



# Shaking hands again

enhancing resilience through internationalisation

Internationalisation at home; relevant concepts, practical issues & challenges

Online; Sept 9th, 2022 / Monopoli, Italy; Sept 22nd, 2022

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**Let's first try something . . .**

**....**

# The name game

## A take-away for kick-starting inclusion

When students / participants introduce themselves (in whatever format) consider asking for (some of) the following details:

- Your name - is this also how people would call you back home?
- Does your name have a meaning?
- Who gave you your name?
- May friends call you differently?
- Are you happy with your name?
- Have you ever changed your name?
- . . . . .

# The name game

## debrief

The Name Game may have several effects:

- 'Being seen'; the student / participant will feel 'included', recognized
- Taken seriously (not a 'number', but a 'person')
- Surprise! – amazed by the various stories behind names
- Eases remembering names - since story attached
- Relaxes - since not hasty, not standard

# Story Circles

UNESCO; D. Deardorf, 2020, pp. 9-10

**Critical reflection** is considered to be a precursor to transformation, which refers to a non-reversible shift in a person's perspective toward greater inclusiveness, openness, and flexibility, among other aspects of transformative learning (Mezirow, 1990).

. . . it involves asking questions, such as, "What did I learn from this? What voices/perspectives are being represented? **Whose voices are missing?** What else would be helpful to know? What will I do with the knowledge/insights gained from this? **As a result of this learning, what positive contributions can I make in my community and in civil society?** How does this experience relate to other contexts, and how can this learning be applied in other settings?"

<https://en.unesco.org/themes/intercultural-dialogue/competencies>

# Overview for today

Internationalisation at Home (IaH)

Focus: diversity or “otherness”

Preview Pre-conference workshop (Sept 22nd; 9:30 am)

# Internationalization of Higher Education

## Commonly accepted definition of Internationalisation (2004):

'the process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education'.

Knight, J. (2003) Updated Internationalisation Definition. *International Higher Education*, 33, pp. 2-3

Knight, J. (2004) Internationalisation Remodeled: Definition, Approaches, and rationales. *Journal of Studies in International Education*, vol. 8, no. 1, pp. 5-31

## Suggested revised definition of Internationalisation (2015):

'the **intentional** process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, **in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society.**'

Wit de, H., Hunter, F., Howard, L & Egron-Polak, E. (2015) *Internationalisation of Higher Education; Study*.  
Policy Department B, EU, Brussels

