

Chapter One

Internationalisation at Home: The Theoretical Framework

Dorsaf Ben Malek

Virtual University of Tunis, Tunisia

dorsaf.benmalek@uvt.tn

Purpose The purpose of the current chapter is to give an overview of the theoretical framework of internationalisation at Home in higher education institutions (HEIS), as well as its mechanisms and achievements. To this end, several learning theories evoked within literature are explained in relation to the relatively newly coined concept. The chapter also highlights the different competences, individual actions, and institutional actions necessary for internationalisation at Home.

Study design/methodology/approach First, I explore the different factors that made the need for internationalisation in HEIS urgent. Second, I enumerate the challenges that affect the efficient and smooth implementation of internationalisation especially with the constantly changing national, regional, and global contexts in which HEIS are operating. Third, I suggest internationalisation at home as a substitute or complete internationalisation. Therefore, I explain several learning theories relating to the concept. I also highlight the different individuals and institutions involved in internationalisation at Home.

Findings Internationalisation at Home should be adopted as an alternative to regular internationalisation in times of crisis. Otherwise, it can be employed as a complementary individual and institutional action within the overall strategy of HEIS internationalisation.

Originality/value Researching internationalisation at Home is a potential area of research that needs further interest. This chapter paves the way for different avenues of research within the realm of IAH.

Introduction

The beginning of the 21st century brought about changes in almost every sector. This stems from the overwhelming role of computer-mediated technologies in altering the nature of the workplace from local to multicultural. Within this new workplace, individuals of diverse linguistic and cultural backgrounds are now obliged to commu-

nicate using the same linguistic means, or lingua franca, mainly English (Byram, 1997). However, what makes communication more challenging is the aforementioned cultural diversity. One can only imagine the significant amount of business failure due to cross-cultural misunderstanding. Therefore, there has been a shift to the intercultural speaker, who takes into consideration cultural specificities while communicating across cultures (Byram, 2003). This need to grow as an intercultural speaker stems from the necessity of acknowledging oneself as a global citizen. Therefore, students who strive to be successfully employed in this excessively multicultural job market should grow as intercultural speakers with advanced intercultural communicative competence (ICC). Thus, the principal mission of education is to lead them into building their personalities as intercultural speakers and global citizens through a sound internationalisation strategy by adopting methods like physical mobility. However, this latter is not always affordable for the average student, especially in underprivileged countries (Knight, 2003). Consequently, educators try other strategies to give their students opportunities for internationalisation without leaving their home countries. Nevertheless, this should not be put exclusively on the shoulders of instructors. There should be an institutional, national, and regional determination to implement Internationalisation at Home (IaH) as a decisive concept in higher education.

Thus, the intent of this chapter is to emphasise the need for internationalisation in HEIS and enumerate its challenges. Thus, internationalisation at Home is put forth as a remedy for these challenges. Therefore, the chapter gives an overview of the theoretical framework of IaH its mechanisms, and achievements, as well as the different competences and individual and institutional actions necessary to implement it in HEIS.

Internationalisation in HEIS

Some research (Bocanegra-Valle, 2015; Planken, 2005; Shaw, 2006) has shown that there should be more focus on the proliferation of internationalisation in higher education. Indeed, in Bologna, for example, the interest in revising academic needs and updating the syllabi is a recent trend (Bocanegra-Valle, 2016).

The Need for Internationalisation in HEIS

This need to implement internationalisation in HEIS is a direct consequence of global factors. The following are some of the critical reasons

that made internationalising higher education an urgent necessity, not a mere commodity.

The Workplace Metamorphosis into Multicultural

The drastic change in the workplace has been the result of progress in communication, transportation technologies, and international mobility. The global labour market is becoming more and more multicultural, and new identities have emerged from the worldwide waves of immigration (Sairambekovna Assanova & Ho Kim, 2014; Simons & Krols, 2010). More and more international business and cooperation are happening, and the lack of an ICC may cause disasters for businesses (Marcel, 2011; Sairambekovna Assanova & Ho Kim, 2014). Therefore, the company that recognises the need for ICC and tries seriously to develop this competence in its employees will attain a strong competitive rank (Marcel, 2011). Thus, graduates who are adequately trained in ICC are urgently needed in the global business market. In fact, this particular competence may be a key factor in business students' future employability. They should be knowledgeable (i.e., culture and business knowledge) and skilled (i.e., language and business skills) (Liu, 2011). The ideal employee or employer, as described by Marcel (2011), is able to adapt to various communication styles, adjust to new cultural settings, adopt an ethno-relative view, and be open to all other cultures.

