Intercultural (Communication) Competence

Script & Study Materials

Peter Praxmarer
Secretary, the European Master in Intercultural Communication ¦EMICC
Università della Svizzera italiana ¦USI
CH-6900 Lugano
Switzerland
peter.praxmarer@usi.ch

"... curavi, humanas actiones non ridere, non lugere, neque detestari, sed intelligere"

"... I have labored carefully, not to mock, lament, or execrate, but to understand human actions"

(Source: A hypertext edition of works by Baruch Spinoza (1632-1677), Portuguese-Jewish philosopher born in Amsterdam, in the original, Latin version http://users.telenet.be/rwmeijer/spinoza/preface.htm)

Measure assigns to each thing its limit.
Number gives to each thing its form.
Weight draws each thing to rest and stability.

This was St. Augustine's commentary on the Biblical verses from the Book of Wisdom:

Thou hast ordered all things in measure and number and weight.

(Quote taken from Bruno MARTINAZZI (2009), *Misura, numero et pondere.* Exhibition Catalogue. Livorno: sillabe, p. 34)

Everything that can be counted does not necessarily count; everything that counts cannot necessarily be counted.

(Attributed to Albert Einstein (1879-1955), who, when asked by US Immigration officials which race he belonged to, is reported to have answered: "The human race".
Source: http://thinkexist.com/quotation/everything_that_can_be_counted_does_not/221281.html, also quoted in John Paul LEDERACH (2005), p. 87)

"Che cosa c'è di più sapiente? Il numero. Che cosa c'è di più bello? L'armonia."

What is the most knowledgeable? The number. What is most beautiful? Harmony.

(Attributed to Pythagoras (575-490/97 BCE). Quoted in: *Pitagora. Versi Aurei*. (2005). Traduzione a cura di Vincenzo Guarracino. Prefazione di Carlo Sini. Milano: Edizioni Medusa, p. 8. Translation PP)

Competence, like truth, beauty and contact lenses, is in the eye of the beholder.

(Raymond Hull (1919-1985), Canadian playwright, Source: http://www.answers.com/topic/competency quoted from different source in: Helen SPENCER-OATEY and Peter FRANKLIN (2009), p. 50)

Table of Contents

What Do We See?

Introductory Note

Some of the persistent theoretical problems in approaching intercultural communication from the "competence angle" are, aside from establishing a plausible and relevant **list of competencies**, how to **assess and measure** (e.g. along which indicators, with which methods (usually questionnaires a/o quantitative a/o qualitative research tools), how to **operationalize** (in terms of behavior) and how to **evaluate their development** (in terms of effective performance) them, given that almost all the competencies usually identified are a mix of ethical precepts (e.g. understanding each other is better than not understanding each other), cognitive (e.g. knowledge, thought, beliefs), emotive and affective (e.g. feelings, attitudes) and conative (e.g. will, impulse, drive) elements, all involving neurobiological and individual as well as group psychological processes, imperfect information and limited knowledge, and all of them highly dependent on context (the physical and natural, as well as the man-made tangible (e.g. artifacts) and intangible environment (e.g. general social structures and conditions)), situation (e.g. concretely situated social structures such as prevailing power asymmetries) and moment (e.g. the "place in time" of a communication process in its temporal (historical) unfolding).

In Much Wiser Words:

"Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. He would be better advised to put away his scholar's gown, bid farewell to his study, and *wander with human heart through the world*. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with *real knowledge of the human soul.* "

(Source: JUNG Carl Gustav, "New Paths in Psychology", in: Collected Works vol. 7: *Two Essays on Analytical Psychology*, p. 409. http://www.nebulous-cargo.com/jung/psyche.html)

355. Gibt es über die Echtheit des Gefühlsausdrucks ein 'fachmännisches' Urteil? — Es gibt auch da Menschen mit 'besserem' und Menschen mit 'schlechterem' Urteil.

Aus dem Urteil des bessern Menschenkenners werden, im allgemeinen, richtigere Prognosen hervorgehen.

Kann man Menschenkenntnis lernen? Ja; Mancher kann sie lernen. Aber nicht durch einen Lehrkurs, sondern durch 'Erfahrung'. — Kann ein Andrer dabei sein Lehrer sein? Gewiß. Er gibt ihm von Zeit zu Zeit den richtigen *Wink.* —— So schaut hier das 'Lernen' und das 'Lehren' aus. —— Was man erlernt, ist keine Technik; man lernt richtige Urteile. Es gibt auch Regeln, aber sie bilden kein System, und nur der Erfahrene kann sie richtig anwenden. Unähnlich den Rechenregeln.

355. Is there such a thing as 'expert judgement' about the genuineness of expressions of feeling? — Here too, there are those with 'better' and those with 'worse' judgement.

In general, predictions arising from judgements of those with better knowledge of people will be more correct.

Can one learn this knowledge? Yes; some can learn it. Not, however, by taking a course of study in it, but through '*experience*'. — Can someone else be a man's teacher in this? Certainly. From time to time he gives him the right *tip*. —— This is what 'learning' and 'teaching' are like here. —— What one acquires here is not a technique; one learns correct judgements. There are also rules, but they do not form a system, and only experienced people can apply them rightly. Unlike calculating rules.

(Source: WITTGENSTEIN Ludwig 1918/1921, *Tractatus logico-philosophicus (Logisch-Philosophische Abhandlungen)*. Various editions)

1. General Considerations

1.1 What's In a Word? – Etymological and Other Musings

Competency
c.1600, "sufficiency to satisfy the wants of life," from L. *competentia* "meeting together, agreement, symmetry," from *competens*, prp. of *competere* (see *compete*). Meaning "sufficiency of qualification" is recorded from 1797.

competence ◆

1632, "sufficiency of means for living at ease," from Fr. *compétence*, from L. *competentia* "meeting together, agreement, symmetry," from *competens*, prp. of *competere* (see compete). Meaning "sufficiency to deal with what is at hand" is from 1790.

compete
c. 1620, from Fr. *compéter* "be in rivalry with," from L.L. *competere* "strive in common," in L., "to come together, agree, to be qualified," later, "strive together," from *com-* "together" + *petere* "to strive, seek" (see *petition*). Rare 17c., and regarded early 19c. as a Scottish or Amer. Eng. word.

(Source: Online Etymology Dictionary, http://www.etymonline.com/index.php?term=compete)
(Source: Visual Thesaurus, http://www.visualthesaurus.com/trialover/)
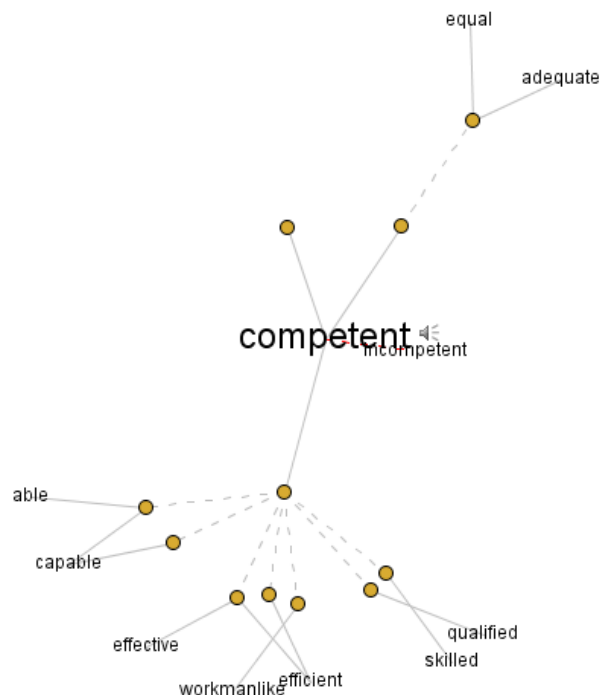
Tab. 1: Comparazione linguistica del termine "competenza" e dei concetti ad esso attinenti.				
LINGUA	**COMPETENZA**	**RISORSE**		**COMPETENZE CHIAVE**
Italiano	Competenza	Sapere Sapere dichiarativo Conoscenza	Saper fare Saper procedurale Abilità Capacità	Saper essere Atteggiamenti	Competenze chiave
Francese	Compétence	Savoir Savoir déclaratif Connaissance	Savoir faire Capacité Aptitude Habilité	Savoir être attitude	Compétences clés
Inglese	Competency Competence Skill Capability	Knowledge Know That Declarative knowledge	Know How Procedural knowledge Skill Ability Capacity Capability	Values Attitudes	Key Competencies Core Skills Key Skills
Tedesco	Kompetenz	Kenntnis Wissen Fach-kompetenz	Methoden-kompetenz Fach-Kompetenz Fähigkeit Fertigkeit	Sozial-kompetenz Selbst-kompetenz Haltung Einstellung	Schlüssel-kompetenz Kernkompetenz

(Source: *Competenze e loro valutazione in ambito formativo*. Quaderni del ICIeF no. 12. USI, Lugano: Novembre 2006. Responsabili della pubblicazione: Tatiana Fumasoli e Edo Poglia http://www.common.unisi.ch/pdf_pub3448)

1.2 (Almost) Synonyms and Related Terms

- competency, competence, competencies
- ability, capability, capacity
- faculty
- skills; techniques
- awareness
- mindfulness
- attitude
- habit(us)
- intelligence
- practice
- performance; efficiency and effectiveness
- accomplishment
- literacy, fluency, proficiency
- mobilization of (communicative and other relational) resources
- mobilization of personal and collective cultural (incl. identity) resources
- … … …

1.3 Components, Basic Elements, Dimensions and Characteristics

Competence (professional, as well as social, individual/personal, etc.) is usually seen as having
- **three basic elements**
  - knowledge (*savoir*), "theory"
  - skills (*savoir-faire),* "techniques"
  - awareness / attitudes (*savoir-être*), "ready practice"
- **three dimensions**
  - cognitive ("objective" and "verifiable" knowledge)
  - affective (basic "subjective" motivation)
  - behavioral (forms of action and reaction appropriate and accepted in situated – spatial and temporal – context).

Competence is also increasingly regarded as comprising another important factor / dimension: **ethics and values (and perhaps also *virtues*…)**
  - personal values (morals)
  - professional ethics (e.g. deontology)
  - group values (e.g. social, cultural, organizational, gender, age)
  - universal values (e.g. respect for human rights).

A recent example of deontology for future managers: The Thunderbird Professional Oath of Honor (May 2009):

"As a Thunderbird and a global citizen, I promise:
I will strive to act with honesty and integrity,
I will respect the rights and dignity of all people,
I will strive to create sustainable prosperity worldwide,
I will oppose all forms of corruption and exploitation, and
I will take responsibility for my actions.
As I hold true to these principles, it is my hope that I may enjoy an honorable reputation and peace of

conscience.
This pledge I make freely and upon my honor."

(Source: Thunderbird School of Global Management, http://www.thunderbird.edu/about_thunderbird/inside_tbird/oath_of_honor.htm)

Another example is the United Nations Global Compact which lists a "Decalogue" of ten principles of ethical business practices, seen as part and parcel of business competence (October 2008)
(See: http://www.unglobalcompact.org/docs/news_events/8.1/GC_brochure_FINAL.pdf)

Or, consider this one:

[Source: http://drolederencontre.over-blog.com/photo-1631898-Agra_JPG.html#start; attributed to Mahatma Gandhi]

Furthermore, competence has also to do with socially acquired (and perhaps to a certain extent also inherited) individual **personality traits,** as well as with **cultural group *habitus***, e.g. regarding diverse "conflict cultures" (avoiding, living with and through, transforming conflict)**.**

1.4 Communicative Competence: The "Competent" Verbal Message (Logos)

… a not all too serious *piccolo divertimento pseudo-teorico,* mixing Aristotle, Freud, transmission, space, place, time – and competence

logos: a "competent" communication act or message ("rationally" and efficiently sent, and "effectively" received and understood by all)
depends upon
ethos: credibility of the message-sender(s) and receiver(s)

hexis:	(pre-)disposition of sender(s) and receiver(s) to compose, send and receive the message truthfully and honestly, to the best of their abilities: hexis as a kind of "communicative habitus" (Pierre Bordieu)
pathos:	(affective) acceptance of the message by message-receiver(s)
psyche:	individual personality traits and dispositions, collective identities
techne:	individual a/o collective technical skills (e.g. telecommunication, computer, NCT)

… and of course upon **context, situation, space, episodic moment and the weight of history past and expectations for the future ("future is the history that lies in front of us …")**
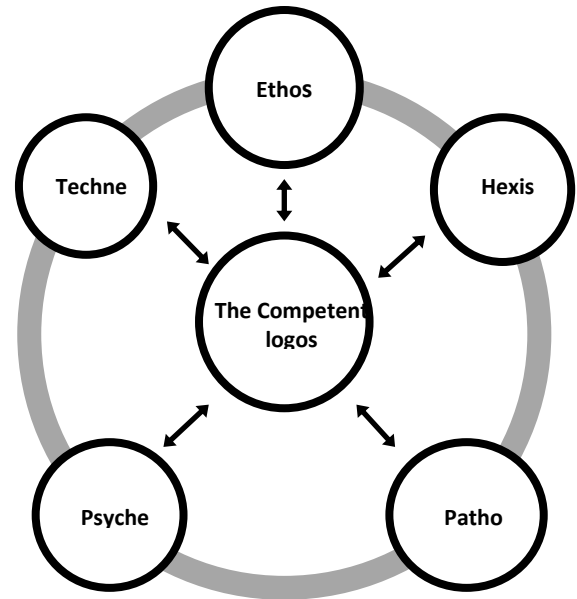
1.5 The Development of Intercultural Sensitivity