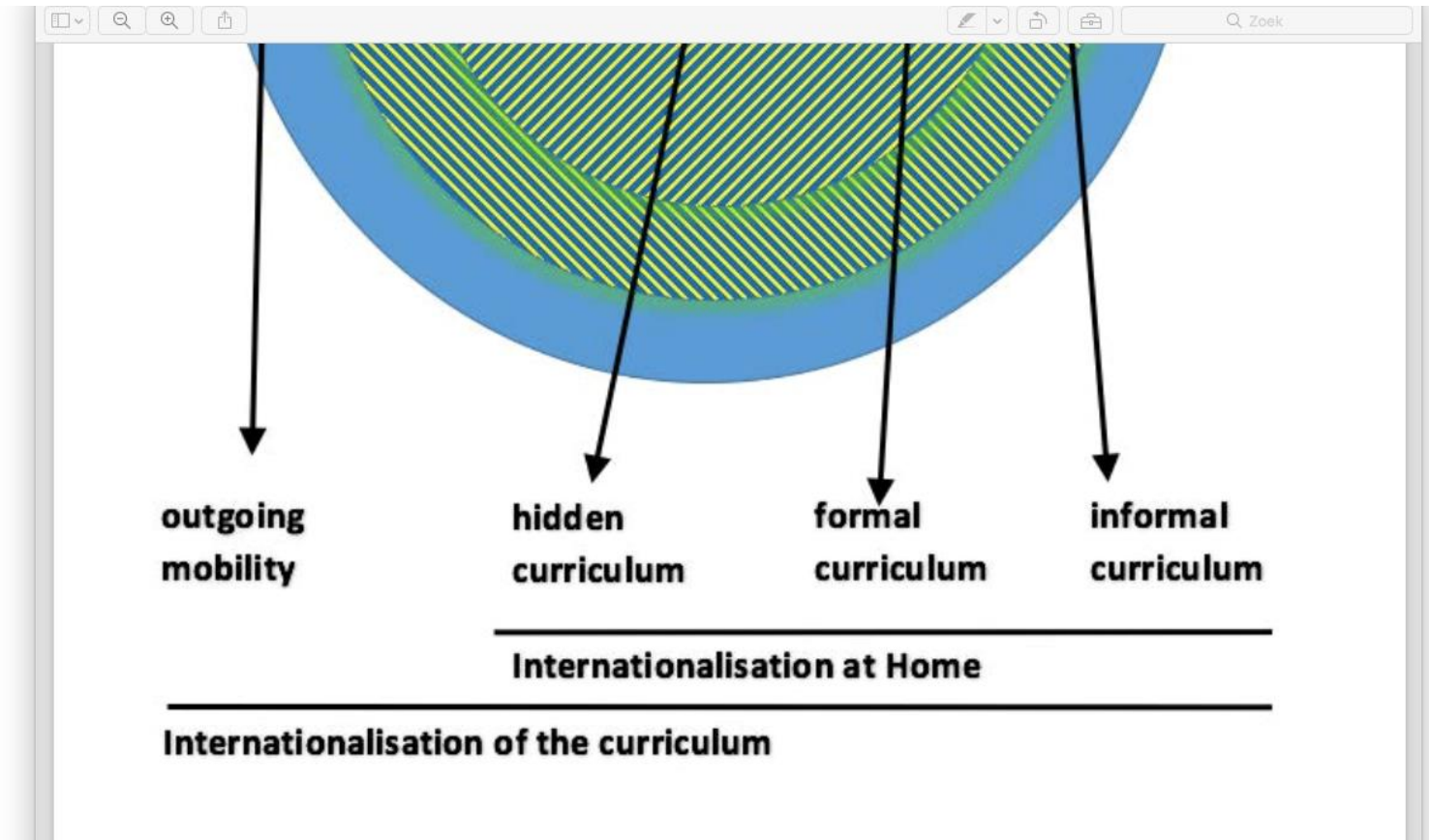


# Internationalization of Higher Education

Some key quality aspects:

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mobility		language		curriculum		diversity	
faculty	students	faculty	students	faculty	students graduates	faculty	students classroom
Reason? Effect? Measure?	Reason? Effect? Measure?	Need? Ability?	Need? Ability?	Context? Didactics? Materials? Cases? Assessment?	Profile? Relevance?	Sensitivity? Competence? Willingness?	Dynamics? Learning styles? Cognitive styles?

# The curriculum is what?



(Beelen, 2017)

## Effects of mobility . .

. . . . serious doubts that being in a multicultural environment will automatically lead to intercultural learning (Leask, 2015; Lilley, 2014; Vande Berg & Paige, 2009; De Wit, 2011); “Intercultural skills are not learned by osmosis” (Yershova, DeJaeghere & Mestenhauser, 2000, p. 67), and students need to do more than just soak up culture (Covert, 2014). According to Morais and Ogden (2011) it is difficult to produce validated evidence for student transformations solely due to mobility; accordingly, the “immersion assumption” is being contested (Vande Berg et al., 2012, p. 125). In this context, Holmes (2005, 2006) and Holmes and O’Neill (2012) found that intercultural contact that occurs at a functional level, e.g. in group work, does not of itself develop intercultural competence.

# Hidden curriculum

“ . . . the informal and tacit expectations of the classroom culture, including the norms of interpersonal communication, are beyond the conscious awareness of most teachers ”

Condon, J. C. (1986). The ethnocentric classroom. In J. M. Civikly (Ed.). *Communicating in college classrooms: New directions for teaching and learning*, (26), (pp. 11-20). San Francisco, CA: Jossey-Bass

# The formal & informal curriculum . . .

**Internationalization of the curriculum** is the incorporation of international, intercultural and / or global dimensions into the content of the curriculum

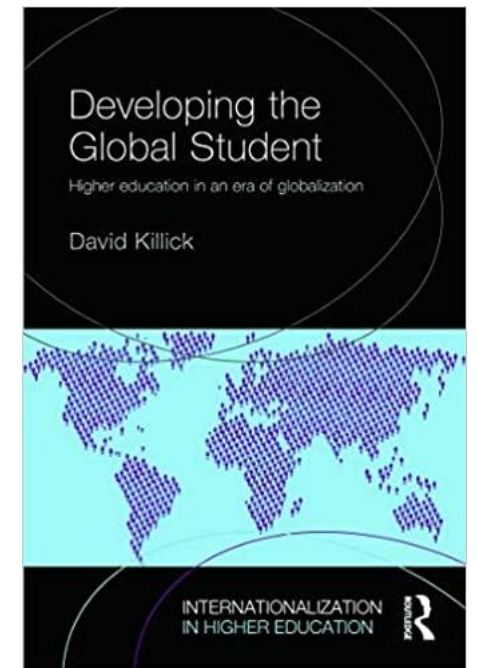
**as well as** the learning outcomes, assessment tasks, teaching methods, and support services of a programme of studies.

(Leask, 2015)

# David Killick's chpt: 'Shaping the Curriculum' (2015)

In **any context**, published course documentation must make clear:

- What a 'unit of study' is about
- What students are expected to be able, after completion
- How this will be assessed
- How students are expected to engage with their learning journey and how they will be supported



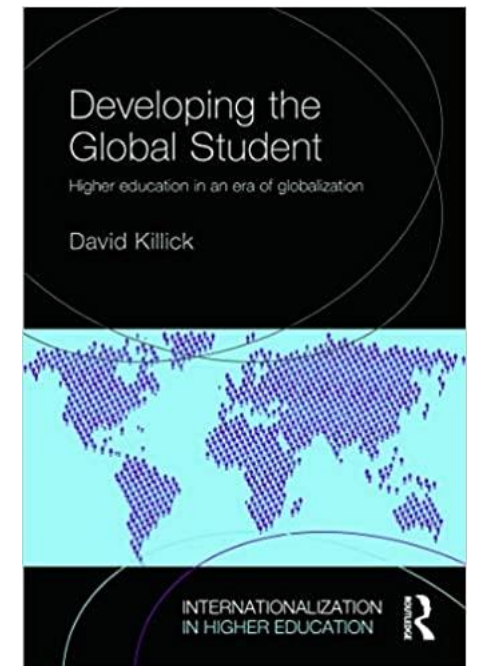
# David Killick's chpt: 'Shaping the Curriculum' (2015)

Which units belong to the **core curriculum**?

