Education in Multiculturality
Education to Interculturality

In Ecclesiastical Institutions of Higher Education
and in Formation Communities
for Catholic Consecrated Life in Italy

Edited by
Enrica Ottone – Luca Pandolfi

Enrica Ottone, Luca Pandolfi (eds.)
EDUCATION IN MULTICULTURALITY
EDUCATION TO INTERCULTURALITY
In Ecclesiastical Institutions of Higher Education
and in Formation Communities for Catholic Consecrated Life in Italy

Front cover
Pavel Égüez, *Grito de los Excluidos*, mural en cerámica.
Cotacachi, Ecuador 2001
(Photograph by Luca Pandolfi, 2007)

Education in Multiculturality
Education to Interculturality

In Ecclesiastical Institutions of Higher Education
and in Formation Communities
for Catholic Consecrated Life in Italy

Edited by
Enrica Ottone – Luca Pandolfi

"

Diversity always proves a bit frightening, for it challenges our securities and the status quo. [...] In the face of cultural, ethnic, political and religious diversity, we can either retreat into a rigid defense of our supposed identity, or become open to encountering others and cultivating together the dream of a fraternal society.

"

<div align="right">

POPE FRANCIS
Speech to the Hungarian Episcopal Conference
Apostolic visit to Budapest, September 12, 2021

</div>

Table of Contents

Intercultural Competences in Multicultural Education and Formation Communities

Key Concepts Identified by the Text Analyses of Focus Groups*

❖ Fiorenza Deriu

Abstract

This chapter illustrates the results of the lexical and textual analysis of focus groups, with 296 participants who are members of the Institute of Consecrated Life, ecclesiastical institutions of higher education and their teachers.

The focus groups provide an in-depth analysis of three key aspects of this research: a) how multiculturality and interculturality are perceived; b) how participants design training programmes and activities fostering intercultural experiences and networking; c) how to identify educational difficulties and skills needed to foster interculturality in multicultural contexts.

The software used for the lexical and textual analysis is called *IramuteQ*. During this research, we detected specificities, extracted multiword expressions, analysed co-occurrences and identified some semantic clusters using Reinert's classification technique. Several issues and opportunities emerged from this study, mostly stemming from the coexistence in different contexts of people with heterogeneous cultural backgrounds and multiple identity reference points. More in general, interculturality has various nuances of meaning.

Keywords

Lexical and textual analysis – Semantic clusters – Multiculturalism – Multiculturality – Interculturality – Educational communities

Fiorenza Deriu *is professor of General Sociology at the Department of Statistical Sciences of the Sapienza University of Rome: she is President of the Degree Course in "Statistics, Economics and Society" and Director of the 2nd level Master in "Big Data. Statistical methods for the knowledge society". She teaches "Sociology" and "Methodology and techniques of social research" in the Degree Course in "Statistics, economics and society", "Planning and conducting social surveys" in the Degree Course in "Statistical science", and "Sociology of groups and social networks" in the Degree Course in "Applied social sciences". She has written numerous books and scientific articles on the topics of violence against women and work-life balance; on active ageing from a gender perspective and on innovative social housing solutions to promote a better quality of life in old age.*

* Translated from the original Italian by Felicia Sicignano

Introduction

This research sets out to analyse if and how diversity becomes a real opportunity for the interchange of ideas and interculturality in two strongly multicultural contexts, such as those of the Institutes of Consecrated Life and Societies of Apostolic Life (ICL) and the religious academic communities.

The core assumption is that life in a multicultural educational community where meeting and sharing experiences with people from different cultural backgrounds are encouraged, fostered and promoted could bring opportunities and complications in developing intercultural skills. This was our research group focus, around which they developed an articulated system of research techniques and methods and envisaged three possible scenarios:

a) multiculturality is not managed in any way. This may be due to different reasons: the belief that the principle of equality alone is sufficient (the vision of universalism); the conviction that diversity is the other person's problem and they need to become "like us" (assimilationism); the lack of competence in dealing with implications;

b) multiculturality is only superficially managed, following the principle of mere tolerance of diversity and peaceful coexistence;

c) multiculturality is managed using an intercultural vision, which means providing opportunities for personal and institutional transformation and growth through the promotion of interchange processes and the development of certain interpersonal abilities, such as tolerance, listening skills and empathy, because focusing on another person other than yourself allows for a marked shift in perspective.

The methodological approach used in this Action Research is the mixed method. The research plan combines both quantitative and qualitative approaches, through the organisation of focus groups, detailed interviews, a survey with a structured questionnaire, monitoring interview questions and two feedback sessions, halfway and at the end of the research project.

This chapter presents the results of the focus groups' textual content analysis, whose members were ICL communities, university students and teachers of the ecclesiastical academic institutions.

① Methodology

1.1 Activity planning for the focus groups (FG)

In total, 64 focus groups were involved in the project from September 2018 to January 2020. The 298 participants were university teachers, students and members of the ICL communities (a total of 26 groups interviewed). Each participant was involved in one or more focus groups. In Table 1 below, there are some details on how the research activity was organised.

Tab. 1 – Focus groups participants

	University teachers	University students	ICL members	Total
FG∗ participants	106	98	108	298
Groups interviewed	8	9	9	26
Meetings organised	12	26	27	65
Institutions/Community of the groups interviewed∗	6 *∗ 4 groups only took part in 1 FG out of 2*	*∗ 1 group took part in 2 FG out of 3*	7 *3 female, 5 male, 1 mixed group/s*	13

1.2 Guidelines for conducting focus groups

The three different focus groups, involving 298 participants, examine the three key aspects of this research:

a) *Topic FG 1 – The perception of multiculturality and interculturality.* In this focus group, we worked with members of highly multicultural communities and tried to understand whether participants knew the distinction between multiculturality and interculturality, and if the opportunity to mix with people with different cultural backgrounds and provenance was perceived positively or not;

b) *Topic FG 2 – Experiences of cultural interchange – Intercultural education programmes.* This group focused on two aspects affecting the 3 different groups interviewed: ICL members, teachers and students. At first, participants were asked about their experiences of interchange and interaction with people of a different cultural background, and to take examples specifically from their community of provenance (formation community or academic institution.) Subsequently, we asked specific questions to individual groups: ICL members were asked to describe if known, what their community leaders proposed to foster and encourage multicultural exchange. As for the focus groups with academic lecturers, they were asked to describe how they had modified their didactic curricula; while the focus group with students was asked about their university teaching programmes, and how their academic institutions address cultural variety;

c) *Topic FG 3 – Educational issues and specific competences.* This focus group aimed to reveal the main issues that might arise in a highly multicultural context and the necessary and most effective skills needed to best interact with people with a different language and culture. For this task, respondents were given a worksheet on which they selected at least three skills they considered a priority[1].

The notes used during interviews are available in the last section of this report, along with a document used by facilitators, with detailed instructions on conducting the focus groups. Facilitators were duly trained for the tasks[2].

1.3 Plan for the analysis of focus groups

Each focus group (FG) was recorded, discussions were transcribed and saved in plain text (*coding* UTF-8), so as to later undergo automated analysis[3]. Each text is labelled using key variables for text partition as follows:

a) Identification ****NUM
b) *Number* – Focus group *FG (options: 3 types of focus groups for each of the 3 topics studied)
c) Types of participants in the focus group *TipCom (3 types: members of the consecrated communities (VC), students (STUD), lecturers/tutors (DOC)
d) Participants' gender *Sesso (three options: F or M or MF).

Sample label:
****0006 *FG_fg1 *TipCom_STUD *Sesso_MF

The label above refers to focus group 1 of a mixed group of male and female students. The label is in Italian, but sufficiently self-explanatory.

In the first stage, before the text analysis, the procedure was as follows:

a) creating a record of all personal names, places, institution, etc.[4];
b) creating a record of all the acronyms[5];
c) inserting all the stressed vowels in words/ stressed verbs;
d) identifying all the *n-grams*[6] in the text with a specific meaning that referred precisely to the research topic[7].

N-grams were identified through the analysis of repeated segments. The following criteria were used for the selection stage:

a) relevance to the research topic;
b) occurrence – generally higher or equal to the average frequency in a corpus, except when specific meaning is particularly relevant to the study.

The corpus was analysed in the following order:

a) calculation of the main lexicometric measurements for its validation;
b) study of the vocabulary of the entire corpus;
c) analysis of the 3 FG's characteristics based on variation partitioning, Focus group;
d) creation of three *sub-corpora*, one for each focus group and analysis of their characteristics based on variation partitioning TipCom for FG 2 e 3;
e) application of Reinert's classification method to identify semantic clusters in each of the three sub-corpus and discussion of the groups identified;
f) The procedure for the classification of *sub-corpora* was the following:
   f1. Analysis of the most important graphic forms for each class;
   f2. Analysis of co-occurrences for the creation of a graph to identify semantic domains;
   f3. Identification of the most significant text segments for each class
   f4. Analysis of concordances.

This analysis aims to identify the "lexical worlds" which synthesise the main research topics in the focus groups and some key aspects (negative and positive).

2 Textual analysis of the content of focus groups discussions

2.1 Corpus validation and preliminary observations

In the first stage, the text is pre-processed and the corpus undergoes automated *parsing and normalisation*; then follows the calculation of the main lexicometric measures as reported in Table 2, to validate the available database.

The text corpus is of considerable proportion, with a total of 313,892 occurrences (N i.e., tokens) and 12,847 different lexical items (V i.e. types). Hapaxes[8] are 5,897. However, if we remove numeric data (which tends to increase value), numbers drop to 5,869. The total number of transcribed texts is 65. To better classify them, we subdivided fragments into as long as 40 graphic forms and obtained a total of 8,794 text segments.

All main lexicometric measures confirm the corpus adequacy for automated testing: the Type Token Ratio is lower than the 20% threshold, a sign of adequate lexical extension; the Guiraud index is higher than the threshold value of 22 and the ZIPF index is exactly on a par with the threshold value of 1,3 confirming the corpus considerable lexical richness (Tab. 1).

Tab. 2 – Corpus lexicometric measures for the transcribed texts of 3 FG and 4 SV

Lexicometric measures	Formulas	Values
TTR[9]	$V/N \cdot 100$	$12.847/313.892 \cdot 100 = 4{,}1\%$
% Hapax*	$V_1/N \cdot 100$	$5.869/12.847 \cdot 100 = 45{,}7\%$*
Zipf law[10]	$\dfrac{\log N}{\log V}$	$\dfrac{loglog\ 313.892}{loglog\ 12.847} = \dfrac{12{,}66}{9{,}5} = 1{,}3$
Guiraud index[11]	$\dfrac{V}{\sqrt{N}}$	$\dfrac{12.847}{\sqrt{313.892}} = \dfrac{12.847}{184{,}1} = 69{,}8$

* The corpus hapax number is 5,897. However, as some figures are connected to numbers which have little relevance to this study, those were eliminated from the graphic forms with a single occurrence. As a consequence, a further drop in the percentage of hapaxes, already below the 50% threshold, was recorded.

– Graph representing the Zipf Law
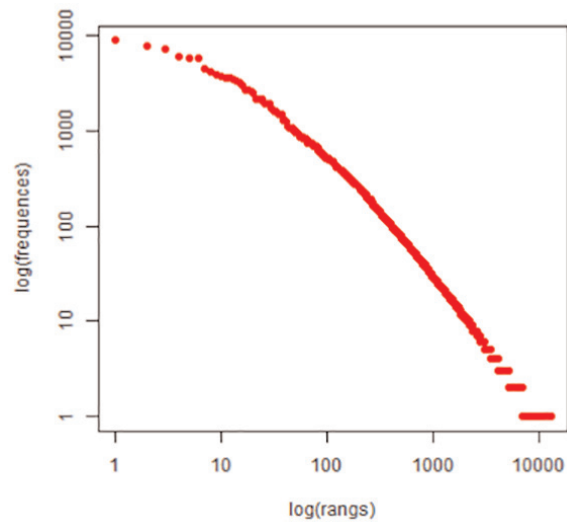
The hapax percentage is also lower than the 50% threshold. The text was not lem-matised[12] to allow the disambiguation of homonyms.

For a general initial evaluation of the corpus, we studied the vocabulary of the main graphic forms with medium frequency occurrence, that is, the text keywords. During this stage, the first 20 most recurrent nouns, adjectives and verbs, and the first 10 adverbs were grouped together. It is no surprise, considering that this research focus is intercultural practices in multicultural educational contexts, that among the first 20 nouns the keyword was "cultura" (n. sin. *culture*), followed by a much lower number of occurrences for its plural form "culture".

Graph. 2 – First 20 nouns out of the total vocabulary of active forms ranked in descending order of occurrence
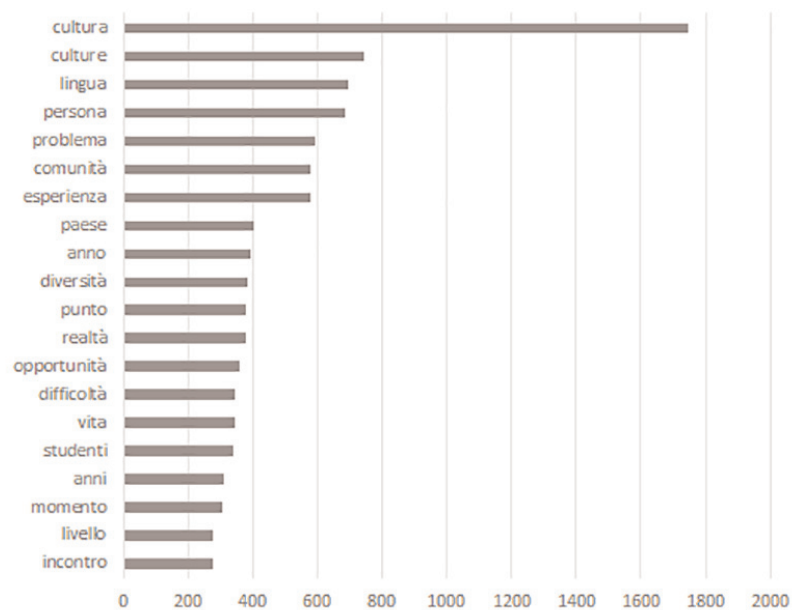
As a start, it is crucial to define the semantic perimeter of the words "*cultura*" (sin-gular) and "*culture*" (plural). A study of the isofrequences, followed by the analysis of concordances, shows a different usage of the graphic form "cultura" in its singu-lar and plural inflections. The word "cultura" refers to its socio-anthropological defi-

nition, which is the set of cultural norms, values, customs, knowledge and know-how with which members of a specific society identify. As a confirmation of this, in the FG, the word "cultura" was associated with all the different habits and customs of the people our participants engage with in academic contexts and ICL communities. For this reason, culture is associated with the words "*interchange*" and "*dialogue*". This means that cultural diversity becomes an occasion to meet and get to know each other. In addition to this, one of the most powerful instruments of knowledge, through which diverse people meet, discuss and overcome prejudices and stereotypes – which are usually a way to oversimplify life's complexity – is food ("cibo"). The topic of food will be examined in more detail later on, as it often emerged in focus groups' discussions.

The Italian term "cultura", in the singular, is connected to that of "persona" (*person*), in the sense that a more profound knowledge of another person requires overcoming cultural barriers. The idea of acceptance of another individual does not translate into mere tolerance but in an open dialogue. Using the word "cultura" in its plural form, instead, means that the word is associated with the idea of "multi" and "interculturality". In the focus groups, participants' diverse backgrounds and multicultural experiences in ICL communities and universities clearly demonstrate how multiculturality can become interculturality only when people communicate regularly and share their everyday life. Interculturality requires considerable effort, but only through sincere dialogue and cultural interchange amongst different cultures is it possible to help people to see the good sides as well as the limitations of one's own culture and that of others. Only in this way can people see beyond stereotypes and prejudices, which normally hinder all of the above.

Cultural interchange requires time. The recurrent use of the word "anno" (*year*) shines a light on some of the difficulties that normally emerge at the beginning of academic or community life and that can only be overcome with time. This is why the first "anno" of university or community life is usually dedicated to language acquisition, or tackling issues which may crop up during communication breakdowns, lesson participation, talking to lecturers or peers, or while challenging oneself in meeting others and also difficulties emerging while trying to read and comprehend difficult texts. The problems that normally arise when adjusting to a new community life add to the everyday issues on one side and the necessity of acquiring a new study method on the other.

Among the *keywords* recorded, there are those used in the questions asked during the focus groups meetings: for example, "problema", "difficoltà", "opportunità", "esperienza", "comunità" and "incontro" (*problem, difficulty, opportunity, experience, community, meeting*). The analysis of concordances[13] helped to identify different contexts in which these terms were used. The word "problema" is associated with different concepts and ideas. One is the association with the word "esperienza", that is the experience of the multiple and varied habits and customs with which participants deal every day, but also the ignorance which often prevents people from learning about other cultures. Secondly, it is associated with the modality with which multiculturality is managed by those who are in charge of the academic ecclesiastical institutions or the ICL communities. Thirdly, it is also associated with the lack of knowledge of the language and the effort required to read and understand difficult texts, as well as the difficulty of striking a balance between time dedicated to personal commitments and time for the community; the "difficulties" created during communication and by stereotypes and prejudices.

The Italian term "comunità" (*community*) is associated with the word "experience" of multiculturality and interculturality. It is the place where meeting people (*incontro*) and communal living take place. Our analysis shows that, in several cases, this meeting place, the "*comunità*" (*community*), is humanised and therefore able to listen, welcome and understand.

