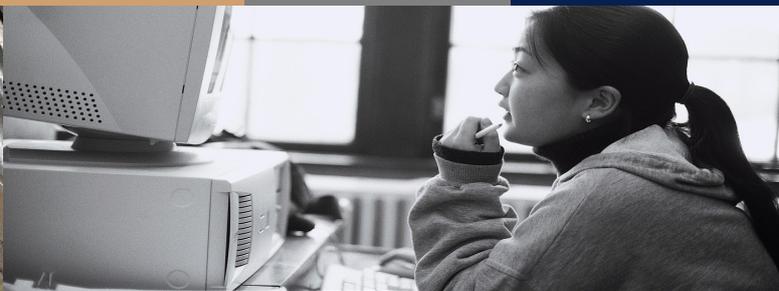


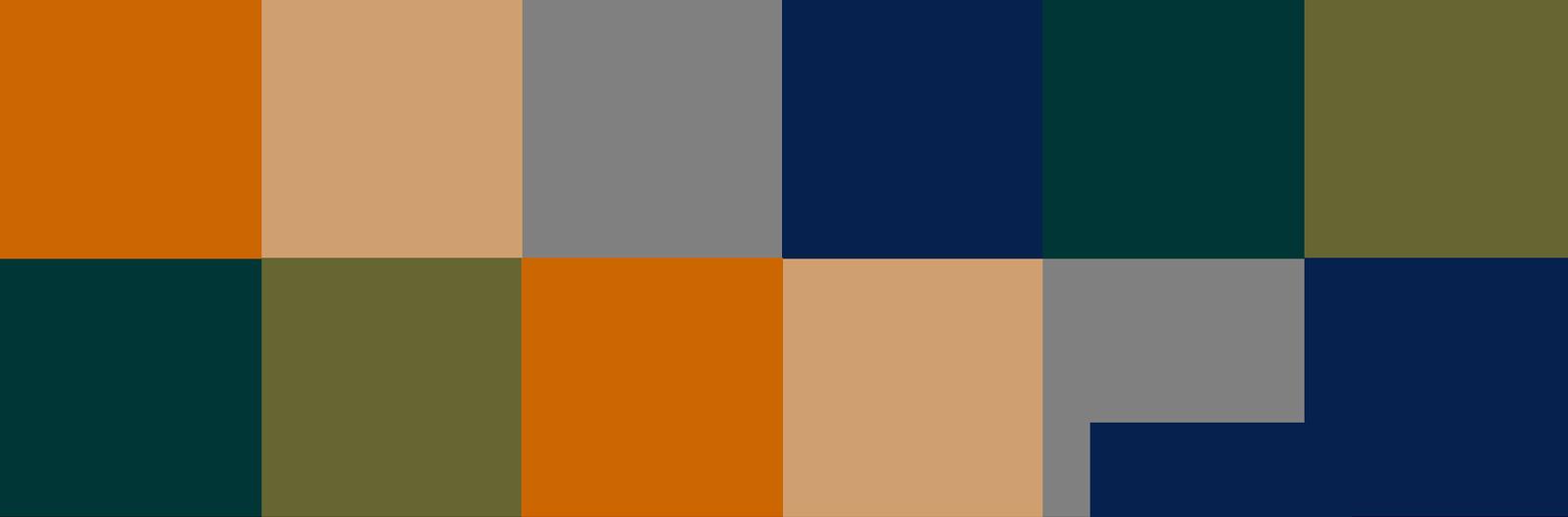
diversity series



diversity and global understanding

**proceedings on the workshops
31 may - 2 june 2010, vienna**





Diversity Series

Diversity and Global Understanding

Proceedings, 31 May - 2 June 2010, Vienna, Austria

Anja Drame, Henrike Paepcke (eds.)

TermNet Publisher

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Mooslackengasse 17

1190 Vienna, Austria

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ISBN 3-901010-37-8

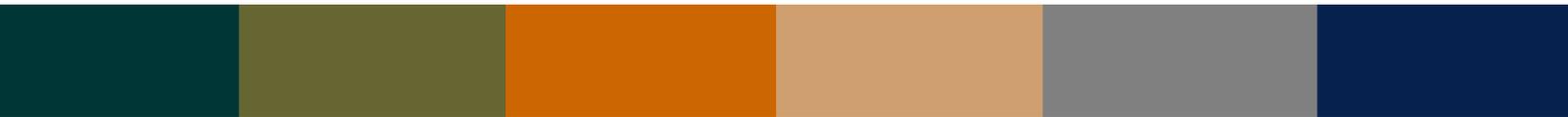
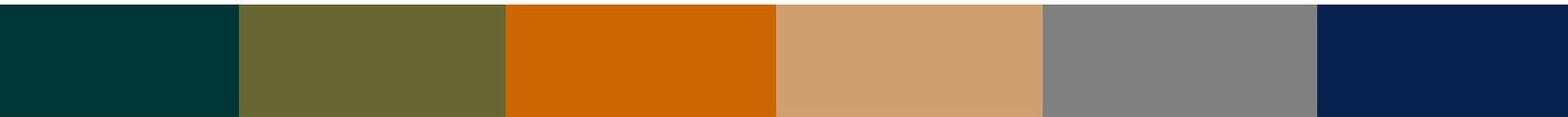


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FOREWORD

From 31 May to 2 June 2010 the *Workshops on Diversity and Global Understanding* took place in Vienna. Two international non-governmental organizations, the UN Studies Association (UNSA) and the International Network for Terminology (TermNet) joined forces to bring together their respective expertise, and to facilitate an open and cross-disciplinary dialogue on issues of mutual concern. The joint planning team was supported by the Centre for Translation Studies of the University of Vienna and the Institute of Educational Science at Heidelberg University.

The workshop series took place on the occasion of the 2010 annual meeting of ACUNS, the Academic Council on the United Nations System, in Vienna, and the International Terminology Summer School, and focused on cultural diversity, multilingualism and global understanding in a narrower sense:

On the first day workshops covered basic ground asking questions such as: How to achieve effective diversity management and cross-culture communication, e.g. in UN peace operations? What is the role of language and terminology for a better communication in the UN system, and UN peace operations in particular?

The second day was dedicated to cross-cultural dialogue and the practical side. It started by taking the broader global education perspective, before it shifted focus on new ways of communication. The opportunities offered by new social media were presented and trained.

Internationally renowned scholars, experienced practitioners as well as all other participants were invited to submit a paper or to deliver an oral presentation on an aspect of their interest. Because of the high quality of presentations and subsequent discussions, it was decided to publish some of the papers and group work results in a small publication. Later on, we invited a few more papers from participants who did not have the time to present during the workshops.

The present publication is the first of a series of small e-books on the topic of *Diversity and Global Understanding*. It is formally divided into a section of academic research papers, and a section of field or experience reports by practitioners who deal with diversity in their day-to-day work.

The *Workshops on Diversity and Global Understanding* were more than an isolated event – not only because they were organized in connection with the other mentioned conferences. The workshops were also part of a project that was managed by the Austrian Commission of UNESCO, supported by TermNet and financed by the European Integration Fund. The project, titled *Go4Diversity*, ran throughout the year 2010, mainly as a series of special-theme events around the topic of migrant communities in the Austrian society. Other themes in this framework included sports, health and languages.

Go4Diversity ended with the year 2010, but its spirit – and some of the activities that were initiated during its course - continues. Other initiatives, which were sparked as ideas or side issues, now emerge as full-grown activities on their own. One example is an e-learning-based certificate for the rather new job role of the Diversity Manager, being developed by TermNet. Also, future events, along the same line as those organized by the *Go4Diversity* project, are envisaged. These activities will find their future home through the establishment of a new international non-governmental organization in 2011. This organization will build on the forum, infrastructure and network that was established during *Go4Diversity*, and take up some of its issues. Both TermNet and UNSA are among its founding members.

In cooperation with TermNet Publisher, a new series of publications will be established of which the present e-book is the first issue.

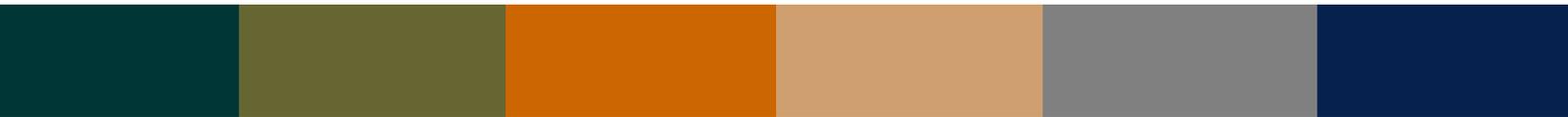
The e-book thus connects the now finished project of *Go4Diversity* and the future activities of the newly founded organization.

We hope you will enjoy the first example of our series on *Diversity and Global Understanding*.

Anja Drame and Henrike Paepke
Editors

research





From abstract personal values of global responsibility to concrete work settings

How to not only feel but also act committed to global responsibility goals in everyday leadership and organization: The COMSIC project

Alexander Wick and Reinhard Mitschke, Institute of Educational Science (IBW), Heidelberg University

Working in a globalizing world

A globalizing world develops new ways of collaboration in working and learning. Dislocated and media supplied groups often composed from different cultural backgrounds are increasingly becoming common units (Hertel, Geister & Konradt, 2005). Their features often result in underachievement hindering the exchange of diverse knowledge, creativity and innovation, and the setting itself is often referred to as of low commitment and motivation. Therefore, virtual groups have to be a new focal point for research on cooperation in globalized environments.

Within the framework of the COMSIC (an acronym for "Collaboration Competencies for Media Supported Intercultural Groups") project, an interdisciplinary research and consultancy team from the Institute of Educational Science at Heidelberg University develops and empirically tests concepts based on recently elaborated theories and findings gathered mainly in educational settings of how to efficiently collaborate in global environments in respect to resources, diversity and success. Results from the field of Global Learning (cf. Seitz, 2005; Scheunpflug, 2008) are implemented as a principle for success-prone collaboration techniques in globalized work settings. This integrates the identification and development of intercultural, expert and sustainability competencies of workgroups to their efficiency advantage.

The target group of the project consists of facilitators, moderators, project managers and managers in efficiency-oriented teams collaborating mainly media supported (i.e. "virtually"). This leads to a much faster and more copious integration of the intercultural and sustainability principles in work and learning environments than the traditional perspective, preparing youth for intercultural encounter and cooperation used to be productive for a long-term and sustainable change. This is not helpful for a growing current demand for competency in intercultural collaboration and cooperation.

The strategy is to develop a theoretical as well as an interventions framework to improve efficient decisions and collaboration in modern composed and connected work groups by defining respective competencies and implementing facilitation techniques. COMSIC aims to apply recent findings from other settings to this domain. This shift in focus from educational to work settings is crucial for the integration of the ideas and findings of sustainability and efficiency in Global Learning structures as the field suffers from a lack of results on cooperative learning in intercultural and media supported groups especially in work settings.

COMSIC is supposedly the first (scientific and published) project centred on educational science to venture this highly interdisciplinary endeavour. In an attempt to integrate educational and economic interests of sustainability, it establishes Global Learning as a method, instead of being a goal in itself, of collaboration. Global Learning is the Educational Science term for systematically produced and adjusted teaching processes as well as didactically supported learning processes which all focus on the continuing (ecological, economic and social) globalization (Wick, Dauner & Mitschke, 2009 p. 14). The COMSIC project not only aims to conceptualize but also to integrate theoretical and empirical approaches by synthesis and the respective implementation, and therefore is one step ahead of actual scientific work and research grants. Highly relevant side effects are further developments of the Global Learning concept and in intercultural communication and diversity research with its major direction towards gender, cultural and ethnic issues as well as in media supported development of competencies, a barely touched field with the respective risks for planned process and progress.

Core competencies for media supported intercultural work teams

Current learning and training in vocational environments is driven by the emerging necessity to prepare labour force for global competition. Actually, the focus in vocational education and training is a broadened look on formal, non-formal and informal layers of competency development (Schiersmann, 2007). Competencies have gathered deep interest by several social sciences as well as by practitioners. But the concept is used rather dissimilar (cf. Sonntag, 2009; Vonken, 2005). International as well as national efforts in the field of learning and education (European Commission, 2008; OECD, 2005, 2008) have generated some kind of mainstream definition, denoting competencies as not only being abilities, knowledge and skills but also the values and motivations to use the denoted resources. The feasibility to develop competencies is also agreed upon broadly and therefore efforts to undertake this in learning and working settings are economically inevitable.

Not only the respective resources have to be developed well to succeed in fields growing more and more complex, but also individual means to coordinate, activate, and use them (Wick, 2009).

Two trends in intercultural competency research are noteworthy. First, recent national and international research focuses especially on specific intercultural competencies needed in certain (professional) settings e.g. humanitarian workers (Chang, 2007), human service providers (Caldwell et al., 2008), counsellors in Job Centers (Bundesagentur für Arbeit, 2007), school teachers (Hesse, Göbel & Jude 2008), and police officers (Leenen & Groß, 2007). Those studies usually do not consider electronically mediated interaction. Second, web-based and similar interactions are increasingly recognized but this research is mostly limited to educational settings like language learning in schools and universities (e.g. Basharina, 2009; Dauner, 2007; Peng, Lu & Wang, 2009). Therefore these research lines do primarily entail non-profit domains not leading to real cooperation but to a service-client relation.

Media supported efficiency-oriented collaboration is mainly examined by technical conditions and competency domains composition (cf. Stoller-Schai, 2009) and the motivational situation of mediated communication (Fink, 2007; Kreijns, Kirschner & Jochems, 2003). Competency development in media supported collaboration is seldom looked at, particularly in respect to the facilitator of those groups, and only scarce and piecemeal research is undertaken here (cf. Hertel, Geister & Konradt, 2005; Konradt & Hoch, 2007). The network-based assessment of competencies is developed (cf. BMBF, 2007; Crisp, 2007) but also hardly ever used in media supported collaboration settings, may it be in learning or in working.

The assessment of competencies is a multifaceted field of research as it is conceptually vague, very laborious and sometimes lacks of respective instruments (cf. BMBF, 2007, 2008; Erpenbeck & von Rosenstiel, 2007; Wick, 2009). Competency assessment with respect to Global Learning is mostly done in school settings dealing with overt ecological issues, seldom in settings for adults (Brodowski et al., 2009) and hardly ever in efficiency-oriented collaboration settings. If the ideas of global equity, diversity, respect, safeguarding of resources, intercultural cooperation and sustainable development as the aims of Global Learning is set as the goal of analysis (Klemisch, Schlömer & Tenfelde, 2008) and therefore parallels but is not integrated into the organization's target system. As a result, efficiency-oriented organizations are not inclined to adapt it in practice. Therefore this field – with economics having most direct impact on natural and technological resources – has now to be integrated into the research focus as the theoretical approach of Global Learning, although of high potentials, is in crisis due to the lack of concrete application.

Global Learning has to be conceptualized and implemented as an autonomous approach to continuous learning – “from the margins of mainstream education” (Calvert, 2001, p. 22) to the centre of learning contexts – as efficiency-oriented collaboration is an ever-growing part of global citizenization (Auvachez, 2008).

There exists an immense amount of research on transferring values to overt behaviour, including findings from Psychology (e.g. about shaping of attitudes and the relationship of attitudes and behaviour), Educational Science (e.g. about teaching and instruction of attitudes and behaviours), and Economics (e.g. about goal-setting and path-goal-analysis).

There is also a great deal of examples concerning educational settings with Global Education and Learning. But seldom is there insight into efficiency-oriented situations and hardly ever into profit-oriented work settings.

So the two lines of Global Education and the World of Work are apparently not well integrated as learning is very often viewed as being only a part of educational but not suited for work settings.

This is very awkward as in theory there is the concept of lifelong learning (Delors et al., 1996) as well as an profound insight into information technology, its necessity and consequences in a large range of life situations (Dertouzos, 1997) since the 1990s. This blind spot has to be cured and it is the focus of the COMSIC project to provide techniques for doing so (cf. Wick, Dauner & Mitschke 2009).