Examine how that content is selected, presented and engaged with

- The sources and contexts we use for framing the content
- How we relate to content (as 'truth', as 'facts' ? – other perspectives ?)
- Degree of room for critical stance, exposure to 'fragility'

The above is [...] a threshold that must be crossed in any approach to education aiming at 'freedom' in a globalized world (p. 140)



# The formal & informal curriculum . . .

**Internationalisation at Home** is the **purposeful** integration of international and intercultural dimensions into the formal and informal curriculum . . .

. . . for **all** students within domestic learning environments.

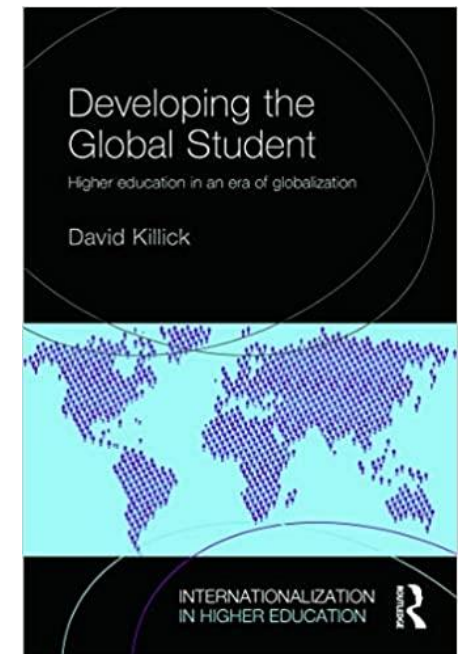
(Beelen & Jones, 2015, p. 76)



# David Killick's chpt: 'Shaping the Curriculum' (2015)

Content which derives mostly or exclusively from a single cultural context is likely to be limiting in terms of its;

- Relevance / authenticity to a diverse student body
- Capacity to enable students to see their subject area from diverse perspectives
- Potential to engage students in a critical review of their own values or practices



## Your (educational) material quick check

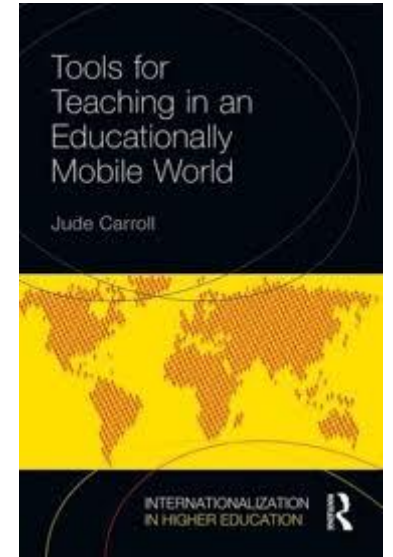
(based on Killick, 2015):

1. How does the unit incorporate the knowledge and understanding of students from diverse backgrounds?
2. How are students given the opportunity to analyse and recognize the impact of their own knowledge and cultural identities in their response to the content?
3. How does the content make students aware of the global impact of their (future) professional activities related to the subject area?
4. How does the content enable other perspectives to be recognized and valued?
5. How does the content encourage students to be curious beyond their own cultural boundaries?

# This is your place too!

(title Chapter 5 in Carroll's book)

- Making the learning space accessible, meaningful and relevant
- Welcome students into that space
- **Not:** expecting students to change their identity (to become 'like us')
- feeling included as an individual means you are more likely to offer your ideas and experiences which, in turn, helps to see the learning benefits and that, in turn, makes most learners feel included. Round it goes. (p. 56).
- Avoid over-generalisations and stereotyping (what may generally be true for a group is not necessarily true for each individual in that group)



# Findings D&I research staff at Hanze UAS

We create international 'bubbles' or 'safe havens'