Among the most frequent 20 adjectives, there is the term "prima" (*first*). The analysis of concordances shows how this term, contrarily to the automated grammatical tagging classifying it as an adjective, was mainly used as an adverb, specifically as a time conjunction or a prepositional phrase. In all of the cases, the term "prima" expresses a change process ("*processo di cambiamento*") affecting the experience of FG participants. In their academic or ICL community experience, there is a "prima" (*before*) and a "dopo" (*after*). The word "prima" describes the time when they arrived in a different country, their first contact with the local foreign culture and an unfamiliar language. It expresses the difficulty, the fear of making mistakes, the initial surprise and struggles, and finally, the shift. All the participants pointed out how their experience in Italy allowed them to overcome prejudices and to get to know new cultures they initially perceived as distant and foreign. They also allowed them to taste new typical dishes from other countries and be exposed to dialogue and cultural interchange.

Graph. 3 – First 20 adjectives in descending order of occurrence
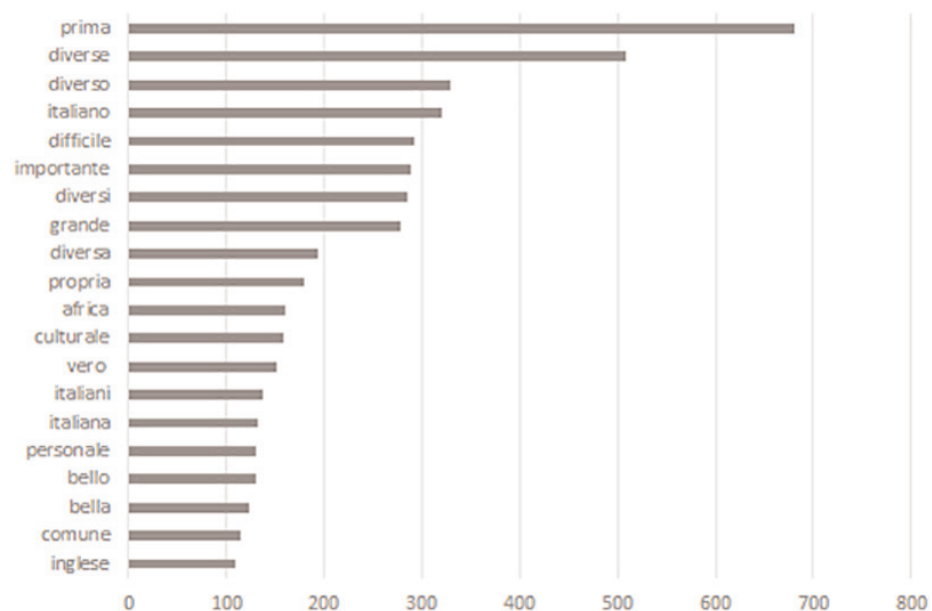
Conversely, when the word "prima" is used as an adjective, it is often in association with the item "cosa" (*thing*) to explain the "first thing" that they learned or surprised them upon arrival in the ICL communities or universities. In other words, it was "the first time" that a particular event occurred: women's freedom of speech, calling adults by their first name, learning how to greet people when you first meet them, the first cultural clash. This is what we could define as "dimension" (*dimensione*) of "discovery".

Furthermore, it is interesting to observe, through the study of isofrequencies and concordances, how the word "diverse" (feminine pl. adj.: *different*), its masculine and feminine singular inflections (*diverso* and *diversa*), and the masculine plural (*diversi*), were used. The adjective "diverse" was often associated with the word "persone", "culture", "realtà", "idee" and "lingue" (*people, cultures, realities, ideas* and *languages*) to describe multiculturality in religious or academic communities in which participants experienced self-awareness (sentirsi) and being different from others (essere diversi). As for lecturers and teachers, this adjective was used to describe the teaching "modality" (*modalita'*) and "methodologies" (*metodologie*) used to promote interculturality in their lessons concretely. The use of singular masculine and feminine forms of these adjectives was usually associated with more specific cases referring to "a different way of thinking", "different viewpoints", and "different provenance". Diversity, therefore, is a keyword in the representation of multiculturality.

Diversity often goes hand in hand with the "difficulty" of understanding the vehicular language used during teaching and learning, Italian in this case. Being together with people from all over the world makes mutual understanding, communal living, relations and communication more "difficult", and it also makes studying and acquisition, group involvement and exchange of ideas "difficult". As for the teachers interviewed, the main difficulty expressed was finding an effective teaching method to meet the students' diverse needs. This is why it becomes "important" to invest in language acquisition, to encourage "listening" (*ascolto*) and "communication" (*dialogo*); to help people become more "flexible" and learn how to "respect other cultures", to look "beyond appearances", "to be less self-oriented and understand others' viewpoints".

The importance of "food" (*cibo*) is once again a way to facilitate all of this: getting together to share some tea, water, food, helps to come into contact with another person and better disposes towards one another. In the same way, learning to call people by their names is considered "important".

Verbs and verb forms also play a key role in the text. The most recurring verb is "fare" (*to do*) in the past participle form, and it was used to describe something completed (Graph. 4).

Graph. 4 – First 20 verbs in descending order of occurrence
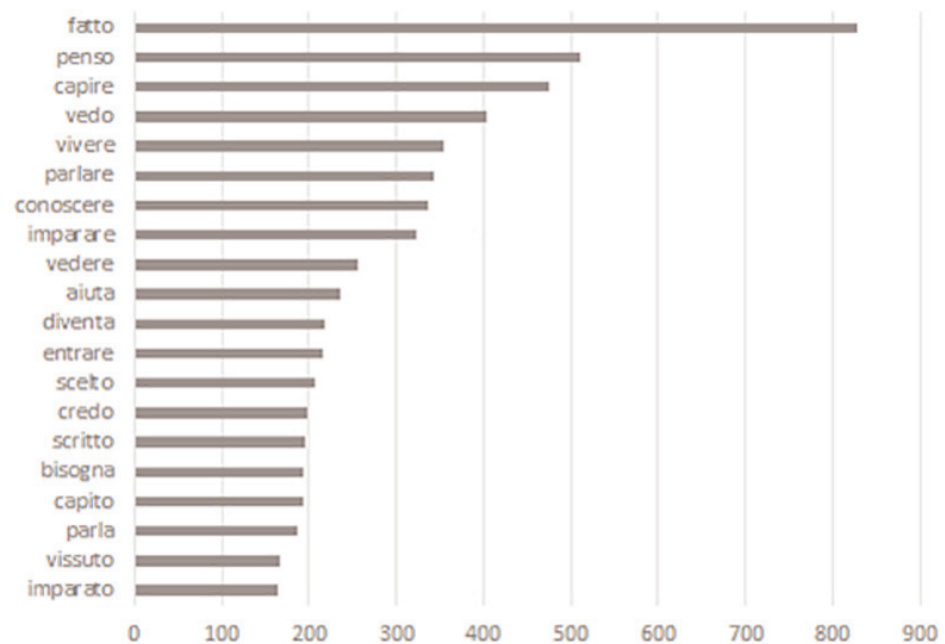
The verb "fare" (do/make) has a highly practical connotation, because, as said before, it described, for better or worse, what had been done up to that point, where things stood, and it also highlighted some concepts, because in Italian "fatto" can be translated as both "done" or "fact", for example "the fact that we welcome others", "the fact that we communicate". This verb is followed by occurrences which underline aspect connected with the act of meeting others, such as the words "parlare" (*speak*) and "conoscere" (meet/get to know), but it is also associated with a time for reflection and understanding, which is expressed through the frequent appearance of verbs such as "pensare" (*think*) and "capire" (*understand*) followed by "live", "see", "learn" and "become", used to describe the change that happens when meeting other people.

Finally, there is the adverbs group (Graph. 5), dominated by the term "together", which clearly reinforces the idea of multiculturality with expressions such as "living together", "spend time together", "stay together", "make/do together". In this respect,

it is important to remember the nature of texts analysed. Focus groups were, as already mentioned earlier in this report, members of ICL communities involved in education and training, students and lecturers of academic ecclesiastical communities and they were all invited to express their opinions and ideas, to describe their experiences of multiculturality and interculturality. This is why the words "proprio" (*exactly, precisely, really*) and "oggi" (*today*) are frequent occurrences referring to specific contexts and/or the exact time when respondents were speaking.

Graph. 5 – First 10 adverbs in descending order of occurrence
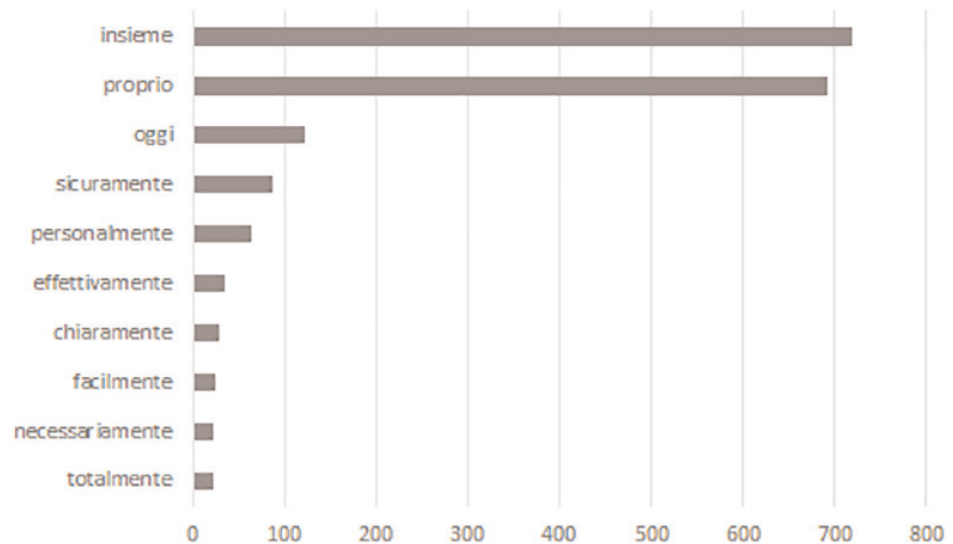
****0001 *FG_fg1 *TipCom_VC *Sesso_F
*instead, when i arrived here, i realised that it was **truly** necessary to open up, not to be closed in myself or that they come from somewhere else, because if you behave that way, the person simply remains closed in their own culture.*

In the first explorative stage of the corpus, it is already possible to identify critical reflections, stressing how the idea of multiculturality struggles to be translated into practice, has the following brief text illustrates:

****0004 *FG_fg1 *TipCom_DOC *Sesso_MF
*this is a hypothesis of how it could work, because the academic structure the way it is **to date** does not enables intercultural processes my impression is that undoubtedly there is a respectful attitude towards multiculturality, but they do not interconnect.*

This general analysis of the main active forms in the text corpus allows for an initial overview of its content. In the diagram below, we tried to recreate the logical connections in the text, and even if this is a preliminary stage, it can already deliver a narrative on the theme of multiculturality and interculturality.

The central words in the diagram are "cultura" and "culture" (*culture/s*). The first concept is mainly associated with the idea of meeting another person and learning about them, cultural interchange and communication through which it is possible to overcome stereotypes and prejudices that prevent people from looking beyond appearances. The times when people share tea or typical foods from their countries become a driving force to defy barriers refraining people in these communities from deepening friendships. The highest of all barriers is language, which is defined as the main problem in the first year of university or community life.

Fig. 1 – Mind map of the entire vocabulary in the corpus
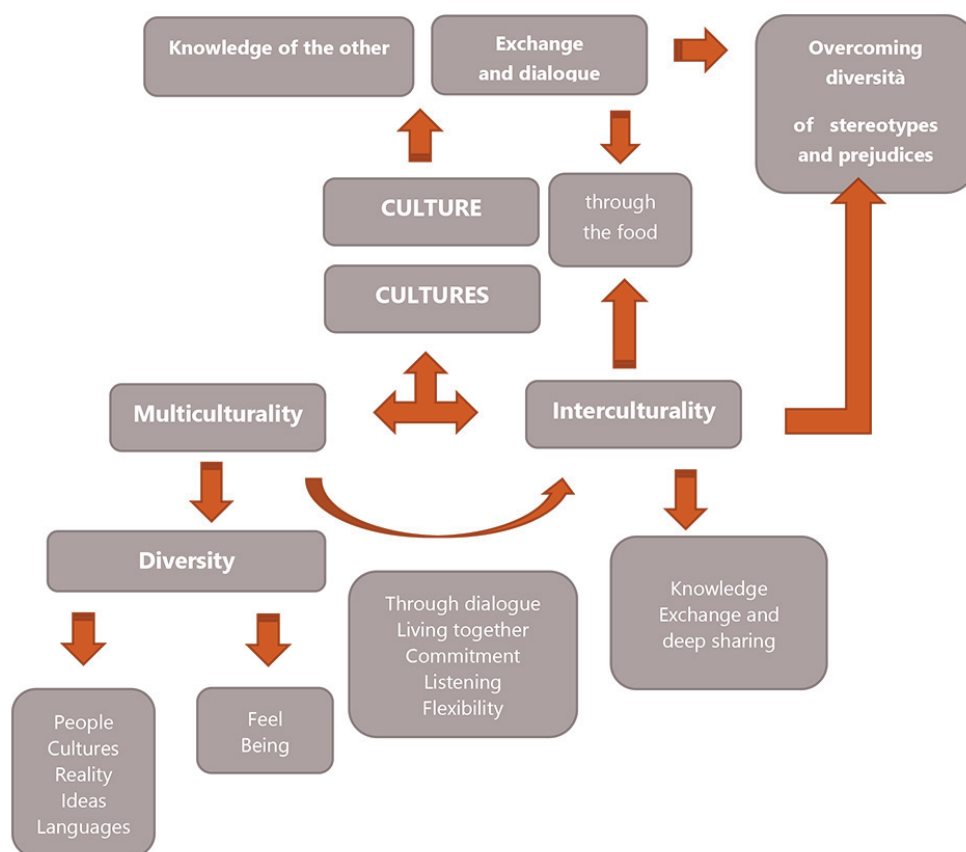
The word "culture" in its plural form, is the one mostly connected to multicultural-ity and interculturality, and, more specifically, to the transition from multiculturality and interculturality, as shown by the diagram. This transition is not an easy process; on the contrary, it is complex and demanding, and requires effort, time, listening skills and empathy. Living and doing some things together (e.g., studying and participat-ing in group activities) helps break down cultural barriers, even between people whose origins and values are very different.

Diversity is, in fact, the distinctive trait of multiculturality. FG participants underlined all their problems in understanding each other and spending time together, at least at the beginning of their courses. This is because the real challenges faced during the transition towards interculturality are linguistic differences, different provenance, ideas and backgrounds. This might explain why one of the first critical issues brought up during the discussion was the transitioning phase starting from the simple, peace-ful acceptance of different cultures, reciprocal respect and tolerance, to fully accept-ing and embracing other cultures.

2.2 Presentation and discussion on the main results of the focus groups analysis

Before discussing the result of each focus group, it is important to briefly recap the topics for each meeting. The 3 focal points were:
   a) *Topic FG 1 – The perception of multiculturality and interculturality.* In this FG we tried to pin down the participants' understanding of the words "multiculturality" and "interculturality" and to discuss their strengths and weaknesses;
   b) *Topic FG 2 – Experiences of cultural interchange – Intercultural education pro-grammes.* In this FG, we tried to collect stories about the participants' commu-

nity or academic life in multicultural contexts. Participants were asked to be specific according to their role and FG (ICL communities, University students or lecturers/teachers);

a) *Topic FG 3 – Educational issues and specific competence*: This focus group aimed to reveal the main issues that might arise in a highly multicultural context and the necessary and most effective skills needed to best interact with people with a different language and culture.

The following observations illustrate the key concepts that emerged from discussions on the abovementioned topics, and starting with lexical analysis; we calculated our sub-corpus specificities[14] for each of the three focus groups, labelled with the sort key «FG».

As mentioned in previous paragraphs, vocabulary items included not only single entries but also a series of *n-grams* identified through the analysis of repeated segments*. In Graph. 6 it is possible to identify some groups of graphic forms and *n-grams* connected to important topics that emerged among and between the three groups of participants.

2.3 | Specificity and semantic classification of FG n. 1

The three guiding questions asked during the focus groups are the following:

Q1: In your opinion, what is the difference between **multiculturality** and **interculturality**?

Q2: Is the context in which you are studying (academic or ICL community) a multicultural reality? When and how does this become an **opportunity**?

Q3: Is the context in which you are studying a multicultural reality. When and how does this become a **problem**?

To be noted that the first specific graphic items in the *sub-corpus* correspond to some key words in the abovementioned questions, and these are the words "multiculturality", "interculturality" and "opportunity" associated with other highly specific items (Graph. 6). This derived from the fact that participants tended to repeat the keywords in the questions. For this reason, we will start commenting on the words following these first four items.

Also the keyword "problema" (*problem*) is a keyword in the guiding questions, however, it is mostly associated with the first group of specific words: "multiculturality" and "interculturality", which are in turn connected with groups of words also containing the term "culture" (plural of "culture") and "cultura" (singular), "identità" (identity), "ricchezza" (wealth) and "insieme" (together). This confirms the fact that respondents underlined the advantages of *multi-* and *inter*culturality as well as the problems connected to them. What also emerged from the FG discussions was the importance of being "insieme" (*together*), and "ricchezza" (*richness*), that is the enriching experience we get from cultural diversity and the variety of customs and behaviours.

> ****0001 *FG_fg1 *TipCom_VC *Sesso_F*
> *interculturality means to be open to diversity, contrarily to our tendency to be uniformed she should have done_like i do_the way I do it_or she should have lived_like i do in this diversity there is true **enrichment**.*

> ****0025 *FG_fg1 *TipCom_STUD *Sesso_F*
> *we experience it every day but this unity brings to **enrichment** the_moment_I accept multiculturality as unity in diversity I accept the other culture or the other person as different from me but there is something I can learn from her or him*

Nevertheless, despite recognising the value of multiculturality, participants brought up some issues usually emerging from spending time with people who keep their customs and habits without considering that of others. The scarce knowledge of other cultures might generate misunderstandings based on stereotypes and prejudices. Moreover, the partial knowledge of the language could cause communication problems and the inability to express what "a person has inside".

