on education were to be kept in mind "in all planning and action in the area of intercultural education, which has the ambition to facilitate mutual understanding, contacts and interaction among different groups living within a society."

61. Parliamentary Assembly Recommendation 1720 on education and religion (2005); *Kjeldsen, Busk Madsen and Pedersen v. Denmark*, 5095/71; 5920/72; 5926/72, 7 December 1976, § 53; *Folgerø and Others v. Norway* [GC], No. 15472/02, 29 June 2007, § 84; ECRI General Policy Recommendation N°10 on combating racism and racial discrimination in and through school education, 2006, § II.2.b.

62. Final Declaration of the 22nd session of the Standing Conference of European Ministers of Education, Istanbul, Turkey, 4-5 May 2007 ("Building a more humane and inclusive Europe: role of education policies").

Youth groups and community centres, alongside the family, school and workplace, can be pillars of social cohesion. Through the wide variety of their programmes, the open and voluntary nature of their activities and the commitment of their members, these organisations are often more successful than others in actively involving persons with a minority background and offering opportunities for dialogue. Active civil-society and non-governmental organisations are an indispensable element of pluralist democracy, promoting active participation in public affairs and responsible democratic citizenship based on human rights and equality between women and men. Therefore migrant organisations could be enabled and funded for developing voluntary services for persons from a minority background, in particular young people, to improve their chances on the job market as well as in society.

Informal learning is also promoted through the media and new communication services, which offer ample opportunities for contact with other cultural practices.

4.3.5 The role of educators

Educators at all levels play an essential role in fostering intercultural dialogue and in preparing future generations for dialogue. Through their commitment and by practising with their pupils and students what they teach, educators serve as important role models.

Teacher-training curricula need to teach educational strategies and working methods to prepare teachers to manage the new situations arising from diversity, discrimination, racism, xenophobia, sexism and marginalisation and to resolve conflicts peacefully, as well as to foster a global approach to institutional life on the basis of democracy and human rights and create a community of students, taking account of individual unspoken assumptions, school atmosphere and informal aspects of education.

Teacher training institutions also need to develop quality-assurance instruments inspired by education for democratic citizenship, taking account of the intercultural dimension, and develop indicators and tools for self-evaluation and self-focused development for educational establishments. They need to strengthen intercultural education and management of diversity within in-service training.

The aim of the European Resource Centre on education for democratic citizenship and intercultural education in Oslo is to promote understanding and increase mutual knowledge in order to build trust and prevent conflicts through teacher training, in cooperation with the Council of Europe.

4.3.6 The family environment

Parents and the wider family environment play important roles in preparing young people for living in a culturally diverse society. As role models for their children, they need to be involved fully in changing mentalities and perceptions. Adult and family education programmes addressing the issue of cultural diversity can assist the family in fulfilling this role.

4.4 Spaces for intercultural dialogue

It is essential to engender spaces for dialogue that are open to all. Successful intercultural governance, at any level, is largely a matter of cultivating such spaces: physical spaces like streets, markets and shops, houses, kindergartens, schools and universities, cultural and social centres, youth clubs, churches, synagogues and mosques, company meeting rooms and workplaces, museums, libraries and other leisure facilities, or virtual spaces like the media.

Town planning is an obvious example: urban space can be organised in "single-minded" fashion or more "open-minded" ways. The former include the conventional suburb, housing estate, industrial zone, car park or ring road. The latter embrace the busy square, the park, the lively street, the pavement café or the market. If single-minded areas favour an atomised existence, open-minded places can bring diverse sections of society together and breed a sense of tolerance. It is critically important that migrant populations do not find themselves, as so often, concentrated on soulless and stigmatised housing estates, excluded and alienated from city life.

Cultural activities can provide knowledge of diverse cultural expressions and so contribute to tolerance, mutual understanding and respect. Cultural creativity offers important potential for enhancing the respect of otherness. The arts are also a playground of contradiction and symbolic confrontation, allowing for individual expression, critical self-reflection and mediation. They thus naturally cross borders and connect and speak directly to people's emotions. Creative citizens, engaged in cultural activity, produce new spaces and potentials for dialogue.

Museums and heritage sites have the potential to challenge, in the name of a common humanity, selective narratives reflecting the historical dominance of members of one or other ethnic or national community, and to offer scope for mutual recognition by individuals from diverse backgrounds. Exploring Europe's cultural heritage can provide the backdrop to the plural European citizenship required in contemporary times. Europe's historical transborder and continental routes, today rediscovered with the help of the Council of Europe as the network of "cultural routes", influenced the history of cultural relations and for centuries supported intercultural exchange; they provide access to Europe's multicultural heritage and illustrate the ability to live together peacefully in diversity.

Kindergartens, schools, youth clubs and youth activities in general are key sites for intercultural learning and dialogue. For this to be true, children and young people should be given the opportunity to meet and engage with their peers from diverse backgrounds, with a view to communicate and to develop joint activities. The more integrated these sites are, the more effective they are in terms of intercultural learning.

The media present critical spaces for indirect dialogue. They express society's cultural diversity, they put cultures into context and can provide platforms for diverse perspectives with which their readers, viewers or listeners may not come

into contact day to day. To do so, they should ensure that their own workforces are diverse and trained to engage with diversity. The new communication services allow members of otherwise passive media audiences to participate in mediated intercultural dialogue, particularly via social-networking sites, web-based forums and "wiki" collaborations.

A bewildering array of identity role models are offered by the global media. Faced with such complexity, applying to "the other" a simplifying stereotype – on to which all the ills of the world can be projected – can be insidiously seductive. Managing diversity democratically is a delicate work: it should not heavy-handedly put dialogue in a straitjacket and should prevent it from being used to incite hate or intolerance.

Sport is an important potential arena for intercultural dialogue, which connects it directly to everyday life. Football in particular, as a global game, has been the subject of many anti-racist initiatives in recent years, supported in a European context by UEFA, which has identified a 10-point plan and issued associated guidance to clubs. Playing together under impartial and universal rules and a governing notion of fair play can frame an intercultural experience.

The workplace should not be ignored as a site for intercultural dialogue. Diversity is a factor for innovation, as evidenced by the hubs of the knowledge economy. Diverse workforces can spark fresh approaches via teamwork and employee participation. Tolerance has been found to be a significant factor in attracting the talent to develop the technology that is key to competitive success. Many members of minority groups, however, are concentrated in low-paid and insecure jobs. Trade unions can play a critical role here, not only in improving conditions but also in offering sites for intercultural solidarity which can counter the damaging effects of labour-market segmentation, which racist organisations may exploit.

The daily life of public services, non-governmental organisations and religious communities offers many occasions for intercultural dialogue, as against mere encounters. Health, youth and education services engage members of minority communities on a daily basis. Their staff must be competent, in terms of access to interpretation where required, and trained so that such encounters become productive engagements. In health, for instance, maternity and mental health may be particularly sensitive. The recruitment of members of minority groups from different ethnic, religious, cultural and linguistic backgrounds in public services can add to the range of intercultural competences which may assist dealing with diverse service users, on a basis of mutuality and dignity. Town twinning schemes are excellent opportunities for promoting expertise in this area.

4.5 Intercultural dialogue in international relations

Europe's commitment to multilateralism based on international law and the promotion of human rights, democracy and the rule of law should inspire intercultural dialogue on an international scale. Applying these principles to

intercultural dialogue in the international sphere is an important task in facilitating mutual understanding. The European consensus on this task has been strengthened by the conclusions reached by the Third Summit of the Council of Europe (Warsaw 2005) and elaborated in later documents.

The current geopolitical situation is sometimes described as one of mutually exclusive civilisations, vying for relative economic and political advantages at each other's cost. The concept of intercultural dialogue can help overcome the sterile juxtapositions and stereotypes that may flow from such a worldview because it emphasises that in a global environment, marked by migration, growing interdependence and easy access to international media and new communication services like the internet, cultural identities are increasingly complex, they overlap and contain elements from many different sources. Imbuing international relations with the spirit of intercultural dialogue responds productively to this new condition. Intercultural dialogue can thus contribute to conflict prevention and conflict solution, and support reconciliation and the rebuilding of social trust.