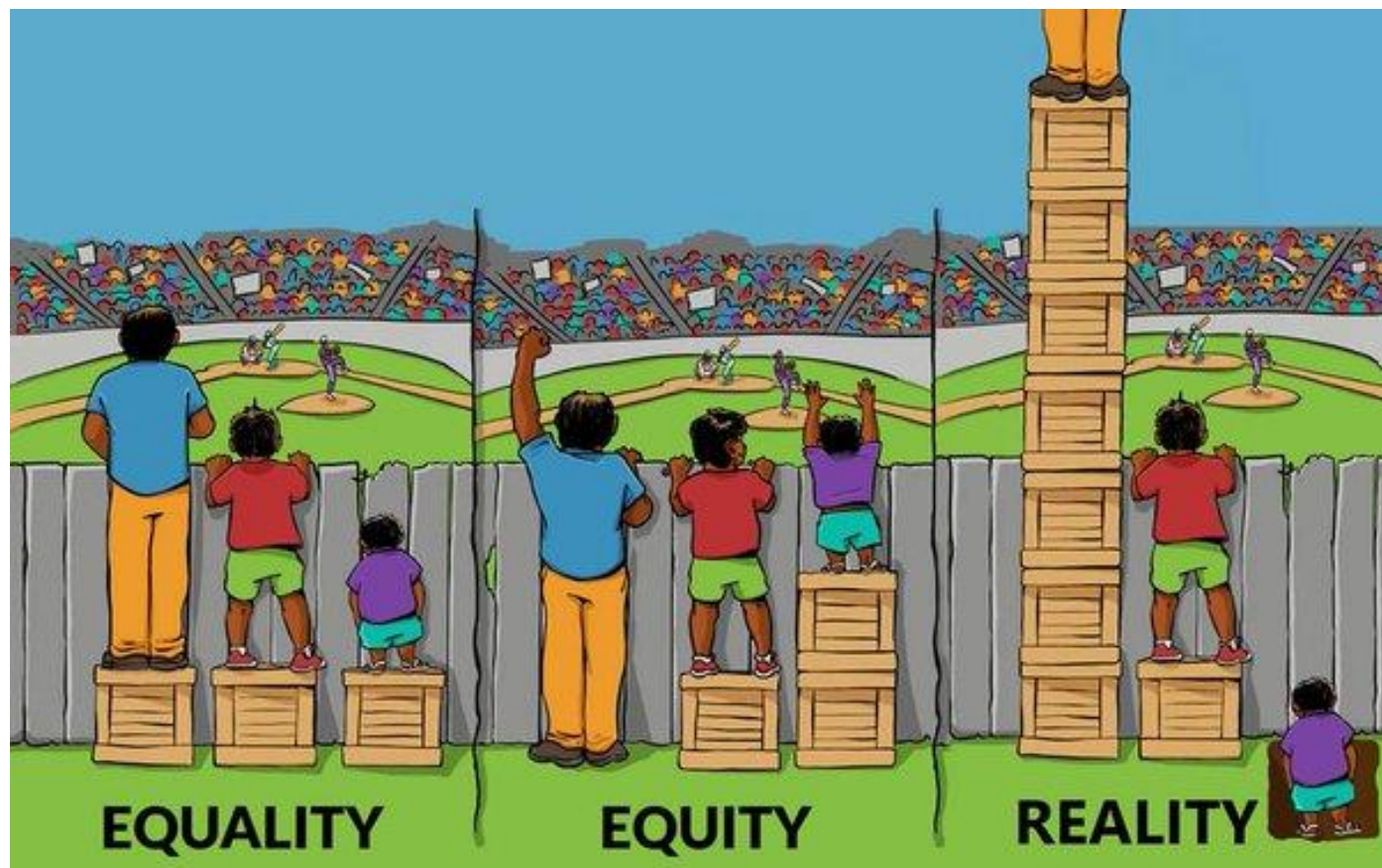
outside these (international program) islands international staff does not feel included.

## Language barriers

speaking English, with the objective of inclusivity, yet, the Dutch can chose to stay within their comfort zone by switching back to Dutch, whenever they want – internationals do not have that luxury

## Glass ceiling for internationals

one may achieve ambitions / positions just to a certain level; the Netherlands may appear as more 'welcoming' than it actually is.



# Towards focus . . .



# Characteristics of IaH

Resonates with  
suggested revision of  
definition of IHE

- A tool, not an aim
- Different in every discipline and programme
- Engages with local international and cultural practices
- Part of the compulsory curriculum
- Focused on outcomes, not input
- Not depending on incoming students or teaching in English
- Considers mobility a 'plus' option
- 'Owned' by academics



# Specific misconceptions on IaH

- One size fits all
- IaH equals incoming mobility and teaching in English
- Activities for some students constitute IaH
- IaH is opposed to outgoing mobility
- An international classroom automatically leads to intercultural learning
- IaH is a consolation prize for the unfortunates





