KNOWLEDGE DIPLOMACY AND TRANSLATION IN MULTICULTURAL EUROPE

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У цій праці запропоновано комплексне дослідження дипломатії знань та її ролі в Європі XXI століття з огляду на ключові аспекти міжкультурної взаємодії та міжепістемологічного діалогу, тенденціями в управлінні знаннями і їхнім трансфером у європейській сфері вищої освіти, досліджень та інновацій. Особливу увагу приділено питанням асиметрії у геополітичному представленні науково-дослідницьких напрацювань та деколоніальним перспективам. Заглиблюючись у взаємодію між перекладом і дипломатією знань, у книзі представлено переклад як ключовий і формотворчий елемент дипломатії знань.

У виданні подано цінну інформацію для тих, хто зацікавлений у сприянні міжкультурному взаєморозумінню, обміні знаннями та вивченні складної динаміки сучасної європейської вищої освіти.

This book offers a comprehensive examination of knowledge diplomacy and its role in 21st-century Europe, addressing the intricacies of interculturality, inter-epistemic dialogue, knowledge management and transfer in European higher education, research and innovation, as well as nuanced challenges related to asymmetries and decolonial perspectives. Focusing on the formative interplay between translation and knowledge diplomacy, translation is scrutinized as its powerful channel.

This analysis is intended for scholars, educators, policymakers, and practitioners in the fields of international relations, education, and cultural studies. It offers valuable insights for those interested in fostering cross-cultural understanding, advancing knowledge exchange, and dealing with the complex dynamics of contemporary European higher education.

CONTENTS

INTRODUCTION

The current state of international higher education and research (IHER) is characterized by unparalleled transformation, evidenced by the development of innovative global research networks, regional and national excellence centers, knowledge transfer hubs, international and European joint universities, transborder technoparks, and new modalities of academic mobility. As the contours of transnational academic collaboration radically change, this transformative landscape underscores the pressing need for a nuanced exploration of *knowledge diplomacy,* including the role of communication and translation in it.

Jane Knight has significantly contributed to the delineation and advancement of the emerging concept of knowledge diplomacy through a series of seminal publications. Notably, her 2018 discussion paper for the British Councils and her monograph titled "Knowledge Diplomacy in International Relations and Higher Education," published in 2022, have collectively played a pivotal role in exploring the essentials of knowledge diplomacy. By synthesizing theoretical insights and empirical analyses, her works have not only framed the conceptual underpinnings but have also elucidated the profound implications of knowledge diplomacy within the realms of international higher education, research, and innovation. The present volume advances the discourse by taking the discussion on European knowledge diplomacy in the 21st century one stride forward, elucidating dimensions of knowledge management across asymmetries, intercultural dialogue with due regard to epistemic cultures, the imperative of decolonial perspectives in shaping contemporary knowledge landscapes along with the formative role of translation.

The volume is structured into four chapters, each addressing a crucial aspect of knowledge diplomacy and its intersection with the central concepts in European initiatives – intercultural dialogue, epistemic cultures, decoloniality, and translation. In Chapter 1, the conceptual framework of knowledge diplomacy is explored, transitioning from cultural to knowledge diplomacy and delving into leveraging knowledge management and communications. It further identifies the pillars of knowledge diplomacy. Chapter 2 focuses on European knowledge diplomacy in the 21st century, addressing asymmetries, elucidating decolonial perspectives, and

fostering inter-epistemic dialogue. This chapter examines intercultural dialogue, epistemic cultures, and the decoloniality of knowledge within the European context. Chapter 3 turns the spotlight on translation and knowledge diplomacy, emphasizing the importance of translation as the language of Europe and its role in knowledge transfer from both educational and diplomatic perspectives. Finally, Chapter 4 explores European University Initiatives, delving into the creation of a shared European future through the lens of knowledge diplomacy and translation models. It investigates the role of knowledge diplomacy and translation in the European University model.

This publication attempts to show that the role of knowledge diplomacy becomes increasingly relevant in the European Higher Education and Research Area that experiences dynamic shifts with the *European Universities Initiative*. The establishment and sustenance of European university alliances necessitate a robust framework of knowledge diplomacy, articulating a consistent and strategic engagement in the exchange, dissemination, and co-creation of knowledge in emerging European Universities.

This publication is intended for scholars, educators, policymakers, and practitioners in the fields of international relations, education, and cultural studies. It offers valuable insights for those interested in fostering cross-cultural understanding, advancing knowledge exchange, and dealing with the complex dynamics of contemporary European higher education.

CHAPTER 1. Knowledge Diplomacy: Conceptual Framework

1.1. From Cultural to Knowledge Diplomacy

The evolution from cultural diplomacy to knowledge diplomacy marks a significant paradigm shift in the realm of international relations. Cultural diplomacy traditionally focused on fostering mutual understanding through the exchange of cultural artifacts, artistic performances, and heritage. In contrast, knowledge diplomacy transcends these boundaries, emphasizing the role of education, research, and innovation as pivotal agents in shaping international collaboration. This transition reflects an acknowledgment of the transformative power embedded in the dissemination and utilization of knowledge across borders.

Expanding upon the concept of *soft power*, initially introduced by Joseph Nye in the 1980s, Milton Cummings articulated a definition for *cultural diplomacy*, characterizing it as the "exchange of ideas, information, art, language, and various cultural facets among nations and peoples with the aim of cultivating mutual understanding."[1] The spectrum of cultural diplomacy encompasses diverse practices, each directed towards distinct objectives such as building alliances, catalyzing economic development, or fostering peace and security. John Lenczowski, founder and president of The Institute of World Politics in Washington, D.C., further classifies numerous instruments integral to cultural diplomacy, including the arts, exhibitions, exchanges, educational programs, literature, language instruction, broadcasting, the dissemination of gifts, promotion of ideas (for instance, the rule of law), advocacy for social policies (such as campaigns against HIV), historical initiatives, and religious diplomacy, namely interfaith dialogue.[2] Traditionally about winning "hearts and minds"[3] for strategic purposes – or even, sometimes, instrumentalized for divisive purposes, cultural diplomacy is also harnessed by

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[1] Cummings, M.C. (2003). *Cultural Diplomacy and the United States Government*: A Survey. Washington D.C.: Center for Arts and Culture.

[2] Lenczowski, J. (2011). *The Full Spectrum Diplomacy and Grand Strategy: Reforming the Structure and Culture of U.S. Foreign Policy*. Lexington Books.

[3] Finn, H.K. (2003). *The Case for Cultural Diplomacy: Engaging Foreign Audiences*. Foreign Affairs 82 (6), 15-20.

countries to promote their cultural distinctiveness, thus enhancing the world's cultural diversity while paving the way to cooperation and dialogue.[4]

In fact, cultural diplomacy operates as a soft power tool by leveraging a nation's cultural assets to attract, influence, and build positive relationships on the international stage. It is a subtle and persuasive approach to international relations that emphasizes shared values, cultural understanding, and the appeal of a nation's unique identity. Substantiating his reflections later in life, in his 2011 book "Full Spectrum Diplomacy and Grand Strategy: Reforming the Structure and Culture of U.S. Foreign Policy" John Lenczowski proposed a term *full spectrum diplomacy*, a combination of traditional, government-to-government diplomacy with the many components of public and cultural diplomacy as well as the he integration of these two functions with other instruments of statecraft.

Following Nye's logic from his 2005 paper "Higher Education and Soft Power," Jane Knight concludes that international higher education has often been framed as a tool of soft power, bringing to the fore its bright side of attraction and mutual understanding along with the dark side of hegemony, self-interest or (neo-)colonization.[5] Synthesizing substantial empirical data from the USA, the EU, Japan, Korea, Singapore, and China in her book "Empires of Knowledge in International Relations. Education and Science as Sources of Power for the State", Anna Wojciuk investigates the factors and mechanisms by which education and science influence the global standing of various nations. This analysis underscores their role in perpetuating the center-periphery system in global politics.[6]

Encapsulating higher education, research and innovation, knowledge diplomacy, as distinguished from cultural diplomacy, is characterized by a horizontal cooperative relationship that recognizes the diverse yet collective needs and resources of participating entities. Leadership in knowledge diplomacy, crucial for

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[4] UNESCO. *Cutting Edge: From standing out to reaching out: cultural diplomacy for sustainable development.* URL: https://rb.gy/mwjahy

[5] Knight, J. (2022). Analysing Knowledge Diplomacy and Differentiating It from Soft Power and Cultural, Science, Education and Public Diplomacies. *The Hague Journal of Diplomacy* 18, p. 657.

[6] Wojciuk, A. (2022). *Empires of Knowledge in International Relations: Education and Science as Sources of Power for the State.* Routledge.

addressing varying needs and resources, is set to avoid the pitfalls of dominance or authoritarianism that typify power-centric approaches.

In the realm of international higher education and research, the prevailing perspective does not center on a paradigm of winners and losers. Instead, the emphasis lies on fostering exchange and partnerships, leveraging the distinct strengths inherent in the higher education and research institutions and organizations of various countries. Reciprocity within this framework involves a nuanced exchange of benefits, acknowledging the differing needs and resources of involved actors. This dynamic reciprocity, guided by negotiation and conflict resolution, adheres to a win-win approach foundational to the principles of knowledge diplomacy.