Development of Intercultural Sensitivity

Ethnocentrism   Ethnorelativism

Denial of Difference | Defense against Difference | Minimization of Difference | Acceptance of Difference | Adaptation to Difference | Integration
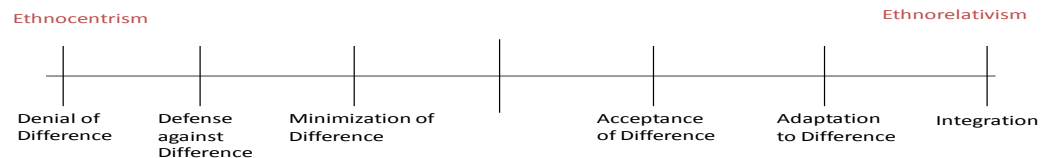
(following Milton J. Bennett (1986), "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity.", in: *Cross-cultural Orientations.* NY: University Press of America)

1.6 The Development of Competence as Stages of Knowledge – from Impression to Wisdom

The Development of Competence as Stages of Knowledge

Wisdom, Sagacity

Critical, Reflective and Creative Knowledge

Systemized Knowledge

Informed Knowledge

Impressionistic Knowledge
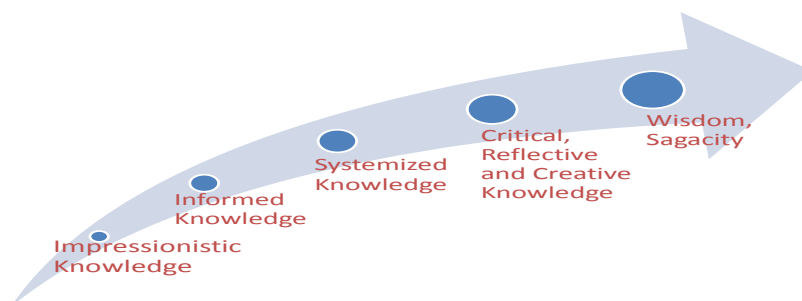
The Development of Competence as Stages of Knowledge

- **Impressionistic Knowledge**
  - first "instinctive-contact" understanding
- **Informed Knowledge**
  - based on information gathered
- **Systemized Knowledge**
  - result of coherently ordered and systemized information
- **Critical, Reflective and Creative knowledge**
  - resulting in sensitivity and awareness
- **Wisdom, Sagacity**
  - incorporation and integration of the above in one's mental and behavioral habits, as well as in self-reflection

(Source: PPT Peter Praxmarer, MAS HLM, USI, Lugano October 2009)

1.7 Development of Competence as Learning Process

The Intercultural Competence Learning Spiral

Internal Outcome: Intercultural Reflection
- Shift and relativize the frame of reference
- Empathize

External Outcome: Constructive Interaction
- Avoid violating cultural rules
- Achieve valued objectives

Intercultural knowledge and skills
- Comprehensive cultural knowledge
- Communication skills
- Ability to manage conflicts

Attitudes
- Valuing of cultural diversity
- Tolerating ambiguity

(Source: *Intercultural competence – The key competence for the 21st century?* Theses by the Bertelsmann Stiftung based on the models of intercultural competence by Dr. Darla K.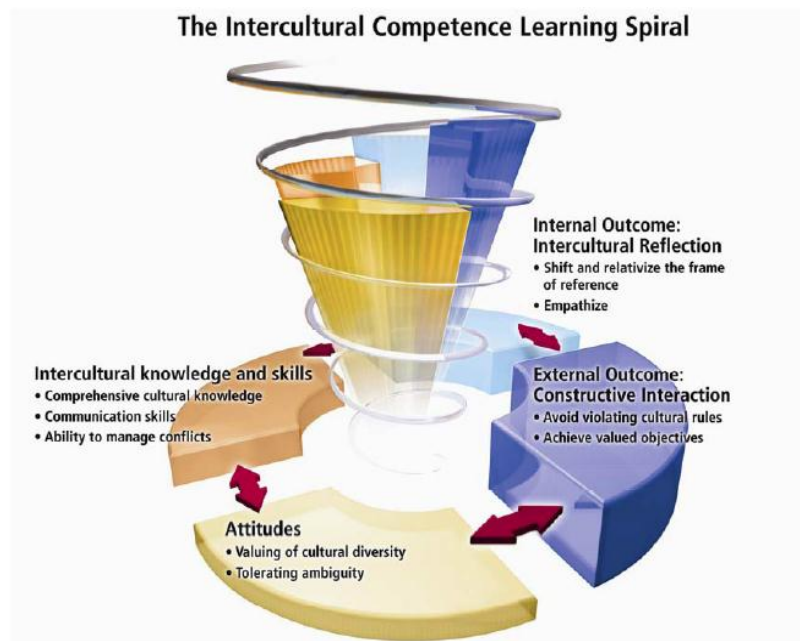 Deardoff. Guetersloh: Bertelsmann Stiftung. 2006 http://www.bertelsmann-stiftung.de/bst/de/media/xcms_bst_dms_18255_18256_2.pdf)

1.8 Reflective Competence: from „Unconscious" to „Conscious"

"We revisit conscious incompetence, making discoveries in the holes in our knowledge and skills, becoming discouraged, which fuels incentive to proceed (when it does not defeat). We perpetually learn, inviting ongoing tutelage, mentoring and self-study (ongoing conscious competence). We continually challenge our 'unconscious competence' in the face of complacency, areas of ignorance, unconscious errors, and the changing world and knowledge base: We challenge our unconscious competence when we recognize that a return to unconscious incompetence would be inevitable. We do

this in part by self-study and use of peer review - such that mature practice encompasses the entire 'conscious competence' model, rather than supercedes it as the hierarchical model might suggest."
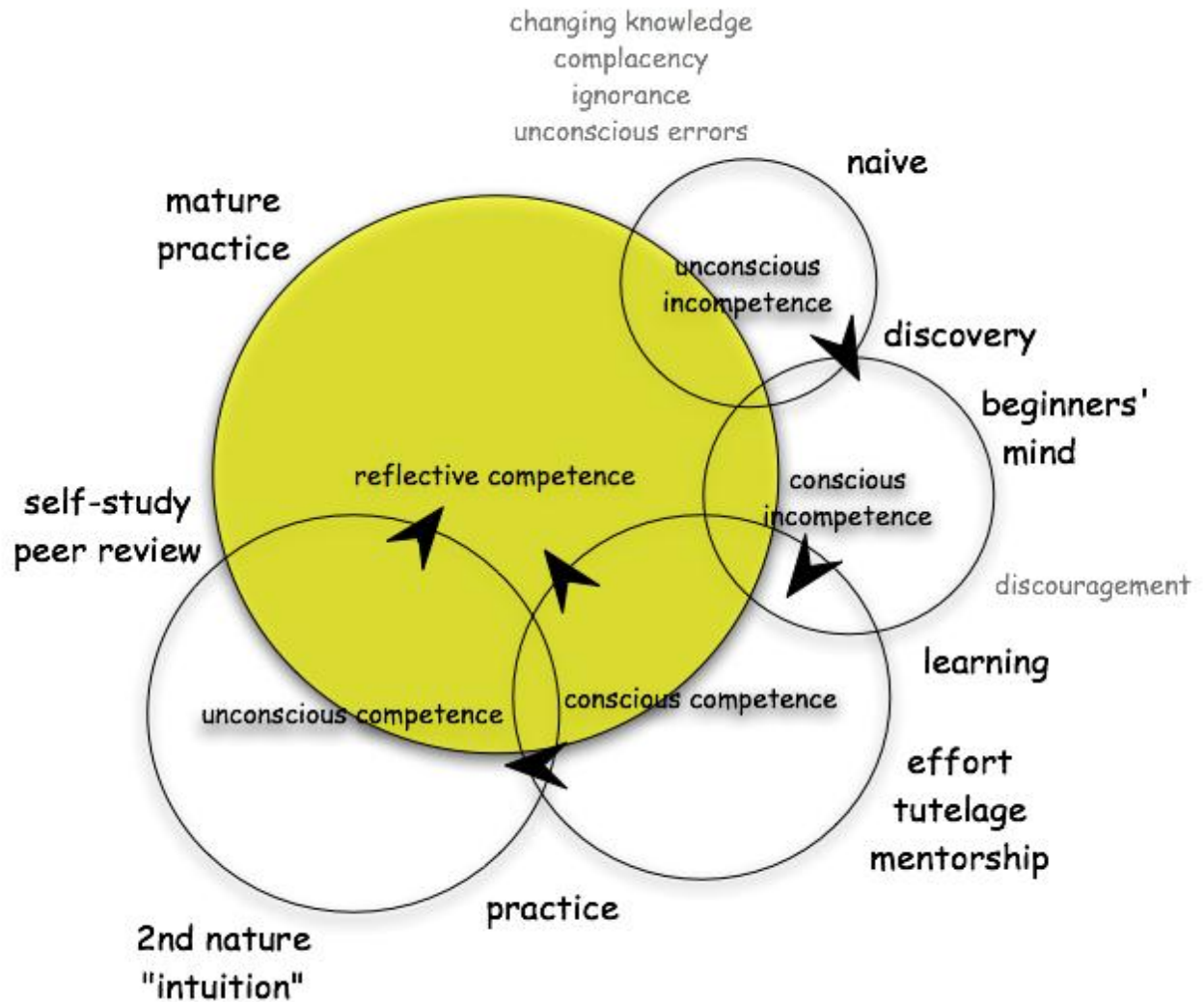
changing knowledge
complacency
ignorance
unconscious errors

naive

mature
practice

unconscious
incompetence

discovery

beginners'
mind

reflective competence

conscious
incompetence

self-study
peer review

discouragement

learning

unconscious competence

conscious competence

effort
tutelage
mentorship

practice

2nd nature
"intuition"

2. Intercultural Competence: Some General Definitions

2.1 An Ample Problematic Definition

Competency:
An Ample Problematic Definition

*the capacity of individuals
to mobilize in a culturally conscious way
knowledge, skills, behaviors and values
which enable them to deal with volatile and
unfamiliar problematic situations
which derive from the encounter with persons
socialized in a different culture
with the (common) intention to find new and
shared solutions.*

ONORATI Maria Giovanna, BEDNARZ Furio, COMI Giorgio 2011: 29 (translated by PP)

(Source: PRAXMARER Peter, PPT Presentation, 2011 Eurocampus Castellon)

2.2 Liisa Salo-Lee's Definition

"'Competence' refers to an ability and skills to do something. It means preparedness, both in terms of motivation and knowledge. Competence also means sufficiency: good enough, yet able and willing to learn. (…) the term 'intercultural competence' is used broadly to refer to intercultural awareness, knowledge and skills, i.e. both competence and performance. For professional purposes, both theory and practice are needed."

(SALO-LEE, Liisa, "Intercultural Competence in Research and Practice: Challenges of Globalization for Intercultural Leadership and Team Work", in: Aalto, Nancy and Reuter, Ewald eds. (2006), p. 81)

2.3 Michael Byram's Definition

"Briefly, intercultural competence involves five elements:

- **Attitudes**: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.
- **Knowledge**: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.
- **Skills of interpreting and relating**: ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.
- **Skills of discovery and interaction**: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.
- **Critical cultural awareness/political education**: an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries.

In short someone with some degree of intercultural competence is someone who is able to see relationships between different cultures - both internal and external to a society - and is able to mediate, that is interpret each in terms of the other, either for themselves or for other people. It is also someone who has a critical or analytical understanding of (parts of) their own and other cultures - someone who is conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is natural.

Assessing knowledge is thus only a small part of what is involved and what needs to be assessed is learners' ability to step outside, to make the strange familiar and the familiar strange, and to act on that change of perspective."

(Source: BYRAM, Michael **(**1997). *Teaching and Assessing Intercultural Communicative Competence*. Clevedon: Multilingual Matters**.** BYRAM, Michael and ZARATE, G. (1997) "Definitions, objectives and assessment of sociocultural competence", In: BYRAM, Michael, ZARATE, G. and NEUNER G. *Sociocultural Competence in Language Learning and Teaching*. Strasbourg: Council of Europe. HYMES, Dell (1972), "On Communicative Competence" in: PRIDE J. B. and HOLMES J. (eds.), Sociolinguistics. Harmondsworth: Penguin, pp. 269-93. See: http://inet.dpb.dpu.dk/infodok/sprogforum/Espr18/byram.html)

2.4 The Council of Europe Definition

(Drawing on Michael Byram's definition)

"The components of intercultural competence are **knowledge, skills and attitudes**, complemented by the **values** a person holds as a part of belonging to a number of social groups. These values are also representative of a person's social identities.

• **Intercultural attitudes (***savoir être***):** curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own This means a willingness to relativize one's own values, beliefs and behaviors, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from an outsider's perspective who has a different set of values, beliefs and behaviors. This can be called the ability to 'decentre'.

• **Knowledge (***savoirs***):** of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction So knowledge can be defined as having two major components: knowledge of social processes, and knowledge of illustrations of those processes and products; the latter includes knowledge about how other people are likely to perceive you, as well as some knowledge about other people.

• **Skills of interpreting and relating (***savoir comprendre***):** ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own

• **Skills of discovery and interaction (***savoir apprendre/faire***):** ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

• **Critical cultural awareness (***savoir s'engager***):** an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries."