The Council of Europe remains open to co-operation with Europe's neighbouring regions and the rest of the world. The Organisation, which is strongly committed to ensure co-ordination and complementarity of its action with that of other international institutions, notably at European level, has the task of contributing to intercultural dialogue at an international level. In international action, in particular on the European scene, is an important contributor to intercultural dialogue. Its "added value", which it puts at the disposal of other international institutions, member states, civil society and all the other stakeholders, consists primarily of its rich expertise in terms of standards and monitoring mechanisms in human rights, democracy and the rule of law. The Council of Europe can also contribute its expertise on the challenges posed by cultural diversity in the social, educational, health and cultural spheres. The Organisation reaches out, continuously and in a structured way, to key stakeholder groups like the members of national parliaments, local and regional authorities and civil-society organisations in the 47 member states. Finally, it can contribute via institutions like the European Centre for Global Interdependence and Solidarity (the North-South Centre, Lisbon), the European Centre for Modern Languages (Graz), the two European Youth Centres (Strasbourg and Budapest), as well as through co-operation with the European Resource Centre on Education for Democratic Citizenship and Intercultural Education (Oslo) and the European Cultural Centre of Delphi.

The Council of Europe acknowledges the importance of initiatives taken by other international actors and values its partnerships with institutions, such as the European Union, the Organisation for Security and Co-operation in Europe (OSCE) and UNESCO, as well as the Arab League Educational, Cultural and Scientific Organisation (ALECSO) and the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures. The Council of Europe contributes to the "Alliance of Civilizations" launched by the United Nations Secretary-General and sponsored by Spain and Turkey, and is considering concluding a

Memorandum of Understanding with the "Alliance" in order to strengthen their relations of co-operation.[63] It is also exploring ways to promote intercultural dialogue in the framework of the Council of Europe's *acquis* in the fields of human rights, democracy and the rule of law in exchanges with other actors such as the Islamic Educational, Scientific and Cultural Organisation (ISESCO) and the Research Centre for Islamic History, Art and Culture(IRCICA).

An organisation such as the Council of Europe can also use the affinities and co-operation schemes that some of its member states have with particular parts of the globe. Transfrontier links, traditionally supported by the Council of Europe, have an important intercultural dimension.

Internationally organised non-state actors like non-governmental organisations, foundations or religious communities play a key role in transnational intercultural dialogue – indeed, they may be innovators in the field. Such organisations have been working for a long time with the challenges of cultural diversity within their own ranks. They create network connections between communities that intergovernmental arrangements may not so easily secure.

A role emerges here for individuals too. Those who are used to living and working in an intercultural context, particularly those from migrant backgrounds, can make multiple connections across state boundaries. They can act as vectors of development, stimulating innovation and the cross-fertilisation of ideas. They graphically embody the complexity and contextual character of identity and can be pioneers of intercultural dialogue.

5. Recommendations and policy orientations for future action: the shared responsibility of the core actors

Strengthening intercultural dialogue in order to promote our common values of respect of human rights, democracy and the rule of law, and thus fostering greater European unity, is the shared responsibility of all stakeholders. The active involvement of all in the five policy areas identified in the preceding chapter will allow everyone to benefit from our rich cultural heritage and present-day environment. Based on its conception of cultural diversity and intercultural dialogue, based also on its longstanding experience, the Council of Europe can formulate the following general recommendations and guidelines, and develop policy orientations for its future action.

5.1 Democratic governance of cultural diversity

For cultural diversity to thrive, its democratic governance has to be developed at each level. A number of general orientations, addressed primarily to national policy-makers and other public authorities, can be proposed in this context.

63. On 15 January 2008, the Secretary General of the Council of Europe and the High Representative of the United Nations for the Alliance of Civilizations signed a Letter of Intent pertaining to future co-operation and the development of a Memorandum of Understanding.

Intercultural dialogue needs a neutral institutional and legal framework at national and local level, guaranteeing the human rights standards of the Council of Europe and based on the principles of democracy and the rule of law. There should in particular be clear legislation and policies against discrimination based on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or any other status, such as, *inter alia*, sexual orientation in accordance with the Court's case-law,[64] or age or physical or mental disability in accordance with the explanatory report of Protocol No. 12 of the European Convention on Human Rights.[65] ECRI has provided guidance in respect of national legislation to combat racism and racial discrimination.[66] Relations between religion and the state should be organised in a way to ensure that everyone has equal rights and responsibilities regardless of his or her thought, conscience or religion so that, in practice, freedom of conscience and religion is fully respected.

An inner coherence between the different policies that promote, or risk obstructing, intercultural dialogue should be ensured. One way to achieve this is by adopting a "joined-up" approach crossing conventional departmental boundaries in the form of an interdepartmental committee, a special ministry of integration or a unit in the office of the Prime Minister. Drawing up and implementing a "National Action Plan", based on international human rights standards including those of the Council of Europe and reflecting the recommendations of this White Paper, can effectively contribute to the vision of an integrated society safeguarding the diversity of its members and set down objectives which can be translated into programmes and which are open to public monitoring. The Council of Europe is ready to assist the development of such National Action Plans and the evaluation of their implementation. Political leadership at the highest level is essential for success. Civil society, including minority and migrant associations, can play an important role. In order to promote integration, consultative bodies could be formed that involve representatives of the various partners concerned. National Action Plans should be inclusive of both recent migrants and long standing minority groups.

The Council of Europe could commission a follow-up initiative which could involve both research and conferences, to explore the wider concept of an intercultural approach to managing cultural diversity of which intercultural dialogue is a significant component. In particular this work could explore the linkages/synergy between an intercultural approach to managing diversity and integration policy. This could be followed up with a series of actions across the Council of Europe area to promote the concept of an intercultural approach to managing cultural diversity including integration.

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64. See in particular the judgments *Smith and Grady v. United Kingdom* – 29/09/1999 §90; *S.L. v. Austria* – 09/01/2003 §37; *Karner v. Austria* – 24/07/2003 §37.

65. See Explanatory report to Protocol No. 12 of the European Convention on Human Rights, §20.

66. ECRI General Policy Recommendation No. 7 on national legislation to combat racism and racial discrimination, 2002.

Public authorities should be sensitive to the expectations of a culturally diverse population and ensure that the provision of public services respect the legitimate claims, and be able to reply to the wishes, of all groups in society. This requirement, flowing from the principles of non-discrimination and equality, is particularly important in policing, health, youth, education, culture and heritage, housing, social support, access to justice and the labour market. Involvement of representatives of persons belonging to minority and disadvantaged groups during the formulation of service-delivery policies and the preparation of decisions on the allocation of resources, as well as recruitment of individuals from these groups to the service workforce, are important steps.

Public debate has to be marked by respect for cultural diversity. Public displays of racism, xenophobia or any other form of intolerance[67] must be rejected and condemned, in accordance with the relevant provisions of the European Convention on Human Rights, irrespective of whether they originate with bearers of public office or in civil society. Every form of stigmatisation of persons belonging to minority and disadvantaged groups in public discourse needs to be ruled out. The media can make a positive contribution to the fight against intolerance, especially where they foster a culture of understanding between members of different ethnic, cultural, linguistic and religious communities. Media professionals should reflect on the problem of intolerance in the increasingly multicultural and multi-ethnic environment of the member states and on the measures which they might take to promote tolerance, mutual understanding and respect.

States should have robust legislation to outlaw "hate speech" and racist, xenophobic, homophobic, anti-Semitic, Islamophobic and anti-Gypsy or other expressions, where this incites hatred or violence. Members of the criminal justice system should be well trained to implement and uphold such legislation. Independent national anti-discrimination bodies or similar structures should also be in place, to scrutinise the effectiveness of such legislation, conduct the relevant training and support victims of racist expression.