Moreover, the concept of knowledge diplomacy distinguishes itself from education and science diplomacy. For instance, education diplomacy tends to overlook research and innovation, whereas science diplomacy primarily pertains to the natural sciences. Moreover, the conventional perception of education's role in cultural diplomacy is often confined to student and scholar exchanges.[7]

The transition from cultural to knowledge diplomacy underscores the broader ambition of international relations — strengthening positive and productive relations between and among countries. While cultural diplomacy often relied on bilateral and multilateral agreements between higher education institutions, knowledge diplomacy broadens the scope by incorporating the foundational elements of education, research, and innovation.[8]

This shift aligns with a collective effort to address pressing global challenges that impact every nation, thereby emphasizing knowledge as a catalyst for constructive and mutually beneficial international relations. In essence, the journey from cultural to knowledge diplomacy represents a strategic evolution toward a more comprehensive and impactful form of diplomacy, leveraging the transformative potential of knowledge in shaping global collaborations and understanding.

Presently, information transcends its conventional role as mere data to emerge as a formidable strategic asset. In view of this, the value of building networks through

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[7] Knight, J. (2022). Analysing Knowledge Diplomacy and Differentiating It from Soft Power and Cultural, Science, Education and Public Diplomacies. *The Hague Journal of Diplomacy* 18, p. 657.
[8] ibid.

knowledge exchange cannot be overstated, as it serves as a key avenue for nations to cultivate innovation ecosystems, garnering international attention and positioning themselves as hubs for cutting-edge advancements.[9] In other words, knowledge diplomacy not only enhances a nation's internal capacities but also shapes its external image, fostering collaborative relationships and contributing to a shared global pool of knowledge. Embracing knowledge diplomacy, therefore, represents a strategic investment that propels nations into the forefront of progress, fostering interconnectedness and mutual cooperation on the international stage.

With this in mind, Jane Knight asserts that the term *IHE – international higher education* is deliberately expanded to *IHERI – international higher education, research and innovation* to acknowledge the importance of research and innovation in strengthening international relations (IR), which, in fact, led to the introduction of the term *knowledge diplomacy* as a paradigm to capture the breadth and importance of IHERI in IR. Hence, Knight's proposed definition of knowledge diplomacy as "the process of strengthening relations between and among countries through international higher education, research and innovation"[10] is generic to apply to a diversity of geopolitical situations, issues and sectors. Yet Jane Knight immediately warns about another concern – the *politicization of knowledge,* used to suit self-interests by a wide array of actors, among them – politicians, academics and researchers. Therefore, knowledge diplomacy, as a now-emerging influential paradigm, requires monitoring and constant reflection.

For instance, Sarah Wakuthii highlighted the emergence of a new currency of power that underscores the centrality of knowledge and information in the interconnected world of today:

> *In the interconnected world of the 21st century, the currency of power is no longer solely measured in military might or economic prowess. Instead, a new form of influence is*

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[9] Wakuthii, S. (2023). *Knowledge Diplomacy: Strengthening Africa's Global Impact through Information Leadership.* URL:
https://www.linkedin.com/pulse/knowledge-diplomacy-strengthening-africas-global-impact-wakuthii-dt1nf/?trk=article-ssr-frontend-pulse_more-articles_related-content-card

[10] Knight, J. (2023). Knowledge Diplomacy can play a key role in the troubled era. *University World News.* URL: https://www.universityworldnews.com/post.php?story=20230425154744243

emerging — one that places knowledge and information at the forefront of international relations.[11]

Knowledge diplomacy invites to reflect analytically on the aspects of knowledge politicization by nations, for example – through the acts of information suppression, selective presentation, interference in research or controlling of education, etc. The politicization of knowledge is a complex challenge, as it can have far-reaching consequences, eroding public trust in institutions, compromising the integrity of research, and impeding evidence-based decision-making. In this regard, *knowledge security*, particularly the undesirable transfer and use of sensitive knowledge and technology for international espionage, is another pressing problem.

1.2. Leveraging Knowledge Management and Communications in the Context of the Knowledge Diplomacy Paradigm

It is essential to discuss knowledge diplomacy together with knowledge management because it enables a comprehensive exploration of the symbiotic relationship between leveraging information, research and knowledge for international cooperation (knowledge diplomacy) and optimizing organizational processes to enhance efficiency and innovation (knowledge management).

Knowledge management encompasses a spectrum of activities related to the storage, organization, and dissemination of information. This involves not only the handling of data but also extends to activities such as sharing research findings with the wider community, facilitating knowledge mobilization, communication of discoveries, various forms of collaborative knowledge creation, data sharing protocols, intellectual property protection, and aspects of commercialization. In

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[11] Wakuthii, S. (2023). *Knowledge Diplomacy: Strengthening Africa's Global Impact through Information Leadership.* URL:
https://www.linkedin.com/pulse/knowledge-diplomacy-strengthening-africas-global-impact-wakuthii-dt1nf/?trk=article-ssr-frontend-pulse_more-articles_related-content-card

essence, knowledge management encompasses a multifaceted approach to handling information and promoting its utility across diverse domains.[12]

Knowledge mobilization aims at facilitating the transfer of knowledge from its creators to those who can benefit from it. The objective is to enhance the accessibility, relevance, and usefulness of research for non-academic audiences, thereby promoting the active utilization of knowledge and fostering positive societal impacts. Various definitions of knowledge mobilization exist, with some encompassing elements like commercialization and intellectual property protection, while others treat it as a distinct concept. In the paper "Mobilizing research knowledge in education", Ben Levin observes:

> *All over the world governments, universities, school systems and various other parties are looking at new ways to find, share, understand and apply the knowledge emerging from research, leading to increasing conceptual and empirical work to understand how this can be done.*[13]

The nature of knowledge mobilization activities can vary, from straightforward dissemination of information to more comprehensive efforts involving the exchange or co-production of knowledge and innovation by both research producers and users. Key activities associated with knowledge mobilization include: knowledge synthesis, knowledge dissemination, knowledge co-creation, knowledge exchange, and evaluation of research and knowledge impact. Following this line, Amara, Ouimet, and Landry identified three modes of research knowledge sharing:

- *science push*, in which research producers try to disseminate their work more effectively;
- *demand pull*, in which users seek out relevant research,
- *interactive* approaches in which producers and users work together.[14]

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[12] Course *Knowledge Management and Communication*. Ontario University Research Collaboration. URL: https://ecampusontario.pressbooks.pub/knowledgemanagement/chapter/introduction-to-knowledge-management-and-communications-definitions/
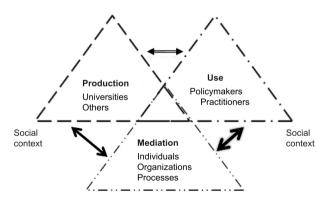[13] Levin, B. (2011). Mobilizing research knowledge in education. *London Review of Education.* Vol 9, No. 1, 15-26.
[14] Amara, N., M. Ouimet, and R. Landry. (2004). New evidence on instrumental, conceptual, and symbolic utilization of university research in government agencies. *Science Communication* 26, No. 1, 75–106.

Knowledge sharing is a interpersonal process, as highlighted by Ryu et al.[15] It entails individuals engaging in a mutual exchange of their knowledge, making it a reciprocal, two-way process. This dynamic involves both the provision of new knowledge and the seeking of new knowledge.

Knowledge transfer is an area of knowledge management that deals with the movement of knowledge across the boundaries generated by specialised knowledge domains. It is an eclectic concept that covers a lot of variation[16], yet variations are all versions of an underlying common knowledge transfer architecture that contains five main elements: (a) source organizational context, (b) practices and knowledge to be transferred, (c) borders (or barriers) between source and recipient units, (d) recipient organizational context, and (e) mediators.[17] These elements, and how they are combined, vary greatly between different contexts and knowledge transfer processes."

Although these activities are not novel, the formalization of knowledge mobilization as a distinct field is a recent development. Ben Levin is credited with creating an interactive map of research knowledge mobilization[18]:

Table 1. Research Knowledge Mobilization (Borrowed from Levin 2011)

As is shown, the central aspect of the map revolves around the concept of three distinct contexts pertaining to knowledge mobilization: the context in which the

[15] Ryu, S., Ho, S.H. and Han, I. (2003). Knowledge sharing behaviour of physicians in hospitals. *Expert Systems with Applications*, Vol. 25, pp. 113-22.

[16] Røvik, K.A. (2023). *A translation theory of knowledge transfer*. Oxford University Press.

[17] ibid.

[18] Levin, B. (2011). Mobilizing research knowledge in education. *London Review of Education.* Vol 9, No. 1, 15–26.

research is produced, the one where it is used, and a third context encompassing all mediatory processes that link the former two. The interconnections among the contexts are depicted through two-way arrows of varying thickness against the social realm. It is crucial to note that these contexts do not equate to organizations, and certain individuals and entities may operate within two or all three of these contexts. For instance, graduate students exemplify this multiplicity, as well as universities similarly engage across these various contexts.