Graph. 6 – List of specific graphic items and n-grams in the sub-corpus of FG n. 1
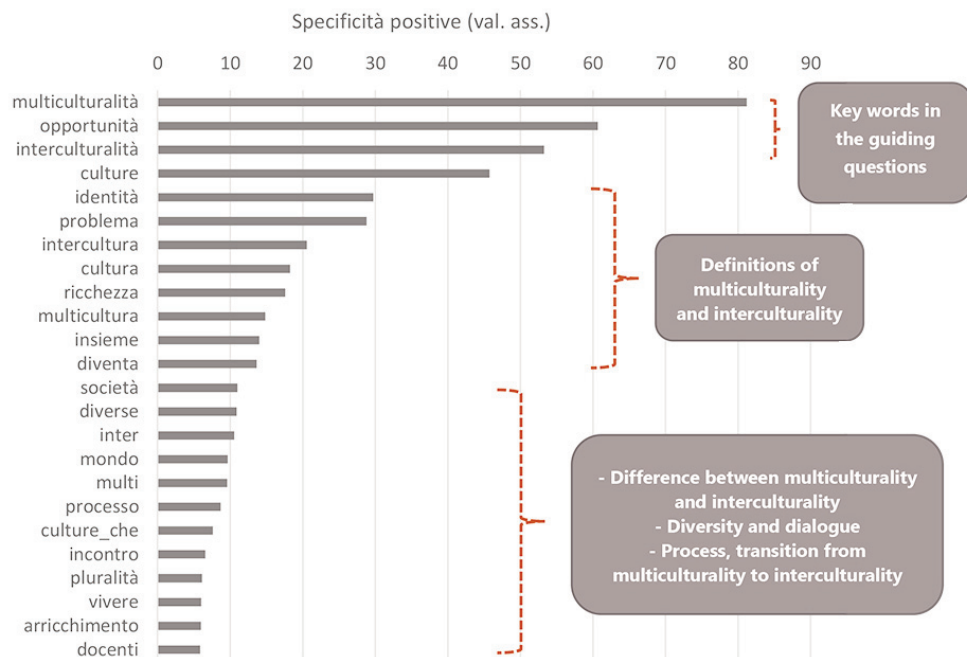
A synthesis about the "two sides of the same coin" is given by the analysis of the context and the study of concordances of the key word "opportunity". FG participants agreed in recognising the enriching value of relationships and that interculturality gives the opportunity to look at new horizons, learn new things, grow as a human being, communicate with people different from you and question yourself and your assumptions. However, they also highlighted the effort and the necessity to practise patience and make a great effort in actively meeting others and getting to know them.

> ******0011 *FG_fg1 *TipCom_STUD *Sesso_MF**
> *i believe there is always an **opportunity** when we are in a multicultural environment because in relationships_personal **enrichment** is generated the negative side is that you need a lot of **patience**, strong **will** and **effort**, which all require a lot of time energy and money.*

> ******0001 *FG_fg1 *TipCom_VC *Sesso_F**
> *and_so it is an **opportunity** because this allows us to **live together** and to **communicate** to open up and to **learn** from others slowly helps us enter other people's cultures and we can give what _we have.*

The next question is: what are the differences between multiculturality and interculturality in the participants' opinion? In the table below, there are some fragments which effectively synthetise the mainstream trend in the meetings.

Tab. 3 – Comparison of the definitions on "multiculturality" and "interculturality"

Multiculturality	Interculturality
****0015 *FG_fg1 *TipCom_STUD *Sesso_MF *multiculturaity to me is the different way of living of each population while interculturality is acceptance dialogue and relationships that exist between cultures.*	****0007 *FG_fg1 *TipCom_DOC *Sesso_MF *because probably also in this place there were people of different cultures_that had to learn to live interculturally so to say that is to make diversity an opportunity to deepen relationships and knowledge of others.*
****0008 *FG_fg1 *TipCom_DOC *Sesso_F *i too had this static idea when thinking about multiculturality.*	****0012 *FG_fg1 *TipCom_VC *Sesso_M *i am convinced that speaking about interculturality is not only a question of accepting what is different but also to be involved and to come to terms with diversity.*
****0015 *FG_fg1 *TipCom_STUD *Sesso_MF *from this point of view we can say_that multiculturality is a movements within and interculturality in turn is to open up the ability to embrace other people and create an inter-relation.*	****0020 *FG_fg1 *TipCom_DOC *Sesso_MF *without ever merging, interculturality is a different process and I also follow what other people are saying that multiculturality is the presence of different cultures together while interculturality is the relation created by the meeting and communications established among cultures.*
****0008 *FG_fg1 *TipCom_DOC *Sesso_F *then I put together static because per se because on the other side I put multiculturality that is the realisation that there are so many cultures_which are in the same context.*	****0018 *FG_fg1 *TipCom_DOC *Sesso_M *interculturality strikes me even more as a systematic construction it makes me think of a body of a group of_a house – to go back to the idea of bricks and therefore to dialogue and communication _as already mentioned.*

Multiculturality and **interculturality** are associated respectively to the adjectives "*statico*" (static) e "*dinamico*" (dynamic), because multiculturality is seen as a place where different cultures are together in the same place and context; whereas interculturality is seen as a "process in which people try to establish a dialogue, to relate to others. "Relationship" (*relazione*) is the distinctive element of interculturality, while "acceptance" of diversity is multiculturality typical trait. The presence of different cultures in the same place does not necessarily imply that they are willing to communicate with and get to know each other. Furthermore, there is a typical process to go through when transitioning from multiculturality to interculturality, highlighted by the third group of words in this FG, in which it is possible to notice the prefixes "multi" and "inter" (Graph. 6). The first is connected to multiplicity and diversity encountered in religious or academic communities; the second is "interaction" which is achieved through "relationships" (*relazione*). When participants use both these words, they want to stress the personal enrichment that comes from diversity, dialogue, coexistence, and not the mere sum (*sommatoria*) of different cultural identities.

**** 0015 *FG_fg1 *TipCom_STUD *Sesso_MF**
*without being only what _we are_but knowing we are all united I started from the words themselves in the sense that **multi** means a lot that there is cultural diversity because otherwise we cannot talk about the many.*

*****0008 *FG_fg1 *TipCom_DOC *Sesso_F*
In the practical sense interculturality instead as the term itself says inter explains the relationship _ one should be aware of it and create occasions to exchange, meet and interact.

Even though the study of specificities allows us to identify the key words in the FG' discussion, we applied a classification technique appropriate for the topic extraction procedure to identify the so-called lexical worlds hidden in the text. More specifically, the method used is called Reinért, and it is based on an algorithm for divisive hierarchical clustering, particularly suitable for text classification. The analysis was conducted on the text segments of the corpus and lemmatised (1983; 1986; 1991)[15]. The following are some validation measures used for classification:

texts: 25   # text segments: 3.679
forms: 8.289   # occurrences: 131.363
lemmas: 5.207   # active forms: 4.683
added forms: 454   # active forms with frequency $>= 3$: 1809
Mean number of modules per segment: 35.7   # classes: 3
3.332 classified segments on 3.679 (90,57%)

As the table shows, 90.57% of segments were classified, a result that is sufficiently above the threshold level of 70/75%. There were 3 groups identified, as the dendrogram below shows, and the distinctive segments are evenly distributed among them (Graph. 7).

Graph. 7 – Dendrogram about the classification of the 3 topics extracted from FG corpus and the identifying words for each cluster – val.% segments classified for each cluster
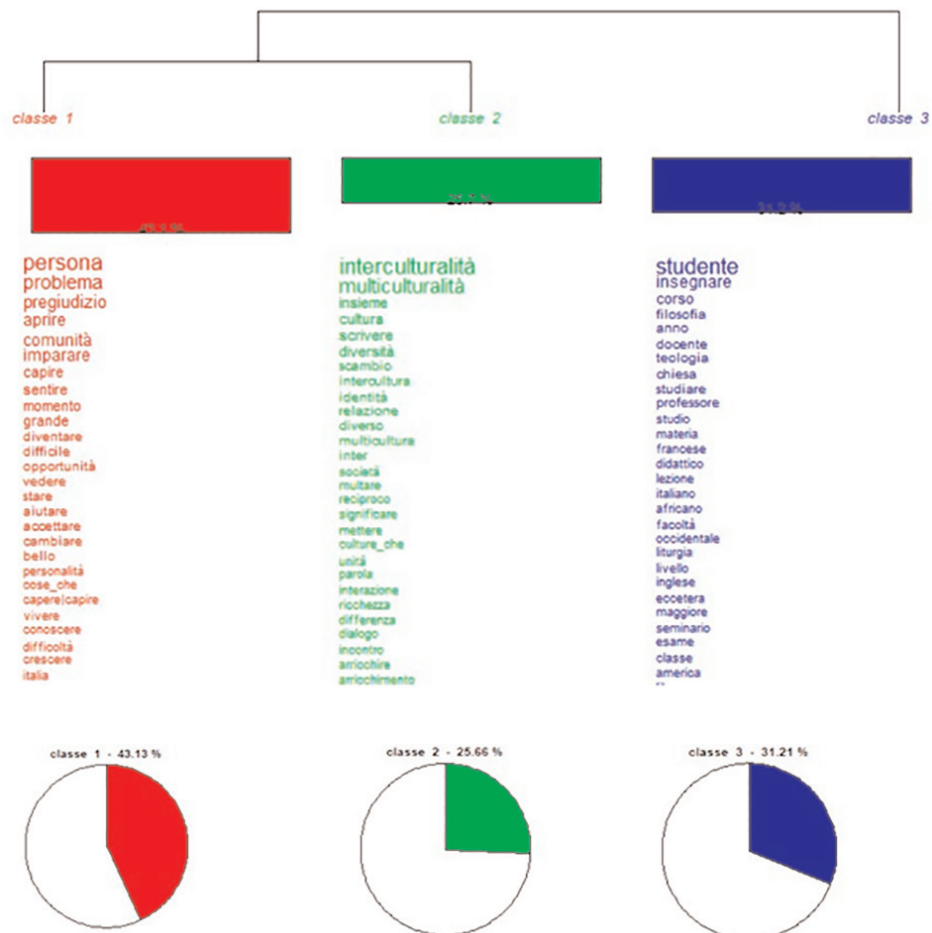
2.3.1 The first cluster of FG1: the individual dimension and community experience of multiculturality, a bridge towards interculturality. Problems and opportunities.

To identify the specific topics in this first cluster, it is necessary to analyse the context in which words are used, together with co-occurrences graphs. This way, the meaning of these words is connected to that derived from the network of their connections. Among the first 10 words there is the lemma "*persona*" which possesses a central role in the class. Participants have underlined, in fact, the importance of considering the "person" to overcome "problems" which may arise from the coexistence of different cultures and "prejudices", which are serious problems when living together. Other barriers to coexistence are individual "personalities", with their virtues and faults, simple "gestures" and general attitude.

Graph. 8 – Lemmas of words in cluster 1 for chi2 test value
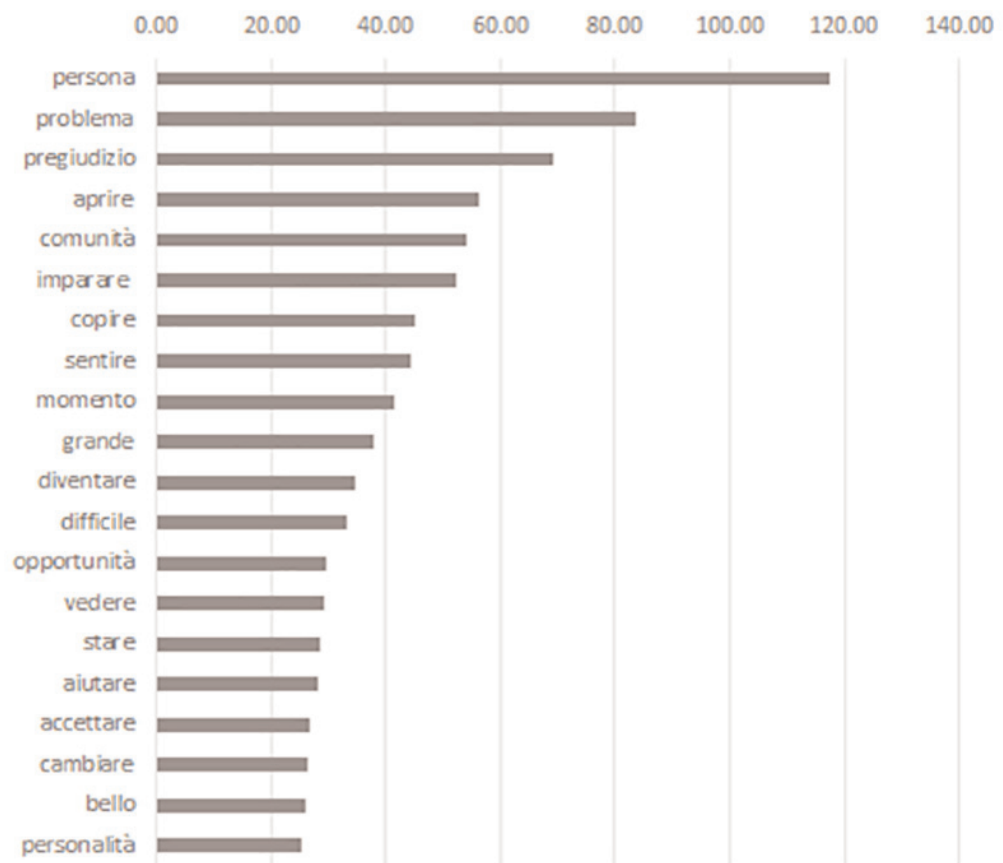
Please note: p-value<0,0001

The kind of diversity deriving from multiculturality can become a "great opportunity" to "learn" new things, "understand", and "change" one's point of view and that of those who are different. This cluster is particularly full of verb forms indicating openness towards others (Tab. 4). It is no coincidence that the lemma "to open" is the first in the list of cluster keywords, followed by the verbs "to learn", "to understand" and "to feel". This suggests that opening to other people and cultures helps with "being" and "living" together, accepting others, especially when living in a "community".

Tab. 4 – First 10 nouns, verbs and adjectives of cluster 1 of FG1

Nouns	Verbs	Adjectives/Adverbs
persona	aprire	grande
problema	imparare	difficile
pregiudizio	capire	bello
comunità	sentire	aperto
momento	diventare	vivo
opportunità	vedere	attento
personalità	stare	normale
difficoltà	aiutare	migliore
gesto	accettare	vero
sfida	cambiare	piccolo

To this end, it may be useful to observe some repeated segments (*n-grams*) which shed light on the experience of living together with people who have "their own way of doing things", "their own way of looking at things", "their own way of thinking", "their own way of living", with different "points of view". Moreover, variety is seen as a source of knowledge ("I learned many things") and growth but also a source of "difficulties". Some "difficulties" are more connected to daily activities, for example, studying. Language difficulties can be, especially at the beginning, a real "challenge" requiring time to be tackled and overcome.

The above paragraph is synthetically represented in the Graph. below, where some lexical regions are highlighted because some words occur with a different frequency than others.

Graph. 9 – Graph with co-occurrences of lemmas for cluster 1 – Lexical regions
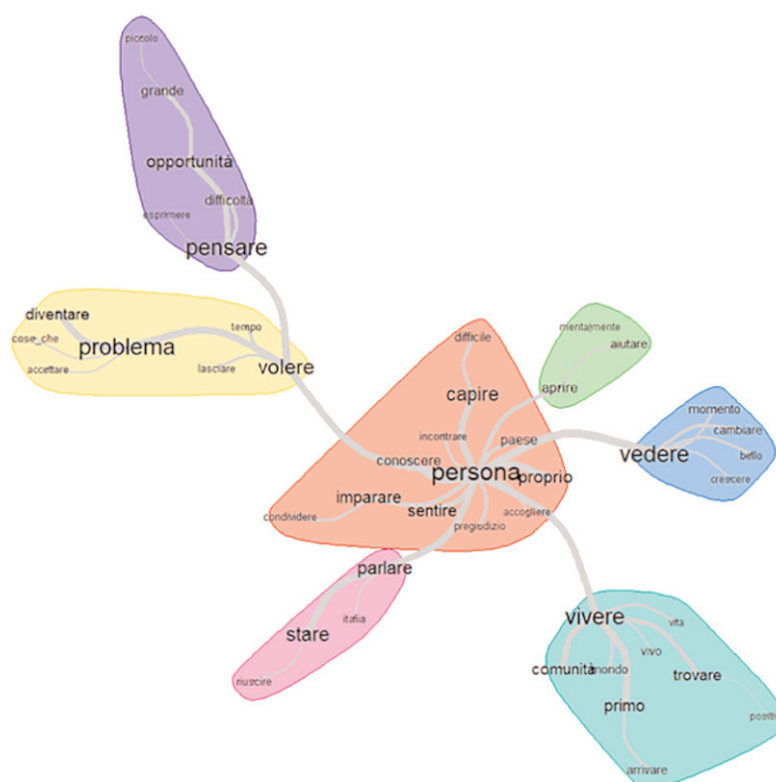
The word in the middle of the graph is the graphic form for "persona", where the closest region meets the main verb forms of the cluster: "understand" (*capire*), "learn" (*imparare*) and "feel" (*sentire*). "Capire" is sided by the adjective "difficile"; next to "imparare" features "to share". It derives that multiculturality creates the conditions for people with different cultural backgrounds to learn about each other's habits and share ideas, things and space.

