

The Cambridge Handbook of Intercultural Communication

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Contents

<i>List of Figures</i>	page ix
<i>List of Tables</i>	x
<i>List of Contributors</i>	xi
<i>Acknowledgements</i>	xiv
Introduction <i>Guido Rings and Sebastian Rasinger</i>	1
Part I Introducing Intercultural Communication	
1 What Is Culture? <i>Werner Delanoy</i>	17
2 What Is Intercultural Communication? <i>Jan D. ten Thije</i>	35
3 Rethinking Intercultural Competence <i>Jürgen Bolten</i>	56
4 Interculturality or Transculturality? <i>Heinz Antor</i>	68
Part II Theoretical Approaches	
5 Critical Intercultural Communication and the Digital Environment <i>Thomas K. Nakayama</i>	85
6 From Shared Values to Cultural Dimensions: A Comparative Review <i>Elizabeth A. Tuleja and Michael Schachner</i>	96
7 Towards Integrative Intercultural Communication <i>Liisa Salo-Lee</i>	120
8 The Power of Literature in Intercultural Communication <i>Birgit Neumann</i>	136
9 Psychoanalytic Approaches to Memory and Intercultural Communication <i>Jolanta A. Drzewiecka</i>	155
10 Sociological Approaches to Intercultural Communication: Exploring the 'Silent Zones' <i>Uttaran Dutta and Judith N. Martin</i>	170
11 Introducing Intercultural Ethics <i>Richard Evanoff</i>	187

Part III Methods

- | | | | |
|----|---|---|-----|
| 12 | Decolonizing Gender and Intercultural Communication in Transnational Contexts | <i>Lara Lengel, Ahmet Atay and Yannick Kluch</i> | 205 |
| 13 | Migration in the Digital Social Mediasphere | <i>Peter Stockinger</i> | 227 |
| 14 | Linguistic Politeness | <i>Claus Ehrhardt</i> | 243 |
| 15 | Contemporary Literature and Intercultural Understanding | <i>Gesine Lenore Schiewer</i> | 261 |
| 16 | Enhancing Intercultural Skills through Storytelling | <i>Stephan Wolting</i> | 276 |
| 17 | Cinema as Intercultural Communication | <i>Joanne Leal</i> | 286 |
| 18 | Intercultural Memory and Violence in Jewish Literature | <i>Verena Dolle</i> | 302 |
| 19 | Intercultural Communication in Social Work Practice | <i>Antonio López Peláez and Emilio José Gómez Ciriano</i> | 319 |
| 20 | Intercultural Education in Study Abroad Contexts | <i>Jane Jackson</i> | 335 |
| 21 | Intercultural Communication in the Courtroom: The Doctrine of Public Policy | <i>Bertil Cottier</i> | 350 |

Part IV Application

- | | | | |
|----|---|--|-----|
| 22 | Intercultural Communication in the Context of the Hypermobility of the School Population in and out of Europe | <i>Emmanuelle le Pichon-Vorstman</i> | 367 |
| 23 | Culture and Management | <i>Marie-Thérèse Claes</i> | 383 |
| 24 | Language and Othering in Contemporary Europe | <i>Anne Ife</i> | 396 |
| 25 | Black British Writing: Benjamin Zephaniah's Didactic Poetics | <i>Deirdre Osborne</i> | 412 |
| 26 | Cultural Encounters in Contemporary Latin American Cinema: Intersections of Transnationality | <i>Sarah Barrow</i> | 432 |
| 27 | Religion and Intercultural Communication | <i>Margaret Littler</i> | 446 |
| 28 | Irish–English Cultural Encounters in the Diaspora | <i>Bronwen Walter</i> | 460 |
| 29 | Intercultural Dimensions in Academic Mobility: South Korea and Spain | <i>F. Manuel Montalbán, Francisco M. Llorente and Evelina Zurita</i> | 475 |

Part V Assessment

- | | | | |
|----|---|--|-----|
| 30 | Defining, Developing and Assessing Intercultural Competence | <i>Darla K. Deardorff</i> | 493 |
| 31 | Effects of Social Media Use on Cultural Adaptation | <i>Ming Li and Stephen M. Croucher</i> | 504 |
| 32 | A Constructivist Approach to Assessing Intercultural Communication Competence | <i>Milton J. Bennett</i> | 521 |

