CHAPTER 12

Global citizenship and intercultural (communicative) competence

> To shift our level of awareness from the ethnocentric to the geocentric, we must challenge ourselves to leave our comfort zone. Whatever narrow identity we were born into, it is time to step out of it and into the larger world. We can still cherish our own heritage, lineage, and culture, but we must liberate ourselves from the illusion that they are separate from everyone else's.
>
> (Gerzon 2010: xxi)

> Language clearly plays an important role in the process of developing intercultural competence. Through the study of a foreign language, it becomes easier to enter the cognitive concepts of another culture. However, language learning alone is not sufficient to grasp the complexities of another culture and to finally achieve intercultural competence . . . Becoming interculturally competent is a process of changing one's mindset . . . It is a process of continuous transformation that, ideally, never ends.
>
> (Guilherme *et al.* 2010: 243–44)

> You must be the change you wish to see in the world.
>
> Mahatma Gandhi

learning objectives

By the end of this chapter, you should be able to:

1. define global citizenship
2. identify the traits and characteristics of global citizens
3. define what is meant by 'global competency'
4. identify and explain the core elements in the global competence model
5. discuss the ethical obligations of global citizens
6. explain what is meant by 'intercultural competency'
7. define intercultural (communication/communicative) competence and identify fundamental components
8. define what is meant by 'the intercultural speaker' or 'intercultural mediator'
9. discuss intercultural citizenship and its relation to intercultural competence
10. explain the difference between 'culture-specific' and 'culture-general' approaches to intercultural education

11 describe four models of intercultural competence/sensitivity
12 identify and describe the relationship between second language proficiency and intercultural competence
13 identify requisite competencies for today's global society
14 describe ways to enhance one's intercultural competence and intercultural/global citizenry.

INTRODUCTION

In previous chapters, we discussed the many ways in which our world has become globally interdependent and interculturally complex, due, in part, to accelerating globalization, migration and rapid advances in transportation and telecommunications. These changes have impacted on our self-identities and attitudes toward diversity. With more and more intercultural interactions in our home environment and beyond, the potential for miscommunication and conflict is also on the rise, both among individuals and groups. Hence, the need for global, bi(multi)lingual and intercultural competency has never been greater.

As the gap between the rich and poor widens and we compete for limited resources (e.g. food, water, land, wealth, shelter, power, etc.), the importance of global perspectives and peaceful, equitable solutions deepens. The development of a global mindset and the mastery of intercultural communication knowledge and skills are a matter of urgency for both individuals and societies worldwide. It is imperative for all of us to become responsible, ethical members of the global village that we share.

This concluding chapter begins by exploring what is meant by global citizenship, global competency, intercultural competency and intercultural citizenship. We then examine several models of intercultural (communication/communicative) competence and discuss the construct of the 'intercultural speaker' in relation to second language speakers. Attention is drawn to the vital role of language in intercultural competency. We then review the global, linguistic and intercultural competencies that are needed in today's complex world. Finally, we discuss constructive ways to enhance one's intercultural (communicative) competency and take steps toward ethical, global citizenship.

GLOBAL CITIZENSHIP

What is global citizenship and what does it mean to be a global citizen in today's increasingly complex world? What are the qualities and duties of global citizens? How can one acquire the dimensions of global citizenship? In the new millennium, why is it essential to take steps in this direction? What is the relationship between identity, language, global citizenship and ethics? These are just a few of the many questions that preoccupy philosophers, educators, interculturalists, social justice activists and other scholars and students in modern times.

Citizenship

Before we look at definitions of global citizenship, it is necessary to have an understanding of what is meant by citizenship. Throughout the history of humankind, **citizenship** has been linked to an individual's conduct, rights and obligations within a particular society or nation. Most definitions of citizenship focus on people's affiliation with the state and their behaviours or duties in relation to it. In political philosophy, for example, citizenship is generally viewed as a series of rights and responsibilities associated with the individual as a member of a political community. Typically, this includes such aspects as civic, economic, linguistic, political and social rights as well as duties or obligations. Basically, citizenship describes the relationship between the individual and the state, and the need for citizens to understand the economic and political processes, structures, institutions, laws, rights and responsibilities within the system that governs the state (e.g. democracy, communism, socialism, monarchy).