It is also important to draw attention that the map focuses on mediators, not intermediaries: intermediaries simply transport the meaning or force, making the output predictable from the input, whereas mediators produce outputs that cannot be predicted in advance.[19] The process of knowledge transfer extends beyond a mere conveyance of information. As explained by Seaton, it encompasses an additional layer – "the knowledge about how to transfer knowledge."[20] Seaton emphasizes that effective knowledge transfer surpasses stating "this is what I know" and involves articulating "this is what my knowledge means for you."[21] Consequently, the efficacy of knowledge transfer diminishes when information is transmitted from the source to the receiver without contextualizing its application by the latter. This phenomenon is termed *knowledge transformation*.[22]

Knowledge mobilization shares common ground with strategic communication activities, differing mainly in their content. While strategic communications aim to support institutional goals and strategic plans, knowledge mobilization focuses on sharing research outcomes with the specific objective of uptake and use. Despite these distinctions, the boundary between these functions is not always clear-cut, as research-based communication professionals often engage in overlapping activities.[23]

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[19] Latour, B. (2005). *Reassembling the Social: an Introduction to Actor-Network-Theory.* Oxford: Clarendon.
[20] Seaton, R.A.F. (2002). *Knowledge Transfer, Strategic Tools to Support Adaptive, Integrated Water Resource Management Under Changing Conditions at Catchment Scale – A Co-evolutionary Approach*, The AQUADAPT Project, Bedford.
[21] ibid.
[22] Zahra, S.A. and George, G. (2002). Absorptive capacity – a review, reconceptualisation and extension. *Academy of Management Review*, Vol. 27 No. 2, pp. 185-203.
[23] Course *Knowledge Management and Communication*. Ontario University Research Collaboration. URL: https://ecampusontario.pressbooks.pub/knowledgemanagement/chapter/introduction-to-knowledge-management-and-communications-definitions/

1.3. The Pillars of Knowledge Diplomacy

In this chapter, an examination of the fundamental characteristics of knowledge diplomacy unfolds, which aims to illuminate the nuanced dynamics of international collaboration and the collective pursuit of common knowledge-based objectives within the context of knowledge diplomacy. Jane Knights presented the following pillars that underpin knowledge diplomacy:

- *Focus on Higher Education, Research, and Innovation*:

Knowledge diplomacy is rooted in the fundamental functions of higher education, encompassing teaching and learning, research, knowledge production, innovation, and societal service. While individual higher education activities, such as student mobility, scholar exchange, and joint conferences, are appropriately categorized as internationalization activities, their incorporation into a broader network involving multiple actors and strategies transforms them into integral components of knowledge diplomacy. Yet it is crucial to note that when considered as standalone activities, they do not inherently constitute knowledge diplomacy.

- *Diversity of Actors and Partners*:

Knowledge diplomacy involves a multitude of actors, with universities and colleges being pivotal but not exclusive contributors. The spectrum of participants includes foundations, think tanks, professional associations, non-governmental education organizations, national, regional, or international centers of excellence, research institutions, and governmental departments/agencies. Higher education actors collaborate with various sectors and disciplines, depending on the initiative's nature, fostering partnerships with industry, civil society groups, government and private foundations. A defining characteristic of knowledge diplomacy lies in the diversity of higher education actors collaboratively engaging with partners from different sectors.

- *Recognition of Different Needs and Collective Use of Resources*:
Given that knowledge diplomacy establishes networks comprising diverse partners from various sectors to address shared issues, distinct rationales and implications

emerge for individual countries and actors involved. Each participant brings unique needs and resources to the partnership, necessitating respectful negotiation to ensure the recognition and utilization of the strengths and opportunities contributed by each partner. This optimization is achieved through a horizontal cooperative relationship that acknowledges the diverse yet collective needs and resources of partners. Effective leadership is imperative in recognizing and collaboratively addressing these divergent needs and resources, with emphasis placed on avoiding dominance or authoritarianism, characteristic of a power-centric approach.

- *Reciprocity — mutual, but with different benefits*.

Reciprocity within the collaborative framework manifests as a mutual exchange of benefits, albeit with variations based on the differing needs and resources of involved actors. While not implying uniform benefits for all actors or countries, the principle of mutuality and reciprocity guides the collaborative process. As the collaboration unfolds, a combination of collective and context-specific benefits emerges for actors and countries, founded upon negotiation, conflict resolution, and a fundamental win-win approach inherent in knowledge diplomacy.

- *Build and strengthen relations between and among countries*.

An integral aspect of knowledge diplomacy involves the construction and fortification of relations between and among countries. This extends beyond the contributions made by bilateral and multilateral agreements among higher education institutions. The scope and depth of contributions vary along a continuum, but the overarching objective is to address global challenges that impact every nation, thereby providing a meaningful pathway for advancing positive and productive international relations.[24]

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[24] Knight, J. (2020). Knowledge Diplomacy: What are the Key Characteristics? *International Higher Education.* URL: https://www.internationalhighereducation.net/api-v1/article/!/action/getPdfOfArticle/articleID/2827/productID/29/filename/article-id-2827.pdf

CHAPTER 2. European Knowledge Diplomacy in the 21st Century — Confronting Asymmetries, Promoting Decolonial Perspectives and Fostering Coherence

2.1. Intercultural Dialogue in European Policy Discourse, Higher Education and Research

The European Union (EU), presently encompassing 27 EU member-states, three alphabets and 24 official languages, is enriched by approximately 60 additional languages spoken in specific regions or by distinct groups. Immigration has introduced a myriad of languages to the EU, with an estimated representation of citizens from at least 175 nationalities residing within its borders.[25] It not only underscores the intercultural nature of the EU but also emphasizes the significance of fostering effective communication and understanding in this dynamic environment.

It has been emphasized that while Europe has become an increasingly diverse continent where many people simultaneously identify with multiple different cultural and social groups, monoculturalist views and cultural purism have also struck back in many cultural contexts, (social) media, and political debates.[26] In view of this, intercultural dialogue has become an ideal commonly repeated in various contexts in Council of Europe and European Union policy discourses. It is key at all levels, because the success of the European project lies in how different insights and opinions can tackle complexity as long as they are embedded in democratic rules of play.

In January 2016, the European Union (EU) enacted a resolution concerning *Intercultural Dialogue, Cultural Diversity, and Education*, accentuating the imperative of integrating intercultural dialogue within educational frameworks. The

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[25] *European Education Area: Linguistic Diversity*. URL: https://education.ec.europa.eu/focus-topics/improving-quality/multilingualism/linguistic-diversity

[26] Lähdesmäki, T., Koistinen, A.-K. and Ylönen, S. C. (2020). *Intercultural Dialogue in the European Education Policies: A Conceptual Approach*. Palgrave MacMillan.

resolution put an emphasis on intercultural dialogue as an instrumental tool for conflict resolution and the cultivation of a heightened sense of societal belonging. Previsously, the Council of Europe proclaimed 2008 as the "Year of Intercultural Dialogue." Within this timeframe, the White Paper on *Intercultural Dialogue: Living Together as Equals in Dignity* was issued. This document underscored the importance of intercultural competence, positioning it as an essential capability for individuals to develop, enabling active participation in intercultural dialogue.

In 2017, the European Commission's Gothenburg communique titled *Strengthening European Identity through Education and Culture* was released, which justified the following:

> *Europe's cultural diversity is a strength that fuels creativity and innovation and, at the same time, there is common ground that makes up the distinct feature of the European way of life. Education and culture play a pivotal role for people to (i) know better each other across borders, and (ii) experience and be aware of what it means to be "European". Understanding and preserving our cultural heritage and diversity are pre-requisites to maintain our cultural community, our common values and identity.*[27]

In this line of reasoning, only intercultural dialogue can frame what Europe is, what and who belongs to it, and who Europeans are, yet it requires particular skills and competencies that are important to acquire: open-mindedness, empathy, multiperspectivity, cognitive flexibility, communicative awareness, the ability to adapt one's behaviour to new cultural contexts, and linguistic, sociolinguistic and discourse skills including skills in managing breakdowns in communication.[28] To follow this logic, education stands as a defining sector for these skills through which advancements in inclusion, tolerance, and the fostering of respect for cultural diversity can be achieved.

To be more specific, empathy has been specifically emphasized as a central skill for and practice of intercultural dialogue. For Houghton, *intellectual empathy* means

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[27] Communication from the Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions: *Strengthening European Identity through Education and Culture*. Gothenburg, 17 November 2017.
URL: https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=COM%3A2017%3A673%3AFIN
[28] Barrett, M. (2013). Introduction: Interculturalism and Multiculturalism: Concepts and Controversies. *Interculturalism and Multiculturalism: Similarities and Differences*, ed. M. Barrett, 15–42. Strasbourg: Council of Europe.

a bottom-up process and cognitive skill that necessitates the suspension of prior knowledge and values in favour of basing one's understanding only on the information provided by the interlocutor.[29]

As such, the practice of intellectual empathy results in a decentring of one's own cultural positioning that "seems to help reduce the resistance to the ideas of others."[30] For instance, Fialho contends that to effectively employ reading texts for teaching intellectual empathy, it is essential to complement a formalist, knowledge-oriented approach with educational methods that prompt students to engage in dialogic interactions, exploring their personal responses to and discussions about the texts in questions.[31] In this case, every educational setting should adhere to the concept of a "dignity safe space," defined by Callan[32] as an environment "free of any reasonable anxiety that others will treat one as having an inferior social rank to theirs."[33] The cultivation of openness to diverse perspectives and the acceptance of various positions necessitates a framework of rules collectively embraced by all participants, fostering an environment where everyone feels secure to exchange ideas and express their authentic selves. These rules aim to establish an inclusive and respectful atmosphere characterized by civility and cultural sensitivity.[34]

Intercultural communication is viewed as one of the primary fields that can deconstruct and unsettle historical and contemporary power structures. Instead, as Hamza R'boul explains, it has often been focused on modest reforms calling for the inclusion of marginalized knowledges, rather than on fundamental institutional changes that can eradicate the forces that produce marginalization.[35] Northern-western epistemologies are considered inherently superior, primarily because of their role in generating what is now considered universal knowledge.[36] The prevalence of

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[29] Houghton, S.A. (2012). *Intercultural Dialogue in Practice: Managing Value Judgment through Foreign Language Education*. Bristol: Multilingual Matters.

