SOLVINC

ANNEX:
Literature on the Sensitive Zones

Based on the analysis of 35 critical incidents (CI), seven sensitive zones have been identified: Diversity, Communication, Hierarchy, Identity, Time Perception, Gender, and Colonialism. These sensitive zones are areas in which intercultural conflicts typically arise among international students in Higher Education. These value-laden conflicts prove particularly important to one's cultural reference frame. From the literature research that has been done in this project, we found out that sensitive zones involve basic dimensions structuring human interaction and communication (facework, direct and indirect communication, conceptions and uses of time, space, hierarchy and gender). In Higher Education Institutions (HEIs), the 35 critical incidents analysed in detail show that different types of learning, research attitudes, and styles of collaboration occur. This compilation of literature wants to connect concrete instances of intercultural conflict with a larger theoretical background. At the same time the main target group of this kind of special 'bibliography' are non-academics. This is the reason why we provide in the following a template for the readers where the research is structured and written in an accessible style.

The work on the critical incidents was accompanied by desk-research that helped understand the deeper meaning and structure of how and why the critical incidents occurred. All the critical incidents were clustered thematically under the seven sensitive zones mentioned above. Sometimes, the separation line between the seven sensitive zones is not really clear. Some critical incidents dealing mainly with 'Hierarchy' also contain elements of 'Gender', for example (see for example the CI 'A woman in a high position' from Germany). The final decision to subsume a critical incident under a certain sensitive zone was bound by the question which sensitive zone was mainly concerned. The fact that there are fluent transitions between the identified sensitive zones is also reflected by the result of the desk-research. The literature sources presented in this chapter are assigned to the seven different sensitive zones that were identified. But in some cases, the literature sources deal not only with the sensitive zone that are mentioned, but also treats themes of the other sensitive zones.

For each sensitive zone we have gathered at least three sources, consisting of books, journal articles and other academic references. To give a quick overview for the reader in how far a title is of special interest for one of the seven sensitive zones, each literature source is presented in form of a literature chart that has been developed within the project. The aim of this literature chart is to enable the reader to get quick access to relevant literature and to understand the key points of the title related to the corresponding sensitive zone at a glance. To achieve this goal we put two questions in the focus of the reading analysis First: In how far does this reference provide important background knowledge and why is it a helpful theoretical framing for the CIs?, And second: In how far is this reference bridging CIs with academic knowledge? This last question is of particular importance because the project explicitly wants to address readers unfamiliar with academic knowledge on interculturality.
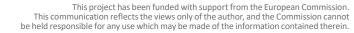
Content

1. Diversity

1.1. Introduction to Diversity

PARTNER SUGGESTING THIS REFERENCE: University of Porto, Portugal
TITLE DOCUMENT: The Department is very male, very white, very old and very conservative
EDITOR: Harvard Educational review (1998)
AUTHORS: Margolis, Eric/Romero, Mary
WEBSITE: *https://hepgjournals.org/doi/abs/10.17763/haer.68.1.1q3828348783j851*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☐ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
(at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Diversity

Topic or discipline:

Strong Hidden curriculum
Oppressive social order
Resistance

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This article is especially relevant when analysing the CIs '*Us and them (FR)*' and '*You're not as good as the Portuguese (PT)*'. It distinguishes between 'weak' and 'strong' forms of the 'hidden curriculum', the first related to socialisation and the second to the reproduction of inequalities and hierarchies (to becoming a reproducer of a stratified society). The article lists and explains several concepts of the 'oppressive social order' embedded in the strong form of the hidden curriculum:

stigmatisation; victim blaming and 'cooling-out' (giving up initial expectations); stereotyping groups (and applying group stereotypes to individuals); absence from campus (to avoid bad experiences); deafening silences (formal curriculum lacking black and female authors and references); exclusion and tracking. The article also emphasises the ability of the students to resist the 'opressive social order'.

In how far is this reference bridging CIs with academic knowledge?

In a very good and sensitive manner, the paper articulates the experiences told by the interviewed women with the main concepts in the field of social perception (Stigmatisation; categorisation; stereotypes; social identity; social completion; social power)

Short Description

The article regards the perspectives on the curriculum by twenty-six black women attending or having completed a PhD in Sociology. Beyond the formal curriculum in Sociology, a strong hidden curriculum socialises the reproduction of inequalities and stereotypes. The research, the voices of the women, and the article itself are forms of resistance that turn visible what is invisible.

1.2. Elements of a Psychology of Human Diversity

PARTNER SUGGESTING THIS REFERENCE: University of Porto, Portugal
TITLE DOCUMENT: The Department is very male, very white, very old and very conservative
EDITOR: Journal of Community Psychology (1992)
AUTHORS: Roderick, J. Watts
WEBSITE: *https://doi.org/10.1002/1520-6629(199204)20:2<116::AID-JCOP2290200203>3.0.CO;2-S*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
(at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Diversity

Topic or discipline:

Diversity
Psychology
Community Intervention
Ecological and Sociopolitical perspectives

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This paper discusses a general framework, encompassing four different perspectives and their contributions, that is useful to advance our understanding of human diversity (especially from a psychological perspective). It also draws relevant implications for community intervention.

In how far is this reference bridging CIs with academic knowledge?

The different CIs can be read in light of this framework.

Short Description

The paper starts by pointing out the relevance of issues of diversity and discussing how the disregard of the issue of diversity has translated into biased understandings of a non-existing generic subject (often informed mostly by dominant groups). After this it sets the stage for a psychology of human diversity that rests on social constructivist philosophy and which could use contributions from four different perspectives: i) population-specific psychologies; ii) a cross-cultural perspective; iii) the sociopolitical perspective; and iv) the ecological perspective. The author exposes some of the implications that should be regarded if the issues of diversity are to be addressed seriously: i) the value of human relativism should make us try to understand the strategies of different people or groups in the context of their development and use; ii) the sociopolitical orientation calls attention to the need of having a dynamic, historical and power aware perspective that is able to complicate simplistic readings of culture by considering the role some distortions can have in creating and sustaining oppression - if use of power can lead to oppression, it is important to consider empowerment as a way to counter oppression; iii) the ecological perspective which is key to construct a situated understanding, one that is relational and contingent, that values context and knowledge in context; and iv) the challenge to choose and create methods (and settings) in which participants have more power, including participatory methods.

1.3. Educating Beyond Cultural Diversity: Redrawing the Boundaries of a Democratic Plurality

PARTNER SUGGESTING THIS REFERENCE: University of Porto, Portugal

TITLE DOCUMENT: Educating Beyond Cultural Diversity: Redrawing the Boundaries of a Democratic Plurality

EDITOR: Studies in Philosophy and Education; vol 30 (2) (2011)

AUTHORS: Todd, Sharon

WEBSITE: *https://doi.org/10.1007/s11217-010-9215-6*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
  (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Diversity

Topic or discipline:

Philosophy
Education
Diversity and Plurality
Critical

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

The paper discusses whether one should distinguish between the two terms 'diversity' and 'plurality', based on how they are used. It draws implications from these distinctions including some that are especially relevant for democratic and political education.

In how far is this reference bridging CIs with academic knowledge?

The critical questioning of the concepts of diversity and dialogue and the way the author advocates for a perspective that puts narrative, conflict and politicisation at the centre can prove useful when exploring CIs and reflecting on how conflict can be articulated differently.

Short Description

The problem with diversity is read in light of a radical understanding of plurality that is based on the work of Hannah Arendt and her notions of singularity and appearance. The author is clear in stating that human beings are not only distinct but they distinguish themselves in how they appear, in words, and deeds. This appearance is irreducible to a 'what' the person represents. Appearance is reflected and this means that the image of who each person can be exists in this appearance and is reflected differently. The polis then works as a relational narrative space of confrontation (and conflict) where differences are articulated (and so is conflict, the political). Political education must offer ways of being in the narrative presence of others, embracing the plurality of others, and working on the need to articulate the conflicts that each person brings.

