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## **Culture and wisdom: tacit knowledge as a way of learning in higher education**

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**Abstract:** When we talk about Higher Education (HE), we usually think of standardisation and structure, which are encompassed in the term accreditation of programmes and ways of educating and being educated. Contemporary developments in HE are taking place in the wider context of globalisation. Globalisation is not only a term that addresses unity and homogeneity, but more precisely, different patterns of culture, cultural transmission, generational ambiguities, and multicultural expressions. Since management in HE is not solely management of understanding the process of teaching and learning, but mostly understanding the ability to learn from diversities, we focus on the question of culture, cultural transition and patterns of culture, and gaps in meaning.

**Keywords:** higher education; competences; learning; innovation; knowledge; tacit knowledge; gaps of meaning; internationalisation of higher education; globalisation; intercultural dialogue.

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## 1 Introduction

Discussion about crises and historicity of the moment in the area of education has never been accepted. Education touches us on all levels of life: it directly defines our possibilities, judgements and our decision making. We can name many reasons, which reflect such ponderings in and into the knowledge society. Because science directly penetrates into the ontology of everyday life, together with the politics of education, it creates our tomorrow and brings constant reconceptualisations of basic existential categories.

Among researchers who call our attention to the role of the development of a new society as a consequence of changing science-politics-society relationships are Whitty (2003) and Rifkin (2004), who emphasise that the understanding of citizenship will have to change in the future. It lists six new dimensions of citizenship, which according to interculturality, multiparadigmatism, and intercultural dialogue coincide with efforts of management of Higher Education (HE). It is about acknowledgement of and respect for different cultures, recognition of rights and full citizenship of immigrants and minority groups, the right to natural and social environment, which is based on the principles of sustainable development, the right to enter into different social networks without a country's interference, free access to goods (also information), and the right to free mobility. Such comprehension actually reconceptualises citizenship, which is based on territorial principle and emphasises a new civilisation that functions beyond borders. Globalisation therefore does not bring only exceptional connectedness and co-dependency, but according to Rifkin's (2004, p.281) opinion does not allow the possibility of isolation of a group of people, because the inclusion is no longer a luxury, but a necessity to survive. The very realisation of human rights should assure and codify acknowledgement and inclusion of all.

Carvalho (2007) also points out that globalisation has a great influence on the changed ways of action of social structures and institutions. With that he specifically points out the influence of globalisation on positions of employment of the lowly qualified work force. These positions of employment are exposed to possibilities of migration to different parts of the world, where there is a great number of lowly educated and lowly qualified workers and for that reason also cheap. There is a question being asked about the meaning of education for the knowledge society and creation of human capital. One of the main questions which the European Union (EU) and also other parts of the world are faced with is the growing costs of upbringing and education. Growing costs in the developing countries are connected to the increasing number of those enrolled in elementary and high school. In the old Europe, the costs are increasing not only because of the prolonged schooling on the tertiary level but also because of education prolonging in the life cycle of an individual.

Directly connected to this phenomenon is the question: how big and what role does the country play in ensuring the right circumstances for education and schooling and what is the relationship between public education and good private education – and above all, is education prolonging and almost endless education a requirement of the times instead, economy, an individual or society? It seems that the answer is right there in front of us: knowledge society justifies its own developing dimension on knowledge; therefore it is obvious that the obligation of each society is to invest in knowledge, in the achievement and creation of a new knowledge. However, knowledge can be dead without tacit knowledge, which is informal and is based on competence and skills.

## **2 The general problem of intercultural understanding: the grid**

Contemporary developments in HE are taking place in the wider context of globalisation. Internationalisation, the process of systematisation of HE, is an old phenomenon in HE, which has gained importance both at the national and institutional levels, in setting up joint programmes, establishing common education and training paths based on transferable credits and recognisable qualifications, strengthening distance learning, quality assurance systems, and the establishment of centres of excellence.