A particular responsibility falls on the shoulders of political leaders. Their stances influence public views on intercultural issues, potentially tempering or exacerbating tensions. ECRI has addressed these dangers and their translation into practice, and formulated a number of practical measures that can be taken to

67. The 3rd Summit of Heads of State and Government the Council of Europe in 2005 strongly condemned 'all forms of intolerance and discrimination, in particular those based on sex, race and religion, including anti-Semitism and Islamophobia'. The Committee of Ministers has also frequently recognised that Roma/Gypsies and Travellers have been experiencing widespread discrimination in all areas of life. Furthermore, ECRI recommended that the law should penalise "the public denial, trivialisation, justification or condoning, with a racist aim, of crimes of genocide, crimes against humanity or war crimes" when committed intentionally (General Policy Recommendation No. 7 on national legislation to combat racism and racial discrimination, 2002). ECRI further underlined the need to combat prejudice suffered by Muslim communities and recommended to impose appropriate sanctions in cases of discrimination on grounds of religion (General Policy Recommendation No. 5 on combating intolerance and discrimination against Muslims).

counter the use of racist, anti-Semitic and xenophobic political discourse.[68] Municipal leaders can do much by the exercise of civic leadership to ensure intercommunal peace. ECRI also recommends that public financing be denied political parties that promote racism, particularly through "hate speech".

Public authorities are encouraged to take, where necessary, adequate positive action in support of the access of persons belonging to disadvantaged or underrepresented groups to positions of responsibility within professional life, associations, politics and local and regional authorities, paying due regard to required professional competences. The principle that, in certain circumstances, adequate measures to promote full and effective equality between persons belonging to national minorities and those belonging to the majority could be necessary, should be recognised by all member states, with the explicit proviso that such measures should not be considered as discrimination. The specific conditions of persons belonging to national minorities should be duly taken into account when such measures are taken.[69]

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Facilitate access to the case-law of the European Court of Human Rights on intercultural dialogue
The Council of Europe will publish an in-depth review of judgments and decisions of the European Court of Human rights pertaining to the Convention's articles dealing with issues relating to intercultural dialogue.

The Council of Europe will act to disseminate its legal standards and guidelines in new, attractive forms to target groups such as public authorities and decision-makers, leaders of civil-society organisations and the media, and the young generation. This will include wide-circulation material on the respect of human rights in a culturally diverse society, as well as manuals on "hate speech" and on the wearing of religious symbols in public areas, providing guidance in the light of the European Convention on Human Rights.

The Steering Committee for Human Rights will pursue a range of issues concerning respect for human rights in a culturally diverse society; which may lead to the adoption of a Council of Europe policy text. It will also follow developments in the field of cultural rights.

More generally, there needs to be more dialogue about intercultural dialogue, if the roles of the Council of Europe outlined in this document are to be properly fulfilled. The Council of Europe's programme of activities offers numerous possibilities for a sustained and intensified dialogue. Examples have been set by ministerial conferences, parliamentary debates, training seminars with youth organisations and expert colloquies such as the previous "Intercultural Fora" organised by

68. 'Declaration on the use of racist, anti-Semitic and xenophobic elements in political discourse (March 2005)'.
69. Article 4 §§ 2 and 3 of the Framework Convention for the Protection of National Minorities.

The Council of Europe as a regular forum for intercultural dialogue
Through its programme of activities, the Council of Europe continues to contribute its expertise in the areas of human rights, democracy and the rule of law to the debate between member states, civil society and other stakeholders on intercultural dialogue, thus preparing action at international, national and local level.

the Council of Europe,[70] which have provided important insights – many feeding into this White Paper. Ways will be sought to organise further intercultural fora in the future.

Another example is the planned conference with government experts and stakeholders from civil society, such as journalists and members of religious communities. Its aim is to tease out some of the difficult human-rights issues raised in culturally diverse societies, in particular regarding freedom of speech and of religion.

A new Anti-Discrimination Campaign, building upon the "All Different – All Equal" youth campaigns but targeting the wider public, addresses all forms of discrimination and racism particularly anti-Semitism, Islamophobia and anti-Gypsyism.

A Europe-wide campaign against discrimination
The Council of Europe, together with media professionals and journalism training institutions, is launching in 2008 a campaign against discrimination, bringing into focus the role of the media in a multicultural Europe.

In the field of cultural policies, the Council of Europe will develop its systems for sharing information on cultural policies and standards and the documentation of examples of good practice, to encourage cultural policies facilitating access and encouraging participation by all. The "Compendium on cultural policies" will continue to be updated and developed.[71] The Council of Europe will co-operate with other European and international institutions in gathering and analysing data, and making available information on intercultural dialogue in member states.

5.2 Democratic citizenship and participation

Public authorities and all social forces are encouraged to develop the necessary framework of dialogue through educational initiatives and practical arrangements involving majorities and minorities. Democracy depends on the active involvement of the individual in public affairs. Exclusion of anyone from the life of the community cannot be justified and would indeed constitute a serious obstacle to intercultural dialogue.

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70. Sarajevo in 2003, Troina in 2004 and Bucharest in 2006.
71. The "Compendium" has specific entries under cultural diversity policy and intercultural dialogue, and more broadly provides a Europe-wide resource for benchmarking and innovation on the part of governmental and non-governmental actors alike. www.culturalpolicies.net.

Sustainable forms of dialogue – e.g. the consultative bodies to represent foreign residents *vis-à-vis* public authorities and "local integration committees" as advocated by the Congress of Local and Regional Authorities[72] – can make significant contributions.

No undue restriction must be placed on the exercise of human rights, including by non-citizens. Given the universal character of human rights, of which minority rights – *inter alia* cultural, linguistic and participatory rights – are an integral part, it is of utmost importance to ensure the full enjoyment of human rights by everyone. This consideration has been particularly emphasised by the Venice Commission.[73]

Public authorities should encourage active participation in public life at local level by all those legally resident in their jurisdiction, including possibly the right to vote in local and regional elections on the basis of principles provided for by the Convention on the Participation of Foreigners in Public Life at Local Level. Insofar as democratic citizenship is limited by the status of a national citizen, public authorities should establish arrangements for the acquisition of legal citizenship which are in line with the principles enshrined in the European Convention on Nationality.

Public authorities should support effectively the work of civil-society organisations promoting participation and democratic citizenship, particularly those representing or working with youth and with persons belonging to minorities including migrants. Democratic citizenship and participation is frequently exercised through civil-society organisations. These should be enabled to play their particularly important role in culturally diverse societies, be it as service providers attending to the needs of persons belonging to a specific group, as advocates of diversity and the rights of persons belonging to minorities, or as vehicles of social integration and cohesion. In the arena of intercultural dialogue, representatives of specific minority groups and intercultural associations are critical interlocutors.

The development of a national integration plan, the design and delivery of projects and programmes, and their subsequent evaluation are tasks in which such associations should be actively involved. Participation of individuals from minority backgrounds in the activities of civil-society organisations should be systematically encouraged.

Local government particularly is strongly encouraged to develop initiatives to strengthen civic involvement and a culture of democratic participation. Good practice here is a municipal integration or "foreigners" council, offering a mechanism for persons belonging to minorities and for migrants to engage with

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72. Congress of Local and Regional Authorities, Local Consultative Bodies for Foreign Residents: Handbook (Strasbourg: CLRAE, 2003).

73. European Commission for Democracy through Law (Venice Commission), Report on non-citizens and minority rights, CDL-AD(2007)001, ad §144.

the local political leadership. The Congress of Local and Regional Authorities has provided detailed guidance on this.

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Promoting "intercultural cities"
The Council of Europe will launch in 2008 a programme to assist cities to excel as spaces of intercultural dialogue, through peer review and the exchange of good practice on governance, media, mediation and cultural policy.

The Council of Europe is committed to strengthening democratic citizenship and participation through many of its programmes, among them "Intercultural Cities", a capacity-building and policy-development field programme. Participating cities will work towards intercultural strategies for the management of diversity as a resource. The programme will be developed in co-operation with a range of intergovernmental and non-governmental partners.