2. Communication

2.1. A typology of facework behaviours in conflicts with best friends and relative strangers

PARTNER SUGGESTING THIS REFERENCE: University of Vienna, Austria

TITLE DOCUMENT: A typology of facework behaviours in conflicts with best friends and relative strangers

EDITOR: Communication Quarterly (2000), Vol. 48, No. 4, pp. 397–419

AUTHORS: Oetzel, John G./ Ting-Toomey, Stella/ Yokochi, Yumiko/ Masumoto, Tomoko, / Takai, Jiro

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☐ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences (at least 2 literature sources)

☒ Definition of Sensitive Zones

Sensitive Zones:

Communication
- Relational Communication, Facework

Topic or discipline:

Facework

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

Intercultural conflicts or critical incidents occur in situations of communication – in interactions between people of different cultures, which leads to a loss of one's own reference frame. Also, these communication situations can have the side effect of eliciting strong emotions such as frustration, but also attenuated feelings such as humour or simple irritation. One aspect of communication is facework, which is handled differently in different (individualistic or collectivist) cultures. Facework has important implications for the quality of relationships for international students. From the perspective of the face-negotiation theory, the way in which face is managed during critical incidents will impact the quality of the relationship.

When a person is perceived as a respectable professional or student and receives respect, then he or she has an intact face. Face can be given by members of a group (students, teachers) and, therefore, can be hurt in critical incidents. Face is vital to our emotional significance and our social identity. Therefore, it is a precious identity resource in communication because it can be challenged, enriched, and damaged on an emotional and on a cognitive appraisal level. Face can be lost when the identity is being challenged or ignored in a conflict situation.

In order to manage critical incidents with students in higher education, this typology of facework strategies in the text can concretely help to understand and manage intercultural conflicts.

In how far is this reference bridging CIs with academic knowledge?

This text is an academic text. It brings forward an academic concept – that of facework (introduced by Goffman) – which is a part of relational communication. Several critical incidents refer to students or teachers losing face or saving face, for example '*Mohammedan (AT)*' – an incident, in which a student saves the face of the professor or in '*Satisfaction Survey (FR)*' – an incident in which a student loses face in front of other students due to the aggressive behaviour of a peer student.

Short Description

In this empirical study about communication differences, 286 participants responded to open-ended questions about how they negotiated face during a conflict with either a best friend or a relative stranger. Conflict styles and tactics are reflective of self-, other-, and mutual-face. Thirteen categories of facework behaviours were derived: (a) aggression, (b) apologise, (c) avoid, (d) compromise, (e) consider the other, (f) defend self, (g) express feelings, (h) give in, (i) involve a third party, j) pretend, (k) private discussion, (1) remain calm, and (m) talk about the problem.

2.2. The SAGE Handbook of Intercultural Competence

PARTNER SUGGESTING THIS REFERENCE: University of Vienna, Austria
TITLE DOCUMENT: The SAGE Handbook of Intercultural Competence.
EDITOR: SAGE Publications, available at google books (2009)
AUTHORS: Deardorff, Darla K.

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☒ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
(at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Communication, Intercultural Competence

Topic or discipline:

Social sciences

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

Internationalisation leads to an increase in cross-cultural encounters, but not all encounters are successful. Therefore, intercultural competence plays an important role, both for international students and teachers in HEIs alike. The handbook states that international students learn effectively abroad when educators intervene in their learning processes. Good practice trainings are described, which include the elements: intercultural learning, second language training, global and local awareness, and ethical learning.

In how far is this reference bridging CIs with academic knowledge?

This text is a handbook with different book chapters, which have theoretical, empirical and practical implications. Several critical incidents in the SOLVINC collection imply the need for further training of teachers in diversity and diversity management. In the critical incident *'Christmas Presents for all (AT)'* the need for training in handling religious objects is discussed. In *'African Movies (PT)'* we see the need for anti-stigmatisation training on behalf of the teachers. In *'Undressing (FR)'* we see a training need in the area of self-awareness.

Short Description

Part I. is about Conceptualising Intercultural Competence.
Part II. is about Applying Intercultural Competence.
Part III. is about Research and Assessment of Intercultural Competence.

In Part II. for example cultural expectations are discussed: International students might have unrealistic expectations about a new culture and feel disappointed about the host university or culture. Also, international students might feel disappointed in themselves when they have high cultural expectations about themselves, which in practice they cannot fulfill (little time needed for adaptation to the new culture, no difficulties in learning the language, etc.).

Also visibility of students might change when they are abroad: due to their appearance they might be a person of attention or they might stick out more than they are used to.

The handbook also displays several forms of communicating intercultural differences, such as denial, defense etc.

These can be stress factors in intercultural communication, but also a starting point for learning, reflection, and training intercultural competence.

2.3. Understanding style, language and etiquette in email communication

PARTNER SUGGESTING THIS REFERENCE: University of Vienna, Austria

TITLE DOCUMENT: Understanding style, language and etiquette in email communication in higher education: a survey

EDITOR: Research in Post-Compulsory Education (2014), Vol. 19, No. 1, pp. 75-90

AUTHORS: Lewin-Jones, Jenny /Mason, Victoria

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☐ Theory Paper

☒ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
  (at least 2 literature sources)

☒ Definition of Sensitive Zones

Sensitive Zones:

Communication in HEIs
- Written Communication
- Email Communication

Topic or discipline:

Written communication

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

One essential part of communication in universities is written communication, especially email communication. Email styles vary from formal, following conventional grammar and spelling

rules, to informal and spontaneous communication, which can easily be misunderstood. Emails can be an effective way to communicate, yet many staff resent student emails that they perceive as disrespectful. International students might not be acquaintanced with the communication styles of a new university culture.

In how far is this reference bridging CIs with academic knowledge?

It is an academic text with many practical implications for communication. It is specifically about the university context. In the critical incidents there are several examples for mismatched communication, also written communication.

For example in '*Too many corrections (student's point of view) (DE)*' a student misinterprets the intentions of the professor, who wants to give constructive feedback to a final paper, but the student interprets it as criticism. The student-professor-interaction and their relationship are damaged as a result.

Short Description

This study investigates academic staff and student attitudes to style and etiquette of emails. Data were collected through two online staff and student surveys. Reported use and acceptability of particular features of email style were assessed. Open-ended responses yielded four themes:
- the balance between formality and informality
- relationships
- evolution in communications over time
- mutual expectations

These themes are discussed with reference to linguistic features of email style, theories of accommodation, and politeness studies.

3. Hierarchy

3.1. Cultures and Organizations. Software of the Mind (chapter 3: More Equal than Others)

PARTNER SUGGESTING THIS REFERENCE: Społeczna Akademia Nauk, Poland
TITLE DOCUMENT: Cultures and Organizations. Software of the Mind (chapter 3: More Equal than Others)
EDITOR: The McGraw-Hill Companies, New York (Revised and Expanded 3rd Edition) (2010)
AUTHORS: Hofstede, Geert /Hofstede, Gert Jan / Minkov, Michael

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☒ Theory Paper

☒ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☒ Cross-cultural Comparison / Differences
   (at least 2 literature sources)

☒ Definition of Sensitive Zones

Sensitive Zones:

Hierarchy

Topic or discipline:

Discipline: Cross-cultural Psychology
Topic: Power distance

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This text introduces and describes the power distance cultural dimension. Anyone interested in exploring hierarchy issues must get acquainted with this concept.

In how far is this reference bridging CIs with academic knowledge?