Globalisation and the emergence of new challenges, threats to humankind, ignorance, and widening gaps in mutual understanding have made the need for dialogue among peoples more pressing than ever (Odin, 2004; Rifkin, 1994; Coleman, 1988). Globalisation increases the demand for educational quality from the economic, as well as socio-political perspective: the case of EMUNI shall represent that democratic ideals pressure universities to provide access to groups of knowledge that traditionally have not met the needs of the globalised knowledge. University education has been prolonged in most of the world's societies. Furthermore, governments in global economy yield to stimulate investment, innovation and corporate management, and are aware of the fact that the knowledge triangle functions only in the multilateral context of economy-education-policy, where internationalisation and knowledge are the corresponding answers (OSI, 2005).

Along the process of internationalisation, we encounter the dialogue among the civilisations (Castells, 1996; Castells, 1997; Hayhoe and Pan, 2000). The multiplicity and diversity of cultures, contexts, and selves in the perceived world we live in yield to generalisation of institutions such as HE (Odin, 2004). Multiple symbols for emerging selves are even more exciting to analyse and to adjust to current foreground of exciting multidisciplinary dialogue, which grapples with issues of interpersonal and intercultural worlds we correspond to and interpret on. The reason for generativity,<sup>1</sup> using the tools to systematise methodology of education and methodology of being educated, is a concern for and commitment to promote the well-being of people and future generations through involvement in teaching, mentoring, and other creative contributions, which aim to leave a positive legacy of the self-creation in a context of cultures. Internationalisation of HE as generativity stresses the fact that multiple interpretations of the world that we see and correspond to, stimulates diversities as well as regulate it. If we miss the open structure, we miss the inherent characteristic of HE: knowledge and personal growth. The Lisbon Strategy as a guideline of procedures and range, procures grounds for common standards and further improvements. The generativity of HE is a capacity for unrelated and unaccredited audiences to build and distribute code and content through the process. The main idea is that an interconnected network of multipurpose contexts (internationalised HE) can be systemised in order to execute tasks not typical for the generative grid (genera), very conducive to innovation and creativity, to allow whomever to create and share content and re-establish the meta-narrative of HE identities.

General assumption, motivated by the idea that every culture has an unmistakable stamp (Polanyi, 1974; Laudan, 1996; Kuper, 1996; Kuper, 2001), is founded on a comprehensive context of a particular meaning and its context. Understanding in general is a question, whether meanings and notions have any transcultural fields of reference. Certainly, each culture has its unique world of interpretations. Logically, these worlds are, to some extent, commensurable (De Saussure, 1997; Derrida, 1988;

Jackson and Carter, 1991). If each culture has an irreversible makeup of cognition and personal development, how can we even speak of internationalisation in HE? What are internationalisation, Quality Assurance and Assessment (QAA) in HE rather than artificial and forced system, working in line with professional initiation and habilitation (CHEPS, 2006)? Opponents of contemporary developments are missing the concept of generativity, as explained in this contribution.

Since the unmistakable trait of specific cultural world manifests itself in an elementary form in the phenomenon of generativity, we shall focus on the genera of human socialisation: educating and being educated (Beck, 2001). We stress that internationalisation of HE yields bypassing tools for the unification of essential origins of intercultural dialogue: contemporary European fundamental consensus is invoked in the elementary values of human rights and equality. Through humanities as 'soft' sciences, the human spirit of potentials is born: an education has a broader meaning, like knowledge and competence have. Education as a formal process of gaining status and degrees is one form of knowledge, which is of no high value without the accompanying virtues, such as competence, social skills, integrity, and sensibility (Polanyi, 1974; Odin, 2004; Rifkin, 1994). Education in modern states is one of the triumphs of equalities: human equality in relation to intercultural, as well as intercultural diversity, is epitomised with a central question: "What is common to people and what makes us different from each other?" The European idea of intercultural dialogue originates from the Platonic thesis, which states that all people are concerned with the same things and have the same mental ideas of these things. The expression of these ideas, however, varies from culture to culture. In this respect we understand the systematisation and internationalisation of HE (Kuper, 1996; Barker, 2001; Althusser, 2000).

Internationalisation of HE means dealing with the systematisation of expressions: unifying different references of meanings into generically deepened structures of the intellectual apparatus (Barker, 2001; Birnbaum, 1983; Austin, 1990; Coleman, 1988). Schematising the process of internationalisation and management of HE in the context of unified symbols of knowledge creations, is an act of tacit knowledge, an essential arbiter of competence and achievements. Since the development in HE is taking place in the wider context of globalisation, we shall focus on the Lisbon Strategy, and within the framework of the Bologna Processes, argue the need for the internationalisation of HE, where we analyse the case study of EMUNI.