(Based on article: "Developing the intercultural dimension in language teaching: a practical introduction for teachers" by Michael Byram, Bella Gribkova and Hugh Starkey. Available from website: www. lrc.cornell.edu/director/intercultural.pdf ; Source: HUMPHREY, Donna (2007), "Intercultural Communication Competence: The State of Knowledge", at http://www.cilt.org.uk/standards/donnareport.pdf, pp. 27-28)

2.5 Alvino E. Fantini's Definition

Discussing the dimensions of ICC (intercultural communication competence) in educational settings, Alvino Fantini writes the following:

"In this construct of ICC, there are also five dimensions. These are **awareness, attitudes, skills, knowledge (A+ASK)**, and **proficiency in the host tongue**. A word of explanation about each will be helpful. For example, one often hears ICC described as host culture "knowledge" while others may stress certain needed "skills." Both knowledge and skills are customarily addressed in traditional educational settings. And because they are quantifiable, they can also be easily assessed (and expressed in terms of grades or numbers). On the other hand, anyone who has been in a intercultural situation knows that positive attitudes and awareness are just as important, if not more so, to intercultural success. Let us examine these further.

Most educators are familiar with the taxonomy developed a number of years ago that expanded educational objectives by adding the third area of **"affect" (or attitude)** to **knowledge (or cognition)** and **skills (or behaviors)** (cf. Bloom 1969). Since that time, however, **awareness** has also become increasingly recognized as another essential component of ICC development. For this reason, interculturalists commonly address awareness and affect along with knowledge and skills. Yet, awareness appears to be of a different order from the other three. Awareness emanates from learnings in the other areas while it also enhances their development. Many interculturalists see **awareness (of self and others) as the keystone on which effective and appropriate interactions** depend. Writers from various disciplines have long been intrigued with awareness and explored its role further. Stevens (1971), Curle (1972), and Gattegno (1976), among others, cite **awareness as the most powerful dimension of the A+ASK quartet**; for this reason, awareness is shown at the center of the graph below:

A = attitudes (affect)
S = skills (behavior)
K = knowledge (cognition)
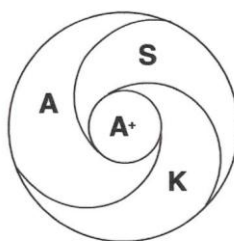
A+ = awareness (*concientização*)

The important works of Paulo Freire (1970, 1973, 1998) reinforce this thinking and, as a result, the Portuguese word "**concientização" (signifying "critical consciousness" or "awareness")** is now internationally recognized. Awareness is in and of the "self" and it is always about the self in relation to someone or something else. Hence, all awareness is "self"-awareness, and to speak of "self"-awareness may be redundant.
**Awareness involves exploring, experimenting, and experiencing (the subtitle of Stevens' book) (1971).**
It is reflective and introspective. In turn, it can be optionally expressed or manifested both to the self and to others. Awareness is difficult to reverse; that is, once one becomes aware, it is difficult to return to a state of unawareness (and even though one may try to deceive oneself, the self knows of the deception). Awareness leads to deeper cognition, skills, and attitudes just as it is also enhanced by their development. It is pivotal to cross-cultural entry and to acceptance by members of other cultures on their terms (and for this reason, it has a role in most cross-cultural orientation models). Freire reinforces this notion with several other important observations (1970, 1973, 1998):
• **"concientização" is awareness of selfhood**
• **"concientização" is a critical look at the self in a social situation**
• **it can produce a transformation of the self and of one's relation to others**
• **it can lead to dealing critically and creatively with reality (and fantasy)**
• **it is the most important task of education.**"

(Source: FANTINI, Alvino E. (2000),"A Central Concern: Developing Intercultural Competence." in: FANTINI Alvaro ed. (2000), *About Our Institution*, 25-42. SIT Occasional Papers Series. Brattleboro, VT: The School for International Training, pp. 28-29.) http://www.sit.edu/SITOccasionalPapers/sitops01.pdf

2.6 Jürgen Bolten's Definition: Interplay of Spheres of Intercultural Competence
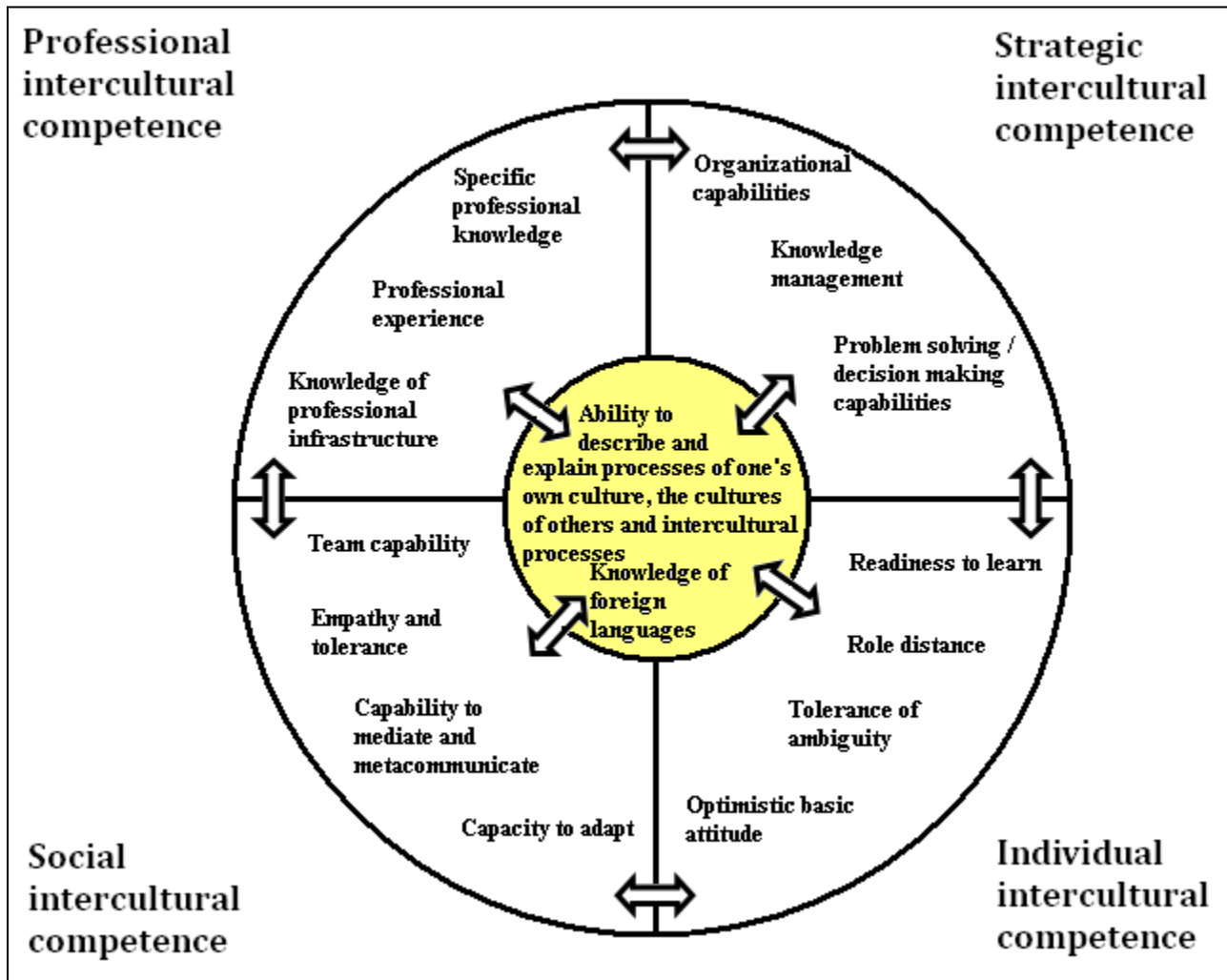
2.7 Darla K. Deardorff's Definition and Model of the IC Pyramid

"Intercultural competence is the ability to interact effectively and appropriately in intercultural situations, based on specific attitudes, intercultural knowledge, skills and reflection."

Figure 1 Pyramid model of intercultural competence (Deardorff, 2004)

DESIRED EXTERNAL OUTCOME:
Behaving and communicating effectively and appropriately (based on one's intercultural knowledge, skills, and attitudes) to achieve one's goals to some degree

DESIRED INTERNAL OUTCOME:
Shift of the Informed frame of reference/filter:
Adaptability (to different communication styles and behaviors; adjustment to new cultural environments);
Flexibility (selecting and using appropriate communication styles and behaviors; cognitive flexibility);
Ethno-relative view; Empathy

Knowledge & Comprehension:
Cultural self-awareness;
Deep understanding and knowledge of culture (including contexts, role and impact of culture & others' world views);
Culture-specific information; Sociolinguistic awareness

Skills:
To listen, observe, and interpret
To analyze, evaluate, and relate

Requisite Attitudes:
Respect (valuing other cultures, cultural diversity)
Openness and withholding judgment (to intercultural learning and to people from other cultures)
Curiosity and discovery (tolerating ambiguity and uncertainty)

(Source: *Intercultural competence – The key competence for the 21st century?* Theses by the Bertelsmann Stiftung based on the models of intercultural competence by Dr. Darla K. Deardoff. Guetersloh: Bertelsmann Stiftung. 2006 http://www.bertelsmann-stiftung.de/bst/de/media/xcms_bst_dms_18255_18256_2.pdf)

2.8 A General Model of Intercultural Competency used in a Quantitative Study

**Figure 1: Intercultural Competency and Components**
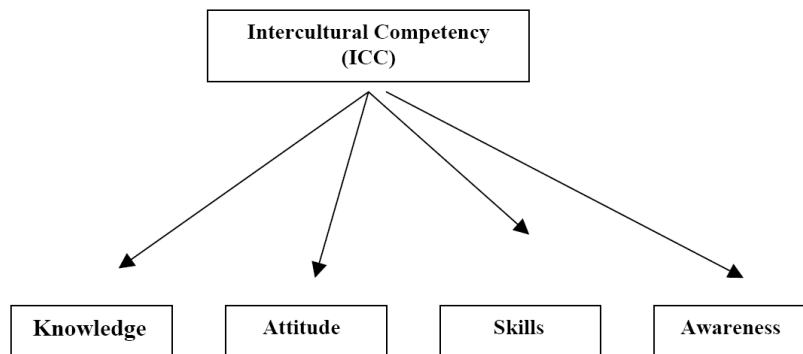
(Source: "Exploring and Assessing Intercultural Competence". Final Report of a Research Project conducted by the Federation of The Experiment in International Living with funding support from the Center for Social Development at Washington University, St. Louis, Missouri. July 2005 - December 2006. Prepared by Dr. Alvino E. Fantini, Research Project Director, and Educational Consultant, Federation EIL Brattleboro, Vermont 05302. With statistical assistance from Dr. Aqeel Tirmizi, Associate Professor, PIM Program, School for International Training Brattleboro, Vermont 05302 http://www.experiment.org/documents/FinalGSIResearchReport12.06_000.pdf)

2.9 Rainbow Model of Intercultural Communication Competence

Abstract

The newly developed Rainbow Model of Intercultural Communication Competence is introduced. It consists of ten components of competence: (1) foreign language competence, (2) cultural distance, (3) self-awareness, (4) knowledge, (5) skills, (6) motivation, (7) appropriateness, (8) effectiveness, (9) contextual interactions, and (10) intercultural affinity. The theoretical foundation of the Rainbow Model is mainly built on six central theories, which are systems theory, social construction of reality theory, social learning theory, cultural identity theory, identity management theory, and anxiety and uncertainty management theory. In the last part of the article the web-based Intercultural Communication Competence Inventory (ICCI), developed by Kupka & Everett, is briefly introduced as a test of the Rainbow Model of ICC. The ICCI is a response to the call for a more comprehensive assessment of ICC through the integration of multiple perspectives. Therefore, the ICCI includes self- and peer-evaluations and was created to enable organizations to tailor intercultural communication training to the specific needs of individuals aspiring to cross cultural borders. Potential utilization channels for the ICCI are discussed.