Cultural diversity in urban areas will be a further priority theme. Successful cities of the future will be intercultural. They will be capable of managing and exploring the potential of their cultural diversity, to stimulate creativity and innovation and thus to generate economic prosperity, community cohesion and a better quality of life.

5.3 Learning and teaching intercultural competences

The learning and teaching of intercultural competence is essential for democratic culture and social cohesion. Providing a quality education for all, aimed at inclusion, promotes active involvement and civic commitment and prevents educational disadvantage. This policy approach can be translated into a number of basic recommendations and guidelines, addressed to public authorities and institutions of formal education, but also to civil society – including minority and youth organisations – as well as the media, social and cultural partners and religious communities engaged in non-formal or informal education.

Public authorities, civil-society organisations and other education providers should make the development of intercultural dialogue and inclusive education an important element at all levels. **Intercultural competences should be a part of citizenship and human-rights education. Competent public authorities and education institutions should make full use of descriptors of key competences for intercultural communication in designing and implementing curricula and study programmes at all levels of education, including teacher training and adult education programmes.** Complementary tools should be developed to encourage students to exercise independent critical faculties including to reflect critically on their own responses and attitudes to experiences of other cultures. All students should be given the opportunity to develop their plurilingual competence. Intercultural learning and practice need to be introduced in the initial and in-service training of teachers. School and family-based exchanges should be made a regular feature of the secondary curriculum.

Human rights education, learning for active citizenship and intercultural dialogue can greatly benefit from a wealth of existing support material, including "Compass" and "Compasito", two manuals on human rights education with young people and for children provided by the Council of Europe.

Educational establishments and all other stakeholders engaged in educational activities are invited to ensure that the learning and teaching of history follow the recommendations of the Committee of Ministers on history teaching and focus not only on the history of one's own country, but include learning the history of other countries and cultures, as well as how others have looked at our own society (multiperspectivity), at the same time being attentive to the respect of the fundamental values of the Council of Europe and include the dimension of human rights education.[74]

Knowledge of the past is essential to understand society as it is today and to prevent a repeat of history's tragic events. In this respect, competent public authorities and education institutions are strongly encouraged to prepare and observe an annual "Day of Remembrance of the Holocaust and for the Prevention of Crimes against Humanity", on a date chosen in the light of each country's history. Such an event can draw on the Council of Europe's project on "Teaching remembrance – Education for prevention of crimes against humanity", which was designed to help school pupils to find out about and understand the events that darkened European and world history and to recognise the uniqueness of the Shoah as the first deliberate attempt to exterminate a people on a global scale; to raise awareness of all of the genocides and crimes against humanity that marked the 20th century; to educate pupils about how to prevent crimes against humanity; and to foster understanding, tolerance and friendship between nations, ethnic groups and religious communities, while remaining faithful to the Council of Europe's fundamental principles.

An appreciation of our diverse cultural background should include knowledge and understanding of the major world religions and non-religious convictions and their role in society. Another important aim is to instil in young people an appreciation of the social and cultural diversity of Europe, encompassing

74. The Recommendation (2001)15 of the Committee of Ministers to member states on history teaching in twenty-first century Europe underlines, *inter alia*, that 'History teaching must not be an instrument of ideological manipulation, of propaganda or used for the promotion of intolerant and ultra-nationalistic, xenophobic, racist or anti-Semitic ideas. Historical research and history as it is taught in schools cannot in any way, with any intention, be compatible with the fundamental values and statutes of the Council of Europe if it allows or promotes misuses of history, namely through:
– falsification or creation of false evidence, doctored statistics, faked images, etc.;
– fixation on one event to justify or conceal another;
– distortion of the past for the purposes of propaganda;
– an excessively nationalistic version of the past which may create the "us" and "them" dichotomy;
– abuse of the historical record;
– denial of historical fact;
– omission of historical fact.' (Appendix, Section 2 on the 'misuse of history').

its recent immigrant communities as well as those whose European roots extend through centuries.

Appreciation of different expressions of creativity, including artefacts, symbols, texts, objects, dress and food should be incorporated into learning about one another. Music, art and dance can be powerful tools for intercultural education.

Competent public authorities are also invited to take into account the effects of regulations and policies – such as visa requirements or work and residence permits for academic staff, students, artists and performers – on educational and cultural exchanges. Appropriately designed regulations and policies can greatly support intercultural dialogue.

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The Council of Europe aims to remain the reference institution on the teaching and learning of intercultural competences and will continue to give importance to these themes
In co-operation with competent public authorities, education providers and experts, the Council of Europe will continue its innovative work on the definition, development, dissemination and transmission of intercultural competences, and undertake related initiatives in the field of language policies.

The Council of Europe itself is strongly committed to the transmission of intercultural competences through education. As regards formal education, the Council of Europe will develop a framework of reference describing competences for intercultural communication and intercultural literacy and will compile a "Guide to Good Practice" at all levels. The Organisation will work to make the promotion of democratic culture and intercultural dialogue a component of the European Higher Education Area after 2010. The European Resource Centre on education for democratic citizenship and intercultural education, which is being set up in Oslo, will strongly focus on transmitting intercultural competences to educators.

The current project "The image of the Other in history teaching" will be continued and developed
The Council of Europe will continue the project and consider broadening its scope particularly through co-operation with UNESCO, ALECSO and the Research Centre for Islamic History, Art and Culture (IRCICA).

The Council of Europe will continue to develop instruments to strengthen intercultural dialogue through approaches to history teaching based on objectivity, critical analysis and multiperspectivity, mutual respect and tolerance and the core values of the Council of Europe. It will support every effort in the educational sphere to prevent recurrence or denial of the Holocaust, genocides and other crimes against humanity, ethnic cleansing and massive violations of human rights and of the fundamental values to which the Council of Europe is particularly committed. The Council of Europe will also

continue and consider extending the project "Teaching remembrance – Education for prevention of crimes against humanity".

As regards language policies for intercultural dialogue, the Council of Europe will provide assistance and recommendations to competent authorities in reviewing their education policies for all languages in the education system. It will also produce consultative guidelines and tools for describing common European standards of language competence.

Other initiatives will be taken in the areas of art teaching and the teaching of religious and convictional facts, as part of a programme to promote intercultural education and dialogue through developing common references for the management of culturally diverse classrooms as well as support for the integration of intercultural education in educational programmes.

In terms of non-formal and informal education, the Council of Europe will pursue its efforts to support the activities of civil-society organisations – particularly youth organisations – aimed at responding to cultural diversity in a positive and creative way. The training courses for multipliers on European citizenship and human-rights education activities, conducted in the framework of the "Youth Partnership" with the European Commission, will be expanded. New opportunities for training in intercultural competences will be offered particularly to civil-society organisations, religious communities and journalists. The Council of Europe will continue its work on media literacy.

These activities will be complemented by initiatives in the areas of cultural and heritage policies, aiming at broadening intercultural understanding and providing wider access to the cultural heritage which has an important role to play in intercultural dialogue. In this respect, accent will be put on knowledge and respect of cultural heritage of the other, through appropriate programmes, as a source of diversity and cultural enrichment.

5.4 Spaces for intercultural dialogue

Creating spaces for intercultural dialogue is a collective task. Without appropriate, accessible and attractive spaces, intercultural dialogue will just not happen, let alone prosper. In this regard, the Council of Europe can again make a number of recommendations.

Public authorities and all social actors are invited to develop intercultural dialogue in the spaces of everyday life and in the framework of the respect of fundamental freedoms. There are an unlimited number of possibilities for creating such spaces.

Public authorities are responsible for organising civic life and urban space in such a way that opportunities for dialogue based on freedom of expression and the principles of democracy proliferate. Physical places and the built environment are a strategic element of social life. Particular attention needs to be given to the

design and management of public spaces, like parks, civic squares, airports and train stations. Urban planners are encouraged to create "open towns" with sufficient public space for encounters. Such spaces, ideally constructed with an open mind – planned for a variety of uses, that is – can help generate a shared civic sense of place and an intercultural commitment.