[30] ibid.

[31] Fialho, O. (2019). What is literature for? The role of transformative reading. *Cogent Arts & Humanities*, 6, 1–16.

[32] Callan, E. (2016). Education in safe and unsafe spaces. *Philosophical Inquiry in Education* 24 (1): 64–78.

[33] ibid.

[34] Jackson, R. (2014). *Signposts – policy and practice for teaching about religions and non-religious world views in intercultural education*. Strasbourg: Council of Europe.

[35] R'boul, H. (2022). Epistemological plurality in intercultural communication knowledge. *Journal of Multicultural Discourses*.

[36] Mignolo, W. (2021). *The Politics of Decolonial Investigations*. Duke University Press.

epistemic injustices is evident in the dearth of polyvocality, illustrating a case of asymmetries in epistemic representation where certain voices and perspectives are systematically marginalized or overlooked. As a case, Hamza R'boul tried to showcase the knowledge hierarchies and examined the editorial boards and publication practices of five leading journals in intercultural communication. She reflects on the following:

> *What is more problematic is having a text authored by a Southern scholar reviewed exclusively by Northern scholars who may not have a sufficient understanding of the context under investigation, the knowledges employed or, in some cases, sympathy for the struggles of Southern spaces.[37]*

The unequal geopolitical dynamics that historically governed the creation and dissemination of knowledge continue to endure, frequently categorizing postcolonial perspectives as alternative and marginal that need verification through the western lens. That is to say, it is the intellectual practice of "*speaking for*" that still characterizes many peer reviewing committees, a practice that tends to reproduce and maintain the alternization. And the factor of different epistemic cultures in knowledge generation and, hence, diplomacy is overlooked, which also impacts the way these reference sources are studied and used in the educational process.

2.2. Epistemic Cultures and Inter-Epistemic Dialogue in Knowledge Diplomacy

Engaging in discussions on the cultures of knowledge production within the European Higher Education Area is paramount, considering the fact that knowledge diplomacy attempts at fostering a more inclusive and dynamic learning environment, as well as creating a culturally responsive educational and research ecosystem in Europe. By scrutinizing knowledge production processes, educational stakeholders

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[37] R'boul, H. (2022). Epistemological plurality in intercultural communication knowledge. *Journal of Multicultural Discourses*.

gain insights into the origin, authenticity, and dissemination of knowledge, contributing to enhanced academic rigor and integrity.

Furthermore, an examination of epistemic cultures in European higher education (in particular, Alliances of European universities) enables a complex understanding of different knowledge frameworks, promoting cultural diversity, and facilitating the development of curricula that resonate with a broad spectrum of learners. It leads to understanding science as less centered on science as a set of knowledge claims but more interested in situated knowledge practices, "in the doing of science in all its contexts."[38]

By posing the question "Is Science Multicultural?," Sandra Harding asserted the existence of the assumption that while society is anticipated to provide the conditions for scientific work, it should not influence the outcome of research in any culturally distinctive manner.[39] However, she further emphasizes that "systematic knowledge-seeking is just one element in any culture, society or social formation in its local environment, shifting and transforming other elements – education systems, legal systems, state projects (such as war-making), gender relations – as it, in turn, is transformed by them."[40] In essence, the pursuit of systematic knowledge is a dynamic force, intricately interwoven with and influencing various societal elements, ultimately undergoing transformation through this reciprocal relationship.

In view of this, Knorr Cetina's seminal work "Epistemic Cultures," published in 1999, introduces the concept of *epistemic cultures*, delineating them as intricate amalgams of arrangements and mechanisms interconnected through affinity, necessity, and historical coincidence, which, in a given field, make up "how we know what we know."[41] Furthermore, culture is viewed as "the aggregate patterns and dynamics that are on display in expert practice and that vary in different settings of expertise."[42] Here is the inherent transition to the idea of knowledge-related cultures,

[38] Olohan, M. (2018). Translating cultures of science. *The Routledge Handbook of Translation and Culture*, ed. by Sue-Ann Harding, Ovidi Carbonell Cortes. Routledge.
[39] Harding, S. (1998). *Is Science Multicultural? Postcolonialism, Feminisms, and Epistemologies*. Bloomington: Indiana University Press.
[40] Ibid.
[41] Cetina, K. (1999). *Epistemic Cultures: How the Sciences Make Knowledge*. Harvard University Press.
[42] ibid.

while in the past, terms such as *discipline* or *scientific specialty* seemed to capture the differentiation of knowledge. The notion of a discipline and its cognates are indeed important ones in delineating the organizing principles that assign science and technology to subunits and sub-subunits. Yet it is essential to make visible the complex texture of knowledge as practiced in the deep social spaces of modern institutions, thus to magnify the space of knowledge-in-action, rather than simply observe disciplines or specialties as organizing structures.[43]

Building upon this, Knorr Cetina underscores the significance of her conceptualization of epistemic cultures by highlighting two crucial problem areas. The first pertains to the contemporary lacuna in comprehending the intricacies and diversity inherent in the present mechanisms of knowledge construction, calling to have more insight into the multifaceted dimensions of contemporary "machineries of knowing." The second problem area accentuates our societies as *knowledge societies*, where epistemic cultures emerge as integral structural components. As contemporary societies have evolved into knowledge-driven entities, analyses of epistemic cultures must take into consideration instrumental, linguistic, organizational, theoretical and other frameworks in the complexities of knowledge formation.[44]

In this line of reasoning, Giddens views society as infused with "expert systems," which he characterizes as "systems of technical accomplishment or professional expertise that organize extensive facets of the material and social environments shaping our contemporary lives."[45] The merit of the expert system concept lies in its capacity to illuminate not only individual knowledge products or scientific and technical elites but also the presence of entire contexts of expert work. By recognizing the presence of expert systems as integral components of societal structures, Giddens' concept prompts a reevaluation of epistemic cultures in terms of their embeddedness within broader systems of technical and professional expertise. This perspective underscores the interconnectedness of various knowledge-producing entities and emphasizes the social, institutional, and material contexts that shape the dynamics of epistemic communities.

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[43] Cetina, K. (1999). *Epistemic Cultures: How the Sciences Make Knowledge*. Harvard University Press.
[44] ibid.
[45] Giddens, A. (1990). *The Consequences of Modernity*. Polity Press.

As an embodiment of intercultural dialogue in education and research, inter-epistemic dialogue stands as a form of communication and exchange of ideas that takes place between different epistemic cultures or knowledge systems. In the context of our exploration of European knowledge diplomacy, inter-epistemic dialogue involves fostering conversations and collaborations between diverse intellectual traditions, disciplines, and ways of knowing. This dialogue acknowledges and respects the multiplicity of knowledge perspectives, aiming to bridge gaps, overcome asymmetries, and promote mutual understanding. It is a process that recognizes the value of engaging with various epistemologies to enrich the overall knowledge landscape, emphasizing inclusivity, diversity, and the integration of different ways of thinking. In the European context, inter-epistemic dialogue becomes essential for creating a shared intellectual space that transcends national and disciplinary boundaries, contributing to the development of a more interconnected and collaborative knowledge environment.

In addition to creating a climate of openness and trust, it is vital for knowledge diplomacy to consider different epistemic cultures across the European Union (EU), especially due to the following reasons:

- Epistemic cultures encapsulate the distinct ways in which knowledge is produced, validated, and disseminated within different disciplinary contexts. Recognizing and understanding these nuances is essential for developing *cultural sensitivity* in fostering diplomatic relations that respect and acknowledge the diversity of approaches to knowledge.

- Different epistemic cultures often entail unique *communication styles*, and ways of interpreting information. Understanding of these variations facilitates effective communication between scholars, researchers, and policymakers across diverse domains, ensuring that information is conveyed comprehensively.

- Knowledge diplomacy frequently involves *collaborative research initiatives*. Acknowledging and appreciating the diverse epistemic cultures within the EU is foundational for establishing successful collaborations. It ensures that research teams can navigate methodological disparities and integrate varied

perspectives, contributing to the overall richness and robustness of the research outcomes.

- Knowledge diplomacy can extend to *policy domains*, and an awareness of different epistemic cultures is crucial for crafting informed and culturally sensitive policies. Policies that account for diverse ways of knowing are more likely to be effective, accepted, and impactful across the EU member states.

- The EU operates *on the global stage* where knowledge diplomacy plays a pivotal role. Demonstrating an understanding of and respect for diverse epistemic cultures within the EU enhances the union's credibility and effectiveness in global collaborations, positioning it as a cooperative and knowledgeable partner.

- In times of *crisis*, whether scientific, environmental, socio-economic, or geopolitical, a diverse array of expertise is essential for effective problem-solving. Acknowledging and leveraging different epistemic cultures ensures a more adaptive response to emerging challenges.

All in all, recognizing different epistemic cultures across the EU is foundational for successful knowledge diplomacy, contributing to effective communication, collaborative research, informed policy formulation, global standing, and crisis response.