This text defines the power distance cultural dimension, which is the most important when describing cultural aspects of hierarchy. Hierarchy is the key issue in the critical incidents *'Angry Student (AT)'*, *'Sitting on the Floor (FR)'*, *'Go Home (FR)'*, *'The professor's first name (PT)'*.
Incidents often occur due to a different understanding of hierarchy and status.

Short Description

Power distance can be defined as the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally. Institutions are the basic elements of society, such as the family, the school, and the community; organisations are the places where people work.

Small power distance cultures

- Inequalities among people should be minimised
- Students treat teachers as equals
- Teachers expect initiatives from students in the class
- Teachers are experts who transfer impersonal truth
- Quality of learning depends on two-way communication and excellence of students

Large/high power distance cultures

- Inequalities among people are expected and desired
- Students give teachers respect, even outside class; and address them with respect using professional titles
- Teachers should take all initiatives in class
- Teachers are gurus who transfer personal wisdom
- Quality of learning depends on the excellence of the teacher

3.2. Riding the Waves of Culture. Understanding Diversity in Global (chapter 8: How we Accord Status)

PARTNER SUGGESTING THIS REFERENCE: Społeczna Akademia Nauk, Poland

TITLE DOCUMENT: Riding the Waves of Culture. Understanding Diversity in Global

EDITOR: The McGraw-Hill Companies, New York (3rd Edition) (2012)

AUTHORS: Trompenaars, Fons/Hampden-Turner, Charles

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☒ Cross-cultural Comparison / Differences (at least 2 literature sources)

☒ Definition of Sensitive Zones

Sensitive Zones:

Hierarchy

Topic or discipline:

Discipline: Cross-cultural Psychology
Topic: Achieved Status vs Ascribed Status

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This text introduces and describes the concept of achieved and ascribed status. Anyone interested in exploring status and hierarchy issues must get acquainted with this concept.

In how far is this reference bridging CIs with academic knowledge?

This text introduces and describes the concept of achieved and ascribed status, which is essential when describing cultural aspects of status and hierarchy. Hierarchy is the key issue in the critical incidents *'Angry Student (AT)'*, *'Sitting on the Floor (FR)'*, *'Go Home (FR)'*, *'The professor's first name (PT)'*.

Incidents often occur due to a different understanding of status and hierarchy, mainly the way that societies determine the status of people – based on achievements or based on age, class, gender, education etc.

Short Description

All societies give certain members a higher status than others, signaling that special attention should be focused on such people and their activities. Some cultures grant status to people based on their achievements (achieved status), others ascribe it to them by virtue of age, class, gender, education, and so on.

Achieved Status

- Respect is based on knowledge and skills
- Use of titles only when relevant to the competence that the person brings

Ascribed Status

- Respect is based on seniority
- Extensive use of titles, especially when they clarify the person's status in the organisation

3.3. Exploring the Nature of Power Distance: Implications for Micro- and Macro-Level Theories, Processes, and Outcomes

PARTNER SUGGESTING THIS REFERENCE: Społeczna Akademia Nauk, Poland

TITLE DOCUMENT: Exploring the Nature of Power Distance:
Implications for Micro- and Macro-Level Theories, Processes, and Outcomes

EDITOR: SAGE, Journal of Management (2014), 40(5), pp. 1202–1229
AUTHORS: Daniels, Michael A./ Greguras, Gary .J.
WEBSITE: https://www.researchgate.net/publication/275441641_Exploring_the_Nature_of_Power_Distance

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☒ Cross-cultural Comparison / Differences
(at least 2 literature sources)

☒ Definition of Sensitive Zones

Sensitive Zones:

Hierarchy

Topic or discipline:

Discipline: Management/Cross-cultural Psychology
Topic: Power distance

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This text reviews existing value taxonomies and definitional elements of power distance. It also reviews theories and research linking power distance to micro and macro work-related outcomes.

In how far is this reference bridging CIs with academic knowledge?

This text defines the power distance cultural dimension, which is the most important when describing cultural aspects of the hierarchy. Hierarchy is the key issue in the critical incidents *'Angry Student (AT)'*, *'Sitting on the Floor (FR)'*, *'Go Home (FR)'*, *'The professor's first name (PT)'*.
Incidents often occur due to a different understanding of hierarchy and status.

Short Description

Power distance is a value that differentiates individuals, groups, organisations, and nations based on the degree to which inequalities are accepted either as unavoidable or as functional.

4. Identity

4.1. Acculturation and psychological adaptation, In: Journeys into cross-cultural psychology

PARTNER SUGGESTING THIS REFERENCE: Acculturation and psychological adaptation,
In: Journeys into cross-cultural psychology, Bouvy, A.M et al. (eds), pp.129-141
EDITOR: Swets & Zeitligner, Lisse (1994)
AUTHORS: Berry, John W.

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
(at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Identity

Topic or discipline:

Intercultural Psychology
Social Psychology

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

Berry introduces the concept of 'acculturation strategies' which is a key notion in understanding the transformations that migrants or people in intercultural mobility in general may undergo. Anyone interested in exploring, problematizing identity issues of people in mobility must get acquainted with this concept.
Berry's 'acculturation matrix' is probably the most cited model to describe the dynamics of identity transformation, even if it is a model often criticised for its simplicity.

In how far is this reference bridging CIs with academic knowledge?

This article introduces the concept of 'acculturation' which is one of the key elements in most critical incidents which we coded under identity, concretely: 'Jokes on Holocaust (DE), 'Mohammedan (AT)', 'Christmas presents for everyone (AT)', 'Red wine cake(AT)'
Incidents often emerge because of the illusion / expectation of members of the dominant society that there is a relatively quick and linear adaptation process, resulting in the progressive acquisition of the 'new culture' by the newcomers, solving any possible conflict between the two cultures. Experience shows that this process is neither linear nor necessarily progressive.

Short Description

Acculturation stands for the encounter with a foreign culture and the strategies that the individual will develop in order to handle this encounter and in consequence the transformations on his/her cultural identity. Berry identifies four possible strategies that the individual will develop depending on the dynamics unfolding between the dominant and the minority cultural identity, depending on what answer they give to two questions: a) is it important to maintain connections with the 'culture of origin'? b) is it important to create connections with the host culture? Depending on the answer, the four strategies are: marginalisation, segregation/separation, assimilation and integration.
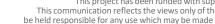
4.2. Rethinking 'acculturation' in relation to diasporic cultures and postcolonial identities

PARTNER SUGGESTING THIS REFERENCE: Elan Interculturel, France

TITLE DOCUMENT: Rethinking 'acculturation' in relation to diasporic cultures and postcolonial identities

EDITOR: Human Development, Vol. 44, No. 1, pp. 1–18 (2001).

AUTHORS: Bhatia, Sunil/Ram, Anjali

WEBSITE: *https://www.researchgate.net/publication/239930285_Rethinking _'Acculturation'_in_Relation_to_Diasporic_Cultures_and_Postcolonial_Identities*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
  (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Identity

Topic or discipline:

Intercultural Psychology
Social Psychology

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This reference explores the process of acculturation experienced by immigrants in their host country. Acculturation stands for the encounter with a foreign culture and the strategies that the individual will develop in order to handle this encounter and in consequence the transformations on his/her cultural identity. This article enriches the theoretical research about acculturation by integrating a postcolonial approach to the examination of the concept of 'acculturation'.

In how far is this reference bridging CIs with academic knowledge?

This article introduces the concept of 'acculturation' which is one of the key element in most critical incidents which we coded under identity, concretely: '*Jokes on Holocaust (DE)*', '*Mohammedan (AT)*', '*Christmas presents for everyone (AT)*', '*Red wine cake (AT)*'

The paper offers a more complex tackling of the issue than Berry's original model.