The Repercussions of Globalisation

The rising international need for internationalisation, though insufficiently exploited in education (Dogancay-Aktuna, 2005), originates from the role of globalisation in tinting the world with 'accelerated interconnectedness' (Dewey, 2007). Globalisation is not only the movement of goods but also of cultures and languages. One should confess that the lack of intercultural variation in education may yield some grave problems, such as falling into the trap of Eurocentric biases and cultural stereotypes (Dogancay-Aktuna, 2005). McMahan (2011) insists on the necessity of knowing the effects of culture on the lives of individuals within a globalised world. Therefore, opening up to other cultures is the basis of intercultural communication. Knowledge and attitudes are necessarily dependent on the self's willingness to suspend disbelief about other cultures and relativize one's own cultural values, beliefs, and acts (Byram, 1997). Respect, equity, and openness are attitudes that come into being when a person sees themselves as others see them.

Multicultural Vs. Mono-Cultural Students' Identities

The multiplicity of the students' cultural backgrounds necessitates the internationalisation of instructional curricula. Nonetheless, students who do not belong to a multicultural setting may still need openness to other cultures (Arellano, 2011) in order to survive potential intercultural encounters (Barletta Manjarrés, 2009). Consequently, according to Byram (2003), education is one of the keys to promoting mutual understanding and tolerance towards cultural and societal differences. Therefore, through education, societies can develop their intercultural dimension. Magazine (n.d.) describes this latter as being concerned with letting students understand how intercultural communication occurs. It also considers interlocutors' social and cultural backgrounds crucial to every interaction. Therefore, the ultimate purpose should not be leading students to adopt the target culture but rather making them conscious of themselves and others (Byram, 1997; Clouet, 2006). Thus, perceiving other people and being perceived by others certainly brings success or failure to that interaction.

Challenges in the 'Regular' Internationalisation of Higher Education

Physical mobility, being the principal instrument for cultural immersion, has long been considered the main avenue to internationalise various higher education stakeholders, ranging from the student to the researcher to the academic and administrative staff (Dolga et al., 2015; Llurda et al., 2016). Through physical mobility, they are not only able to develop their intercultural communicative competence but also to acquire efficient tools to build their international experience and career. However, internationalisation traditionally perceived as exclusively relying on physical mobility is now facing severe challenges, which has led researchers, educators, institutions, and policymakers to envisage other avenues for internationalisation (Benton et al., 2021). It is worth noting that the birth of the concept of internationalisation at Home (ИaH) was principally the consequence of a sum of challenges encountered in the implementation of 'regular' internationalisation at higher education institutions (Knight, 2003).

These challenges and difficulties are mainly faced by local students belonging to underdeveloped countries who do not have equal opportunities for physical mobility to international universities. Indeed, this type of student faces severe obstacles, such as hard and costly visa requirements (Knight, 2003). Most of them are not reimbursed in cases of

visa application denial. These students belong to universities that lack the necessary funds to support their physical mobility within the large sphere of International Credit Mobility and the Erasmus+ programme. Added to that, their home countries are struggling with the harsh consequences of economic and political instability, which make their opportunities for internationalisation even more complicated. The challenges of implementing regular internationalisation were made universal by the heavy consequences of COVID-19, which paralysed the movements between countries and made travelling even more challenging and frustrating for other universities.

Therefore, IaH is now adopted as an alternative to 'regular' internationalisation in times of crisis or difficulty with physical mobility. It can also be implemented as a solid component of the internationalisation strategy at all times.

Internationalisation at Home

Why Internationalisation at Home

According to Magazine (n.d.), culture is similar to the colour of our eyes; it is unnoticeable for us unless we look into the mirror. It is through reflecting on our own culture that we realise our cultural bias and the stereotypes that we generate about us and the 'other.' This phenomenon has been called by Byram (2003) 'critical cultural awareness.'

Opportunity for Intercultural Awareness

Intercultural awareness means the ability to critically evaluate, on the basis of explicit criteria, perspectives, practices, and products in one's own and other cultures and countries. If this awareness is not reached naturally and incidentally through travel or direct exposure to the target culture, education may provide the third position needed in intercultural communication (Byram, 2003). Kramsch (1998) insists on the importance of self-cultural awareness, and Byram (1997) gives it the same significance but within the classroom. A few years later, precisely in 2003, this phenomenon was coined 'Internationalisation at Home' by Bengt Nilsson, who put forth solutions to develop the international, intercultural, and global dimensions of higher education. Nilsson considered this new concept as an antidote to 'vaccinate all our students against the dark forces of nationalism and racism' (Nilsson, 2003, p. 26).