Figure 1. The Rainbow of Intercultural Communication Competence Communication Process
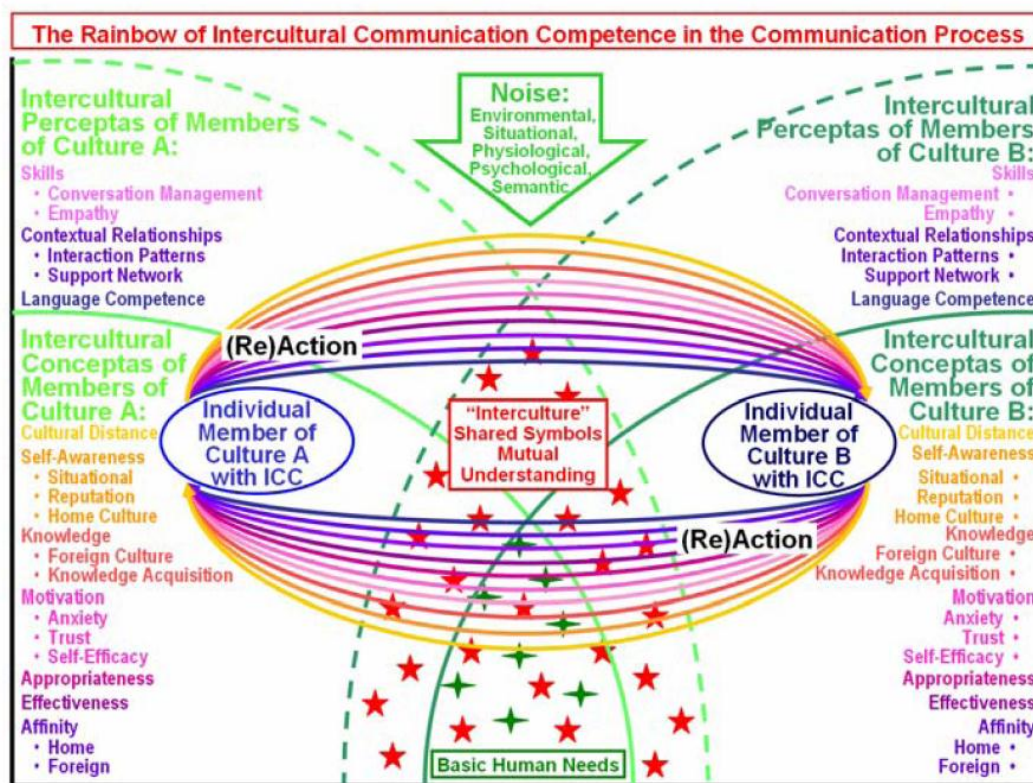
Source: Bernd Kupka and André Everett, University of Otago and Susan Wildermuth, University of Wisconsin-Whitewater (2007), "The Rainbow Model of Intercultural Communication Competence: A Review and Extension of Existing Research". In: Intercultural Communication Studies XVI : 2 2007.
http://www.uri.edu/iaics/content/2007v16n2/02%20Bernd%20Kupka,%20Andr%A8%A6%20Everett,%20&%20Susan%20Wildermuth.pdf)

… sometimes a model seems more complicated than reality …

2.9 Pragmatic Communicative Competence

The three components of Intercultural Competencies and their Collaboration
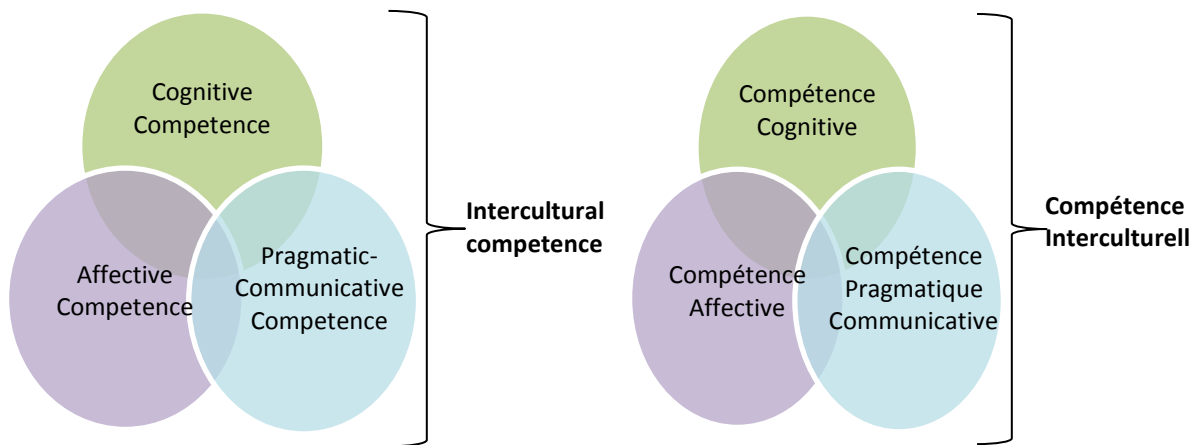
Erll, A. & Gymnich, M. (2007) Interkulturelle Kompetenzen: Erfolgreich Kommunizieren zwischen den Kulturen? Stuttgart: Klet

Cognitive component
• Knowledge about other cultures (culture- and country-specific knowledge)   • Theoretical knowledge of cultures (knowledge about the way cultures work, cultural differences and their implications)   • Self-awareness
Affective component
• Interest and open-mindedness towards other cultures   • Empathy and ability to understand others   • Ambiguity tolerance
Pragmatic-Communicative component
• Use of appropriate communication patterns   • Use of effective conflict resolution strategies

Composante cognitive
• Connaissance des autres cultures (connaissances spécifiques à la culture et au pays)   • Connaissance théorique des autres cultures (connaissance du fonctionnement culturel, des différences culturelles et de leurs implications)   • Conscience de soi
Composante affective
• Intérêt et ouverture d'esprit envers les autres   • Empathie et capacité à comprendre les autres   • Tolérance envers l'ambiguïté
Composante pragmatique-communicative
• Utilisation des modes de communication adéquats   • Utilisation de stratégies de résolution de conflit efficaces

Translated by Elodie Caucigh (2009 Lugano Eurocampus student)

2.10 Coherence vs. Cohesion in Understanding Culture – Consequences for Conceptualizing Intercultural Communication (Interaction) Competence?
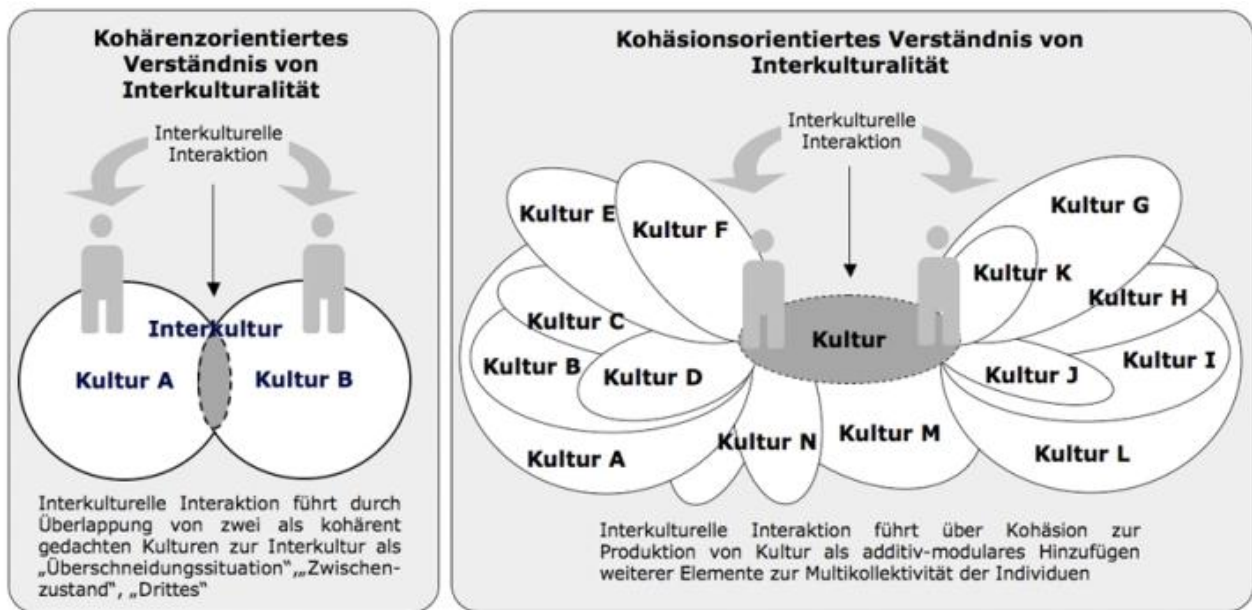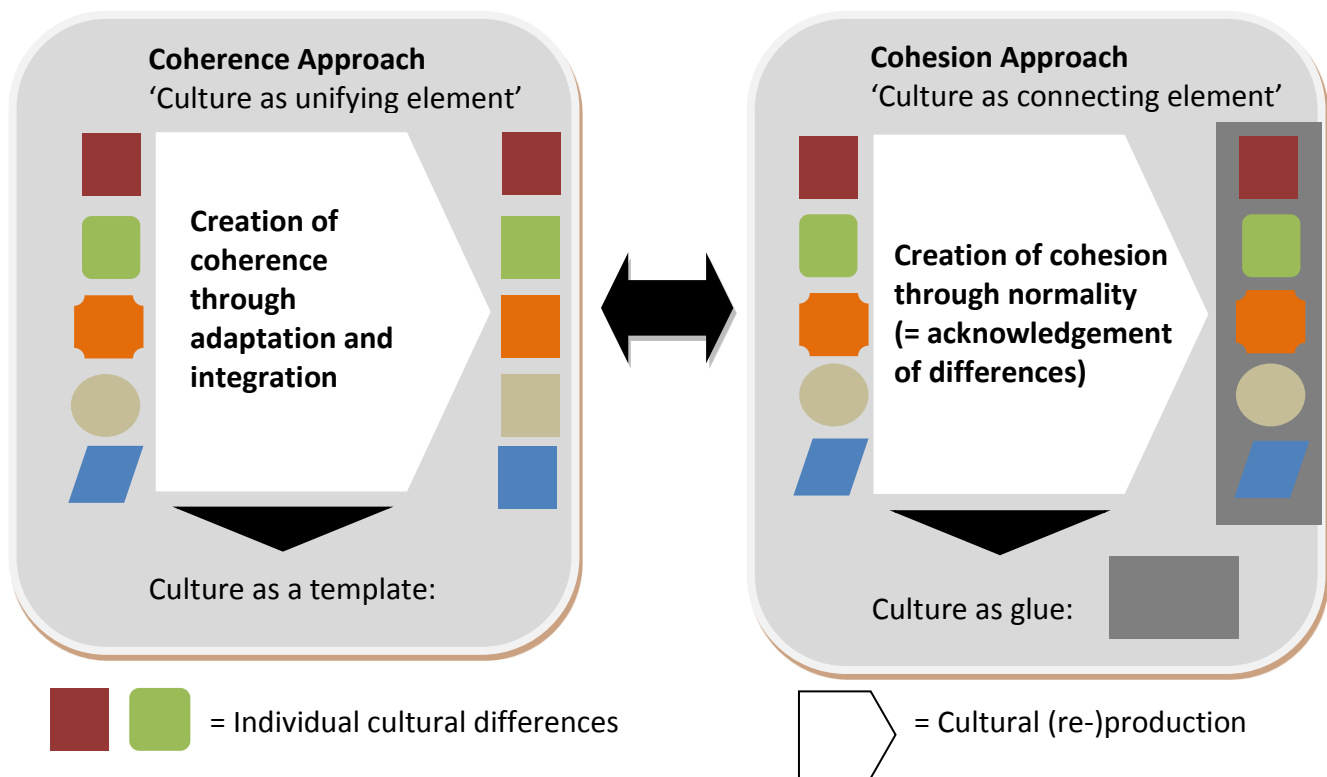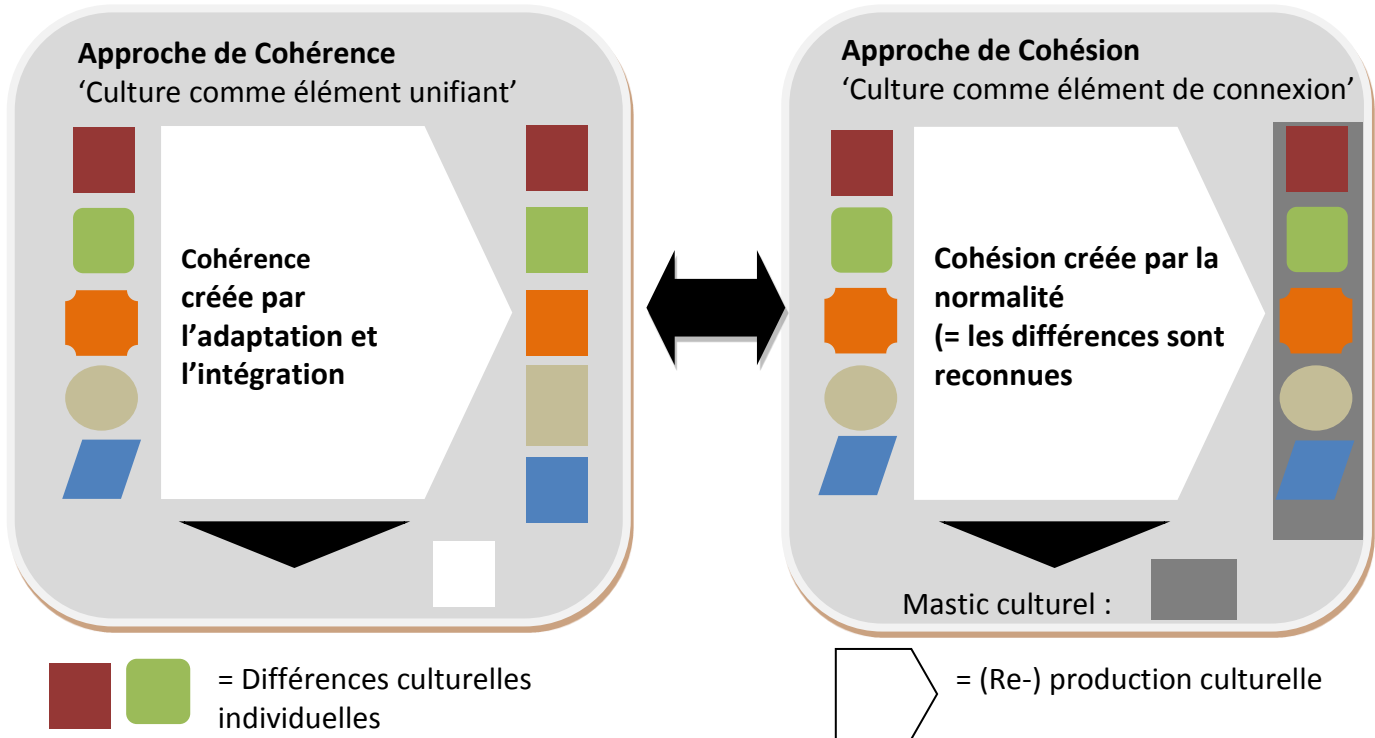