Interim transfer results from sustainability values to facilitation and leadership activity

In a first phase of data collection, facilitators of virtually collaborating efficiency-oriented teams, primarily from profit-oriented organizations were interviewed. Some comprehensive techniques of transferring values of global responsibility and sustainability were articulated and provide a first insight into this highly vulnerable idea with respect to profit-oriented goals. Some examples are to follow (cf. box 1):

Measures to provide a base to start from are:

- **To provide and secure free information access and exchange within the working groups and the surrounding organization**
- **To implement informal workgroups and networks within formal organizations to foster the ideas and the exchange on techniques**
- **To not only select people for a team by their expert knowledge but also by their social compatibility (also across cultures) and additionally train those to interact virtual and intercultural before the team is formed and further do some respective steps within teambuilding process.**

Some easy techniques to achieve respective behaviours within the teams are:

- **Argue economically in favour of sparing resources and act in a more sustainable way, e.g. by focussing on the cost of journeys to team meetings in contrast to online conferences**
- **Argue overt ecologic or social to be a model in these respects for the members of the team, i.e. by showing also the cost in comfort, health and future avoidance of carbon dioxide emission by these expensive (see above) journeys**
- **Also call for sustainable behaviours and the use of this criterion within the next personal performance appraisal**

Box 1: Some measures and techniques to transform global responsibility values to over facilitating activity

These information about inventing leadership and moderation techniques to daily work in virtual teams show the way on how to integrate the profit goal of companies within the personal values of global responsibility and sustainability. Additional data collection is needed and in progress.

The Vienna Workshop 2010 and its results

The participants of the 2010 joint project of Heidelberg University, University of Vienna, UNSA and TermNet "Workshops on Diversity and Global Understanding" on the occasion of the ACUNS 23rd Annual Meeting in Vienna were identified as potential target group members of the project. This is with respect to the fact that diversity and intercultural understanding/interaction constitute a large share of the target values of Global Learning.

Therefore the workshop provided excellent framing for a twofold goal of the project:

- 1) to find out about the insights and experiences of a lot of experts in the field
- 2) to initiate or support these experts' shift in their direction of thought from mainly theoretic to equally pragmatic thinking.

Then 28 workshop participants went through three stages of group work to refine definitions, techniques and evaluations. The participants were divided into 5 groups to work on the three-stage teamwork. The task was to find, refine, and evaluate techniques to transfer values and attitudes of Global Education and Learning to overt activity within work settings. Its comprehensive generic results are to be presented here in brief.

The first stage saw these occasionally formed groups each working on 5 tasks central for COMSIC terminology and techniques (cf. box 2). It brought a lot of isolated ideas and hints for techniques. In the second stage, the participants rearranged by personal expertise and interest to one of the five groups to be built anew to tackle one of the given tasks more closely. These new groups refined the answers worked out by the first groups to a master answer for the task now chosen.

Task 1: Which collaboration competencies are required for working successfully in an efficiency-oriented team? Define the term itself and name the most important competencies.

Task 2: Why are intercultural teams founded? What are their risks and potentials?

Task 3: What is Global Education and Learning? In addition name values and attitudes connected to the idea of Global Education and Learning.

Task 4: What are the differences between face-to-face teams and virtual teams? Which challenges are leaders facing in the different teams?

Task 5: How can values and attitudes of Global Education and Learning be transferred to overt activity in work settings?

Box 2: The tasks of teamwork stages 1 and 2

The “transferring values to overt facilitator activities” group of the second stage, which is of the most interest for this paper, formulated their concept on how to attain the set goal. They articulated that it will be necessary to follow two approaches within a work organization simultaneously, a bottom-up as well as a top-down. Bottom up, the members of the organization should be brought to learn about how to identify or articulate their own values or, in case there is nothing as a base, to learn about these values and then, in a second step, to put those values in practice. The top-down approach implies that leaders and management have to develop strategies and to offer infrastructure to implement and allow dialogue within the entire pool of employees.

They additionally broadened the focus from the work organisation in itself to the societal field as governments should actively foster global understanding, multicultural development, and working on sustainability in its broadest sense. This might be done by research grants for universities, for example, to find out about techniques.

They further elaborated their answer by proposing an extra door-opening project. The ideas and values of Global Learning and sustainability are quite futile as they are formulated on a very abstract level (as values in general are). Therefore more coercive and concrete measures have to be deducted and communicated. They do not lead to apparent, direct return on investment. This should be taken into account in all implementation plans within efficiency-oriented work settings. At the same time, there should be curiosity for endeavouring a pilot project within profit-oriented organizations as there is proved evidence that long-term benefits can be realized. The project should be comprehensively planned and it should not rely on too many resources, stakeholders; especially customers should be integrated and the results closely analysed. This is an approach of doing the transformation overt in the sense of communication about it, the values and the opportunities.

In the third stage, the same groups had to evaluate the produced master answer from five perspectives by taking the roles of agents prototypically concerned with global learning values and challenges. Box 3 presents the example of the task 5 evaluation. This technique should lead the participants (of the workshop here and more generally persons planning concepts and activities in Global Learning fields) to a more comprehensive appraisal of their ideas in order to find ways to make them 1) look sensible to and 2) be prepared for criticism from important stakeholders.

1. A sceptic on the idea of globalization:

Result: From a sceptical viewpoint, this idea seems futile. There is no apparent return on investment from this project.

2. A professional in the fields of diversity management:

Result: Many researches show that it brings long-term benefits to implement Global Education and the concept of global responsibility in the corporate world.

3. A supporter of the concept of a world society:

Result: The measures proposed are not coercive enough. Governments should be implicated in multicultural and international development.

4. A manager of a profit oriented organization:

Result: This idea is interesting. It is inspiring for team management, might be worth trying out, if it doesn't consume too much resources. A feedback from stakeholders should be implemented and the results of the project closely analysed.

Box 3: Example of the 5 perspective evaluation of a group's work dealing with task 5

A short-range outlook on how to implement COMSIC interventions

After having collected some more data from interviewing more target group members, the given hints to transfer values to behaviour in efficiency-oriented work groups will lead to a further categorization of these techniques. Based on these categories an action research intervention will be administered with target group facilitators from participating organizations working with media based teams. These intervention sessions will therefore be tailored to match the needs of efficiency-based collaboration based on media interactivity with teams from various cultures and with the criterion of ecological, economic, social, and cultural sustainability awareness.

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Cultural Diversity in Higher Education – The “Buddy Project” in the light of Cultural Homogenisation, Heterogenisation and Hybridisation

Stefan Ossmann and Alexander Schmoelz, University of Vienna

Introduction

In medias res: What are the cultural effects of educational programs and project? This question is the focal point of this article. Therefore the approach of “global cultural dynamics” (Schmoelz: 2011) will be employed to analyse the “Buddy Project” of the Department of Communication (University of Vienna).

Lately, the theoretical discussions on globalisation and culture have centred on three dynamics: cultural homogenisation, heterogenisation and hybridisation. By breaking down to interpersonal, intergroup and inter-societal methods in regards to cultural dynamics – e.g.: exclusion / assimilation, tolerance and dialogue – the global cultural dynamics approach is suitable to provide a framework to analyse the cultural effects of the “Buddy Project”.

This paper, *first*, introduces the approach of global cultural dynamics, *second*, presents the main aspects of the “Buddy Project” and, *third*, analyses empirical data on conflict resolution, relationship and contact to give an input to the question of the cultural effects of the “Buddy Project”.

Global cultural dynamics

Various attempts have been made to define the term “culture”. A general definition valid for and accepted by all scholars (from left to right, from modernisation, structuralism, cultural studies to current definitions) however does not exist.

One approach of culture, which focuses on the reciprocity of culture and human behaviour, is presented by Segall at al. (1999): “Cultures are seen as products of past human behaviour and as shapers of future human behaviour. Thus, humans are producers of culture and, at the same time, our behaviour is influenced by it.

We have produced social environments that continually serve to bring about continuities and changes in lifestyles over time and uniformities and diversities in lifestyle" (p. 23).

A more differentiated way of sketching "culture" is proposed by the model of Geerd Hofstede. He describes culture as a system built in layers – to be more precise, a core with several layers around it. The core symbolises the most fundamental values in the middle – he uses the term "cultural onion" to illustrate his model.

Right in the centre (described as the fifth layer) are the basic assumptions, which hold the fundamental answers of a culture concerning the survival of a population. The fourth layer contains values (the emotional concept of that culture), layer three consists of rituals (regularly, repeating actions or practices carried out by the collective), layer two is based on the heroes (those who represent the ideals of that culture), and finally layer one contains the symbols to define the particular culture (such as architecture, arts, cloth, etc.) (Hofstede 2006: 7).

Two forms of understanding culture are vital for this analysis – the holistic and the syncretic notion of culture. Ethnic absolutism understands culture "as an impermeable shell, eternally dividing on 'race' or ethnic group from another" (Gilroy 2002: 4). Hence, the *holistic approach* "claims that culture emerges along discrete ethnic lines" (Kaya 2007: 2), and so "our cultural identities reflect the common historical experiences and shared cultural codes which provide us as 'one people', with stable, unchanging and continuous frames of reference and meaning" (Hall 1990: 223). Culture is "unitary, homogenous and cognitive" and so "any disturbance of this unity is considered to result in crisis, breakdown and degeneration" (Kaya 2007: 2). The holistic notion conceives cultural entities as closed and self-contained and the interpenetration of cultures is regarded as troublesome. By contrast, the *syncretic notion* perceives culture as open and fluid. "Culture is not a fixed and impermeable feature of social relations. Its forms change, develop, combine, and are dispersed in historical processes" (Gilroy 2002: 294). The alternation of cultural imprints is a constant evolution of mankind.

Therefore, "cultural identity is not a fixed essence at all, lying unchanged outside history and culture. It is not some universal and transcendental spirit inside us on which history has made no fundamental mark. It is not once-and-for-all. [...] It is a matter of 'becoming' as well as 'being'. [...] Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation" (Hall 1990: 224-225). The syncretic notion of culture enables cultural dialogue, because flexible cultural patterns supersede unchangeable, rigid cultural entities. Cultural interpenetration as a fundamental characteristic of society is not troublesome, but fruitful.

The “global dynamics of culture” (Schmoelz 2011) – homogenisation, heterogenisation and hybridisation – are deduced elements of either the holistic or the syncretic comprehension of culture. As stated above, the holistic notion understands culture as homogeneous.

Homogeneous cultural entities react to cultural difference as impermeable shells. They exclude or homogenise every possible difference. The dynamics of heterogenisation also works on basis of the holistic approach. Heterogeneity results from the acceptance of different cultural units on a certain territory. This approach enables multiculturalism, and cultural interpenetration is handled by tolerance. The global dynamics of homogenisation and heterogenisation retell the story of cultures as fixed units of purity. “One of the most significant aspects of contemporary diversity is indeed the complication it raises for conventional notions of culture. We must be careful not to remain in thrall to the old and rather well established view that cultures are organically binding and sharply bounded” (Robertson 1995: 39). Therefore, cultural hybridisation as a process of diversification and creolization is strongly attached to the syncretic notion of culture. Not multiculturalism, but interculturality is prominent. Cultural differences are not disturbing, but enriching and cultural intermixture enables dialogue between and within societies.

Until recently, social sciences have understood the process of globalisation as homogenisation. The critical debate characterises this process as ‘Americanisation’, ‘Westernisation’ or ‘Cultural Imperialism’. The key idea is visualised by the dominance and enlargement of Western culture. Americanisation is “seen in terms of a grand narrative progressing towards global homogeneity perceived as modernisation and perfectibility” (Currie 2004: 100).

The suggested hegemonic clout of homogeneity claims that “globalised culture is the installation, world-wide, of one particular culture born out of one particular, privileged historical experience” (Tomlinson 1999: 23). Such assumptions are confined to the global extension of Western culture. The first set of objections refers to such assumptions as “too broad a generalisation. Its rhetorical force is bought at the price of glossing over a multitude of complexities, exceptional cases, and contradictions. [...] A second set of objections concerns the way in which Westernisation suggests a rather crude model of the one-way flow of cultural influence” (Tomlinson 1999: 24). In accordance with Tomlinson’s arguments, is defined as globalisation as a non-singular, multidimensional process of removing spatial barriers and emphasise on the ambivalent ramifications of globalisation. It is pointed out that a multitude of small-scale phenomena upraise local peculiarities and foster global heterogenisation.

Heterogenisation does not reject the homogenising effect of globalisation but its paramount status. Globalisation “has also had extensive differentiating effects within and between different societies. From this perspective, globalisation is not a natural and inevitable process [...] Rather, it is a hegemonising process, in the proper Gramscian sense. It is ‘structured in dominance’, but it cannot control or saturate everything within its orbit. [...] It is a system for con-forming difference, rather than a convenient synonym for the obliteration of difference” (Hall 2000: 215). The dialectic reciprocity of global homogenisation and local heterogenisation constitutes the core process of globalisation. The crucial point is that a planetary framework of economical, political and cultural reference points emerges in a globalising world, but local differences are liberated within this framework, local countercultures arise because of this framework, local differences are commodified by this framework, and local cultures are represented within this framework.

Global hybridisation is particularly salient since the late nineteenth century, as nation states have “been engaged in selective learning from other societies, each nation-state thus incorporating a different mixture of ‘alien’ ideas” (Robertson 1995: 41). As a process of intermixture, hybridisation is defined as “the ways in which forms become separated from existing practices and recombine with new forms in new practices” (Rowe / Schelling 1991: 231). “Hybrid formations constituted by the interpenetration of diverse logics manifest themselves in hybrid sites and spaces” (Pieterse 1995: 51). As manifestations of cultural hybridisation, hybrid identities strongly absolve themselves from the homogeneity approach. Rushdie understands himself as a hybrid identity and states: “Those who oppose the novel most vociferously today are of the opinion that intermingling with a different culture will inevitably weaken and ruin their own. I am of the opposite opinion. The *Satanic Verses* celebrates hybridity, impurity, intermingling, the transformation that comes of new and unexpected combinations of human beings, cultures, ideas, politics, movies, and songs. It rejoices in mongrelisation and fears the absolutism of the pure. Melange, hotchpotch, a bit of this and a bit of that is how newness enters the world. It is the great possibility that mass migration gives the world, and I have tried to embrace it. The *Satanic Verses* is for change-by-fusion, change-by-conjoining. It is a love-song to our mongrel selves (Rushdie 1988: 392).

For further analyses of the “Buddy Project” we want to draw on the conclusion that the “different notions and global dynamics of culture are interlinked with distinctive metaphors of culture as well as methods to promote specific outcomes and perceptions” (Schmoelz 2011). Programmes to foster homogenisation work with the methods of exclusion and assimilation. The perception of “we versus the others” is created and a dynamic towards one culture is indented. At their core, heterogenisation programmes and policies create a perception of cultural cohabit as “we and the others”, by the idea of tolerance.

This scenario works towards multiculturalism. The hybridisation approach advances the perception of “learning from each other” by fostering cultural dialogue between and within cultural entities and individuals.

Notion	Holistic		Syncretic
	Dynamic	Homogenisation	Heterogenisation
Perception	We versus the others	We and the others	We learn from each other
Method	Exclusion/Assimilation	Tolerance / Ignorance	Dialogue
Outcome	One culture	Multiculturalism	Third spaces
Metaphor	Melting Pot	Mosaïque	Mélange

Fig.: 1. Global dynamics of culture (Schmoelz 2011)

The idea of “learning from each other” is not a new one – neither in the big picture of “culture” nor in the small aspect that is relevant for this paper: learning from each other within educational structures. Whereas most institutions are based on a hierarchical concept of teachers instructing their students, there were and still are alternative ideas of interaction within school and university.