Short Description

In this article, we reexamine the concept of 'acculturation' in cross-cultural psychology, especially with respect to non-western, non-European immigrants living in the United States. By drawing primarily on postcolonial scholarship, we specifically reconsider the universalist assumption in cross-cultural psychology that all immigrant groups undergo the same kind of 'psychological' acculturation process. In so doing, (1) we consider some of the historical and political events related to immigration in the United States; (2) we question the conflation of nation with culture that emerges in many theories of acculturation; (3) we use the notion of diaspora as theorized in postcolonial studies to rethink the concept of 'integration strategy' as developed in cross-cultural psychology. Our article has implications for general issues of culture and self in human development, and particular issues in the area of acculturation.

4.3. Stratégies idéntitaires

PARTNER SUGGESTING THIS REFERENCE: Elan Interculturel, France
TITLE DOCUMENT: Stratégies idéntitaires
EDITOR: puf/psychologie d'aujourd'hui (1998)
AUTHORS: Camilleri, Carmel/Kastersztein, Joseph/Lipiansky, Edmond-Marc/Malewska-Peyre, Hanna/Taboada-Leonetti, Isabelle/Vasquez, Ana

Languages:

☐ EN | ☐ DE | ☒ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Identity

Topic or discipline:

Intercultural Psychology
Social Psychology

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This reference explores the strategies that individuals put in place in order to defend or negotiate their cultural identity while trying to find their place in a society whose dominant identity does not match with theirs, stigmatising them directly as the 'other'.

An interesting feature of Camillery's approach is that he opens up the 'black box' of integration and explores what happens if there are conflicts or incoherences between the cultural values of the host society and the original culture. Because of his context Camilleri focuses on the incompatibilities of 'traditional' vs 'modern' societies, but the underlying comparisons can be easily extrapolated to more contemporary distinctions.

In how far is this reference bridging CIs with academic knowledge?

This article introduces the identity strategies which are one of the key elements in most critical incidents which we coded under identity, concretely: *'Jokes on Holocaust (DE)'*, *'Mohammedan (AT)'*, *'Christmas presents for everyone (AT)'*, *'Red wine cake (AT)'*.

Short Description

Through what mechanisms do groups define their place in the social system and try to differentiate and value themselves? What means do they use to survive in their difference or similarity? What strategies allow an individual to maintain a positive self-image despite the solicitations and judgments of others? This book provides some answers, some help to understand the social and psychological phenomena that are becoming crucial in our society.

4.4. Strategies adopted when identity is threatened

PARTNER SUGGESTING THIS REFERENCE: Elan Interculturel, France
TITLE DOCUMENT: Strategies adopted when identity is threatened
EDITOR: Revue Internationale de Psychologie Sociale (1988), Vol. 1, No. 2, pp. 189-204
AUTHORS: Breakwell, Dame Glynis Marie

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
  (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Identity - identity threat

Topic or discipline:

Social psychology

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

During intercultural mobility the change in cultural context often implies a break in the processes which we use to respond to basic identity needs. This situation, when the processes of identity are unable to satisfy the principles (needs) is called 'identity threat'.

In how far is this reference bridging CIs with academic knowledge?

This article introduces the concept of 'identity threat' which is a key element in most critical incidents which we coded under identity, concretely: '*Jokes on Holocaust (DE)*', '*Mohammedan (AT)*', '*Christmas presents for everyone (AT)*', '*Red wine cake (AT)*'.

Short Description

Presents a simple model of identity structure and processes. Evidence suggests that the 2 identity processes (accommodation-assimilation and evaluation) operate in order to achieve certain end states for identity: self-esteem, continuity, and distinctiveness. Identity is defined as threatened when accommodation-assimilation and evaluation are, for some reason, unable to maintain continuity or enhance self-esteem or distinctiveness. The structure of threats is discussed, and types of coping strategies at 3 levels (intrapsychic, interpersonal, and intergroup) are described. Choice of coping strategy is addressed.

(French abstract) (PsycINFO Database Record (c) 2018 APA, all rights reserved)

(from APA)

4.5. Assessment of Acculturation: Issues and Overview of Measures

PARTNER SUGGESTING THIS REFERENCE: Elan Interculturel, France

TITLE DOCUMENT: Assessment of Acculturation: Issues and Overview of Measures

EDITOR: Online Readings in Psychology and Culture (2011), Vol. 8, No. 1

AUTHORS: Celenk, Ozgur/Van de Vijver, Fons J.R.

WEBSITE: *http://dx.doi.org/10.9707/2307-0919.1105*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
  (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Identity -acculturation

Topic or discipline:

Social psychology

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

Acculturation is the key concept describing the changes resulting from long term exposure to a new cultural environment, such as during adaptation to the new country for migrants. The article revisits the concept of acculturation, but more interestingly also analyses and compares different measures of acculturation used by researchers.

In how far is this reference bridging CIs with academic knowledge?

Several of our incidents are connected to the concept of acculturation, either from the perspective of the international students (the changes they actually undergo, on how they adjust to the new cultural environment) or from the perspective of local students and faculty, namely their expectations towards the foreigners to slowly and continually adjust to local values, norms and practices.

Short Description

Abstract from the article: Publicly available acculturation measures are systematically reviewed based on three criteria: scale descriptors (name of the scale, authors, year, target group, age group, subscales, and number of items), psychometric properties (reliabilities) and conceptual and theoretical structure (acculturation conditions, acculturation orientations, acculturation outcomes, acculturation attitudes, acculturation behaviors, conceptual model and life domains). The majority of the reviewed acculturation measures are short, single-scale instruments that are directed to specific target groups. Additionally, they mainly assess behavioral acculturation outcomes than acculturation conditions and orientations. Regarding the psychometric properties; most measures have an adequate internal consistency; yet cross-cultural validity of the instruments have not been reported. Guidelines for choosing or developing acculturation instruments are provided in the chapter.

5. Time Perception

5.1. Silent Language (chapter 1: Voices of Time; chapter 9: Time Talks)

PARTNER SUGGESTING THIS REFERENCE: Społeczna Akademia Nauk, Poland

TITLE DOCUMENT: Silent Language (chapter 1: Voices of Time; chapter 9: Time Talks)

EDITOR: Doubleday, Garden City, N.Y. (Reissued edition) (1973)

AUTHORS: Hall, Edward T.

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

- ☒ Empirical Paper
- ☒ Theory Paper
- ☐ HEI context
- ☐ International Students
- ☐ Practical Implications (i.e. Recommendations)
- ☒ Cross-cultural Comparison / Differences (at least 2 literature sources)
- ☒ Definition of Sensitive Zones

Sensitive Zones:

Time Perception

Topic or discipline:

Discipline: Cultural Anthropology
Topic: Monochronic Time vs. Polychronic Time

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This text introduces and describes the concept of monochronic and polychronic time. Anyone interested in exploring issues regarding time perception must get acquainted with this typology as it is one of the most well- known typologies of cultures based on time-related dimensions.

In how far is this reference bridging CIs with academic knowledge?

This text defines the concept of achievement orientation and ascription orientation, which are crucial when describing cultural aspects of the hierarchy. Hierarchy is the key issue in the critical incidents '*1 hour late for a presentation (PL)*', '*Moving the deadline (PL)*', '*One thing at a time? (PL)*', '*Being on time (PT)*'.
Incidents often occur due to a different approach to time.

Short Description

Monochronic Time

- People do one thing at a time
- People take time commitments (deadlines, schedules) seriously
- People adhere strictly to plans
- People emphasize promptness

Polychronic Time

- People do many things at once
- People consider time commitments as an objective to be achieved, if possible
- People change plans often and easily
- People base promptness on the relationship

5.2. How Many Things Do You Like to Do at Once? An Introduction to Monochronic and Polychronic Time

PARTNER SUGGESTING THIS REFERENCE: Społeczna Akademia Nauk, Poland

TITLE DOCUMENT: How Many Things Do You Like to Do at Once? An Introduction to Monochronic and Polychronic Time

EDITOR: Academy of Management, Academy of Management Executive (1992), Vol. 6, No. 4, pp. 17-26

AUTHORS: Bluedorn, Allen C./Kaufman, Carol Felker/Lane, Paul M.