Civil-society organisations in particular, including religious communities, are invited to provide the organisational framework for intercultural and interreligious encounters. The private sector and the social partners should ensure that the cultural diversity of the workforce does not generate conflicts, but leads to creative synergies and complementarity.

Journalism, promoted in a responsible manner through codes of ethics as advanced by the media industry itself and a culture-sensitive training of journalists, can help provide fora for intercultural dialogue. In order to reflect society's diverse composition in their internal structure, media organisations are invited to adopt a voluntary policy, underpinned by appropriate training schemes, of promoting members of disadvantaged groups and under-represented minorities at all levels of production and management, paying due regard to required professional competences.

The Council of Europe sees this as an important realisation of freedom of expression and as the responsibility not only of public broadcasters. All media should examine how they can promote minority voices, intercultural dialogue and mutual respect.

Public authorities and non-state actors are encouraged to promote culture, the arts and heritage, which provide particularly important spaces for dialogue. The cultural heritage, "classical" cultural activities, "cultural routes", contemporary art forms, popular and street culture, the culture transmitted by the media and the Internet naturally cross borders and connect cultures. Art and culture create a space of expression beyond institutions, at the level of the person, and can act as mediators. Wide participation in cultural and artistic activities should be encouraged by all stakeholders. Cultural activities can play a key role in transforming a territory into a shared public space.

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Through the "2008 Exchange on the religious dimension of intercultural dialogue" organised on 8 April 2008 on an experimental basis, the Council of Europe has given representatives of religious communities and of other actors of civil society, as well as the experts present, an opportunity for an in-depth discussion of the principles governing education policy in teaching religious and convictional facts, as well as the practical details of organising such teaching. The Exchange also helped identifying, on these issues, approaches and ideas which the participants can apply in their own fields of activity, as well as a number of recommendations for the Council of Europe's targeted activities. Any further possible

follow-up action to the "2008 Exchange" will be discussed in the framework of the assessment of the exercise to be undertaken in the course of 2008.

Council of Europe Media Award for Intercultural Dialogue
The Council of Europe intends to recognise by an annual award media which have made an outstanding contribution to conflict prevention or resolution, understanding and dialogue. It also intends to set up a web-based information network on the contribution of the media to intercultural dialogue.

The Council of Europe will pursue flagship initiatives *vis-à-vis* the media. Apart from a media award for contributions to intercultural dialogue, the Organisation – following consultations with other international institutions and in co-operation with appropriate partners – intends to build up an informal, mainly web-based network of relevant professionals and organisations, dealing with the rights, responsibilities and working conditions of journalists in times of crisis.

5.5 Intercultural dialogue in international relations

Local and regional authorities should consider engaging in co-operation with partner institutions in other parts of Europe. Action at this level is an essential component of good neighbourliness between states and therefore an excellent frame for the development of intercultural relations. Local and regional authorities can organise regular and institutionalised consultations with the territorial communities or authorities of neighbouring states on matters of common interest, jointly determine solutions, identify legal and practical obstacles to transfrontier and interterritorial co-operation and take appropriate remedial action. They can develop training, including language training, for those involved locally in such co-operation.

Civil-society organisations and education providers can contribute to intercultural dialogue in Europe and internationally, for example through participation in European non-governmental structures, cross-border partnerships and exchange schemes, particularly for young people. It is the responsibility of international institutions like the Council of Europe to support civil society and education providers in this task.

The media are encouraged to develop arrangements for sharing and co-producing – at the regional, national or European level – programme material which has proven its value in mobilising public opinion against intolerance and improving community relations.

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The Council of Europe will promote and expand co-operation with other organisations active in intercultural dialogue, including UNESCO and the "Alliance of Civilizations" initiative, the OSCE, the EU and the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures, as well as other regional organisations, such as the League of Arab States and its educational, cultural and scientific organisation, ALECSO, representing a region with many ties

Enlarging and invigorating the "Faro Open Platform"
The Council of Europe will, in consultation with UNESCO, develop the potential of the "Faro Open Platform" for the international co-ordination of action on intercultural dialogue.

to Europe and a distinct cultural tradition. The Council of Europe will also promote intercultural dialogue on the basis of its standards and values when co-operating in the context of specific projects with institutions such as the Islamic Educational, Scientific and Cultural Organization (ISESCO) and the Research Center for Islamic History, Art and Culture (IRCICA). The regional focus of this co-operation will be the interaction between Europe and its neighbouring regions, specifically the southern shores of the Mediterranean, the Middle East and Central Asia.

In forthcoming months, the Council of Europe will take new initiatives to bring about a closer co-operation among these and new partners. One of the instruments is the "Faro Open Platform", which the Council of Europe established with UNESCO in 2005 to promote inter-institutional co-operation in intercultural dialogue.

Other priority activities in this context include the following:

– The EU has designated 2008 as the European Year of Intercultural Dialogue. The "White Paper on Intercultural Dialogue" and the experimental "2008 Exchange on the religious dimension of intercultural dialogue" constitute two important Council of Europe contributions to the European Year of Intercultural Dialogue.[75] The Council of Europe is making specific contributions to the programme of activities and to a dynamic debate about long-term policy perspectives, also through other activities, such as, for example through the 2008 Anti-Discrimination Campaign, the "Intercultural Cities", the publication of case-law of the European Court of Human Rights on intercultural dialogue issues and the European Resource Centre on education for democratic citizenship and intercultural education (Oslo).

– The Council of Europe recognises the contribution of the "North-South Centre" and its essential role. It brings together not only governments but also parliamentarians, local and regional authorities and civil society. Its programme priorities are global education, youth, human rights, democratic governance and intercultural dialogue. The Centre adds an important dimension to the international efforts aimed at the promotion of intercultural learning, understanding and political dialogue within and between the different continents.

– "Artists for Dialogue" is the title of a new cultural and heritage programme that will be launched in 2008 to enhance intercultural dialogue among artists and cultural actors, taking in the Mediterranean region.

75. These initiatives also come as two concrete examples for the implementation of the Memorandum of Understanding concluded between the European Union and the Council of Europe, in the field of intercultural dialogue and cultural diversity.

– The Venice Commission will continue its co-operation with constitutional courts and equivalent bodies in Africa, Asia and the Americas as well as with Arab countries. It provides a good example of intercultural dialogue based on practical action and the principles of the constitutional heritage.

– The Congress of Local and Regional Authorities is set to continue its work with partners in the Mediterranean region, particularly in the framework of Israel-Palestine collaboration and co-operation with Arab cities on issues such as good governance at local level and questions related to migration.

6. The way ahead

This White Paper seeks to set a clear course for intercultural dialogue, but it cannot provide a detailed roadmap. It is one step on a longer road. Its conclusions and recommendations need to be monitored, and adapted if necessary, in dialogue with the other stakeholders. The guidelines and practical orientations defined here should be appropriately followed up and evaluated.

The Council of Europe invites all other stakeholders to continue what has sometimes been described as the "White Paper process", which has brought the Council of Europe into contact with countless partners, ranging from international institutions to grass-roots activists. All our partners are encouraged to continue advising the organisation on the course to steer, to suggest programmes and projects, and to alert us to developments that may place intercultural dialogue at risk.

Intercultural dialogue is critical to the construction of a new social and cultural model for a fast-changing Europe, allowing everyone living within our culturally diverse societies to enjoy human rights and fundamental freedoms. This emerging model is a work in progress and a work of many hands. It involves wide responsibilities for public authorities at all levels, for civil-society associations and all other stakeholders.

The Council of Europe presents this White Paper as a contribution to an international discussion steadily gaining momentum. The task of living together amid growing cultural diversity while respecting human rights and fundamental freedoms has become one of the major demands of our times and is set to remain relevant for many years to come.