### **3 Unity and intercultural dialogue: roads<sup>2</sup> of dialogue**

Current events throughout the world demonstrate the need for the international community to work towards peace. Internationalisation of HE aims to achieve this goal by supporting and promoting dialogue among cultures, civilisations, and peoples. Internationalisation has a profound effect on today's political, economic, and cultural life with the wide-ranging process of impacting on institutions of HE. The increasing international character of HE means that colleges and universities have to work together to help shape the knowledge-based society and to promote scientific exchanges: with the combination of cultures, and in this respect, ideas, interpretations, and world views (Fitzgerald, 1989), the knowledge-based-society is changing its character and influence (Bachelard, 1998; Descartes, 1957; Foucault, 2001). Knowledge is no longer perceived as a formal education, but in informal ways as skilled, shaped, and creative conundrum

of beliefs, that shape the image of HE. Tacit knowledge, skills, social intelligence, and similar terms are in line with discussions of HE management (Polanyi, 1974; Stegmüller, 1984; Lacan, 1998; Lacan, 2005; Lyotard, 2002).

Moreover, internationalisation can be observed at a number of levels in HE. For example, in a virtual sense (e-learning), new knowledge can only be produced through international exchanges, which primarily use established forms of communication. Distance learning exceeds limitations of time and space within ubiquity. Anywhere, whenever, a person is able to educate and to be educated. The only obstacle is exclusion from the IT pathways. Since Western civilisation has been driven by the ideal of creation of the global community, and has embraced the notion of a world constituted by equal and freemen, the contemporary ideal of unity is being implemented through the management of HE and internationalisation of HE. Today it is essential for all communities to reflect on the conditions of the possibility of a dialogue among civilisations. From the dialectical approach, it is relevant to analyse the apothegm “dialogue among civilizations” (Lopez-Garay, 2001). A general assumption or common sense insight would seem to point out the obvious reasons for humanity to value, and thus seek out unity in diversity. Since we generally understand the value of diversity as well as principles, governing relatively open HE system, we should thematise tacit knowledge in the formal educational paths – generating a global human system made of increasingly specialised and diverse actors, communities, countries evolving in ever-increasing integration around influential centres, which continually catalyse increased knowledge and competencies. Roughly, a *civilisation* is considered as a group of people, who has, over a period of time, developed a common *culture* with a distinctive system of values, norms, a common language, and ways of perceiving and interpreting reality.

Globalisation as a process of unification of human perception is evident in the management of HE. Globalisation causes changes in the whole society and most likely also in HE, which adapts to the market liberalisation and restructuring and to the development of knowledge- and innovation-based society, by developing new methods and modes of education (*e.g.*, e-Education) (OECD, 2004b, p.21). The international mobility of students and teachers is in the forefront, challenging international comparability of study programmes, their quality and, above all, their suitability with regard to the needs of the labour market or the needs of employers.

Every new challenge in a unified whole may pose a new problem, not only for students, who are in the centre of HE discussions, but also employers and HE institutions. All stakeholders should be involved in the HE reform, tangling with the implementation of intercultural dialogue. Since the detailed analysis of the stakeholders is of key importance for adopting an appropriate approach for the development of study programmes, the intercultural dialogue combines all spheres and social subsystems. In order to avoid pitfalls, it is necessary to introduce certain standards in the field of HE. These standards are set forth throughout the process of internationalisation of HE.

#### **4 Internationalisation of HE: Beyond peripheral divisions**

The wide agreement that lifelong learning is a vital and important tool for economic, social, and personal development (OECD, 1996; UNESCO, 1996; CEC, 1994; UK, 1998; UK, 1999) is a grounding stone for the internationalisation and establishment of

Pan European identities. Adult education as a key to the survival of humankind is acknowledged everywhere in the world. The widening participation in HE is improving opportunities, social inclusion, and economic competitiveness as well as developing a ladder of learning through and into HE and beyond. HE and Life Long Learning (LLL) are also essential in bypassing the gap, incurred by intersections in the European labour markets. Labour market projections show a significant increase in the future demands for higher-level skills. To reinforce and leverage our competitive advantages, we need to stimulate cooperation between sectors and disciplines. Along with internationalisation, we need to encourage interdisciplinary research. EMUNI within the course of the summer school is a European example of both interdisciplinarity, as well as of internationalisation of HE, focusing on the fact that improving Europe's HE attainment is essential for our economic prosperity.