Intercultural Dimensions in Academic Mobility

South Korea and Spain

F. Manuel Montalbán, Francisco M. Llorente and Evelina Zurita

29.1 Globalization and the Internationalization of Higher Education

Globalization is a multidimensional phenomenon which has led to an immense flow of people, ideas, gadgets, goods and services. Education is directly implicated in these developments. Globalization not only calls into question the classic concept of education, but it makes education an essential tool to face the challenges of the new global order and the emergence of new knowledge and skills (Garratt, Phillips & Piper, 2003). Internationalization is one of the most relevant expressions of globalization in education. Worldwide, universities and colleges prioritize internationalization in their development plans, and academic mobility is increasing. In East Asia, there has been an exponential increase in the number of higher education students and teachers taking part in exchange programmes. Some countries, such as the Republic of Korea (hereafter South Korea), view globalization as a national priority, and have made strong financial, academic and logistic efforts to offer a wide variety of options to study abroad or to attract foreign students (Kwon, 2013). Higher education is considered to be one of the main pillars of economic development in the knowledge age, and study abroad programmes would seem to guarantee the acquisition of valuable skills (Ghazarian, 2014). In Asia traditional trends in mobility are moving towards English-speaking countries, but there is a search for new exchange partners like Spain, which is viewed as a bridge between Europe and Latin America.

In relation to higher education programmes, the Spanish Ministry of Education, Culture and Sport has followed an internationalization strategy that offers opportunities to learn and acquire linguistic, communicative, intercultural, teamwork, entrepreneurship and leadership competence in

transnational work settings (MECD, 2014). Spain is the European leader in the number of students taking part in the ERASMUS programme, both as a host country and in the number of Spanish students studying abroad (European Commission, 2017). The appeal of Spain as a host country has been explained by the wide range of courses available to international students, interest in the language and culture, the lifestyle, good weather and opportunities for tourism. These aspects have been attested by non-European students participating in these types of exchange programmes (Pérez-Encinas et al., 2017).

In particular, there is a growing interest among Spanish universities in building closer relationships with universities in East Asia, especially those in China, Japan and South Korea. This interest has generated intense activity and a certain degree of competition to establish links and inter-university agreements (Del Águila, Montalbán & Padilla, 2017). Academic exchanges between South Korea and Spain involve reciprocal mobility, which is mainly driven by opportunities for language learning and specific programmes within inter-university collaboration agreements. From the Spanish perspective, South Korea is considered to be a small but emerging partner in its internationalization strategy, and Spanish educational institutions consider the South Korean education system as having 'high-quality and a focus on new technologies' (Ministry of Employment and Social Security, 2017).

Since 2006 the University of Malaga has been working to become a major partner of South Korean and Ibero-American universities and institutions, which led to an agreement with Incheon National University in 2010. In 2011 the University of Malaga initiated a new degree in East Asian studies, with a special focus on South Korea, aimed at enabling professionals to act as cultural intermediaries between the Spanish-speaking world and the world of business, culture and international relationships in South Korea (Doménech et al., 2016). In this chapter, we explore intercultural dimensions in the joint internationalization programmes and the effects of academic mobility on interculturality in greater detail because this seems key to the development of indispensable skills in a global world. The main question is how international students construct dynamically their intercultural experience reflected in competences, beliefs, knowledge and identity. In many cases, these aspects are left to chance within informal and personal interactions, constituting a range of myths that can be deconstructed.

29.2 Internationalization and Intercultural Relationships

Most academic mobility programmes measure their success by the number of participants (Aba, 2016: 488). However, critical voices demand a wider

range of indicators and a more comprehensive perspective that should include potential shifts in the conception and understanding of terms such as society, economy, interculturality, politics, environment, infrastructure, power-geometries and social justice (Sheller & Urry, 2006). Kim (2009: 397) has criticized a neoliberal approach to the discourse on mobility, which mainly addresses market values and university rankings based on the number and qualifications of the students and academics they recruit. In fact, in countries such as Great Britain, many universities not only include the direct economic impact that foreign students have on their finances in their analysis, but also include the indirect effects they have on the community through accommodation, catering, culture and entertainment. These financial benefits are sometimes rhetorically linked to the activity of soft diplomacy, in which international students and teachers are viewed as economic and cultural ambassadors (Dervin, 2011).