International Experience for Future Employability

The principal objective of Internationalisation at Home (IaH) is to provide valuable opportunities for local students to acquire and own an international experience that is urgently needed for their future employability (Slotte and Stadius 2019). Indeed, the 21st Century employer prefers graduates with previous international backgrounds who have the ability to collaborate within multicultural teams. Accordingly, IaH aims at empowering local students with the same success factors as students studying in privileged areas. To this end, IaH relies on the integration of international components in the curriculum, on campus, and in the faculty. It also means promoting intercultural dialogue and developing a global mindset within universities (Leask, 2009).

IaH As a Substitute Or Complementary Measure to Internationalisation

In this sense, adopting 'Internationalisation at Home,' according to Leask (2009), provides higher education institutions (HEIS) with complementary tools and methods of internationalisation to ensure a modern, fair, and inclusive international society. Thus, local students and university staff do not need to leave their home universities to gain international experience. Therefore, IaH offers all students, without exception, global perspectives within their programme of study, regardless of their physical mobility. It also involves all staff, not only academics and international officers. It is additionally supported by informal (co-)curricular activities across the institution (IAU, 2007). It makes meaningful use of cultural diversity in the classroom for inclusive learning, teaching, and assessment practises. Moreover, it creates opportunities for intercultural encounters within the local society by fostering purposeful engagement with international students (Beelen, 2011; Leask, 2009).

After justifying the need to adopt internationalisation at home as a sound substitute or complement for the deficient 'regular' internationalisation, the next section demonstrates the mechanisms and achievements of IaH, including pertinent learning theories and competences.

How to Integrate IaH in HEIS

Barrett (2018) categorises the actions to be taken in IaH into two categories. The first is on the individual level concerning the development of ICC in learners. The second and most powerful action takes place on

the institutional level concerning institutional structures, procedures, and policies.

Individual IaH Actions

Internationalisation in higher education has already begun, which has metamorphosed the classrooms into ‘small international spaces where local students’ intercultural skills can be developed’ (Aguilar, 2018, p. 25). To this end, Teekens (2003) declares that classrooms in universities have changed into spaces of exchange between local and foreign students and staff. These classrooms are now seen as fertile environments of internationalisation in which educators can employ several methods and tools to foster their students’ ability to operate on an international level without leaving their home countries. The following are some of these methods and tools:

ICC As a Necessary Competence in IaH

According to Lantz-Deaton (2017), developing ICC should not only be left to the isolated efforts of local and mobile students within internationalisation academic programmes such as Erasmus+. Internationalisation at Home should also be the role of universities through providing intercultural curricular and ‘extra-curricular activities, research, scholarly collaboration, and other external relations’ (Knight, 2004, in Aguilar, 2018, p. 28). A number of studies (Aguilar, 2016; Aguilar, 2018; Bocanegra-Valle, 2015; Planken, 2005; Shaw, 2006) suggest that educators and decision-makers, or curricula and textbook designers, should base their teaching practises on ICC theories and models for the integration of ICC as a learning outcome.

As part of the educational process (teaching and learning), incorporating ICC in various subjects is of paramount necessity. According to Krajka and Marczak (2013), ICC is no longer a fashionable complementary concept, but it has changed its status and place into being obligatory. However, they admit that enhancing ICC at the tertiary level is challenging because of the differences in language proficiency and learners’ expectations. For them, improving ICC depends on the development of other language skills.

Authentic Material

Teachers should prepare and provide opportunities for encounters with other cultures through different techniques such as social media,

tele-collaborative partnerships, e-learning (Liaw, 2006), film, theatre, music, or literature (Han & Song, 2011). What unites these instructive resources is authenticity, as individuals from other cultures produce them. Indeed, Dogancay-Aktuna (2005) assures that when a material is ‘transported from its context of origin and presented to different learner groups, it becomes an example of an intercultural encounter’ (p. 100). Predicting the do’s and don’ts in intercultural situations is no longer suitable for the constantly altering professional world. Therefore, providing authentic cultural materials can empower learners with knowledge, skills, and attitudes to cope with cultural diversity in their professional careers (Sairambekovna Assanova & Ho Kim, 2014).