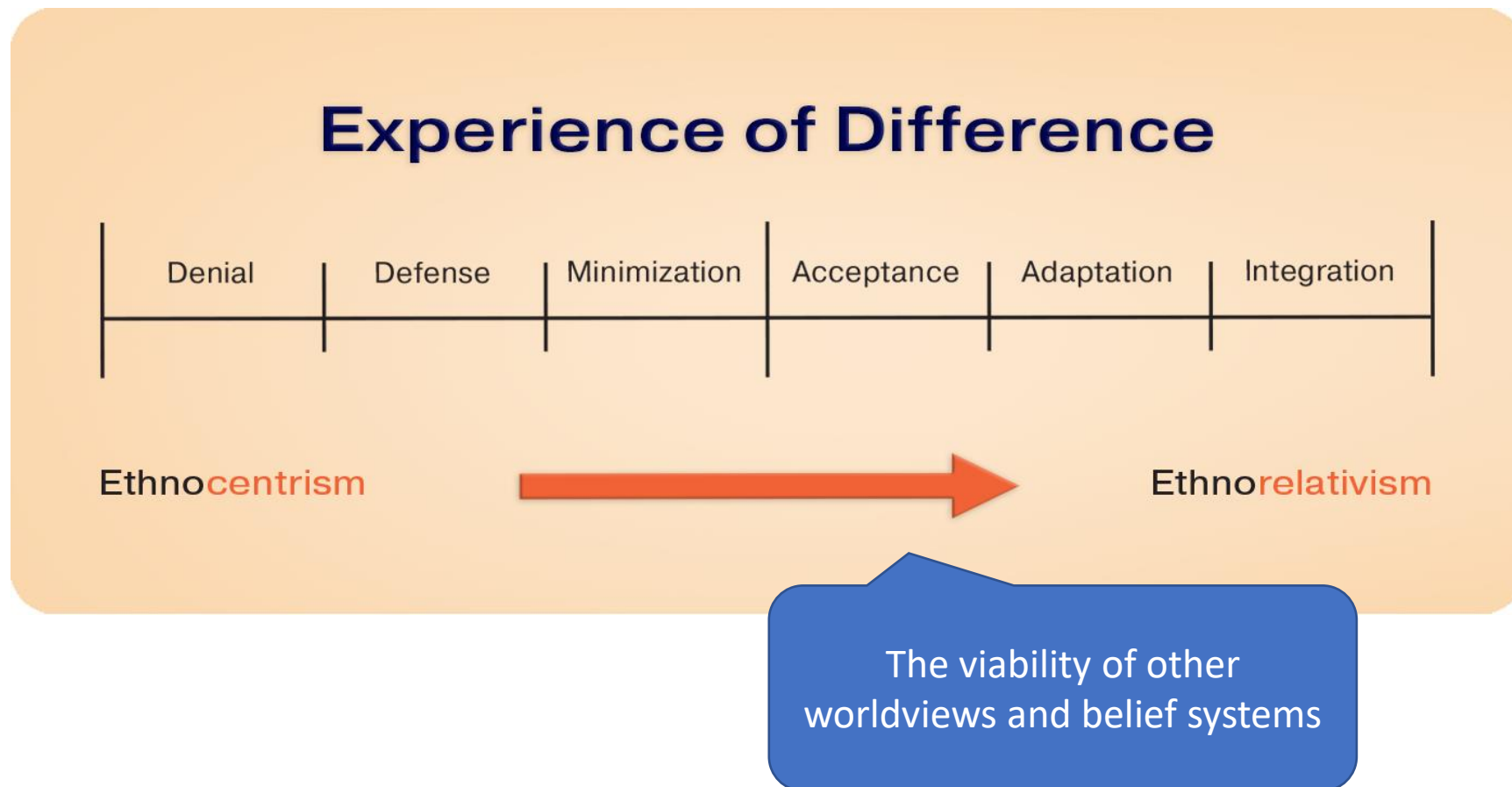
# A logical sequence . . .

. . . the term **Intercultural Sensitivity** refers to the **complexity of perception** of cultural diversity

. . . higher sensitivity means **more complex, or more sophisticated discriminations of such diversity** . . .

**Intercultural Competence** then refers to the **potential for enactment of culturally sensitive feeling** into effective and appropriate behavior

# Dealing with “otherness”



# Intercultural Sensitivity & Competence

- **Recognize** – do you recognize cultural differences?
- **Respect** – will you respect these differences?
- **Reconcile** – can you reconcile these differences?
- **Realize** – can you implement the actions needed for reconciliation?

# Allport's Intergroup Contact Theory

1954, *The Nature of Prejudice*

*Intergroup contact may reduce prejudice, stereotyping and discrimination*

Four conditions:

- **Equal status.** Groups must engage equally in the relationship.
- **Common goals.** Groups must work on a problem/task and share this as a common goal
- **Intergroup cooperation.** Groups must work together for their common goals without competition.
- **Support.** Groups must acknowledge some authority that supports the contact and interactions between the groups.



# Pre-conference Workshop

- How to foster experience with difference
- Or rather, experience with “**otherness**” – expanding IC to D&I
- Sensitivity as precondition for competence
- Practical hints and exercises – interactive workshop
- No quick fixes!

**Sneak preview . . .**

# Culture-specific vs. culture-general

**Or: . . . how to not drive yourself crazy!**

## Specific

- In culture X they act – e.g. they greet - in manner A
- In culture Y they greet in manner B
- In culture Z they greet in manner C
- In culture . . .

## General

- Across cultures, people greet in different manners (just make sure you are sufficiently sensitive to observe this, respect this, and only then make an informed choice what to do . . . .)

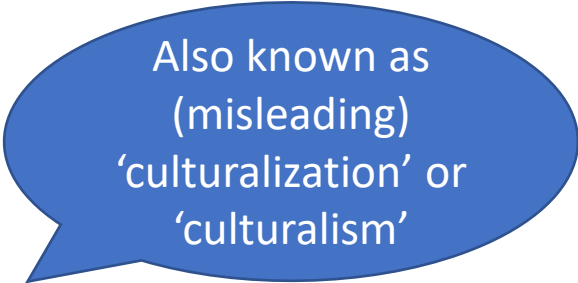
# Static vs. Dynamic . . .

## Static culture

e.g. the classic work of Hofstede

Concepts of 'mental programming', from young age onwards

Behaviour can be predicted ('the Dutch are individualistic')



Also known as  
(misleading)  
'culturalization' or  
'culturalism'

It denies

- The authorship of people (culture is 'human-made', and not 'natural')
- The agency of individuals (people can distance themselves from expectations)
- Change & transformations as intrinsic to culture (. . . think of diversity & inclusion or racism issues; changes in ideas about sexual harassment, gender-roles, gender identity, . . . )



# Static vs. Dynamic . . .

## Dynamic culture

e.g. Constructivist Theory (Kelly, 1963; Berger & Luckmann, 1966)