Research on academic mobility has also been criticized for its excessive focus on description and its lack of theoretical, methodological and ethical rigour (Robertson, 2010). Dervin (2011) suggests that mobility has undergone a certain degree of 'fetishization' and identifies issues that researchers have until recently underestimated in their studies. These include gender bias, political and economic power balances in regional and international settings as well as forced academic mobility (e.g. refugees). These aspects motivated us to reconsider the role of interculturality in academic internationalization and mobility, given that academic experience abroad alone may not be sufficient to ensure the emergence of an inclusive and enriching intercultural context (Jackson, 2016). This should be obvious if we wish to achieve more than multicultural tolerance and aim for a wider concept of interculturality that includes mutual interest, understanding and interaction between people who belong to different cultural groups (Kim, 2009). Aba (2016) recently questioned to what extent intercultural competence is an automatic result of the mobility experience. Initially, it seems apparent that this kind of mobility offers opportunities to experience cultural scenarios that differ from the place of origin. However, some inherent factors (e.g. lack of proficiency in the new language or in English as the 'lingua franca') could be substantial barriers to intercultural exchange (Schweisfurth & Gu, 2009), and the mobility experience may also reinforce 'them-us' group binaries by promoting 'othering', essentialist identity construction and neo-orientalist stereotyping (e.g. of Asian visitors) (Jackson, 2016).

For these reasons, Aba (2016) emphasized that international experience alone is insufficient. Clearly, exposure to different cultural environments does not necessarily guarantee the acquisition of intercultural competence, which should include an interest towards the other, an open-minded perspective and a constructive attitude towards the traditions,

beliefs or behaviours of different cultures (Deardorff, 2006). All this requires active engagement and creative skills to transform simple categorizations linked to identity and belonging, but also the attitudes, skills and knowledge needed to assess and efficiently respond to the interpersonal, emotional, educational and organizational demands of cultural diversity (Byram, 1997). Drawing on this more challenging conception of interculturality, Dervin suggests that 'the literature on interculturality is often disparate, scattered, and contradictory in the theoretical and methodological approaches used' (2011: 37). Dervin asks researchers to acknowledge the potential limitations of the methods used and suggests that some of the results might not always support the widespread idea that any experience of this kind would necessarily be enriching. Therefore, he encourages researchers to move beyond contradictory and circular arguments on academic mobility, internationalization and interculturality. Interculturality understood in this way, challenges preconceived and unproven ideas about the other. It demands going beyond an essentialist notion of culture, but also beyond forms of interculturality that essentialize cultural differences by conceptualizing it as a bridge between closed cultural universes, downplaying its intersubjectivity, and falling into the trap of 'othering' (Dervin, 2011). Based on this perspective, we explore in greater detail:

1. the extent to which academic mobility between students from the University of Malaga and South Korean universities helps to develop non-essentialist forms of interculturality;
2. the particular aspects of that interculturality and their link to internationalization initiatives.

29.3 Methodology

This study is part of a wider project called 'Building the Future: South Korean Studies Postgraduate Programme and Research Development at the University of Malaga', which is funded by the Academy of South Korean Studies for the period 2016–19. The overall objective is to stimulate and consolidate academic and research opportunities for interdisciplinary South Korean studies at the University of Malaga. By opting for non-participant observation and semi-structured in-depth interviews with students, we chose a qualitative ethnographical approach to address the above-mentioned research objectives. This methodology allows us to analyse and interpret phenomena from observable discourses and facts, and to search for their social meaning. Thus, we follow in the footsteps of pioneering researchers such as Murphy-Lejeune, who has repeatedly called for the rejection of merely quantitative approaches and attempts to 'try and

account for the definition of the experience by the actors themselves, an often neglected source of information' (Murphy-Lejeune, 2002: 8). Ethnographic information was collected using a digital sound recorder, photographs and field notes.

We conducted a total of sixty-five interviews with South Korean students from our partner universities and forty-eight with Spanish students from our university, both at the University of Malaga and at South Korean universities during the academic year 2016–17 and the first semester of the academic year 2017–18. We also analysed field observations conducted at the University of Malaga in 2016–17 and at our South Korean partner universities in June–July 2017. The interviews were transcribed verbatim, and we followed Wetherell and Potter's suggestion (1988) to explore the discursive production by taking 'interpretative repertoires' as units of analysis. These repertoires are discursive frameworks by which to understand the internal structure of the narratives used by the participants to create their own versions of events, actions, affects, cognitive processes and other phenomena within the academic mobility experience. They include sets of terms, descriptions and identifiable items that are often clustered around metaphors and other rhetorical devices. The results section includes extracts from the interviews that illustrate some of the elements described. It also includes the students' nationality, gender and age.