Various activities may also be assigned to local and international students, such as *comparative teaching*, in which products of other cultures are presented. Thus, learners are aware of their own culture as well as others. *Simulating customs* is another activity in which students enact multicultural professional scenarios in order to learn how to manage cultural differences or conflicts (Barrett et al., 2014).

Cultural Diversity and Intercultural Dialogue in the Classroom

Cultural diversity can be seen as a threat as it may result in several negative social phenomena such as xenophobia, disintegration, alienation, ethnocentrism, eurocentrism, discrimination, racism, stereotyping, and intolerance. In this case, minorities and immigrants will always be seen as threats to the community. However, cultural diversity can be seen as an enrichment for multicultural societies if a certain dialogue occurs between the different ethnic and religious groups within either the same social context or beyond it. Indeed, intercultural dialogue is urgently needed as a powerful tool to erase all the above-mentioned negative consequences of cultural diversity. This kind of dialogue can also be conducted within the walls of the classroom. Therefore, education plays the role of a guided context within which a safe and pedagogic intercultural dialogue takes place. Education sets up rules and conditions to make intercultural dialogue successful. Among the conditions, six fundamental ones are worth suggesting, according to Kochoska (2015), namely: ‘equal dignity of all participants; voluntary engagement in dialogue; a mind-set (on both sides) characterised by openness, curiosity, and commitment; the absence of a desire to “win” the dialogue; a readiness to look at both cultural similarities and differences; a minimum degree of knowledge about the distinguishing fea-

tures of one's own and the "other" culture; and the ability to find a common language for understanding and requesting cultural differences' (p. 3).

Byram et al. (2002) state that by engaging students in discussions over cultural diversity and making them respect the rules of classroom discussions, they prepare them for human rights respect. Moreover, Gudykunst (2005) states that the pedagogical methods that instructors should focus on to promote ICC must have as learning outcomes being aware of one's own cultural identity, recognising cultural differences, and promoting attitudes of respect and openness towards other cultures. Additionally, Byram and Risager (1999) advise language teachers to broaden their understanding of culture beyond 'national culture' (p. 105) or one or two target cultures classically taught (i.e., British or American) in order not to form stereotypical perspectives of cultures.

To this end, there are a number of intercultural activities teachers can employ to help students not only acquire cultural knowledge but also develop intercultural skills and positive attitudes towards other cultures. Providing the groundwork for students to be culturally creative leads them to critical thinking and critical cultural awareness (Council of Europe, 2008).

In this vein, Kochoska (2015) enumerates some of the methods used to develop intercultural dimensions, such as:

- Simulation activities, followed by reflective discussion and/or written analysis;
- Informal face-to-face interaction in hypothetical contact situations;
- Guided group activities;
- Learner diaries;
- Questionnaires;
- Peer teaching;
- Tandem exchanges;
- Local contact with speakers of other languages;
- Cross-cultural study projects;
- Reports;
- Oral presentations;
- Ethnographic projects.

Transformative Learning

Taylor (1994) links transformative learning theory and intercultural competence by explaining the growing interest in ICC as a result of the growing interdependence of the world. This interdependence necessitates interculturally competent individuals. He also preaches the belief in education (teaching and learning) in the development of ICC. Recognising this educational aspect of ICC can help settle an official pedagogical policy for ICC. He therefore explains the link between transformative learning and ICC. For him, learning should be based on three dimensions: *perspective transformation*, *intercultural transformation*, and *intercultural competence*. These dimensions are also interdependent. Indeed, a transformation in one's own perspective or attitude can lead to a transformation in intercultural attitudes, and vice versa. Consequently, the development of both of them leads to the transformation of intercultural competence.

Institutional Actions for I a H

Implementing I a H in the educational context can be done through institutional actions, namely the integration of ICC in formal curricula and instructive textbooks as an officially recognised learning objective. They also comprise legislation against any embodiment of racism, intolerance, or discrimination.

Solid Ground of Legislation

Among school institutional policies that can efficiently develop students' intercultural competence is the adoption of a culturally inclusive curriculum. The term inclusive means including cultural variety within instructional resources. This cultural variety is essentially based on the integration of cultural practices and beliefs of minority groups or an equal distribution of lessons and contributions to the whole organisation of the curricula (Niето, 2000). It has been proven that including minority groups' practices and beliefs in the curriculum plays a great role in developing students' openness and respect for other marginalised group members from an early age (Camarota, 2007; Sleeter, 2011). Thus, this environment of equality and stress-free dialogue would certainly result in the engagement of learners in intercultural communication. As an example of European social political and educational stakeholders putting forth five consignments within the White Paper (Council of Europe, 2008),

- The democratic governance of intercultural diversity should be adapted;
- Democratic citizenship and participation should be strengthened;
- Intercultural competences should be taught and learned;
- Spaces for intercultural dialogue should be created and widened;
- Intercultural dialogue should be taken to the international level.