Abb. 2: Kohärenz- versus kohäsionsorientiertes Verständnis von Interkulturalität

'Coherence- versus cohesion-oriented approaches to the notion of culture' (adapted from Rathje 2006: 16)
Translated by Elodie Caucigh, 2009 Lugano Eurocampus student

Approche de Cohérence
'Culture comme élément unifiant'

Cohérence créée par l'adaptation et l'intégration

Approche de Cohésion
'Culture comme élément de connexion'

Cohésion créée par la normalité
(= les différences sont reconnues

Mastic culturel :

= Différences culturelles individuelles

= (Re-) production culturelle

'La notion de culture, deux approches basées sur la cohérence et la cohésion' (adapté de Rathje 2006: 16)

Translated by Elodie Caucigh, 2009 Lugano Eurocampus student

(Source**: Rathje, Stefanie** (2006), Interkulturelle Kompetenz - Zustand und Zukunft eines umstrittenen Konzepts". *Zeitschrift für Interkulturellen Fremdsprachenunterricht* [Online] 11: 3, 15 S. Abrufbar unter http://www.ualberta.ca/~german/ejournal/Rathje1.htm und http://zif.spz.tu-darmstadt.de/jg-11-3/beitrag/Rathje1.htm)
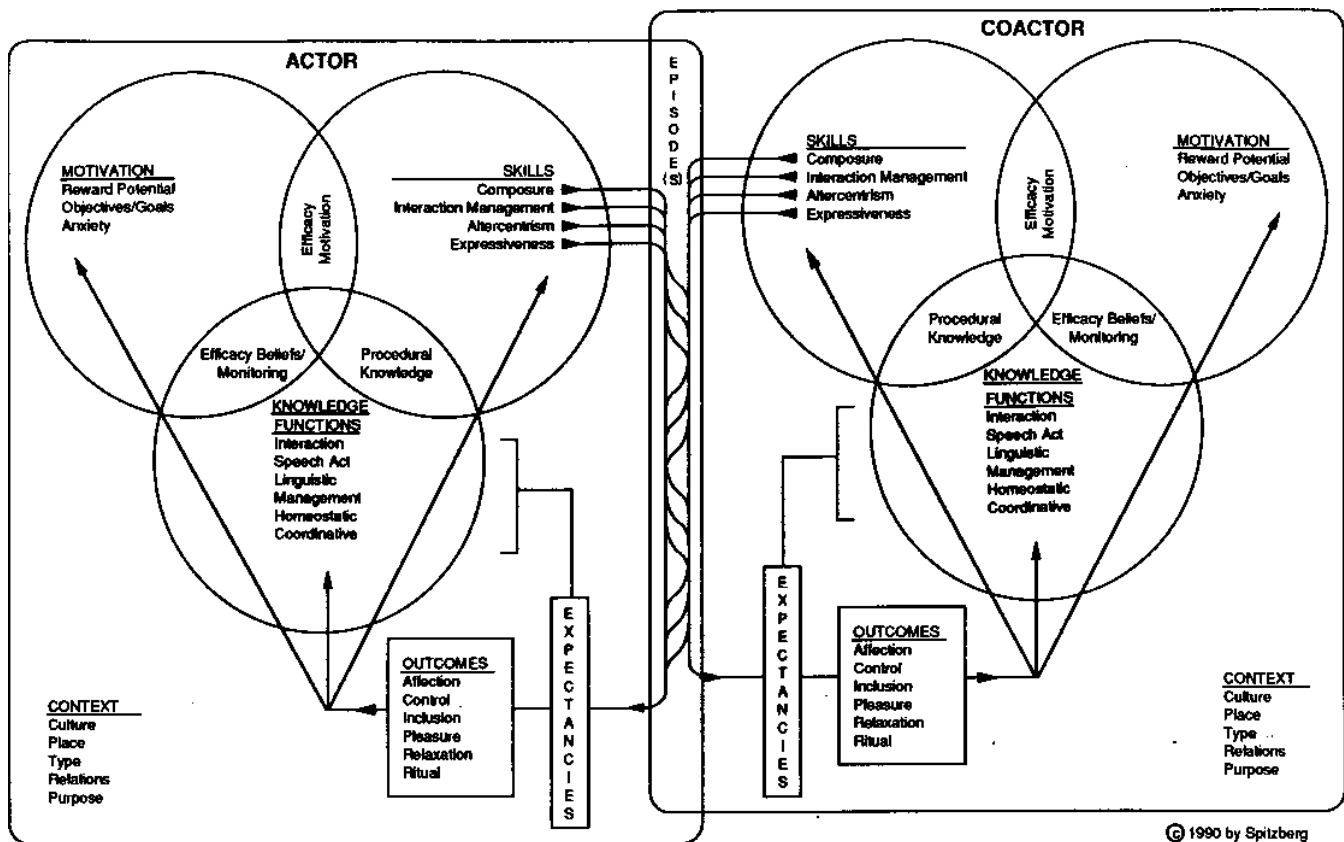
2.11 Relational Competence

Figure 1 A Diagrammatic Representation of Relational Competence

(Source: SPITZBERG Brian H. "A Model of Intercultural Communication Competence"
http://www.acsu.buffalo.edu/~diepthai/images/A%20%20model%20of%20intercultural%20communication%20competence.pdf)

2.12 Dimensions and Components of Intercultural Communication Competence

Underlying Rationale

- – Intercultural Communication = (scientific) explanations of problems of communication
- – Intercultural Competence = avoidance or overcoming of problems of communication
- – Personal disposition / inclination as well as collective action make up IC competence
- – Potential and situational factors

Dimension and Components

Dimensions	Components
Personal attributes	Self-disclosure, Self-awareness, Self-concept
Communication skills	Message skills, Social skills, Flexibility, Interaction management
Psychological adaptation	Frustration, Stress, Alienation, Ambiguity
Cultural awareness	Social values, Social customs, Social norms, Social systems

(Source: M-G. CHEN (1987) *Dimensions of intercultural communication competence.* Ann Arbor: Michigan University Press (Dissertation). Quoted in: Jürgen STRAUB (2007) "Kompetenz", in: Jürgen STAUB, Arne WEIDEMANN und Doris WEIDEMANN eds (2007) *Handbuch interkulturelle Kommunikation und Kompetenz. Grundbegriffe – Theorien – Anwendungsfelder.* Stuttgart/Weimar: Verlag J.B. Metzler, pp. 35-46)

2.13 Cultural Intelligence

2.13.1 Cultural Intelligence

The two dimensions of culture

Culture has two dimensions no matter what cultural field we focus on, and it is necessary to look at both in order to understand a given culture:

Practice: the manifestations of culture which can be seen or heard, for example words, gestures, professional jargon, rituals, working methods, forms of greeting, body language, stories told, or forms of communication. Both language and physical codes are involved.

Forms of understanding: the thoughts and feelings associated with practice and which are often formulated as explanations of the ways things are done in certain situations. They also include self-perception, preconceptions and norms which guide behaviour and carry with them feelings of right and wrong – what we call 'preferences' and what others may call 'values'.

```
        Practice              Forms of understanding
     Language codes   <==>       Preconceptions
     Physical codes                 Preferences
```
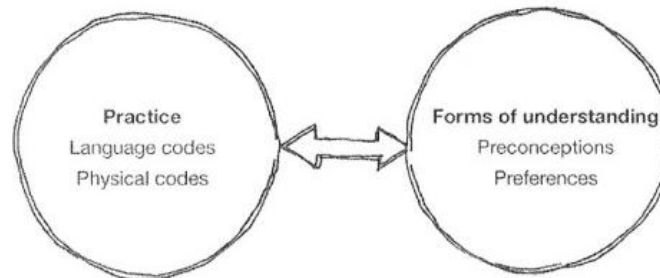
Forms of understanding and practice affect each other, but there is no direct link between a form of practice and a form of understanding. Some forms of understanding are conscious while others are subconscious, but it is possible to make an effort to put words to them and to become conscious of at least some of them.

Self-perception is understanding of oneself, while preconceptions are the opinions we hold of some phenomenon until we learn more. They are oversimplified opinions about people who are different from ourselves, and of whom we have only a limited personal

23

knowledge. This is because preconceptions are based on something we have heard or read, and which may be either right or wrong. Preconceptions generate expectations regarding other people and their reactions. To have preconceptions is neither a positive nor a negative thing. The more aware we become that we have preconceptions, the better will we be able to keep an explorative and open mind, and thus allow our preconceptions to be modified by experience. The two dimensions of culture will be discussed in more detail in Chapter 5, where we focus on national cultural differences.

A much-quoted American organisation specialist, Edgar Schein, operates with a division of culture into artefacts, espoused beliefs and core assumptions. Schein builds on an understanding of culture which is different from ours, but one can say in slightly simplified terms that we have reduced his three levels to two.

Two understandings of culture

There are two basically different ways in which to look at culture. We call one the descriptive understanding and the other the complex understanding. As noted, it is the complex understanding of culture which is used in this book.

The descriptive understanding of culture stems from a traditional view of culture which assumes that people possess a personal core, an essence or an immutable inner nature. This perception is therefore also known as the essentialist view of culture. According to this view, a person's culture determines his or her actions, and it is assumed that any representative of a given cultural group will express the relevant cultural features. Culture is seen as independent of context, and no attention is paid to differences within the culture. Culture is seen as a group's stable system of norms and judgments, and focus is on harmony and uniqueness of reference.

According to this view, culture governs people's actions, and it follows that the manifestations and effects of culture are predictable. Cultural differences are seen as barriers to communication, and culture as an explanation as to why people behave in certain ways. In short, this view sees cause and effect as linearly related. 'Foreign' cultures are described in order to allow us to prepare for encounters with them, and management literature is full of books on how to act and behave in other countries.

The complex understanding of culture sees culture as a practice among people in a community and as a process. The group's culture is a matter for negotiation among its members in different situations, and therefore under constant change. Members express their culture in different ways within the group. The complex view of culture can also be called the constructionist view.

2.13.2 Difference between CQ (Cultural Intelligence in Terms of Descriptive Cultural Understanding) and IC (Cultural Intelligence in Terms of Complex Understanding of Culture)
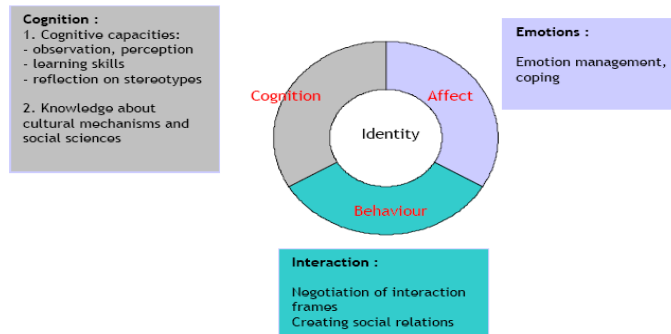
Differences between CQ and CI

	Earley, Ang and Tan's concept (CQ)	This book's concept (CI)
Understanding of culture (see Chapter 2)	Descriptive concept (culture as an essence)	The complex concept (culture as a process)
Purpose of using one's intelligence	That a person may cope well in a new culture	To act appropriately in cultural encounters and contribute to better mutual understanding
Goal	Overcoming barriers between cultures	To generate a shared bridge-building culture between several cultures (with focus on both differences and similarities between several cultures)
Focus	Predominantly national cultures	All kinds of cultural identities
Who can have this intelligence?	Individuals	Individuals, groups and organisations
View of human nature/psychological theory	People's views and reactions can be predicted	People's views and reactions must be experienced and explored in the situation
The culturally intelligent person in a cultural encounter	A skilled actor who imitates the person from the other culture	Is himself, but can turn off his own cultural autopilot (see Chapter 2)
Development and use of cultural intelligence	CQ can be measured by a test	CI is assessed while it is being developed

Source: PLUM Elisabeth et al (2008) *Cultural Intelligence – the art of leading cultural comp*lexity. London: Middlesex University Press, pp. 50-51, quoting Christopher P. Early, Soon Ang, Tan Joo-Seng (2006) C.Q. Developing Cultural Intelligence at Work. Standord: Stanford University Press

2.14 ABC: Cognition Affect and Behavior, centered around "Identity"

An ABC Model of Competencies

Cognition :
1. Cognitive capacities:
- observation, perception
- learning skills
- reflection on stereotypes

2. Knowledge about cultural mechanisms and social sciences

Emotions :
Emotion management, coping

Cognition

Affect

Identity

Behaviour

Interaction :
Negotiation of interaction frames
Creating social relations

[Framework Model](#) for Intercultural Competencies, with "identity" as a central "independent" variable
proposed proposed for Intercultool Project within the Leonardo da Vinci Framework (n.d.)

(Source: Intercultool Project within the Leonardo da Vinci Framework (n.d.) http://www.intercultool.eu/framework.pdf)

Recommended Further (On-line) Readings

HUMPHREY, Donna (2007), "Intercultural Communication Competence: The State of Knowledge", at
http://www.cilt.org.uk/standards/donnareport.pdf (a very useful and up-to-date overview of different concepts and heories.)

CAPINHA-BACOTE, Josepha (n.d.), "The Process of Cultural Competence in the Delivery of Healthcare Services"
http://www.transculturalcare.net/Cultural_Competence_Model.htm (a widely used model of intercultural competence for health care practitioners –useful for post-conflict "care"?)