Already in the late 70ies, Paolo Freire described a different approach of the teacher-student relationship in the second chapter of his book *Pedagogy of the Oppressed* – since the existence of the teacher is only justified by the lack of knowledge at the student level, a system of oppression is brought in place. Freire’s solution to these asymmetrical structures is a new way of looking at education: Both teacher and student learn from each other, people at the margins are to be integrated and incorporated (Freire 1990: 57).

Against the theoretical background of the three dynamics of culture we are looking at the metaphors, methods, outcomes and perception of the “Buddy Project”. The three dynamics of culture as well as their methods and outcomes are taken as a framework to analyse the project and further discuss the reflections on culture

This scenario works towards multiculturalism. The hybridisation approach advances Against the theoretical background of the three dynamics of culture we are looking at the metaphors, methods, outcomes and perception of the "Buddy Project". The three dynamics of culture as well as their methods and outcomes are taken as a framework to analyse the project and further discuss the reflections on culture within an educational context.

Therefore, the following section will introduce the "Buddy Project" of the Department of Communications at the University of Vienna.

The "Buddy Project" and cultural diversity

Different "cultures" meet on different levels – one small aspect of this big picture is education. Narrowing the focus, we look at higher education in terms of university education. The following chapter shows how the above-mentioned categorisation of cultural dynamics (on a macro-level) can be adapted on a micro-level. By looking at methods, perception and outcomes of an academic project at the University of Vienna – called the "Buddy-Project" organised by the Department of Communication at the Faculty of Social Sciences – we want to create further insight in cultural effects of educational projects.

About 8.500 students are registered at the Department of Communication (overall, including undergraduate, postgraduate and PhD students). A small percentage of this number (which is by the sheer number of students still a reasonable amount of individuals)¹ are none-native- German speakers.

Studying in a foreign country with unfamiliar structures (irrespective of coming to the University of Vienna just for university education or being here since several years as consequence of war, economic desperation or similar reasons) holds a lot of difficulties by itself – not being able to speak the native language on an academic level multiplies the difficulties for foreign students.

The idea of the project is that one "Buddy" (a student at the faculty who is a native speaker or speaks German nearly on a native level) pairs up with a "DaF-Buddy" ("*Deutsch als Fremdsprache*" – German as foreign language).

This team ("Buddy-Team") then meets up during the semester on regular basis in order to improve the academic skills of the DaF-Buddy and to enhance their social integration.

1) Dziatkiewicz describes those difficulties and the different consequences of a change in culture and/or society on academic results at the University of Vienna (Dziatkiewicz 2005: 19).

By doing so, a network can be created, in which all participating parties gain support, workload relieve, experience and knowledge from each other. Furthermore, a two-way-system of cultural understanding will be created, by which existing barriers can and shall be reduced.

In order to join the Buddy-Project, all willing candidates have to participate in a one-day workshop, in which topics such as integration, identity, meaning and use of language, position and distance, culture, interaction & moderation, difference between support and coaching, and information on further programs are discussed and reflected. At the end of the workshop, individuals with similar ideas and belief systems and/or similar university courses pair up in order to form a "Buddy team" for the upcoming semester.

When started in winter semester 2006/07, 17 Buddies and 15 DaF-Buddies joined the programme, which is still running successfully. Since then, the number of participants varies around 15 Buddies as well as the same number of DaF-Buddies each semester, with usually larger numbers during winter semesters and smaller numbers during summer semesters, not included existing teams who are still part of the project but do not participate in the workshops any more².

Methodology

- Research questions

Drawing on the framework of the global dynamics of culture, this paper discusses:

How the "Buddy Project" fosters homogenisation, heterogenisation and/or hybridisation? Does the "Buddy Project" have homogenising effects by working with assimilating or excluding methods? Can the "Buddy Project" be classified as a project, which promotes heterogenisation, because the idea of tolerance and multiculturalism is dominant? Is hybridisation an adequate label for the "Buddy Project", due to its focus on mutual exchange and the idea of "learning from each other"?

Looking at these questions, we analyse the link between the methods and perception of homogenisation, heterogenisation and/or hybridisation (Fig. 1) and the methods and perception of the "Buddy Project". Furthermore, the structure and goals of the project as well as the data regarding conflict resolution, relationship and contact, will give an insight look on the homogenizing, heterogenising and/or hybridinising effects of the "Buddy Project".

2) Further information about the „Buddy-Projekt can be found at the official website:
<http://www.univie.ac.at/publizistik/buddy-projekt/>

- Scientific methods in use

Guided Interviews

The "Guided Interview" is a qualitative scientific method. It is regarded as semi-structured, because the interviewer uses a flexible form of guideline to follow through the interview. In the context of the research framework of this paper the guided interview was chosen as scientific approach to generate the necessary depth. The guided interviews were deducted from 27 November 2007 until 15 December 2007. The data was transliterated and evaluated based on recorded audio files. In consideration of the amount of interviews (4 interviews), the findings cannot speak for the whole group of buddies and DaF-Buddies. Keeping this fact in mind, we use the data as interesting material to reflect upon, but not as a valid sample¹.

Standardised Questionnaire

The "Standardised Questionnaire" is a quantitative scientific method. It is regarded as structured since lists of possible answers are provided. The findings on "relationship and activities" in the following chapter have been deducted from a standardised questionnaire that was sent out to active buddies as well as DaF-Buddies in winter semester 2007/08.

With a return rate of 22 surveys (of 31 active buddies and DaF-buddies), the results provide an indication of which activities (educational / cultural / social / sportive) have been relevant to the participating students in that semester².

Evaluation sheets

To ensure that the project meets the changing needs of students within the project, each „buddy" has to fill out a semi-structured evaluation sheet (one up to two pages), in which the participants have to describe if the project's goals are met. This paper considers the evaluation sheets of winter semester 2009/10 as well as of summer semester 2010, since all participating buddies (14 persons in winter, 10 persons in summer) returned those evaluations³.

1) The data was kindly provided by the unpublished report coordinated by Mag. Irmgard Wetzstein from the Department of Communication, University of Vienna, as mentioned in footnote 1.

2) Ibidem.

3) The evaluation sheets are in possession of the authors.

Findings & discussion

Conflict resolution, cultural sensitivity and language

In terms of conflict resolution in the context of the “Buddy Project”, the research has shown that (1) most students consider themselves as people who address conflicts personally, but the participants did not put cultural topics e.g. religions, values on the table, and (2) the teams were trying to keep the goal of the project – enhancing academic skills and social integration – in focus, and therefore exchange on a cultural level was not their priority.

The conclusions are twofold. *On the one hand*, most of the participants normally address conflicts personally, but within the “Buddy Project” they reject this very characteristic. This matter of fact shows that they know about the potential for conflicts but cultural sensitivity keeps them from addressing conflicts. It further shows that there is a lack of dialogue in regards to cultural sensitive issues within the context of the “Buddy Project”. Hence the social interactions in the “Buddy Project” are characterised by tolerance, as the potential for conflict is not realised due to cultural sensitive interaction. These arguments point to heterogeneity in terms of tolerance of the different, and lack of dialogue in regards to cultural issues. The interviews also demonstrated that cultural diversity is not the main topic of the team’s interaction. Their focus stays on linguistic enhancement of the participants and on helping the buddy to deal with their study dialogue. Cultural issues are few, which indicates a tendency towards heterogeneity in terms of cultural adaptation.

On the other hand, the results point towards homogenisation in terms of language and study process, as the buddies need to learn the language and adapt to the study organisation. This kind of homogenisation is not necessarily caused by the “Buddy Project”, but by external pressures, as the non-German-speaking students are obliged to adopt in regards to language and personal study organisation in order to be a successful student. In this sense, the “Buddy Project” is not the cause of homogenisation but a tool for homogenisation.

Relationship and activities

First, the focus of the questionnaire was on friendship – it turned out that 18 out of 22 Buddies see their DaF-Buddies as friends. Similar results delivered the question on acceptance – 14 out of 18 participating Buddies and DaF-Buddies felt absolutely accepted by their counterparts (4 participants refused to answer that question).

The question "Can I rely on my Buddy/DaF-Buddy" has been answered by 9 persons with "absolutely", by 5 persons with "strongly", by 4 people "not too much" and no one answered "cannot rely on him/her" – and again 4 of the group did not answer that question.

In accordance to the research questions, one can see that a high number of students regarding accepted their counterparts – a pattern that matches heterogenisation, because acceptance does not require mutual exchange, but keeps people from assimilating or excluding (there is a "we" just as there are "others", but we accept each other as we are). Furthermore the strong indication of friendship and reliance shows mutual exchange on a symmetric level. These processes tend to foster hybridisation (no "we" and "others" in a symmetrical friendship).

Second, "Different Activities" were part of the questionnaire. While "studying together" was mentioned most often as carried out activity (1 person answered "very often", 5 persons answered "often" and 6 persons answered "sometimes"), a significant smaller group met up regularly for social activities such as visiting pubs or discos together (2 persons "often", 4 persons "sometimes", 6 persons "seldom" and 9 persons "not at all"). Sport activities are bottom of the league by 18 out of 22 persons not doing any fitness activity together at all.

The focal point of the activities is clearly set around the academic field rather than on social events. These results indicate homogenisation, as the activity "learning", in this case, does imply that one person has more knowledge than the counterpart (due to better understanding of the language, the study processes) by the nature of the project. In this case, asymmetric cultural transition has homogenising effects, without creating a perception of "we versus the others" as it is a common project that only works if all participants are willing to provide similar engagement. Activities, which are normally based on symmetric communication and mutual exchange – like social activities and sports – are less pronounced and therefore hybridising effects are minor.

Contact

Although only provided by the buddies (and not by the DaF-Buddies), this paper also includes those evaluations against the questions of homogenisation, heterogenisation and hybridisation.

Significant is that the two evaluated semesters show differencing results – in the winter semester, more than a third of those teams did not meet one single time after the workshop.

In all cases, the DaF-Buddies did not react on different approaches of contact (e-mail, phone calls, SMS, facebook messages), in further two cases, contact was only established by the DaF-buddies towards the end of the semester when the final exams were due. The other half of the teams had regular contact with each other (up to once a week); five buddies stated that both sides enjoyed the time together and learnt from each other on an academic as well as on a cultural/social level.

Relating those results to this paper (in the light of only having the results from one side of the project) – a contradictory outcome can be seen. By not getting in contact at all, more than a third of the DaF-Buddies show the strongest indication of homogenisation possible – avoiding to establish relationships by neglecting various attempts of being contacted.

On the other side, 5 people (the same number that refused contact) stated not only that they spent time together, but also that they learnt from each other – an indication for hybridisation.

As for the summer semester, all teams founded at the end of the workshop stayed in contact during the semester. Only one person said that there was no further contact after the first meeting due to the knowledge gap between undergraduate and postgraduate students. One further person mentioned that he had the impression that the DaF-Buddy was „too proud“ to ask for help.

The other 8 participants stated that both sides could learn from each other and that an exchange happened in a reciprocal way – 2 persons saw their focus on academic exchange while the other 6 students described that exchange happened predominantly on a cultural level.

Within this group, one buddy felt that she had to „teach“ the DaF-Buddy, and one Buddy told the opposite, that she „learned a lot“ from the DaF-Buddy. That leaves the majority profiting from each other; a dialogue clearly indicating that hybridisation does take place.

Summarising the two semesters, the evaluation sheets indicate that the perception at least from the Buddy-side is a “win-win-situation”, both sides learning from each other (this result points towards hybridisation, with no asymmetric structures between the different groups) – under the precondition that both sides are willing to establish contact. Here the data of the winter semester indicates homogenisation within the DaF-Buddy-group by strictly staying within their own fellow non-native-German-speakers (i.e. culture) excluding the others.

Conclusion

According to the figure of “global dynamics of culture” (Schmoelz: 2011), homogenisation is the dynamic that seems valid within the “Buddy Project” when it comes to language and studying. There seems to be no space for multiculturalism or third spaces, due to the fact that German is the requested language, the faculty requires certain study behaviour, and it is indispensable to speak that language on an academic level in order to be successful. Outliers in our data where a group of more than a third of DaF-Buddies, who refused any contact that their counterpart buddies tried to establish – by the strongest case of self-exclusion possible.

The “Buddy Project” tends to have a heterogenising effect because topics that could bear conflicts (cultural sensitive issues) were not addressed within the buddy teams, and furthermore there is a strong indication of acceptance, which does not require mutual exchange.

The dynamic of hybridisation is strongly indicated by results showing that “learning from each other” is an important aspect of the project. Although appearing in different significances, a symmetric situation of “learning from each other” can be seen due to the strong indication of friendship and reliance as well as the two-way flow of cultural exchange.

Looking at the different effects of the “Buddy Project” and its dynamics of homogenisation, heterogenisation and hybridisation, one single outcome cannot be seen. In terms of language and academic skills, the “Buddy Project” is embedded within and accordingly reproduces the requirements of the University of Vienna and therefore indicates “one culture”. The “Buddy Project” also enhances multiculturalism, as tolerance and acceptance are strongly pronounced. Furthermore, third spaces are created by participants’ friendship and exchange, which are predominantly symmetric and characterised by mutual learning.

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Globales Lernen

Konturen und Spannungen

Neda Forghani-Arani, Elisabeth Nuart, Kristina Maria Willebrand

Wer sich mit dem pädagogischen Konzept des Globalen Lernens beschäftigt, steht vor der doppelten Herausforderung, Konturen abzustecken und zugleich Spannungen zuzulassen. Dahinter liegt zum einen der Anspruch, Globales Lernen greifbar zu machen, und zum anderen der Anspruch, der Komplexität des Gegenstandes gerecht zu werden. Die Dynamik, die sich daraus ergibt, spiegeln wir auch im vorliegenden Beitrag, indem wir eine Vorstellung vom Globalen Lernen bieten, die den Versuch wagt, sowohl einen Umriss des Globalen Lernens zu zeichnen als auch Spannungsfelder dieses komplexen Feldes aufzuzeigen.

Um zunächst Konturen vorzustellen und zu veranschaulichen, bedienen wir uns einer didaktischen Methode und orientieren uns an den Fragen „Was? Warum? Wozu? Wie?“, allerdings mit einem Vorbehalt. Bei einem jungen, sich weiterhin in Entfaltung befindlichen pädagogischen Konzept, wie beim Globalen Lernen, ist es kaum möglich und auch nicht sinnvoll, eindeutig und endgültige Antworten auf diese Fragen zu liefern. Darum gehen wir in einem zweiten Schritt explizit auf die Spannungen in den unterschiedlichen Dimensionen des Globalen Lernens ein.

Was ist Globales Lernen?

Globales Lernen ist ein Sammelbegriff für alle pädagogischen Ansätze, die sich auf den Prozess der Globalisierung beziehen. Es ist kein festumrissenes pädagogisches Programm, sondern vielmehr ein offenes, vorläufiges, facettenreiches Konzept zeitgemäßer und zukunftsorientierter Allgemeinbildung.

Einen eindeutigen Begriff oder gar eine allgemein akzeptierte Definition Globalen Lernens gibt es nicht. Trotzdem weisen die unterschiedlichen, im deutschsprachigen Raum verbreiteten Ansätze eine Reihe von Gemeinsamkeiten auf, die zusammenfassend Globales Lernen wie folgt charakterisieren:

Ausgangspunkt	Die Herausforderungen der globalen Gesellschaft
Ziel	Die Erschließung der globalen Dimension und einer weltumfassenden Sichtweise in der Erziehung sowie die Ausbildung einer Kompetenz zur humanen Gestaltung weltgesellschaftlicher Verhältnisse
Leitbild	Ethische Verantwortung zur sozialen Gerechtigkeit, Zukunftsfähigkeit und Nachhaltigkeit
Methode	Ganzheitliches, interdisziplinäres, partizipatorisches und handlungsorientiertes Lernen

Einige Beispiele aus der einschlägigen Literatur und deutschsprachigen Websites sollen die Vielfalt der Definitionen des Globalen Lernens anschaulich machen.