The ultimate goal of these consignments is the construction of a solid European identity based essentially on shared values and respect for heritage and cultural diversity. This latter is seen as a strength rather than a weakness. Intercultural dialogue is at the heart of communication among members of different, not conflicting, cultural groups.

Training Faculty and Administrative Staff

Moreover, training in intercultural communication should be further expanded and made obligatory for all administrative staff. In the same vein, intercultural training for teachers is necessary in order for them not only to promote ICC in their students but also to be themselves tolerable and open to all their students. Teachers should be prepared via pre-service and in-service training for the aforementioned actions, whether based on intergroup contact, pedagogical approaches, or school institutional policies. They should ensure that they are interculturally competent on an equal footing with their familiarity with the methods and approaches used to develop their students' ICC.

Inter-Group Contact through Cooperative and Collaborative Learning

Barrett (2018) enumerates several actions that schools can take in order to internationalise learners at home. The first category of actions is based on inter-group contact, namely encouraging intercultural friendship, which is based on the contact hypothesis. For Pettigrew and Tropp (2006) 'Intergroup contact can reduce prejudice towards people from other cultural groups.' Cooperative and collaborative learning is the context in which this intercultural contact may happen in a fluid way. Collaboration means that students have equal opportunities to express their thoughts and make decisions. Dovidio et al. (2011) explain the fact that indirect contact is also effective in reducing prejudice. Among the indirect forms of contact are 'extended contact' (i.e., when an in-group member builds a relationship with an out-group member),

‘vicarious contact’ (i.e., observing an in-group member communicating with an out-group member), and ‘imagined contact’ (i.e., imagining oneself interacting with an out-group member). Turner and Cameron (2016) insist on the possibility of translating these forms of indirect contact into concrete classroom activities.

Aguilar (2018) declares that there are some increasingly popular practices meant to internationalise education in Europe and anywhere else in the world. Among these areas of interest are English-medium instruction (EMI) and the emphasis on developing intercultural communicative competence (ICC).

Service Learning

Engaging whole schools in community links and partnerships may involve students in service learning projects by inviting visitors of different cultural backgrounds to come into contact with students (Barrett, 2018). Jackson (2014) explores the potential of such contacts for the enhancement of students’ intercultural competence and offers detailed guidance to them. Similarly, Bringle (2017) and Rauschert and Byram (2017) insist on the potential of engaging students, especially those in higher education, into service learning projects. These are efficiently used to enhance participants’ self-efficacy, dealing with the community, and cultural awareness and tolerance of others.

Intercultural Pedagogical Approaches

Furthermore, schools can contribute to developing students’ intercultural competence through actions based on pedagogical approaches such as encouraging students to reflect critically on their intercultural experiences and cultural affiliations and belonging (Alfred et al., 2003; Byram et al., 2017; Abid & Moalla, 2020). This can be possible through their *Autobiographies of Intercultural Encounters* (AIE) (Byram et al., 2009) and the *Autobiography of Intercultural Encounters through Visual Media* (AIEVM) (Barrett et al., 2013). Both tools offer a systematic, organised set of questions that serve as guidance for the students in their critical reflection on their own intercultural experiences (in the case of AIE) and on the cultural ‘other’ in visual media such as television, films, newspapers, and magazines. A third and more modern pedagogical tool is reflecting on the intercultural encounters that students experience within the realm of social media (Barrett, 2018). Lindner and Méndez García (2017) claimed that AIE and AIEVM proved to be effec-

tive in developing students' critical cultural thinking, awareness, and perspective-taking abilities.

Cooperative Learning

Cooperative learning is the second facet of the pedagogical approaches taken by schools. It proved to be efficient in developing students' intercultural competence (Johnson, 2003; Johnson 2009). Johnson (2003) and Johnson (2009) deny the fact that collaborative learning means mere group or pair work but explain that it requires a structured cooperative task in which students are engaged. Cooperative learning features are thus summarised in *positive interdependence* (i.e., the success of the group depends on the links within group members), *individual accountability* (i.e., assessment of the group and individual), *promotive interaction* (i.e., students help, share, and encourage each other for the collective benefit of the group), *appropriate use of social skills* (skills for high-quality cooperation such as decision-making, trust building, communication, and conflict-management skills), and group processing (i.e., reflecting on the group's strategic functioning and relationships). Cooperative learning engages students in commitment to the individual as well as group success and achievement of goals. One can imagine the benefits if members of groups are culturally different.

