Chapter 5
How Can We Develop Intercultural Competence While at College or University?

"As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations." — Article 1., UNESCO Universal Declaration on Cultural Diversity, 2001.

This chapter explores the variety of cultural contexts at colleges and universities related to IC. It reviews the extent to which colleges and universities address IC as part of internationalization and equality, diversity, and inclusion initiatives. It describes opportunities for you to develop your IC based on what is available on your campus and in your community. This chapter includes topics such as study abroad, student clubs and societies, and IC in college and university curriculum. It also introduces you to intercultural (global) citizenship and education for democratic citizenship. Finally, this chapter encourages you to critically think about what is on offer at your institution and to look for ways not only to enhance your IC but to support your institution in enhancing IC related learning opportunities for students.

Learning outcomes:

By reading this chapter and completing the tasks you will be able to:

- Recognize the varieties of diversity present on your college or university campus;
- Demonstrate an understanding of what is meant by internationalization (INZ) and the strategies and activities that it involves;
- Recognize the opportunities provided by experiences studying abroad;
- Demonstrate an understanding of equality, diversity, and inclusion (EDI) and the support that individuals or offices provide to staff and students;
- Describe the underlying synergy between internationalization and equality, diversity, and inclusion;
- Recognize opportunities that are available to develop your IC on campus as related to INZ and EDI initiatives;
- Critically evaluate the support your university provides in terms of IC development;

© The Editor(s) (if applicable) and The Author(s), under exclusive license to Springer Nature Switzerland AG 2020
C. Lantz-Deaton and I. Golubeva, Intercultural Competence for College and University Students, https://doi.org/10.1007/978-3-030-57446-8_5
Contrast the concept of intercultural (global) citizenship with intercultural competence; Recognize the ways in which you might influence policies and practice related to IC at your college or university.

There are a myriad of activities that you can undertake to develop your IC. Reading this book is, of course, a brilliant activity. Fostering your understanding of IC and reflecting upon your IC are two key things that you can do that we have highlighted throughout this guide. That said, there are some other specific activities that you can undertake that will help you to develop further.

Having contact with those from other cultures puts learning about IC into practice. While you may learn a lot about IC by reading books, solely reading will not make you interculturally competent. Think about it. Let’s say you were learning to drive. You can read a book on how to drive, but will that be enough to make you a good driver? Of course, not. You need to practice on the road to become comfortable and gain experience and, eventually, expertise. Only with extensive practical experience will you have the possibility of becoming a good driver. The same is true for IC development. While reading this book is a good start, what you really need to do is strive for contact with those who are culturally different from you in order to help you to break down stereotypes and prejudices, develop an understanding of different cultures, allow you to become more comfortable with cultural difference, and allow you to develop and practice your intercultural skills.

This chapter will help you to think more about ways in which you might develop IC during your college or university experience. It begins by discussing diversity available at your institution. This chapter then addresses initiatives within universities that may support IC development including internationalization and equality, diversity, and inclusion. Within each initiative we help you to think about the types of opportunities that might be available to you on campus as well as off campus and through studying abroad. We also invite you to think critically about what is on offer at your institution and the ways in which your institution might improve. In some countries, students have a lot of influence in how institutions operate and can help to facilitate change.

Developing Intercultural Competence at College/University: Where Do I Begin?

When people talk about developing intercultural competence, often the first thing that comes to mind is studying abroad. While studying abroad can be useful in developing IC, and we discuss it at length below, it is simply not accessible to all students. You may be a student with family commitments that make it impossible. You may have to work to pay for university or perhaps cannot afford to be away from home for other reasons. This does not mean that you cannot develop your IC. As you know from previous chapters, there is a plethora of domestic diversity in many—if
not most—countries and many university campuses are extremely diverse as well. At the University of Bradford, one of your co-author’s former institutions, 50% of students are from ethnic minority groups and 20% are from outside of the UK and represent 127 different countries. Additionally, quite a large proportion of students are mature (e.g., beyond the traditional age range of 18–22) which adds another layer of diversity.

While Bradford is a campus rich in ethnic, international, and age-related diversity, some other campuses may not be so diverse. Some may have few international students. Some may have less domestic diversity in terms of ethnicity, religion, age, etc. Alternatively, some courses, particularly, postgraduate courses may be dominated by students from other countries (e.g., China), as has been found by some studies (Caruana and Ploner 2010). Such demographic imbalances can make it frustrating for domestic students who find themselves in a minority (Lantz 2014) within their own country as well as frustrating for international students who may find it harder to integrate with domestic students since most people around them are from their own country (Caruana and Ploner 2010). However, recall from previous chapters that diversity involves a whole host of characteristics such as religion, gender identity, sexual orientation, socio-economic status, disability, and so on, so there might be more diversity on campus than you might think. Before moving to the next topic, take a minute to more formally assess the diversity at your university using Thought Box 5.1.

**Thought Box 5.1 Diversity at my institution**

Using your university website or other published material, see if you can answer the questions below.

- What proportion of students at your institution are international students?
- What proportion of students are from domestic ethnic minority groups?
- What other aspects of diversity are you aware of on campus (e.g., age, disability, gender identity, sexual orientation, income level, religion)? To what extent has the composition of your course or institution impacted your experience so far? Please provide some examples.

Of course, the more diverse your university campus, the more likely you will be to have opportunities to engage with people who are different from yourself and to develop your IC right on campus. However, what your college or university offers in
terms of opportunities to engage with those who are different from you or to enhance your knowledge and experience in this area will vary considerably.

Initiatives Fostering the Development of Intercultural Competence: What Are They?

In terms of looking for how your institution addresses IC, there are two initiatives or strands of work often, although not always, found within institutions that are related to the development of IC: Internationalization and Equality, Diversity, and Inclusion. These initiatives might be led by particular offices that are similarly named, they may be led by particular individuals with a related job title (e.g., EDI Coordinator, Dean of IZN), or they may simply be integrated as terms which are part of a university-wide or divisional strategic plan which are then implemented to greater or lesser degrees within different institutions. We will explore IZN and EDI below, but before we do, take a moment to reflect on these terms in Thought Boxes 5.2 and 5.3.

Thought Box 5.2 Internationalization

What do you think that offices of internationalization do? What might be some strategies that relate to their initiatives? Explore your institution’s website if you would like.

Thought Box 5.3 Equality, diversity, and inclusion

What do you think that offices of equality, diversity, and inclusion do? What might be some strategies that relate to their initiatives? Explore your institution’s website if you would like.
Internationalization: How Are Colleges and Universities Internationalizing?

Colleges and universities worldwide are now more often prioritizing the development of IC in students (Messelink et al. 2015; Odag et al. 2016; Schartner 2014; Wolff and Borzikowsky 2018). The development of IC falls—in part—under internationalization activities, although it can also be found under EDI activities; and there are definite synergies between the two.

Internationalization is considered the process by which universities become international and involves “integrating an international, intercultural, or global dimension into the purpose, function or delivery of postsecondary education” (Knight 2004, p. 11). While INZ can be viewed as a set of activities that universities carry out, activities are also labeled in terms of the context in which they occur, on home campuses, termed “internationalization at home” (IaH), or abroad (Knight 2004). Abroad activities include, for example, creating satellite campuses in other countries, recruiting international students, developing study abroad programs, and developing IC in study abroad students. IaH activities include, for instance, integrating intercultural or global perspectives into curriculum, supporting cross-cultural student associations, encouraging language study, or developing IC in students and staff on campus (Koutsantoni 2006b). Although it is too early to analyze the effects of the COVID-19 pandemic on higher education, in general, and on its internationalization, in particular, it is likely that IaH strategies will gain momentum in the near future.

Internationalization activities are good in that they help universities and colleges to be more outward facing and to engage with the wider world. They are also good to the extent that they promote interactions with people who are culturally different from one another. However, research suggests that institutions often internationalize for more economic reasons (Bone 2008; Middlehurst and Woodfield 2007; Toyoshima 2007) such as developing their reputations to generate income and improve their rankings. While institutions often use terms such as ‘valuing diversity’ and ‘achieving cross-cultural capability’ in strategy statements; these often are not translated into definitive plans (Koutsantoni 2006a; Middlehurst and Woodfield 2007). The development of students’ IC falls clearly under the umbrella of INZ; however, research suggests that it is often marginalized within institutions with the focus instead on reputation building and income generation.

Part of the reason IC is marginalized is that often people assume that IC just develops automatically when students study on diverse campuses (Jones and Killick 2013; Gregersen-Hermans 2015; Lantz-Deaton 2017; Hart et al. 2017). While diverse campuses do provide culturally rich environments in which students can engage with diversity and develop interculturally (Volet and Ang 1998), this does not guarantee student development as some studies have found (e.g., Lantz-Deaton 2017). Of course, as we know from Chap. 3, often contact with those from other cultures can at times be negative and lead people to become more closed to cultural difference.
rather than more open. Thus, it is something that needs to be facilitated with care to encourage more positive outcomes from intercultural contact experiences.

Before moving on, take a minute to do a little investigating online or in person. Using Thought Box 5.4, record what your university does to support internationalization and more specifically intercultural development.

**Thought Box 5.4 Internationalization initiatives in your institution**

| What does your college or university do to support internationalization? Is there evidence to show that IC development is specifically supported? If so, how is it supported? |

Perhaps, in your research you have found that your institution does a lot to support IC development in students; perhaps, you have found little evidence, or perhaps your institution is somewhere in between. Wherever your institution falls, the following section provides some background information describing the ways that institutions may support IC development in relation to internationalization and highlighting some good practice.

**Study or Work Abroad**

For domestic students, spending a period abroad can not only be helpful in terms of developing your resume (CV), it can also be helpful in terms of developing your IC. Spending time outside of your home country can help you not just to learn about another culture but to experience it first-hand. As we have discussed in previous chapters, contact with those who are culturally different is one of the best ways of developing IC.