2.3. Decoloniality of Knowledge

At the intersection of higher education, research and modern societal structures, the exploration of decoloniality of knowledge emerges as a transformative discourse challenging established paradigms and fostering a critical reevaluation of the historical and cultural foundations of knowledge production. Abraham Tobi highlights the importance of this by articulating the perspective of *epistemic injustice*:

> *Why should we decolonise knowledge? One popular rationale is that colonialism has set up a single perspective as epistemically authoritative over many equally legitimate ones, and this is a form of epistemic injustice.*[46]

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[46] Tobi. A. T. (2020) Towards A Plausible Account of Epistemic Decolonisation. *Philosophical Papers*, 49: 2, 253-278.

In other words, colonialism dismantled numerous legitimate epistemic perspectives, establishing a single (colonizer's) viewpoint as epistemically authoritative over many equally valid ones. It is argued that until now, coloniality, as both a power structure and an epistemological design, remains at the core of the current world order. This enduring influence persists through the imperceptible vampirism of imperialistic technologies and the lingering presence of colonial matrices of power in the realms of minds, lives, languages, dreams, imaginations, and epistemologies.[47]

As Catherine Walsh argues, discussing the geopolitics of knowledge and the geopolitical positions of critical thought involves acknowledging that across most regions globally, Eurocentric modes of thinking remain predominant.[48] Consequently, the process of decolonizing knowledge necessitates, at least, recognizing and attributing equal epistemic authority to diverse perspectives. Decoloniality stands apart from an imperial version of history by advocating for shifting geography of reason from the West as the epistemic locale from which the 'world is described, conceptualised and ranked' to the ex-colonised epistemic sites as legitimate points of departure in describing the construction of the modern world order.[49] In this line of reasoning, Veli Mitova refers to the decoloniality of knowledge as the necessity to *undo* our way of thinking about knowledge and to *reconstruct* it by learning anew and in new ways rather than those imposed on people, institutions, or nations through the process of colonization.[50]

Generally, decoloniality rests on three foundational concepts, with the initial one being the *coloniality of power*. This concept facilitates an exploration of how the existing 'global political' landscape was shaped and formed into an asymmetrical and modern power structure. The second concept revolves around the *coloniality of knowledge*, concentrating on unraveling epistemological concerns, the politics of

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[47] Ndlovu-Gasheni, S. (2013). Why Decoloniality in the 21st Century? *The Thinker*, Vol 48, 10–15.

[48] Walsh, C. (2012). "Other" Knowledges, "Other" Critiques: Reflections on the Politics and Practices of Philosophy and Decoloniality in the" Other" America. *Transmodernity*, *1* (3), 11-27.

[49] Maldonado-Torres, N. (2007). On Coloniality of Being: Contributions to the Development of a Concept. *Cultural Studies*, 21 (2-3), March/May.

[50] Mitova, Veli. (2020). Decolonising Knowledge Here and Now. *Philosophical Papers*. 49:2, 191-212. DOI: 10.1080/05568641.2020.1779606

knowledge generation, and addressing questions regarding who generates particular knowledge and for what purpose. As puts it, at the core of decoloniality is the agenda of shifting the geography and biography of knowledge – who generates knowledge and from where?[51] And the third concept is *coloniality of being*. In Catherine Walsh and Walter Mignolo's exploration of decoloniality, the coloniality of knowledge is intricately linked with the coloniality of being.[52]

The concept of *coloniality of being* is part of a broader framework within decolonial thought, particularly associated with scholars like Aníbal Quijano. It extends the understanding of coloniality beyond political and economic structures, reaching into the very essence of individual and collective existence. Coloniality of being suggests that colonial processes not only shape external institutions and power dynamics but also permeate and shape the very ways individuals perceive themselves, construct their identities, and exist in the world. It points to the profound impact of colonialism on subjectivity, self-awareness, and cultural identity.

With this in mind, Catherine Walsh and Walter Mignolo drew a distinction in understanding, arguing that *decolonization* is not synonymous with *decoloniality*: decolonization represents a political endeavor focused on eliminating or reversing colonial elements; in contrast, decoloniality is primarily an epistemological pursuit. It is a process of *delinking* from the imposed structure of knowledge (referred to as the "colonial matrix") and subsequently *reconstituting* our ways of thinking, speaking, and living.[53] This transformative process views *decolonial* as a creative force enabling the re-existence of individuals.[54] The essence of reconstitution lies in the act of delinking to authentically re-exist.

As "every human being is born into a valid and legitimate knowledge system,"[55] the process of delinking ultimately implies abandoning the epistemic framework one permanently referred to, that is "a historically generated, collectively sustained

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[51] Ndlovu-Gasheni, S. (2013). Why Decoloniality in the 21st Century? *The Thinker*, Vol 48, 10 – 15.
[52] Mignolo, W. D., and Walsh, C. E. (2018). *On decoloniality: Concepts, analytics, praxis*. Duke University Press.
[53] ibid.
[54] ibid.
[55] Ndlovu-Gatsheni, J. Sabelo. (2017). 'The Emergence and Trajectories of Struggles for an "African University": The Case of Unfinished Business of African Epistemic Decolonisation.' *Kronos*, 43, 51–77.

system of meanings and significance, by reference to which a group understands and evaluates its individual and collective life."[56] In this relation, achieving a substantial decolonization of the discipline involves more than just expanding reading lists to incorporate "local voices." Promoting decolonization within Europe involves giving due recognition to minor and marginalized voices from European peripheries. It necessitates a profound examination of the power structures and knowledge frameworks inherent in academic disciplines themselves.

Therefore, one needs to develop self-reflectivity as a researcher along with *epistemic humility*, described by Alistair Wardrope as "an attitude of awareness of the limitations of one's own epistemic capacities, and an active disposition to seek sources outside one's self to help overcome these shortcomings."[57] Tobi states that exercising epistemic humility involves the agent firstly acknowledging their limitations, secondly confining their assertions of knowledge to what lies within these acknowledged limitations, and thirdly remaining receptive to acquiring additional epistemic resources in response to these acknowledged constraints.[58] So, the main objective of the politics of decolonial investigations – its "raison d'être" is "to change the terms in which the conversations on knowing, understanding, and existing take place."[59] And changing the terms means "to change the questions upon which Western knowledge and regulation of knowing are founded and to engage in epistemic reconstitution."[60]

Considering this, it is relevant to mention Ramón Grosfoguel's delineation between postmodern and decolonial critical analytic of Eurocentrism. While a postmodern critique is "a Eurocentric critique of Eurocentrism," thus Europeans open up a new, fresh perspective on their legacy, a decolonial critique is "a critique of eurocentrism from silenced knowledges."[61] In this relation, Mignolo's contrast

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[56] Bhargava, R. (2013). Overcoming the Epistemic Injustice of Colonialism. *Global Policy*, 4(4), 413–417.
[57] Wardrope, Alistair. (2015). Medicalization and Epistemic Injustice. *Medicine, Health Care and Philosophy*, 18, 341–352.
[58] Tobi. A. T. (2020) Towards A Plausible Account of Epistemic Decolonisation. *Philosophical Papers*, 49 (2), 253-278.
[59] Mignolo, W. D., and Walsh, C. E. (2018). *On decoloniality: Concepts, analytics, praxis*. Duke University Press.
[60] ibid.
[61] Grosfoguel, 2007

between de-westernisation and decolonisation can be added, with the former being a critique of the West if not quite geographically from within the west, at least from within the EU paradigm.[62]

To draw interim conclusions, knowledge diplomacy involves the strategic and collaborative use of knowledge to foster international relations and cooperation. In this context, the role of knowledge management through mediators becomes crucial in facilitating effective communication and understanding between diverse epistemic cultures. These mediators play a key role in bridging the gaps between different knowledge systems, acting as facilitators in the exchange of ideas and information.

The impact of epistemic cultures on knowledge diplomacy is significant, as varying cultural perspectives shape how knowledge is produced, shared, and valued. Understanding and navigating these diverse epistemic cultures are essential for successful knowledge diplomacy initiatives.

Integrating a decolonial lens into knowledge diplomacy acknowledges the historical imbalances in knowledge production and dissemination. It emphasizes the need to deconstruct and reshape existing knowledge structures, challenging hegemonic narratives and fostering more inclusive and equitable collaborations. By incorporating a decolonial perspective, knowledge diplomacy can strive for a more just and diverse global knowledge landscape.

In addressing the question of what should be decolonized, Ngũgĩ wa Thiong'o's 1986 seminal work, "Decolonising the Mind", provides valuable insights. Ngũgĩ advocates for the central role of languages in universities, not merely as media of communication but as carriers of culture, thus considering them essential for the decolonization of knowledge. Language differences may be considered an obstacle restricting knowledge flows.[63] According to Ngũgĩ, language is integral to how individuals comprehend themselves and the world, shaping and anchoring knowledge. Beyond the economic and political control targeted by colonialism, Ngũgĩ contends that the domination of the mental universe of the colonized was a core aspect of colonialism.

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[62] Mignolo, Walter. 2009.
[63] Zhong, W., Chin T. (2015). The role of translation in cross-cultural knowledge transfer within a MNE's business network: A 3D-hierarchical model in China. *Chinese Management Studies*.