Since the idea of 'intercultural dialogue' takes as its starting point the recognition of difference and multiplicity of the world in which we live, where these differences are the gaps in opinions, viewpoints, and values that exist not only within each individual culture but also between cultures, the internationalisation of HE along the LLL offers important banners for the prevention of conflict and radical change. A dialogue seeks to approach these multiple viewpoints with a desire to understand and learn from those that do not see the world the same way we do, which is significantly represented in the process of teaching and learning, in the process of 'educate and being educated'. The world is perceived and understood in widely colourful ways, where effective dialogue is enriching and opening interaction, which encourages the respectful sharing of ideas and an exploration of the different thought processes. This interaction emphasises opportunities for broadened and deepened self-knowledge and worldview.

**Table 1** Formal–non-formal–informal learning

<i>Formal education</i>	<i>Non-formal education</i>	<i>Informal learning</i>
Intentional, institutional, systematic educational activity, usually represented by the 'scale system'. Performed by kindergartens, schools, universities and other educational institutions	Intentional, time defined educational activity. Performed by certificated educational and counseling institutions	Unintentional, unorganised and unstructured educational activity. At course in everyday life, in home environment and at work place
Study programmes diploma for acquired education	Seminars, courses, out-of-school education certificate of attendance	Educational results are non-material, so we form our own portfolio (personal achievements map)
Improving programmes 'public paper'		

In an increasingly globalised and interdependent world, where encountering cultural difference can scarcely be avoided, the ability to enter into a tolerant and respectful dialogue is a vital skill for nations, communities, and individuals. In this context, the internationalisation of HE institutions has an important role to play: disciplines, paradigms, interdisciplinary research, teaching methods, student skills, and knowledge itself can be deepened and strengthened through an intercultural dialogue approach along the open method of coordination. Also, essential elements, which shape the society

we live in, are market trends and economic tensions: contributions to the modernisation of labour markets must be maximised. In reaching the above stated goals, formal, informal and non-formal education must correspond and contribute to higher rates of employability. The evolution towards process-oriented and interdisciplinary work organisations must increasingly be adaptable, to develop problem-solving skills and to work in teams. Characteristics of redefined educational attainments in terms of learning strategies and outcomes are stated in Table 1.

Recognition of non-formal education and informal learning is one of the key priorities of EU:

- it is a process of evaluating and certifying the competencies that individuals developed in different environments
- represents the form of educational individualisation and a mechanism of assuring more attractiveness to adult learning
- contents, amount, and pretensions of performed education or acquired knowledge.

## **5 European policies in higher education**

Since the late 1990s, changes in HE in western and eastern European countries have accelerated with an aim to enhance the convergence between HE systems in different countries. Three key documents that shape the development are the Sorbonne Declaration of 1998, the Bologna Declaration of 1999, and the Lisbon Strategy of 2000. The objectives of the first two are to make study programmes more compatible and comparable across European systems; the Lisbon Strategy seeks to reform fragmented systems into a more powerful and more integrated, knowledge-based economy. The first two documents are bottom-up initiated; they are signed by national governments and are not legally binding, whereas the Lisbon Strategy was committed by the European Council, which defined a new approach to political coordination: 'the open method of coordination'.

The *Sorbonne Declaration* of 1998 was signed by four ministers of education from France, Germany, Italy, and the UK for the purpose of 'harmonization of the architecture of the higher education system', to enhance curricular change leading to compatibility of degree structures (Bachelor, Master) and greater flexibility (credit system). The term 'harmonisation' became politically unacceptable and was abandoned in later discussions (Zgaga, 2007).