Strasbourg, May 2008

Appendix 1

Selected conventions, declarations, recommendations and other reference texts of the Council of Europe relevant to intercultural dialogue[76]

1.1. The Council of Europe and intercultural dialogue

Convention (Date of opening of the treaty; status of ratifications, accessions and signatures as of April 2008)	**Ratifications/ accessions**	**Signatures not followed by ratifications**
Convention for the Protection of Human Rights and Fundamental Freedoms (1950)	47	0
European Cultural Convention (1954)	49	0
European Convention on the Legal Status of Migrant Workers (1977)	11	4
European Outline Convention on Transfrontier Co-operation between Territorial Communities or Authorities (1980)	36	2
European Charter of Local Self-Government (1985)	43	1
European Convention on Transfrontier Television (1989)	32	7
European Code of Social Security (Revised) (1990)	0	14
Convention on the Participation of Foreigners in Public Life at Local Level (1992)	8	5
European Charter for Regional or Minority Languages (1992)	23	10
Framework Convention for the Protection of National Minorities (1995)	39	4
European Social Charter (1961) and European Social Charter revised (1996)	39	8

76. Note. Declarations, Recommendations and Resolutions adopted after 1980 are listed in chronological order. All texts are accessible on the website of the Council of Europe at www.coe.int.

Convention (Date of opening of the treaty; status of ratifications, accessions and signatures as of April 2008)	**Ratifications/ accessions**	**Signatures not followed by ratifications**
Convention on the Recognition of Qualifications concerning Higher Education in the European Region (1997)	47	4
European Convention on Nationality (1997)	16	11
European Convention on the Promotion of a Transnational Long-Term Voluntary Service for Young People (2000)	1	8
Convention on Cybercrime (2001)	22	22
Council of Europe Convention on the Prevention of Terrorism (2005)	11	31
Council of Europe Framework Convention on the Value of Cultural Heritage for Society (2005)	3	10

Declarations of Summits, Ministerial Conferences and the Committee of Ministers

- "Declaration regarding intolerance – A threat to democracy", adopted by the Committee of Ministers on 14 May 1981
- "Declaration on Equality of Women and Men", adopted by the Committee of Ministers on 16 November 1988
- "Declaration on the multicultural society and European cultural identity", adopted by the European Ministers responsible for cultural affairs at their 6th conference, Palermo/Italy April 1990
- "Vienna Declaration", adopted at the [First] Summit of Heads of State and Government of the Council of Europe, Vienna, October 1993
- "Final Declaration" and "Action Plan" of the Second Summit of Heads of State and Government of the Council of Europe, Strasbourg, November 1997
- Resolution No. 1 on the European Language Portfolio adopted at the 19th Session of the Standing Conference of Ministers of Education, Kristiansand/ Norway, 22-24 June 1997
- "Budapest Declaration" ("For a Greater Europe without Dividing Lines"), adopted by the Committee of Ministers on 7 May 1999
- Resolution No. 2 on the European Language Portfolio adopted at the 20th Session of the Standing Conference of European Ministers of Education, Cracow/ Poland, 15-17 October 2000
- "Declaration on cultural diversity", adopted by the Committee of Ministers on 7 December 2000
- "Helsinki Declaration", adopted by the 7th Conference of Ministers responsible for migration affairs, Helsinki, September 2002
- "Declaration on intercultural dialogue and conflict prevention", adopted by the Conference of European Ministers responsible for cultural affairs, Opatija/Croatia, October 2003
- Resolution Res(2003)7 on the youth policy of the Council of Europe, adopted by the Committee of Ministers on 29 October 2003
- "Declaration on intercultural education in the new European context", adopted by the Conference of European ministers of education, Athens, November 2003
- Resolution on "The roles of women and men in conflict prevention, peace building and post-conflict democratic processes – a gender perspective" adopted by the 5th Ministerial Conference on Equality between Women and Men, Skopje, 22-23 January 2003

- Revised Strategy for Social Cohesion, adopted by the Committee of Ministers on 31 March 2004
- "Wroclaw Declaration", adopted by the European Ministers responsible for culture, education, youth and sport, Wroclaw/Poland, December 2004
- "Warsaw Declaration" and "Action Plan", adopted by the Third Summit of Heads of State and Government, Warsaw, May 2005
- Final Declaration adopted by the European Ministers responsible for youth on "Human dignity and social cohesion: youth policy responses to violence", Budapest, September 2005
- "Faro Declaration on the Council of Europe's strategy for developing intercultural dialogue", adopted by the Conference of European Ministers responsible for cultural affairs, Faro/Portugal, October 2005
- Declaration of the Committee of Ministers on the occasion of the 1000th meeting of the Ministers' Deputies, "One Europe – Our Europe", Belgrade, June 2007
- Final Declaration of the Standing Conference of European Ministers of Education on "Building a more humane and inclusive Europe: role of education policies", Istanbul, 4-5 May 2007
- "Valencia Declaration", adopted by the Conference of Ministers responsible for local and regional government, Valencia/Spain, October 2007
- Informal Regional Conference of Ministers Responsible for Cultural Affairs on "The Promotion of Intercultural Dialogue and the White Paper of the Council of Europe", Belgrade, November 2007
- "Strategy for innovation and good governance at local level", adopted by the Committee of Ministers in March 2008

Recommendations of the Committee of Ministers

- R (81) 18 concerning participation at municipal level
- R (82) 9 on European Schools Day
- R (82) 18 concerning Modern Languages
- R (83) 1 on stateless nomads and nomads of undetermined nationality
- R (84) 7 on the maintenance of migrants' cultural links with their countries of origin and leisure facilities
- R (84) 9 on second-generation migrants
- R (84) 13 concerning the situation of foreign students
- R (84) 17 on equality between women and men in the media
- R (84) 18 on the training of teachers in education for intercultural understanding, notably in a context of migration
- R (84) 21 on the acquisition by refugees of the nationality of the host country
- R (85) 2 on legal protection against sex discrimination

- R (85) 7 on teaching and learning about human rights in schools
- R (85) 21 on mobility of academic staff
- R (86) 8 on the exercise in the state of residence by nationals of other member states of the right to vote in the elections of the state of origin
- R (86) 17 on concerted cultural action abroad
- R (88) 6 on social reactions to juvenile delinquency among young people coming from migrant families
- R (88) 14 on migrants' housing
- R (90) 4 on the elimination of sexism from language
- R (90) 22 on the protection of mental health of certain vulnerable groups in society
- R (92) 12 on community relations
- R (92) 10 on the implementation of rights of persons belonging to national minorities
- R (92) 11 on social and vocational integration of young people
- R (92) 19 on video games with a racist content
- R (95) 7 on the brain drain in the sectors of higher education and research
- R (95) 8 on academic mobility
- R (97) 3 on youth participation and the future of civil society
- R (97) 7 on local public services and the rights of their users
- R (97) 20 on "hate speech"
- R (97) 21 on the media and the promotion of a culture of tolerance
- R (98) 3 on access to higher education
- R (98) 6 concerning modern languages
- R (99) 1 on measures to promote media pluralism
- R (99) 2 on secondary education
- R (99) 9 on the role of sport in furthering social cohesion
- R (2000) 1 on fostering transfrontier co-operation between territorial communities or authorities in the cultural field
- R (2000) 4 on the education of Roma/Gypsy children in Europe
- R (2000) 5 on the development of structures for citizen and patient participation in the decision-making process affecting health care
- Rec(2001)6 on the prevention of racism, xenophobia and racial intolerance in sport
- Rec(2001)10 on the European Code of Police Ethics
- Rec(2001)15 on history teaching in twenty-first-century Europe
- Rec(2001)17 on improving the economic and employment situation of Roma/ Gypsies and Travellers in Europe