Project-Based Learning

Equally important is the exploration of project-based learning in enhancing students' intercultural competence (Cook & Weaving, 2013; Trilling & Fadel, 2009). Projects vary from short to long. They are principally based on real-world situations or tasks in which students are guided throughout the different phases of the project and the final product is presented.

Inclusive Pedagogical Approaches

Equally critical is the adoption of generally inclusive approaches. These can go beyond inclusive learning content. They are essentially related to 'methods, leadership, governance, school-decision-making structures and policies, codes of behaviour, interpersonal relationships, extra-curricular activities, and external links to the community that are based on the valuing of diversity' (Barrett, 2018, p. 101). It is believed that respecting others' practises and values can be possible through

celebrating inclusive cultural and religious festivities and holiday customs. Within the same philosophy of inclusiveness, Jata (2015) suggests that, besides engaging students in research about other cultures, the cultural component should be part of exams, which not only encourages students to know more about other cultures but also provides teachers with enough data to assess students' learning.

IaH As a HEI Strategy and Action Plan

IaH should not be developed as 'another' activity but has to be integrated into the university's strategic plan in order to get the most out of it. It should be based on the intention of policymakers, management, and staff to integrate the international dimension into the overall policy of the institution. In other words, it should be a deliberate, not passive, process, hence translated into actions at different levels (management, academic and administrative staff, students) and areas (education, research, society). It should not be a purpose in itself but a tool to improve the quality of teaching and learning within institutions. IaH should therefore meet the needs of every society. Consequently, every university should have a strategy of Internationalisation at Home, and because this latter is based on intercultural sensitivity and communication, cultures should be valued for what they add to the global citizenry. It is also an overall process that involves every stakeholder in the institution: students, academic and administrative staff, and management. In this sense, inclusiveness is the basis for every successful IaH strategy. Furthermore, it should be an ongoing process to guarantee the sustainability of its outcomes.

Conclusion

As has been demonstrated in the current chapter, internationalisation at Home (IaH) can be employed as a counteraction against the challenges that may emerge within 'regular' internationalisation. Thus, it can be used as a substitute measure in times of global crises and the impossibility of physical mobility for local students or as a complementary component within the overall realm of HEIS internationalisation strategy.

IaH can be possible through a multitude of individual and institutional actions that range from collaborative, transformative, and project-based learning to the inclusion of ICC as an officially recognised learning objective within HEIS curricular and extracurricular

activities to efficient regulations adapted within a well-constructed, contextualised, and inclusive strategy of IaH. In this line, an urgent compromise between higher education stakeholders and policymakers is considered necessary to make IaH a tangible reality within HEIS worldwide.

References

- Abid, N., & Moalla, A. (2020). The promotion of the good intercultural speaker through intercultural contacts in a Tunisian EFL textbook. *Language and Intercultural Communication*, 20(1), 37–49.
- Aguiar, M. (2016, 12–15 April). *Intercultural competence development in EMI content teachers at a Spanish university: Internationalisation at home, a driver of intercultural competence?* [Conference presentation]. AESLA 2016 international conference, Alicante, Spain.
- Aguiar, M. (2018). Integrating intercultural competence in ESP and EMI: From theory to practice. *Journal of English for Specific Purpose at Tertiary Level*, 6(1): 25–43.
- Alfred, G., Byram, M., & Fleming, M. (Eds.). (2003). *Intercultural experience and education*. Multilingual Matters.
- Arellano, J. (2011). *The use of multicultural literature in elementary classrooms: Teaching acceptance and understanding of different races, ethnicities, and cultures* [Research paper]. University of Wisconsin-Stout.
- Barrett, M. (2018). How schools can promote intercultural competence of young people, youth and migration: What promotes and what challenges their integration? *European Psychologist*, 23, 93–104.
- Barrett, M., Byram, M., Ipgrave, J., & Seurrat, A. (2013). *Images of others: An autobiography of intercultural encounters through visual media*. Council of Europe.
- Barrett, M., Byram, M., Lázár, I., Mompoin-Gaillard, P., & Philippou, S. (2014). *Developing intercultural competence through education*. Council of Europe.
- Barletta Manjarrés, N. (2009). Intercultural competence: Another challenge. *Profile: Issues in Teachers' Professional Development*, 11, 143–158.
- Beelen, J. (2011). Internationalisation at home in a global perspective: A critical survey of the 3rd global survey report of IAU. *Revista de Universidad y Sociedad del Conocimiento*, 8(2): 249–264.
- Benton, M., Batalova, J., Davidoff-Gore, S., & Schmidt, T. (2021). *COVID-19 and the state of global mobility in 2020*. Migration Policy Institute and International Organization for Migration.
- Bringle, R. G. (2017). Social psychology and student civic outcomes. In J. A. Hatcher, R. G. Bringle, & T. W. Hahn (Eds.), *Research on student*