In this framework, decolonization involves recognizing and elevating the importance of diverse languages within the educational sphere. Decolonial perspective urges a profound reconsideration of the role of languages in shaping knowledge and fostering a more inclusive and culturally rich educational landscape. Beyond dismantling external controls, the process of decoloniality, according to Ngũgĩ, necessitates a transformation in the very foundations of understanding, marked by the recognition of the intrinsic value of diverse languages and their profound influence on knowledge systems and on knowledge diplomacy. In view of this, it is necessary to discuss the role of translation in knowledge diplomacy, or knowledge diplomacy as translation, which is the objective of the next chapter. Translation therefore raises important questions about the relationship between disciplinarity and decoloniality.

CHAPTER 3. Translation and Knowledge Diplomacy

3.1. "The Language of Europe is Translation"

Umberto Eco's assertion, "the language of Europe is translation," implies that translation plays a pivotal role in daily communication throughout Europe.[64] Translation, including self-translation, is not merely a technical or occasional activity but an inherent part of the European experience. It reflects the constant interplay of languages and cultures, emphasizing the role of translation as a facilitator of communication, exchange, mutual understanding and unity among European diversity.

Eco's vision has been reaffirmed in a series of in-depth studies conducted by Michaela Wolf, where, among other things, she has proposed challenging politically dominant and potentially problematic forms of both monolinguality and multilinguality by introducing the concept of *heterolinguality*. This term, developed by Naoki Sakai and extensively utilized by scholars at the European Institute for Progressive Cultural Policies, presents a departure from the assumption of pre-existing languages engaged in translation. As Michaela Wolf claims, heterolinguality views translation as a social relation and an activity that opens up a domain of differential and informed social practices.[65] She further states that by rejecting the notion of inherently homogeneous language entities, the investigation of translatorial processes shifts from the traditional focus on language communities.[66]

In Sakai's terms, heterolinguality involves taking the foreignness of both the addresser and addressee as the starting point, independent of their native language, hence translation, within this framework, becomes the language of a subject in transit.[67] In this line of reasoning, concept of heterolinguality provides a robust foundation for discussing Europe as a translational space, where the nature of translation extends beyond conventional boundaries. In view of this, the act of

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[64] Wolf, Michaela. (2014). "The language of Europe is translation:" EST amidst new Europes and changing ideas on translation. *Target*, 26:2, p. 224–238
[65] ibid.
[66] ibid.
[67] Sakai, Naoki. (1997). *Translation and Subjectivity. On "Japan" and Cultural Nationalism.* Minneapolis: University of Minnesota Press.

translation becomes a strategic tool for cross-border knowledge transfer in Europe, and it is of high relevance to examine how individuals as boundary spanners handle the translation requirements associated with the procedure of knowledge transfer in a multi-lingual environment.[68]

Multilingualism is a core principle of the EU, and translation plays a pivotal role in making information accessible to speakers of all official languages. The EU's commitment to linguistic diversity through translation reflects its dedication to fostering a sense of unity while respecting the cultural and linguistic identities of its member states. Translation services are provided by the Directorate-General for Translation (DGT) of the European Commission, which plays a central role in facilitating effective communication within the EU.

In recognizing Europe as a dynamic translation space where diverse linguistic and cultural interactions unfold, an initiative was launched in 2014 to further amplify the importance of translation. This initiative, known as "Translating Europe," serves as a collaborative platform for various translation stakeholders. The primary goal of "Translating Europe" is to establish connections among public and private entities involved in translation, shedding light on the significance of translation and the translation profession. This includes universities, representatives from the language industry, freelance translators, translation services within the public sector of Member States, and professional associations. The project facilitates the exchange of best practices and aims to enhance visibility for the role of translation. "Translating Europe" events play a crucial role in fostering dialogue and encouraging collaborative projects among different groups and individuals within translation communities.[69]

As we know, languages of lesser symbolic capital are in constant conflict with hegemonic languages. In this regard, translation becomes an act of empowerment and a political commitment to democracy.

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[68] Zhong, W., Chin T. (2015). The role of translation in cross-cultural knowledge transfer within a MNE's business network: A 3D-hierarchical model in China. *Chinese Management Studies*.
[69] Translating Europe Project. URL: https://commission.europa.eu/about-european-commission/departments-and-executive-agencies/translation/translating-europe_en

On the other hand, the persistent global dominance of English (non-native English speakers now surpass native English speakers in number, with the former exceeding one billion, while the latter amount to 372 million[70]) poses a challenge to the European Union's vision of multilingualism. The EU advocates for a 2+1 vision, wherein all Europeans are encouraged to be proficient in two languages in addition to their mother tongue. However, the widespread influence of English worldwide contradicts this multilingual ideal. The EU's efforts to implement language policies that promote linguistic diversity may encounter resistance in the face of the practical advantages associated with English proficiency. The escalating prevalence of English in the EU can be characterized as "Englishization," encompassing the expanding presence, significance, and status of English across all levels within the educational domain.[71] It involves both the growing use of English as a medium of instruction, content and language integrated learning and immersion programmes, which, while not explicitly conducted in English, in practice often operate so.

An often less conspicuous form of Englishization in education is the knock-on effects on material selection and programme design. In 2014, there were just over 8,000 BA and MA level degree programs in EU countries where English is not an official language, yet they were offered in English. This marked a significant 239% increase over the seven-year period since 2007, solidifying English as the predominant language of higher education.[72]

It is important to highlight that there are substantial national variations, with Northern and Central Europe exhibiting a much higher degree of English penetration compared to Southern and Eastern Europe (Hultgren et al., 2015; Wächter and Maiworm, 2014). In certain countries, there have been apprehensions regarding whether students educated in English will be adequately prepared for professional roles post-graduation.

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[70] Eberhard, D. M., Simons, G. F., & Fennig, C. D. (eds.). (2022). Ethnologue: Languages of the world. 25th ed. *SIL International*. Online version: http://www.ethnologue.com

[71] Lanvers, U., Hultgren, K. (2018). The Englishization of European education : Foreword. *European Journal of Language Policy*. pp. 1-11. URL: https://eprints.whiterose.ac.uk/129702/1/EJLP_10_1_01_Foreword.pdf

[72] Lanvers, U., Hultgren, K. (2018). The Englishization of European education : Foreword. *European Journal of Language Policy*. pp. 1-11. URL: https://eprints.whiterose.ac.uk/129702/1/EJLP_10_1_01_Foreword.pdf

However, in academic discussions, the advantages of learning English are also emphasized. These include facilitating cross-lingual and cross-national communication, fostering collaboration, and promoting a global outlook. Paradoxically, the process of Englishization may also contribute to increased diversity by bringing together individuals from diverse linguistic, cultural, and national backgrounds. In essence, rather than posing a threat to multilingualism and linguistic diversity, English as a Lingua Franca serves as a conduit for their enrichment.[73]

In her paper "English as a Lingua France in Academic: Combating Epistemicide through Translator Training", Karen Bennett articulates that the overwhelming dominance of English as a lingua franca in the academic domain leads to the curtailment or erosion of other traditional scholarly discourses, and translators are often unwitting agents in this process, whether they are translating into or out of English.[74] Even if translated into English, market forces ensure that texts written by foreign academics are thoroughly domesticated to ensure acceptance by international journals, while this process sometimes involves "the destruction of the entire epistemological infrastructure of the original."[75] Most academics agree that they have an inclination toward assimilatory strategies, signifying the incorporation of their texts into standard or "native" academic English. This approach is viewed as a strategy to garner the prestige often exclusively attributed to Anglophone scholars. It is also another example of epistemicide, as there is linguistic, methodological, and structural impact caused by publishing in the global academic lingua franca.

Epistemicide occurs in situations where epistemic injustices persist systematically, collectively acting as a structured and systemic form of oppression against specific ways of knowing and narrating. Generally, it refers to the suppression, silencing, obliteration, or devaluation of a knowledge system, but it can

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[73] Jenkins J. (2015). Repositioning English and multilingualism in English as a Lingua Franca. *Englishes in Practice*, Vol. 2 (3), 49–85.

[74] Bennett, K. (2013). English as a Lingua Franca in Academia. *The Interpreter and Translator Trainer*, 7 (2), 169-193.

[75] ibid.

also be viewed as a conceptual framework to comprehend and scrutinize the mechanisms through which knowledge systems are muted or diminished.[76]

In view of the nature of the European Union, as well as the relevance of harmonious inter-epistemic dialogue with due regards to decolonial lens in knowledge diplomacy, translation of academic works into various languages enables a broader and more diverse audience to access and engage with scholarly knowledge. By embracing multilingual practices in translation, Anglophone academia in Europe may contribute to a more inclusive and globally connected academic landscape.

3.2. Translation as Knowledge Transfer – Knowledge Transfer as Translation

With the translational turn,[77] a shift in academic and intellectual focus towards emphasizing the importance of translation and recognizing it as a fundamental process with transformative effects across various disciplines and fields took place. The questions about the fundamental means through which knowledge is constructed and communicated were raised. It has been argued that translation must be acknowledged as more than a transmission device for the transfer of meaning from one language to another; it needs to be recognized as an act of knowledge creation *per se*.[78]

Along these lines, one of the key volumes in the area "Translation in Knowledge, Knowledge in Translation" brought into the spotlight how knowledge is produced through practices of translation, as well as what outcomes and effects of linguistic, cultural, geographical, ideological, and temporal travelling of knowledge via translations we should be aware of.[79] Moreover, it concentrates on the use of specific linguistic techniques and visual aids in the rendition of knowledge and the

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[76] Patin B., Sebastian M., Yeon J., Bertolini D. and Grimm A. (2021). Interrupting epistemicide: A practical framework for naming, identifying, and ending epistemic injustice in the information professions. *JASIST Wiley / J Assoc Inf Sci Technol,* 1–13. https://doi.org/10.1002/asi.24479

[77] Bachmann-Medick, D. (2009). Introduction: The translational turn. *Translation Studies*, 2 (1): 2–16.