Citizenship and sense of belonging

The mode of governance impacts on perceptions of citizenship as well as an individual's status, duties, rights and freedoms. It influences dimensions of one's identity and sense of belonging within the state (e.g. the strength of one's national identity or affiliation with the state). Within the context of democratic societies, Osler (2005: 12–13) maintains that citizenship involves:

1 a *status* (which confers on the individual the rights to residence, vote and employment)
2 a *feeling* (sense of belonging to a community)
3 *practice* (active participation in the building of democratic societies).

Citizens who feel a deep attachment or connection to their nation are apt to possess a strong national identity, whereas those who are more ambivalent about this bond are likely to have a weak national identity. Increasingly, individuals are developing multiple identities and affiliations that go beyond the local. Second language speakers who master English, for example, may feel a bond with people in other parts of the world who speak this global language. Through this international language, they may forge a global identity, while maintaining a **local self** (e.g. regional or national identity). They may also develop a sense of inbetweenness or hybridity (Jenkins 2007, 2013; McKay & Bokhorst-Heng 2008). (Chapter 6 discusses types of identities, including local, global, national and hybrid identifications and their association with language and culture.) We now take a closer look at the relationship between citizenship and the wider, global community.

Conceptions of global citizenship

There are many definitions of global citizenship. Most stress common values and concerns that unite people who care deeply about the current state of our planet and the quality of life of future generations. As all of us inhabit the same universe, advocates of global citizenry argue that all human beings and communities should work together to solve the major problems facing humanity (e.g. global warming, armed conflicts, border disputes, unequal distribution of wealth and natural resources, natural catastrophes such as earthquakes and tsunamis).