- civic outcomes in service learning: Conceptual framework and methods* (pp. 62–89). Stylus Publishing.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.
- Byram, M. (2003). On being ‘bicultural’ and intercultural. In G. Alled, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 50–66). Multilingual Matters.
- Byram, M., Barrett, M. Ipgrave, J., Jackson, R., & Méndez García, M. C. (2009). *Autobiography of intercultural encounters*. Council of Europe.
- Byram, M., Golubeva, I., Hui, H., & Wagner, M. (Eds.). (2017). *From principles to practice in education for intercultural citizenship*. Multilingual Matters.
- Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching*. Council of Europe.
- Byram, M., & Risager, K. (1999). *Language teachers, politics and cultures*. Multilingual Matters.
- Bocanegra-Valle, A. (2015). Intercultural learners, intercultural brokers and ESP classrooms: The case of a shipping business course. *Procedia: Social and Behavioral Sciences*, 173, 106–112.
- Bocanegra-Valle, A. (2016). Needs analysis for curriculum design. In K. Hyland & P. Shaw (Eds.), *The Routledge handbook of English for academic purposes* (pp. 560–576). Routledge.
- Cammarota, J. (2007). A social justice approach to achievement: Guiding Latina/o students toward educational attainment with a challenging, socially relevant curriculum. *Equity and Excellence in Education*, 40,
- Clouet, R. (2006). Between one’s own culture and the target culture: The language teacher as intercultural mediator. *Porta Linguarum* (5): 53–62.
- Cook, R., & Weaving, H. (2013). *Key competence development in school education in Europe: Key Co Net’s review of the literature*. European Schoolnet.
- Council of Europe. (2008). *Living together as equals in dignity* (White paper on intercultural dialogue).
- Dewey, J. (2007). *Democracy and education*. Echo Library.
- Dogancay-Aktuna, S. (2005). Intercultural communication in English language teacher education. *ELT Journal*, 59(2): 99–107.
- Dolga, L., Filipescu, H., Popescu-Mitroi, M. M., & Mazilescu, C. A. (2015). Erasmus mobility impact on professional training and personal development of students beneficiaries. *Procedia: Social and Behavioral Sciences*, 191, 1006–1013.

- Dovidio, J., Eller, A., & Hewstone, M. (2011). Improving intergroup relations through direct, extended and other forms of indirect contact. *Group Processes & Intergroup Relations*, 14, 147–160.
- Gudykunst, W. B. (2005). *Theorizing about intercultural communication*. Sage.
- Han, X., & Song, L. (2011). Teacher cognition of intercultural communicative competence in the Chinese ELT context. *Intercultural Communication Studies*, 20(1), 175–192.
- IAU. (2007). *Internationalization of higher education: Trends and developments since 1998*.
- Jackson, R. (2014). *Signposts: Policy and practice for teaching and religious and non-religious world views in intercultural education*. Council of Europe.
- Jata, E. (2015). Perception of lecturer on intercultural competence and culture teaching time. *European Journal of Interdisciplinary Studies*, 3(1), 197–201.
- Johnson, D. W. (2003). Social interdependence: The interrelationships among theory, research, and practice. *The American Psychologist*, 58, 931–945.
- Johnson, R. (2009, 28 June–1 July). *Developing intercultural teachers: The Mumbai global experience project* [Conference presentation]. Annual Conference of the Australian Teacher Education Association, Albury, Australia.
- Knight, J. (2003). Internationalization of higher education: Practices and priorities. *Quarterly Journal of International Association of Universities*, 1(4), 33–47.
- Knight, J. (2004). Internationalization remodeled: Definition, approaches and rationales. *Journal of Studies in International Education*, 8, 5–31.
- Kochoska, J. (2015). Intercultural dialogue as a powerful instrument for the development of the student's intercultural competence. *Pedagogicheski forum* (3), 75–82.
- Krajka, J., & Marczak, M. (2013). From everyday language to key competences: Teachers' views on developing intercultural competence through e-learning. In W. Gorski, & L. Zieliska (Eds.), *E-learning in teaching foreign languages at the tertiary level* (pp. 1–13). Foundation of the Cracow University of Economics.
- Kramsch, C. (1998). *Language and culture*. Oxford University Press.
- Lantz-Deaton, C. (2017). Internationalization at home and the development of students' intercultural competence. *Teaching in Higher Education*, 22, 532–550.
- Leask, B. (2009). Using formal and informal curricula to improve inter-