The Graph shows 6 lexical regions connected to the central one through lemmas and verbs: "to see" (vedere), "to be/to talk" (stare/parlare), "to open" (aprire), "to live" (vivere), "to want" (volere) and "to think" (pensare). Multiculturality creates the condition where one can "see" the other person and their differences and offers the opportunity to "change" (cambiare) and "grow". Moreover, it is an occasion for "opening the mind" and for reflection; a "moment" to "think" to how to transform "difficulties" into "opportunities". However, it is also a source of "problems", because there are "things that" are difficult to "accept" and require "time".

> ******0012 *FG_fg1 *TipCom_VC *Sesso_M**
> *but then you can't yes you **see the other** person but you can never **really understand** if you do not **live** or do not have an experience and go beyond your own culture and really see the **person** you will never **get to know** that **person**.*

> ******0012 *FG_fg1 *TipCom_VC *Sesso_M**
> *And this is also when you see somebody you must try to go beyond certain prejudices and labels and **to see the person** this in general the path the future of humanity should be this acceptance of a person for what it is.*

> ******0021 *FG_fg1 *TipCom_STUD *Sesso_MF**
> *so in my opinion **diversity helps us to feel enriched** and not to judge and to respect diversity because we are limited we were speaking about tolerance for example there is an African culture for example where **people** cut themselves in a rite of passage.*

> ******0012 *FG_fg1 *TipCom_VC *Sesso_M**
> *yes i would say that maybe what helps us the most to **face this challenge** is that we arrive with an aim in mind when i first came i expected to **meet people who were different**.*

> ******0001 *FG_fg1 *TipCom_VC *Sesso_F**
> *when **you welcome a person** is also a way to meet this **person opens up** and tell you the wonderful things they do helping others **becomes an opportunity** for growth in the community if i may add yes **it is an opportunity***

2.3.2 Second cluster for FG1: Concepts of interculturality and multiculturality

As in the previous cluster, it is necessary to observe the specific words for this class (Graph. 10) and their connection networks, by interpreting the lexical regions in the graph on co-occurrences.

The focal topic for this cluster is the definition of *interculturality* and *multiculturality*" and the comparison between the two. As Table 5 shows, in fact, the first two typical nouns in the cluster are exactly the two keywords *interculturality* and *multiculturality*, followed by two verbs describing the actions performed in the FG, which are "to write" (*scrivere*) and "to mean" (*significare*): the first for when participants were asked to write on a piece of paper the meaning of the two key words; the latter was used by respondents to introduce their point of view on the topic.

Graph. 10 – Characteristic words in cluster 2, for chi2 value

Word	
interculturalità	
multiculturalità	
insieme	
cultura	
scrivere	
diversità	
scambio	
intercultura	
identità	
relazione	
diverso	
multicultura	
inter	
società	
multare	
reciproco	
significare	
mettere	
culture_che	
unità	
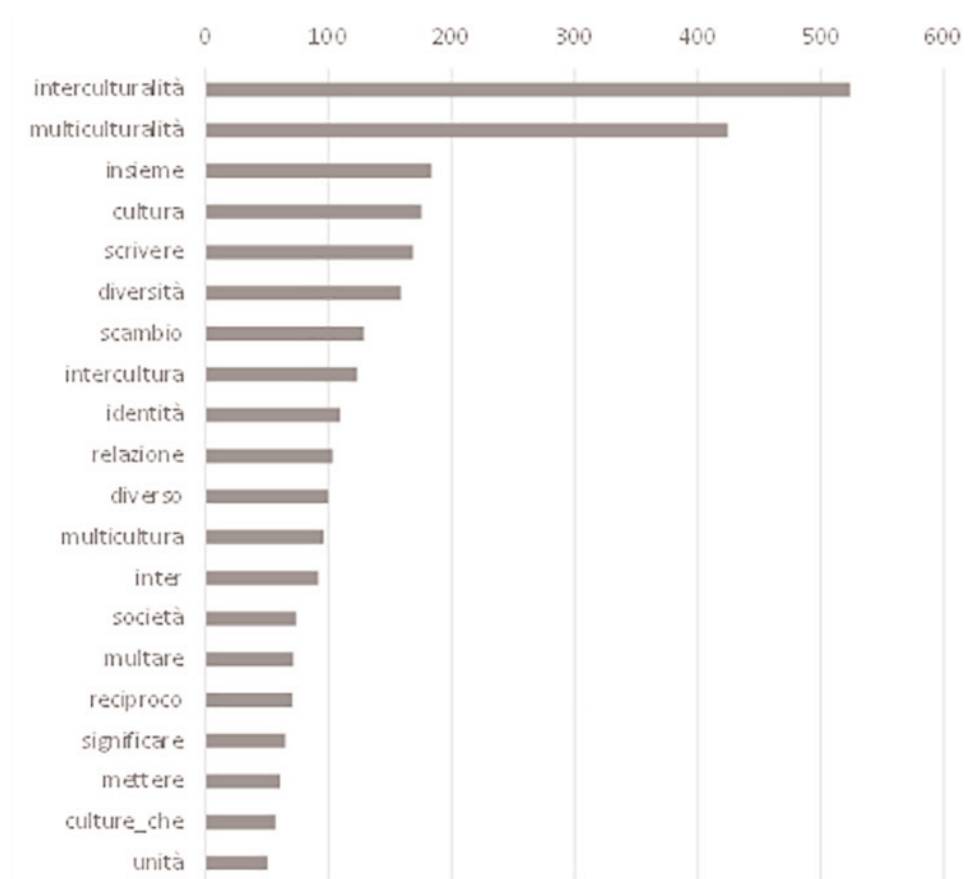
Please note: p-value<0,0001

****0013 *FG_fg1 *TipCom_VC *Sesso_MF
*but to have interculturality first we need multiculturality in my opinion multiculturality is many cultures together in a country or state interculturality for example is the rainbow a synthesis of the union the way i see it multiculturality **i wrote** many cultures all together no.*

****0021 *FG_fg1 *TipCom_STUD *Sesso_MF
*first towards myself than towards the other person that is different from me and who may not necessarily be like me so **I wrote** plurality within interculturality based on the fact that plurality brings forth what should firstly be together.*

****0014 *FG_fg1 *TipCom_VC *Sesso_F
*i can't explain it in so many words but it is very simple **multiculturality means** many different cultures from different countries and different cities but **interculturality** is much deeper it **means** many multiculturalities together a commitment many multiculturalities and many cultures is about quantity that is different values and different countries while interculturality is about the quality of cultural exchange.*

Using their daily experience, FG participants tried to pinpoint what are the distinctive features of *inter-* and *multi-*culturalism. They confirm once again the idea that "multiculturality" is a specific context in which different cultures coexist, "are together", co-present. This shows that multiculturality has a static nature, confirmed by

some of the fragments above, whereas interculturality has dialogic and relational connotations. Interculturality is different from multiculturality since it implies individual and collective effort in creating a relationship, sharing experiences and understanding the other person and making each other's lives richer.

> ******0001 *FG_fg1 *TipCom_VC *Sesso_F**
> *i can only say that the difference between **multiculturality** and interculturality is that **multiculturality** is **the presence of different cultures together for example here we are doing multicultural meetings**.*

> ******0001 *FG_fg1 *TipCom_VC *Sesso_F**
> *but **interculturality** let's say we **start a dialogue** and try to **enrich each other and share** out life which is an asset what we share in a life together yes I am only repeating what you have already said.*

However, the pivotal point of the discussion was the concept of "cultura" (*culture*). As it is noticeable in the co-occurrences Graph of this cluster (Graph. 11), the largest semantic region is around the word "culture", associated to many other words and verb forms to describe the variety and "diversity" among people with different backgrounds (*identità*: identities), and also connected to "dialogue", "relationship", "interchange" facilitated by living together and sharing life experiences (e.g., studying).

Tab. 5 – First 10 nouns, verbs and adjectives for cluster 2 of FG1

Nouns	Verbs	Adjectives/Adverbs
interculturalità	scrivere	diverso
multiculturalità	significare	insieme
cultura	mettere	reciproco
diversità	arricchire	statico
scambio	esistere	terzo
intercultura	unire	continuo
identità	riconoscere	reciprocamente
relazione	definire	comune
multicultura	appartenere	distinto
società	isolare	temporale

The relationships between different "cultures" become a "continuous" and "reciprocal" source of personal enrichment ("arricchire" = to enrich). The co-occurrences graph seems to suggest that *multi-* and *inter*culturality are the result of a process in which different cultures and their internal dynamics are involved. In this respect, participants demonstrated to have a clear idea of what both concepts are about and the commitment required to try to overcome the simplistic vision of multiculturality, which is simply about cultural coexistence and reciprocal tolerance. On the contrary, the experience of interculturality is about sharing, exchanging, communicating with each other, understanding and really listening to one another.

Graph. 11 – Characteristic words in cluster 2, for chi2 value
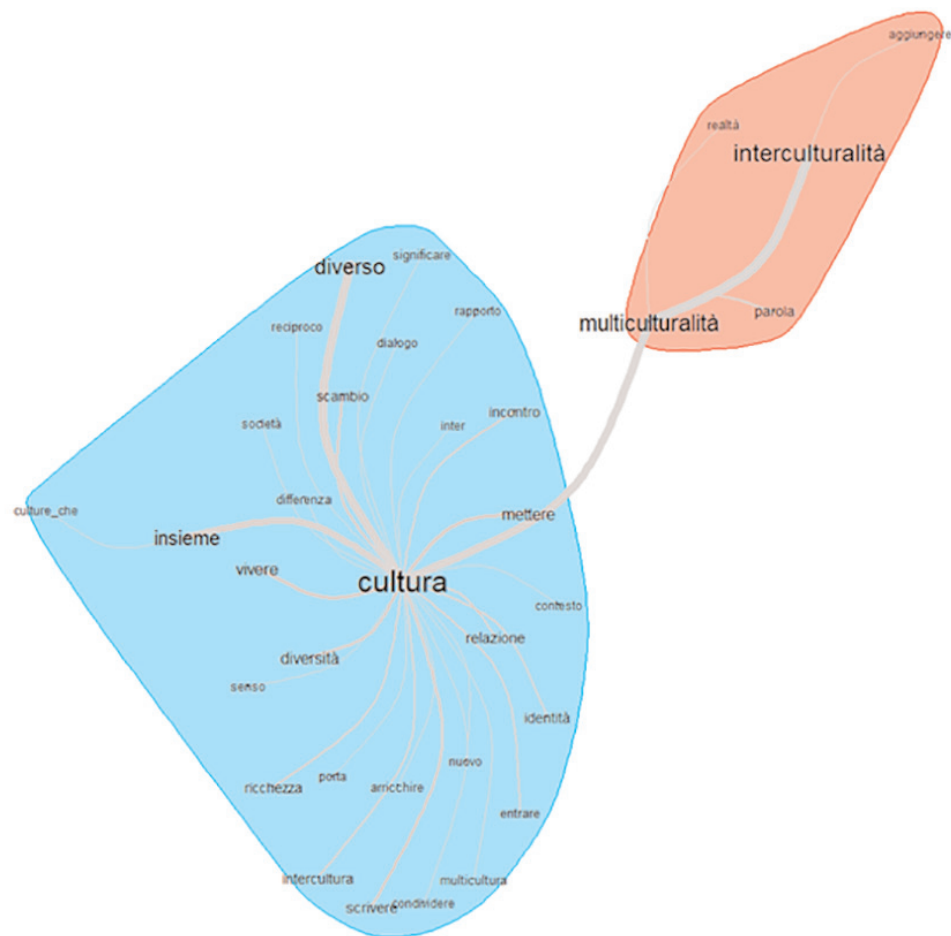
2.3.3 Third cluster for FG1: The experience of multi- and interculturality in the academic context. The lecturers' experience

The synthesis for this third cluster provides an interesting *insight* into the academic life of FG1 participants, with a particular focus on the lecturers' experience. The analysis of characteristic words (Graph. 12) together with the co-occurrences graph (Graph. 13) shows the group's cluster words. First of all, the most common nouns were "student", "course" and "philosophy", while the verbs were "to teach" and "to study" (Tab. 6). This is obviously due to the fact that teachers refer to their experience of multiculturality and the challenges connected to it and in this way, they offered a broad description of their relationship with "students", "teaching", "language difficulties" they had not only with students but also with colleagues.

Therefore, the central theme for this cluster is the lecturers' discussions on multiculturality. Students are at the centre of this discussion, as it is visible in Graph. 13, and it is around them that their lecturers' stories revolve.

One of the most problematic traits regards students' language varieties and the fact that most lessons are taught in Italian. Students come from every part of the world, but mainly from African or Asian countries, and have issues with following courses and studying. The most common first languages are French and English, but also Spanish and German.

> ****0010 *FG_fg1 *TipCom_DOC *Sesso_MF
> *and so the possibility to speak* **spanish french english german.**

The lecturers' difficulties lie in the fact that they need to adapt the course content to make it accessible to an audience that knows very little Italian, and explain concepts that are also quite complex. Secondly, they need to adapt the teaching material to help and support students' learning.

> ******0017 *FG_fg1 *TipCom_DOC *Sesso_MF**
> *instead i think that for me the most difficult thing is that of trying to **modify** my plan and its **contents** because luckily or unfortunately in italy 90% of texts are translations and i can find the **original in english or french**.*

To overcome these difficulties, lecturers and teachers try to provide texts in the original language, even if this will make the students' final delivery phase, during assessments, more complex, because exams are in Italian. In some fragments, lecturers underline the necessity to rethink how courses can be reorganised to solve the significant language difficulties students and teachers face.

> ******0018 *FG_fg1 *TipCom_DOC *Sesso_M**
> *instead there are the english and also the french predicting needs i think it is one of the first things also temporarily to manage the problem to **prevent the problem and offer courses** also in english.*

"Philosophy" and "theology" are two disciplines around which some of the most important reflections revolve. They discuss whether adopting an intercultural approach to teaching and not merely a multicultural one, should be the responsibility of academic institutions.

> ******0018 *FG_fg1 *TipCom_DOC *Sesso_M**
> *first of all i would like to say that we always face the temptation we all have and here i am speaking in my capacity as a **member** of **the faculty of philosophy** that is the temptation to have an **approach_ that is only multicultural and not intercultural**.*

> ******0004 *FG_fg1 *TipCom_DOC *Sesso_MF**
> *because as **trinitarian theology professors** here in rome we are reflecting on the **teaching system and methodology** of trinitarian theology for **people with so many different cultures** and _so we are trying to find a way to train and I am not saying that we are carrying out research but we are at least starting to think about it together from_an educational perspective.*

The risk is that of offering courses on disciplines approaching certain topics predominantly from a "western" cultural perspective or with specific backgrounds in mind, such as Chinese, Indian, or African philosophy, without even attempting to use an intercultural approach to these disciplines. The final question is to establish whether interculturality should be a responsibility of academic institutions.

Graph. 12 – Characteristic words in cluster 3, for chi2 value
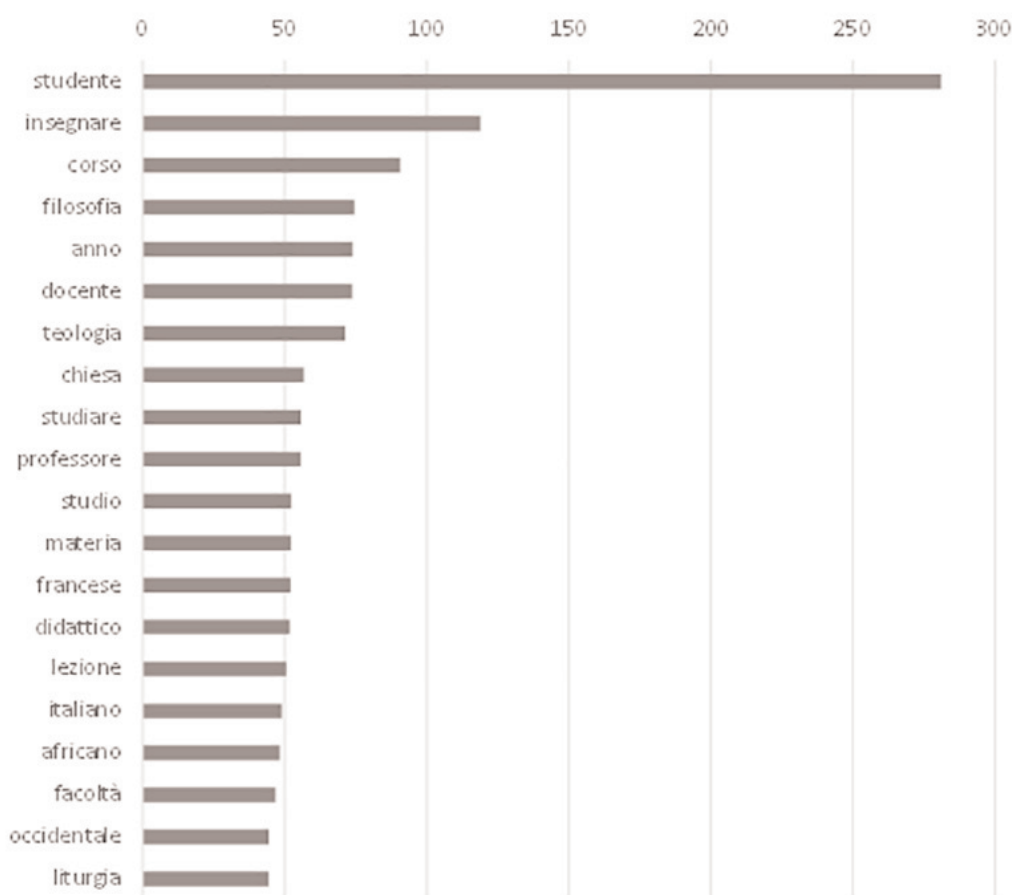
Please note: * p-value<0.0001

However, the teacher's commitment to the "proposal" of texts and readings is crucial in order to to "simplify" the students' studying and acquisition process. Teachers, in fact, try to meet the student's needs ("*rispondere*") and requests in order to make them "interested" in the study subjects (tab 6).