WEBSITE: *https://www.researchgate.net/publication/246390965_How_Many_Things_Do_You_Like_to_ Do_at_Once_An_ Introduction_ to_Monochronic _and_Polychronic_Time*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☒ Cross-cultural Comparison / Differences (at least 2 literature sources)

☒ Definition of Sensitive Zones

Sensitive Zones:

Time Perception

Topic or discipline:

Discipline: Management/Cross-cultural Studies
Topic: Monochronic Time vs. Polychronic Time

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This text presents a detailed look at differences between the monochronic and polychronic time, which, respectively, distinguish between a preference for doing one thing at a time rather than doing two or more things simultaneously.

In how far is this reference bridging CIs with academic knowledge?

This text defines the concept of achievement orientation and ascription orientation, which are crucial when describing cultural aspects of the hierarchy. Hierarchy is the key issue in the critical incidents '*1 hour late for a presentation (PL)*', '*Moving the deadline (PL)*', '*One thing at a time? (PL)*', '*Being on time (PT)*'.
Incidents often occur due to a different approach to time, based either on monochronic or polychronic time orientation.

Short Description

People with a monochronic orientation are task-oriented, emphasise promptness and stick to their plans.

Contradictory, people with a polychronic orientation tend to change plans, emphasise relationships rather than tasks and privacy.

Monochronic Time

- People do one thing at a time
- People take time commitments (deadlines, schedules) seriously
- People adhere strictly to plans
- People emphasize promptness

Polychronic Time

- People do many things at once
- People consider time commitments as an objective to be achieved, if possible
- People change plans often and easily
- People base promptness on the relationship

5.3. Time Perception A cross-cultural investigation of time management practices and job outcomes

PARTNER SUGGESTING THIS REFERENCE: Społeczna Akademia Nauk, Poland

TITLE DOCUMENT: A cross-cultural investigation of time management practices and job outcomes

EDITOR: Elsevier, International Journal of Intercultural Relations (2005), Vol. 29, No. 4, pp. 409-428.

AUTHORS: Nonis, Sarath. A. / Teng, Joe K. / Ford, Charles W. Pitt

WEBSITE: paid access through Elsevier website

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☒ Cross-cultural Comparison / Differences (at least 2 literature sources)

☒ Definition of Sensitive Zones

Sensitive Zones:

Time Perception

Topic or discipline:

Discipline: Management, Cross-cultural Studies
Topic: Monochronic Time vs Polychronic Time

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This text compares separate monochronic and polychronic time cultures with regard to time management and its influence on key job outcomes.

In how far is this reference bridging CIs with academic knowledge?

This text defines the concept of achievement orientation and ascription orientation, which are crucial when describing cultural aspects of hierarchy. Hierarchy is the key issue in the critical incidents '*1 hour late for a presentation (PL)*', '*Moving the deadline (PL)*', '*One thing at a time? (PL)*', '*Being on time (PT)*'.
Incidents often occur due to a different approach to time, based either on monochronic or polychronic time orientation.

Short Description

Time is an integral aspect of human life, but the experience of it is culturally dependent and is reflected in the style it is managed. People from monochronic cultures emphasise linear, step-wise sequencing (like an analogue clock). They prefer doing one thing at a time or meeting with one person at a time, with a preference for clear beginnings and endings. They also prefer process thinking, specified procedures, precise tasks, goals, objective or measurable outcomes. Contradictory, people from polychronic cultures emphasise holistic, polyphonic, synchronous action. They prefer doing multiple things (dynamic schedules), responding to a diversity of inputs, or relating to several people at the same time.

6. Gender

6.1. Why are they so few female leaders in higher education: A case of structure or agency?

PARTNER SUGGESTING THIS REFERENCE: Johannes Gutenberg University Mainz, Germany

TITLE DOCUMENT: Why are they so few female leaders in higher education: A case of structure or agency?

EDITOR: Management in Education (2017), Vol. 31, No. 2, p. 82-87.
British Educational Leadership, Management & Administration Society (BELMAS)

AUTHORS: Shepherd, Sue

WEBSITE: *https://journals.sagepub.com/doi/10.1177/0892020617696631*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☒ Theory Paper

☒ HEI context

☐ International Students

☒ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
(at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Gender

Topic or discipline:

Women as leaders in HEIs

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

The reference describes the room and the setting where the situation of '*A woman in high position (DE)*' took place with theoretical knowledge and gives empirical data about female leaders in HEIs and their needs. Concrete instructions in the article to help women getting into leading positions in HEIs could also be a solution for the CI.

In how far is this reference bridging CIs with academic knowledge?

Theoretical reflection of different kinds of universities as organisations based on empirical evidence with concrete instructions for action.

Short Description

A significant gender imbalance remains at executive management level within HEIs despite a number of initiatives to increase the number of women in leadership positions and ensure that they are better prepared for these roles. This article presents findings from a recent study on the appointment of deputy and pro vice-chancellors in pre-1992 English universities that provide fresh insights into why this might be the case. These findings challenge the notion of women's missing agency - characterised by a lack of confidence or ambition and a tendency to opt out of applying for the top jobs – as an explanation for their continued underrepresentation. Rather, they highlight the importance of three structural factors associated with the selection process: mobility and external career capital, conservatism, and homosociability. An approach of 'fixing' the women in question is therefore unlikely to be sufficient in redressing the current gender imbalance within university executive management teams.

6.2. Gender Troubles in der Beratung. In: Das Handbuch der Beratung

PARTNER SUGGESTING THIS REFERENCE: Johannes Gutenberg University Mainz, Germany

TITLE DOCUMENT: Gender Troubles in der Beratung. In: Das Handbuch der Beratung, p. 231-243

EDITOR: Nestmann, Frank/ Engel, Frank/Sickendiek, Ursel (2014)

AUTHOR: Tatschmurat, Carmen

Languages:

☐ EN | ☒ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☒ HEI context

☒ International Students

☒ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Gender

Topic or discipline:

Construction of gender in the scientific discussion, gender as structural category, Gender Troubles in counselling processes, power in gender relations and the space of counseling, the Affidamento-Approach

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

The reference provides concrete instructions for practical action based on scientific findings. These can be used to explain the problems described in the CI 'Silent woman (DE)' and could bring future changes in behaviour and attitudes in order to solve the problems.

In how far is this reference bridging CIs with academic knowledge?

Theoretical reflection underpinned by concrete instruments of action.

Short Description

The reference places feminist theory formation in a historical context. Tatschmurat notes that gender as a structural category 'genderises' all social, cultural, political and normative systems in their formal and informal structures. Gender thus creates different power relations between men and women. This can also be seen, for example, in gainful employment. Thus organisations reproduce the gender-segregated labour market in femininity as subordination and masculinity as dominance, which is is constantly being reinforced. Tatschmurat investigates Gender Troubles, meaning confusions or apparently unsolvable misunderstandings and how to develop solutions in a consultation. Above all, the emotions and behavioural patterns that arise are explained. Tatschmurat names three traps that consultants and clients can fall into in the consulting process and presents concrete alternatives for action and solution competencies. With regard to successful counselling among women, she recommends the Affidamento-Approach in particular.