A year later, 29 ministers signed the *Bologna Declaration* of 1999 to establish the 'European HE area' by 2010. The Bologna Declaration became the 'broadest policy forum on HE' talking about reforming educational structures, quality assurance, mobility of students, teachers, and researchers and on issues related to the recognition of HE diplomas and study periods, as well as the development of a European Qualification Framework. The Bologna Process has had an important impact on HE reforms in southeastern Europe and in the Russian Federation since 2002 (Zgaga, 2006). These developments are grounded on broader policies on regional cooperation. The *Barcelona Declaration* from 1995<sup>3</sup> offers a wide framework for political, economic, and social relationship between the member states of the EU and partners of the Southern Mediterranean. The so-called Barcelona Process has three main objectives:

- 1 to build a common area of peace and stability through the reinforcement of political and security dialogue
- 2 the construction of a zone of shared prosperity through the economic and financial partnership and the gradual establishment of a free-trade area
- 3 the rapprochement between peoples through social, cultural, and human partnership aimed towards encouraging understanding between cultures and exchanges between civil societies.

The third goal of the Barcelona Process stresses the need for the development of human resources as a means to promote understanding between cultures and exchanges between societies. HE and LLL are two essential tools, generating experience and tools to build a common area of understanding between cultures. Policies that focus on HE and research have been taking place in this direction.

The *Tarragona Declaration* (2005) stresses the dialogue and cooperation between the EU and Mediterranean universities. Such interuniversity cooperation might contribute to the efficiency and increasing competitiveness of the European HE system, and to acquire skills necessary for social, economic, and institutional development and to increase cultural and technological exchange. The interuniversity cooperation could take place in different fields particularly in promoting 'Euro-Mediterranean cultural heritage'. The Mediterranean is an important region of which countries in the 'European part' are today EU member states. There has been a lot of cooperation among countries of both regions already (Tempus projects covered through MEDA Programmes, CARDS and TACIS in the Western Balkans, East Europe and Central Asian region).<sup>4</sup>

Another important document in the region is the *Catania Declaration* (2006), which has been very much influenced by the Bologna and Barcelona Processes. Its aim is to create a 'Euro-Mediterranean Higher Education Area' and among other things:

"activate a structured cooperation in order to promote the comparability and readability of HE systems in the Euro-Mediterranean Area, through preserving each country's individuality, establishing common education and training paths based on a system of transferable credits and easily readable qualifications, sharing quality assurance schemes, promotion of PhD programmes, establishment of Centres of Excellence, strengthening distance learning, developing vocational expertise and diplomas in higher education."

The 12 ministers who signed the document also agreed to meet every 2 years to assess progress and to promote further cooperation through the establishment of a Follow-up Group.<sup>5</sup>

Likewise important is the *Mediterranean University Forum*, a part of the European Commission's Jean Monnet Project,<sup>6</sup> which promotes discussion on European integration, the construction of the image of Europe in the Mediterranean, the Euro-Mediterranean relationships, and the building process of the image of the important Mediterranean areas in the world.<sup>7</sup>

The implementation of the Bologna Declaration avoids the centralised and bureaucratised follow-up structure, but includes many stakeholders. Beside ministers there are representatives of academics, students, quality assurance agencies, as well as the Bologna Follow-up Group (BFUG).<sup>8</sup> These stakeholders take part in ministerial meetings that take place every two years in order to follow up on the implementation of the process. Such summits have so far taken place in Prague (2001), Berlin (2003), Bergen (2005), and in London (2007).



How the process has spread is also evident from the fact that the declaration has been signed by 46 countries already, reaching far beyond the EU borders (Zgaga, 2007). However, the declaration is implemented quite differently across countries. There is no coherent common policy on the EU level and countries interpret the document in their own way because their competence in understanding the content and organisation of studies remains at the national level (Van der Wende, 2003). Here again, we encounter the problematic issues of intercultural dialogue: we should be aware of historical aspects and reflect the narratives each civilisation establishes and adjusts according to contemporary contexts. Since narratives incorporate the meta-meaning within which dialogue can unfold the hidden aspects and visible juxtapositions of every cultural manifestation, historical memory on culture should be rethought again.