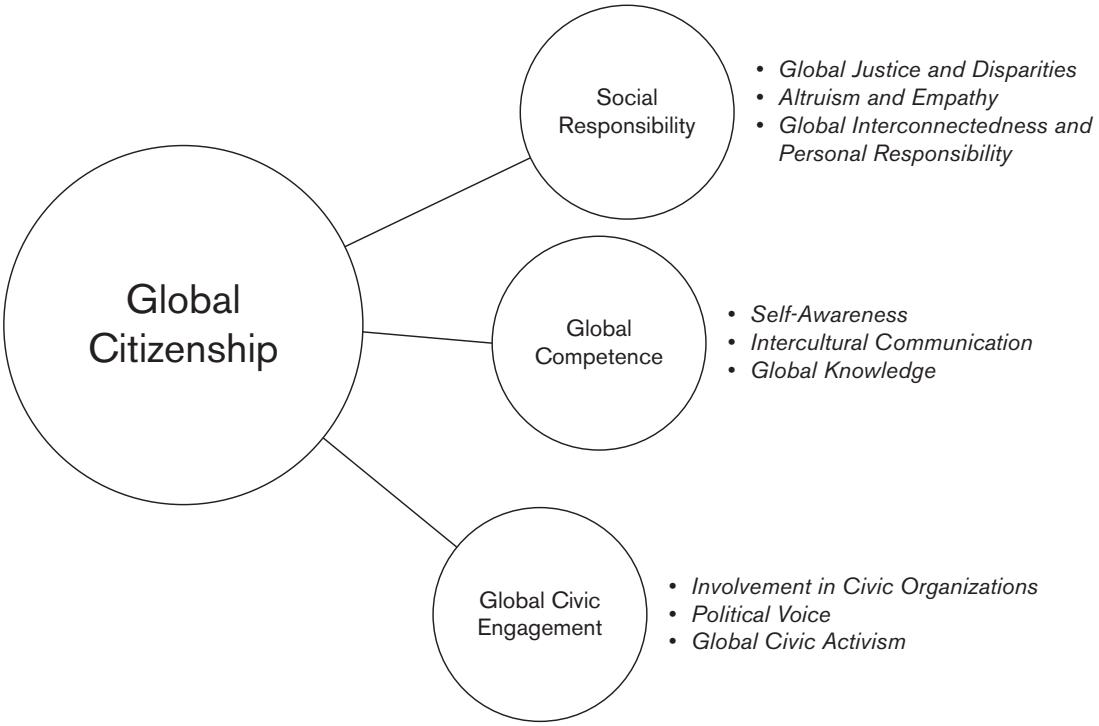

Figure 12.1 Global citizenship conceptual model

For Toh (1996: 185), **global citizenship** entails 'awareness of and commitment to societal justice for marginalized groups, grassroots environment, nonviolent and authentic democracy, environmental care, and North-South relations based on principles of equity, respect, and sharing'. Based on a review of definitions put forward by global scholars from around the world (e.g. Deardorff 2006, 2009; Hunter *et al.* 2006), Morais and Ogden (2011) devised a conceptual model of global citizenship that is depicted in Figure 12.1.

The core elements in this framework are: **social responsibility** (the perceived level of interdependence and social concern for others, the society and the environment), **global competence** ('having an open mind while actively seeking to understand others' cultural norms and expectations and leveraging this knowledge to interact, communicate and work effectively outside one's environment') and **global civic engagement** ('the demonstration of action and/or predisposition toward recognizing local, state, national, and global community issues and responding through actions such as volunteerism, political activism, and community participation (Andrzejewski & Alessio 1999; Lagos 2001; Paige, Stallman, & Josić 2008)') (Morais & Ogden 2011: 448).

Unlike national citizenship, there is no world state or governing body that can grant global citizenship (e.g. global rights, status, responsibilities). Individuals may possess a strong sense of **global consciousness** (concern about the welfare of our planet) and still declare allegiance to the state or region where they have legal citizenship. Put another way, a global identity may coexist with a regional, national or local identity. Tensions may surface, however, when local needs (e.g. deforestation to provide land for an increasing population, expansion of industries that burn fossil fuels) conflict with global concerns (e.g. protection of the environment, climate warming).

What is a global citizen?

For Israel (2012: 79), a **global citizen** is 'someone who identifies with being part of an emerging world community and whose actions contribute to building this community's values and practices'. Instead of seeing oneself as only narrowly connected to a particular region or nation, individuals who identify themselves as global citizens possess a sense of belonging to a world community. As noted by Gerzon (2010: xxi), global citizens may still have fond feelings for their 'heritage, lineage, and culture' but are free of the 'illusion' that their identities are 'separate from everyone else's'. Their sense of self embraces a concern for all humankind and the future of the planet. People with a global identity are also sometimes referred to as **international** or **world citizens**.

The traits and actions of global citizens

A number of traits and behaviours have been linked to global citizens. For Daisaku Ikeda, a Buddhist philosopher, peace builder and educator, the following are essential elements:

- the wisdom to perceive the interconnectedness of all life and living
- the courage not to fear or deny difference; but to respect and strive to understand people of different cultures, and to grow from encounters with them
- the compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places (Ikeda n.d.).

The attributes of a global citizen have also been carefully considered by Oxfam, a development and relief organization that strives to find solutions to poverty and end suffering around the world. Oxfam views the global citizen as someone who:

- is aware of the wider world and has a sense of his or her own role as a world citizen
- respects and values diversity
- has an understanding of how the world works
- is troubled by social injustice
- participates in the community at a range of levels, from the local to the global
- is willing to act to make the world a more equitable and sustainable place
- takes responsibility for her or his actions
- feels an ethical responsibility to others around the globe (adapted from Oxfam 2006: 3).

Our ethical responsibility

Most scholars emphasize that global citizenship entails a commitment to live responsibly by taking care of the Earth and its inhabitants (e.g. protecting the environment, safeguarding the rights of other human beings). A global citizen is concerned about the welfare of *all* human beings, not just his or her own ethnic, linguistic or national group. Instead of seeking selfish aims (e.g. the sole betterment of one's community or ingroup at the expense of others), global citizens recognize the dignity of every human being and proactively seek the common good for society and the environment. With this in view, Patel, *et al.* (2011) recommend that all of us resolve to:

1 develop an understanding of global interrelatedness and interdependence
2 respect cultural diversity
3 fight racial discrimination
4 protect the global environment
5 understand human rights
6 accept basic social values (adapted from Patel *et al.* 2011: 79).