Tab. 6 – First 10 nouns, verbs and adjectives for cluster 3 of FG1

Nouns	Verbs	Adjectives/Advebs
studente	insegnare	francese
corso	studiare	didattico
filosofia	leggere	italiano
anno	proporre	africano
docente	rispondere	occidentale
teologia	seguire	inglese
chiesa	semplificare	maggiore
professore	funzionare	formativo
studio	interessare	continuamente
materia	ritenere	linguistico

Graph. 13 – Co-occurrences graph for the graphic forms of cluster 3 – Semantic regions
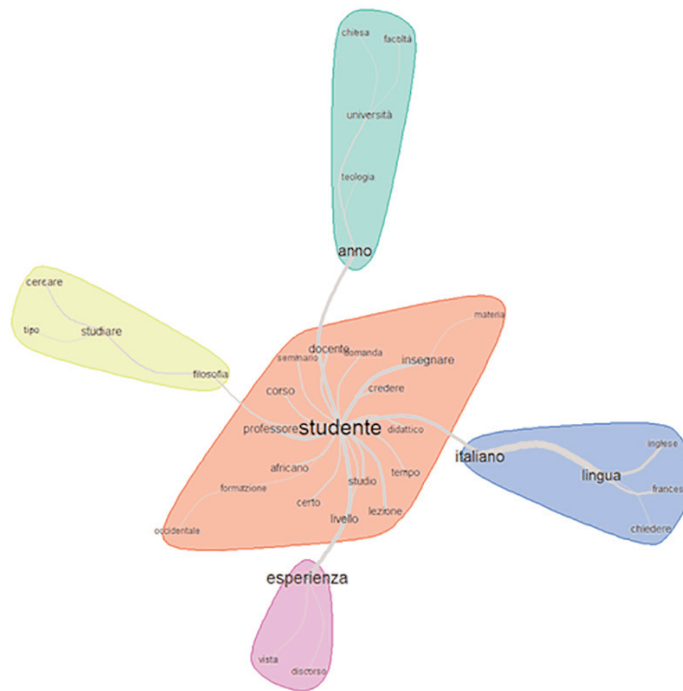
2.3.4 Overview

The Graph below shows the typical lemmas of each cluster represented on the factorial plan. Along the first factorial axis, the second (green) and third (blue) cluster meet, allowing us to identify the factorial dimension starting from the more general definitions of *multi-* and *inter-*culturalism, and ending with the teacher's specific experiences regarding the academic context, but also teaching and acquisition. Along this axis, theoretical definitions are always opposed to practical experience (red cluster), which confirms that there are problems and opportunities deriving from the co-existence of people with diverse cultural backgrounds and identities.

Graph. 14 – Factorial plan projection of the word clouds for cluster 3
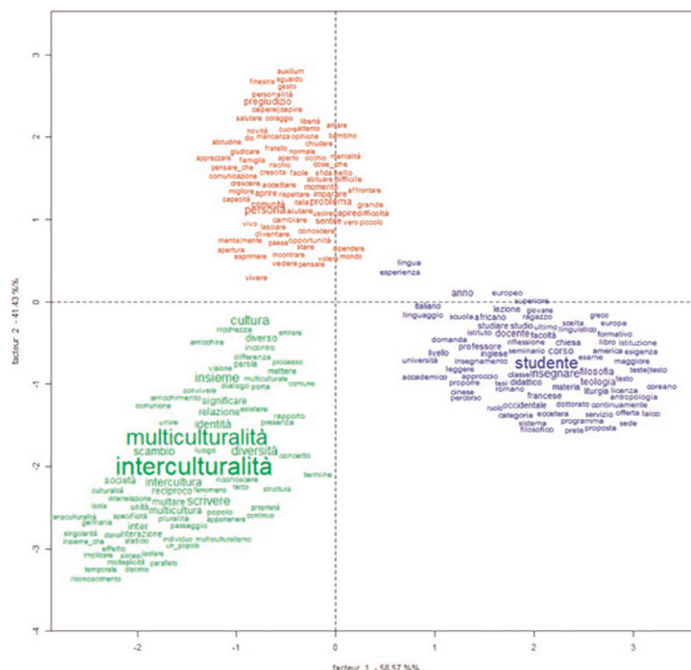
Specificities and semantic classification in FG2

The following questions are the guiding questions used during focus groups. In this case, they were changed according to respondents' different life contexts, which means that questions wording changes according to whether the question is asked to members of the ICL community or academic ecclesiastical institutions. Another differentiation is based on whether the questions address teachers or students.

Questions for members of the ICL communities:
- **Q1:** In the multicultural educational context in which you live, you interact with people who are culturally different from you. **Give us some examples** from your experience of interacting with people from a different culture.
- **Q2:** Thinking about your own learning experience in this context, what are the **proposals** of those who manage this community to encourage multicultural and intercultural interactions and awareness? **Describe** them briefly.
- **Q3:** How do you rate the **proposals** listed? Give your evaluation.
- **Q4:** If you could **propose** something different, what would it be?

**Questions for members of academic ecclesiastic institutions: LECTURERS**
- **Q1:** In the multicultural educational context where you work, you interact with people who are culturally different from you. **Give us some examples** from your experience of interacting with people from a different culture.
- **Q2:** We are in a multicultural educational context. How does this change your curriculum (lesson content, language, lecture material and bibliographies for exams)? **Proposals.**
- **Q3:** How do you rate the **proposals** listed? Give your evaluation.
- **Q4:** If you could **propose** something different, what would it be?

Questions for members of academic ecclesiastic institutions: STUDENTS
- **Q1:** In the multicultural educational context you study, you interact with people who are culturally different from you. **Give us some examples** from your experience of interacting with people from a different culture.
- **Q2:** We are in a multicultural educational context. How does this change your curriculum (lesson content, language, lecture material and bibliographies for exams)? **Proposals.**
- **Q3:** How do you rate the **proposals** listed? Give your evaluation.
- **Q4:** If you could **propose** something different, what would it be?

We report all the questions because, as already mentioned in the previous FG1 text analysis, the first graphic forms specific to their *subcorpus* correspond to some keywords in the questions. These are the words "proposta" and "proposte"[16] (*proposal/s*) associated with higher specificity values, such as the word "anno" (*year*), used to describe current and past experiences (*nell'ultimo anno, nel corso del primo anno, negli ultimi anni, nei primi due anni: the past year, in my first year, over the past years, in the first two years*) (Graph. 15).

Graph. 15 – List of the graphic forms and n-grams specific to the FG2 sub-corpus
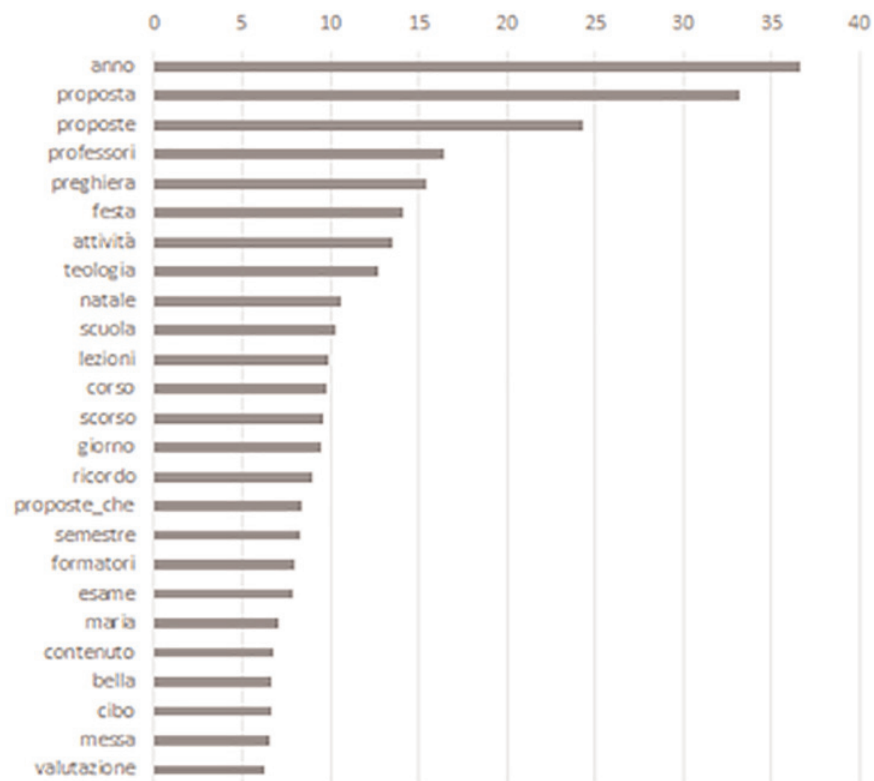
However, to better understand the content of FG discussions concerning the different roles of their participants, it is preferable to comment on the specificity of the FG2 sub-corpus depending on whether they are lecturers/teachers, students or ICL members. The following table shows a list of the specific graphic forms for each group of participants.

Tab. 7 – FG2 sub-corpus specificities for the "Tipocom" variable: teachers/lecturers, students and ICL members

FG2: teachers	FG2: students	FG2: ICL members
docente	professori	comunità
studenti	università	proposta
eccetera	professore	proposte
tesi	teologia	vivere
insegnamento	facoltà	formatori
discorso	scuola	vita
insegno	lezioni	casa
fonti	lezione	comunitaria
maria	corsi	interculturalità
immagine	*mate*	crescere
sfida	missiologia	preghiera
contenuti	urbaniana	cena
testo	filosofia	giorno
studente	anno	formazione
punto di vista	lingue	gruppi
studentessa	corso	gruppo
esigenza	amicizia	insieme
sintesi	pausa	formatore
Gesù	esame	confratelli
testi	finito	cane

What is apparent from the analysis of the **FG with teachers** is their multicultural experience derived from their rapport with students and other colleagues (*docenti*). Considering that the average level of education in this group is high, it is surprising how often the word "etcetera" appears, even to end very brief lists (often a single word), as if to draw the reasoning to an end rapidly. This is also more evident after the analysis of concordances, as a warning of all the criticalities of analysed texts. In this FG, in fact, the topic of multiculturality underpins all discussions, while interculturality is barely touched upon. As for the relationship with other colleagues, what surfaced from texts was the difficulty in understanding each other and the opportunity to be enriched by being together and discussing how to structure courses, methodologies and how to explain some of the contents. Diversity seems to be accepted as a matter of fact; FG2 participants see themselves as increasingly international "teaching staff" (*corpo docente*), due to professors' different origins. However, the relationship is instrumental to the ultimate goal of how to best organise their own teaching. There is no sign of intending to live (*vivere*), interculturality with colleagues and students.

When studying their rapport with students, it is clear that multiculturality presents some real "challenges" (*sfide*). The first and most significant problems are the organisation and running of their teaching and the different modalities to adopt when supervising students' "dissertations" (*tesi*), considering that many students are unfamiliar with dissertation writing altogether. Another issue is the selection of "sources" necessary to study some topics in depth. To this end, teachers proposed several different solutions, such as "reading and commenting" "sources" in class; searching for "sources" in the original "language" to compensate for the undeniable problems deriving from students' limited knowledge of Italian, at least in the first year of university (despite the availability of Italian language courses). Multiculturality presents them with the "challenge" of transferring knowledge of some "contents", such as the image of Mary and Jesus himself, which, in this case, are not so much connected to linguistic competence but mostly to different cultural backgrounds, and the approaches used in students' places of origin to explain the same topics.

As regards the **students' FG2**, the *sub-corpus* for this group shows the prevalent reference to the teaching staff, represented by the "professori" (professors/lecturers/teachers). In most fragments, students seem to recognise that professors paid particular "attention" and "sensibility" towards **multiculturality,** by adapting their teaching methods and communication styles. In addition, there is the added challenge of diversity amongst teaching staff, as many of them have different cultural backgrounds. This aspect was often emphasised, as the "Urbaniana" University is regarded as a model of "universal academia". The students' "choice" of this and other pontifical universities seems to be due to multiculturality and the opportunities offered by meeting people from different parts of the world. Furthermore, in the text fragments, the word "università" is often used to refer to the organisation of "faculties" and "courses", and in particular to the "facoltà di teologia pastorale" (Pastoral Theology Faculty) and the "theology" and "missiology" courses. These are the kinds of teaching on which students' discussions focused, because, to some extent, they are the *thematic perimeter* within which "interculturality" is created. The key point is the comparison between "western theology" and other "theologies", particularly the "eastern" one (Indian, Chinese), but also African theology. The knowledge of different theologies is considered fundamental by pastoral staff. At the same time, some students disagree and believe that it is important to study more in-depth only the theology of the place where they will be working.

The important question is: what are the concrete places where interculturality is created? From the analysis of fragments, we identified two spaces: a **formal** and an **informal** one. The formal context in which interculturality happens is "lessons" (*lezioni*): a place where the western culture and other cultures "exchange", meet, dialogue and discuss.

> ******0044 *FG_fg2 *TipCom_STUD *Sesso_MF**
> *so in the **lessons** we try to **let all cultures interact** to **show us a new concept** not_ only from the italian perspective therefore european but also other perspectives so i hear this very often also from the teachers.*

Some teachers, in fact, use a traditional teaching methodology, mostly teacher-centered, while others use new ways of teaching, more suitable for favoring interaction among students and between students and teachers.

> ******0036 *FG_fg2 *TipCom_STUD *Sesso_MF**
> *and also to be able to experience the **lesson** in_ways which are different there are **some professors who teach traditional lecture-style lessons** while others use other methods_for example **lessons sitting in circle** we are in italy and the approach is european but at least there is openness.*

The informal context is what happens during "breaks" (*pause*) between lessons or during parties organised by the academic institutions before the start of the semester to encourage networking (*feste*). From a series of fragments, we noticed a particular stress on the powerful cultural ritual of drinking "*mate*", a typical Latin American tradition, to meet people and build friendships. Numerous participants stressed how sharing "mate" does not merely mean drinking something together, but it means building a friendship.

> ******0040 *FG_fg2 *TipCom_STUD *Sesso_MF**
> *also trying i like drinking **mate** i understood the meaning of mate because for_example in argentina sharing mate is not just sharing something you like oh i like drinking mate because it is a nice tea no but also to **create friendships** that is when I **share mate** this creates a friendship and a meaning I did not know before because for us if we share a coca cola it is ok.*

This paragraph analyses the typical features identified in the fragments of the FG with members of the **ICL community**. In this group, it becomes clearly evident how interculturality plays a more crucial role. For seminarians and sisters from different countries, community life is not only a privileged environment where they meet people but also a place of "conflict" (*scontro*). Consequently, multiculturality and interculturality seemed to be significant commitments in the communities interviewed. Living together is a source of inner wealth ("*ricchezza*", literary translated *wealth*) but also hard work (*fatica*), as already anticipated in the previous FG1 fragments. However, this complexity is an aspect deserving of attention and effort for the FG communities. Participants called attention to the necessity of agreeing on initiatives connected to interculturality proposed to seminarians. Sisters, in fact, insisted on the need for more training in communication and listening skills.

> ******0028 *FG_fg2 *TipCom_VC *Sesso_M**
> *my **proposal** is that when tutors propose something i hear words in the corridors but tutors know that too **it would be nice if promoters as a team also asked for the seminarians' opinion**.*

The two pivotal points around which intercultural activities are created are **"prayers"**, adoration and meditation, and **festive occasions** (*festa*).

Women's ICL communities offer a wealth of shared initiatives to encourage socialisation, the most remarkable being the **celebration of May 1st** ("*festa del primo maggio*") a day when every sister is invited to prepare some traditional "food" from their country and share the traditional way of preparing it. The experience is not, therefore,

limited to sharing food, which in itself is already an instrument of cross-cultural under-standing. This is the added value of this initiative, **food** as a powerful communication tool, with the added value of knowledge transfer. The aim is not to share something I learned in the past but to learn something belonging to another sister's life and habits.

> ****0026 *FG_fg2 *TipCom_VC *Sesso_F
> *so this **may the first celebration** when every person prepares their own tradi-tional **food** then the others come and take a piece of mine is like as if the idea is that maybe one day i would be able to prepare an american dish for example because in my congregation there are vietnamese girls … and then one day we prepare the vietnamese dish and they prepare the african one so that they learn it would be such a nice thing if we could get to that point.*

Other ways to get to know each other's different customs and traditions are cloth-ing ("vestiti") and dancing ("ballo") and also with these activities, the women's ICL communities showed marked sensitivity and ability to take initiative.

> ****0026 *FG_fg2 *TipCom_VC *Sesso_F
> *but last year every sister brought **a traditional dress from their culture** and learned to dance and each brought a dress from their country and i very much appreciated this new initiative that we proposed also for other **celebrations**.*

The male communities, the seminarians, pay more attention to activities related to "creative self-expression" and team sports ("football" and "basketball") or community occasions such as free time and "holidays".

> ****0037 *FG_fg2 *TipCom_VC *Sesso_M
> *there are some **proposals** and so on mah i think that are positive things which usually encourages **personal creativity** and to see the community as a place where everyone can freely express their own creativity**.**

> ****0028 *FG_fg2 *TipCom_VC *Sesso_M
> ***football and basketball** during_which the five groups play one against the other_what i said before about the **friday's bible sharing sessions** within the groups_then in the summer there is always a **holiday** for those who want to go cycling.*

As mentioned at the beginning, praying is another crucial aspect around which in-terculturality develops. Prayer, meditation and adoration are privileged moments en-couraging people to share their different cultural habits.

> ****0026 *FG_fg2 *TipCom_VC *Sesso_F
> *mother made a **proposal** to think of a way_for example **in the evening over dinner** the group in charge of the gives **a short presentation about their con-gregation** their reality in their country so they can show us how our congrega-tions live.*

> ****0038 *FG_fg2 *TipCom_VC *Sesso_MF
> *every person had the freedom to **pray** their own way with their own **prayer** this is not a proposal but something we created_this freedom to show a little of our culture and **our praying style**.*

It is evident that the topic of interculturality is present at different levels in all the communities, but more attention is given to it by the ICL communities compared to academic contexts.