29.4 Results and Discussion

We identified three interpretative repertoires related to the intercultural experiences of South Korean and Spanish students: 'Language Opens Doors', 'Imagined Otherness' and 'People and Culture'. These repertoires show some of the features used to construct experiences that come with academic mobility.

29.4.1 Language Opens Doors

Language challenges were a recurring topic in almost every interview, which is very much in line with contemporary research on international exchange. A recent report by the University of Oxford (2017) showed that linguistic competence in English or another second language (e.g. French, Spanish, Russian or South Korean) and the distance between the home and host countries are already key factors when choosing a university in which to study abroad. Linguistic competence has also been identified as a vehicle for acculturation and as being beneficial to internationalization. In our study, we found that language was also related to what a Spanish student at a South Korean university called 'elements of practical culture'.

Language was considered to be a key element in the adaptation to academic activities at host centres, as well as in daily tasks such as using public transport, dealing with landlords, making new friends and shopping. One Spanish student (female, 24 years old) summarized her language challenges in South Korea as follows:

I was a bit scared because my Korean was very basic. I thought the underground system would be particularly chaotic, but then I saw that all the signs were in English too, so that was a relief. Meals were a bit more difficult. If you want to eat on the street and don't speak much Korean, you have to trust other people's orders or the photo of the dishes. In the first few weeks I mainly spoke English, but I slowly felt more confident with my Korean, and started using it a bit more. Daily practice has really helped me improve. The intensive Korean course offered at the university was also very helpful.

Other students confirm that English was the dominant global communication language, especially among young people. This aspect is paradoxical in that it can both open and close doors to intercultural experience. Fieldwork shows that knowing the host country's language not only opens communication channels but also promotes understanding of other ways of life and different world views, which can promote an open-minded attitude. In both countries, relationships with older people were strongly affected by the students' proficiency in the local language. However, this is not the only possible reading of the ubiquity of English, and later in this article we examine the use of English from other perspectives. We can illustrate this with the example of a South Korean student in Malaga (female, 23 years old):

I had some problems with my landlord because of the small print in the contract. He refused to speak English; he said he didn't know it and only spoke Spanish, which I don't understand very well. Communication was also very difficult with other older people. I had to resort to my Spanish friends and Student Support at university.

The University of Malaga has a specific programme on East Asian studies, which mainly focuses on South Korea. Thus, a significant proportion of the students taking part in the study abroad programmes took Korean courses before their departure. The experience of students who had some level of Korean generally entailed greater opportunities for closer interaction with the friends and relatives of their South Korean peers. This is the notion expressed by a Spanish student (male, 24 years old):

I was lucky enough to learn a bit more about the life of some of their friends, their relatives, and their inner circle ... I was taking Korean studies, so they valued and appreciated my interest in their culture. When they hear you speaking a bit of Korean, they often change their serious and

defensive facial expressions, although people are usually gentle and helpful, but somewhat distant as well.

The South Korean students we interviewed tend to see Spanish as an emerging international language, which is particularly appealing to those who wish to establish professional relationships in Latin America. This area is clearly of great interest regarding the expansion of South Korean financial and business interests. One participant claimed that many South Korean companies viewed a stay in Spain as a valuable asset when assessing job applications. When this aspect is the primary motivation, the intercultural experience often becomes secondary or is even diluted in comparison with the weight given to the requirements of the job market. A South Korean student (female, 22 years old) said in this regard:

Malaga University gave me the chance to practice my Spanish a bit more, and they also offer specific courses at a competitive price. Spanish is a door-opener for South Korean companies working in Latin America and for international cooperation.

Spain is viewed as a European country and a tourist destination. This perspective leads many South Korean students to believe that the general population has at least some grasp of international English and most choose to study English for Specific Purposes.