Martin and Nakayama (2008) concur, arguing that all of us have an ethical responsibility to develop a sense of social justice as we discover more about ourselves and others:

> as members of an increasingly interdependent global community, intercultural communication students have a responsibility to educate themselves, not just about interesting cultural differences, but also about intercultural conflicts, the impacts of stereotyping and prejudice, and the larger systems that can oppress and deny basic human rights—and to apply this knowledge to the communities in which they live and interact.
>
> (Martin & Nakayama 2008: 22)

Genuine global citizens are dedicated to fostering a sustainable world that offers promise for all inhabitants. Recognizing the interdependence of communities, global or world citizens are passionate about **social justice** (the fair administration of laws to treat all people as equal regardless of ethnicity, religion, race, language, gender, origin, etc.), **economic justice** (economic policies that distribute benefits equally to all), **human rights** (the fundamental rights and freedoms to which all humans are entitled, such as the right to life and liberty, freedom of thought and expression and equality before the law), **language** or **linguistic rights** (the right to choose the language(s) for communication in private and public places; the right to one's own language in legal, administrative and judicial acts, language education and the media) and **global ethics** (basic shared ethical values, criteria and attitudes for peaceful coexistence among humans). Becoming a global citizen involves much more than travelling to many different countries and speaking multiple languages. It requires a commitment to bettering our planet. (Later in the chapter, we explore the related construct of 'intercultural citizenship'.)

Global citizenship activism

To build and nurture our emerging world community, global citizens may assume activist roles, which cultivate ethical values, principles, and practices. **Global citizenship activism** can take many forms. For example, individuals or groups may lobby for changes in local, national and international policies and practices that impact the environment. They may join initiatives designed to curb global warming and protect the Earth's ozone level. Activists may also join organizations that aim to solve pressing global problems (e.g. famine, regional conflicts, pollution, economic disparity, unequal opportunities to learn international languages). As well as contributing to worldwide humanitarian relief efforts, individuals may organize and actively participate in activities and events that celebrate global **diversity** (e.g. rich variations in art, language, culture, religion, music, cuisine) and promote equitable, harmonious intercultural interactions. Global citizens may also take an active role in the decision-making processes of global governing bodies and international agencies that strive to make the world a better place, such as the United Nations Educational, Scientific and Cultural Organization (UNESCO), Oxfam (a developmental organization), the Global Relief Agency and Medics without Borders, to name a few.

Advocates of global citizenship warn that we need to work together to deal with the many challenges facing our planet. Israel (2012: 79) argues that all citizens should be concerned about 'human rights, environmental protection, religious pluralism, gender equity, sustainable worldwide economic growth, poverty alleviation, prevention of conflicts between countries, elimination of weapons of mass destruction, humanitarian assistance and preservation of cultural diversity'. Linguists also point out that care should be taken to prevent **language death** (language extinction, linguistic extinction or linguicide), a process whereby a language that has been used in a speech community gradually dies out. In this scenario, the level of linguistic competence that speakers possess in a particular language variety decreases to the extent that eventually there are no fluent speakers of that variety left. Some linguists caution that the dominance of global English is leading to the loss of minority languages and linguistic diversity in some parts of the world (Crystal 2000; Nettle & Romaine 2000). The concerns of global citizens are many and varied.

GLOBAL COMPETENCY

There are many definitions of global competence (sometimes referred to as '**transnational competence**') besides the one offered by Morais and Ogden (2011) in relation to their Global citizenship conceptual model (See Figure 12.1). Lambert (1996), for example, defines a **globally competent person** as an individual who has knowledge of current events, the capacity to empathize with others, the ability to maintain a positive attitude, second language competence and an appreciation of foreign ways of doing things. Olson and Kroeger (2001) maintain that a globally competent individual possesses sufficient substantive **global knowledge** (e.g. understanding of cultures, languages, global events and concerns), **perceptual understanding** (e.g. open-mindedness, sophisticated cognitive processing, resistance to stereotyping) and **intercultural communication skills** (e.g. adaptability, **empathy** (concern for others), cross-cultural awareness, intercultural mediation, intercultural sensitivity) to interact appropriately and effectively in our globally interconnected world.