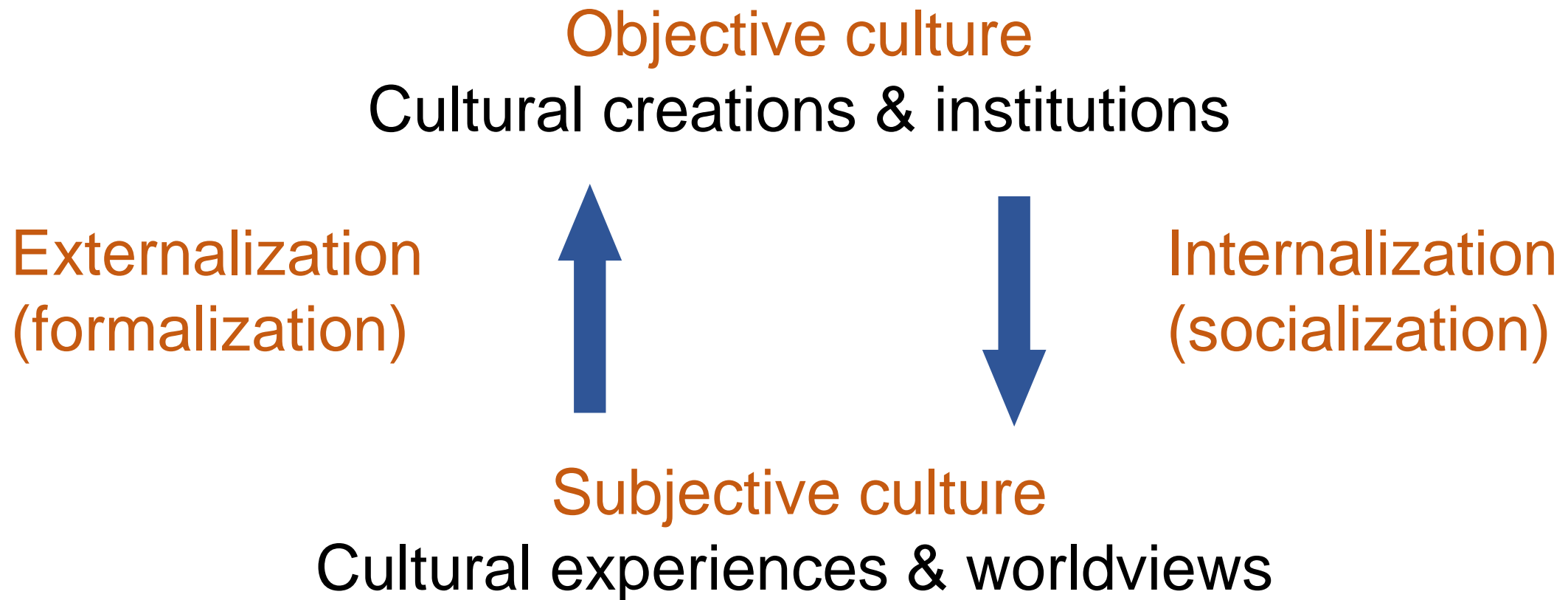
Concepts of 'fusion', hybridity, recombination; a lifelong process

Behaviour can be predicted only as a 'first best guess'

Which should not deny . . .

- The existence of stable / stabilizing factors (e.g. power distributions)
- Appreciation of commonality and connectivity (we do share some human needs)
- Our desire for predictability and control

# Objective & Subjective culture



# Objective & Subjective culture

(moralizing) institutes, like:  
school, work, theatre, government, . . .

Apply & re-institute  
(formalization)



Teach & learn  
(socialization)

knowing 'good' from 'bad'

# Objective & Subjective culture

The international workplace

Apply & re-institute  
(formalization)



Teach & learn  
(socialization)

experiences of 'otherness'

**We tend to turn processes into stable ‘things’ . . .**

**“reification”**

“ . . . man is **capable of forgetting his own authorship of the human world**, and further, that the dialectic between man, the producer, and his products is lost to consciousness . . ., that is, man is paradoxically capable of producing a reality that denies him”