Einige Definitionen des Globalen Lernens

„Globales Lernen bezeichnet seit Ende der 80er Jahre ein neues, offenes, vorläufiges Konzept allgemeiner und politischer Bildung. Globales Lernen will eine erweiterte und übergreifende Bildungsperspektive angesichts von Problemen und Chancen der Globalisierung vermitteln. Globales Lernen problematisiert, was und wie wir zukünftig lernen sollen, um in der zusammenwachsenden Weltgesellschaft Orientierung gewinnen, Handlungskompetenz erwerben und Verantwortung wahrnehmen zu können.“ Lin, S. in: Brillung, O./ Kleber, E. (Hg) (1999) S.130 f .

„Globales Lernen hat sich seit den 1990er Jahren vor allem aus der entwicklungspolitischen Bildungsarbeit heraus entwickelt. Globalisierung und die zunehmende Komplexitätssteigerung in der Weltgesellschaft stellen auch pädagogisches Denken und Handeln vor neue Herausforderungen. Globales Lernen definiert die Auseinandersetzung mit globalen Themen und Entwicklungsfragen -mit den "Schlüssel Fragen" unserer Zeit -als Querschnittsaufgabe von Bildung. Eine wesentliche Aufgabe von Bildung besteht heute darin, (junge) Menschen zu befähigen, komplexe Entwicklungsprozesse zu verstehen und diese kritisch zu reflektieren. Dabei gilt es, ökonomische, soziale, politische, ökologische und kulturelle Entwicklungen als gestaltbare Prozesse wahrzunehmen und Möglichkeiten zur eigenen Teilhabe und Mitgestaltung in der Weltgesellschaft zu erkennen.“
<http://www.globaleslernen.at>

„Globales Lernen versteht sich als pädagogische Antwort auf die globalen Herausforderungen unserer Zeit.“ „Globales Lernen öffnet den Blick auf die Welt und zeigt Wechselwirkungen auf zwischen lokaler Lebenswelt und globalen Zusammenhängen. Es geht darum, aus dem regionalen oder nationalen Gesichtsfeld herauszutreten, Erfahrungen und Anliegen von Menschen in anderen Weltregionen wahrzunehmen und die Bereitschaft zu entwickeln, von anderen zu lernen.“ <http://www.globaleducation.ch>

„Globales Lernen kann als die pädagogische Reaktion auf die Entwicklungstatsache zur Weltgesellschaft verstanden werden. Globales Lernen bearbeitet die doppelte Herausforderung der Globalisierung, nämlich sowohl eine Orientierung für das eigene Leben zu finden als auch eine Vision für das Leben in einer human gestalteten Weltgesellschaft zu entwickeln, und setzt diese in pädagogisches Handeln und didaktische Bemühungen um.“ Scheunpflug, A./ Schröck, N. (2000), S. 10

„... durch Globales Lernen wie ich es verstehe, wird zweierlei angestrebt. Es soll zur besseren Orientierung im eigenen Leben beitragen und uns in die Lage versetzen, eine Vision für ein gelingendes Leben in einer human gestalteten Weltgesellschaft zu entwickeln.“ „Globales Lernen würde sich damit als Prinzip definieren, nicht als neuer Lernstoff.“ „Globales Lernen sollte deshalb in seinem Kern nicht nur als Wissensvermittlung über Themen verstanden werden, sondern als kritische Auseinandersetzung mit Interessen, Anliegen und Erfahrungen. Globales Lernen wäre somit auch nicht theoretisches Lernen über die Welt, sondern bringt mit sich die Herausforderung, Raum und Zeit für konkrete Lernerfahrungen in der Welt zu schaffen.“ Hartmeyer, H. (2007), S. 281 f.

„Unserer Auffassung nach ist Globales Lernen transformatorisches, das heißt auf persönliche und gesellschaftliche Veränderungen gerichtetes Lernen, das sich explizit gegen wirtschaftliche, politische und gesellschaftliche Asymmetrien und strukturelle Gewaltverhältnisse auf nationaler und internationaler Ebene wendet.“ „Globales Lernen ist, so wie wir es verstehen, nicht nur eine überfachliche beziehungsweise fächerübergreifende curriculare Konzeption, sondern eine Philosophie des Lehrens und Lernens, eine pädagogische Grundhaltung, die die Allgemeinbildung, die Bildung für alle im Blick hat.“ Selby, D./Rathnow, H.F. (2003), S. 9 f.

Warum Globales lernen?

Ausgangspunkt Globalen Lernens ist die Erkenntnis der Notwendigkeit einer Entwicklung im menschlichen Bewusstsein hinsichtlich globalverträglicher und globalverantwortlicher Denkstrukturen, Wertvorstellungen und Lernformen. Es wird davon ausgegangen, dass die herkömmliche Erziehung und Bildung nicht in der Lage ist, die heranwachsende Generation mit den notwendigen Kenntnissen, Fähigkeiten und Einsichten auszustatten, die sie zur Bewältigung ihren Aufgaben in einer globalisierten, vernetzten, komplexen, unübersichtlichen Weltgesellschaft benötigt.

Die Entwicklung zur Weltgesellschaft stellt neue Ansprüche an die Erziehung. Globales Lernen versteht sich als ein pädagogischer Ansatz, der auf die Lernherausforderungen, die sich mit der zunehmenden Globalisierung der Welt ergeben, eingehen und auf diese mögliche Antworten liefern will.

Globalisierung wird hier als einen Prozess beschrieben, „in dessen Verlauf der Umfang und die Intensität nationale Grenzen überschreitender Verkehrs-, Kommunikations- und Austausch Beziehungen rasch zunimmt. Die trennende Bedeutung nationalstaatlicher Grenzen wird unterspült: die Wirkungen grenzüberschreitender ökonomischer, sozialer und politischer Aktivitäten für nationale Gesellschaften verstärken sich, viele Probleme laufen quer zu den nationalen Grenzen, immer mehr Ereignisse werden weltweit gleichzeitig wahrgenommen und wirken sich mit zunehmend kürzeren Verzögerungen an unterschiedlichsten Orten der Welt aus.“

Globalität ist gekennzeichnet durch zunehmende Komplexität. Die Existenz von vielen, voneinander abhängigen und miteinander vernetzten Merkmalen der Realität bewirkt eine enorme Komplexitätssteigerung und diese verwischt die vertrauten Markierungen und Anhaltspunkte in räumlicher, zeitlicher und sozialer Hinsicht. Einige Beispiele der Fragen und Problemen unserer Gesellschaft gegliedert nach räumlicher, zeitlicher und sozialer Dimension sollen die rapid steigende Komplexität unseres Lebens veranschaulichen.

Globales Lernen will von den Gesellschaftsproblemen unserer Zeit entsprechende Lernaufgaben ableiten – auch wenn hier keine direkte Übersetzung von gesellschaftlichen Herausforderungen in Bildungsaufgaben möglich und sinnvoll erscheint. Die Orientierung an Gesellschaftsproblemen als Ausgangspunkt des Globalen Lernens sollte nicht mit einer inhaltlichen Ausrichtung auf Weltprobleme verwechselt werden.

Beispiele der weltgesellschaftlichen Komplexitätssteigerung

räumlich

Das Problem der Entgrenzung und Unüberschaubarkeit der Reichweite von Interdependenzen, internationale Finanzmärkte, das exponentielle Bevölkerungswachstum in den Ländern des Südens und zugleich das exponentielle Wachstum des Ressourcenverbrauchs in den Ländern des Nordens, Migration und Flucht, ...

zeitlich

Das Problem der Ungewissheit der Zukunft angesichts der nicht-Prognostizierbarkeit der weiteren Veränderungen der Weltgesellschaft durch den laufenden Globalisierungsschub, Beschleunigung des sozialen Wandels, des Generationsabstands, der Wissensveralterung, ...

sozial

Der Übergang von sozialer (kultureller, sprachlicher, ethnischer, religiöser,...) Homogenität zur „Heterogenität als Normalität“, das unmittelbare Nebeneinander vom Fremden und Vertrauten, Orientierungslosigkeit, ...

Auch wenn Armut, Krieg, Klimakollaps und Terrorismus als die Probleme der Weltgesellschaft gelten, ist eine Fixierung auf diese Bedrohungen als zentrales Thema und Inhalt der Bildung äußerst unzuweckmäßig. Eine Katastrophenpädagogik, die vielleicht kurzfristig Betroffenheit erzeugt, wirkt erfahrungsgemäß kontraproduktiv und führt vielmehr zur Abwehr- und Vermeidungsreaktionen, zu einer Art „Politikverdrossenheit“.

Vielmehr als eine Pädagogik der Weltprobleme ist Globales Lernen darauf ausgerichtet, eine Pädagogik des „Empowerment“ und der Befähigung zu sein. Das Anliegen, zu einem effektiven Umgang mit den weltgesellschaftlichen Herausforderungen beizutragen, rückt damit ins Zentrum der Aufmerksamkeit.

Wozu Globales Lernen?

Globales Lernen versteht sich als ein Bildungsauftrag zur Förderung mündiger, verantwortungsbewusster und mitgestaltungsfähiger WeltbürgerInnen. Es zielt auf die Vermittlung von Schlüsselkompetenzen für einen sinnvollen, effektiven Umgang mit den Bedingungen des globalen Zeitalters.

So gesehen kann Globales Lernen als pädagogisches Programm der Persönlichkeitsbildung im Kontext der Weltgesellschaft bezeichnet werden, auch wenn sich das Programm – je nach Schwerpunkt – mit unterschiedlichen Aspekten akzentuiert.

Ausgehend von der Prämisse, dass Bildung sich nicht so sehr auf die Vermittlung rasch veraltenden Wissens beziehen soll, sondern vielmehr auf den Erwerb von elementaren Fähigkeiten, die dem Lernenden ermöglichen, zusätzliche Kenntnisse und Qualifikationen selbständig und situationsgerecht anzueignen, zielt Globales Lernen auf den Erwerb bestimmter Kompetenzen, die dem Individuum die Fähigkeit verschaffen, entsprechend den Anforderungen zu agieren – allerdings unabhängig davon, ob es dies dann auch tatsächlich macht oder nicht.

	Räumliche Komplexitätssteigerung	Zeitliche Komplexitätssteigerung	Soziale Komplexitätssteigerung
Sachkompetenzen	Fach- und Methoden Kompetenzen Globale Sichtweise Vernetztes Denken, Kreatives und laterales Denken	Lernfähigkeit, historische Kompetenz Antizipationsvermögen Flexibilität	Umgang mit unterschiedlichen Sprachen (auch Körpersprachen) Umgang mit Nichtverstehen Aufbau von Werthaltungen Multiperspektivität
Sozialkompetenzen	Interkulturelle Kompetenz	Anschlussfähigkeit Innovationsfähigkeit	Kommunikative Kompetenzen Kooperationsfähigkeit Konfliktfähigkeit Empathievermögen
Selbstkompetenzen	Gerechtigkeitssinn Handlungs- und Urteilsvermögen	Umgang mit Wandel Erinnerungs- und Utopiefähigkeit Flexibilität Gestaltungskompetenz Selbstreflexionsvermögen	Selbstvertrauen Entscheidungsvermögen Identitätskompetenz Solidaritätsfähigkeit

Globales Lernen fragt nach den wichtigsten Anforderungen und bevorstehenden Aufgaben, die sich im Zuge des Globalisierungsprozesses ergeben, bzw. nach den Fähigkeiten, die jede/jeder braucht, um unter den Bedingungen einer komplexen Weltgesellschaft sowohl für sich ein „sinnvolles“ Leben führen zu können als auch an der gesellschaftlichen Entwicklung und Gestaltung positiv und konstruktiv beteiligt zu sein.

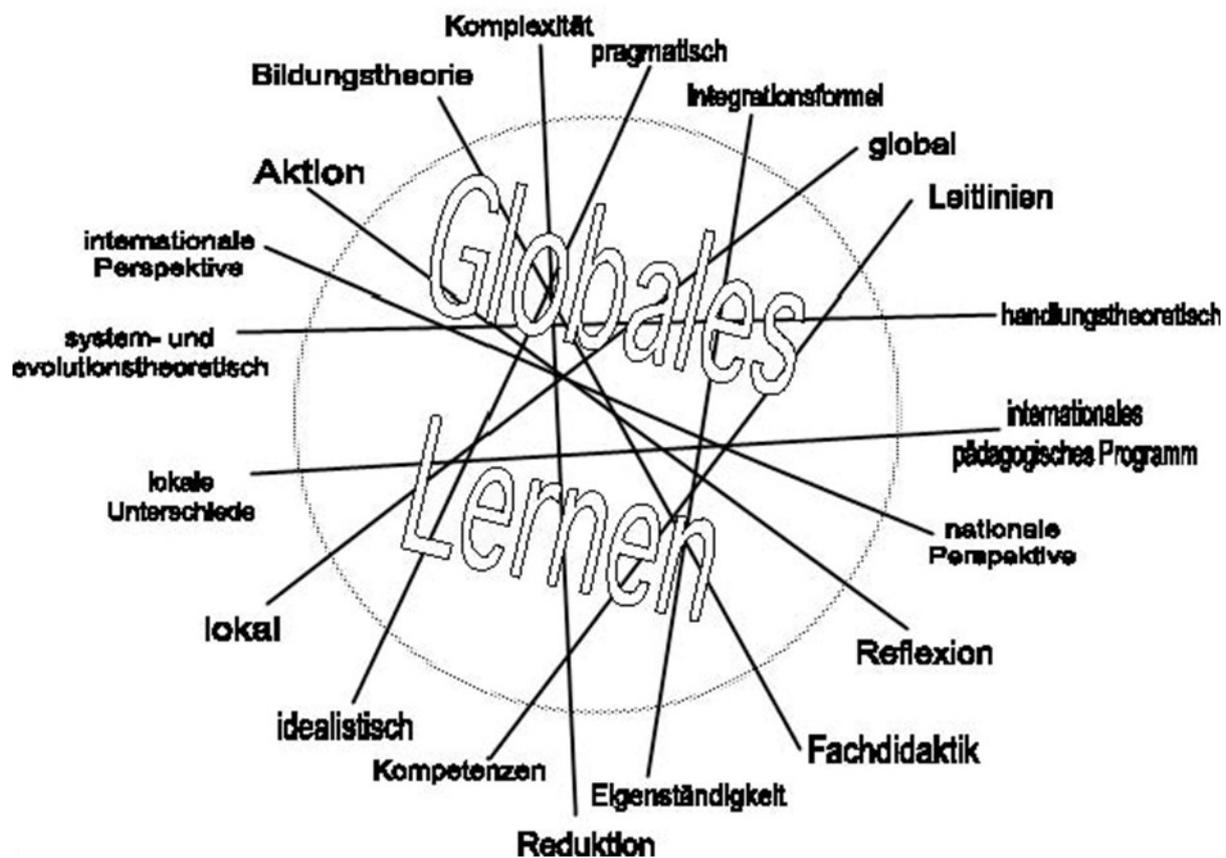
In der einschlägigen Literatur finden sich eine Reihe von verschiedenen Auflistungen von erforderlichen Fähigkeiten und Kompetenzen. Als Strukturierungsversuch wird hier in Anlehnung an das Schema der Schlüsselqualifikationen (fachliche, soziale und personale Qualifikationen) und ausgehend von den drei oben erwähnten Dimensionen der Komplexitätssteigerung einige Kompetenzprofile – ohne Anspruch auf Vollständigkeit – angeführt, die als erforderliche Dispositionen zur konstruktiven Bewältigung der Problemstellungen wichtig erscheinen.

Wie sind die Inhalte des Globalen Lernens zu vermitteln?