Helen SPENCER-OATEY and Peter FRANKLIN (2009), *Intercultural Interaction. A Multidisciplinary Approach to Intercultural Communication*. London: palgrave/macmillan, chapter 3 "Intercultural Interaction Competence "ICIC"), pp. 50 – 80

Brian H. SPITZBERG and Gabrielle Changnon (2009), "Conceptualizing Intercultural Competence". In: Darla K. Deardorff ed. (2009), *The SAGE Handbook of Intercultural Competence.* London etc.: SAGE Publications, pp. 2-52.
http://www.uk.sagepub.com/upm-data/30482_1.pdf

3. Intercultural Communication Competency: Examples of More Specific (Yet More Problematic and More Elusive) Definitions

Intercultural Communication Competence is increasingly seen as "dialogical competence" and "participatory competence", as well as the result of "networking", and not just as the mastering of technical skills or the pursuit of a communication strategy in a specific organizational or situational environment -- which again underlines the importance of the relational aspect in (intercultural) communication, for example:

3.1 Competence as Dialogue

3.1.1 Dialogue involving…

- understanding
- listening
- empathy
- openness
- trust
- atmosphere
- responsibility

(Source: PPT presentation of Liisa Salo-Lee, University of Jyväskylä)

3.1.2 Flexible Dialogue based on Equal Dignity…

When we cease to perceive others in fixed and unilateral terms, the potential for authentic dialogue increases significantly: we open up the possibility of moving from mere compromise between fixed positions towards mutual enrichment upon newly discovered common ground

The key to successful intercultural dialogue lies in the acknowledgement of the equal dignity of the participants… based on the premise that all cultures are in continual evolution and are the result of multiple influences throughout history

(Source: UNESCO World Report 2009: Investing in Cultural Diversity and Intercultural Dialogue. Paris: UNESCO, pp. 54, 47;
http://unesdoc.unesco.org/images/0018/001852/185202E.pdf

3.1.3 Dialogue as **Going-Aead-Together**

Enzo Bianchi
L'altro siamo noi

Dià-lógos: parola che si lascia attraversare da una parola altra; intrecciarsi di linguaggi, di sensi, di culture, di etiche; cammino di conversione e di comunione. Il dialogo non ha come fine il consenso, ma un reciproco progresso, un avanzare insieme.

Dià-lágos: a word that lets itself being crossed by another word; an entwining of languages, of feelings, of cultures, of ethics; a path of conversion and of communion. Dialogue does not aim at agreement, but at a reciprocal progress, at moving ahead together.

Enzo Bianchi (2010), *L'altro siamo noi.(We are the other).* Torino: Einaudi

Dià-lágos: a word that lets itself being crossed by another word; an entwining of languages, of feelings, of cultures, of ethics; a path of conversion and of communion. Dialogue does not aim at agreement, but at a reciprocal progress, at moving ahead together.

(Source: BIANCHI Enzo(2010), *L'altro siamo noi.(We are the other).* Torino: Einaudi, title page)

3.2 From Dialogue to *Polylogue*

Modell eines Polylogs

In aller Kürze kann das Programm eines interkulturell orientierten Philosophierens in zwei Punkten ausgedrückt werden. Es ist erstens eine neue Sicht auf die Geschichte des Philosophierens zu entwickeln, und es muß zweitens in jeder Sachfrage der Polylog zwischen möglichst vielen Traditionen stattfinden aufgrund des einfachen Sachverhalts, daß es niemals eine Sprache der Philosophie gegeben hat oder gibt.
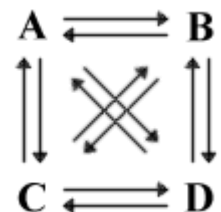
Soll dieses Programm durchführbar sein, so muß es einen dritten Weg neben einem zentristischen Universalismus (welcher Tradition immer) und dem Separatismus oder Relativismus von Ethnophilosophie geben. Ich meine, es gibt ihn tatsächlich: Er besteht in einem nicht mehr bloß komparativen und auch nicht nur "dia-logischen", sondern in einem "poly-logischen" Verfahren der Philosophie. Thematische Fragen der

Philosophie – Fragen nach der Grundstruktur der Wirklichkeit, nach deren Erkennbarkeit und nach der Begründbarkeit von Werten und Normen – sind so zu diskutieren, daß jeder behaupteten Lösung ein Polylog möglichst vieler Traditionen vorangeht. Dies wieder setzt eine Relativierung der in den einzelnen Traditionen entwickelten Begriffe und Methoden ebenso voraus wie einen neuen, nicht-zentristischen Blick auf die Denkgeschichten der Menschheit.

Polylogue as decentralized, multifaceted and *logos-(verbal communication-)based* hermeneutic method –and as competence applicable in practice? (See also Elmar Holenstein)

(Source: Franz Martin WIMMER, Thesen, Bedingungen und Aufgaben interkulturell orientierter Philosophie, at:
http://them.polylog.org/1/fwf-de.htm; see also Franz Martin Wimmer, Vorlesung (2005/6) Kultur und Entwicklung, Universität Wien, at:
http://homepage.univie.ac.at/franz.martin.wimmer/0506lvmat/rvie0506.html)

3.3 Competence as Mindfulness

Stella Ting-Tomey summarizes the "Mindfulness Component " in competent intercultural communication – in a broader reflection on "Identity Negotiation Theory" – as follows:

"Langer's (1989, 1997) concept of mindfulness encourages individuals to tune in conscientiously to their habituated mental scripts and preconceived expectations. Mindfulness means the readiness to shift one's frame of reference, the motivation to use new categories to understand cultural or ethnic differences, and the preparedness to experiment with creative avenues of decision making and problem solving (Tharp, 2003). (…) Mindlessness, on the other hand, is the heavy reliance on familiar frames of reference, old routinized designs or categories, and customary ways of doing things. It means we are operating on "automatic pilot", without conscious thinking or reflection. It means we are at the "reactive" stage rather than the intentional "proactive" stage. To engage in a state of mindfulness in transformative intercultural communication, individuals need to be aware that both differences and similarities exist between the membership groups and the communicators as unique human individuals."

(TING-TOMEY, Stella (2005) "Identity Negotiation Theory: Crossing Cultural Boundaries", in: GUDYKUNST, William ed (2005), p. 226.Quotes taken from:
LANGER Ellen J. (1989), *Mindfulness.* Reading, MA: Addison Wesley, LANGER Ellen J. (1997), *The Power of Mindful Learning.* Reading, MA: Addison Wesley, and THARP, T. (2003), *The creative habit: Learn it and use it for life.* NY, NY: Simon & Schuster)

In discussing Anxiety, Uncertainty, Mindfulness and Effective Communication, William Gudykunst states:

"To communicate effectively with strangers, we must be able to understand strangers' perspectives. This requires mindfulness. As indicated earlier, Langer (1998) argues that mindfulness involves creating new categories, being open to new information, and recognizing strangers' perspectives. Communicating effectively with strangers requires that we develop mindful ways of learning about strangers. Langer (1997) contends this involves

'(1) openness to novelty;
 (2) alertness to distinctions;
(3) sensitivity to different contexts;
(4) implicit, if not explicit, awareness of multiple perspectives; and
(5) orientation in the present.' (p.23)

These processes are all interrelated and lead us to be 'receptive to changes in an ongoing situation' (p.23)"

(GUDYKUNST, William B. ed (2005), *Theorizing about Intercultural Communication. A Reader.* Thousand Oaks: SAGE Publications, p. 304; quotes from LANGER, Ellen J. (1997). *The Power of Mindful Learning*. Reading, MA: Addison-Wesley, p. 23)

Note that most of the categories used here – e.g. anxiety, uncertainty, conscientiousness, etc. – are difficult to assess, let alone to measure…

3.4 Participative Competence in a Knowledge Management Perspective

"An adeptness in cross-cultural communication for engaging in discussions productively (…) even when using a second language; to contribute equitably to the common task under discussion and to be able to share knowledge, communicate experience, and stimulate group learning"

(Source: HOLDEN, Nigel G. (2002), *Cross-cultural Management. A Knowledge Management Perspective.* Harlow, etc.: Pearson Education, pp. 298 and 317)

3.5 Competence as Networking

"An activity of creating pathways to resources, competences and capabilities needed by an organization to sustain its viability and to manage the resulting information channels. Effective networking requires business focus and is a significant cross-cultural learning experience."

(Source: HOLDEN, Nigel G. (2002), *Cross-cultural Management. A Knowledge Management Perspective.* Harlow, etc.: Pearson Education, p. 317)

3.6   Competence as Ability at Using Networks and Creating Webs of Social Relationships

A related view of competence as, ideally, optimal use of communicative and other relational resources (e.g. the building of social capital (Pierre Bourdieu), the much discussed Chinese *Guanxi*, but also "corruption", and criminal networks (e.g. Mafia), and networks not following the hegemonic logic of (market) optimization or a rationale of utility, …), all stressing the overall importance of long-term interpersonal relationships in the efficient pursuit of desired outcomes and the effective accomplishment of various tasks, including (intercultural) communicative outcomes – and a fair amount of creativity and disrespect for prevailing values, norms and rules... On a deeper level, one can see the creation of webs (of communication) as the creation of *inter-time and inter-space*, very much in keeping with the usual understanding of *interculture* as *inter* time and *inter*-space.

Here one example of web creation for conflict transformation:

Frame A: The web begins as the spider bridges a given space, laying down a dragline, then crisscrossing strands to create a *simple star.* The star anchors itself by attaching a few threads to distinct, often opposite places around the space, but all unit at an intersection called the *hub*. The hub, visually, is the place where the initial threads meet together as the spider moves from different strategic points in its surroundings. Through the outer anchor and inner center points, the core essence of the web frame is created.

Frame B: A second set of strands completes the frame by linking together the anchor points along the outer edges, creating an *outer circle.* Then the spider
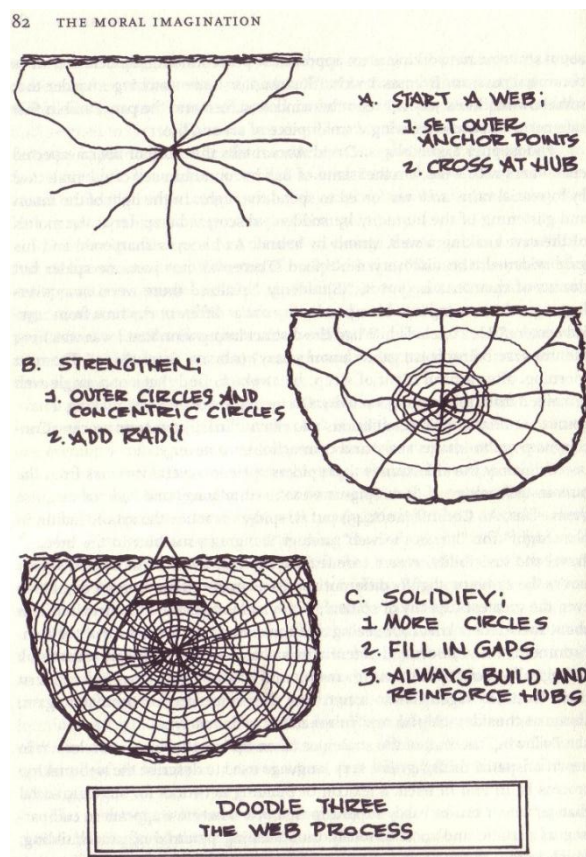
moves from those points back to the center, strengthening the hub's connection to the outer circle through a series of *radii*. The radii look very much like wheel spokes from hub to frame. The center expanded out, the anchor edges connected, the web now takes visible though skeletal shape. The result of this effort creates a whole series of intersections across the web. These connections and crisscrossing intersections cover the space, while keeping a strong central hub. The goal is to create a web that has a capacity to receive blows and even structural damage to one part without those points of damage destroying the rest of the web. The structure of the web combines interdependent connections with localized independence. Strength is built by creating coordination at the hub without centralization.

Frame C: To this outer wheel frame and hub, *auxiliary spirals* are added. These strands are tougher, thicker, and stickier. The spirals encircle the hub, creating a series of smaller to larger concentric circles that imitate the form that the hub and the outer frame have taken. There now exists a whole series of circles from the smaller inner hub all the way to the largest outer edge.

Finally, the spaces remaining between the concentric circles are filled with *elastic capture threads*. Interestingly, elasticity is a strategy of resilience. The strands of some spiders have built-in beads that unreel when something heavy hits the web, permitting the whole web to give but not break. Filling in the spaces between the concentric circles is accomplished through *continuous movement*, working toward the center then reversing back toward the outer frame. The last piece of work takes the spider back toward the center, where "it rebuilds the hub and settles there to await a meal" (Conniff, 2001:36).