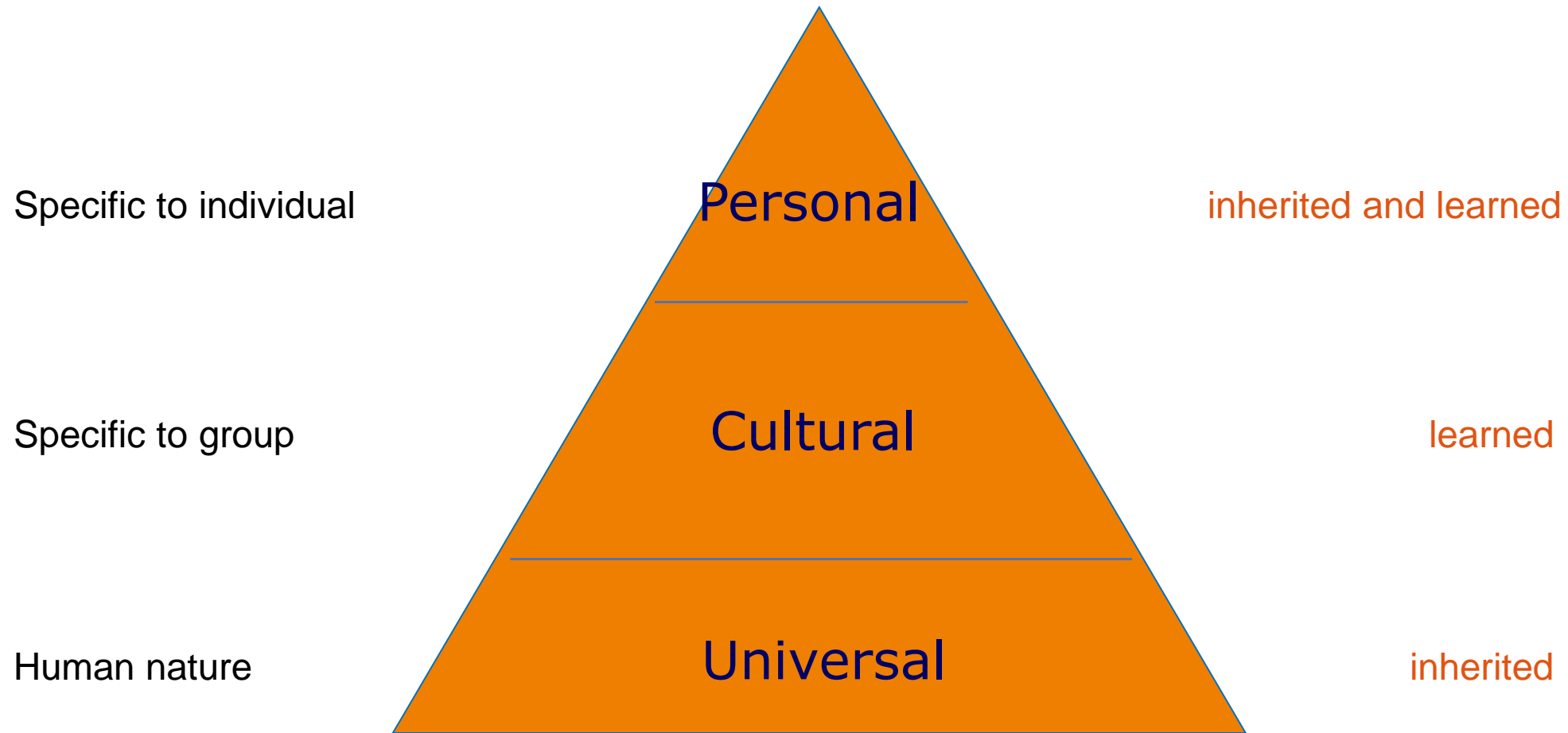
Berger, P. & Luckmann T. (1966). The social construction of reality: A treatise in the sociology of knowledge. Garden City, NY: Doubleday. (pg. 89).

## Instead: key learning . . .

- “. . . if a person comes to know a theory about his behavior, he is no longer bound by it but becomes free to disobey it”
- “. . . a conscious decision-maker can always choose to disobey any theory predicting his behavior”

(Howard, in Watzlawick et al., 1974, p. 100; MvdP: he = he/she/they)





Three levels in 'mental programming' (Hofstede, 2005)



# Universal, Cultural, or Personal

Sleeping with the window open

Address your boss with 'Sir'