For FG2 we also applied the Reinert classification technique, which allowed us to identify the so called lexical worlds of the analysed text. The following table shows some of the validation measures used:

# of texts: 22	# of text segments: 3,613
# of forms: 8,029	# of occurrences: 129,301
# of lemmas: 4,960	# of active forms: 4,456
# of additional forms: 438	# of active forms with a frequency $>= 3$: 1,732
The mean number of modules per segment: 35.7	# of classes: 3
3,553 segments classified out of 3,613 (98.34%)	

The above table shows that the percentage of segments classified is 98.34%: a result sufficiently above the threshold value of 70/75%.

The groups identified are 3, as shown in the dendrogram below; the most characteristic segments are evenly distributed between the first two classes; there is a minority class connected to a very specific topic (Graph. 16).

Graph. 16 – Classification dendrogram of the three topics drawn from the FG corpus with the identification words for each cluster – val.% classified segments in each cluster
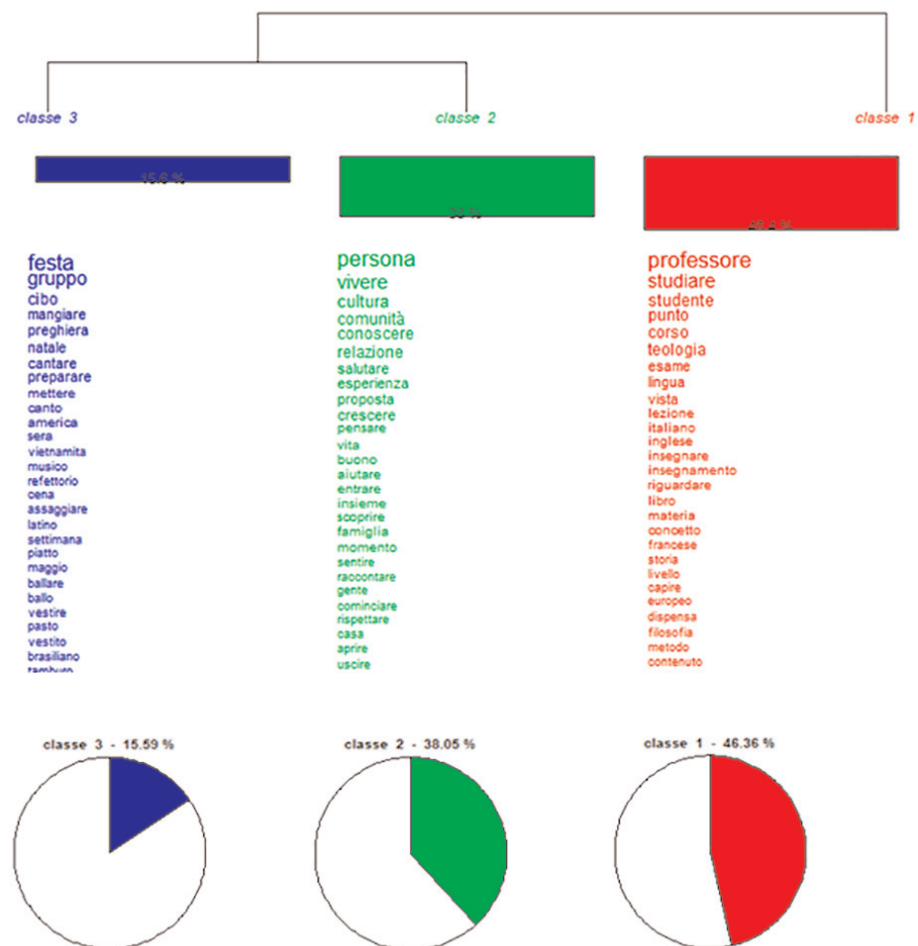

2.4.1 First cluster for FG2: Interculturality in academic life

This first cluster is a summary of the experience of multiculturality in academic contexts from lecturers and students' point of view. Students' experience of multiculturality presents some limits from the point of view of language, difficulties in following

"courses" in "Italian" and "English" and interact with other students from other countries. It appears that multiculturality, both if referring to the diverse provenance of students or "professors", is reflected in the "teaching methodologies" and the way "exams" are run (written or oral).

From the teachers' point of view, multiculturality ("in ambito accademico": in the academic environment) urges a reflection on the following: how to organise teaching ("insegnamento"); the teaching "method" to adopt for more effective acquisition of the key "contents" for each discipline; the textbooks ("libri_di_testo") to adopt, especially for subjects such as "theology", "philosophy", "history of the church", where it is necessary to broaden the western horizons and perspective towards other cultures, because differences connected to cultural provenance are more marked.

Graph. 17 – Graph on the o-occurrences of graphic forms in cluster 1 – Semantic regions
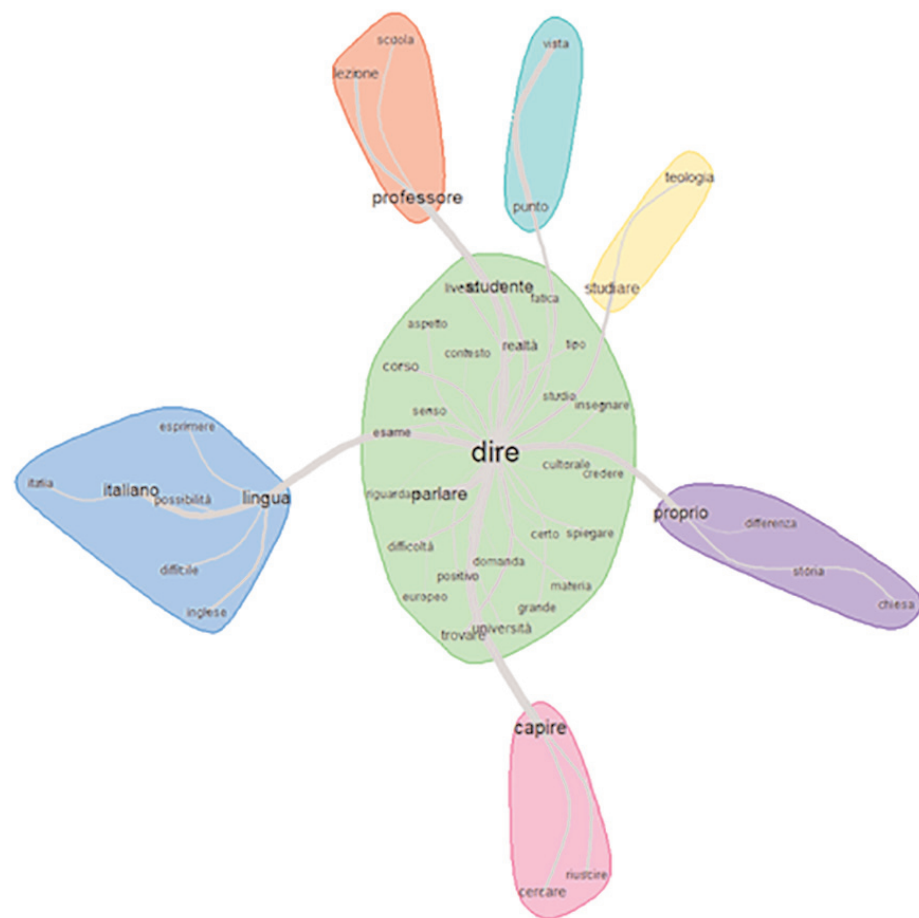
The interpretation of the cluster, together with the graph on the specificities seem to suggest that interculturality is confined to being a challenge and despite constant requests for more efforts on the part of the lecturers, they do not define interculturality as one of their responsibilities. As for the students' experience, interculturality in the teachers' curriculum is considered a stimulus to get to know more about other cultures through intellectual endeavour and by meeting and discussing with peers.

2.4.2 Second cluster for FG2: Interculturality for the ICL communities

This second cluster effectively synthetises the experience of interculturality in the ICL communities, and, in part, similar aspects are also present in the dialogues of students belonging to religious communities.

Graph. 18 – Graphs on the co-occurrences of graphic forms in cluster 2 – Semantic regions
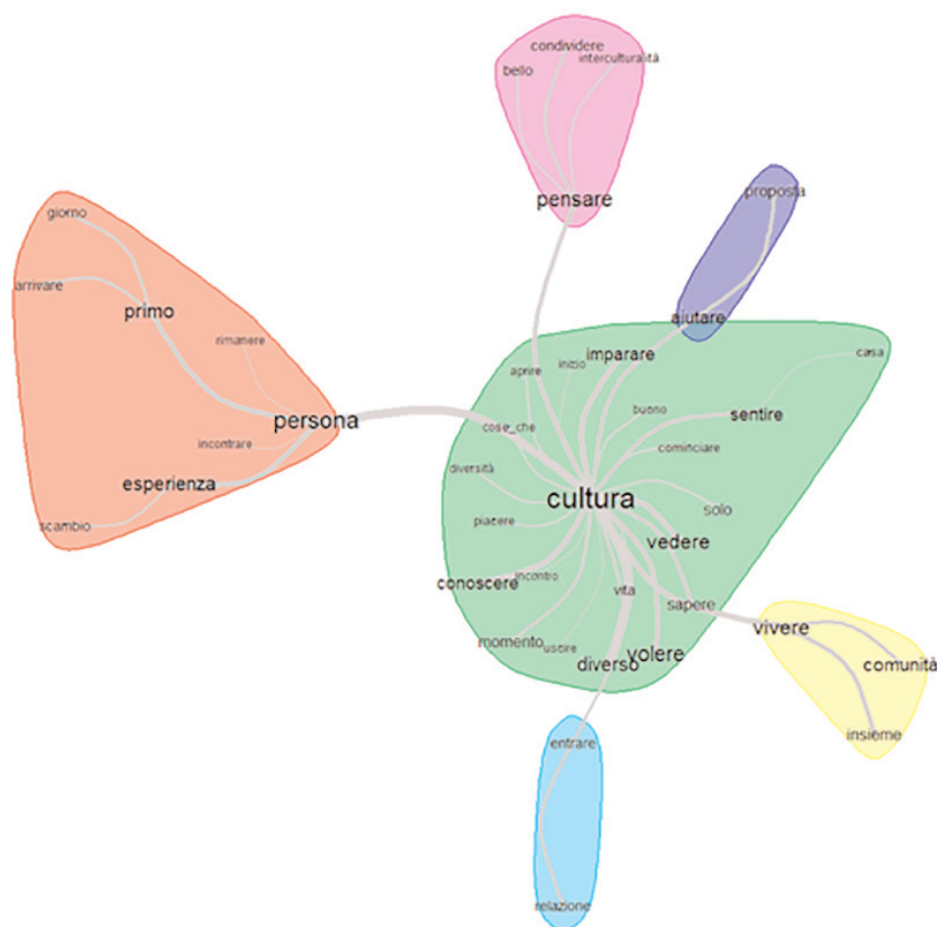
At the centre of this topologic representation of this cluster there is the word "culture" (*cultura*), though the most significant graphic forms are in order of frequency: person (*persona*), to live (*vivere*), community (*comunità*), to (get to) know (*conoscere*) and rapport (*relazione*).

From an in-depth study of clusters, it becomes evident that interculturality is not merely a gathering of culturally different people in the same place, but it implies that they grow a connection (*entrare in relazione*) with one another, they get to know each other (*conoscere*), that they experience what it means to really meet someone else and to want to live (*vivere*) together and share (*condivisione*) places, spaces and ideas.

It is no coincidence that lexical regions in this cluster are full of verbal forms, confirming the dynamic dimension people associate with interculturality compared to that of multiculturality, as already highlighted in previous chapters. Interculturality seems to have **3 dimensions**: **reflective**, with words like thinking (*pensare*), feeling (*sentire*) and seeing (*vedere*); **dialogical**, with meeting (*incontrare*), exchanging (*scambiare*), getting to know (*conoscere*), and helping (*aiutare*); **proactive-willful**, with verbs like want (*volere*) and learn (*imparare*).

A particular commitment is required in the adoption of an intercultural approach; participants have stressed the fact that it would be more feasible and sustainable to implement this approach in small communities rather than very large ones. This is an aspect which will be discussed more in depth in the FG3 clusters.

2.4.3 Third cluster for FG2: activities and initiatives proposed and implemented to foster interculturality

This cluster is about the time of the day, places and ways in which intercultural initiatives and proposals become a reality. The words describing when these activities take place are "*sera*" (evening), "*pasto*" (meal) ("*mangiare*": to eat), "*Natale*" (Christmas day), "*festa*" (festive days/parties) and the moments of prayer. As for words indicating places, they are "*il refettorio*" (the refectory) and "*comunità*" (community). Initiatives that revolve around prayer (*preghiera*), in fact, are the occasions during which each person can talk about the country where they come from; the welcome parties (*feste*) are the events organised to welcome students or members of the ICL communities when they arrive, so as to help them socialise.

Social occasions are, in fact, crucial in the process of meeting and getting to know others, as they create situations where people can share their traditional dishes, show their traditional singing and dancing, use their traditional clothes and through all of these, they deepen mutual understanding and knowledge of each other's cultural background.

An aspect not yet discussed, as it does not feature in the study of specificities and it is not represented in the co-occurrences graph but only within the cluster, is the aspect of salutations (*il saluto*), the greeting gesture (*salutare*), which is considered particularly relevant in the first meeting phase.

Graph. 19 – Graph of co-occurrences of graphic forms for cluster 3 – Semantic regions
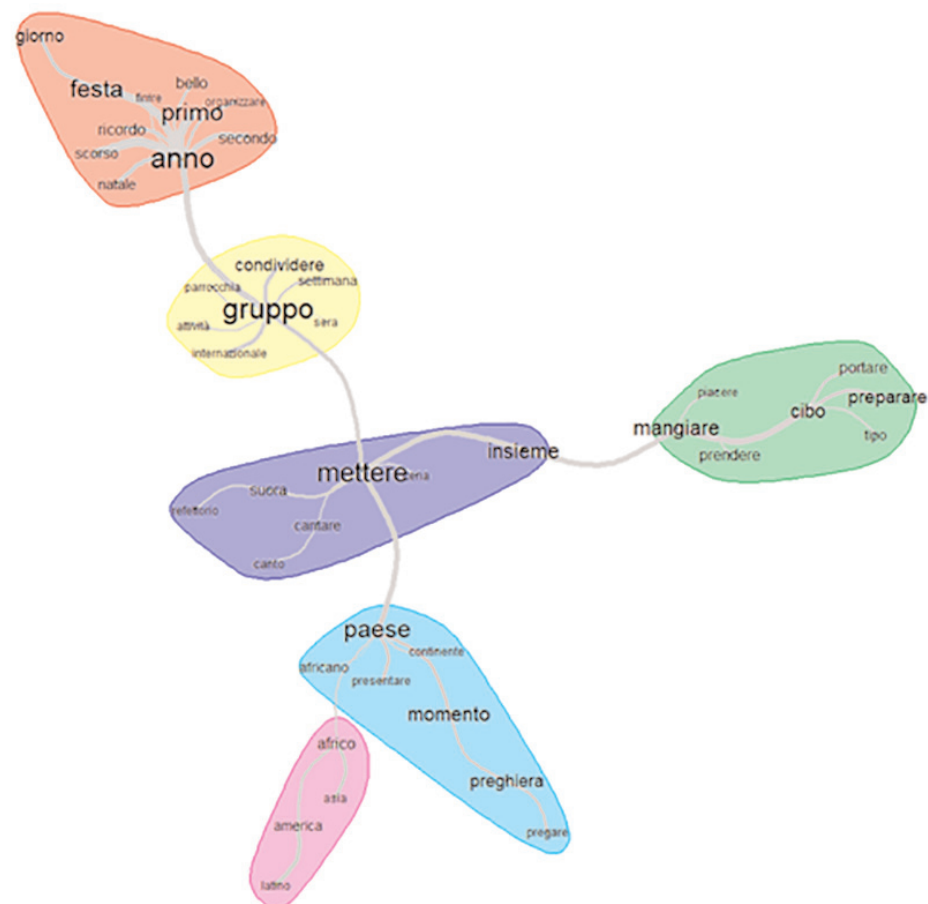

Graph. 19 clearly shows the abovementioned lexical regions, highlighting the activities which can encourage meeting other people and intercultural exchange.

2.4.4 Overview

The graph below illustrates three clusters on the factorial plan. The three half fractions are clearly identifiable; on one side, there are intercultural experiences in ICL communities and at university; on the other, all the initiatives, implemented or still underway, which aim is to foster meetings and communication among people of different cultures.