You might be interested to know that many employers see study abroad as very valuable. For instance, one study found that 63% of Indonesian employers and 51% of Brazilian employers said that study abroad should be encouraged to improve intercultural skills (British Council 2013, p. 18).

A large-scale study of graduates who had studied abroad between 1950 and 1999 found a variety of benefits for study abroad students (Dwyer and Peters n.d.). Ninety-eight percent of respondents thought that studying abroad helped them to gain a better understanding of their own values and biases with 82% indicating that it helped them
to develop a more sophisticated view of the world. One former student noted (ibid., p. 1):

The experience of living and studying in another country was so eye-opening…[it] tested preconceptions and habits I wasn’t even aware were so ingrained in me. —Cynthia Perras

Survey respondents noted that their study abroad experiences were not only impactful but lasting with 94% reporting that their experience continues to impact the way in which they interact with people from different cultures years later; 23% still maintained contact with those they met in other countries; 90% indicated that because of their experiences, they are more interested in people from different cultures and continue to seek out those who are different from themselves in their daily lives (Dwyer and Peters, n.d.).

Student feedback suggests that study or work abroad can make a big difference in terms of intercultural and other skills but also long-term career prospects. A 2012 survey of graduates who completed study abroad found that 84% said that it helped them to build career skills and nearly 79% indicated that it was effective or very effective in helping them develop confidence to cope with the demands of their first job (Preston 2012). Two-thirds (62%) of survey respondents indicated that study abroad not only prepared them well for later jobs but influenced their career directions (Dwyer and Peters n.d.). One alumnus noted the following (ibid., p. 1):

My semester [abroad] launched me into a personal and professional involvement with Spain that has…lasted 25 years. A political science lecture in Madrid about U.S. and Spanish involvement in an obscure war in Sahara…led to a graduate fellowship to Spain and North Africa, which led to work as a foreign correspondent based in Spain. —Gary Abramson

While the benefits of study or work abroad have been borne out by follow up studies, you might still feel some anxiety about going abroad. Anxiety about undertaking a study or work abroad is a very common experience for students. There are many ways to deal with and overcome it. Preparation is, certainly, a key, as many students who have been abroad will tell you. See Box 5.1 to hear one students’ experience (Raghvani n.d.) of overcoming her worries of studying abroad through Erasmus.

**Box 5.1 A student work experience abroad**

Shivani Raghvani, a UK pharmacy student at Cardiff University applied through the Erasmus program to do a placement in a pharmaceutical chemistry lab in Turkey at Ankara University. There she aimed to help make compounds to treat cancer which is what she hopes to specialize in one day. Shivani had this to say about her Erasmus experience:

When I found out that I would be spending three months in Ankara, Turkey, my initial reaction of ecstasy changed to one of anxiety when it hit me that I would be flying out that week. I had questions that probably ran through many other Erasmus students’ minds: What will the country be like? Will I have to make any major changes to my life? Three months is a long time,
will I get homesick? Who do I go to for support?... I was a bit worried that, as Turkey is a Muslim country, their culture would be very different from the UK. I was terrified of offending the locals by doing things which would be normal back home. Then I remembered that many students have been in the same situation and if I organised everything well and had a general idea of what to expect—then everything would be fine. However, I also came to learn to go with the flow! The result? An Amazing experience!

I hadn’t taken language issues into consideration before going to Turkey where the main language is Turkish. However, I found the Turkish people to be the friendliest bunch I’ve ever met in all my travels. When the locals found out I was an English speaker, they used to call me over to join them for tea and backgammon, whilst I told them about myself and they taught me Turkish! I picked up a few words this way and through my trusty dictionary! ... Just one month into the programme and my father saw the change in me when he came to visit. He saw that I was more independent, responsible and the first to contribute to any problem that required solving. This was of great importance to me, especially, because I am Indian. My father has always been the traditional kind and worries about my safety. The fact that I was going to a country which had civil unrest terrified him. However, after seeing how the programme benefitted me, he even told my younger sister to apply for an Erasmus programme too!... By the time the three months were up, I was torn between the excitement of seeing my family in London again and unbelievably sad at leaving behind the new family I made in Turkey (Raghvani n.d.).

Experiences abroad are offered by an increasing number of departments and institutions. While study or work abroad may be available to you, the extent to which your institution offers structured programs that help students to study or work in other countries will vary.

Some study or work abroad programs are run by career centers or international offices, although they may be found in other parts of colleges or universities. At times they are facilitated by external sources. Erasmus, for instance, is a world-famous initiative funded by the European Union. Students (and staff) can apply for funding to pay for study or work in other countries. The International Education of Students Abroad (IES Abroad) is another such organization, based in the US, that helps students to find opportunities to study and work abroad along with offering finan-
cial support. While practices of offering study abroad vary, it is worth highlighting practices that help and hinder abroad experiences because, while study abroad can be great for IC development, the way in which it is facilitated can drastically impact upon your learning.

Some universities offer “orientation sessions” for students going on study abroad which cover topics such as where to buy a SIM-card, how to greet people in the host language, where to buy medicines, and when banks are open. While helpful, such sessions can at times focus mostly on the short-term survival information and can ignore longer term goals such as how to develop intercultural competence. More effective orientation sessions focus not only upon longer term goals they also address the cultural challenges that can sometimes occur when moving to a different culture. For example, a study by Campbell and Walta (2015) followed a group of Australian students travelling to Malaysia to study. The students had several orientation days, including accommodation information and dress code etc., but the orientation process also buddied up the Australian students with Malaysian students who were able to help with orientation into the local culture. The study found that the main influence on cultural attitude shift was the interaction with their buddies which assisted in immersion into the Malaysian culture. Also, of course, orientation sessions could usefully focus on IC development both in terms of educating students about what it is and how to develop it during their stay abroad. In theory, abroad programs would ideally involve not just a one-off orientation session but a structured IC curriculum that you undertake the entire time you are abroad and even after you return.

It goes without saying that the length of time you spend in a foreign culture will have a major influence on the learning that takes place. Adjusting to a new culture takes time. Learning about a new culture takes time. Developing IC takes time and, as you know, it can take quite a long time. Studies (e.g., Dwyer 2004; Heinzmann et al. 2015; Neppel 2005) find that the longer students can spend abroad, the better. Thus, if you can study or work abroad for a period of months or years rather than weeks, we certainly recommend it. Most students will have some practical limitations with limited finances, family obligations or other commitments, however, if your institution does offer options for longer stays abroad, do consider them if possible.

You will find a considerable amount of literature on study or work abroad experiences including how international students are perceived by domestic students (e.g., Golubeva under review, etc.; Holmes 2004; Lantz 2014; Zhou and Todman 2008), what the main challenges are of living and studying or working abroad (e.g., Heng 2017; Msengi 2007; Lee 2007; Wu et al. 2015) and also training materials to help you to prepare for a successful study or work abroad experience (e.g., IEREST 2015). You will want to read relevant material about what it is like to study and work abroad in order to get the most out of your experience. A large body of research finds that often students who study or work abroad tend to stay in their own cultural (often co-national) groups rather than immersing themselves in the local culture (see Papat- siba 2006, etc.; Rienties and Nolan 2014; Trice 2007) which can be a major block to intercultural learning.

Having read this guide, you will know why many international students tend to socialize with their co-nationals—because it is easier and more comfortable to stay
with people who are like you (see Chap. 3). Although it may be uncomfortable, especially at first, it is important to take as many opportunities as you can to interact with and get to know people from the local culture. This is important not only to develop language skills (if you are studying a foreign language as a major or a minor and that is one of your goals), but to develop intercultural competence. Studies confirm that developing friendships and other relationships with those outside of your co-national group improve your cultural adjustment (Rienties and Nolan 2014). As we have pointed out in previous chapters, if you travel, live or work in another country, but mostly stay with people from your own culture, you will gain far less from your experience and in some cases your stereotypes about your host culture could be reinforced.

In terms of developing your intercultural competence, immersing yourself in the local culture is the most important piece of advice that we can give you about study or work abroad. However, please review the checklist in Box 5.2 to see other suggestions for getting the most out of your experience in IC terms.

### Box 5.2 Getting the most from your study abroad experiences

- **Be prepared**—Ensure you engage well with the practicalities of study abroad including filling in appropriate forms, getting the right visas, organizing transportation and a place to stay. This will make the experience easier and less stressful.

- **Set goals for yourself**—Decide on a few things that you want to get out of your experience and make a plan for pursuing them. Of course, we would like one of your goals to be to enhance your IC and we recommend that you develop an action plan for that as we have outlined in Chap. 4. An action plan is available at the back of this book in Appendix B.

- **Suspend judgement & keep your mind open**—As you know, cultural variability is to be expected. There are many ways in which people live their lives. If people seem to do things differently, do not automatically assume that it is wrong. Instead just try to learn about this new perspective.

- **Let go of stereotypes and prejudices**—Try not to let whatever preconceived notions you have about the culture you are entering influence your view of the locals. Not all US Americans carry a gun or eat at McDonalds every day. Not all British people drink tea or like the royal family. People from Africa are not all jolly souls who see wild animals every day; in fact, Africa is not a country at all as some people think, but a continent with a collection of countries. Holding such stereotypes and believing that people will conform to them can get you into trouble. Remember to treat people as individuals.

- **Demonstrate sensitivity**—People may do a variety of things different from the way you do them. Some people don’t mind being questioned about these differences, but some do. Be sure to be gentle and respectful when asking about cultural differences.
Let local behavior guide you—Demonstrate sensitivity by letting the behavior of local people guide yours. How do people say hello? Do they eat with their hands or a fork? Do people stand in orderly queues at the bus stop or is it more of a crowd approach? Do people typically show up on time for meetings or is lateness the norm? In most instances, doing as the locals do can help you to fit in more easily.