Hier geht es um die bevorzugten Methoden des Globalen Lernens. Die Doppeldeutigkeit des Begriffs „global“ bezieht sich sowohl auf die Bildungsperspektive als auch auf die Methoden des Lehrens und Lernens; „global“ bedeutet zugleich „weltweit“ und „ganzheitlich“. Auf der Gegenstandsebene drückt sich das „Globale“ in dem grenzüberschreitenden, weltweiten Horizont der Unterrichtsthemen aus, in methodischer Hinsicht durch Einsatz von fächerübergreifender, über kognitive Lernziele hinausgehender Unterrichtspraxis. Globales Lernen geht von gesellschaftlichen Herausforderungen und Zukunftsaufgaben aus und ist somit ein lebensweltlicher Zugang zur Bildung, dementsprechend ist es – naturgemäß – inter-und transdisziplinär.

Die Realisierung der Zielsetzungen Globalen Lernens bedarf einer methodischen Vielfalt gekennzeichnet durch ein offenes Klassenklima, kooperative Unterrichtsformen, Selbsterfahrung, selbständiges Lernen, gelebte Demokratie in der Klasse, Imagination, Intuition und Emotionalität getragen von einer Haltung des Selbstwertgefühls als Grundlage aktiver und verantwortlicher Anteilnahme und Wertschätzung unterschiedlichen Standpunkte. Geeignet sind zahlreiche Unterrichtsformen und -verfahren wie Kleingruppenarbeit, Rollenspiel, Planspiel, Stationenbetrieb, Lernzirkel, erfahrungsvermittelnde Übungen, Fantasiereisen und geleitete Visualisierungen.

Mit dem Begriff Spannungsfelder soll auch angedeutet werden, dass sich nicht zugunsten einer Seite zu entscheiden ist, sondern dass mit der Aufrechterhaltung der Spannung zwischen den beiden Eckpunkten ermöglicht wird, ein komplexes Bild vom Globalen Lernen zu entwickeln.



Aufgeteilt auf vier Dimensionen wird im Folgenden das Spannende zwischen diesen Eckpunkten zusammenfassend benannt:

Inhaltliche Dimension

Global – Lokal

Die im Globalen Lernen eingeforderte Verbindung von globalen mit lokalen Perspektiven ist insofern spannungsreich, da Bildungsprozesse und pädagogisches Handeln einerseits immer lokal verlaufen, andererseits globale Prozesse nicht immer lokal erfahrbar und nicht ohne weiteres durch lokales Handeln beeinflussbar sind.

Konturen eines offenen Konzepts

Zusammenfassend lassen sich die 4 „W-Fragen“ des Globalen Lernens – zugegebenermaßen äußerst vereinfacht und vereinheitlicht – wie folgt beantworten:

Die 4 „W-Fragen“ des Globalen Lernens

Was? ...	Globales Lernen ist ein offenes Konzept zeitgemäßer und zukunftsorientierter Allgemeinbildung.
Warum? ...	Weil die Herausforderungen der Globalisierung neue Anforderungen an die Bildung stellen, die durch das herkömmliche Bildungsangebot nicht erfüllt werden.
Wozu? ...	Ein Bildungsauftrag zur Förderung mündiger, verantwortungsbewusster, lernfähiger und mitgestaltungsfähiger WeltbürgerInnen
Wie? ...	Durch ganzheitliche, interdisziplinäre, partizipatorische und handlungsorientierte Lernmethoden

Spannungen eines offenen Konzepts

Unmittelbar nach dieser vereinfachten Aufstellung der wesentlichen Aspekte des Globalen Lernens muss nochmals betont werden, dass sich innerhalb dieses Rahmens ein breites Spektrum an pädagogischen Ansätzen gliedert, die auch gravierende Unterschiede aufweisen. Die Vielfältigkeit der Ansätze ist allerdings unabwendbar für Globales Lernen. Ein Bildungskonzept, das sich die Komplexität und Widersprüchlichkeit der entstehenden Weltgesellschaft zum Gegenstand macht und für einen pluralistischen Zugang eintritt, ist notwendigerweise von derselben Pluralität geprägt.

Die folgende Skizze vermittelt einen Eindruck der Pluralität innerhalb der Konzeptionen des Globalen Lernens, indem Eckpunkte zentraler von uns wahrgenommener Spannungsfelder dargestellt werden.

Während handlungstheoretische Ansätze die Vernunftbegabung des Subjekts hervorheben und darauf bauen, dass durch vernünftige Wahl und Handlung Strukturen beeinflusst werden, betonen system- und evolutionstheoretische Ansätze vor allem die Komplexität des Gesellschaftssystems. Sie gehen von einem Menschen als Nahbereichswesen aus, welches lernen muss, sich in dem durch Globalisierung komplexer werdenden (Welt-)System zurechtzufinden (vgl. Scheunpflug, 2007). Daran anschließend formiert sich ein unterschiedliches Verständnis von Globalem Lernen, welches einerseits vorgehend und andererseits anregend, einerseits steuernd und andererseits als offener Prozess verstanden werden kann.

Strukturelle Dimension

Integrationsformel – Eigenständigkeit

Globales Lernen steht in Zusammenhang mit unterschiedlichen pädagogischen Konzeptionen – von der Friedenspädagogik bis zur Bildung für nachhaltige Entwicklung – darüber scheint es keine Zweifel zu geben. Wie dieses Verhältnis jedoch beschaffen ist – ob Globales Lernen als Integrationsformel alle anderen Ansätze einschließt oder als eigenständiges Konzept neben diesen anzusiedeln ist – darüber herrscht Uneinigkeit. Hier stehen nicht nur Begrifflichkeiten zur Debatte, sondern es geht vor allem um die Bedeutung und den Stellenwert des Globalen Lernens im Bildungswesen als solchem und in einzelnen Bildungsinstitutionen.

Fachdidaktik – Bildungstheorie

Auf der einen Seite dieses Spannungsfeldes lassen sich fachdidaktische Zugänge verorten, die Globalisierung als neuen Gegenstandsbereich einführen, z.B. in der Geografie. Dem gegenüber stehen bildungstheoretisch orientierte Ansätze, welche in ihrer weitreichendsten Form Bildung im Zuge der Globalisierung selbst als reformbedürftig sehen und eine „radikale Transformation“ einfordern (vgl. Seitz 2002, 366). Eng damit zusammen hängt die Frage, ob es beim Globalen Lernen darum geht, globale Themen und Probleme zu bearbeiten, oder darum, jedes Thema auf seine globale Dimension hin zu befragen und so eine neue Anschauungsweise auszubilden.

Leitlinien – Kompetenzen

Dieses Spannungsfeld ist gegenwärtigen bildungspolitischen Veränderungen geschuldet, die auf Messbarkeit der Ergebnisse von Bildungsprozessen Wert legen.

Komplexität – Reduktion

Die Darstellung des Gegenstandes von Globalen Lernen bewegt sich in dem Spannungsfeld zwischen Komplexität und Reduktion. Einerseits soll die Komplexität der globalen Verhältnisse berücksichtigt werden, um einer Vereinfachung zu entgehen. Andererseits können komplexe Verhältnisse erst mittels Reduktion fassbar gemacht werden, wodurch zwar eine Überforderung und Orientierungslosigkeit des lernenden Subjekts vermieden wird, womit aber eine kultur- und interessen gebundene Auswahl getroffen werden muss.

Reflexion – Aktion

Ein weiteres Spannungsfeld zeigt sich zwischen reflexiver Praxis, welche auf die Schulung des Abstraktionsvermögens und das Verstehen von Zusammenhängen zielt, und die Praxis der Aktion, die konkretes politisches Handeln und die Fähigkeit zu Problemlösungen intendiert. Das Spannende ist dabei nicht eine Bipolarität zwischen diesen Dimensionen, sondern die Art der Verknüpfung zwischen beiden Ansprüchen. Zu bedenken gibt es in diesem Kontext zum einen die Komplexität der globalisierten Verhältnisse, die reflektiert werden soll, die aber andererseits auch überwunden werden soll zugunsten Verantwortung übernehmenden politischen Handelns, welches in gewisser Hinsicht immer konkret und eindeutig ist.

Theoretische Dimension

Pragmatisch – Idealistisch

Bezüglich der normativen Ziele bietet sich, in Anlehnung an Seitz (vgl. 2002, 444ff.), die Unterscheidung von pragmatischen und idealistischen Konzeptualisierungen an. Nach einer pragmatischen Auffassung dient Globales Lernen vor allem der Integration des Individuums in das bestehende System und soll die Qualifizierung des Einzelnen in einer globalisierten Welt ermöglichen. Anders die idealistische Auffassung, welche sich aus der Idee der Emanzipation des Menschen auf individueller Ebene und der Vision einer humaneren Weltgesellschaft auf gesellschaftlicher Ebene ergibt. In diesem Sinne wird vor allem eine weltbürgerliche Erziehung angestrebt, die auf die Idee des WeltbürgerInnentums bzw. des Kosmopolitismus verweist.

Handlungstheoretisch – System- und evolutionstheoretisch

Je nach erkenntnis- bzw. wissenschaftstheoretischer Positionierung zeigen sich unterschiedliche Grenzen und Möglichkeiten, die dem Globalen Lernen zugesprochen werden.

Während eine Fokussierung von Leitlinien eine Steuerung durch die Angabe von Inhalten, Zielen und methodischen Grundsätzen vorsieht, wird durch eine Orientierung an Kompetenzen eher einer Steuerung durch die Evaluation der Ergebnisse Rechnung getragen. Spannend ist daran, dass Globales Lernen einerseits in der Komplexität seines Anspruches nicht ausschließlich in Kompetenzmodellen aufzuheben ist, aber dass es andererseits ohne diese Evaluierbarkeit Gefahr läuft, im schulpolitischen und schulpraktischen Geschehen nicht ernst genommen zu werden.

Räumliche Dimension

Internationale Perspektive – nationale Perspektive

Dieses Spannungsfeld macht auf einen zentralen Zielkonflikt im Globalen Lernen aufmerksam, der daraus erwächst, dass die Beschreibung der Ziele und Inhalte Globalen Lernens je nach Perspektive unterschiedlich ausfallen können. Während eine internationale Perspektive eine Weltgesellschaft und gemeinsame Probleme im Blick hat, ist eine nationale Perspektive mehr dem nationalen Interesse verpflichtet und gibt damit eher der Frage nach den Herausforderungen für die eigene Nation den Vorrang.

Internationales pädagogisches Programm – lokale Unterschiede

Dieses letzte Spannungsfeld macht darauf aufmerksam, dass eine universelle Konzeption des Globalen Lernens auch dadurch erschwert wird, dass die lokalen Möglichkeiten der Umsetzung sehr unterschiedlich sind. Dieses ist vor allem aufgrund sozioökonomischer Ungleichheit der Fall, die nicht durch alleinige Anpassung der Konzeption an lokale Gegebenheiten ausgeglichen werden kann.

Zwischen Konturen und Spannungen

Mit der zweigeteilten Darstellung Globalen Lernens, die erst die Konturen zeichnete und dann die Spannungen benannte, haben wir den Versuch unternommen, uns inmitten der Spannungsfelder auf eine Vorstellung des Globalen Lernens einzulassen und somit gleichzeitig beiden Ansprüchen – nach einer deutlichen Darstellung bei gleichzeitigem Berücksichtigen der konzeptionellen Vielfalt – gerecht zu werden. Dies war für uns selbst eine Herausforderung, weil es bedeutet, einen Spagat zwischen Eindeutigkeit und Offenheit, Klarheit und Komplexität, Orientierung und Widersprüchlichkeit zu schlagen und im Zuge dessen zu versuchen, der Dynamik des Globalen Lernens gerecht zu werden. Eines sind wir uns jedenfalls sicher: Globales Lernen und seine zukünftige Entwicklung bleiben spannend.

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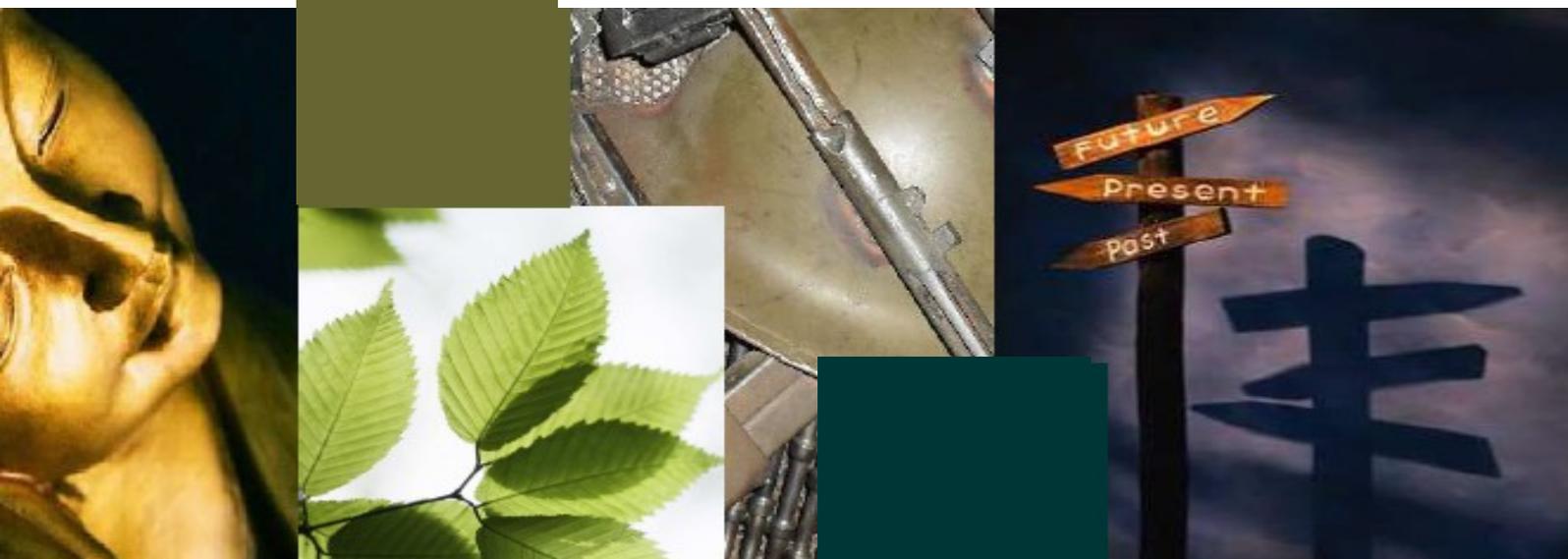
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from the field



Lecture: Rwanda's terminology and language policy needs

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General information about Rwanda

Republic of Rwanda

Land total area: 9,633 sq mi (24,949 sq: 10,169 sq mi (26,338 sq km)

Population: 10,473,282 (2009)

Languages used: Kinyarwanda(mother tongue), French, English and Swahili

Geography

Rwanda, located in east-central Africa, is surrounded by the Democratic Republic of the Congo, Uganda, Tanzania, and Burundi. Steep mountains and deep valleys cover most of the country. Lake Kivu in the northwest, at an altitude of 4,829 ft (1,472 m), is the highest lake in Africa. Extending north of it are the Virunga Mountains, which include the volcano Karisimbi (14,187 ft; 4,324 m), Rwanda's highest point. The Capital of Rwanda is Kigali, which has a population of about 800,000 in 2009. 90% of the population lives on agriculture, whereas only 0.25% did university studies.

History

Rwanda has been colonized by Germany (1894-1916), followed by Belgium (1916-1962). The first republic started from up to 1961. The second republic started from 1973 up to 1994. In 1994, more than one million of innocent people (mainly Tutsi and moderate Hutu) were slaughtered in a violent and horrific genocide within 100 days, from April to July. Since, July 1994, Rwanda is led by the Multiparty Government of National Unity.

Linguistically, the 2003 Constitution has adopted three official languages, namely Kinyarwanda, French and English. In October 2008, the Government adopted English as sole medium of education and administration. Rwanda is member of many regional and international blocks, namely the East African Countries, the African Union, the Commonwealth, to name a few.