Many South Korean universities have specific courses in English for international students, which often hinders their direct interactions with South Korean students. This lack of day-to-day interactions with South Korean students means that they are often viewed as being 'closed' or 'introverted', which connects this repertoire with the second repertoire ('Imagined Otherness'), as evidenced by the comments of a Spanish student (female, 22 years old):

There were Chinese, Japanese and Spanish students in the Korean classes, and everyone was very nice. In the other classes we were all foreigners too, and it was easier to make friends. So I didn't get to have that much contact with Koreans, because they are a bit shyer. I guess they thought they would have to speak English with me because I was a foreigner, and so they probably didn't feel like it. I think it was mostly down to shyness.

Such comments are in line with Leung's (2013) challenge of the widely accepted myth that academic mobility in itself promotes diversity. The author emphasizes that the use of English as the international language for academic communication represents a tendency towards homogeneity. Within the setting of academic mobility, what could be called 'English fever' can become a serious disadvantage to the internationalization of some fields of knowledge or geopolitical areas in which the use of English is not traditionally widespread. However, in line with the work of Jenkins

(2014), we recognize that the role of English as a vehicle is frequently simplified in the discourse on internationalization. We return to this aspect when addressing the third repertoire ('People and Culture').

29.4.2 Imagined Otherness

This second repertoire brings together perspectives on preconceived values and cultural characteristics that define the host nationality. With comments like 'At first, I thought that all Koreans were ...', students reproduced a simplified portrait of the personality or characteristics of the host culture, which is included on websites dedicated to information on the cultures of the two countries. Most participants said that they looked up general and practical information on these types of sites and browsed blogs and discussion forums to read about the personal experiences of others. Some participants also had face-to-face conversations. Many of the participants reported obtaining information from the universities that offered mobility programmes. The following comment made by a Spanish student (female, 21 years old) is a good example:

I imagine the teachers will be quite strict. I feel ... I'll have to be ... super ... super respectful, because their culture is like that.

Such descriptions are generic presentations of cultural differences that emerge from the idea of culture as an essential entity which is not only physical but also symbolic in nature. This aspect is reminiscent of Han-nerz's concept of 'culturespeak' (1999), by which culture is understood 'in a systematic and uncritical way, which leads to a reified and "objectivist" vision' (Dervin, 2011: 43).

From this perspective, relationships are based on the assumption that each interlocutor exists as a more or less prototypical cultural specimen. The situations described reflect a univocal and deterministic framework by which to interpret actions according to a given cultural identification. This process involves the creation of alienating otherness exclusively based on physical appearance. In some interviews, South Korean students reported pejorative expressions that universalize Asians as 'Chinese'. In Spain, the Chinese community is typically viewed as a particularly closed social group and is often perceived in a negative light (Petit, 2002). The type of expression referred to has additional negative tones due to Chinese immigrants being stigmatized in South Korea (Kim, 2012). Some Spanish students single out the Chinese community as a cohesive and closed otherness when describing cultural relationships within the general group of international students. It is worth noting that this othering dynamic, which is focused on a third cultural group to which prejudices are directed, keeps the way open for more constructive encounters between Spanish and South Korean

people once cultural misunderstandings are resolved. Some reference texts, such as those by Wilkinson and Kitzinger (1996) and Duncan (2003), have suggested that the othering processes take place when, from a clearly ethnocentric perspective, we represent others in terms of what we are not. One South Korean student (female, 23 years old) complains:

I think a lot of people in Malaga think Asian girls are like ... dumb? They often say "Hey there, Chinese girl" when I'm walking down the street ... The police also discriminate against Asians during the immigration paperwork process, Europeans always get helped first. We are all Chinese to a lot of people.

In spite of all this, South Korean students generally describe Spanish people as friendly, nice and open. For example, a South Korean student (female, 23 years old) said:

I've learnt that Spanish people are very ... very welcoming to everybody, and they are very nice to me although my Spanish is not very good, they try to speak to me, and I've learnt to be more mature, and I've had an exciting time here.

Spanish students on the other hand, tend to describe Koreans as less open, shy, formal, drinkers, or only interested in fashion and grooming. We can also report a discursive view shared by many visiting students from both countries. South Korea is described as a technological country, 'fashionable' or up-and-coming, very much focused on the audiovisual industry, and tied up in a never-ending conflict, but also as exotic and an ideal gateway to other regions of East Asia. Spain is seen by South Korean students as a European country, a bridge to Latin America and North Africa, and a football paradise. References to Andalusia in particular highlight good weather, tourist attractions and its position as a hub to travel around continental Europe and the Mediterranean region.