Don’t be afraid to ask—If you do not understand a custom or term, politely ask for clarification to help you to develop your understanding. But as mentioned above, be sure to be polite and gentle with your inquiries.

Learn from your mistakes—No one is perfect. Sometimes, even when you are trying hard not to offend others, you may still offend them. This may be down to your own mistakes or to the other person’s misunderstanding or oversensitivity. In either case, cultural misunderstandings are inevitable. Don’t beat yourself up about them. Instead endeavor to learn from them so that you can better avoid them in future.

Immerse yourself as much as possible—As we have already mentioned, do what you can to expand your social circle to include people from the local culture. This may include widening your circle of friends or making a few close friends from the host culture who you can learn and gain insights from.

Stay with a host family—If the option is available to stay with a host family rather than in student accommodation, give it a try. What better way to learn about your host culture than to live with local people?

Keep an intercultural journal—Reflecting regularly upon cultural experiences, as you already know, is a great way to enhance your learning. Be sure to keep a journal during your time abroad and perhaps beyond. Work towards developing your reflection skills by reviewing Chap. 6 in this book.

Stay connected with your own culture—Being in a new culture can be difficult as things are new and different. It’s good to stay in touch with family and friends at home and to make friends with people from your own culture while abroad. Talking to them about your experiences can help you to process your experiences and learn and can help you feel more secure and connected to your home culture. That said, just be sure not to place too much emphasis on these relationships so that you do not foster relationships with those from your host culture which is what we know will support the development of IC.

Look after yourself—It can be tiring constantly confronting newness, so expect it to be somewhat challenging. Be sure to take time for yourself to rest and recharge.

Ask for help—Some students experience culture shock or homesickness. There are typically professionals or tutors associated with study or work abroad programs that can help you through these difficulties.

Become active in social networking—If you haven’t been an active user of social media, it is, probably, the right time to consider it. There is a
dazzling array of features offered by various platforms (e.g., Facebook, LinkedIn, WeChat, Vkontakte, etc.), microblogging (e.g., Twitter, Tumblr, etc.), photo sharing (e.g., Instagram, Snapchat, Pinterest, etc.), video sharing (e.g., YouTube, Facebook Live, Periscope, Vimeo, etc.). Social networks provide excellent opportunities to share your intercultural experiences and critical incidents (see Chap. 6 for more about critical incidents), and to learn about the experiences of others. Social networking can help to give you a sense that you are not alone.

- **Stay as long as you can**—If it is only possible for you to go abroad for a week or two, then certainly, do it as some experience is better than none. However, as we mentioned earlier, research suggests that the longer the experience, the more students gain from it. So, if you can stay for an entire semester, a year, or if you can undertake an entire degree program abroad, consider doing it.

- **Engage in meaningful intercultural interactions**—Look for opportunities to practice your favorite sport or hobby with someone from another culture, engage in collaborative projects and group learning, or do some volunteering in the local community. In this way you can develop your IC and increase your level of satisfaction with your stay in another country.

- **Have a goal**—Even if you follow the advice above, it will not save you from having some difficult moments during your stay abroad. However, if you have a clear goal (e.g. “to get a degree”, “to learn the local language”, “to gain experience”, “to do your research”, “to earn some money” etc.), creating a focal point can motivate you and give you energy to continue to strive for your goal and give meaning to your time abroad—even on the days when you feel as if you just want to return home.

If you would like to study abroad, we strongly encourage you to investigate what your institution offers in terms of support. If your institution does not offer study or work abroad opportunities or you believe it could be improved in IC development terms, consider suggesting changes. Before moving on to the next topic, reflect upon abroad experiences in Thought Box 5.5.
Thought Box 5.5 Study or work abroad experiences

If you have never studied or worked abroad during your studies, what do you think might help you to think about undertaking an abroad experience? If you have studied abroad, what is the single most important thing you learned from the experience?

Domestic and International Student Integration

When international students are recruited, institutions attempt to integrate them with domestic students to greater and lesser degrees. Of course, there is a balance to be struck because when you arrive in a new country it can be challenging and tiring to participate in a culture where most everything is new. Therefore, staying with people from one’s own country to some extent can be both reassuring and more relaxing than constantly challenging oneself by confronting cultural differences. That said there are practices that can facilitate the integration of domestic and international students. To follow are a few things to consider.

- Orientation sessions: Some universities offer some sort of sessions for international students to help them integrate into the university. However, like study abroad orientations discussed above, such sessions are often short term in nature and aim mainly towards providing survival information. They are typically organized by International Offices and contain the same kind of information as for study abroad students: about visa issues, opening bank accounts, housing, academic calendars and so on. To be sure this information is both necessary and useful; however, more effective orientation sessions will be those that are longer AND address the cultural challenges that can sometimes occur when moving to a different culture (Golubeva 2017). Of course, orientation sessions could usefully focus on IC development both in terms of educating students about what it is and how to develop it during university. Although not directly labelled as IC development, the University of South Australia has organized workshops for international students which include the development of friendships with students from Australia (Caruana and Ploner 2010). While orientations are often focused upon international students, we would advocate for orientation sessions for both domestic and international students that address developing IC at university (Golubeva 2017).
• **Student Accommodation:** Some institutions provide accommodation where students live on campus with other students while other institutions do not. Of those that do, some have mixed accommodation for domestic and international students so that they live together while others have separate accommodation for international students so that they live separately from domestic students. Probably these latter institutions take the view that putting international students together will help them to feel more comfortable, enhance their experience and prevent conflicts. Some studies suggest that mixed accommodation does not always result in positive experiences with domestic and international students and needs to be handled with care (Bochner et al. 1985). However, other studies have alternative findings. For example, Wilcox et al. (2005), found that living arrangements are the most important way of forging friendships and are important in developing intercultural contacts and communication. In our understanding, although the research findings are contradictory, it is always beneficial for your intercultural development to try to build as much contact as possible with people from other cultural backgrounds. As you know from reading previous chapters, separating ourselves from cultural difference only increases our tendency to stereotype and develop prejudices. If you have the option to live in mixed accommodation, we suggest that you seriously consider it.

• **Classroom Teaching:** In some institutions, international students are unlikely to speak the local language and are therefore taught completely or almost completely separately from domestic students. However, in other institutions, international students are expected to have a command of the local language and are integrated into the regular classes. Of course, you know what our concerns will be around segregation. Specifically, if students are separated, they will be less likely to interact. Thus, universities that search for ways to integrate students in classes are those that are more forward thinking. That said, integrating domestic and international students in classrooms can also be difficult and it is important that universities handle this with care by guiding students in learning how to work effectively together. Much has been written about the internationalized classroom and ways in which students can be facilitated in working together in mixed cultural groups (Harrison and Peacock 2010; Jackson and Huddart 2010; Jones and Killick 2013; Seifert 2009). Contact theory (Allport 1954) as discussed at length in Chap. 3 is an important consideration in helping students to have positive experiences in mixed cultural groups.

• **Language Acquisition:** Thousands of international students are admitted to programs around the world each year. Although a certain standard is typically set for admission, language is frequently cited in research as a barrier for students communicating in the host language (Caruana and Ploner 2010). For example, in a study by Sovic (2009), most international students described anxiety and a lack of confidence in communicating with domestic students, which they found
to make developing friendships more difficult. Even international students whose first language was the same as domestic students found it difficult to understand local colloquialisms and accents. In terms of using the local language to communicate, language classes can be an obvious benefit; however, conversation type partnering programs can also play a role in facilitating international students’ capacity to communicate with those from the host country. We highly recommend such programs not only to improve your English but to develop friendships.

If students from different countries study together on your campus, before leaving the topic of integration, please complete Thought Box 5.6 with your reflections.

**Thought Box 5.6 Integration of domestic and international students**

Think about the practices of your institution in terms of integrating domestic and international students. What in your view is your institution doing right? How do you think your institution might improve? Are there ways you might suggest improvements? Please explain.

---

**Culture-Related Clubs and Societies**

In assessing what is offered on your college or university campus that will support your intercultural development you might come across societies or clubs that are related to culture or you may not come across any societies or clubs of any kind. In some countries like the US and UK student clubs and societies are plentiful whereas in other countries such as Italy, they are virtually non-existent.

Student clubs and societies provide forums through which students gather around particular topics or activities. For example, there might be the Asian Student Society or the Music Society, or Dance Group. Such groups are useful because they allow students to meet other students and to socialize around a topic of interest. While such student groups have a lot of positive aspects, they can however, either help or hinder your intercultural development depending upon how you participate in them. While you may remember this discussion from previous chapters, before we say more, complete Thought Box 5.7 to ponder this issue.
**Thought Box 5.7 Clubs and societies supporting or hindering IC**

| How might a university club or society support the development of IC? How might one hinder IC development? Please provide examples if you can. |
|---|

If you came up with some ideas in Thought Box 5.7 regarding how clubs and societies may help or hinder IC development, well done! If not, do not give up. The following provides some further food for thought.

*Clubs on Specific Cultures*—Sometimes found on university or college campuses are clubs or societies that gather around a particular nationality (Japanese Student Club), ethnicity (Black Student Union), religion (Muslim Society), or gender orientation (LGBTQ). As would be expected, students who join these clubs tend to be from particular cultural groups. Such clubs and societies can be useful for students who are new to university life and want to make friends with like-minded people. As we have noted previously, it is useful and comforting to make friends with people who are like you and you should do it. However, the problem with such student groups, is that if you stay within them too much, you can lose opportunities to get to know students from outside your cultural enclave and thus diminish your chances of developing higher levels of IC. Research indeed suggests that participation in certain types of societies is associated with lower levels of IC. For example, being a member of a fraternity or sorority has been shown to be associated with lower levels of IC because such memberships have the potential to limit encounters with people from other cultures (Pascarella et al. 2009; Whitt et al. 2001). Similarly, student groups focused on particular ethnicities or nationalities may also serve to hinder IC development (Sidanius et al. 2004). Thus, while such student groups can be good for you, you must be aware of how they can limit development and not spend all your time immersed in mono-cultural groups in particular. Reflect on this for a minute using Thought Box 5.8.