[78] Zhong, W., Chin T. (2015). The role of translation in cross-cultural knowledge transfer within a MNE's business network: A 3D-hierarchical model in China. *Chinese Management Studies*.

[79] Sumillera R., Surman J. and Kühn K. (2020). *Translation in Knowledge, Knowledge in Translation*. John Benjamins Publishing.

dissemination of translated information, examining as well the involvement of institutions and governmental bodies in formulating and executing translation policies, along with their resultant effects. On top of this, the inquiry into why and when certain works become translated, as well as the reasons behind some not being translated, has gained more prominence recently, especially in the volume by Rafael Schögler.[80] The observations in all the recent publications could be framed around the following statement:

> *If there is any firm conclusion to be drawn [...] it is that there are no innocent decisions behind processes of scientific translation: from matters of agency, to issues of circulation and the dissemination of translated texts, nothing escapes political convictions and power relations, and these not infrequently involve nation-building processes. An understanding of the motivations of all the parties that participated in such translation processes leaves no room for doubt: knowledge was power, and those presiding over ventures of translation had it in their hands.[81]*

It was George Steiner who argued that translation is key to understanding "larger questions of inherited meaning," while the intellectual history is "translation and rewording of previous meaning."[82] Under this view, translation is a condition of knowledge generation and knowledge diplomacy. Through translation, knowledge "re-enacts" itself by "alternate versions of itself."[83]

To develop the intersection of translation and knowledge further, the act of knowledge transfer is frequently likened to translation, positioning it as an analogy to grasp processes of cross-cultural sharing. This viewpoint implies that drawing from translation theory can provide valuable insights into the obstacles influencing the quality of both translation and knowledge transfer. These challenges encompass concerns such as ambiguity, interference (intrusion from cultural backgrounds), and the absence of equivalence.[84]

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[80] Schögler, R. (2019). *Circulation of Academic Thought. Rethinking Translation in the Academic Field*.

[81] Sumillera R., Surman J. and Kühn K. (2020). *Translation in Knowledge, Knowledge in Translation*. John Benjamins Publishing.

[82] Steiner, G. (1998). *After Babel. Aspects of Language and Translation*. 3rd ed. Oxford University Press.

[83] ibid.

[84] Holden N.J., Korzfleisch H. Why cross-cultural knowledge transfer is a form of translation in more ways than you think. *Journal Knowledge and Process Management, 11(2),* 127–136.

In this line of reasoning, Røvik has formulated a novel perspective through the mechanisms of translation theory to generate insights into orchestrating translations of practices and ideas for diverse organizational objectives within knowledge transfers.[85] The author posits that the translators' application of various translation rules significantly influences the outcomes of knowledge-transfer processes, a a typology of three translation modes (reproducing, modifying, and radical rewriting) and their associated rules (copying, addition, omission, and alteration) were introduced. It explored the alignment of translation rules with critical conditional variables in knowledge transfers, such as the translatability of the source practice, the transformability of the transferred knowledge, and the similarity between source and recipient units.[86]

By reframing knowledge transfers as acts of translations, it is also possible to project that knowledge transfer involves two critical stages.[87] The first stage is de-contextualization, which lies in translating a desired practice in a particular organizational context into an abstract representation (for example, images, words and texts).[88] The second critical stage is contextualization, which is the translation from an abstract representation of a desired practice in a source context to a concrete practice embedded in formal structures, cultures, routines, and individual skills in a recipient.[89] Relevant considerations from translation studies also include aspects such as translation as a networking activity, the quality of the process and end-product, and the constraints that impact the production of effective translations.

3.3. Developing Translational Thinking

Fostering translational thinking is crucial for enhancing the effectiveness of knowledge diplomacy. It involves the ability to navigate between different linguistic,

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[85] Røvik, K.A. (2023). *A translation theory of knowledge transfer*. Oxford University Press.
[86] Røvik, K.A. (2016). Knowledge Transfer as Translation: Review and Elements of an Instrumental Theory. *International Journal of Management Reviews. Special issue: The Translation of Management Knowledge – Challenges, Contributions and New Directions*, 18 (3), 229-368.
[87] Røvik, K.A. (2023). *A translation theory of knowledge transfer*. Oxford University Press.
[88] Røvik, K.A. (2016). Knowledge Transfer as Translation: Review and Elements of an Instrumental Theory. *International Journal of Management Reviews. Special issue: The Translation of Management Knowledge – Challenges, Contributions and New Directions*, 18 (3), 229-368.
[89] ibid.

cultural, and epistemic domains, ensuring that knowledge can be effectively communicated and understood across diverse contexts. It extends to bridging conceptual gaps and adapting knowledge to resonate with varied audiences. Developing translational thinking empowers the scholars, academics and students to deal with the complexities of global knowledge exchange, fostering meaningful dialogue and collaboration across borders.

Translation thinking also fosters delinking from set and stereotypical concepts guiding the traditional ways of knowing and being, calling for other frames and addressing other knowledge systems. It invites a change in the orientation towards epistemic and aesthetic reconstitution.

In this context, the key arguments presented by Richard Clarke in his paper "Towards a Fanonian Poetics: Cultural Decolonization as Translation" on Steiner's perspectives about translation as hermeneutic motion can serve as a paradigm for translational thinking. This concept could potentially be extended to the examination of knowledge diplomacy through the decolonial lens.[90]

In other words, one's formation of translational thinking is to take into account four stages in the hermeneutic motion. The initial phase revolves around what Steiner labels "trust": translation advances with the presupposition that there is valid knowledge to be translated. "Trust" necessitates an "investment of belief" in the "meaningfulness" of the text.[91] Steiner compares the "second move" to the act of aggression that is inherently "incursive and extractive" and, consequently, "inherently appropriative" in its essence.[92] The third stage of the process is termed "embodiment", characterized by an "incorporative" nature. This process of incorporating the newly acquired meaning into a new signifying matrix varies in nature, spanning from acceptance and "complete domestication" to "permanent strangeness and marginality."[93] The fourth stage of the hermeneutic motion, as per Steiner, is "restitution": the outcome of both appropriation and incorporation results

[90] Clark, R. (2019). Towards a Fanonian Poetics: Cultural Decolonization as Translation. *The Comparatist*. 43, 261–312.
[91] Steiner, G. (1998). *After Babel. Aspects of Language and Translation*. 3rd ed. Oxford University Press.
[92] ibid.
[93] ibid.

in a "disequilibrium" brought about by "taking away from the other and adding to our own, so it requires the hermeneutic act of compensation to ensure that parity is restored.[94]

The four stages of the hermeneutic motion, as outlined by George Steiner, provide a framework for developing translation thinking by offering insights into the complex dynamics involved in the act of translation. Understanding these stages – trust, aggression or penetration, embodiment, and restitution – can enhance our understanding of knowledge transfer as translation. It prompts us to consider the investment of belief in the meaningfulness of the "knowledge text", the aggressive and appropriative nature of the act, the incorporative aspect involving assimilation into a new matrix, and finally, the need for restitution to address the disequilibrium caused by the act of translation. This framework encourages a reflective approach to translation and knowledge transfer, taking into account the various dimensions and challenges inherent in the translational process.

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[94] Steiner, G. (1998). *After Babel. Aspects of Language and Translation*. 3rd ed. Oxford University Press.

CHAPTER 4. Building the University of a Shared European Future: *European University Initiatives* at the Intersection of Knowledge Diplomacy and Translation Models

4.1. *European University Initiatives*: Creating the University of/for the Shared European Future

At the forefront of the European higher education agenda, internationalization emerged as a pivotal priority, strategically aimed at fostering coherence and mutual dialogue within the European Higher Education Area (EHEA). Universities in European states have undergone transformative shifts in their internationalization strategies.

In modelling different types of internationalization common for universities, Jane Knight delineates three models – *classic, satellite* and *co-funded*. The initial (and widely prevalent) model, often referred to as the *classic* or *first generation*, involves the internationalization of a university through diverse partnerships, international staff and students, as well as various collaborative activities globally. The second generation, known as the *satellite* model, features universities establishing satellite offices worldwide, encompassing branch campuses, research centers, and management/contact offices.

The most recent, third generation comprises *internationally co-founded universities*, which are independent institutions collaboratively established or developed by two or more partner institutions from different countries.[95] A key feature is the active participation of academic partners from various countries in the establishment of a new international institution.

The idea of establishing university alliances has been an enduring vision of EHEA. The 1988 Magna Carta of European Universities championed the mutual exchange of information and documentation, along with the proliferation of

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[95] Knight, Jane. 2015. International Universities: Misunderstandings and Emerging Models? *Journal of Studies in International Education*, 19 (2), 107–121.

collaborative scientific initiatives, as fundamental instruments for the ongoing advancement of knowledge.

Back in 2013, Tadaki and Tremewan underscored that the internationalization strategies of EU universities increasingly involved engagement with international consortia, representing a "new set of actors, logics, and relations between and beyond institutions of higher education and research"[96]. In light of these enhanced consortia-type collaborations, the European Universities Initiative is an innovative and far-fetched European model.