- Rec(2001)19 on the participation of citizens in local public life
- Rec(2002)4 on the legal status of persons admitted for family reunification
- Rec(2002)5 on the protection of women against violence
- Rec (2002)12 on education for democratic citizenship
- European Charter on the Participation of Young People in Local and Regional Life (2003, revised)
- Rec(2003)2 on neighbourhood services in disadvantaged urban areas
- Rec(2003)3 on balanced participation of women and men in political and public decision making
- Rec(2003)6 on improving physical education and sport for children and young people in all European countries
- Rec(2003)8 on the promotion and recognition of non-formal education/ learning of young people
- Rec(2003)9 on measures to promote the democratic and social contribution of digital broadcasting
- Rec(2004)2 on the access of non-nationals to employment in the public sector
- Rec(2004)4 on the European Convention on Human Rights in university education and professional training
- Rec(2004)13 on the participation of young people in local and regional life
- Rec(2004)14 on the movement and encampment of Travellers in Europe
- Rec(2005)2 on good practices in and reducing obstacles to transfrontier and interterritorial cooperation between territorial communities or authorities
- Rec(2005)3 on teaching neighbouring languages in border regions
- Rec(2005)4 on improving the housing conditions of Roma and Travellers in Europe
- Rec(2005)8 on the principles of good governance in sport
- Rec(2006)1 on the role of national youth councils in youth policy development
- Rec(2006)2 on the European Prison Rules
- Rec(2006)3 on the UNESCO Convention on the protection and promotion of the diversity of cultural expressions
- Rec(2006)5 on the Council of Europe Action Plan to promote the rights and full participation of people with disabilities in society: improving the quality of life of people with disabilities in Europe 2006-2015
- Rec(2001)6 on the prevention of racism, xenophobia and racial intolerance in sport Rec(2006)9 on the admission, rights and obligations of migrant students and co-operation with countries of origin
- Rec(2006)10 on better access to health care for Roma and Travellers in Europe

- Rec(2006)12 on empowering children in the new information and communications environment
- Rec(2006)14 on citizenship and participation of young people in public life
- Rec(2006)17 on hospitals in transition: a new balance between institutional and community care
- Rec(2006)18 on health services in a multicultural society
- CM/Rec(2007)2 on media pluralism and diversity of media content
- CM/Rec(2007)3 on the remit of public service media in the information society
- CM/Rec(2007)4 on local and regional public services
- CM/Rec(2007)6 on the public responsibility for higher education and research
- CM/Rec(2007)7 on good administration
- CM/Rec(2007)9 on life projects for unaccompanied migrant minors
- CM/Rec(2007)10 on co-development and migrants working for development in their countries of origin
- CM/Rec(2007)11 on promoting freedom of expression and information in the new information and communications environment
- CM/Rec(2007)13 on gender mainstreaming in education
- CM/Rec(2007)17 on gender equality standards and mechanisms
- CM/Rec(2008)4 on strengthening the integration of children of migrants and of immigrant background
- CM/Rec(2008)5 on policies for Roma and/or Travellers in Europe
- CM/Rec(2008)6 on measures to promote the respect for freedom of expression and information with regard to Internet filters

Recommendations and resolutions of the Parliamentary Assembly of the Council of Europe

- Resolution 807 (1983) on European co-operation in education
- Resolution 885 (1987) on the Jewish contribution to European culture
- Recommendation 1093 (1989) on education of migrants' children
- Recommendation 1111 (1989) on the European dimension in education
- Recommendation 1162 (1991) on the contribution of the Islamic civilisation to European culture
- Recommendation 1202 (1992) on religious tolerance in a democratic society
- Recommendation 1178 (1992) on sects and new religious movements
- Recommendation 1281 (1995) on gender equality in education
- Recommendation 1283 (1996) on history and the learning of history in Europe

- Recommendation 1291 (1996) on Yiddish culture
- Recommendation 1353 (1998) on access of minorities to higher education
- Recommendation 1383 (1998) on linguistic diversification
- Recommendation 1396 (1999) on religion and democracy
- Recommendation 1412 (1999) on illegal activities of sects
- Recommendation 1539 (2001) on the European Year of Languages
- Resolution 1278 (2002) on Russia's law on religion
- Resolution 1309 (2002) on freedom of religion and religious minorities in France
- Recommendation 1556 (2002) on religion and change in Central and Eastern Europe
- Recommendation 1598 (2003) on the protection of sign languages in the member states of the Council of Europe
- Recommendation 1620 (2003) on Council of Europe contribution to the European Higher Education Area
- Recommendation 1652 (2004) on education of refugees and internally displaced persons
- Recommendation 1688 (2004) on diaspora cultures
- Resolution 1437 on migration and integration: a challenge and an opportunity for Europe (2005)
- Recommendation 1687 (2005) on combating terrorism through culture
- Recommendation 1693 (2005) on the Parliamentary Assembly of the Council of Europe contribution to the 3rd Summit of Heads of State and Government
- Recommendation 1720 (2005) on education and religion
- Resolution 1464 (2005) on women and religion in Europe
- Resolution 1510 (2006) on freedom of expression and respect for religious beliefs
- Recommendation 1753 (2006) on external relations of the Council of Europe
- Recommendation 1762 (2006) on academic freedom and university autonomy
- Recommendation 1804 (2007) on state, religion, secularity and human rights
- Resolution 1563 (2007) on combating anti-Semitism in Europe
- Recommendation 1805 (2007) on blasphemy, religious insults and hate speech against persons on grounds of their religion
- Recommendation 1605 (2008) and Resolution 1831 (2008) on European Muslim communities confronted with extremism

Recommendations, resolutions and declarations of the Congress of Local and Regional Authorities

- Resolution 236 on a new municipal policy for multicultural integration in Europe and the "Frankfurt Declaration" (1992)
- Recommendation 128 on the Revised European Charter on the participation of young people in local and regional life (2003)
- Declaration "Foreigners' integration and participation in European cities", Stuttgart/Germany, 15-16 September 2003
- Recommendation 165 on the fight against trafficking in human beings and their sexual exploitation: the role of cities and regions (2005)
- Recommendation 170 on intercultural and inter-faith dialogue: initiatives and responsibilities of local authorities (2005)
- Recommendation 173 on regional media and transfrontier co-operation (2005)
- Recommendation 177 on cultural identity in peripheral urban areas: the role of local and regional authorities (2005)
- Recommendation 194 on effective access to social rights for immigrants: the role of local and regional authorities (2006)
- Recommendation 197 on urban security in Europe (2006)
- Recommendation 207 on the development of social cohesion indicators – the concerted local and regional approach (2007)
- Recommendation 209 on intergenerational co-operation and participatory democracy (2007)
- Recommendation 211 on Freedom of Assembly and expressions for lesbians, gays, bisexuals and transgender persons (2007)
- Recommendation 221 on the institutional framework of inter-municipal co-operation (2007)
- Recommendation 222 on language education in regional or minority languages (2007)
- Resolution 250 on integration through sport (2008)

Recommendations and declarations of the European Commission against Racism and Intolerance (ECRI)

- No. 1: Combating racism, xenophobia, antisemitism and intolerance (1996)
- No. 2: Specialised bodies to combat racism, xenophobia, anti-Semitism and intolerance at national level (1997)

- No. 3: Combating racism and intolerance against Roma/Gypsies (1998)
- No. 4: National surveys on the experience and perception of discrimination and racism from the point of view of potential victims (1998)
- No. 5: Combating intolerance and discrimination against Muslims (2000)
- No. 6: Combating the dissemination of racist, xenophobic and anti-Semitic material via the Internet (2000)
- No. 7: National legislation to combat racism and racial discrimination (2002)
- No. 8: Combating racism while fighting terrorism (2004)
- No. 9: The fight against anti-Semitism (2004)
- Declaration on the use of racist, anti-Semitic and xenophobic elements in political discourse (2005)
- No.10: Combating racism and racial discrimination in and through school education (2007)
- No.11: Combating racism and racial discrimination in policing (2007)

Appendix 2

List of abbreviations

ALECSO	Arab League Educational, Cultural and Scientific Organization
CERD	Committee on the Elimination of Racial Discrimination
ECRI	European Commission against Racism and Intolerance
FRA	Fundamental Rights Agency
UNESCO	United Nations Educational, Scientific and Cultural Organization
(I)NGO	(International) Non-governmental organisation
IRCICA	Research Centre for Islamic History, Art and Culture
ISESCO	Islamic Educational, Scientific and Cultural Organization
ODIHR	Office for Democratic Institutions and Human Rights
OSCE	Organization for Security and Co-operation in Europe
UEFA	Union of European Football Associations
"Venice Commission"	European Commission for Democracy through Law

Appendix 2: Statement by the Steering Committee for Higher Education and Research (CDESR) on the contribution of higher education to intercultural dialogue

Context and purpose

The Council of Europe's Steering Committee for Higher Education and Research (CDESR) reaffirms the strong role of education, not least higher education, in developing and fostering intercultural dialogue.