This whole endeavor of making a web requires a deep commitment to innovation and flexibility. The end result and the process of creating the end result are characterized by a capacity to adapt to shifting contours, ever-changing environments, and unexpected intrusions. A web, therefore, can never be thought of as permanent, fixed, or rigid. The spider's genius lies in its ability to adapt, reshape, and remake its web of connections within the realities presented in a given space.

like spiders as operating purely

(Source: John Paul LEDERACH (2005), pp. 81-83)

3.7   Competence as Complexity – Chinese Wisdom …

Consider this, to our habitual intellectual, academic and "scientific" understanding probably rather unfamiliar list of networking and web-building competencies and skills

Organization of *I Ching* hexagrams in terms of traditional "houses"

Links from each hexagram are provided to an index from which a range of commentaries may be selected with respect to: dialogue, vision, conferencing, policy, networking, community and lifestyle

House of creative	House of abysmal	House of keeping still	House of arousing	House of gentle	House of clinging	House of receptive	House of joyous
Possession in great measure [14]	Army [7]	Development [53]	Following [17]	Work on what has been spoiled [18]	Fellowship with men [13]	Holding together [8]	Marrying maiden [54]
Progress [35]	Darkening of the light [36]	Inner truth [61]	Preponderance of the great [28]	Corners of the mouth [27]	Conflict [6]	Waiting [5]	Preponderance of the small [62]
Splitting apart [23]	Abundance [55]	Treading [10]	Well [48]	Biting through [21]	Dispersion [59]	Break-through [43]	Modesty [15]
Contemplation [20]	Revolution [49]	Opposition [38]	Pushing upward [46]	Innocence [25]	Youthful folly [4]	Power of the great [34]	Obstruction [39]
Standstill [12]	After completion [63]	Decrease [41]	Duration [32]	Increase [42]	Before completion [64]	Peace [11]	Influence [31]
Retreat [33]	Difficulty at the beginning [3]	Taming power of the great [26]	Deliverance [40]	Family [37]	Caldron [50]	Approach [19]	Gathering together [45]
Coming to meet [44]	Limitation [60]	Grace [22]	Enthusiasm [16]	Taming power of the small [9]	Wanderer [56]	Return [24]	Oppression [47]
Creative [1]	Abysmal [29]	Keeping still [52]	Arousing [51]	Gentle [57]	Clinging [30]	Receptive [2]	Joyous [58]

Exercise: Click on "index" above, and go to sign # 6, "Conflict", and take it from there …. You'll be surprised by the many familiar terms and thoughts you will encounter, but also by the highly elaborate and complex connection of the different situations, competencies and skills…..

(For full complexity: http://www.laetusinpraesens.org/docs/chimapd.php)

06	☰	Sung	Conflict	Dialog.	Vision	Conf.	Policy	Network.	Community	Lifestyle

(Source: Lautus in Praesens, the Website of Anthony Judge / Union of International Associations,
http://www.laetusinpraesens.org/docs/chinghus.php)

4 Profile of The Interculturally Effective Person

o   "The profile of skills and knowledge identifies nine major competence areas for a person to be acknowledged as being interculturally competent (…):

- o   adaptation skills
- o   an attitude of modesty and respect
- o   an understanding of the concept of culture
- o   knowledge of the host country and culture
- o   relationship-building
- o   self-knowledge
- o   intercultural communication
- o   organizational skills
- o   personal and professional commitment"
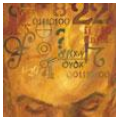
(Source: KEALEY, Daniel K. et al. "Intercultural Competence and Its Relevance for International Diplomacy", in: SLAVIK, Hannah ed (2004), pp. 435 – 436; see also: Profile of the Interculturally Effective Person (IEP) as elaborated by the Center for Intercultural Learning, Canadian Foreign Service Institute: VULPE, Thomas, KEALEY Daniel, PROTHEROE, David and MACDONALD Doug (2000), *A Profile of the Interculturally Effective Person.* Ottawa, Canada: Canadian Foreign Service Institute)

Discussion: Are these skills and forms of knowledge, geared towards effectiveness, sufficient for intercultural communication – or are there also other skills and competencies which are part and parcel of intercultural communication competence?

5 International Competencies for Business and Management (Example)

International Competencies
Based on current research and the practical experience of people operating internationally, WorldWork has identified 10 key competencies covering 22 different factors, which enable people to become rapidly effective in unfamiliar cultural settings. These are:

Openness	Flexibility
New Thinking · Welcoming Strangers · Acceptance	Flexible behaviour · Flexible judgement · Learning languages
Personal Autonomy	**Emotional Strength**
Inner purpose · Focus on goals	Resilience · Coping · Spirit of adventure
Perceptiveness	**Listening orientation**
Attuned · Reflected awareness	Active listening
Transparency	**Cultural knowledge**
Clarity of communication · Exposing intentions	Information gathering · Valuing differences
Influencing	**Synergy**
Rapport · Range of styles · Sensitivity to context	Creating new alternatives

Concept 3.9	WorldWork's framework of international competencies	
Key competencies	Component factors	Description
1. Openness	1.1 New thinking	Receptive to new ideas, and typically seeks to extend understanding into new and unfamiliar fields. Likes to work internationally as they are exposed to ideas and approaches with which they are unfamiliar.
	1.2 Welcoming strangers	Keen to initiate contact and build relationships with new people, including those who have different experiences, perceptions, and values to themselves. Often takes a particular interest in strangers from different and unfamiliar cultural backgrounds.
	1.3 Acceptance	Not only tolerates but also positively accepts behaviour that is very different from their own. In an international context they rarely feel threatened by, or intolerant of, working practices that conflict with their own sense of best practice.
2. Flexibility	2.1 Flexible behaviour	Adapt easily to a range of different social and cultural situations. Have either learned or are willing to learn a wider range of behaviour patterns. Ready to experiment with different ways of behaving to find those that are most acceptable and most successful.
	2.2 Flexible judgement	Avoid coming to quick and definitive conclusions about the new people and situations they encounter. Can also use each experience of people from a different culture to question assumptions and modify stereotypes about how such people operate.
	2.3 Learning languages	Motivated to learn and use the specific languages of important business contacts, over and beyond the lingua franca in which they conduct their everyday business activities. Ready to draw on key expressions and words from the languages of these international contacts to build trust and show respect.
3. Personal autonomy	3.1 Inner purpose	To hold strong personal values and beliefs that provide consistency or balance when dealing with unfamiliar circumstances, or when facing pressures that question judgement of challenge sense of worth. Such values also give importance and credibility to the tasks that they have to perform.
	3.2 Focus on goals	Set specific goals and tasks in international projects, combined with a high degree of persistence in achieving them regardless of pressures to compromise, and distractions on the way. Believe they have a strong element of control over their own destiny, and can makes things happen in the world around them.
4. Emotional strength	4.1 Resilience	Usually tough enough to risk making mistakes as a way of learning. Able to overcome any embarrassment, criticism or negative feedback they may encounter. Have an optimistic approach to life and tend to 'bounce back' when things go wrong.
	4.2 Coping	Able to deal with change and high levels of pressure even in unfamiliar situations. They remain calm under pressure, and have well-developed means of coping even without their normal support networks. Have the personal resources necessary to deal effectively with the stress from culture shock.
	4.3 Spirit of adventure	Ready to seek out variety, change and stimulation in life, and avoid safe and predictable environments. Push themselves into uncomfortable and ambiguous situations, often unsure whether they have the skills required to be successful.
5. Perceptiveness	5.1 Attuned	Highly focused on picking up meaning from indirect signals such as intonation, eye contact and body language. Adept at observing these signals of meaning and reading them correctly in different contexts – almost like learning a new language.
	5.2 Reflected awareness	Very conscious of how they come across to others; in an intercultural context particularly sensitive to how their own 'normal' patterns of communication and behaviour are interpreted in the minds of international partners.
6. Listening orientation	6.1 Active listening	Check and clarify, rather than assume understanding of others, by paraphrasing and exploring the words that they use and the meaning they attach to them.

7. Transparency	7.1 Clarity of communication	Conscious of the need for a 'low-risk' style that minimized the potential for misunderstandings in an international context. Able to adapt to 'how a message is delivered' (rather than just 'what is said') to be more clearly understood by an international audience.
	7.2 Exposing intentions	Able to build and maintain trust in an international context by signalling positive intentions, and putting needs into a clear and explicit context.
8. Cultural knowledge	8.1 Information gathering	Take time and interest to learn about unfamiliar cultures, and deepen their understanding of those they already know. Employ various information-gathering strategies for understanding the specific context they require.
	8.2 Valuing differences	Like to work with colleagues and partners from diverse backgrounds, and are sensitive to how people see the world differently. Keen not only to explore and understand others' values and beliefs, but also communicate respect for them.
9. Influencing	9.1 Rapport	Exhibit warmth and attentiveness when building relationships in a variety of contexts. Put a premium on choosing verbal and non-verbal behaviours that are comfortable for international counterparts, thus building a sense of 'we'/ Able in the longer-term to meet the criteria for trust required by their international partners.
	9.2 Range of styles	Have a variety of means for influencing people across a range of international contexts. This gives greater capacity to 'lead' an international partner in a style with which he or she feels comfortable.
	9.3 Sensitivity to context	Good at understanding where political power lies in organizations and keen to figure out how best to play to this. Put energy into understanding the different cultural contexts in which messages are sent and decisions are made.
10. Synergy	10.1 Creating new alternatives	Sensitive to the need for a careful and systematic approach to facilitating group and team work to ensure that different cultural perspectives are not suppressed, but are properly understood and used in the problem-solving process.
(WorldWork, n.d.)		

(Source: WorldWork (2008) http://www.worldwork.biz/legacy/www/docs2/competencies.phtml; quoted in more detail in: SPENCER-OATEY Helen and FRANKLIN Peter (2009), *Intercultural Interaction. A Multidisciplinary Approach to Intercultural Communication.*London: Palgrave Macmillan, pp. 76-79)

Discussion: Note also in this, relatively elaborate, list of competencies the very general and elusive characterization of what are proposed to be measurable and assessable skills…

6 Assessing and Measuring Intercultural Competence (Examples)

6.1 Intercultural Competence Assessment Project

Intercultural Assessment (INCA) Framework (assessee version consisting of three "strands of competencies" incorporating the assessor version consisting of six competencies)

Brief Overview of the Theoretical Model
This project aims to link Byram's (1997) *Framework for Intercultural Competence Learning* to the needs of industry, and produce thereby a framework for delivery and assessment suitable for use in promoting intercultural awareness and understanding as part of a vocational languages programme. The INCA project is based on the theoretical work of Mike Byram, Torsten Kühlmann, Bernd Müller-Jacquier and Gerhard Budin (see Annex G Bibliography for more details).

Intercultural competence – what does it mean?
Intercultural competence enables you to interact both **effectively** and in a way that is **acceptable to others** when you are working in a group whose members have different cultural backgrounds. The group may consist of two or more people including yourself. 'Cultural' may denote all manner of features, including the values

and beliefs you have grown up with, your national, regional and local customs and, in particular, attitudes and practices that affect the way you work.

Intercultural competence – what does it consist of?

It has been observed how people in groups of mixed cultural background recognise and deal with the differences that emerge as the group works together. From such observations, it has been possible to identify a number of 'elements' of competence that people bring to bear on the situation. These elements are not definitive. Intercultural competence can include other 'elements' of competence, but the INCA project 'elements' provide a snapshot, useful as an assessment tool, to provide a baseline to inform training programmes.

What levels of intercultural competence are described in the framework?
The intercultural competence framework on the following page has been designed to describe three levels of performance. The framework will help the assessor to evaluate observations or answers given by the assessee.

Level 1 – Basic Competence
You are already willing to interact successfully with people of other cultures. You tend to pick things up and learn from them as you go along, but you haven't yet got the experience to work out any system of dealing with intercultural situations in general. You respond to events, rather than planning for them. At this stage you are reasonably tolerant of other values, customs and practices although you may find them odd or surprising and approve or disapprove.

Level 2 – Intermediate Competence
As a result of experience and/or training, you are beginning to view more coherently some of the aspects of intercultural encounters you used to deal with in a 'one-off' way. You have a mental 'map' or 'checklists' of the sort of situations you are likely to need to deal with and are developing your skills to cope with them. This means that you are more prepared for the need to respond and adapt to the demands of unfamiliar situations. You are quicker to see patterns in the various experiences you have and you are beginning to draw conclusions without having to seek advice. You find it easier to respond in a neutral way to difference, rather than approving or disapproving.

Level 3 – Full Competence
Many of the competences you developed consciously at level 2 have become intuitive. You are constantly ready for situations and encounters in which you will exercise your knowledge, judgement and skills and have a large repertoire of strategies for dealing with differences in values, customs and practices among members of the intercultural group. You not only accept that people can see things from widely varying perspectives and are entitled to do so, but you are also able to put yourself in their place and avoid behaviour you sense would be hurtful or offensive. At this level of operation you are able to intercede when difficulties arise and tactfully support other members of the group in understanding each other. You are confident enough of your position to take a polite stand over issues, despite your respect for the viewpoint of others.

STRAND OF COMPETENCE	COMPETENCE	
Openness	**Respect for otherness** Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. In other words, you are ready to regard other people's values, customs and practices as worthwhile in their own right and not merely as different from the norm. While you may not share these values, customs and practices, you feel strongly that others are entitled to them and should not lose respect on account of them. You may sometimes need to adopt a firm but diplomatic stance over points of principle on which you disagree.	**Tolerance of ambiguity** Tolerance of ambiguity is understood as the ability to accept lack of clarity and ambiguity and to be able to deal with it constructively. In other words, you find the unexpected and unfamiliar an enjoyable challenge and want to help resolve possible problems in ways that appeal to as many other group members as possible.
Knowledge	**Knowledge discovery** The ability to acquire new knowledge of a culture and cultural practices and the ability to act using that knowledge, those attitudes and those skills under the constraints of real-time communication and interaction. In other words, you are willing both to research in advance and to learn from intercultural encounters. You will take the trouble to find out about the likely values, customs and practices of those you are going to work with, and will note carefully, as you interact with them, any additional points that might influence the way you choose to work with them.	**Empathy** The ability to intuitively understand what other people think and how they feel in concrete situations. Empathic persons are able to deal appropriately with the feelings, wishes and ways of thinking of other persons. In other words, you are able to get inside other people's thoughts and feelings and see and feel a situation through their eyes. While this competence often draws on knowledge of how you would expect others to feel, it goes beyond awareness of facts. It often shows itself in a concern not to hurt others' feelings or infringe their system of values.
Adaptability	**Behavioral flexibility** Behavioral flexibility is the ability to adapt one's own behavior to different requirements and situations. In other words, you adapt the way you work with others to avoid unnecessary conflicts of procedure and expectation. You will tend to adopt other people's customs and courtesies where this is likely to be appreciated, accept less familiar working procedures where this will raise the level of goodwill, and so on.	**Communicative awareness** The ability in intercultural communication to establish relationships between linguistic expressions and cultural contents, to identify, and consciously work with, various communicative conventions of foreign partners, and to modify correspondingly one's own linguistic forms of expression. In other words, you are alert to the many ways in which misunderstanding might arise through differences in speech, gestures and body language. You may, where this helps, be prepared to adopt less familiar conventions. To be effective, you will always be ready to seek clarification and may need, on occasion, to ask other members of the group to agree on how they will use certain expressions or specialised terms.