Language usage (bilingualism) after the 1994 Tutsi genocide

The period after 1994 coincides with the physical and moral rehabilitation of Rwanda which was torn apart by the genocide atrocities. Without going into details, let's remind that during the 1994 Tutsi Genocide, everything was set on fire and blood as hundred thousands of people were either murdered or forced into exile. All documents, public and private wealth was completely looted or destroyed.

In order to maintain social cohesion and meet everyone's needs, the Rwandan government adopted the 3-official language system (Kinyarwanda- English- French) in 1996. Bilingualism helped in the education system (both in secondary schools and at university level), as well as in the public administration sector where many official documents have been translated into French and English with Kinyarwanda (mother tongue) as link between both. This also applied to the private sector where French and English were used side by side in daily correspondence, translations and interpreting. We should emphasize that a major challenge Rwanda encounters is the fact that the country did not have any clear and neutral language planning policy for many decades, resulting in a lack of reference documents (dictionaries, encyclopaedias, lexicons, thesauri...) containing our knowledge, experience and culture, and a lack of skills mastering any of the three languages used.

Besides, since October 2008, a major change occurred in Rwanda when the government adopted the use of English only in administration and education, taking immediate effect. Despite many benefits offered by knowing and using English nowadays, this decision appears to be difficult for many people who are not prepared to deal with new situations. Furthermore, there is no clear policy on how to manage the transition process and develop adapted materials that are needed to help people learn English quickly and efficiently. This raises another issue related to the management and use of many French documents that have been used for many years. Visibly, they can lose their value if not translated into English or Kinyarwanda (at least the most important documents; otherwise, it would be useful to keep the terminologies they contain). In further sections, we will try to explain some of current language issues by means of a SWOT Analysis (SWOT= Strengths, Weaknesses, Opportunities, Threats).

Language planning

Language planning is a deliberate effort to influence the function, structure, or acquisition of a language or language variety within a speech community.¹ It is often associated with government planning, but is also used by a variety of non-governmental organizations, such as grass-roots organizations, and even individuals. The goals of language planning differ depending on the nation or organization, but generally include making planning decisions and possibly changes for the benefit of communication. Planning or improving effective communication can also lead to other social changes such as language shift or assimilation, thereby providing another motivation to plan the structure, function and acquisition of languages.²

Needs for language planning and development

We mentioned earlier that Kinyarwanda is spoken by all Rwandans, among whom almost 40% are still illiterate (Demographic Survey, 2008). This shows how important this language is in everyday communications. However, Kinyarwanda is highly threatened by linguistic interference (code switching), given that not much effort is made on the part of the government and private sector to encourage and promote terminological and lexicographical research in order to regulate many borrowings and creations; and hence, to safeguard the purity of its vocabulary. Its grammar is constantly altered and the vocabulary grows in disorder because there is no coherent way or board charged with the standardization process like we find it in other countries.

Safeguarding and promoting any language depend on many aspects, namely political willingness and researchers' efforts to meet users' fast-growing needs in communication (LGP&LSP). One way to develop and promote any language purity consists of creating, keeping and updating its terminology according to the increasing users' needs. This is where standardization, normalization and localization services/companies play a key role. In Rwanda, these services are not provided, and there is a strong need to start them now. The outcome from the whole process of building a user-friendly multilingual corpus is to make reference documents such as dictionaries, lexicons, glossaries, thesauri, encyclopaedias available to the public and help them improve their communications.

1) http://en.wikipedia.org/wiki/Language_planning#cite_note-Kaplan-0

2) http://en.wikipedia.org/wiki/Language_planning#cite_note-Cobarrubias-1

SWOT ANALYSIS		Details/ Items
1	Strengths	<ul style="list-style-type: none"> - All Rwandans speak Kinyarwanda as mother tongue - People are committed to learning languages after the recent integration in regional and international organizations (EAC, Commonwealth...) - Communications are enhanced because of increase in exchanges - Documentation centers are available, hard copies are slowly being replaced by soft ones - Foreign languages are spoken by few people, but still Kinyarwanda plays a key role in unifying all tendencies
2	Weaknesses/ challenges	<ul style="list-style-type: none"> - 53% of the population are still literate (according to the 2008 Demographic Survey) - Long oral tradition has repercussions on peoples' writing and reading habits and capabilities - Easy materials to learn languages are not available - Lack of clear and official language planning policy for many years - Poor writing culture by intellectuals in particular, and poor reading in general - Negligence of Kinyarwanda which results in code switching in all speeches - Poor terminology projects and lack of standardization board in the country to meet all communication needs
3	Opportunities	<p>Commitment of Rwandan government for quick development through programs such as:</p> <ul style="list-style-type: none"> - Economic Development and Poverty Reduction Strategy (EDPRS) - Education For All - Promotion of ICT: E-government and Sub-Marine Cable Projects - Kinyarwanda as unique language needs to be developed for maintaining social cohesion - Regional and international integration (East African Community, Common Market for Eastern and Southern Africa, COMMONWEALTH) offers Rwandans many opportunities for exchanges and communications improvement (English and Swahili as a must for more than 100 million people) - A high number of Kinyarwanda speakers (± 25 million including those beyond current borders, in Democratic Republic of Congo, Uganda and Tanzania). Hence, there is a need to develop this language to improve the image and increase the influence of this country. - Efforts to make Rwanda an ICT hub in Central Africa are progressing well; therefore, integrating terminology and lexicography projects in the process will be paramount for its success - Willingness to shift from old tools and hard copies to e-tools and soft copies

	SWOT ANALYSIS	Details/ Items
4	Threats	<ul style="list-style-type: none"> - Many existing French documents are no longer of use since the adoption of English - French speakers can get frustrated because they were not prepared to face new reality - Sometimes, political decisions do not take into account the practical reality and feasibility (e.g. adopting any language without transition to learn it) - Lack of expertise required in such corpus-related works

Here are some of the challenges which need to be addressed:

- 1) The majority of Rwandans does not master any of the 3 three languages currently used, hence the annoyance with code switching in all speeches;
- 2) Decline of pure Kinyarwanda vocabulary in favor of many incoherent borrowings and jargons which are mainly spread by the youth and by some intellectuals;
- 3) We still lack basic reference documents such as monolingual/bilingual dictionaries, encyclopaedias, glossaries, lexicons, thesauri, encyclopaedias to understand and explain our knowledge and culture, including fast-growing fields like ICT, sports, economic development, agriculture, and many more.
- 4) In our opinion, a long oral tradition coupled with the use of Kinyarwanda as unique mother tongue justifies a small number of terminology projects about Kinyarwanda and its contacts with foreign languages.
- 5) Some important documents are too old (especially those related to Rwandan history and literature). Therefore, they need to be re-edited and possibly translated in order to manage key terminologies for future use. Otherwise, they will all fall into obsolete.

Current terminology status and language policy in Rwanda

Currently, there is no strong body (public or private) which regulates all language issues both in terms of terminology development and standardization. There is one public institution called "Rwandan Institute for Technological Research" (IRST) where one Department deals with human sciences in general, including some

This Department shows a lot of weaknesses, resulting mainly in poor outcomes since it was established in the 1980s. Surprisingly, all linguistic and lexicographical work under way is carried out either manually or by using old methodologies, implying the delay in delivering research products which may also be of doubtful quality.

Another serious issue relates to the lack of skilled personnel because the department mentioned above still uses personnel at the B.A. level only. There are no terminologists, lexicographers or senior translators who can handle all language issues in a multidisciplinary way. For instance, there are four different projects which are now carried out differently by people with different skills. They work on glossaries on legal matters, agriculture, economics and ICT, although they only have language skills (B.A level). There is no comprehensive approach for these projects in order to come up with one final combined product.

Yet, among all these challenges concerning terminology in Rwanda, the most acute problem remains the ignorance of modern computer technologies that are now used to facilitate and perform quality work with regards to corpus building, terminology development and management as well as bilingual documents design. These skills are totally absent in the projects that we visited, and this raised many questions in our mind as for what final products can be expected and after what time.

Given the fact that we use one mother tongue (Kinyarwanda), and at the same time seeing how research activities on this language are still in small number and of poor quality, we believe there is a strong need to build a National Multilingual Corpus in order to collect and define all Kinyarwanda terms which are highly threatened by many borrowings; particularly as the Rwandan Academy as foreseen in the National Constitution has not been established yet. Other languages such as French and English and Swahili which are also used in Rwanda and in the East African Region may be collected and translated from and into Kinyarwanda.

Coming back to language policy, we would like to emphasize the fact that there has never been a clear language policy for many years while politics changed many times in Rwanda (mainly education policy). For instance, in 2008, the government adopted the use of English solely in education and administration, without preparing for a reasonable transition period and materials for all the people who were used to French and Kinyarwanda and needed to acquire this new language. This resulted in fear and frustration among many people who have problems to learn and use English promptly.

We are strongly convinced that a concerted effort is needed to regulate all these issues and thus propose to the government, private and learning institutions to follow specific action with regards to languages used in everyday communications and in LSPs. As Rwanda is becoming the ICT hub in the region, terminology and linguistic research need to integrate appropriate softwares such as mono and paraconcordancers, Terminology Management Tools, etc. in order to improve the overall quality of terminology work according to standard requirements.

Last but not least, the strong and efficient collaboration with experienced bodies and institutions worldwide would play a key role in promoting terminology works and language policy through exchange of expertise (updated computer skills mainly) and financial support. Given the regional realities, concerted efforts between countries' teams of linguists, lexicographers and terminologists would be very helpful in putting many projects on track and making constructive assessments.

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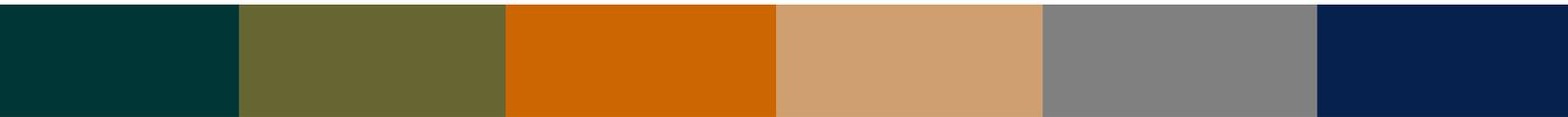
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Interagency communications and co-operation in complex emergencies: the role and influence of cultures

Jamie Arbuckle

Introduction

A thoroughly modern complex humanitarian emergency typically is a multi-agency operation, involving a vastly array of organizations: international, regional, local; governmental, non-governmental; civilian and military. All have a contribution to make, and some will be vital, but none of them can work alone. Meshing their capabilities to avoid duplications and omissions, is a major challenge for what, begging your pardon and for lack of any better term, I will call the international community. Collectively, they pose a staggering range of diversity, and they present the most complex operating environment I have ever encountered. It is therefore on this, the humanitarian emergency, on which I will now focus. The challenges arising from the organizational and cultural diversity of international and local actors in this type of peace operation are poorly understood, but the problems are so well-known as to have become like Dr Johnson said of the weather: more productive of conversation than of knowledge.

Thomas Weiss has described one well-known example of this complexity in the following words:

Last week (1994), I was talking to a couple of colleagues just back from Kigali. I learned that there are at least 150 international NGOs in Kigali tripping over one another, vying for turf, looking for resources. I have described this effort as like trying to herd cats. (1)

Actually, Weiss' information was not quite accurate: others subsequently estimated at least twice that number of NGOs in Kigali in 1994 – but no one was quite sure. Five years later, in Kosovo, which is a box about 100 kilometres on a side, some estimated there were about 500 NGOs in the province – but no one was quite sure.

And this was in a mission area more or less dominated by the UN, leading the “four pillars” (if you can lead a pillar) of the United Nations Secretariat, the UN High Commission for Refugees, the OSCE, the EU and, as an adjunct, the NATO-led KFOR. The landscape was crowded – especially on that moral high ground - and the architecture was ad hoc and complex.

While the UNMIK operation in Kosovo did eventually sort itself into a climate of reasonable cooperation among the various agencies and with the emerging local government, it will be no surprise that this is more usually a recipe for organizational nightmares.

In this paper, I will describe the problems of interagency communication and cooperation as I have experienced them, and as they have been related to me. Following this description of the problem I will present a short analysis of the origins of the problems, and I will provide a very brief prescription for alleviating these symptoms of disarray. Description, analysis, prescription, then: shut up, and leave time for me to hear from you.

I am constantly reminded that this is as much a learning experience for me as it is for you, and just before lunch I met one of your number who will in the course of this summer do exactly what I am recommending everyone of you should do – I'll tell you more about him as I get to the end of this presentation.

Description

I will begin this description of the problem with a vignette. What I describe here actually happened, and was reported to me in almost exactly this form by a woman who was drafting a portion of an East Timor mission report to the Secretary General of the UN, and was furious that this incident had been excised from the final report (not the first nor the last time that drafting of such reports was distinguished more by what was left out than by what was put in). So you'll have to take my word for what happened there; here is what was left out of that report:

The UN CIMIC (Civil-Military Cooperation) Team had to intervene a couple of times to explain to INTERFET (Intervention Force in East Timor) the fundamental principle that military resources should complement, not replace civilian resources. In one particular incident, a national military contingent performed an excellent job in cleaning up and restoring a hospital. However, before the riots that hospital had been run by MSF (Medicins sans Frontiers), and the MSF team were now ready to return, but were barred by their charter from working alongside armed military personnel.

MSF therefore requested the UN CIMIC Team politely to persuade the military to relinquish the hospital and start working at a nearby military hospital instead. Fortunately, the military contingent agreed and the matter was resolved amicably. (2)

It was reported that, notwithstanding the above, "The humanitarian agencies fully shared the opinion of the Force Commander that the primary need was for combat forces, so that security and humanitarian access could be restored without delay". It would seem, however, that in this case the military had gone a bit too far – they were actually providing aid - but "the matter was resolved amicably". The report does not record how the MSF expressed their gratitude to the military who first saved and then restored "their" hospital. This case does raise the interesting possibility, however, that some are making distinctions their "beneficiaries" would not: the locals likely do not care, may not even know, of these differences among the foreign community – it may be, it probably is, of very small matter to them who helps them, still less who gets the credit. I will return to that issue.

At about that time, in the autumn of 1999, I was in Kosovo as a member of the Secretariat of the OSCE in Vienna, to check up on how we had been doing with our job of training folks for the OMiK mission. One morning, I met on the streets of Pristina a Canadian friend, who was in Kosovo as the regional chief of a major NGO. I had just come from a very impressive "information day" at the newly established joint UN-KFOR Civil Military Operations Coordination Centre. There had been several very interesting presentations concerning security, mines, communications, weather, whom-to-call-for-whatever, and the states of several complimentary aspects of the operations largely just beginning. I told my friend he should take advantage of this. His answer didn't surprise me – he rejected vehemently any suggestion that he should have anything to do with, or that he might in any way benefit from, association with such a "military organization". Knowing something of the recent history of his and other NGOs in Kosovo, however, I found the attitude revealed here a little hard to understand.

Nearly all of those agencies, principally the OSCE (the Kosovo Verification Mission) and an accompanying flock of NGOs, had entered Kosovo in late 1998 after the Rambouillet Accords (which had been incorporated into UNSCR 1199). The "Accords" quickly collapsed – they were never accepted by Serbia – and as the violence in Kosovo escalated, in the spring of 1999 the OSCE and all of the NGOs withdrew from Kosovo, and NATO launched an air campaign in Kosovo and Serbia which lasted from 24 March to 10 June.

Those who had left Kosovo came back in the late summer and early autumn of the year, because the arrival in Kosovo of the NATO-led peace enforcement mission created and guaranteed the security environment which was essential for their reentry, and for their continuing presence in the province.(3) And it was they who had established the CMOCC in which this NGO would not set foot.