6.3. Frauen und Beratung. In: Das Handbuch der Beratung. Bd. 1. Disziplinen und Zugänge

PARTNER SUGGESTING THIS REFERENCE: Johannes Gutenberg University Mainz, Germany

TITLE DOCUMENT: Frauen und Beratung. In: Das Handbuch der Beratung. Bd. 1. Disziplinen und Zugänge, p. 209-218

EDITOR: Frank Nestmann, Frank Engel, Ursel Sickendiek (2014)

AUTHORS: Irmgard Vogt

Languages:

☐ EN | ☒ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☒ Practical Implications (i.e. Recommendations)

☒ Cross-cultural Comparison / Differences
(at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Gender

Topic or discipline:

Women and educational counselling

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

The reference integrates the topic of the CI '*Silent Woman (DE)*' women and counselling into a social context. It explains the development of a counselling situation that was perceived as unpleasant and failed by presenting empirical findings on the proportion of women in management positions, culturally different structural and personal discrimination against women. It also proposes concrete measures based on the concept of empowerment.

In how far is this reference bridging CIs with academic knowledge?

Theoretical reflection at the social and individual levels as well as empirical evidence with concrete instructions for action.

Short Description

The reference describes different dimensions that distinguish women from men in professional social counselling situations. On the one hand, Vogt mentions the social significance of the gender dimension as a central structural category to which men and women of all cultures orient their individual world view. On the other hand, it empirically proves the lack of women in management positions in many institutions and thus addresses the structural discrimination of women in gainful employment, i.e. also in the counselling sector. Under the postulate 'The personal is political', she briefly describes the history of taking sides for women within counselling, before she discusses the hierarchical distance between men and women. She is clearly in favour of a feminist approach to counselling in order to counteract a power divide between counsellor and person seeking advice. She then discusses the aspect of personal violence, which emanates from structural discrimination. According to Vogt, the forms and the extent of violence against girls and women vary greatly between cultures. The more pronounced structural discrimination is in a country, the more aggressive women in the country are treated during counselling. Vogt also notes differences between men and women in counselling settings. Women react more sensitively than men to the framework conditions and the situation of counselling as a whole. Finally, Vogt discusses the effects of structural and personal discrimination on the self-image with the associated control convictions and expectations of self-efficacy. She postulates that counselling must first and foremost bring about changes in women's attitudes. In this sense, women should unite at the political level and democratically implement a concept of empowerment.

7. Colonialism

7.1. Introduction: From University to Pluriversity: A Decolonial Approach to the Present Crisis of Western Universities

PARTNER SUGGESTING THIS REFERENCE: University of Porto, Portugal

TITLE DOCUMENT: Introduction: From University to Pluriversity:
A Decolonial Approach to the Present Crisis of Western Universities

EDITOR: Human Architecture: Journal of the Sociology of Self-knowledge/Digital Commons bepress (2012)

AUTHORS: Boidin, Capucine/Cohen, James/Grosfoguel, Ramón

WEBSITE: *http://scholarworks.umb.edu/humanarchitecture/vol10/iss1/2*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☒ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications
(i.e. Recommendations)

☒ Cross-cultural Comparison /
Differences (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Colonialism

Topic or discipline:

Decolonisation of the University
University to Pluriversity
Crisis of Western Universities

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

The article raises the question whether it is possible and what it could mean to decolonise the Westernised university and its Eurocentric knowledge structures, a trend that had its onset during modernity, in the age of Enlightenment, where the conception of university and of its universalist claim have their origin. The crisis of contemporary university made the problem of colonialism in HEI worse and it became even more complex due to the pressures created by neoliberalism, the financial breakdown, and global capitalism (such as the 'Bologna Process' in Europe and systematic budget cuts in North America, both without addressing a reflection and an attempt of institutional change, taking into account the internal and external critiques of the university). But the main issue has been related to the kind of universalism that has been complicit in processes of not only class exploitation but also of racial, gender, and sexual dehumanisation and, above all, of colonialism, a particular case of primitivism that had no alternative than being submitted to absolute, unquestionable Euro-American universalism. Universalism in this sense, thus, underlies the widely recognised epistemic Eurocentrism and even the epistemic racism and sexism that has been guiding academic practices and knowledge production and determining research agendas. The social sciences and humanities in particular have been bound to a conception of knowledge on the 'Other' that forgets (or denies) that this 'Other' is a thinking being and a constructor of knowledge, opting, on the contrary, for reification, orthopedic correction of the colonized and instrumentalisation of science at the service of economic and political competition and productivity. Such a dehumanisation represents one of the main effects of the neo-liberal and market-oriented university where research priorities and funding are based on market needs, researchers become businessmen and students try to perform entrepreneurship attitudes and behaviours as if all the action took place in a social vacuum where colonialism never happened. One of the problems is whether there is (or will be) room for 'critical, heterodox, non-marketable knowledge' and for considering non-Western traditions of decolonised knowledge production and of critical cultural and inter-cultural alternative legacies.

In how far is this reference bridging CIs with academic knowledge?

The authors provide a joint theoretical framework that can stimulate critical reflection on critical incidents, founded on a coherent conceptual grounding and on a historical vision of the origins of intercultural phenomena, tensions, conflicts and domination relations established in the CIs.

Short Description

The article focuses on the historical, cultural, and economic antecedents of what has been taken as Westernisation and Eurocentrism in the universitarian institution and in academic knowledge. Colonialism has involved much forgetting and silencing, and Eurocentric versions of colonial relations and of cultural history in non-western regions need to be problematised so that a full plurality of memory might gain its own status and respect, including the epistemological recognition of a diversity of forms, modes, interactions and contents. Indeed, hegemonic universalist theories of knowledge ignore indigenous epistemologies, devalue the relationship between propositional and non-propositional knowledge, prefer knowledge of the world to the detriment of knowledge from within the world as well as what concerns the difference between representationalist and relational ways of knowing. Such epistemological politics tend to reinforce the image of minorities as problematic groups and that minority problems are handled in such a way as to minimise them and never question their historical roots, forms of social construction and representation, experience and knowledge on being victims of domination nor the historical heritage of colonialism and slavery. Therefore, a more open, critical, cosmopolitan pluriversalism instead of unilateral, provincial and hegemonic universalism in knowledge and inside the university is proposed.

7.2. Decolonizing the university: New directions

PARTNER SUGGESTING THIS REFERENCE: University of Porto, Portugal

TITLE DOCUMENT: Decolonizing the university: New directions

EDITOR: SAGE journals (2016)

AUTHORS: Mbembe, Achille Joseph

WEBSITE: *https://doi.org/10.1177/1474022215618513*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☒ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Colonialism/Decolonising

Topic or discipline:

Education

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

In this paper, Achille Mbembe discusses what it means to decolonise the university by exploring several dimensions of the process: from buildings to pictures, from classrooms to curricula, from students to faculty, from assessment to policy. As such, the paper unveils how colonising/decolonising is present in both explicit and implicit ways: 'The emerging consensus is that our institutions must undergo a process of decolonization both of knowledge and of the university as an institution' (p. 33).

This reference may be helpful not only to better understand how colonialism persists in Higher Education Institutions (HEIs) – the critical incidents (CIs) '*Distorting the language (PT)*' and '*African Movies (PT)*' are concrete examples of it –, but also to draw out some possible ways of working towards decolonisation.

In how far is this reference bridging CIs with academic knowledge?

The paper illustrates how explicit and implicit exclusion and inclusion in HEIs are present in apparently 'neutral' devices such as buildings, statues, reference authors, theories, assessment papers, progression criteria. Again, look beyond the surface of things if you want to have an understanding of what they mean.