- actions between home and international students. *Journal of Studies in International Education*, 13(2), 205–221.
- Liaw, M. L. (2006). E-learning and the development of intercultural competence. *Language Learning & Technology*, 10(3): 49–64.
- Lindner, R., & Méndez García, M. C. (2017). The autobiography of intercultural encounters through visual media: Exploring images of others in tele-collaboration. *Language, Culture, and Curriculum*, 27, 226–243.
- Llurda, E., Gallego-Balsà, L., Barahona, C., & Martin-Rubió, X. (2016). Erasmus student mobility and the construction of European citizenship. *The Language Learning Journal*, 44(3), 323–346.
- Liu, S. (2011). Acting Australians and being Chinese: Integration of ethnic Chinese business people. *International Journal of Intercultural Relations*, 35, 406–415.
- Magazine, I. E. (n.d.). *Communication across cultures in practice*. InterNations. <http://www.internations.org/magazine/intercultural-communication-15409/communication-across-cultures-in-practice-3>
- Marcel, P. (2011). English as a lingua franca and its intercultural competence: Applied linguistics approach. *Bulletin of the Transylvania University of Brasov, Series IV: Philology and Cultural Studies*, 53(1), 201–204.
- McMahon, L. (2011). Culture: We're all playing the game with different rules. *English and Culture*. <http://www.englishandculture.com/blog/bid/71208/Your-Intercultural-communication-skills-5-ways-to-Improve>
- Nieto, S. (2000). Placing equity front and centre: Some thoughts on transforming teacher education for a new century. *Journal of Teacher Education*, 51, 180–187.
- Nilsson, B. (2003). Internationalisation at home from a Swedish perspective: The case of Malmö. *Journal of Studies in International Education*, 7(1), 27–40.
- Planken, B. (2005). Managing rapport in lingua franca sales negotiations. *English for Specific Purposes*, 24, 381–400.
- Pettigrew, T. F., & Tropp, L. R. (2006). A meta-analytic test of intergroup contact theory. *Journal of Personality and Social Psychology*, 90(5), 751–783.
- Rauschert, P., & Byram, M. (2017). Service learning and intercultural citizenship in foreign-language education. *Cambridge Journal of Education*. Advance online publication. <https://doi.org/10.1080/0305764X.2017.1337722>

- Shaw, P. (2006). Review of the book *Intercultural Aspects of Specialized Communication*. *English for Specific Purposes*, 25, 379–383.
- Sairambekovna Asanova, G., & Hokim, C. (2014). Formation of students' intercultural communicative competence in business communication. *Middle East Journal of Scientific Research* 19(5), 642–646.
- Simons, J., & Krols, Y. (2010, 7–10 April). *Intercultural competence and professional contexts* [Conference presentation]. 1st Applied Intercultural Research Conference, Graz, Austria.
- Sleeter, C. E. (2011). *The academic and social value of ethnic studies: A research review*. National Education Association.
- Slotte, S., & Stadius, A. (2019). *Internationalisation at home: The road to success*. https://www.researchgate.net/publication/339626500_Internationalisation_at_Home_The_road_to_success
- Taylor, E. W. (1994). A learning model for becoming interculturally competent. *International Journal of Intercultural Relations*, 18(3), 389–408.
- Trilling, B., & Fadel, C. (2009). *21st century learning skills*. Wiley.
- Turner, R. N., & Cameron, L. (2016). Confidence in contact: A new perspective on promoting cross-group friendship among children and adolescents. *Social Issues and Policy Review*, 10, 212–246.
- Teekens, H. (2003). The requirement to develop specific skills for teaching in an intercultural setting. *Journal of Studies in International Education*, 7, 108–119.