**Thought Box 5.8 Expanding monocultural clubs and societies**

| Think of a club or society that gathers around a particular ethnicity, nationality, religion, or any other cultural identity. How might such a club or society become more inclusive of those from other cultures? |
|---|
While there is no single right way to bring culture into the activities of a club or society, at least one way is to invite people from outside your typical group membership profile to join or at least visit the group. For instance, if you participate in the Italian Student Society, why not invite students from any country with an interest in Italy or Italian culture to join? 

International Student Clubs and Societies—Like groups that gather around specific cultural markers such as nationality or ethnicity, there are some student groups that are designed specifically for international students (e.g. groups for Erasmus exchange program students). These are useful again because participants can meet other international students and share their thoughts and feelings about studying in another country. They can further be useful for intercultural development because participants can meet and get to know international students from countries all over the world. Thus, they can usefully provide forums for intercultural development and may sound ideal in some ways. However, they may also limit IC development in other ways. Please reflect on this in Thought Box 5.9.

Thought Box 5.9 International student societies

| How might international student societies limit the IC development of domestic and international students? |
|----------------------------------------------------------------------------------------------------------|

If you have not already worked it out for yourself, the issue with international student groups is that typically they exclude students from the host culture, and this can create international enclaves. For example, in the case of some international students involved in Erasmus, the most popular European student exchange program, research has found that often their contact with domestic students is limited and they become what Rose-Redwood and Rose-Redwood (2013) call “exclusive global mixers”. Exclusive global mixers behave the same way as any students who self-segregate with the difference being that they socialize mainly with other Erasmus students, excluding local students from their social networks (Rose-Redwood and Rose-Redwood 2013). The practice of “mixing” only with other international students in the context of this exchange program is often referred to as the “Erasmus bubble” (e.g., see Papatsiba 2006; Whittaker 2011). That said, this concept of a “cultural bubble” can be applied to any student group: domestic, Erasmus or international student groups.

The following provides a quote from an international student. While we cannot assume too much from the quote, it would seem as if this student might think she is very intercultural, yet she probably does not see that she is likely excluding domestic students.
‘In choosing to live between two groups, one group of just girls from England except for me, and another group with more cultural diversity. I decide to choose the more diverse group. I am more comfortable in a more international environment. I would prefer to interact with people from different countries rather than just one. I am much more comfortable with internationals, being an international student myself’—international student (Lantz 2014)

One way to help bridge the potential gap between domestic and international students and to make international student clubs and societies more diverse is by inviting students from the host culture to join the group and share cultural perspectives from the host culture. Alternatively, a change in focus for the club as discussed in the next bullet point provides another idea.

_Culture Clubs and Societies_—While student clubs and societies are often based around a nationality, ethnicity, or the fact that students are from abroad, occasionally, you find clubs that are based around the concept of culture. The Culture Society, for example, was founded by students at the University of York in the UK as an alternative to the International Student Society. It was formed as an alternative to avoid excluding domestic students and to encourage the sharing of culture regardless of nationality, ethnicity, religion and so on. Such student groups can be incredibly useful for more than simply sharing culture, if they aim also to facilitate the development of intercultural competence.

Student clubs and societies can be a useful way to enhance your IC particularly if they are focused around topics related to cultural sharing such as a general culture club or a language conversation group. They can also, potentially, limit your IC development. It depends really on the extent to which you share cultural similarities with those in your club or society. Is everyone within the club or society similar or is there a lot of diversity? Are there particular types of people that your club or society excludes? If so, why? Are there ways they might be included? Thus, you need to think carefully about the clubs that you join because they will partially dictate who you are spending your time with and the extent to which your IC may or may not develop.

**Intercultural Courses/Training for Students**

Internationalization efforts can be reflected in the availability of intercultural training and IC courses. Such training and courses are occasionally offered but are not widely available around the world. Some institutions offer short training courses as a part of optional certifications or other informal training. For example, in the UK there has been some piloting of cultural certification programs offered at a limited number of UK universities (Stout et al. 2011). While outcomes have not been recorded, one problem with such schemes is that they are not always focused upon intercultural activities. For instance, some focus upon rewarding second language acquisition or participation in workshops focusing upon global issues. So, while such programs may be useful, they do not always focus on the topic at hand, specifically, IC development.

More formally, some institutions offer actual credit bearing courses or modules related to intercultural competence which we view as a further step in the right
direction. Unfortunately, these are often limited by the fact that they are only available to students on particular programs of study as opposed to being available to all students. Additionally, they are typically optional or elective so while a few interested students will take them, most students (and, probably, those who would benefit from them the most) do not.

There are some examples of courses or modules that are more widely available. For instance, one of your co-authors (Golubeva) developed a general semester-long course entitled “Intercultural Communication for International Mobility” which was offered as a 3–credit course to students from various B.A., M.A. and Ph.D. programs at her former institution, the University of Pannonia in Veszprem (Hungary) (see for details Golubeva 2017). We believe that courses such as this are a step in the right direction. However, we would like to see IC courses that are not only available to all students but are required for all students as part of a core curriculum. In this way, IC would become mainstreamed with every student gaining some understanding of the issues surrounding IC. Before moving on from this topic, please complete Thought Box 5.10.

**Thought Box 5.10 IC training and courses**

| What training or courses does your institution offer right now related to IC? What might you do to take advantage of what is offered or attempt to influence what is offered? |

---

*Training for Staff/Intercultural Courses*

In university settings, lecturers are typically highly educated people and are often revered by students. Certainly, in some cultures, questioning the knowledge or practices of lecturers is not considered appropriate. In other cultures, however, questioning lecturers is more the norm. The National Student Survey (NSS 2019) in the UK gathers student opinions of their universities and lecturers. Published annually, this survey rates institutions according to various practices such as supporting employability and teaching excellence. Someday we would hope such a survey would evaluate the practices of institutions in relation to promoting intercultural competence.

Even though most lecturers are highly educated specialists in their fields, this does not automatically confer intercultural competence. Lecturers are human and come with their own sets of experiences which may or may not include experience with
domestic or international diversity. Some may be highly interculturally competent; however, others may not be. The following examples came from real student feedback regarding their experiences of how they saw their lecturers at times demonstrating insensitivity to cultural difference.

‘I remember there was this one lecture about how this psychologist says there is no life after now…I felt quite defensive because my belief is that there is life after this life… but it was just the way he put it, it was like as if ‘if you believe there is life after this, you are deluded’—UK university student—(Lantz-Deaton 2014).

‘One lecturer, when getting feedback from group work, always refers to the group as X’s group where X is always a white person, often the only white person in the group. I doubt it’s intentional, but it sends a subconscious message about who is ‘in charge’ in a multi-ethnic group.’—Unpublished data from a UK Student Survey

Intercultural incompetence is not limited to students and lecturing staff; administrative and other staff can, at times, behave in culturally insensitive ways with or without realizing it. Before discussing this further, reflect on your experiences with this in Thought Box 5.11.

Thought Box 5.11 Cultural sensitivity of staff

Can you think of a time or give an example of when you noticed a university staff member demonstrating intercultural competence? How about a lack of intercultural competence? If so, please explain.

Institutions that are forward thinking recognize that even highly educated staff members can often use more training when it comes to intercultural competence. An interesting initiative that focused more upon staff is described in Golubeva (2020) and involves an intercultural training activity. The activity involved the adoption of a dialogic practice, or intercultural dialogue approach as it is referred to by some (Council of Europe 2008; Lundgren et al. 2020), in order to help faculty, staff, and university administration to engage in internationalization. Intercultural dialogue is an exchange of views between individuals or groups from different ethnic, cultural, religious and linguistic backgrounds that is conducted openly and respectfully (Council of Europe 2008, Section 1.4, 22). This approach advocates for a
paradigm shift in understanding the purpose of INZ, from *instrumental, or profit-oriented* (e.g., increasing numbers of international students, who pay higher tuition fees than local students, etc.) to more of an *educational* agenda (e.g., increasing and valuing cultural diversity, developing IC, etc.). Such a paradigm shift would demand a change in mentality of university administration, faculty and staff, and a change in their approach to internationalization. This paper (Golubeva 2020) suggests a list of recommended initiatives, summarized in Box 5.3 which we encourage you to read and reflect upon in relation to your institution.

**Box 5.3 Recommendations for enhancing faculty, staff, university leadership engagement in internationalization**

- Intercultural training or courses are not only for international and study abroad students, ALL members of the university community, including domestic students, faculty and administrative staff, should be provided with intercultural training in a *systematic* way.
- INZ principles and practices should be explicitly formulated in university mission statements and policy documents.
- INZ should be evaluated not solely through the numbers of international and study abroad students, etc., but through the prism of the *intercultural dialogue approach*, i.e.
  1. does INZ contribute to the integration of culturally diverse students at your institution?
  2. does it foster equality, human dignity and a sense of common purpose?
  3. does it aim to develop a deeper understanding of diverse worldviews and practices?
  4. does it aim to increase co-operation and participation?
  5. does it contribute to personal growth and transformation?
  6. does it promote tolerance and respect for the other? (adapted from Council of Europe, 2008).
- Institutions should provide not only training, but additional funds and time allocation for those who are actively involved in the process of internationalization.
- Faculty, staff and university leadership should be involved in constant dialogue, regularly exchange ideas, discuss problems and look for solutions based upon mutual consensus. An atmosphere of support on the part of university leadership should be established.
- Intercultural sensitivity and cultural awareness of faculty and staff should be raised, intercultural dialogue should be fostered and the willingness to embrace an international mindset should be promoted.
- INZ cannot be a goal on its own; its final aim should be creating shared knowledge for common good; it should become an integral part of institutional culture.