Short Description

Mbembe starts by exemplifying how colonialism persists in universities in very diverse ways – he initially references the Rhodes Must Fall movement, but he also gives practical examples of the persistence of colonial traits and the need to decolonise the university. Resting on the theoretical contributions of Franz Fanon and Ngugi wa Thiong'o he demonstrates how 'the decolonizing project is back on the agenda worldwide' (p. 36) and that there is a quest for a pluriversity 'process of knowledge production that is open to epistemic diversity' (p. 37). However, the contemporary 'rhetoric of the knowledge society/knowledge economy' is turning HEIs into a commodity. Change demands, Mbembe advocates, overcoming anthropocentrism and humanism.

7.3. Images outside the Mirror? Mozambique and Portugal in world history

PARTNER SUGGESTING THIS REFERENCE: University of Porto, Portugal
TITLE DOCUMENT: Images outside the Mirror? Mozambique and Portugal in world history
EDITOR: Human Architecture: Journal of the Sociology of Self-Knowledge (2012)
WEBSITE: *https://scholarworks.umb.edu/humanarchitecture/vol10/iss1/12*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
(at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Colonialism

Topic or discipline:

History of colonialism
African history commons
Eurocentered colonialism
Cultural coloniality and rationality
Decolonisation

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This article emphasises the role of memories and history on the meanings of decolonisation and human movement, in the context of the Portuguese colonisation in Mozambique.

Relevant content in CIs:
'African Movies (PT)'

In how far is this reference bridging CIs with academic knowledge?

Theoretical reflection about the plurality of memory – colonisers and colonised. It elaborates on the distinction between subject and object and the importance of the full understanding of the complex relations created by historical legacies.

Short Description

The colonial project entailed the construction of (at least) two divergent narratives on the meanings of the Portuguese presence in Mozambique, narratives that render difficult any possibility of mutual recognition. This paper aims to discuss the role of memories and history, as a bridge to broaden the debate on the meanings of decolonisation and human movement in spaces defined by the 'memory' of Africa in the specific geopolitical context of the Portuguese colonisation in Mozambique.

The author, a Mozambican researcher living and working in Portugal, presents five sections in his paper: 1. Africa, history, histories and memories; 2. Mozambique: the struggle continues; 3. A map of conflicts: the national history and 4. Conclusion: weaving narratives, constructing history. Portugal and Mozambique shared places with each other but hardly share memories. In the conclusion, the author reflects: 'To think of memories in the plural, placing them as diverse narratives of histories about locations, involves an obligation to think of identity processes, or the social and political metamorphoses known to societies. If we agree that recognising signifies remembering the other, the relationships between 'I' and the 'other' become spaces of struggle for recognition, spaces of democratisation of memory and of the knowledge it conveys. Even the collective memory that we call 'our memory' and which seems to overlap with others, is not anything real or concrete. On the contrary, 'our memory' is also a narration, a story of 'arrival' and the resulting construction of memories (history, community, etc.) articulated within present power relations. The integration of memories into a whole occurs through political filter managed by political memory; or rather, by the 'officially' established bodies of power.' (Meneses 2012, p. 133).

7.4. Coloniality and Modernity/ Rationality

PARTNER SUGGESTING THIS REFERENCE: University of Porto, Portugal
TITLE DOCUMENT: Coloniality and Modernity/ Rationality
EDITOR: Striphas, Ted (2007) In: Cultural Studies Vol.21, No. 2-3 March/May. Routledge
AUTHORS: Quijano, Aníbal
WEBSITE: *https://doi.org/10.1080/09502380601164353*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
  (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Colonialism

Topic or discipline:

Eurocentered colonialism
Coloniality and colonial power
Cultural coloniality and rationality
Epistemological decolonization

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

The CIs '*Distorting the language (PT)*' and '*African Movies (PT)*' seem to derive from the idea of superiority of European culture over the cultures outside the European context. The paper helps to better understand the impact of colonialism and eurocentrism on the formation and consolidation of the current world order, namely in the power relations between peoples and cultures. This is an essential perspective to consider when addressing issues related to interculturality.

In how far is this reference bridging CIs with academic knowledge?

There is a theoretical reflection on the relationship between coloniality and the production of knowledge, highlighting the need for an epistemological decolonisation and a critique of the European paradigm of rationality.

Short Description

The colonial structure of power contributed strongly to the social and racial discriminations we know nowadays, based on a stratification of cultures, races and ethnicities. The relationship between the European culture and the others 'continues to be one of colonial domination'. Regarding colonialism, Quijano describes a sequence of two stages: 1) First, it was a product of a systematic repression over symbols, modes of knowing and producing knowledge, forms of cultural and intellectual expression; at the same time, the colonizers expropriated from the colonized their products and knowledge on certain work areas, useful for global domination; 2) This was followed by an imposition of the patterns of expression of the colonisers, thus limiting the cultural production of the colonised. Despite the end of the formal political domination of Europe over Latin America, Africa, and Asia (colonialism), social and cultural control prevails long after the ceasing of immediate and direct repression of the western colonizers over the dominated cultures. The author mentions an important aspect of the process of colonialism: the colonisation of the imagination of the dominated, which acts on a deeper level of the identity and self-perception of the colonised people, reinforcing the belief in the hierarchical construct of superior (western) and inferior (non-western) cultures. Thus, coloniality 'is still the most general form of domination in the world today'.

The paper also stresses the link between eurocentrism, cultural coloniality and the rationality of modernity, stating that 'the relation between European culture and the other cultures was established, and has been maintained, as a relation between 'subject' and 'object''. The author deconstructs the subject-object relation, highlighting the importance of intersubjectivity, heterogeneity, diversity and historicity as connected elements of the reality and pillars to the production of knowledge. The organicist view of society brought by western modernity was also a reductionist vision of the world, for Europe was seen as the 'brain' and the rest of the world as the 'arms', therefore influencing the global power relations that still divide the world into dominators and dominated.

Quijano calls for an epistemological decolonisation, liberating the production of knowledge from coloniality. This should enable real intercultural communication and exchange of experiences and meanings, 'as the basis of another rationality'. The liberation of knowledge and intercultural relations from the cage of coloniality is a way of contributing to the social liberation from 'all power organized as inequality, discrimination, exploitation, and as domination'.

7.5. Descolonização do currículo: ou de como não 'perder de ganhar com a diversidade'

PARTNER SUGGESTING THIS REFERENCE: University of Porto, Portugal

TITLE DOCUMENT: Descolonização do currículo: ou de como não 'perder de ganhar com a diversidade

EDITOR: Rizoma Freiriano (2019)

AUTHORS: Amorim, José Pedro/Pais, Sofia/Menezes, Isabel/Lopes, Amélia

WEBSITE: *http://www.rizoma-freireano.org/descolonizacao-do-curriculo*

Languages:

☐ EN | ☐ DE | ☐ FR | ☐ PL | ☒ PT | ☐ Other: ☒ ES

The output of this document includes:

☒ Empirical Paper

☐ Theory Paper

☐ HEI context

☐ International Students

☐ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Colonialism

Topic or discipline:

Decolonisation of curriculum
Decolonisation of university
whiteness

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

This article is especially relevant to the analysis of the CI *'African Movies (PT)'*.

Especially conceived due to the colonialism identified in curriculum organization and decisions in an increasingly massive and diversified university, the article reflects mainly on the decolonisation of knowledge and of power relations as fundamental paths to decolonise the university. The concept of 'whiteness' (Carr & Rivas 2018) is central to the article. It refers to the privileges and power that white-skinned people enjoy in our societies - social mechanisms of privilege that have originated and fueled war, imperialism, colonial expansion, slavery and genocide. The article elects two concepts by Paulo Freire to understand some main processes of students' adaptation: worthlessness and adherence to the oppressor. Both he and Makhubela (2018) insist that decolonisation implies assuming a partial attitude, necessarily choosing the side of the oppressed - regarding the specificities and aspirations of those the system tends to neglect as fundamental ingredients for decolonisation to take place.

In how far is this reference bridging CIs with academic knowledge?