Nevertheless we hear, so often, that a humanitarian mission has been militarized, as though it had been thereby hopelessly corrupted – one NGO has complained of humanitarians tarred “with the security brush.” (4) If you had been injured in Haiti in January of this year, and your life was in danger, it is likely that the first medical treatment you received might have been from Medical Corpsmen of the U.S. Navy – would you mind, terribly, if this were to happen? Would you really object to surgery on board a vessel of the U.S. Navy? Apparently, some might so complain – on your behalf, of course.

It seems that the surest way to create divisions among the international agencies, who are supposed to be cooperating, and who must cooperate, is to have similar organizations pursuing similar goals – we lose no time in running Occam’s Razor down nearly invisible lines, separating from each other elements which are more alike than they are different. This happens most often in the civil-military interface; one example of this is de-mining: is it humanitarian or operational? (5) And why, for heavens’ sakes, should this be a conflict? We have already noted this conflict in, of all places, the medical efforts. Is the similarity of roles itself a threat, making competition a perceived imperative, like the territorial behaviour of humans (as well as other animals)? Is it, on the other hand, a basic dissimilarity in goals, which, despite the similarity in means, are the fundamental conflict? Do we need conflict with other agencies to maintain the cohesion of our group? Perhaps our most serious differences will indeed arise when we do the same or nearly the same things for different reasons. This has been described by Sigmund Freud as “the narcissism of small differences”, and is in fact the source of much of the conflicts and misunderstandings which bedevil inter-agency relations.

It is therefore imperative that co-operation among agencies and organizations be initiated at the highest levels – mandated specifically from the outset, and thereafter maintained as a central goal of management at all levels. Bottom-up co-operation is fragile and episodic, depending almost entirely on personalities and having little corporate longevity. “Grass roots” learning is seldom transportable to a new or another mission, even where the new mission may be – it usually is - staffed with experienced persons.

It is common that co-operation in a new mission, despite the collective experience levels of the members of the various organizations and agencies, is very slow to develop: as Sir Michael Rose observed, it took two years (1992-94) before the NGO community learned to trust and to work with the military in Bosnia Herzegovina. However, despite hard-won local achievements, co-operation, especially between the military and the NGOs, reverted to near zero with the arrival (in 1996) of the NATO-led IFOR in Bosnia. Those start-up periods are simply not available to be wasted re-learning lessons so expensively, often so tragically, already learnt elsewhere – but gone missing in transit. The record so far in this regard, is one of lessons not learnt. (6)

I don't want to present this as a military-civilian conflict, although there is plenty of that around. I also don't want to target NGOs as models of non-cooperation – but there's enough of that to go around, as well. (For more on this, read my book, *No Job for a Soldier?*) The problem is both more general and more widespread than that: the interrelationships among the specialized agencies of the UN – UNHCR, UNDP, UNESCO, WHO - are no less fractious than the relationship of the military and the NGOs, or of the Breton Woods institutions (the IMF, the WB). The interrelationships among the various agencies who make up "the international community" are marked by poor communications, plus competition for access, resources and recognition, and all these are exacerbated by stereotyped perceptions and misperceptions of each others' roles, capacities and intentions. This makes for a routinely stressful and often inefficient operating environment, where competition for resources and recognition can be extremely wasteful of time and efforts which would be better spent on the management of conflict, and/or the relief of distress. Although things seem now to have smoothed out in Haiti, a story in the *South African Mail and Guardian* of January 18th of this year, "Squabbling hinders aid effort in Haiti", sounds awfully familiar. Inter-agency conflicts are not going away. The era of modern peace operations dates from the end of the Cold War, almost two decades ago, and it is high time that we find some new ways to deal with this now-chronic dysfunction.

Analysis

When we prepare for a mission, one of the most important aspects of our preparation is to ready ourselves for what may be a challenging cultural environment, and we will be aware that this encounter may be absolutely critical to our operation. We will inform ourselves as best we can of historical, religious, economic, dietary and gender issues. We may have to learn how to sit, what not to eat or serve, whether or not alcohol has a place.

If we are in a former colony, we will need to be aware of their view of their history. Gender issues can be major problems for a mission. We need to know the history of the conflict thoroughly, and have an appreciation of all sides of some extremely complex and divisive events. If there is time, we will try to acquire some facility with the language (in Namibia, until English was adopted, there were about 18). Cross-cultural training may be far and away the most important aspect of our mission preparations.

When it comes to the other agencies we will encounter and with whom we must work, we spare them not one single thought – unless to hope they might not show up, and that is if we even know who they might be. If we treated our “hosts” in this cavalier fashion, we wouldn’t last a month.

Why, I have repeatedly asked myself, do we not consider organizations as cultures, and apply to them the skills in cross-cultural appreciation on which we otherwise so pride ourselves? Why did members of UNFICYP who would take Greek dancing or cooking lessons, never open the UN Charter? For that matter, how many peace operators have even read the Charter of the UN or of the AU or of NATO or the Decalogue of the OSCE or the Treaty of Rome, or done any research into the cultural and historical background of the Red Cross or of MSF? I won’t ask, and you don’t need to tell, but we all know the answers to those questions, don't we?

Organizations are or they become cultures. Charles Handy has written that organizations are as different as the nations of the world. They have differing cultures – sets of values and norms and beliefs – reflected in different structures and systems. ... Strong pervasive cultures turn organizations into cohesive tribes with distinctive clannish feelings. The values and traditions of the tribe are reinforced by its private language, its catch-phrases and its tales of past heroes and dramas. The way of life is enshrined in rituals so that rule books and manuals are almost unnecessary; custom and tradition provide the answers. (7)

An approach to more mature and empathetic relationships among the various agencies - civilian, military, international, regional, national and non-governmental organizations – will develop naturally when the diverse agencies are understood as cultures: having histories and doctrines, comprising social mechanisms and consisting, above all, of people.

It has been said that “culture comprises a set of ideas, beliefs and symbols that provide a definition of the world for a group or organization and guides for action”. (8) We may also differentiate between informal and formal culture as, for example, the corporate culture which consists of policies and doctrine, and the informal which consists of legends, history and shared beliefs.

We saw the force of this informal culture in the US military's reaction to gays and women in their service, and we see it today in Austria in widespread opposition to anti-smoking regulations. In fact, I suggest that it is the informal culture which is the most enduring, and, subjectively, the most revealing of the organization as a culture.

Culture, then, is like a rule-book, and the rules may be written or unwritten, but they will powerfully influence the lives and the conduct of individuals, of groups – and of organizations. Our friend Willi Scholl, one of the most experienced UN officers I know and a former CAO of the Haiti mission, has said that culture is “the software of the mind.”

The influence of this software may be overt and acknowledged, or it may be subliminal to the point that it is barely if at all acknowledged – but it is always there.

Prescription

The strategic requirement is for the application of the principles and methods of cross-cultural training and education, to the challenges of inter-agency cooperation. Training generally imparts skills and knowledge, and trainers will usually be comfortable with programmes for motor (skills) and verbal (knowledge) responses. They are often extremely uneasy with attitudinal responses, which are indeed more properly the subject of education. Nevertheless, trainers and educators alike are very uncomfortable with any attempt to influence what learners may think, and educators will only gingerly approach how they may think.

One important result of this is that attitudinal responses are seldom if ever directly the subject either of training or of education. Attitudes are of course influenced by training and education, but that is almost never the intention. Yet it is precisely in attitudes that culture resides, and it is attitudes which determine whether culture will be a barrier or a window, an obstacle or an opportunity. This is the challenge of education - and almost no one is doing anything about it.

Most cross-cultural training never refers to organizational problems, and I have seldom heard a trainer refer to an organization as a culture. (9) Cross-cultural trainers usually describe a general problem in general terms: religion, language, customs, history; it is then up to individuals to decide what they make of that, and how they might apply that very general description of a potential problem to their own specific situation, experience and expectations.

Moreover, cross-cultural training is almost always aimed to prepare a mission member for encountering the host nation culture; such training is almost never aimed at preparing one to encounter the culture of the other organisations in the mission area, but that is where the most critical and problematic relationships will be built – or will not.

Our relationship to our culture, and our encounters with other cultures, are largely a function of attitudes. The best preparation for coping with this diversity, and making it work for us instead of against us, will be education. A particularly important aspect of this education will be information about the organizational cultures we may encounter: the diverse histories, doctrines and structures of other organizations we will encounter, and with whom we should work. The aim will be to replace ignorance with knowledge, and thereby replace antipathy with empathy. These organizational cultures then should be at the centre of cross-cultural training – but this is almost never the case.

NGOs will protest that they have neither the time nor the money for training and, as currently provided in their culture, that is frequently indeed the case. NGO workers are usually contracted for specific missions and periods; outside those mission assignments they are often unemployed. But money the NGOs do have: one UN official told me that he considered the NGO community to be collectively one of the largest unregulated financial institutions in the world. In 2000, the ICRC estimated that the NGOs spent/distributed more money than the World Bank, and the EU stated that 2/3 of its international aid was distributed by partner NGOs. Money they have; but none – and no time – for training. This – among other things - must change.

The requirement, then, is for members of the various agencies to train together as they expect to work together. The mutual learning experience inherent in such training and education will go far to achieve the desired attitudinal responses – it is nearly impossible for people who have successfully trained together not to work together successfully.

The gentleman I met here today, just before lunch, embodies in his own person and his plans exactly what I am advocating for all: an African journalist, he will this summer undergo two weeks of intensive civil- military operations training at the Austrian Army Peace Operations Training Centre just outside Vienna, and then he will look for a position in a peace operation. He is making himself into just the sort of partner you want to meet when you get off that plane to Elbonia, and I only wish I had met more like him in my own active peacekeeping experience.

Conclusions

Anachronistic stereotypes, prejudices, cultural conflicts, historical apocrypha – these are usually central to the conflicts the international community has intervened to treat, to resolve. Importing similar conflicts of our own is neither professional nor workable. If the various agencies are to function as well as they can, as well as they must, in humanitarian operations, their capabilities and their limitations must be clearly understood by their potential partners. I have suggested that this will be most effectively accomplished, and enduring and trusting relationships built, by organizational cross-cultural training and education. This is the best, if not the only way for us to move beyond the Freudian narcissism of minor differences, to a point where not minor differences but close similarities are the common perception, and these similarities are perceived as enabling cooperation, rather than compelling us to competition.

Creating and sustaining empathetic relationships among agencies, and replacing the ill-informed, adversarial relationships which have seemed up to now to dominate the scene, clearly must be a mutual affair. The people we say we have gone out to help are usually in urgent need of our help, and there is no time for the pettiness which has informed too many of our experiences, still less are their emergencies our learning opportunities – any longer.

I am advocating, in other words, that your response to the challenges of diversity, must be diversification: of your reactions, of your attitudes, of your expectations, of your understanding. In other words, to paraphrase Genesis, “Go forth and multiply”-yourselves.

We have now been at this for almost a generation, and it is time for us to act like it.

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1. Weiss, Thomas G., "The United Nations in Civil Wars," in *The New Peacekeeping Partnership*, ed Alex Morrisson, The Lester B. Pearson Canadian International Peacekeeping Training Centre, Cornwallis, N.S., 1995, page 78.
2. "CIMIC in East Timor: An Account of Civil-Military Co-operation, Co-ordination and Collaboration in the Early Phases of the East Timor Relief Operation", drafted for a Report to the Secretary General, UN Office for the Co-ordination of Humanitarian Affairs, Geneva. Italics added.
3. Something like the reverse of this might be occurring now in Chad, where the imminent withdrawal of MINURCAT "could leave a security vacuum in the east, where aid workers face constant attacks by bandits ..." Both Amnesty International and the UN USG for Humanitarian Affairs have expressed these concerns. See <http://www.google.com/hostednews/afp/article/ALeqM5ghbVx14r-Z0F9Eye1a8JKBge>, 5/27/2010. This may be a somewhat more authentic, even if unintended, portrayal of the relationship between security and humanitarian agencies in relief operations.
4. Orbinski, Dr. James, Nobel Lecture, Oslo, 10 December 1999, http://nobelprize.org/nobel_prizes/peace/laureates/1999/msf-lecture.html: "When one mixes the humanitarian with the need for public security, then one inevitably tars the humanitarian with the security brush." "Tared with the brush" is a racist epithet, most frequently associated with Imperial India, used to describe persons of mixed race. (The idiom first appeared in print in 1818, in Sir Walter Scott's novel, *Rob Roy*: "They are a' tarr'd wi' the same stick — rank Jacobites and Papists.") MSF has been squabbling with the UN force in Haiti for years (see <http://www.dwb.org/news/article.cfm?id=1561&cat=filed-news>).
5. The UN Department of Humanitarian Affairs (DHA) complained (in 1997) that "operational" and "humanitarian" mine clearance operations were inherently in conflict, especially in Cambodia, Mozambique and Angola, and called for a comprehensive humanitarian mine action capability, "and not subverting this endeavour to help in the achievement of mission objectives." See Arbuckle, James V., *Military Forces in 21st Century Peace Operations: No Job for a Soldier?*, Routledge, 1999, page 108 (and fn).

6. There are some possible exceptions to this apparent rule that “what we learn is that we do not learn”: it seems that UNTAES did learn from UNPROFOR (but it seems that OHR, the OSCE and IFOR et al in post-Dayton Bosnia did not); UNMIK appears to have learned from UNTAES. Just how and, more often why not, missions learn is an area requiring further research: why does individual knowledge, experience, learning, seem to have collectively so little and infrequent effect on the performance of subsequent similar missions? One possible, partial explanation is the lack of institutionalised professional education, indeed the lack of any concept or culture of collective professionalism, for international aid and care workers. This is an important component of the military culture – the officer factories, the staff colleges, the promotion examinations – manifest a culture of learning, even if, at least until recently, the military scholar would have been more directly concerned with studying war, than peace.

7. Handy, Charles, *Understanding Organizations: How Understanding the Ways Organizations Actually Work Can Be Used to Manage Them Better*, Oxford University Press, Oxford, 1993, pp. 180-183.

8. “Military Culture and Strategic Peacekeeping”, by Christopher Dandeker and James Gow, in *Peace Operations Between War and Peace*, Ed. Erwin A. Schmidl, Frank Cass, London, 2000.

9. My daughter, Stephanie, a business consultant and project manager, in reviewing this said that, “I do hear the word cultures and organizations spoken of together. As in, ‘it’s just not a part of our culture’, to explain the use of inferior technology, or lack of process. Usually presented as irrevocable.” This use of “culture” describes the box, or the comfort zone, which no one there wants to leave. This is culture as a barrier rather than a window – if you can call this culture.

African refugees and asylum seekers in Israel

The political, religious and social dimensions of sub-Saharan refugees in the „Holy Land“

Alice Nägele

„My boy was laying on the ground,“ Yirgalem Beyene from Eritrea remembers. „He said to me, 'We're in Israel, mother. Don't worry, we're in Israel. We're safe.' (i) Her son eventually died after being fatally shot by Egyptian soldiers as he and his family crossed the barbed wire border between Israel and Egypt into the Holy Land.

Yirgalem's story is one of the countless survivor's stories in South Tel Aviv's refugee shelters run by the African Refugee Development Center (ARDC), Israel's first non-governmental refugee organisation. I worked with the ARDC at a time when non-Jewish refugees and migrants started to make the desperate journey across the Sinai desert to Israel. Since 2007, Israel has witnessed a sharp increase in refugees from Sudan, Eritrea and other war-torn countries in Africa.

The arrival of mainly Christian and Muslim refugees and asylum seekers prompted a heated debate within the larger Israeli society touching upon the fundamental question of Israel's identity as a Jewish state. While the debate on the status and rights of non-Jewish citizens, including Israeli Arabs and non-Jewish family members of Soviet Jews, has always been at the core of Israeli's politics, the arrival of African refugees added a new dimension; they are fleeing war and persecution in their home countries, reminding many Israeli's of their own Jewish history. Israeli public and government attitude towards African refugees has been complex and rhetoric meandered between rejection and compassion. African refugees themselves have been actively involved in the public debate and succeeded to become effective change agents.