*Adapted from Golubeva (2020, p. 189)*

If you have read Box 5.3 and feel that these recommendations are not followed at your institution, think about how you might make your lecturers, faculty, staff, and leadership aware of them.

This section broached some key activity areas under the rubric of internationalization. In the next section we will discuss more specifically developing your IC through
participating in these and other activities. However, now we turn to look more closely at equality, diversity and inclusion initiatives and how they have common, although often unrecognized, synergies with internationalization.

**Equality, Diversity, and Inclusion: How Are Universities Ensuring Equality and Inclusion and Promoting Diversity?**

Although the terms Equality, Diversity, and Inclusion and its associated acronym EDI are used in some countries, it is important to note that slightly different terminology is used in others. In the United States, for example, Diversity, Equity, and Inclusion or DEI is more commonly used. What is more important, however, is to understand the meaning behind the terms.

According to the Equality and Human Rights Commission, *equality* means that every person should have an equal opportunity to make the most of their lives and talents and that one person should not have an advantage over another “because of the way they were born, where they are from, what they believe, or whether they have a disability” (2018). Chapter 3 discussed extensively the various ways in which the world has not had equality as evidenced by the myriad of examples of people being discriminated against now and in the past. Although, *equity* is often used synonymously with *equality*, some suggest a difference in approach, (i.e., equality emphasizes treating people similarly, whereas equity is more about providing people with what they need).

Dictionaries commonly define *diversity* as the state of being diverse (e.g., Merriam-Webster 1987). Diversity can be defined in terms of narrow categorical differences (e.g. age, race, sexual orientation), broader categorical differences (e.g., lifestyle, religious affiliation, occupation) or still broader conceptual rules (e.g., it includes all characteristics and experiences that define each of us as individuals) (Mor Barak 2014). In the context of EDI, however, it suggests that we not simply recognize and tolerate differences, but that we appreciate and even cultivate diversity. This requires us to recognize and accept those that are different from ourselves, to support the development of diverse communities and workplaces, to fight discrimination, and to promote equality.

*Inclusion* is defined as the act of inclusion or the state of being included within a group or structure (Merriam-Webster 1987). As discussed previously, discrimination typically involves exclusion of those who are different from ourselves. Thus, inclusion in the context of EDI would suggest that we actively strive to include those who are different in order to recognize and accept diversity and promote equality. Thus, these key terms are intimately related.

Offices of Equality, Diversity, and Inclusion (EDI) typically exist to address issues of unfairness within domestic populations and so have a very different remit from INZ offices. Sometimes there is only a person in charge of diversity initiatives although it should be noted that in some countries such offices are non-existent. Those with
roles related to EDI typically focus upon addressing inequalities in relation to characteristics of their own citizens such as gender, race, ethnicity, disability, and age. As such, they often focus upon issues related to inequalities such as the gender pay gap and investigating unfair hiring practices. However, they can also address issues raised by students. For instance, one student noted the following on their end of term evaluation.

‘I have been quite shocked throughout the course about the diversity of our lecturing staff, particularly as we are in [a highly diverse area]! All of the staff are white. They are about 50% male which suggests a preference to employing male lecturers, as only about 10% of people who work in this field are male. I appreciate this is a global problem in academia, but I thought at least in [this city] the entire lecturing team wouldn’t be white!’—Unpublished data from a UK Student Survey.

Concerns such as this reflect the disproportionate number of people from particular demographics being hired into certain roles which do not reflect the demographics of the people that they serve. This is a widespread issue in higher education around the world. While we have quoted statistics in the US and UK in other chapters, in Greece, across lecturing roles in social sciences, business and law, women are underrepresented making up just 25.1% of lecturers while men make up 74.9% (Giannoula 2014). When you factor in other characteristics such as ethnic minority status, representation drops even further. For example, in South Africa 14% of the academic staff are black African women (Breetzke and Hedding 2018) although they make up 50.72% of the population (World Population Review 2019). Underrepresentation such as this is a widespread issue and is not only in higher education. Underrepresentation is something an office of EDI would address by exploring ways to get a more diverse pool of applicants and by ensuring that interviewing and selection procedures are fair to those from a variety of backgrounds.

EDI initiatives operate in other ways as well. For instance, at the University of Bradford in the UK, the university operates committees such as the Gender Staff Forum, n-Able (a network for promoting Disability Equality), and the Race Equality Staff Forum. These committees examine unfair practices and champion causes related to these groups within the university. They might examine racial complaints within the university, lobby the university to address issues such as the gender pay gap, or advocate to ensure that public areas are more accessible to students and staff with disabilities that impact mobility (University of Bradford 2019).

Offices of EDI or individuals with roles related to EDI may also be involved with promoting and celebrating diversity. At the University of Chester in the UK, for example, an annual Diversity Festival offers a variety of events related to EDI (University of Chester 2019). Their 2019 event, for example included a talk by Juliette Burton, an award-winning comedian and writer who suffers from manic depression and other disorders. Burton, an ambassador for Rethink Mental Illness,
talked about ways to destigmatize mental illness. Often people do not think of having a mental illness as an aspect of diversity that could lead to stereotyping, prejudice and discrimination, but it is. Another mental health related session involved a discussion on overcoming barriers and stereotypes around autism. Other sessions focused more on gender issues with a talk by the internationally renowned feminist Laura Bates, author of the bestselling books *Everyday Sexism* (2014) and *Girl Up* (2016).

Occasionally, EDI initiatives foster work in relation to the development of IC. These might be found as direct initiatives such as providing staff training on IC or they might be offered elsewhere. For instance, one of your co-authors (Lantz-Deaton) recently offered a two-hour session on IC development during a Diversity Festival event at the University of Bradford. IC related training can also be more indirect. Indirectly, EDI initiatives can help people to understand the unfair treatment of different groups which forms an essential part of intercultural competence. Indirect methods might include, for instance, unconscious bias training aimed at helping individuals to understand the concept and to recognize the ways in which it may impact upon their behavior towards others. While the raising of awareness in relation to inequalities and training which addresses aspects of IC such as unconscious bias is helpful, there is often room for improvement in making more direct links between these activities and IC.

Before going on to the next section, take a minute to do a little investigating online or in person to find out more about your college or universities EDI practices in relation to intercultural competence. Use Thought Box 5.12 to record your findings.

**Thought Box 5.12 Equality, diversity, and inclusion at your institution**

What does your college or university do to support EDI initiatives? Is there evidence to show that IC development is specifically supported as part of an EDI initiative? If so, how is it supported?
The Same or Different: What Are the Synergies Between Equality, Diversity, and Inclusion and Internationalization?

As alluded to earlier, although EDI and INZ are often considered separate initiatives within institutions, there are definite synergies between the two. They both are highly related to IC because in the presence of diversity, be it domestic or international, the issues are very similar, identifying and breaking down barriers between people who are different from one another, reducing stereotypes and prejudices and building positive and constructive relationships (Eade and Peacock 2009). That said, we do not wish to minimize the differences between the two, because there are indeed differences. EDI tends to focus on addressing inequalities found between mainstream and minority groups where power and privilege is often centered with the majority and there is a long history of problematic relationships and oppression in some cases. Internationalization, while still involving power and privilege, involves a different relationship dynamic. There may not be much, if any history influencing relationships. In addition, power and privilege may at times be centered with international students and at times with domestic students. Despite these differences, we believe that colleges and universities would do well to find the synergies between EDI and INZ and pursue the development of IC under the auspices of both.

In 2010, Internationalisation and equality and diversity in higher education: merging identities was published by the Equality Challenge Unit (Caruana and Ploner 2010). In it, the EDI and INZ practices of six universities in Australia and the UK were examined to better understand how these two facets of work might be brought together. Students who participated in this project viewed one of the major challenges to be, as we do, “breaking down barriers to facilitate the free exchange of ideas, different world views, etc., to counter the stereotyped images so frequently portrayed by the global media.” (ibid., p. 96). Overall, the publication suggests that there are no easy answers. Certainly, part of any emerging strategy inevitably must involve consideration of different contextual factors; however, some suggestions they make for good practice for institutions include the following (ibid., p. 92):

- EDI awareness and training regarding interacting with people from different cultures for all staff and students, both domestic and international;
- Early preparation workshops and bridging courses possibly for all students;
- Peer mentoring and orientation programs which involve domestic and international students;
- Collaborations between students and university administration to organize social events and celebrations of international as well as domestic religious and cultural festivals;
- University-wide schemes to promote broader perspectives and reward achievement in relation to cultural activities (e.g., Global Citizens’ Award);
- Promoting research among staff and students in relation to EDI and internationalization.
Off Campus: What Are the Opportunities?

Beyond your university campus, there could well be a wide variety of opportunities to expand your experience with people who are culturally different from you. If you are a domestic student, it could be argued that in some ways it may be more important to engage with diversity in your local community as you can help to enhance intercultural relationships and to address inequalities right where you live. The possibilities in this regard are virtually endless. For example, you might volunteer at a refugee center where you might be able to work directly with refugees from different countries thus increasing your exposure and experience with those from other cultures who have been displaced. Less obvious—but still opportunities to engage with people who are culturally different from you—could include volunteering in a mental health facility, a school for the deaf or hard of hearing, a disability day facility, a nursing or care home for the elderly, a domestic violence service, or a homeless shelter. These establishments all cater to people who represent different aspects of diversity although they may not automatically come to mind when thinking about diversity. With the different kinds of experiences these characteristics represent, cultural distance (as discussed in Chap. 4) may vary with some providing greater distance and more learning opportunities than others; but still all will provide some learning experiences that can support IC development.