Run, when in danger

Working from 9 to 5

Respecting elderly people

Speaking English

Learning Spanish as a foreign language

Wanting to make a career

Having a meal regularly

Having a meal three times a day

Having a warm meal twice a day

Getting the waiter's attention by making a hissing sound

Feeling guilty when causing an accident

Eating with fork and knife

Mourning after the death of someone close to you

Greeting by shaking hands

Liking Rembrandt's paintings

Spare slides

# Experience of Difference

Denial

Defense

Minimization

Acceptance

Adaptation

Integration

## Dualism

There is right and  
there is wrong

## Multiplicity

There are multiple  
truths

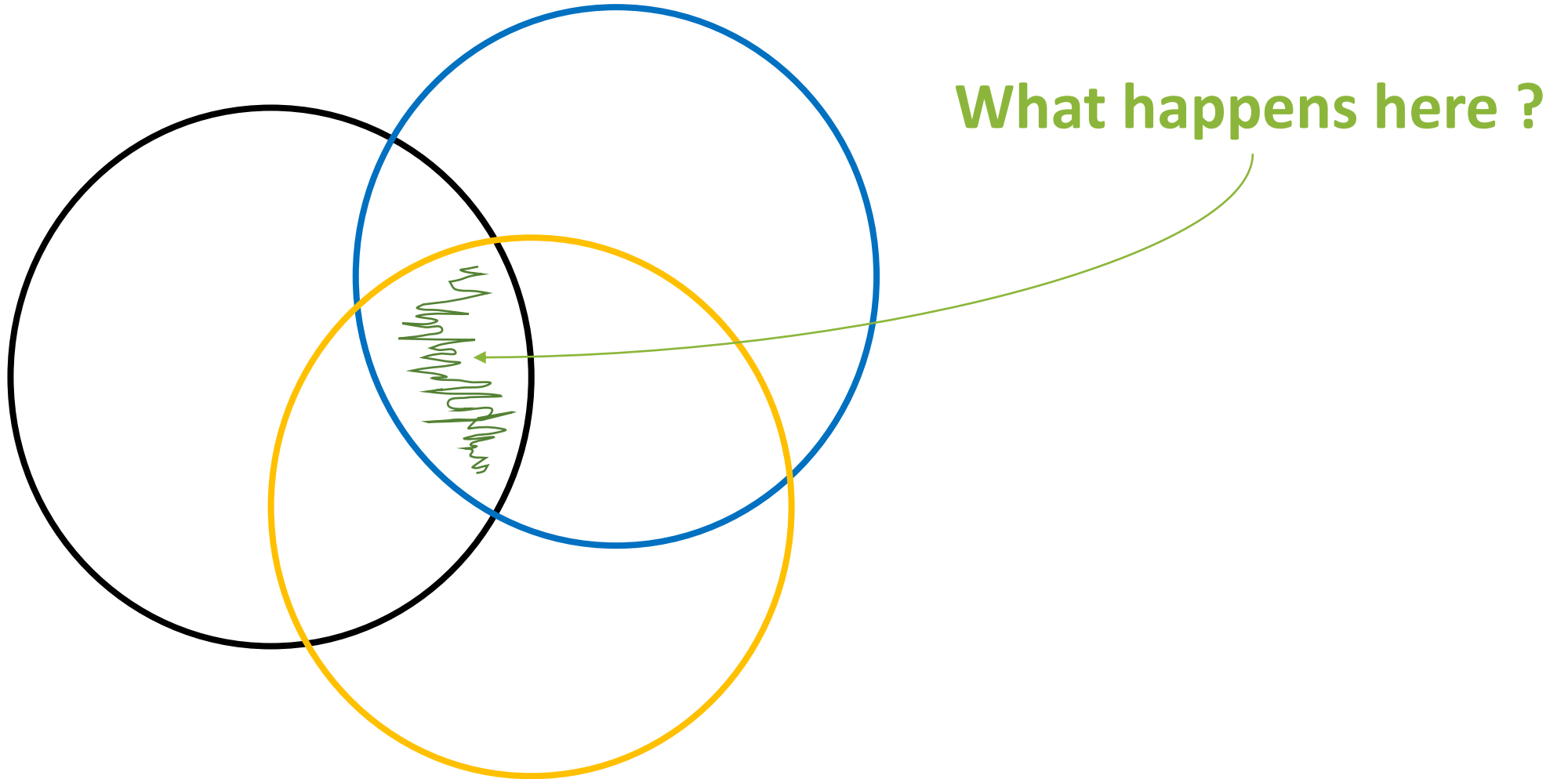
## Contextual relativism

Creating meaning by  
using different  
perspectives

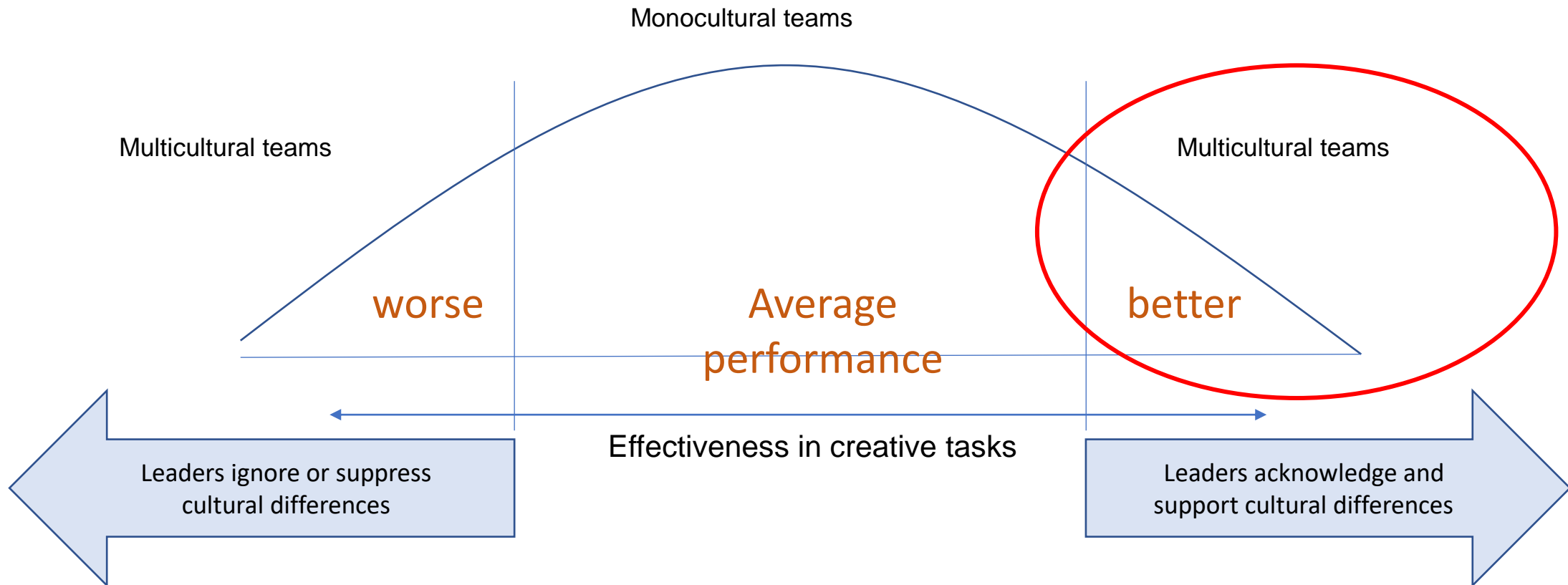
## Commitment in relativism

Coming to informed  
commitments in the  
face of viable  
alternatives

# Intercultural capital



# Nancy Adler 2002 (leveraging cultural diversity, p. 140\*)



(\*International Dimensions of Organizational Behaviour, 5th Ed.)