Graph. 20 – Factorial plan projection of the word clouds for the 3 clusters
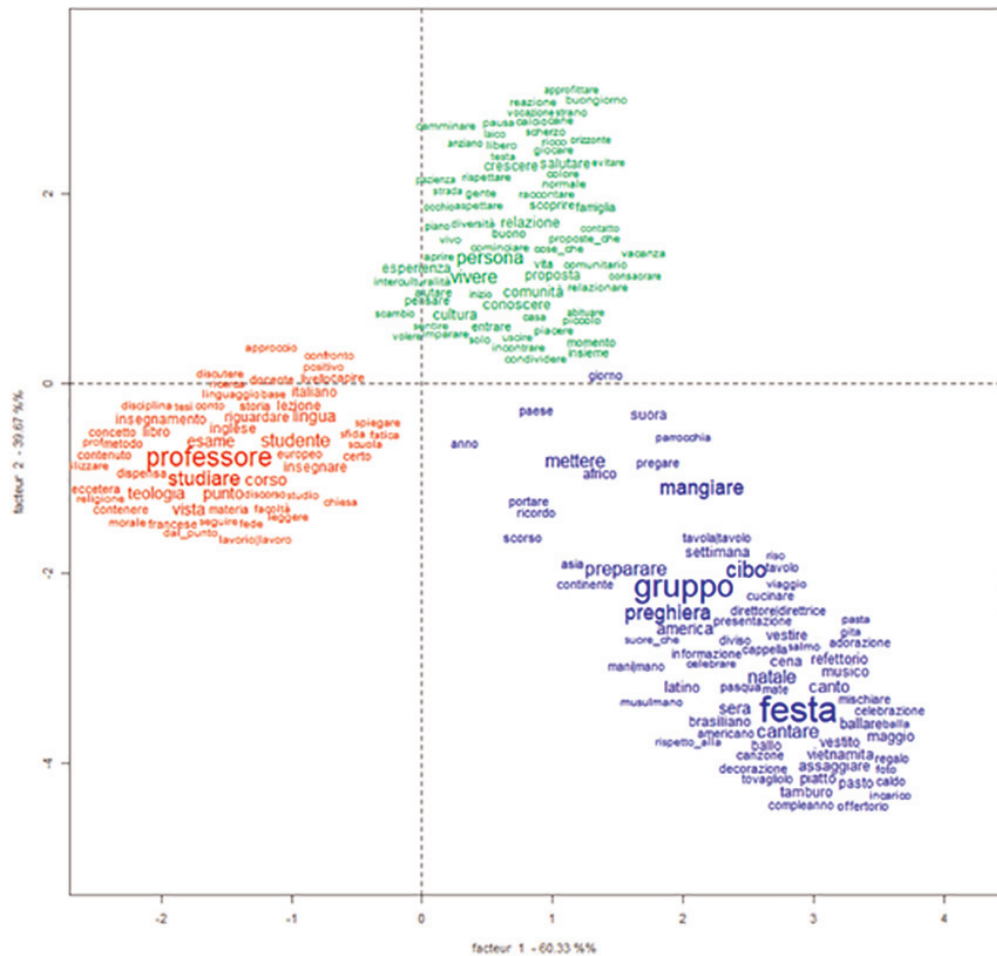
2.5 Specificity and semantic classification for FG3

The following are the guiding questions used to facilitate discussions. In this case, the questions were only for students and members of the ICL communities.

Questions to students and members of the ICL communities:

Q1. What are the **problems** (or challenges) in a **multicultural education community**? Write concisely on a post-it about a problem you face, referring to the training context in which you live.

Q2. Starting from the **problems you brought up** and your experience in a multicultural education environment, what are, in your opinion, the **skills** required today to behave most efficiently and appropriately when dealing with people with a different language and culture from yours? Students *are asked to use the worksheet provided to describe 3 aspects they consider particularly useful*.

As in the previous groups, also in this case, the first graphic forms appearing in the analysis of the sub-corpus are the key words in the questions. In this specific case, the words are "chosen" (*scelto*) and "number" (*numero*), as participants were asked to choose three aspects out of a list of 45 different skills deemed useful in a multicultural education context (Graph. 21). The word "*scelto*" indicated the student's selection (*alla fine ho scelto – in the end I chose; ho scelto il termine – I chose the word; ho scelto per primo-I have chosen the first, etc.);* while the word "*numero*" refers to the number associated to a skill in the list (*numero 2, numero 4, numero 7, etc.*)

The other specific graphic forms indicated the most recurrent skills in the *sub-corpus*es of all the FG3. The most recurrent words were "the ability to engage in dialogue" (*la capacità di dialogare*), followed by "ability to listen" (*capacità di ascolto*) to another person, "knowledge of your own culture" (*conoscenza della propria cultura*) and of the other people's different historical, political and religious contexts" (*dei diversi contesti storici, politici e religiosi*), "hospitality" (*accoglienza*), flexibility (*flessibilità*) and respecting people (rispetto degli altri)*. Other useful skills in this context were empathy (*empatia*), patience (*pazienza*), the ability to reduce stereotypes and prejudices" (*ridurre stereotipi e pregiudizi*), to decentre oneself (*decentrarsi*) looking beyond ethnocentric visions, to understand meanings (*comprendere i significati*) and the point of view of another person (*il punto di vista dell'altro*), to suspend judgment (*sospendere il giudizio*) to establish an effective and appropriate dialogue (*comunicazione appropriata ed efficace*) (Graph. 21).

Some abilities were also highlighted because considered useful in favoring communication and networking among people with a different culture and origin, such as "wisdom" (*saggezza*), resilience (*resilienza*), the ability take care of another person (*prendersi cura dell'altro*), trust (*fiducia*) and respect of diversity (*rispetto della diversità*).

Graph. 21 – List of graphic forms and n-grams for the FG3 sub-corpus
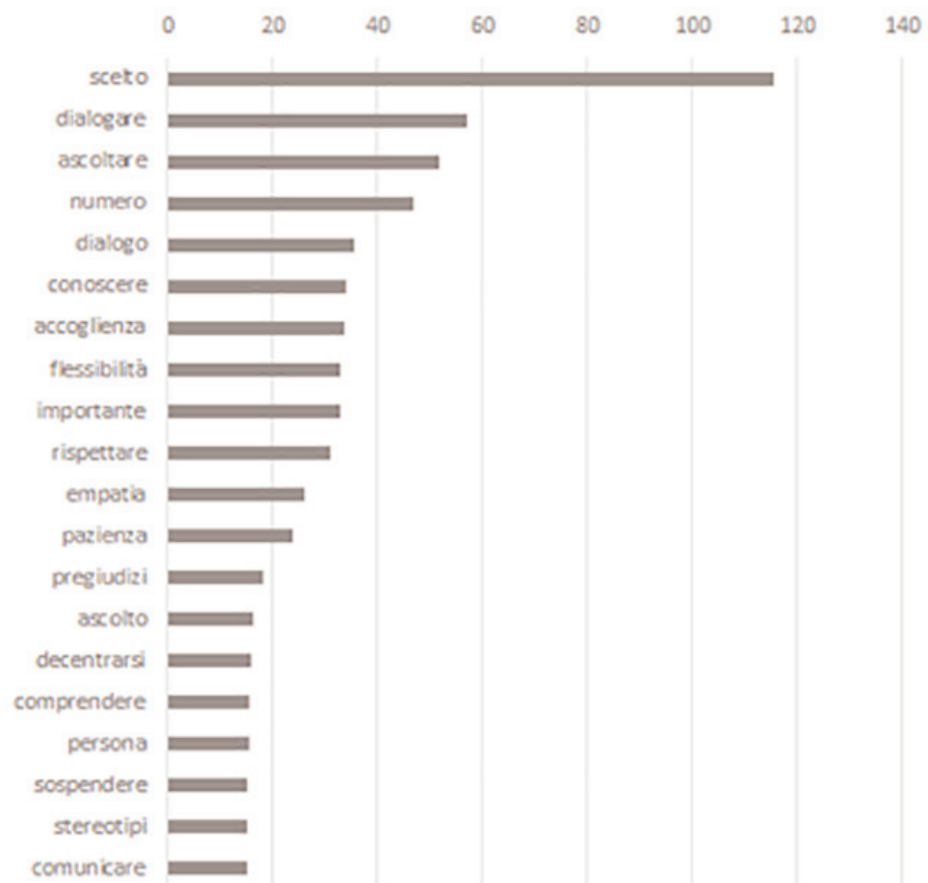
However, in order to better understand the contents of the discussions held during FG, considering the fact that their participants belonged to different categories, it is preferable to comment on the specificities of the FG3 sub-corpus separating students from ICL members. The table below lists the specific graphic forms for each group of participants.

Tab. 8 – FG3 sub-corpus specificities for the "Tipocom" variable: students and members and members of ICL communities

FG3: students	FG3: members of ICL communities
università	numero
professore	comunità
anno	aspetto
classe	scelto
professori	viviamo
italiano	vita
scuola	fondamentale
lezione	formazione
difficoltà	vivere
lezioni	prendo
Africa	paese
proprio	comunitaria
eccetera	consapevolezza
collegio	vivendo
saluto	perdere
studenti	sfida
mamma	giudicare
capo	valori
studiare	valore
anni	conflitto

In the *sub-corpus* of **students' FG3** there is a predominant tendency to refer to teachers/lecturers, called "professori". In most of the fragments, it is clear how the topic of interculturality is addressed at different levels in the different communities, however, communities pay more attention to it if compared to academic environments.

The Reinert classification technique was also used for FG3, in order to identify the underlying lexical worlds in the text. The measures of validation for the classification are as follows:

# of texts: 18   # of text segments: 1,502
# of forms: 4,278   # of occurrences: 53,228
# of lemmas: 2,695   # of active forms: 2,263
# of additional forms: 366   # of active forms with a frequency >= 3: 845

Mean number of modules per segment: 35.4   # of classes: 4
1,385 classified segments out of 1,502 (92.2%)

The table clearly shows that 92.2% of segments were classified: this result is sufficiently over the threshold value of 70/75%.

As the dendrogram below shows, there were 4 groups identified and the most distinctive segments are evenly distributed among three of the four classes. We also added cluster 2 with a minor percentage of fragments connected to daily life in a multicultural community (Graph. 22). In particular, cluster 1 and 2 summarise two different kinds of problems emerging in the multicultural education contexts studied (university and ICL communities). In contrast, cluster 3 and 4 refer to two different groups of competences deemed useful when managing multiculturality.

More specifically, cluster 1 synthetises problems emerging in the academic environment due to the different cultural backgrounds of both teachers and students; cluster 2 refers to problems emerging from living together in ICL communities; cluster 3 refers to the skills which pave the "way" (*la via*) towards interculturality; cluster 4 describes the skills needed for this, the necessary condition to implement an intercultural project.

Graph. 22 – Classification dendrogram for 4 topics extracted from the FG corpus FG with the identifying words for each cluster – val.% classified segments in each cluster
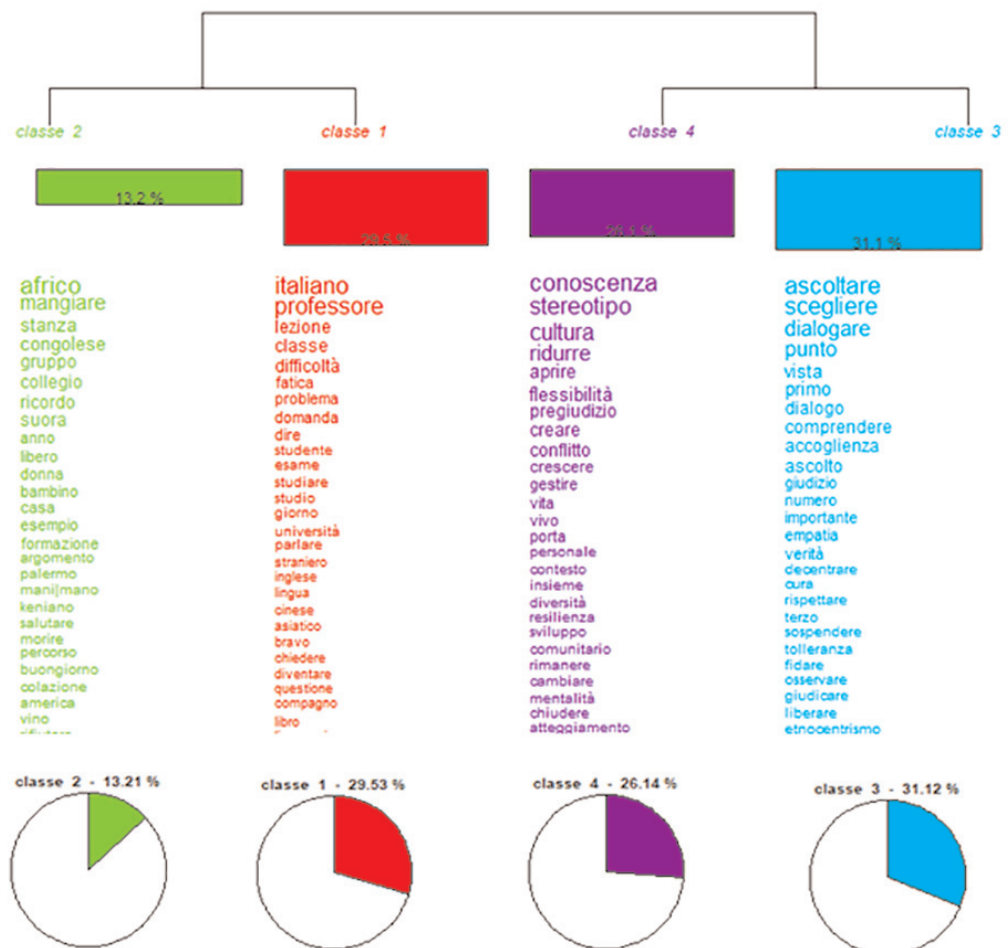
2.5.1 First cluster for FG3: Problems in the academic life due to different cultural backgrounds

This cluster is where some of the most problematic issues are concentrated: the academic context where students and lecturers experience multiculturality on a daily basis. This brings various problems, which also clearly emerged during discussions, despite some language difficulties of the FG's participants. The problems developed along **two lines**: **rapport between students and lecturers** and **rapport among students**.

As regards the rapport with lecturers, the main difficulty was the language barrier. The use of Italian, appreciated by students as a common form of communication, is a serious impediment to acquisition, studying and to relationships both inside and outside the classroom with their teachers, but also with other students. Some lecturers are aware of this problem and try to tackle it; the result, however, does not always meet expectations. Students perceive their lecturers' efforts in trying to be understood, but this is not usually the norm. Some students even criticise the lecturers' "lack of knowledge" of other cultures. For this reason, some students are more submissive, while others are more critical.

> ******0059 *FG_fg3 *TipCom_STUD *Sesso_M**
> *maybe i see the **professor** too much as an equal while **others are too docile** as if they were **a divine authority** that you cannot touch in my opinion instead they are as playmates … if i do not participate one may think that it is ok while another **says_ i should keep quiet** because when we are quiet in class and just listen it seems **that in the end the professor is always right**.*

Role management in a multicultural academic context is an important thorny issue because the image of the lecturer and the behaviour students expect from them change according to the students' cultural backgrounds. For this reason, some specific cultural skills and knowledge on managing interculturality should receive more attention from academic institutions during teacher training.

However, in this cluster, a considerable amount of time was spent on problems related to the **rapport among students**. Some of the obstacles which were brought up in discussions were: limited cooperation, disengagement, lack of attention in class, and demands on the student representatives (*rappresentante*) or class representative (*capo classe*). Students with these responsibilities tend to feel overwhelmed by a series of requests beyond their remit, such as: "you must make me photocopies"; "give me your lecture notes", and so on. This way, the role becomes unsustainable.

In addition, there are problems related to the little acceptance of other cultures, the tendency to create small homogeneous groups with similar origin and language and exclude others, and spreading prejudices about all members of a given culture, creating stereotyped and preconceived ideas without foundation. Participants sometimes admitted their "fear of losing one's identity". Encountering and discussing with others can also be experienced with fear, which makes communication and interaction more difficult. Furthermore, the language barrier does not favour communication and dialogue.

2.5.2 Second cluster for FG3: problems connected with living together every day with people of different cultural origins

This second cluster effectively summarises the problems that may arise in ICL's multicultural education communities. The main words in this cluster span from reference to the "African" culture, the different ways of "eating" food and eating habits, the adaptation to climate and temperature, to the different ways of "greeting" and considering "women" and management of diversity in "colleges".

The frequent reference to African culture is due to the countless examples of stereotypes and prejudices faced by participants in this FG with these specific origins. It is not uncommon for them to be asked if there are houses in their country (*ci sono le case*: are there houses?), or if they have clothes and what they are like, or to hear that "all diseases come from Africa and, for this reason, God does not love Africa".

****0064 *FG_fg3 *TipCom_STUD *Sesso_F
all diseases come from africa and that **god does not love africa** *because he makes everybody die there in **africa.***

Therefore, the importance of supporting training programs to raise awareness about other cultures is confirmed.

An example is how even "eating" becomes a cultural issue. Some people cannot take alcohol during meals, unlike in Italy, where sipping a glass of wine or beer over a meal is welcome and socially appreciated. Then there are cultures in which eating while standing up at a bar is outrageous, whereas in Italy this is very common; or eating using cutlery without necessarily washing their hands, which is absolutely necessary when food is taken with the hands.

****0053 *FG_fg3 *TipCom_VC *Sesso_M
*in my opinion this is the final stage but he thinks this is the first stage what is important is that we do this thing for example in my culture we cannot eat **without washing our hands** first … here instead even if someone wants to eat with spoon fork knife and fork here is very common you **cannot even eat with your hands** here boh you come in get a knife get a spoon and eat.*

There is no shortage of fragments in which FG participants explained how they gradually acquired a new habit in Italy, which was completely unthinkable before settling here. The same applies to Italians who experienced living abroad: they learned to distribute meals differently throughout the day, count calories and consume foods according to local customs:

****0055 *FG_fg3 *TipCom_VC *Sesso_M
*but they help you to open up more and to live in that context to give an example when I did my novitiate in zambia I went to a_ certain village and there people ate **rice and sugar for breakfast** at first I struggled but **then slowly i learned** why they do this, the day is long as people are poor the next meal they eat is at 4 pm and if you don't have such a heavy breakfast practically you'll be hungry all day his is to say that it is important to know why.*

Another important aspect of cultural differences is how people "greet each other". In Italy, greetings may involve a hug, a kiss or, in some cases, during a meeting, it is not uncommon for people to exchange "pats" on the back, as long as there is intimacy and friendship between them. However, these ways could be considered "disrespectful" in some cultures and are not admissible. For example, what a hug or kiss means in one culture is conveyed in another by shaking hands using two hands. Another example is the expression "good morning, how are you?" which in some cultures is considered bad manners, while in western cultures is used frequently.