While the paragraph above gives you some ideas of where you might locate diversity in your local community, there are still other programs that you might volunteer for that could boost your experience with cultural difference. For example, in the US, Big Brothers and Big Sisters (BBBS) of American operate a not for profit organization that matches children and youth from at risk backgrounds with adults who provide mentoring for them (https://www.bbbs.org/). Not only could such a program provide you with invaluable intercultural experience, but research has shown a variety of benefits to young people who have participated in BBBS. A study (Grossman et al. 2000) comparing young people who were participating in mentoring with those who had yet to be matched to a mentor had a variety of significant findings. For instance, 46% were less likely to start using drugs and nearly one-third were less likely to hit someone compared to their peers. Thus, participating in such programs are not just good for your intercultural competence but beneficial to individuals and communities and promote fairer and more just societies.

Other Possibilities: How Else Might Intercultural Competence Be Developed?

The very best way to develop IC is to practice it, which is what we have been advocating throughout this book. There are other strategies that can contribute to your IC development. One—if you can afford it—is to travel. In the UK, for example, often students take a gap year before, during or after their university studies to either
work or travel abroad. If you have read this far in the book, you probably already know what we are going to suggest to you, so that you get the most out of travel experiences in terms of developing intercultural competence: spend time with and get to know local people.

Another way to develop your IC is to expose yourself to cultural difference through media. Reading books by foreign authors and seeing foreign films are two ways that you can do this. Recall that you can engage with media in ways that both increase your chances of stereotyping as well as decreasing the tendency. As we mentioned in Chap. 2, for instance, a study of award-winning children’s books found that there were almost twice as many male as female main characters. In addition, female characters were more nurturing than male main characters and their occupations were gender stereotyped, with women more so than men appearing not to be in paid employment (Hamilton et al. 2006). One way to change your stereotypes is to read books that combat stereotypes by focusing on characters that are portrayed in non-stereotypical ways. There is an increasing selection of books today that do just that. For instance, the Pippi Longstocking series (e.g., Lindgren 2008), portrays a confident young girl who does not conform typical societal norms.

Movies, like books, provide another means to expose yourself to cultural difference and break down stereotypes. Take a moment to reflect on this in Thought Box 5.13.

**Thought Box 5.13 Breaking down stereotypes through the media**

Think of a couple of books you have read lately or a couple of films you have seen. What stereotypes do they promote? What stereotypes do they combat? How do you know? Do the films you watch and the books you read help you to get to know main characters from other cultures as real people?

**Learning a Foreign Language: How Can It Help?**

In this section we would like to briefly discuss the importance of learning to speak foreign languages. Before we move into this discussion, please ponder the questions in Thought Box 5.14.
Thought Box 5.14 Speaking foreign languages

How many languages do you speak? What is your first language (perhaps you have more than one)? Have you ever studied another language? If not, do you have plans to do so? What is your main motivation to study another language?

People study foreign languages for a variety of reasons. One reason is that when you study a foreign language, it can help you to better understand individuals in those cultures. The relationships between culture and language, in general, and cultural learning and language learning, in particular, has been studied by various disciplines (Anthropology, Language Pedagogy, Applied Linguistics, Pragmatics, Sociolinguistics, to name just a few). Language is thought to be a “guide to social reality” (Sapir 1949, p. 68), or as Kramsch (1998) argues, language not only expresses and embodies culture, but also symbolizes cultural reality. People get to know one another and understand another person’s attitudes, behaviors, values, beliefs, world-views, customs, traditions, lifestyles, arts, music, and achievements mainly through language (Byram et al. 2002).

Studies in Psychology, Second Language Acquisition and Foreign Language Teaching show further benefits of learning new languages. For example, achievement in other disciplines, analytical and problem-solving skills, creativity, memory, and even knowledge of your own language all improve (see e.g. Shoghi Jovan and Ghonsooly 2018; Stewart 2005; and so on). Further, extensive research has been conducted in regard to the impact of foreign language learning on delaying such cognitive impairments as dementia and Alzheimer’s disease (see e.g. Klimova et al. 2017; Wong et al. 2019; Woumans et al. 2015). Some of the above-mentioned effects of foreign language learning can considerably improve your employability and your general wellbeing, while others are more directly related to intercultural competence.

Speaking foreign languages can increase your success in the job market with some suggesting that speaking foreign languages can add 10–15% more to your earnings (Hazelhurst 2010). While fluency in languages is required in some jobs, even in jobs that do not demand it, having lower level or soft skills in speaking other languages can pay dividends in maintaining relationships with clients and co-workers. Take a moment to read the experience of one US manager in Box 5.4.
Learning a Foreign Language: *How Can It Help?*

Box 5.4 Soft skills in foreign language speaking

Working as a manager at a large grocery chain, I found myself working amidst a lot of diversity. In particular, I worked with a lot of peers from El Salvador. At times communication could be difficult considering the language barrier. Both parties would frequently have small misunderstandings. I felt that I needed to at least achieve a base understanding of the Spanish language. I’d often learn key phrases that allowed me to ask for specific departmental tasks to be completed as well as common conversational Spanish. It helped me find common ground and communicate with greater ease. Most of all, the process was fun, especially while being able to learn directly from my own employees.—Julian Deaton

As the example in Box 5.4 suggests, trying to learn the language of someone you are working with is evidence of intercultural competence as it can help to facilitate positive relationships. Thus, even if you are not leaving your home country, chances are good there are people around you whose first language is different from your own. Learning at least something about these other languages can be helpful to you in multiple ways.

In the context of study abroad, foreign language learning can be crucial. Language barriers have a definite impact on students’ academic and personal experiences. When you arrive in a new country, you may be challenged by various stressors, such as new cultural norms and cues, unfamiliar environments, different systems of transportation and infrastructure, new academic systems, loneliness and homesickness, and financial issues (a lack of resources, new currency, unusual prices). From this list, language barriers tend to appear at the top (Mori 2000). Many international students report having issues with oral communication and listening comprehension (and their professors confirm this problem), not to mention the struggles with meeting the requirements of academic writing style (Yan and Berliner 2009; Sawir et al. 2012). For example, Chinese students feel that Americans speak too fast (Ruble and Zhang 2013). Also, students often experience prejudice and discrimination because of their accents or appearance or are otherwise perceived negatively by representatives of the host culture (Golubeva under review). That said, improving your skills in speaking the local language (and of the language of instruction if the two differ), is important not only for ensuring your academic success, but also for gaining a better understanding of the local culture, for improving your well-being and giving you sense of (mental) comfort during your stay abroad.

Even if you study in the country where the language of instruction is English, do not neglect studying the local language as others will expect that you try. Illustrating this point is the quotation below which discusses an international student studying in a foreign country where the instruction language is English, but the local language is not.

‘He [an international student] would find it rude that they [domestic students] would just be speaking in the national language all the time whereas we would see it as ‘well you’re in
South America, you should be learning the language’… And then he would just see it as everyone else not making an effort which is quite bad…”—(Lantz 2014, p. 197)

While making an effort to speak the local language is important because locals will expect it of you, it is also important to be aware that speaking another language within that culture that is not the norm can make people feel uncomfortable. Take a minute to reflect on a quote from a student in the Thought Box 5.15.

**Thought Box 5.15 Using other languages**

> ‘In a tutorial two Chinese classmates began speaking together in their native language. I found this very uncomfortable because I had no idea if the conversation was about work or people in the room.’ (Lantz 2014, p. 208)

The above quote from a domestic student reflects how students might feel awkward when languages they do not understand are being spoken. What do you think might be done here to make the situation more comfortable for everyone?

The example in Thought Box 5.15 presents just one perspective on how a student might feel when others around are speaking another language. If your first language is not the language of the dominant culture, sometimes you may need to speak in your first language and this example is not intended to imply that you must always use the dominant language. However, it does suggest that you be aware of those around you and how your use of language might make them feel. Of course, speaking the dominant language could be helpful, however, if you need to speak in another language, you might for instance tell those around you what you are talking about or that you are going to have to use your first language for a while. This will help to put them at ease.

**Intercultural (Global) Citizenship and Education for Democratic Citizenship: How Are They Related to Intercultural Competence?**

This book is focused upon developing intercultural competence in students. However, another term which we view as important to address in this chapter is *intercultural citizenship*. The term “intercultural citizenship”, has been discussed in the literature (Byram 2008; Byram and Golubeva 2020; Byram et al. 2017), and you may have heard it used in some university mission statements and in the media. Another term “global citizenship”, is often used interchangeable with “intercultural citizenship” (see for example Golubeva et al. 2017).
Intercultural citizenship is a broader term which implies not just intercultural competence but also a level of societal engagement. We make the distinction between the concepts here because of the initiatives across Europe (Council of Europe 2018) to develop competencies for democratic citizenship and because it demonstrates how IC fits into the larger picture of what we believe colleges and universities might do in the future to support students. The field of education for democratic citizenship or citizenship education represents yet another disciplinary area which incorporates the study of IC and which advocates for a focus on teaching students of all ages how to become participating members of democratic societies (Council of Europe 2013).

Before we move on with discussing intercultural (or global) citizenship, please take a moment to answer a few questions in Thought Box 5.16. If you are not sure how to define this term, do not worry; just do the best you can to answer the questions based on what you do know.

**Thought Box 5.16 Seeing yourself as a citizen**

1. What does the word *citizenship* mean to you?

2. What does *being an intercultural (or global) citizen* mean to you?

3. What do you do as a citizen
   - at the *local* level?
   - at the *regional* level?
   - at the *national* level?
   - at the *international* level?
   - in the *digital world* (virtual profile, online communities, online gaming, social networking, etc.)?