From a mainly intergovernmental process based on voluntary action to set up future objectives of education and training systems in the Bologna Process, the policy has gradually changed with the *Lisbon Strategy* of 2000 when the European Council became involved in HE. The idea of the European Council was to create policies for the European HE to respond to the growing global competition in which knowledge is an important factor for economic growth. According to the Lisbon Strategy, the EU should by 2010 become “the most competitive and dynamic knowledge-based economy in the world, capable of sustaining economic growth with more and better jobs and greater social cohesion”. Thus the European Council applies a more top-down approach compared to the Bologna Process. The instruments used are still not legally binding but they take the form of recommendations, communications, consultations or other working documents, which is called the ‘open method of coordination’ (Van der Wende, 2007). This method is based on common objectives translated into national plans and implemented through sets of indicators, consultative follow-up, and peer review.

The Lisbon Strategy absorbed the Bologna objectives of coherent structures, compatibility, and transparency, designed to improve the readability and attractiveness of the European HE. Beside those, there are also instruments such as introduction of the European Credit Transfer System (ECTS), issues such as changes in governance and funding, institutional autonomy, and management (Van der Wende, 2007).

Since the Lisbon Strategy is to deliver stronger, lasting growth and create more and better jobs, we need to thematise dialogue among the civilisations. Areas where these goals affect HE systems, include: enhancing quality in HE across Europe, removing barriers to student and teacher mobility, promoting lifelong learning and guidance and encouraging language learning. We need to improve the quality and effectiveness of EU education and training systems, to ensure that these systems are accessible to all and to offer education and training to the wider world. The definition of dialogue among civilisations states:

“Intercultural dialogue should aim at disclosing the foundation of the way of being of the participating cultures – their particular cultivation of their collective way of life – so that in the context of such display of ways of being human, ‘we’ the human race can discover our humanity as a whole and hence disclose a new way of transcendence, a new way of being united together at a global scale.” (Lopez-Garay, 2001, p.18).

The European Parliament, European Council (2008) established the *European Year of Intercultural Dialogue* on the proposal of the European Commission. Europe has been recognised as being culturally diverse and complex. The enlargement of the EU,

increase of mobility, exchanges with the rest of the world through trade, education, leisure, and globalisation have increased the multicultural character of many countries. As a result, the EU requires intercultural dialogue in fostering the European identity and citizenship and in managing the diversity among the peoples of Europe.

Cultural dialogue is an instrument to assist European citizens in acquiring knowledge to deal with a more open but complex environment on the basis of mutual respect, tolerance, democratic values, civil rights, including the renewed Lisbon Strategy, for which the knowledge-based economy requires people capable of adapting changes and benefiting from all possible sources of innovation in order to increase prosperity.

## **6 EMUNI, Euro-Mediterranean University as an example of creating a Euro-Mediterranean HE space**

In its efforts to enrich European HE platform, the Paris Summit (2008) has encouraged further improvements for internationalisation. The Joint Declaration of the Paris Summit for the Mediterranean, Paris, 13 July 2008 states:

*“Higher Education and Research, Euro-Mediterranean University: A Euro-Mediterranean University (with its seat in Slovenia) can contribute to the understanding among people and encourage cooperation in higher education, following up on the objectives of the Catania Process and of the First Euro-Mediterranean Ministerial Conference on Higher Education and Scientific Research (Cairo, June 2007). Through a cooperation network of partner institutions and existing universities from the Euro-Med region, the Euro-Mediterranean University will develop postgraduate and research programmes and thus contribute to the establishment of the Euro-Mediterranean Higher Education, Science and Research Area. Partner countries are encouraged to make full use of possibilities offered by existing higher education cooperation programmes such as Tempus and Erasmus Mundus, including the External Cooperation Window. Particular attention should be paid to enhancing quality and to ensuring the relevance of vocational training to labour market needs.”*

In order to cooperate successfully in an international and dynamic globalised environment, comparable high-quality study programmes closely connected with the labour market are a prerequisite. Since we have been focused on the question of internationalisation of HE in multicultural environment, we have shown that understanding between cultures is essential to overcome obstacles of specific historical implementations of HE. In the future we need to establish cooperativeness of stakeholders in all spheres of social life, from politics to economy. This is only possible if study programmes enable students/graduates to acquire competences that are valued and looked after by the labour market. Graduate competences are a tool for their improved employability; they enable their mobility, competitiveness and consequently, give impetus to the development of the whole society and economy. Such efforts are additionally supported by the Bologna Process, within which the harmonisation of European HE has been promoted.