Bibliography

Byram, M. (1997). Teaching and Assessing Intercultural Communicative Competence. Clevedon: Mulitilingual Matters.

Byram, M./ Nichols, A./ Stevens, D. (2001). Developing intercultural competence in practice. Clevedon : Multilingual Matters.

Kühlmann, T.M. (1996). Die Diagnose interkultureller Führungskompetenz bei Führungskräften: Entwicklung und Erprobung eines Assessment-Centers. In H. Mandl (Hrsg.), Bericht über den 40. Kongreß der Deutschen Gesellschaft für Psychologie. München: Diskettenfassung.

Kühlmann, T.M./ Stahl, G.K. (1996). Fachkompetenz allein genügt nicht –Interkulturelle Assessment Center unterstützen die gezielte Personalauswahl. Personalführung Plus 96, S. 22-24.

Kühlmann, T.M./ Stahl, G.K. (1998). Diagnose interkultureller Kompetenz: Entwicklung und Evaluierung eines Assessment-Centers. In C.I. Barmeyer & J. Bolten (Hrsg.), Interkulturelle Personal-organisation (S. 213-224). Sternenfels: Verlag für Wissenschaft und Praxis.

Müller- Jacquier, Bernd. (2000). Linguistic Awareness of Cultures-Grundlagen eines Trainingsmoduls. In: Bolten, Jürgen (Hrsg.) (2000). Studien zur internationalen Unternehmenskommunikation. Leipzig: Popp.

(Source: Intercultural Competence Assessment Project (INCA) http://www.incaproject.org/index.htp)

6.2 Competency Framework for Effective Intercultural Interaction (University of Warwick)

The Competency Framework explains the competencies that are needed for effective intercultural interaction. In contrast to the **Life Cycle Model** for Intercultural Partnerships which presents the competencies by stage (i.e. key competencies are identified for each stage of a project life cycle), the **Competency Framework** presents them by clusters.

Intercultural competencies can be grouped into four interrelated clusters, according to the aspect of competence they affect or relate to:

- Knowledge and ideas
- Communication
- Relationships
- Personal Qualities and Dispositions

For each competency cluster, we list the key component competencies, along with descriptive explanations of each of them. We also provide case study examples from the eChina-UK Programme to illustrate one or more of the following:

- How the competency manifests itself;
- Why the competency is important or is needed;
- How the competency can be displayed in behaviour;
- What problems may occur when the competency is not present.

The Competency Framework is thus useful for those who wish to gain a systematic, in-depth understanding of intercultural effectiveness and the competencies need to achieve it.

The competency model is based on extensive research. The conceptualisation of intercultural competence presented here is drawn from two main sources: the international competences identified by the consultancy company WorldWork and analyses of research data from the eChina-UK Programme.

(Source: Global People. http://www.globalpeople.org.uk/)
See also: http://www2.warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/?textOnly=false

7 Examples of Desired / Required Competencies

7.1 The UN Senior Management System Competency Map

UN System Competency Map

Example: UN System Competency Map
Six proposed core competencies for senior managers:

-judgment and decision-making
-leading change
-communication
-getting the best out of people
-building relationships
-result driven

http://www.unssc.org/web/programmes/OP/smn/

(Source: http://www.unssc.org/web/programmes/OP/smn/)
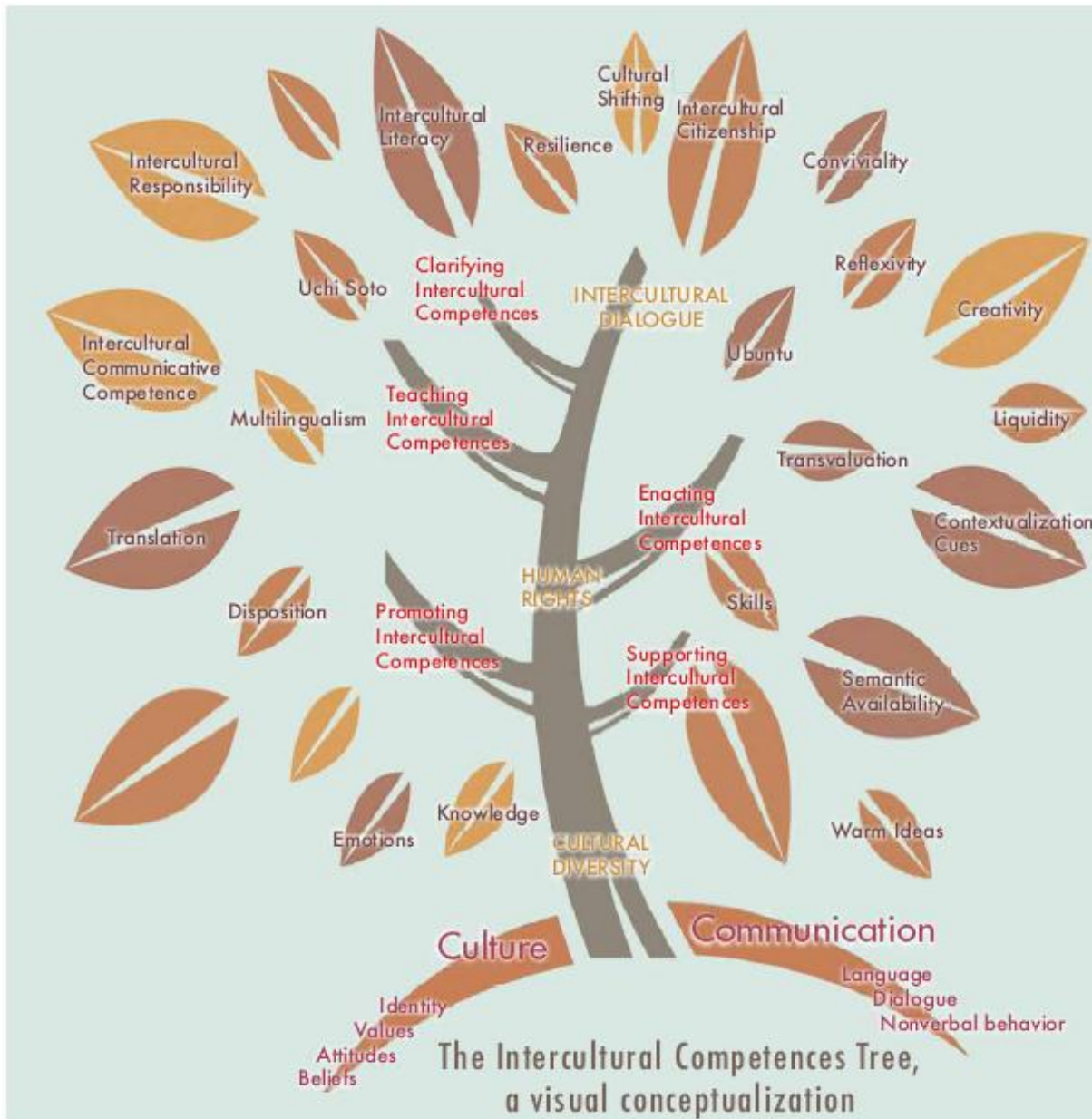
39
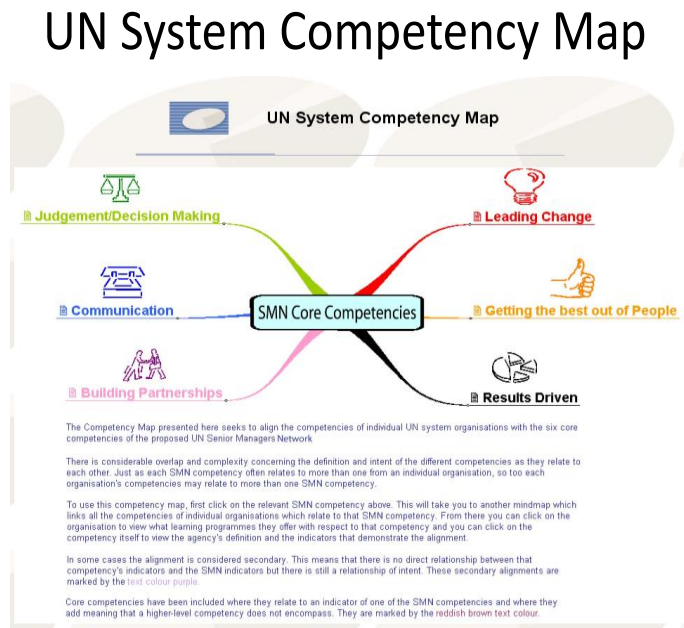
8 UNESCO Conceptualizations

8.1 Basic Competencies for Intercultural Dialogue

It is not so much knowledge of others that conditions the success of intercultural dialogue; rather, it is cognitive flexibility, empathy, anxiety reduction and the capacity to shift between different frames of reference. Humility and hospitality are also crucial

Box 2.3   Intercultural competencies: The basics

In an intercultural encounter, basic capacities include the ability to listen, dialogue and wonder:

■ *Listening* is understood here in the sense of 'resonating with an experience', similar to the 'participant observation' required of an anthropologist in a field study (Sperber, 1985). Robert Vachon (1998) has put it as follows:

Interculturalism […] is to experience another culture, to accept the truth of the other culture. It is therefore allowing the other culture and its truth to affect me directly, to

myself. To understand the other as "other" is, at the least, not to understand him'.

■ *Wonder* is the capacity to be touched by difference, a state of mind that has to be continuously trained, especially in the information society where, paradoxically, we believe we already know everything (because we know it exists or we saw it on TV or in newspapers).

Wonder is a form of 'active openness', in which the other is not simply positioned on a scale of differences/resemblances with us. Too often, we fail to recognize the originality of others and simply reduce them to an

penetrate me, to change me, to transform me, not only in my answers to a question, but in my very questions, my presuppositions, my myths. It is therefore a meeting in myself of two convictions. The place of that meeting is the heart (not the head) of a person, within a personal synthesis which can be intellectually more or less perfect. There is no co-existence possible without a co-insistence, i.e. without their penetrating into each other's heart. It is therefore a matter of approaching the other from inside. It is contemplative listening to the other where one begins to see the possibilities not

inverted image of ourselves and fall into the trap of essentialism. When we start to think that we have developed intercultural competences, it is very likely that we have in fact started to close ourselves off from what is actually going on and that we are 'losing' it. Interculturality is an ongoing discovery, a perpetual wondering, the recognition that the other is not a void to be filled but a plenitude to be discovered.

The intercultural encounter thus reveals our own rootedness at the same time as it unveils that of our counterpart. There cannot be *intercultural* competency without a *cultural* competency that allows us to realize where we

only of solutions, but of radically different fundamental questions.

■ *Dialogue* is born from the resonance with others and within ourselves, in the process of which we realize our own untapped dimensions, potentials other than those we have developed (making us feel either comfortable or uncomfortable), and we begin a process of 'understanding from within'. As Raimon Panikkar (1979) has said, 'I shall never be able to meet the other as he meets and understands himself if I do not meet and understand him in and as

speak from, our bias, what makes our point of view different from the other's point of view. It is then through critical distance from oneself that one may open oneself to encounter the other. The intercultural encounter is very much about overcoming one's own resistances, becoming aware of one's ethnocentrism or even racism, and starting to discover the possibility of radically different existential choices. It is only after the first cultural shock is over, and one starts to gain some understanding of another culture, that a more complex picture of the other and of oneself arises.

Source: Eberhard, 2008.

(Source: UNESCO World Report 2009: Investing in Cultural Diversity and Intercultural Dialogue. Paris: UNESCO, pp. 45-46; http://unesdoc.unesco.org/images/0018/001852/185202E.pdf)

8.2. Intercultural Competences: Tree Metaphor

The Intercultural Competences Tree, a visual conceptualization

Roots: Culture (Identity, Values, Attitudes, Beliefs, etc.) and Communication (Language, Dialogue, Nonverbal behavior, etc.)

Trunk: Cultural Diversity, Human Rights, Intercultural Dialogue

Branches: Operational steps (Clarifying, Teaching, Promoting, Supporting and Enacting Intercultural Competences)

Leaves: Intercultural Responsibility, Intercultural Literacy, Resilience, Cultural Shifting, Intercultural Citizenship, Conviviality, Reflexivity, Creativity, Liquidity, Contextualization Cues, Transvaluation, Ubuntu, Semantic Availability, Warm Ideas, Skills, Uchi Soto, Multilingualism, Disposition, Emotions, Knowledge, Translation, Intercultural Communicative Competence. Some of the leaves have been left free so that this Tree which is very much alive, can be complemented upon the rich diversity of contexts available worldwide.

Intercultural Competences - 23

(Source: UNESCO (2013) *Intercultural Competences: Conceptual and Operational Framework*. Paris:UNESCO. http://unesdoc.unesco.org/images/0021/002197/219768e.pdf)

Notes