The article shares some main theoretical concepts that allow one to understand critical incidents related to the hegemony of colonial knowledge and power relationships at university. In this case formal and informal (intentional but not formal curricular decisions) curricula are of particular importance - notably concerning the selection of publications, contents and inspiring authors.

Short Description

The article emphasises the idea of 'curriculum decolonisation' in its meanings and implications to

pedagogical relationships at university. It starts by describing the current transformation of the university's central foundations - the knowledge and the population to which it refers to -, reflecting on the challenges of an inclusive pedagogical relationship. Based on reflections stemming from the HE4u2 project focusing on migrant and ethnic minority students, the article presents theoretical concepts and references that can lay the groundwork for a fair university pedagogy. Among them, the concept of curriculum decolonisation takes a leading role. Students' and teachers' narratives about their exclusion or inclusion experiences are analysed. Finally, the article discusses some of the main challenges of this analysis for pedagogy at university as a power relationship.
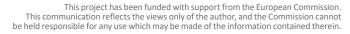
7.6. Colonialism Decolonising the University: the challenge of deep cognitive justice

PARTNER SUGGESTING THIS REFERENCE: University of Porto, Portugal
TITLE DOCUMENT: Decolonising the University: the challenge of deep cognitive justice
EDITOR: Cambridge Scholars (2017)
AUTHORS: Santos, Boaventura de Sousa
WEBSITE: *https://www.cambridgescholars.com/decolonising-the-university*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper

☒ Theory Paper

☒ HEI context

☐ International Students

☒ Practical Implications (i.e. Recommendations)

☐ Cross-cultural Comparison / Differences
  (at least 2 literature sources)

☐ Definition of Sensitive Zones

Sensitive Zones:

Colonialism, Diversity

Topic or discipline:

Decolonisation of the University

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

The collected CIs clearly show that the relationship with migrant students (or whose appearance indicates a different origin) is often riddled with prejudices and stereotypes ('the danger of identitarian reductionism', p. 367), when one considers that these students are allegedly (i) not as good as the locals (e.g., '*You are not as good as the Portuguese (PT)*'), (ii) coming from 'colonial sociability', distort the 'pure' language of 'metropolitan sociability' (e.g., '*Distorting the language (PT)*'), (iii) do not comply with social norms such as schedules (e.g., '*Being stereotyped (PT)*').

The CIs also show a disinterest, rejection, ignorance and disrespect for the cultures, the knowledges, 'the people/s beyond the abyssal line' (e.g., '*African Movies (PT)*' and '*Chinese people eat dogs (FR)*'). As an example, we could add that 'it is almost scandalous' to describe countries with 'a long history', such as Brazil, Russia, India, China, and South Africa as 'emerging' countries (p. 287).

It is important to stress that according to Boaventura de Sousa Santos, colonialism does not only refer to countries with a colonial past. On the contrary, colonialism is 'a structure, a culture, and a power based on the abyssal inequality between human beings; in other words, inequality that presupposes the sub-human nature of one of the parties involved in the particular social relation. Thus understood, the concept of colonialism includes coloniality as it has been discussed in decolonial literature.' (p. 310) That is to say that 'academic imperialism' (p. 326) has many facets and produces 'various exclusions' (p. 312): 'socio-economic inequalities combine with racial, ethno-cultural, and sexual inequalities' (p. 355).

In how far is this reference bridging CIs with academic knowledge?

This book presents a theoretical analysis on the decolonisation of the university, although it also describes concrete cases of 'polyphonic' universities. It allows to draw lessons for the 'following areas of decolonising intervention [...]: access to the university (for students) and access to a university career (for faculty); research and teaching contents; disciplines of knowledge, curricula, and syllabi; teaching/learning methods; institutional structure and university governance; relations between the university and society at large' (p. 332).

Short Description

The colonial (Eurocentric, North-centric, western) University proclaims 'supposedly universal principles which [...] only apply to the metropolitan [i.e., dominant, colonising] side of the abyssal line' (p. xii). This idea applies to the university itself, as the universities 'are so diverse from country to country, and within the same country' too (p. xv).

In fact, the movements of 'women, indigenous people, people of African descent' (p. 287), hitherto invisible, have made visible that the colonial theories are 'not sufficient [...] to understand the diversity of this world' (p. 288). As such, 'the mutual enrichment of different knowledges and cultures is the raison d'être of the epistemologies of the South. The point is not to search for completeness or universality, but rather to strive for a higher consciousness of incompleteness and pluriversality' (p. 371).

As the author argues, 'If modern western science has been a key instrument in expanding and consolidating modern domination, interrogating it from the perspective of the epistemologies of the South involves questioning both its colonial character (producing and hiding the abyssal line that creates zones of non-being) and its capitalist character (global commodification of life through the exploitation of two non-commodities; labor and nature), as well as its patriarchal character (devaluation of the lives and social labor of women on the basis of their devalued social being). Therefore, decolonising the social sciences makes little sense if it does not involve de-commodifying and de-patriarchalising as well. Focusing specifically on the colonial character of the social sciences may, however, be justified in order to highlight the false university at the roof of the multifaceted epistemicide committed by modern science' (pp. 341-342).

The post-colonial (and post-capitalist and post-patriarchal) university is a 'committed, polyphonic university', which the author calls 'pluriversity' (p. 377). Far 'from being neutral, [a pluriversity] is engaged in social struggles for a more just society' (p. 377).

7.7. Higher education and the modern/colonial global imaginary

PARTNER SUGGESTING THIS REFERENCE: University of Porto, Portugal
TITLE DOCUMENT: Higher education and the modern/colonial global imaginary
EDITOR: Sage journals (2016)
AUTHORS: Stein, Sharon/Andreotti, Vanessa de Oliveira
WEBSITE: *https://journals.sagepub.com/doi/abs/10.1177/1532708616672673*

Languages:

☒ EN | ☐ DE | ☐ FR | ☐ PL | ☐ PT | ☐ Other:

The output of this document includes:

☐ Empirical Paper
☒ Theory Paper
☒ HEI context
☐ International Students
☐ Practical Implications (i.e. Recommendations)
☐ Cross-cultural Comparison / Differences
(at least 2 literature sources)
☐ Definition of Sensitive Zones

Colonialism/Decolonising

Hierarchy

Topic or discipline:

Education

Why is this reference an important background knowledge and helpful theoretical framing to the CIs?

The authors problematise the idea of a contemporary 'neoliberal crisis' in higher education by situating its origins in a modern/colonial global imaginary. In their view, to discuss the trends of marketing and privatising as signs of an 'accumulation of dispossession' (Harvey, 2007) is not to recognise how higher education also played a central role in the Western/European domination and dispossession of other 'modes of knowing and being'. This idea resonates with the CIs '*Distorting the language (PT)*' and '*African Movies (PT)*', where other forms of expression (Portuguese language used in Brazil) and other cultural products (Mozambican movie) are devalued in face of the Western patterns expressed in higher education.

In how far is this reference bridging CIs with academic knowledge?

As the paper discusses how the modern/colonial global imaginary framed legitimate ways of knowing and being it surely resonates with the idea that what we experience as individuals is frequently rooted in deeper 'shared meaning-making matrices' (p. 3).

Short Description

The paper starts by considering Castoriadis (1987) concept of social imaginaries to discuss the Modern/Colonial Global Imaginary and its 'planetary hegemony' (p. 4). Then, they discuss how this global imaginary is expressed through HEIs in the US, but also how contemporary critiques of neoliberalisation rest within the same framework – Foucault would have said mathesis. As such, they conclude: 'We need spaces to collectively step back and ask questions about the limits of resistance that is produced within the same modern/colonial imaginary we seek to contest: What kinds of futurities do we want from universities, and for ourselves within them?' (p. 6).