This is particularly pertinent in view of the emphasis on intercultural dialogue given by the Action Plan adopted by the Third Summit of Heads of State and Government of Council of Europe member states (Warsaw, 16-17 May 2005) and the Faro Declaration, adopted by European ministers of culture at the closing of the celebration of the 50th anniversary of the European Cultural Convention (Faro, 27-28 October 2005). The CDESR also recalls that the European Year of Citizenship through Education, to which it contributed, and the pilot project on the University as a Site of Citizenship are highly relevant in this context.

The purpose of the present Statement is to outline the contribution of higher education to intercultural dialogue within the Council of Europe's programme.

A tradition of intercultural dialogue

The world of higher education is a natural partner in intercultural dialogue because higher education has been international in its culture and essence since the founding of the first universities in the 11th and 12th centuries, and also because progress in research and teaching require open minds, a spirit of enquiry, readiness to co-operate across borders and a willingness to learn by exploring the unknown. No areas of human endeavour can be foreign to universities and other higher education institutions or to those involved in higher education in various capacities as researchers, teachers, students, administrative and technical staff members and policy makers.

The multiplier effect of higher education

The key role of higher education is further underlined by the multiplier effects of higher education institutions. In training future teachers and other professionals in a whole range of academic disciplines, as well as in the role of higher education institutions and their students and staff in forming public opinion, the attitudes and values conveyed through higher education will be transmitted in very varied

contexts and in all walks of life. The role of higher education in promoting intercultural dialogue therefore extends well beyond the number of staff and students engaged in higher education at any one time.

A dialogue built on values

Intercultural dialogue must be founded on a firm and well-reflected set of values as well as on a willingness to consider the values of others and to reassess one's own convictions in the light of new and convincing evidence. Dialogue presupposes openness of mind in all partners, including the capacity to look at their own values and frame of reference with critical distance. These are also essential values and characteristics of higher education.

European higher education is based on the conviction that each human being has intrinsic value as an individual, and also that each human being is inherently responsible for the development and well-being of other human beings, of human society as a whole and of the environment on which we depend for our survival.

The CDESR is committed to the Council of Europe's key values of human rights, democracy and the rule of law. In this context, the CDESR sees the main contribution of higher education – as well as the main contribution of other areas of education – as helping to develop, maintain and transmit to new generations the democratic culture, which is indispensable to making democratic institutions and democratic laws work, and to making democratic societies sustainable.

Higher education is further committed to pursuing knowledge unhindered by established dogma or schools of thought, to judging ideas on the basis of their merit and to ethical reflection and behaviour. Implementation of these essential values requires freedom of teaching and research, freedom of organisation and freedom of movement for members of the academic community. These are also essential prerequisites for intercultural dialogue.

Higher education is committed to dialogue with those whose convictions differ from our own, as a means of increased understanding and of resolving conflicts by peaceful means. These fundamental values underlie the international co-operation, throughout Europe as well as with other parts of the world, that is part and parcel of the heritage of higher education. They underlie the setting-up of the European Higher Education Area by 2010 as well as the relationship and co-operation between the European Higher Education Area and other regions.

The higher education contribution to intercultural dialogue

Within its pan-European framework

Europe is a unique balance of what we as Europeans have in common and the various cultural traditions that make up an important part of Europe's richness. The CDESR, as a unique platform of representatives of higher education institutions as well as public authorities of 49 countries and with the active

participation of students and other partners, provides a singular opportunity for intercultural dialogue in a pan-European context. This is an important feature of the CDESR plenary sessions as well as of the activities of the Steering Committee. Arriving at a common platform on topics such as the public responsibility for higher education and research, higher education governance, the recognition of qualifications, access to higher education and the heritage of European universities would be impossible without engaging in intercultural dialogue.

The Council of Europe has played a fundamental role in opening the most important process of higher education reform – the Bologna Process – to all countries of the European Cultural Convention that commit to implementing the goals of the Process. The Council of Europe continues to play a leading role in integrating the newest members of the Process – the countries of South-East Europe and the newly independent states that joined in 2003 and 2005 – fully into the European Higher Education Area.

Beyond Europe

Beyond its pan-European framework, the Council of Europe's higher education programme contributes to intercultural dialogue through:

– participation in the working group addressing the relationship between the European Higher Education Area and other parts of the world (working group on the external dimensions of the Bologna Process);

– participation in the UNESCO Global Forum on International Quality Assurance, Accreditation and Recognition of Qualifications in Higher Education;

– advice on setting up, in the framework of the UNESCO Regional Convention for the Mediterranean,[77] a network of national information centres on recognition and mobility in the Mediterranean region, modelled on the European Network of National Information Centres (ENIC Network);

– advice on the review of the UNESCO regional conventions on the recognition of qualifications, based on the experience of the Council of Europe/UNESCO Convention on the Recognition of Qualifications concerning Higher Education in the European Region;

– ad hoc presentations and discussions of European higher education policies in appropriate fora in other parts of the world;

– publications on various aspects of European higher education policies, through the Council of Europe Higher Education Series;

– inviting representatives from other parts of the world to participate in CDESR activities;

77. International Convention on the Recognition of Studies, Diplomas and Degrees in Higher Education in the Arab and Europe States bordering on the Mediterranean (1976).

Future possibilities

The Council of Europe's key contribution to the European Higher Education Area and as co-secretariat, with UNESCO, of the European Network of National Information Centres on academic recognition and mobility (ENIC Network) will alone ensure that the CDESR will play an important role in intercultural dialogue within as well as beyond Europe in the years to come.

However, depending on the extent to which the necessary resources can be identified, the CDESR would like to increase its engagement in intercultural co-operation, in particular by:

– inviting partners from outside Europe to contribute to and participate in the new project on The University between Humanism and Market: Redefining Its Values and Functions for the 21st Century, which will be launched in 2007. This project will consider the role and mission of higher education in the context of our changing political, social, cultural and technological environment. Intercultural dialogue is an integral part of this context, including the fostering of the required skills, competences and attitudes through higher education and research. The project will be relevant for other parts of the world and will also benefit from such participation;

– setting up a university network focusing on intercultural dialogue, as proposed by the Russian chairmanship of the Council of Europe;

– the organisation, in co-operation with ALECSO[78] and other appropriate partners, of conferences and activities on higher education policies and reform, including at least one conference at political level;

– co-operation with the Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures, where the Memorandum of Understanding between the Council of Europe and the Foundation makes reference to higher education policies, in particular relating to mobility of students and staff, and to the interaction between the European Higher Education Area and the southern Mediterranean states;

– continued commitment to developing co-operation and understanding between European higher education and appropriate partners from other regions;

– in particular, seeking to develop dialogue on higher education policies and reform with partners from central Asia and Latin America.

In fulfilling its mission in promoting intercultural dialogue within and beyond the international community of higher education leaders, staff and students, as well as representatives of public authorities, the CDESR will seek to further the values to which European higher education is committed and on which the Council of

78. Arab League Educational, Cultural and Scientific Organization.

Europe is founded. The CDESR will seek to do so in co-operation with appropriate partners, in particular UNESCO, European and international organisations of higher education institutions and students, appropriate regional and international organisations, institutions and the public authorities of member states.

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