The EMUNI University is an eminent example of contemporary internationalisation developments in HE and the political orientations of the EU to build understanding and cooperation between different cultures (Barcelona Process, intercultural dialogue). It not only goes in line with the Bologna Process, the Lisbon Strategy and the Barcelona

Process, but it also extends these processes to the whole Mediterranean region, and as such materialises the external dimension of the Bologna Process. This is made explicit in the Tarragona and Catania declarations, which focus on the Euro-Mediterranean HE area.

In respect to the trend of convergence, the EMUNI follows the recommendations of the above-mentioned declarations to make study programmes more transparent and more similar in the European and wider HE area. The EMUNI will offer degree programmes at the graduate level in terms of the Bologna Process (Masters, PhD), it will also implement the ECTS system and stimulate transparency of study provisions that enable easy recognition of degrees. All of these will be guaranteed through the accreditation of study programmes offered and an internal quality assurance mechanism. Thus, all mechanisms that are required for the smooth mobility of students and teaching and research staff, as well as international institutional cooperation, are envisaged to be implemented. EMUNI also aims to contribute to the processes that stimulate divergence in European HE. The emphasis is on international cooperation, which involves cultural diversity and also a wide variety of topics to be covered in research and study programmes.

By following the Tarragona and Catania declarations, EMUNI is envisaged to contribute to the creation of the Euro-Mediterranean HE area in which a number of European and non-European countries will participate. Considering the Barcelona Process and the goals of the European Year of Intercultural dialogue, the EMUNI will produce knowledge of cultures and subjects relevant to the Euro-Mediterranean region. The first visible attempts in this direction are the Euro-Mediterranean Summer School, which is to be held from June to August 2008 and the conference on intercultural dialogue in Barcelona in November 2008.

The EMUNI is officially operating as university in academic year 2009–2010 and now offers its own programme together with University of Maribor (the doctoral study programme in security studies). The full implementation of the ambitious plan of EMUNI is still in the process. Activities to assure sufficient resources, partners and students are taking place. More time is needed to evaluate processes and outcomes of the new international higher education programmes.

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## Notes

- 1 Genus as a core term indicates unified meaning, where genera as a plural, indicates multiple references: systematisation and comparability, where genus epitomises single reference in the context. Thus, generativity in HE is harmonisation of the process rather than formalisation of the content.
- 2 The concept of 'roads' or 'routes' has been at the heart of many of the intercultural dialogue projects. Roads are itineraries by which individual traveller or communities have conveyed their ideas and customs across continents and oceans. Roads of culture are roads of memory, cognition, sensation, interpretation: history has shown us that routes are venues for the exchange of cultural experience, ideas, values and goods through art, trade, and migrations.
- 3 See [http://ec.europa.eu/external\\_relations/euromed/bd.htm](http://ec.europa.eu/external_relations/euromed/bd.htm).
- 4 See [http://ec.europa.eu/comm/external\\_relations/euromed/meda.htm](http://ec.europa.eu/comm/external_relations/euromed/meda.htm).
- 5 For more information see [http://www.miur.it/UserFiles/2209.pdf#search='Catania %20Declarat](http://www.miur.it/UserFiles/2209.pdf#search='Catania%20Declarat).
- 6 The Jean Monnet Programme stimulates teaching, research and reflection in the field of European integration studies at the level of higher education institutions (inside and outside the EU). European integration studies cover both the internal and external dimension of European integration, including the EU's role in the dialogue between peoples and cultures and the EU's role and perception in the world. [http://ec.europa.eu/education/programmes/ajm/index\\_en.html](http://ec.europa.eu/education/programmes/ajm/index_en.html).
- 7 For more information see <http://www.unimedforum.net/index.htm#>.
- 8 The Bologna Follow-up Group (BFUG) consists of representatives from 11 countries: Norway, Austria, Denmark, France, Germany, Greece, The Holy See, Malta, Portugal, Spain and Sweden, and of seven consultative members: Academic Cooperation Association (ACA), Council of Europe (CoE), Education International (EI), National Unions of Students in Europe (ESIB), European Commission (EC), European University Association (EUA) and United Nations Educational, Scientific and Cultural Organization (UNESCOPEPES) (Zgaga, 2006).