There are also cases in which "women" are still victims of prejudices and stereotypes which still consider them subordinated to men.

****0061 *FG_fg3 *TipCom_STUD *Sesso_MF
so let me give a practical example when I arrived here in the first year I had a pretty strong experience when I speak I am used to look into people's eyes an african told me **don't look me in the eye because you are a woman**.

Members of colleges, seminaries and ICL communities try and manage these issues by providing occasions where people can socialise. In some cases, this leads to the creation of "international intercultural groups", in others, the "groups" are more homogeneous. The idea is to start with what is similar to build a path towards knowledge of and encounter with another person. Some of the initiatives that help build this

path are sessions in which people share spiritual experiences and ways to manage emotions for personal growth. In the latter case, these initiatives start inside culturally homogeneous communities, which open up to debate and understanding of other groups. More specifically, sharing everyday chores and duties helps interculturality: doing things together means learning different ways others do the same thing. It is a way to broaden horizons and knowledge and become more open-minded.

2.5.3 Third cluster of FG3: The way towards interculturality

This cluster is about the main skills deemed useful by FG3 participants to implement an intercultural project. One of the first and most important "choice" (*scelte*) made by participants was that of "trying to understand another person's point of view". Another topic is the "ability to change focus" and to show interest in another person. The words that follow are hospitality (*accoglienza*), the suspension of judgement (*sospensione del giudizio*), which are considered useful to establish an empathic (*empatica*) and dialogic relationship (*dialogo, dialogare*). In the list of useful skills, " language " also has a key role, which is coherent with what was discussed in previous paragraphs regarding the issues connected to multicultural contexts.

Graph. 23 – Graph on co-occurrences of the graphic forms of cluster 3 – Semantic regions
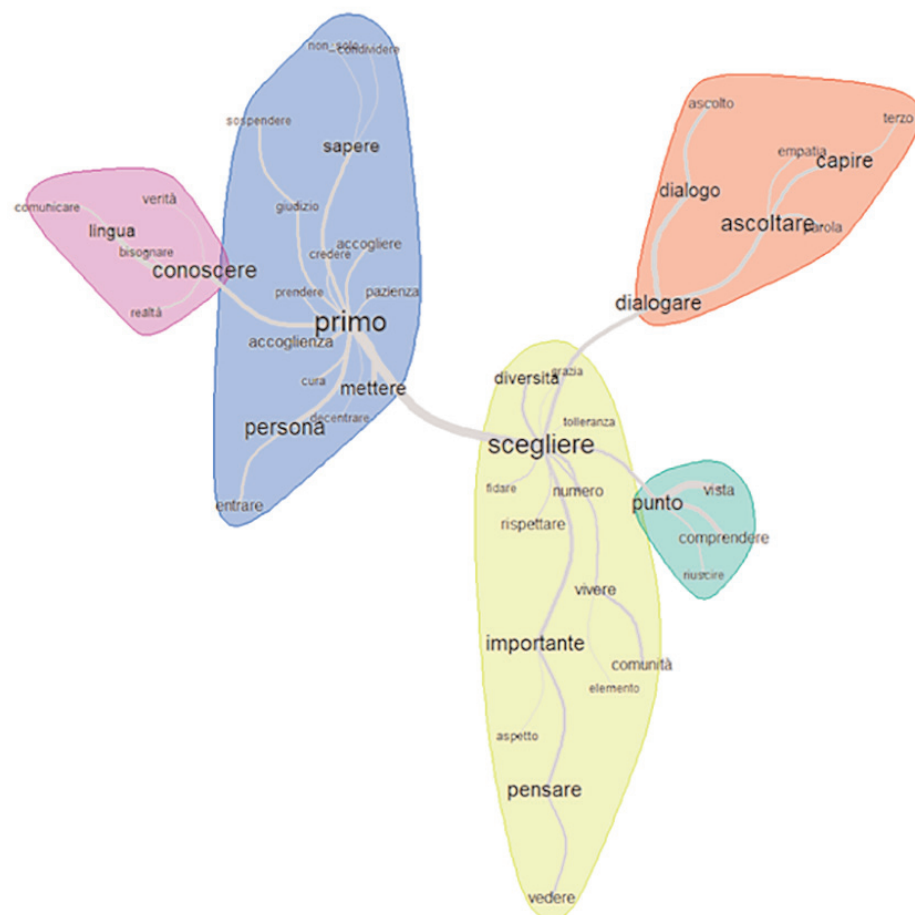
A common "language" is, in fact, a communication channel through which people get to know each other.

From the contents of this cluster it clearly emerges that FG3 participants are aware of what interculturality is and the skills needed to achieve it. However, the problem of its concrete realisation remains to be solved. From the previously discussed issues,

it seems clear that, despite the efforts made by some academic and non-academic communities, interculturality is not yet regarded as a specific mission to be pursued in both contexts.

2.5.4 Fourth cluster for FG3: The prerequisites for the realisation of interculturality

However, to implement an intercultural project, there must also be some additional skills and conditions. As it can also be seen from the co-occurrence graph, the central concept of this cluster is again the word "culture". More specifically, the "knowledge" of one's own culture in order to "open up" to that of another person. "Culture" is associated with the concepts of "diversity" and "flexibility" precisely because meeting the other implies acceptance of the "person" in their "diversity". However, as already pointed out several times in this report, this is not enough.

Graph. 24 – Graph of co-occurrences of graphic forms for cluster 4 – Semantic regions
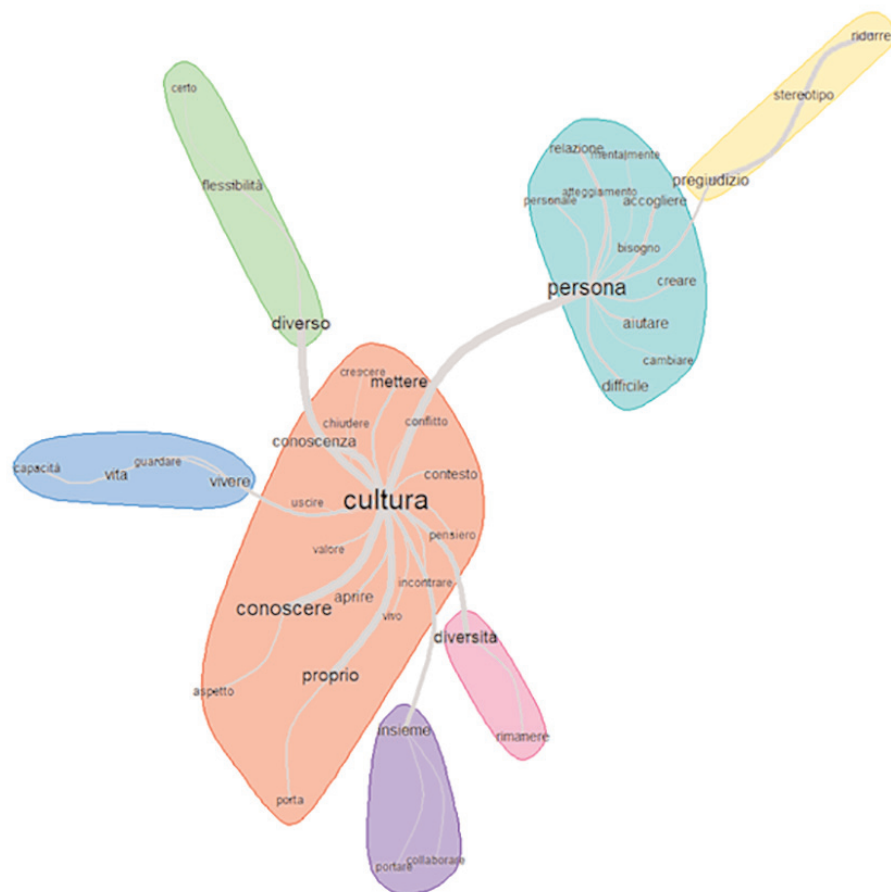

Needless to say, the key for creating a path to achieve interculturality, is to work on oneself and overcome any "stereotyped and prejudicial" ideas about other cultures.

2.5.5 Overview

The graph below shows the four clusters on the factorial plan. Clusters 1 and 2, which refer to the problems of living in a multicultural academic context or ICL community, are clearly different and in opposition. This shows that they are two very different contexts with specific issues. Clusters 3 and 4, on the other hand, describe two different aspects of interculturality and are, in fact, on the same semi-axis, although at different distances.

Graph. 25 – Factorial plan projection of the word clouds for the 4 clusters
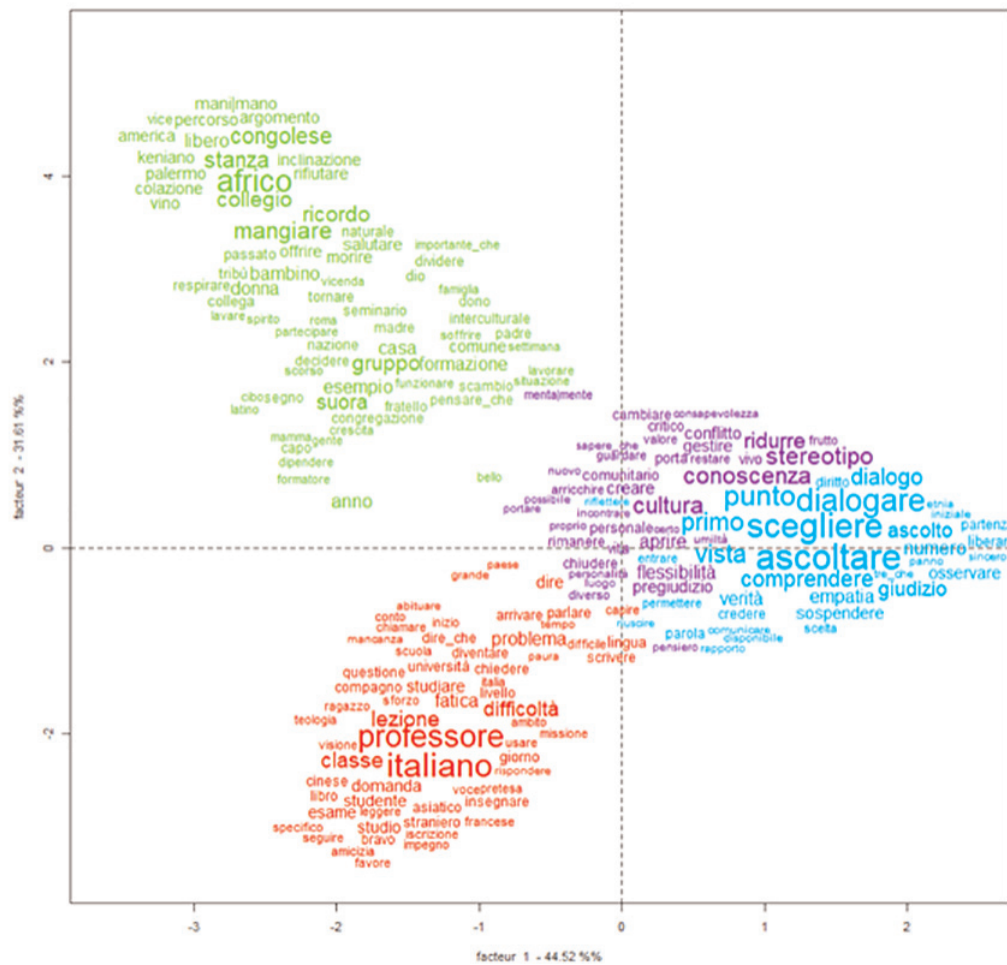
3 Conclusions

In conclusion, the study shows that FG participants, from students to teachers, to ICL members, do not have a clear vision of the difference between multiculturality and interculturality. Multiculturality is not managed with an intercultural objective, especially in academic communities where teachers do not perceive this commitment as part of their mission. In the passage from the theoretical enunciation of a definition to the implementation of a plan, numerous obstacles, above all the linguistic one, stand in the way of interculturality. Consequently, there is a clear need for training in this field.

Of the two contexts observed, academia and religious communities, the ICL training communities appear more committed to interculturality. The latter seems to be more oriented toward the realisation of an intercultural dimension characterised by processes of personal and institutional interchange and transformation/enrichment through the development of specific skills, such as the ability to understand, listen and empathise with the other and through a shift of one's focus – moving from solely focusing on one's self towards that of another. In the university environment, on the other hand, multiculturality seems to be managed at a more superficial level, applying a principle of mere tolerance of "diversity" and peaceful coexistence.

Therefore, this confirms the importance of supporting training programs aimed at spreading awareness and more in-depth knowledge of other cultures and greater clarity on how to look at multiculturality from an intercultural perspective.

Endnotes

1. This activity was carried out at two different stages to allow a focused response and avoid the instinctive response, which is highly likely rushed and superficial. At first, participants were given a table with 48 aspects pertaining to skills, attitudes and values potentially valuable for a multicultural context and were asked to choose those which they felt as most important (about 10) in 5 minutes. Subsequently, after their initial selection of 10, the choices were narrowed down to 3 and ranked in order of importance. In the end, they were asked to explain their choices to the group.

2. Cf. E. OTTONE – L. PANDOLFI, *Interculturality in Multicultural Education and Formation Communities: An Action-Research-Training Project in Italy*, in IID. (eds.), *Education in Multiculturality, Education to Interculturality in Ecclesiastical Institutions of Higher Education and in Formation Communities for Catholic Consecrated Life in Italy*, Urbaniana University Press, Città del Vaticano 2023, 33-68.

3. The *software NotePad++ was used for* data cleaning and preparation, while *IramuteQ,* which draws on the R. Libraries, was used for automated analysis.

4. Personal names and places are in lower case and preceded by "&".

5. Acronyms are written without dots, in full and preceded by "&".

6. N-*grams* are sequences of items with diverse grammatical functions: noun sequences, nouns and prepositions, nouns and adjectives, etc. When a sequence of items acquires meaning as a unit, different from the meaning of each of its parts in isolation, it is called a multiword expression (e.g., employment market; the world of work; over-50; soft skills; etc.).

7. To make *n-grams* recognisable, an underscore " _ " was inserted between words.

8. Hapaxes are lexical items occurring only once within a text. Normally their frequency should account for 50% or less of all the items in the corpus.

9. The index was calculated as the ratio between graphic forms and corpus occurrences, using the formula V/N*100. This index is sensitive to the corpus proportion; its limitation lies in the fact that as the corpus occurrences increase, its value tends to drop below the 20% threshold because graphic forms tend to be repeated. If its value is lower than 20%, the *corpus* is considered adequate for a lexicometry test. The version based on lemmas is also used (L-TTR)=Lemmas/N.

10. In 1935, the linguist G. K. Zipf discovered a crucial relation between words ranking and frequency using the formula F*R=c (F=occurrences; r=ranking). Frequency is, in fact, inversely proportional to ranking according to a constant growth coefficient. This law is expressed by the equation f*ra=c. A valid coefficient approximation is obtained using the formula logN/logV. Values below or over 1.3 indicate the texts' lexical richness.

11. This index, which measures the lexical richness of a corpus, is less affected by the corpus proportion compared to TTR, because it uses the square root of the number of occurrences as a denominator. The threshold value is 22; if figures exceed this value, they are lexically richer (cf. L. GIULIANO, *L'analisi automatica dei dati testuali. Software e istruzioni per l'uso*, LED – Edizioni Universitarie di Lettere Economia Diritto, Roma 2004). To be noted that shorter texts tend to score higher and therefore be lexically richer.

12. The lemmatisation process changes an inflected word form to its canonical form, i.e., lemma. A lemma is a primary lexical unit (term). Lemmata have a canonical form (i.e., dictionary entry). This means that Italian dictionary entries need to be singular and masculine (e.g.: *il* instead of *la*; *del* instead of *dei*; *grande* instead of *grandi*, etc.) and only one inflected version of the canonical form, e.g. *parlare* (to speak) instead of its declinations *parli/parlo/parleranno*. Italian is a highly inflected language: verbs have up to 45-50 inflections *parlare/ando/avo/avi/ai/ate*; nouns and adjectives have up to 4 inflections, e.g., *buono/a/i/e*; adverbs have 1 invariable inflexion, e.g. *non, dietro, sicuramente*; pronouns have from 1 to 4 inflections, e.g. *ogni, loro, suo/a/e/suoi*; prepositions have 6 inflections, e.g. *di/del/della/delle/degli/dei*.

13. | Collection of co-texts of a pivot word in the corpus. The co-texts appear around (left and right side) a pivot word. Cf. S. Bolasco, *Introduction to the Automatic Analysis of Textual Data Via a Case Study*, "Statistica Applicata – Italian Journal of Applied Statistics" 22 (2012) 1, 5-19.

14. | The analysis of specificities permits to establish of the under- and overuse of a specific word in a piece of text compared to the expected value. The expected value is the result of the average use of the word in every partition of the corpus. The difference between the real values and the expected one is calculated in terms of probability, using a hypergeometric model, providing an asymptotic approximation to a Gaussian distribution, provided the corpus size and word frequency is sufficiently large (cf. S. Bolasco, *L'analisi automatica dei testi. Fare ricerca con il text mining*, Carocci, Roma 2013). For the calculation of specificities on this corpus partitions, threshold parameters were at 5% for items with a frequency >10 in the corpus. The absolute value of specificities does not possess lower or higher limits. In general, we graphically represent only words with statistically high specificities.

15. | This classification can be applied in three different ways: a) simple classification on texts. This classification groups together the most similar texts; b) simple classification of segments in the text; the text is divided into segments, which are then grouped according to their similarity; c) double classification of groups of text segments. For a classification to be accepted, the percentage of text segments classified must be over 70-75% of the total.

16. | It is worth noticing that, generally, the Italian word "proposta" in the singular form is used by the speaker to express their own idea and make their own proposal, whereas the word "proposte" in the plural form, is used to express their own opinion on other's proposals.