Escaping persecution

Until 2006 very few Africans sought asylum in Israel, coming to Israel by air using pilgrim and tourist visas. However, recent refugee arrivals make the dangerous journey to Israel on foot across the Sinai Desert. At the very beginning, most of them were Sudanese, escaping often the genocide in the Darfur region. They were soon followed by Eritreans, fleeing from the indefinite compulsory military duty and other human rights abuses in their country.

It is unclear why asylum seekers and refugees had begun arriving to Israel at that time. Egypt, has hosted large populations of asylum seeker since the early 1990. But refugees in Egypt increasingly experienced discrimination, beating and abuse by both the government and civilians. In December 2005, after police violently cleared a garden square of an encampment of protesting Sudanese refugees, killing, wounding and detaining many in the process, the numbers of Sudanese seeking to cross into Israel rose dramatically. Subsequently, new smuggling routes and human trafficking opened to Israel, and within less than four years, more than 25,000 people, primarily from Eritrean and Sudan entered Israel.

Policy of Fear & NGO-isation of refugee aid

Though signatory to the 1951 Refugee Convention, the Israeli government has not adopted a domestic asylum legislation and the asylum process is marked by unclear policies and procedures. (ii) Israel thus lacks adequate asylum facilities and infrastructure. Detention of arriving asylum seekers became the default course of action in Israel. Once the prisons are filled to capacity, asylum seekers are released into Israeli city centers without any further assistance. This has created a situation where hundreds of African refugees become homeless or resort to stay in impoverished shelters in southern Tel Aviv. In July 2009, the government set up a new office to deal specifically with asylum claims. However, until mid 2010, no single application has been approved.

Despite the absolute prohibition of expulsion or return of refugees to countries where their lives or freedom would be threatened, Israel has returned several hundred of asylum seekers to Egypt. The State of Egypt has reportedly deported some of these refugees back to the Sudan and Eritrea and imprisoned others. In parallel, Egypt continues to support Israel's policy by shooting at asylum seekers who try to cross into Israel.

The government's approach to control the refugee phenomenon has been to keep people in a legal limbo, detain them, deport them or threaten them with deportation.

Since 2007, Israeli non-profit organizations, student groups and individual citizens have tried to fill the void left by the government and provided humanitarian aid as well as engaged in advocacy work. NGOs were caught in an inherent dilemma between providing vital basic services, such as medical care, that the state failed to deliver, and focusing on advocacy work to promote social change.

The political-religious debate on refugees

Unlike other Western states, the nature of the State of Israel is based on ethnicity and religion. As a Jewish and democratic state, Israel is caught between protecting its Jewish character and guaranteeing human rights to all its inhabitants.

The presence of African refugees added a new dimension to the central debate of ethnic and religious identity, namely the question of whether a country founded by the survivors of the Holocaust has a special moral obligation to the present refugees.

„Darfurian“ refugee advocacy groups in particular among Jewish communities in the U.S. has helped bring the issue to the world's attention, comparing „Darfurian“ refugees with Holocaust survivors. Through pressure from American Jewish communities, the Holocaust discourse in relation to refugees from Darfur gained entry into the Israel public debate.

The emotional discourse on common suffering succeeded to speak to the core parts of the Jewish identity. After strong public pressure, the government granted refugee status to 500 Darfurian as a one-time humanitarian gesture. In parallel, the government announced that any further „infiltrators“ crossing into Israel would be considered illegal migrants and would be sent back to Egypt. The government attempted to classify asylum seeker and refugees as „labour infiltrators“, in the search of work, and further using the fear-provoking term „tsunami of infiltrators“. The main battle by refugee activists was to make sure that the refugees' need for asylum and protection was recognized.

Refugees as change agents

The heterogeneous African diaspora in Israel – migrant workers, asylum seekers and refugees alike – consists of myriad of organizations based on religious affiliation, nationality, region or ethnicity. Unlike in many other diasporas, the unorganised means of arrival, lack of legal status and the lack of governmental commitment created a rich landscape of associations. In particular, churches and Christian congregations have played an important role in providing emotional support and practical help to their members, while simultaneously serving as facilitators of political activates. (iii)

Refugees have felt the need to be perceived as one united refugee community by the public to effectively influence policy change. However, internal tensions weekend the unity of the refugee community. The favorable treatment and legal status of a group of Darfurians, for instance, made other refugees in general feel excluded and jealous.

Refugees were not only aware of the political debates in Israel in relation to their presence, they also have been active change agents and gained public sympathy using different claims borrowed from various discourses, ranging from international human rights, civic rights, humanism and Jewish compassion. (iv)

Asylum seekers and refugees continue their active struggle to seek basic rights, but it seems that in the face of their protracted state of limbo a sense of fatigue and resignation has spread in their communities. The policy of fear and deterrence seems to work, placing enormous psychological burden on refugees and asylum seekers.

As long as neither Israel nor Egypt set up effective and fair asylum systems and end the return practice and shootings at the border, scores of people continue to be at risk of grave human rights violations and will die in the Sinai Desert every year. (v) People will continue to do whatever it takes to save their lives, regardless of high human costs.

References

- (i) Yirgalem's story was broadly covered in the Israeli media, including by Larry Derfner, „Death in the Desert“, Jerusalem Post, August 1, 2008 where this quote is taken from.
- (ii) This chapter draws largely on what I wrote on the *Refugee Situation in Israel* (2009), available on www.ardc-israel.org
- (iii) G. Sabar, *Israel and the „Holy Land“: The religio-Political Discourse of Regiths among African Migrant Labourers and African Asylum Seekers, 1990 – 2008*. In: *African Diaspora* 3 (2010), 1-34, p.11 and p.24.
- (iv) Ibid., p.25 and p.28.
- (v) See Human Rights Watch, *Siani Perils: Risks to Migrants, Refugees and Asylum Seekers in Egypt and Israel* (2008), p. 8 ff.

United Nations' Translators and Terminologists at Vienna¹

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Introduction

The translators working at the United Nations Office at Vienna (UNOV translators) are part of a bigger family of translators working at different duty stations around the world (UN translators). United Nations translation sections and services fall typically under the category of conference services.

UN Translators should pass a United Nations translators examination in one of the six official languages, i.e. Arabic, Chinese, French, English, Russian or Spanish. A translator should be able to translate from English and at least one other official language to his/her first language. These examinations are administered by the United Nations Headquarters in New York and organized in different centres around the world. Information about examinations could be obtained from the official website of the United Nations Office for Human Resources Management³.

UN Translators come from diverse backgrounds, representing the diverse personal, national and cultural environments, among many others, to which they belong. Academic and professional diversity is another important feature; many of them have done studies in languages and translation, in addition to other fields of study (law, economics, engineering, agriculture, etc.).

1) The information provide in this paper represents the author's understanding of and personal experience with the work of United Nation's translators and terminologist. It is not an official document of the United Nations and does not necessarily reflect the current rules and procedures in this regard.

2) Reviser/Self-Revising Translator, Arabic Translation and Text Processing Section, Conference Management Service, United Nations Office at Vienna

3) <http://www.un.org/Depts/OHRM/examin/languageexam.htm>

They work in United Nations Headquarters (New York, Geneva, Vienna, Nairobi), United Regional Economic Commissions (ECA (Addis Ababa), ESCWA (Beirut), ESCAP (Bangkok), ECLAC (Santiago de Chile), other organizations of the United Nations System (such as the specialized agencies) and peacekeeping missions around the world.

UNOV Translators: what do they do?

UNOV Translators provide translation services to different United Nations entities in Vienna. These include the United Nations Office on Drugs and Crime (UNODC), the United Nations Commission for International Trade Law (UNCITRAL), the United Nations Office for Outer Space Activities (OOSA), the United Nations Information Service (UNIS), the United Nations Industrial Development Organization (UNIDO) and the Comprehensive Nuclear-Test-Ban Treaty Organization (CTBTO).

Given the areas in which these organizations work, the documents translated are rather technical, mostly are of legal and scientific nature. The work is consequently not apparent to the general public and not apparent to specialists in all fields of knowledge. It covers the areas of work dealt with by all those organizations, including inter alia drugs, crime and terrorism; international trade law (conciliation and arbitration, secured transactions, insolvency, electronic commerce, transport law, online dispute resolution, procurement, etc.); outer space activities and applications; industrial development activities; and nuclear test ban. The main constraints that translators deal with are providing high quality translation with reasonably measurable quantity and in a timely manner. The technical nature of documents requires close contact and cooperation with professionals, experts, and other submitting officers; as well as continuous learning and training.

Translation sections of UNOV consist of small teams providing all types of session documents (pre-session, in-session and post-session documents), for servicing meetings held by different bodies. In addition, long documents (e.g. reports, guides, manuals, legal instruments) are either translated internally or externally. External translations are subject to internal quality control and possible revision. The following section provides examples for types of documents translated by UNOV translators and work procedures.

Legal Documents

Many United Nations legal instruments are negotiated and finalized in Vienna. The process of formulating such legal instruments entails lengthy and complex negotiations that translators follow closely in order to render all the nuances accurately. In addition to internal discussions and debates among translators, consultations take place with other stakeholders in the framework of consistency groups and drafting groups that bring together delegates, subject specialists and translators in order to refine the final product.

In such documents, as in all other documents, translators endeavour to achieve accuracy of translation while respecting the linguistic norms and cultural heritage of each target language.

Examples:

- Universal Legal Instruments
- Vienna Convention on the Law of Treaties
- Vienna Convention on Consular Relations
- Crime and Drugs
- United Nations Convention against Transnational Organized Crime
- United Nations Convention against Corruption
- United Nations Convention against Illicit Traffic in Narcotic Drugs and Psychotropic Substances
- International Trade Law
- Model Law on International Commercial Arbitration
- United Nations Convention on the Use of Electronic Communications in International Contracts

Reports and other documents

UNOV translators deal as well with reports and other types of documents (status, progress, bi-annual, biennial reports, summary records, etc.), produced by the different organizations and their subsidiaries (policy-making organs, executive bodies, working groups, expert groups, task forces, committees and sub-committees, etc.).

Multilingual Websites

The translators' multilingual products are available to the public, together with other United Nations organizations documents, through the United Nations Official Documents System (<http://documents.un.org/>). They are also available through the websites of the organizations that UNOV Translators serve, such as:

- <http://www.unvienna.org/>
- <http://www.unodc.org/>
- <http://www.unido.org/>
- <http://www.oosa.unvienna.org/>
- <http://www.uncitral.org/>

Below is an example of a page from the UNCITRAL website in the six official languages:



Terminology Work

Translators work constantly as terminologists. In each translation section, a terminology focal point coordinates terminology work within the section and liaises with colleagues in other sections and duty stations. Terminology work is also undertaken in close cooperation with the Linguistic Support Unit (LSU) which provides referencing for documents to be translated and maintains the UNOV's terminology database (Vintars). Translators make use as well of an internal database (Vintars+) that enables them, within each section, to propose, exchange and ultimately publish terms to the main database.

Terminology and IT Resources

In performing their duties, translators have certain IT tools and terminology databases at their disposal. These include, for instance:

Software

- dtSearch: for indexing, searching and retrieving term glossaries and documents (monolingual and bi-lingual).
- Computer Assisted Translation (CAT) tools: these are mainly translation memory software (e.g. MultiTrans, SDLX, Trados)
- e-Ref: an internally developed programme for processing documents and indicating reference material automatically

Term databases

- Vintars: Vienna INternet Terminology And Reference System (<https://cms.unov.org/>)
- UNTERM: the terminology database of the United Nations Headquarters in New York.
- UNOGTERM: the terminology database of the United Nations Office at Geneva (UNOG)

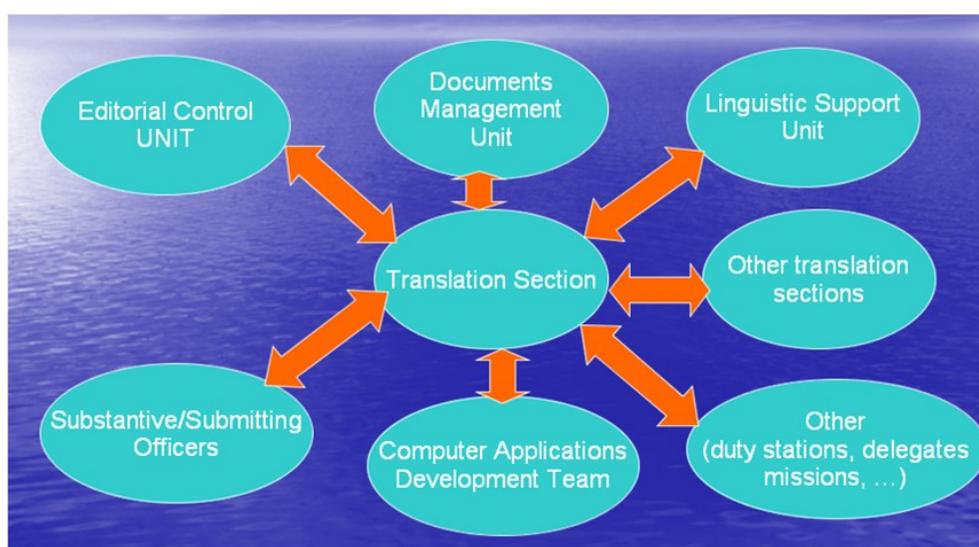
- Language-specific databases (e.g. Arabterm (Arabic), Ruterterm (Russian), Determ (German), which are established and maintained by corresponding translation services of United Nations Headquarters in New York.
- Other Organizations Termbases (e.g. FAOTerm, UNESCO Webterm, ITU Termite...)

It is worth mentioning that most of these term databases are open to the public, either fully or partially, through the Internet. It is also possible to search many of them using Vintars as a multi-database search tool. Moreover, Vintars serves as a reference tool that contains links to websites and documents related to the term in question. The screenshot below shows the entry for the Vienna Convention on the Law of Treaties. In addition to providing the title of the convention in the six official languages of the United Nations (many entries include German as well), background information on the convention and editorial information, the entry includes links to the text of the convention in all six languages.

English Title	Vienna Convention on the Law of Treaties
<small>source</small>	Convention/EN
English Note	Adopted by the United Nations Conference on the Law of Treaties , at Vienna on 23 May 1969; entered into force 27 Jan. 1980.
French Title	Convention de Vienne sur le droit des traités
<small>source</small>	Convention/FR
Spanish Title	Convención de Viena sobre el Derecho de los Tratados
<small>source</small>	Convention/SP
Russian Title	Венская конвенция о праве международных договоров
<small>source</small>	Convention/RU
Chinese Title	维也纳条约法公约
<small>source</small>	Convention/CH
Arabic Title	اتفاقية فيينا لقانون المعاهدات
<small>source</small>	A/CONF.129/1986/WP.2
Editorial note/title:	Vienna Convention on the Law of Treaties
Note:	concluded at Vienna on 23 May 1969; entered into force on 27 January 1980
Endnote/footnote:	United Nations, <i>Treaty Series</i>, vol. 1155, No. 18232.
<small>source</small>	text
domain(s):	INSTRUMENTS
subject(s):	INTERNATIONAL LAW
source symbol (mandatory)	United Nations <i>Treaty Series</i> , vol. 1155, No. 18232 (E,F,S,R,C)
Last updated:	Friday, April 24, 2009 at 16:53

Teamwork

The tremendous task of translators is not done by translators alone. It requires collaboration, consultation and close contact with different entities and individuals. The figure below shows some of the relationships that translators maintain.



Conclusion

This paper has provided an overview of who the UNOV translators are and what they do. UNOV translators in particular, together with UN Translators at large, could supplement United Nations Studies by developing a subfield concentrating on translation studies, which could include, among others, topics such as:

- Theoretical and practical contributions for the benefit of academicians and professions in the field of Translation Studies
- Training and Curriculum development
- Terminology Studies
- Software development
- Workflow applications
- Team working
- Managerial and administrative tools and skills