Regarding the academic values of universities, Spanish students highlight the prestige of the host institutions, the culture of hard work in the South Korean education system and the bureaucratic simplicity of admission procedures. South Korean students at the University of Malaga rarely mention any indicators of academic quality and they mainly value its 'privileged location with sun and beaches'. They appreciated that teachers were easily accessible to students. Another recurrent opinion was that the enrolment process needs to be improved as it is seen as being excessively bureaucratic.

Regardless of the specific content of these generic characteristics, we must highlight their function in establishing comparisons between 'here' and 'there', or 'what I thought' and 'what I see', as one Spanish student (male, 25 years old) indicates quite clearly:

people are very competitive in South Korea, so compared to here I'd say Spanish students are not so obsessed with work, grades.

Such comparisons also introduce particular experiences that show greater diversity in intersubjective relationships, which are captured in the next repertoire.

29.4.3 People and Culture

During the interviews, participants also described interactions that went beyond the confines of the rigid cultural framework described in the previous repertoire. In particular, cultural perspectives seem to become more flexible as closer relationships are established with 'flesh and blood people', as one of the students remarked. This is in line with Dervin's (2006) comments on an alternation between essentialist cultural discourse and what might be called 'liquid' intercultural discourse, in the sense coined by the sociologist Zygmunt Bauman. There is also the idea of a 'Janusian' or 'two-sided' discourse that combines both perspectives. In both cases, the relationship between culture and people is imagined dynamically and this can include subcultural levels. One Spanish student (female, 24 years old) reflects this orientation very well:

Culture is culture, but people are also culture, and when you meet more people you realize that the same differences exist between them as in any country. Friendly, traditional, modern people, etc. There are many generational differences as well. I share many interests with the young people I've met. Having got through the initial disorientation, especially the language, searching for accommodation, choosing subjects and all that, I've met lots of different people, and I've made real friends.

To enhance such an orientation, Dehmel, Li and Sloane (2011) have highlighted the need to incorporate a comprehensive concept of interculturality in international mobility programmes. In particular, it seems essential to understand and articulate the different sociocultural and personal aspects involved in intercultural exchange. During the development of personal relationships, intercultural aspects might give way to a constructive dialogic space, which goes beyond simple counts of similarities and differences. In this sense, intercultural contact allows the inclusion of other dimensions, such as global youth culture, gender issues, elective affinity and the recategorization of foreign or native students as party and leisure companions and classmates. These notions are exemplified by a Spanish student (female, 25 years old):

It depends on how you go about it. I'm a bit of a social butterfly, so I've hung out with different people and groups, without too much trouble. In class, the group was made up of international students, with few South Koreans. Everyone was very friendly, but not very interested in exploring Seoul, especially at night and so on. However, I already knew some South Korean students who I'd met in Malaga during their stay the year before

mine. I could count on them if I wanted to go out, and they completely accepted me. I even became good friends with some of their friends.

Among the elements that facilitate this transition, South Korean students highlight the figure of the buddy, mentor or academic host, who facilitates cultural, academic and linguistic integration. Many students are very satisfied with the commitment shown by their buddies that is not limited to university orientation alone but opens channels that enrich the social experience of their stay, as this South Korean student (female, 23 years old) explains:

I really don't know what I would have done without my buddy. We became good friends . . . I don't speak Spanish very well, so it was difficult to interact with Spaniards . . . At the police station and, well, almost everywhere. But I solved it thanks to my buddy . . . We've learned things together.

In South Korea, university clubs represent a privileged space in which to meet people and share activities, which is highlighted by one Spanish student (male, 24 years old):

Due to the design of the curricula and my choice of subjects, I didn't share many classes with South Korean students, which I think made it more difficult to socialise with them. After class and during breaks, the South Koreans would go looking for their friends who went to other classes on the same floor of the building. So, making acquaintances was not hard, in a hello-and-goodbye sort of way, but actually making friends was more difficult. You had to, for example, join a college club, and there you'd get to meet more people . . . that's what I did. The role of some clubs is to put international and South Korean students in touch with each other, although many international students preferred to just stick to their own group. As for me, I'm doing Korean Studies, so I had a special interest in making friends so I could gain a deeper knowledge of the country and South Korean society.