On September 26, 2017, President Macron delivered a speech titled "New Initiative for Europe" at Sorbonne University in Paris, where he emphasized the following:

> *I believe we should create European Universities—a network of universities across Europe with programs that have all their students study abroad and take classes in at least two languages. These European Universities will also be drivers of educational innovation and the quest for excellence. We should set for ourselves the goal of creating at least 20 of them by 2024. However, we must begin setting up the first of these universities as early as the next academic year, with real European semesters and real European diplomas.*[97]

In two months, on November 17, 2017, the European Commission presented the report "Strengthening European Identity through Education and Culture" to EU Leaders at the meeting in Gothenburg, which put forward the recommendation "to create world-class European universities that can work seamlessly together across borders".[98] It evolved into a shared, long-term joint strategy for education with connections to research, innovation, and society – the initiative, named the European Universities Initiative, which was inaugurated with the backing of Erasmus+ in October 2018. It led to the formation of European knowledge-creating teams addressing societal challenges in a multidisciplinary approach, as well as the

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[96] Tadaki, M., & Tremewan, C. 2013. Reimagining internationalization in higher education: international consortia as a transformative space? *Studies in Higher Education*, 38(3), 367–387.

[97] Macron, E. (2017). *Speech on new initiative for Europe, 26 Septembre*. Paris. URL: https://www.elysee.fr/emmanuel-macron/2017/09/26/president-macron-gives-speech-on-new-initiative-for-europe.en

[98] *Strengthening European Identity through Education and Culture*. URL: https://op.europa.eu/en/publication-detail/-/publication/bba57a9a-b6ff-11e8-99ee-01aa75ed71a1

establishment of European higher education inter-university 'campuses,' enabling seamless mobility for all students and staff across partner institutions.

Historically, the establishment of a supranational university was impeded by opposition from existing universities, viewing it as a threat, especially amidst the political competition for limited resources. In view of this, the European University Initiative addressed this challenge by introducing a novel funding source that existing universities can compete for.[99]

The first round of pilot funding took place in early 2019 and resulted in 54 applications for new alliances. 17 European Universities, which consisted of 114 higher education institutions from 24 Member States, were selected and officially announced as grant holders in summer of 2019.[100] The initiative currently encompasses 41 European Universities, engaging over 280 institutions, and is funded with EUR 287 million from the Erasmus+ and Horizon 2020 programs. Each alliance receives EUR 5 million from the Erasmus+ program and EUR 2 million from the Horizon 2020 program over a three-year period to initiate their strategies and pave the way for other EU higher education institutions to adopt similar approaches.[101]

The aim of this initiative is to bring together a new generation of Europeans who are creative and capable of cooperating, beyond languages, borders, and disciplines, to face the great social challenges and the lack of capacities that Europe faces. It will allow students to graduate by combining study periods in various EU countries and will contribute to the international competitiveness of Europe. European Universities, forming transnational alliances, lay the groundwork for the evolution of future-oriented universities while maintaining a robust symbiotic connection with the cities and regions they influence. Among the participating countries, Germany, France, Italy, and Spain exhibit the highest involvement, as their participation rates exceeds 15 alliances. Germany leads with participation in 31 out

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[99] Lehmann, L. (2019). The controversy surrounding the idea of a European supranational university. In van Heumen, L., & Roos, M. (Eds.). *The Informal Construction of Europe*. Abingdon: Routledge.

[100] Gunn, A. (2020). The European Universities Initiative: A Study of Alliance Formation in Higher Education. *European Higher Education Area: Challenges for a New Decade*. Adrian Curaj, Ligia Deca, Remus Pricopie (eds). Springer.

[101] Arnaldo Valdés RM, Gómez Comendador V.F. (2022). European Universities Initiative: How Universities May Contribute to a More Sustainable Society. *Sustainability*, 14(1), 471.

of 41 alliances. Conversely, Slovakia, Iceland, Malta, Serbia, and Turkey have single representations. Notably, Norway and the United Kingdom, although outside the EU, contribute five and eight universities, respectively.

As Lambrechts, Cavallaro and Lepori argue in their 2024 paper "The European Universities Initiative: between status hierarchies and inclusion", alliance formation also activated the deep sociological mechanisms of hierarchisation, with the alliances largely reproducing the existing *hierarchy of European HEIs*.[102] In particular, the stratification hierarchy at the global level, as delineated by rankings, impacts the involvement of individual institutions and, to a somewhat restricted extent, shapes the composition and structure of the alliances.[103] In fact, as consortia of alliances European universities initiative enabled to strengthen existing ties, because most alliances have predominantly built on existing forms of collaboration.

In the spring of 2022, after the full-scale invasion of Ukraine by Russia, the European Universities Initiatives turned to Ukraine and offered associate memberships to some Ukrainian universities. More formative and forward-looking role in this was played by the Polish Agency of Academic Exchange (NAWA) that opened a special grant program for Ukrainian HEIs to join the alliances' development for the years 2023 and 2024.

The alliances formed among European universities bring forth the potential risks of Eurocentrism, highlighting the importance of paying attention to decolonial logic of "other European" cultures. As these collaborations unfold, there is a need to critically examine and mitigate the potential pitfalls associated with Eurocentric perspectives, ensuring that diverse voices and epistemic traditions are actively considered and incorporated. A careful and intentional focus on decolonial principles becomes essential in operational activities within these alliances, fostering a more equitable partnership.

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[102] Lambrechts, A., Cavallaro M., Lepori B. (2024). The European Universities Initiative: between status hierarchies and inclusion. *Higher Education*, 1-21. https://doi.org/10.1007/s10734-023-01167-w
[103] ibid.

4.2. The Role of Knowledge Diplomacy and Translation
in the Model of *European University*

One of the challenges specific to the initiative of European universities includes intercultural nature of partnerships, language, and sustainability. On average, each alliance consists of seven higher education institutions. They represent different states, located not only in capitals, but also in the most remote European regions. They have different models of organizational culture, apart from national and regional settings. Some partnerships span all disciplines, while others focus on some specialized areas, for example, health and well-being, digitization and artificial intelligence, or engineering. It all requires a consistent approach in knowledge diplomacy by fostering a balanced inter-epistemic dialogue through translation.

The concept of European university alliances can be interpreted through the lens of Mary Louise Pratt's notion of "contact zones." In Pratt's theory, contact zones are social spaces where different cultures meet, clash, and grapple with each other, creating new forms of interaction and meaning. Similarly, European university alliances serve as contemporary educational contact zones, bringing together diverse institutions, students, and academic practices from various European countries. Pratt emphasizes the dynamism and negotiation that occur within contact zones, and this mirrors the ongoing interactions, dialogues, and negotiations within the European university alliances. Flexible mode of cooperation among different actors' constellations is fundamental to contact zones.

With this in mind, in the context of the European University model, translation operates metaphorically, representing the dynamic process of converting diverse educational practices, languages, and cultural nuances into a common – yet flexible – framework for mutual understanding.

Moreover, just as contact zones challenge traditional power dynamics and hierarchies, European University Alliances disrupt conventional academic structures by promoting collaboration and the exchange of ideas, ideally on an equal footing. The alliances are set to serve as spaces where the traditional boundaries of individual universities are transcended, allowing for the co-creation of knowledge and the

formation of a shared European academic identity. This dynamic and interactive nature aligns with Pratt's concept of contact zones, illustrating the transformative potential embedded in these educational collaborations.

To sum up, European University Alliances, viewed as contemporary contact zones in the realm of higher education and research, embody the principles of knowledge diplomacy, inter-epistemic dialogue and translation in shaping a model for collaborative learning and academic exchange.

CONCLUSIONS

In the evolving area of European higher education, research and innovation, the confluence of knowledge diplomacy, translation, and inter-epistemic dialogue emerges as a transformative force, shaping the contours of collaborative knowledge exchange in the 21st century. This publication attempted to reveal profound implications for the future of European universities, emphasizing the need for a comprehensive approach to fostering cross-cultural understanding, knowledge transfer, and equitable participation in the global academic arena.

Knowledge diplomacy should be viewed as a catalyst for collaboration and a vehicle for dismantling asymmetries in the dissemination of knowledge. The 21st-century university is no longer confined by geographical boundaries but operates within a global network where the strategic use of knowledge becomes a diplomatic tool. The alliances formed among European universities, reminiscent of Pratt's notion of contact zones, serve as dynamic spaces for the negotiation of diverse epistemic traditions, fostering mutual understanding and shared goals.

Translation emerges as a powerful channel within this intricate web, bridging linguistic and cultural divides to facilitate the transfer of knowledge. Recognizing translation as a form of knowledge diplomacy, this work underscores its role in the inter-epistemic dialogue, which is rooted in the principles of inclusivity and equity. By engaging in dialogues that transcend disciplinary, cultural, and linguistic boundaries, European universities can create vibrant intellectual ecosystems where multiple perspectives coalesce, challenging existing power structures and promoting a more equitable distribution of epistemic authority.

However, this exploration also uncovers challenges. The persistence of asymmetries, the need for heightened awareness of decolonial perspectives,

and the delicate balance between assimilation and preservation in translation pose ongoing challenges. Yet, within these challenges lie opportunities for innovation, transformation, and the construction of a truly inclusive European university model.

In this concluding reflection, the intersection of knowledge diplomacy, translation, and inter-epistemic dialogue emerges not as a mere academic inquiry but as a dynamic framework for shaping the future of European higher education. As we move forward, let us engage in transformative dialogues and collectively contribute to a more interconnected European knowledge area.