*Adapted from Council of Europe (forthcoming)*

Becoming interculturally competent involves developing a variety of skills, knowledge and attitudes as we have described. Being an intercultural citizen involves not
only developing these competences but taking a step beyond to apply that to taking responsibility for being involved in life locally, nationally, and globally. In other words, intercultural citizenship is viewed as _active_ citizenship which implies (1) a willingness of individuals to engage in a meaningful collaboration with people from diverse backgrounds; (2) a willingness to confront prejudice and intolerance; (3) a willingness to stand up for those who are disempowered, disadvantaged and discriminated against; and (4) a willingness to take a _critical_ civic and/or political action for the greater good (based on Barrett in Foreword to Byram et al. 2017, p. viii). According to Byram (2008),

Becoming an intercultural citizen involves change […] in self-perception and understanding of one’s relationships to others in other social groups. Where a particular emphasis is placed on learning to be a democratic citizen, the educational purpose is to enable individuals to recognize the particularity of all groups and their cultures, whilst seeing them in the context of universal human values and aspirations. (2008: 187).

The above quote suggests that intercultural citizenship is not only _active_ but also _democratic_ citizenship. The Council of Europe (2018) has developed a model and reference framework of _competences for democratic culture (CDC)_ , which can serve as a model for intercultural citizenship education. It is based upon the consensus of an international group of experts who identified 20 components (or, as they called them,

![Fig. 5.1 Competences for Democratic Culture. Source: Council of Europe (2018): Volume 1, p. 38. Reproduced with permission](image-url)
competences) (see Fig. 5.1) that an interculturally competent democratic citizen works to develop.

The CDC model includes four dimensions: values, attitudes, skills, and knowledge and critical understanding (see Fig. 5.1). As you can see, it embraces many elements of intercultural competence and suggests additional competences that are needed within the context of democratic cultures and intercultural dialogue. After reviewing the CDC model (Fig. 5.1) take a few minutes to answer the questions in Thought Box 5.17.

**Thought Box 5.17 Competencies for intercultural citizenship**

After reviewing the CDC model (Figure 5.1), what do you see as the main differences between CDC and other models of intercultural competence we have reviewed so far in this book?

Ideally, education for intercultural citizenship combines ‘activity in the here and now’ with ‘criticality’ and ‘internationalism’ (Byram et al. 2017, xxiii). In practice, it would mean, for example, an international collaborative project among students such as described in Porto and Yulita (2017). They engaged their Argentinean learners of English and British learners of Spanish with an international project on a particularly sensitive topic—the Malvinas/Falklands war between Argentina and the United Kingdom. The students who participated in the collaboration managed to move beyond their national perspectives and adopted more of an international perspective and became more interested in taking action within their own communities (Byram et al. 2017, xxii). As a result of this collaboration, students participated in various civic actions, such as sharing video and photo material online and teaching classes on the war at a local language school (see for more details Porto and Yulita 2017). During this joint project students’ intercultural citizenship was fostered through a critical questioning of assumptions about the other country involved in the war and through becoming aware about the other side’s beliefs, values and motivations.

Generally, as in the case of developing intercultural leadership, addressed in Chap. 8, in intercultural citizenship education more salience is given to moral principles and to emphasizing morally responsible behavior. Any type of collaboration across national borders—be that formal or informal—that promotes mutual understanding, solidarity, peace, equality, freedom, human rights and democracy (Byram and Golubeva 2020, referring to Byram 2018), will foster the development of intercultural citizenship values, attitudes, skills, knowledge and critical understanding.
If you are curious about this topic, we encourage you to explore this further by turning to Appendix C at the back of this book to self-assess your competences for intercultural democratic citizenship.

One of the objectives of this chapter was to help you think about diversity at your college or university both in international and domestic terms. Although IZN and EDI initiatives often operate in different spheres, they are clearly related at least when we are highlighting the need to develop intercultural competence. Further, we have attempted to give you a general overview of intercultural (global) citizenship education and help you to understand how it relates to intercultural competence.

In this chapter, we also aimed to give you an idea of the types of opportunities that might be available to you at your college or university in terms of the makeup of the student body as a means to providing opportunities for you to get to know people from other cultures. We further included ideas for enhancing your IC through such activities as study abroad, training opportunities, diversity festivals, and other activities in which you might become involved. We have also included ideas regarding what might be available in your local community. Whatever is available within or outside of your institution, we recommend that you get involved as much as you can.

We have also encouraged you to think critically about how your institution approaches internationalization (including IaH) and equality, diversity, and inclusion by discussing good practices in relation to both. As we have said, what is on offer will vary quite widely based on your institution. Some institutions your co-authors have visited do not have offices of INZ or EDI, so do not be surprised if yours does not either. That said, if you believe that practice in your institution can be improved upon in terms of supporting your IC development, consider ways that you might help to enhance what it offers. As a student, depending upon your institution, you may have greater or lesser levels of influence; but we believe that students everywhere can help to suggest and/or implement good practice. While getting your institution to develop a full-blown IC course or module might be beyond your circle of influence, suggesting it does not hurt. Further, you can suggest a certificate program, start an informal IC group or a culture club yourself, request that international and domestic students have the opportunity to live in mixed accommodation, or simply provide feedback to the university on feedback forms advising them of changes you would like to see. Some of these actions can be useful in terms of helping you to develop your IC but your involvement in them might also be something to add to your resume to enhance your employability. Starting a culture club, for example, shows initiative and leadership ability both of which employers will appreciate.

Finally, we have explained intercultural (global) citizenship education as described by the Council of Europe which takes a broader and some might say more interactive approach to intercultural competence. The Competences for Democratic Culture ultimately should not be viewed as a rigid and/or “imposing” model. Instead, according to its authors, the CDC model can be implemented in a flexible way. Do not feel discouraged if after having completed your self-assessment in Appendix C, you realize that you have not mastered all the competences. Moreover, in real-life contexts, these competences are activated not all at one time but in clusters, and the combinations in such clusters will depend on the specific situation (Council of
Europe forthcoming). For example, being an intercultural citizen in a situation like the COVID-19 pandemic requires a display of tolerance for ambiguity, flexibility and adaptability, cooperative skills, and responsibility. Or should you be in a position of making life-saving decisions during a pandemic like COVID-19 (e.g. who gets facemasks and ventilators, on which population do you test a new vaccine, or which patients get priority in the health care system), you will need competencies related to valuing human rights and dignity; valuing justice, fairness, and equality; and analytical and critical thinking skills, and responsibility. That said, if your goal is to become a truly intercultural citizen, be ready to constantly monitor the situation and adjust accordingly. In other words, the process of becoming an intercultural citizen is an ongoing dialogue with a “better self” about what is right and what is ethical.

References

Allport, G. W. (1954). The nature of prejudice. Reading, Massachusetts: Addison Welsey.
Bates, L. (2014). Everyday sexism. London: Simon & Schuster UK Ltd.
Bates, L. (2016). Girl up. New York: Simon & Schuster Inc.
Bochner, S., Hutnik, N., & Furnham, A. (1985). The friendship patterns of overseas and host students in an Oxford student residence. Journal of Social Psychology, 125(6), 689–694.
Bone, D. (2008). Internationalisation of HE: A ten-year view (pp. 1–19). Liverpool, UK: Department for Business Innovation & Skills.
Breetzke, G. D., & Hedding, D. W. (2018). The changing demographic of academic staff at higher education institutions (HEIs) in South Africa. Higher Education, 76(1), 145–161.
British Council. (2013). Culture at work: The value of intercultural skills in the workplace. https://www.britishcouncil.org/sites/default/files/culture-at-work-report-v2.pdf. Accessed November 12, 2019.
Byram, M. (2008). From foreign language education to education for intercultural citizenship. Clevedon: Multilingual Matters.
Byram, M. (2018). An Essay on Internationalism in Foreign Language Education. Intercultural Communication Education, 1(2): 64-82. https://doi.org/10.29140/ice.v1n2.54
Byram, M., & Golubeva, I. (2020). Conceptualizing intercultural (communicative) competence and intercultural citizenship. In J. R. Jackson (Ed.), Routledge handbook of language and intercultural communication (2nd ed., pp. 70–85). New York: Routledge, Taylor & Francis.
Byram, M., Gribkova, B., & Starkey, H. (2002). Developing the intercultural dimension in language teaching: a practical introduction for teachers. Strasbourg: Language Policy Division, Council of Europe.
Byram, M., Golubeva, I., Han, H., & Wagner, M. (Eds.). (2017). From principles to practice in education for intercultural citizenship. Bristol: Multilingual Matters.
Campbell, C. J. L., & Walta, C. (2015). Maximising intercultural learning in short-term international placements: Findings associated with orientation programs, guided reflection and immersion. Australian Journal of Teacher Education, 40(10), 1–15.
Caruana, V., & Ploner, J. (2010). Internationalisation and equality and diversity in higher education: Merging identities. In E. C. Unit (Ed.), (pp. 116). London: Equality Challenge Unit.
Council of Europe. (2008). White paper on intercultural dialogue: “Living together as equals in dignity” (p. 61). Strasbourg, France: Council of Europe.
Council of Europe. (2013). Final declaration, Council of Europe standing conference of ministers of education ‘governance and quality education 24th session. Helsinki, Finland, 2013, April 26–27.
Council of Europe. (2018). *Reference framework of competences of democratic culture (RFCDC)* (Vol. 1). https://www.coe.int/en/web/education/competences-for-democratic-culture. Accessed 2018, May 25.

Council of Europe. (forthcoming). *Portfolio for the reference framework of competences for democratic culture*. Strasbourg: Council of Europe Publishing.

Dwyer, M. (2004). More is better: the impact of study abroad program duration. *Frontiers: Interdisciplinary Journal of Study Abroad, 10*, 151–164.

Dwyer, M. M., & Peters, C. K. (2004 March/April). *The Benefits of Study Abroad*. International Education of Students (IES). https://www.iesabroad.org/news/benefits-study-abroad#sthash.bxWqj.dpbo. Accessed August 31, 2020.