Further insight into the dynamics of intercultural exchange is provided by the 'international bubble' dimension, in which students almost exclusively interact with a wide range of other international students who are also involved in transnational mobility. A Spanish student (male, 25 years old) clarifies:

I've spent several months in Seoul. I had a lot of free time, especially on weekends. The international group at the residence was very welcoming to me and other students later on. I made friends with some English and American people, a couple of other Spaniards, a few Italian girls, Germans and Turks. We shared information and experiences . . . We mainly communicated in English, but everyone had very different levels, so we mixed in some Korean expressions and some from other languages that we were learning, and of course, gestural language.

Thus, the use of English as the main language determines specific types of interaction, especially among peers. It creates conditions for more frequent and fluent social interactions with international students or with South Korean students interested in English conversation practice. Kalocsai (2014) describes such an emergence of multilingual groups of international students in which the students shape, rehearse, test, regulate and negotiate the emerging dynamics of social interactions. Although the monolithic conception of the English language as the *lingua franca* is reinforced in this setting, paradoxically, the conception also becomes weaker. Based on this type of evidence, Baker (2016) recommends the adoption of a flexible approach to understand the crucial and varied role of languages in the mobility experience.

29.5 Conclusions

We proposed to explore how university exchange programmes influence the development of students' interculturality. In particular, we examined the extent to which academic mobility between students from the University of Malaga and South Korean universities helps to develop non-essentialist forms of interculturality, and the features of that interculturality, including their link to particular internationalization initiatives. In this context, we identified three different interpretative repertoires related to the intercultural experience of South Korean and Spanish students: 'Language Opens Doors', 'Imagined Otherness' and 'People and Culture'. These repertoires relate to the features used to construct intercultural experiences in academic mobility, especially mastery and interest in the language, the measure in which students are favourably disposed towards counter-stereotypic otherness, and the possibility of 'putting faces' to the culture.

While there can be no doubt that academic mobility can help to reduce stereotyping, our evidence suggests that international mobility is insufficient in itself to engender experiences far beyond cultural essentialism. In particular repertoires 1 and 2 ('Language Opens Doors', 'Imagined Otherness') can limit intercultural experience very substantially. Linguistic competence is a crucial factor in mobility, and English as the *lingua franca* can limit the access to intercultural experiences beyond university horizons. However, if we bear in mind the third repertoire, the role of English is more ambiguous: our study highlights the emergence of multilingual groups of international students, which create and negotiate third spaces by drawing on English as a *lingua franca*. In this context, the concept of culture that underlies these interactions leads to shared youth cultures that manage to blur national cultural realms. In our opinion this is potentially a very

fruitful area for further research and, in particular, future studies might want to focus on the role of global youth consumer culture in intercultural dynamics (Quijada, 2010).

With regard to the second repertoire, 'Imagined Otherness', it is interesting to note that the majority of students start the mobility with generic and formal information about cultural differences between South Korea and Spain. The guides of mobility elaborated by universities often tend to present cultural differences as a dichotomy, which gives priority to supposedly exotic and archetypical characteristics. Contact based on such binary images does not necessarily imply intercultural interaction or dialogue, especially when cultures are imagined as essential entities. Rather, opinions about the culture of origin and the host culture tend to reproduce in interaction prototypical features of characters or customs and are constructed in a comparative manner. Research suggests that universities place too much trust in spontaneous and 'automatic' intercultural experiences in mobility programmes (Baker, 2016; Dervin, 2006; Papatsiba, 2006), i.e. these experiences are left to chance in informal and personal interactions.

Another promising research area would be to determine how and to what end universities develop their standards for exchange programmes, choose extracurricular activities and identify cultural and touristic elements that should feature prominently in the introduction of potential exchange students to the host country, city and university. This leads to questions regarding the means by which they do this, but also to the content of introductory information and how this information is disseminated. These aspects are key for the development of initial assumptions that might influence the choice of a destination for the mobility (if any) and that can ultimately facilitate or hinder attempts to establish more enriching intercultural interactions and relationships. Finally, we should not forget to examine in much greater depth the role played by variables such as sex, gender, ethnicity and social strata in access to mobility experiences, and to explore the role of subcultural values for the construction of intercultural relationships in academic mobility.

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