Eade, K., & Peacock, N. (2009). *Internationalising equality, equalising internationalisation: The intersection between internationalisation and equality and diversity in higher education scoring report* (pp. 175). UK: Equality Challenge Unit.

Equality and Human Rights Commission. (2018). *Understanding equality*. https://www.equalityhumanrights.com/en/contact-us. Accessed April, 2020 28.

Giannoula, F. (2014). Female university staff in Greece and Turkey. *Procedia Economic and Finance, 9*, 342–348.

Golubeva, I. (2017). Intercultural communication for international mobility. In D. K. Deardorff & L. A. Arasaratnam-Smith (Eds.), *Intercultural competence in international education* (pp. 186–191). New York: Routledge, Taylor & Francis.

Golubeva, I. (2020). Enhancing faculty and staff engagement in internationalisation: A Hungarian example of training through intercultural dialogue. In U. Lundgren, P. Castro, & J. Woodin (Eds.), *Educational approaches to internationalisation through intercultural dialogue: reflections on theory and practice* (pp. 183–194). New York: Routledge, Taylor & Francis.

Golubeva, I. (under review). Exploring public perceptions of, and interactions with, the Chinese in Hungary. In S. Rowley (Ed.), *China: A European perspective [working title]*. Brill.

Golubeva, I., Wagner, M., & Yakimowski, M. E. (2017). Comparing students’ perceptions of global citizenship in Hungary and the United States. In M. Bryan, I. Golubeva, H. Han, & M. Wagner (Eds.), *From principles to practice in education for intercultural citizenship* (pp. 3–24). Bristol: Multilingual Matters.

Gregersen-Hermans, J. (2015). The impact of exposure to diversity in the international university environment and the development of intercultural competence in students. In A. Curaj, M. Matei, R. Pricopie, J. Salmi, & P. Scott (Eds.), *The european higher education area* (pp. 73–92). Cham: Springer.

Grossman, J. B., Tierney, J., & Resch, N. (2000). *Making a difference. An impact study of big brothers/ big sisters (re-issue of 1995 study)*. https://www.issuelab.org/resource/making-a-difference-an-impact-study-of-big-brothers-big-sisters-re-issue-of-1995-study.html. Accessed 2019, November 9.

Hamilton, M. C., Anderson, D., Broddus, M. R., & Young, K. (2006). Gender stereotyping and under-representation of female characters in 200 popular children’s picture books: A twenty-first century update. *Sex Roles, 55*, 757–765.

Harrison, N., & Peacock, N. (2010). Interactions in the intercultural classroom: The UK perspective. In E. Jones (Ed.), *Internationalisation and the student voice* (pp. 125–142). London: Routledge.

Hart, A., Lantz-Deaton, C., & Montague, J. (2017). Identity, power and discomfort: Developing intercultural competence through transformative learning. In A. Shahriar & G. K. Syed (Eds.), *Student culture and identity in higher education* (pp. 38–58). Hershey, PA: IGI Global.

Hazelhurst, J. (2010). *Learning a foreign language: Now you’re talking*. https://www.theguardian.com/money/2010/aug/28/learning-foreign-language-boost-career#maincontent. Accessed 2020, April 15.

Heinzmann, S., Künzle, R., Schallhart, N., & Müller, M. (2015). The effect of study abroad on intercultural competence: Results from a longitudinal quasi-experimental study. *Journal of Study Abroad, XXVI*(Fall), 274–277.
Papatsiba, V. (2006). Study abroad and experiences of cultural distance and proximity: French Erasmus students. In M. Byram & A. Feng (Eds.), Living and studying abroad: Research and practice (pp. 108–133). Cleveland: Multilingual Matters.

Pascarella, E. T., Flowers, L., & Whitt, E. J. (2009). Cognitive effects of Greek affiliation in college: Additional evidence. NASPA Journal, 43(3), 447–468.

Porto, M., & Yulita, L. (2017). Language and intercultural citizenship education for a culture of peace: The Malvinas/Falklands project. In M. Byram, I. Golubeva, H. Han, & M. Wagner (Eds.), From principles to practice in education for intercultural citizenship (pp. 199–224). Bristol: Multilingual Matters.

Preston, K. (2012). Recent graduates survey: The impact of studying abroad on recent college graduates’ careers (pp. 8). IES Abroad.

Raghvani, S. (n.d.). Erasmus broadening horizons. https://www.erasmusplus.org.uk/turkey-shivani-raghvani. Accessed 2019, November 9.

Rienties, B., & Nolan, E. M. (2014). Understanding friendship and learning networks of international and host students using longitudinal social network analysis. International Journal of Intercultural Relations, 41, 165–180.

Rose-Redwood, C. R., & Rose-Redwood, R. S. (2013). Self-segregation or global mixing? Social interactions and the international student experience. Journal of College Student Development, 54(4), 413–439.

Ruble, R. A., & Zhang, Y. B. (2013). Stereotypes of Chinese international students held by Americans. International Journal of Intercultural Relations, 37, 202–211. https://doi.org/10.1016/j.ijintrel.2012.12.004.

Sapir, E. (Ed.). (1949). Selected writings in language, culture and personality. Berkeley, CA: University of California Press.

Sawir, E., Marginson, S., Forbes-Mewett, H., Nyland, C., & Ramia, G. (2012). International student security and English language proficiency. Journal of Studies in International Education, 20, 1–21.

Schartner, A. (2014). The effect of study abroad on intercultural competence: A longitudinal case study of international postgraduate students at a British university. Journal of Multilingual and Multicultural Development, 37(4), 402–418.

Seifert, K. (2009). ‘Colored glasses’: Moving intercultural exchange into the classroom. Intercultural Education, 20(sup1), S143–S149. https://doi.org/10.1080/14675980903371043.

Shoghi Javan, S., & Ghonsooly, B. (2018). Learning a foreign language: A new path to enhancement of cognitive functions. Journal of Psycholinguistic Research, 47, 125–138. https://doi.org/10.1007/s10936-017-9518-7.

Sidianius, J., Van Laar, C., Levin, S., & Sinclair, S. (2004). Ethnic enclaves and the dynamics of social identity on the college campus: The good, the bad, and the ugly. Journal of Personality and Social Psychology, 87(1), 96–110.

Sovic, S. (2009). Hi-bye friends and the herd instinct: International and home students in the creative arts. Higher Education, 58(6), 747–751.

Stewart, J. H. (2005). Foreign language study in elementary schools: Benefits and implications for achievement in reading and math. Early Childhood Education Journal, 33, 11–16. https://doi.org/10.1007/s10643-005-0015-5.

Stout, H., Warwick, P., Roberts, P., & Ritter, S. (2011). Internationalising at home: Some ideas to internationalise the University of York student experience (p. 14). York: University of York, UK.

Toyoshima, M. (2007). International strategies of universities in England. London Review of Education, 5(3), 265–280.

Trice, A. G. (2007). Faculty perspectives regarding graduate international students’ isolation from host national students. International Education Journal, 8(1), 108–117.

University of Bradford. (2019). Equality support networks. https://www.bradford.ac.uk/equality-and-diversity/equality-support-networks. Accessed 2019, November 9.
University of Chester. (2019). *Diversity festival encourage attendees to reach for the stars.* https://www1.chester.ac.uk/news/diversity-festival-encourages-attendees-reach-stars. Accessed 2019, November 9.

Volet, S. E., & Ang, G. (1998). Culturally mixed groups on international campuses: An opportunity for inter-cultural learning. *Higher Education Research & Development, 17*(1), 5–23.

Whitt, E. J., Pascarella, E. T., Terenzini, P., & Nora, A. (2001). Influences on student’s openness to diversity and challenge in the second and third years of college. *Journal of Higher Education, 72*(2), 172–204.

Whittaker, C. F. (2011). ‘*Bursting the bubble*’: A mixed methods study of the ERASMUS experiences of English university students. Bristol: University of Bristol.

Wilcox, P., Winn, S., & Fyvie-Gauld, M. (2005). ‘It was nothing to do with the university, it was just the people’: The role of social support in the first-year experience of higher education. *Studies in Higher Education, 30*(6), 707–722. https://doi.org/10.1080/03075070500340036.

Wolff, F., & Borzikowsky, C. (2018). Intercultural competence by international experiences? An investigation of the impact of educational stays abroad on intercultural competence and its facets. *Journal of Cross-Cultural Psychology, 49*(3), 188–514.

Wong, P. C. M., Ou, J., Pang, C. W. Y., Zhang, L., Tse, C. S., Lam, L. C., & Antoniou, M. (2019). Foreign language learning as potential treatment for mild cognitive impairment. *Hong Kong Medical Journal, 25*(5), S41–S43.

World Population Review. (2019). *South African Population 2019.* South Africa. http://worldpopulationreview.com/countries/south-africa-population/. Accessed 2019, November 9.

Woumans, E., Santens, P., Sieben, A., Versijpt, J., Stevens, M., & Duyck, W. (2015). Bilingualism delays clinical manifestation of Alzheimer’s disease. *Bilingualism: Language and Cognition, 18*, 568–574. https://doi.org/10.1017/s136672891400087x.

Wu, H., Garza, E., & Guzman, N. (2015). *International student’s challenge and adjustment to college.* https://www.hindawi.com/journals/edri/2015/202753/. Accessed 2019, November 18.

Dwyer, M., & Peters, C. (n.d.). *The benefits of study abroad: New study confirms significant gains* (pp. 4). IESAbroad.

Yan, K., & Berliner, D. C. (2009). Chinese international students’ academic stressors in the United States. *College Student Journal, 43*(4), 939–960.

Zhou, Y., & Todman, J. (2008). Chinese postgraduate students in the UK: A two-way reciprocal adaptation. *Journal of International and Intercultural Communication, 1*(3), 221–243.