The Stanley Foundation (2003), an American organization that funds research on global education, defines **global competency** as 'an appreciation of complexity, conflict management, the inevitability of change, and the interconnectedness between and among humans and their environment'. The Foundation emphasizes that 'globally competent citizens know they have an impact on the world and that the world influences them. They recognize their ability and responsibility to make choices that affect the future.'

International educators Donatelli *et al.* (2005: 134) cite the following as common traits of global competence:

- general knowledge of one's own culture, history and people
- general knowledge of cultures, histories and peoples other than one's own
- fluency in a world language other than one's native tongue
- cross-cultural empathy
- openness and cognitive flexibility
- tolerance for ambiguity, perceptual acuity and attentiveness to nonverbal messages
- awareness of issues facing the global community (ibid: 134).

Hunter (2004) surveyed senior international educators, transnational corporation human resource managers and United Nations officials to ascertain their perception of the knowledge,

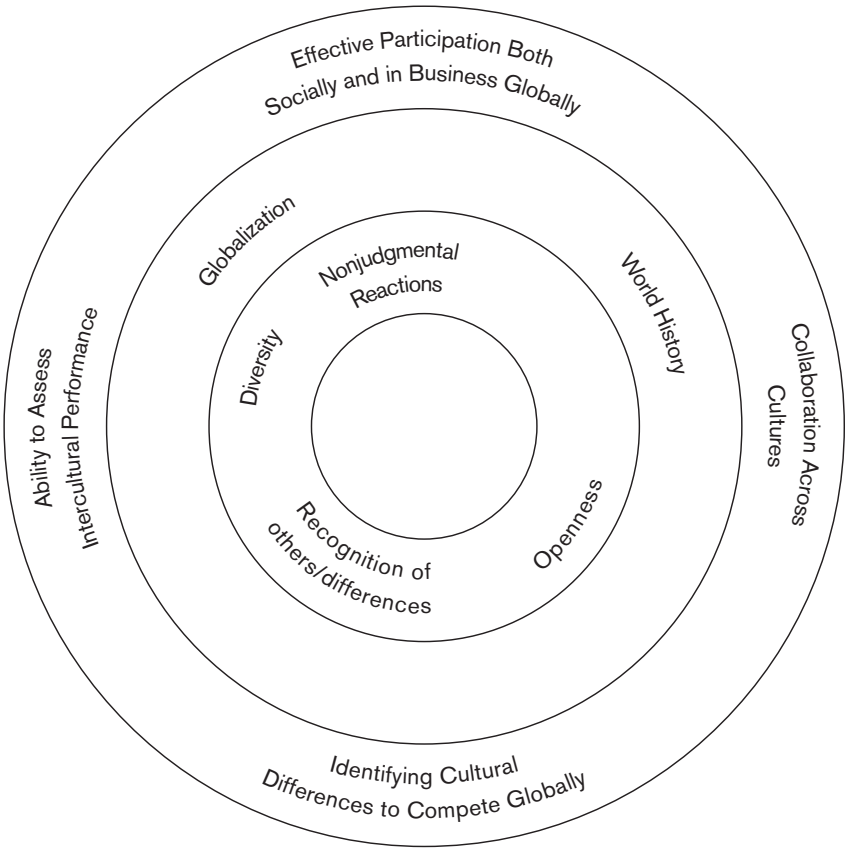

Figure 12.2 Global competence model

skills, attitudes and experiences necessary to become globally competent. For these individuals, a globally competent person is someone who is 'able to identify cultural differences to compete globally, collaborate across cultures, and effectively participate in both social and business settings in other countries' (Deardorff & Hunter 2006: 77). Global competence means 'having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one's environment' (Hunter 2004: 74).

Based on the findings of his study, Hunter (2004) developed the **global competence model** to provide a framework for international educators to prepare '**global-ready graduates**' (individuals who are adequately prepared for a diverse workforce and society that necessitates intercultural and global competencies). (See Figure 12.2.)

Central to Hunter's (2004) model is the conviction that if one is to achieve global competency, one must recognize that one's own worldview is not universal. In other words, one must move away from an ethnocentric perspective towards a more open stance. His framework emphasizes that '[a]ttitudes of openness, curiosity, and respect are key starting points upon which to build the requisite knowledge and skills' (Deardorff & Hunter 2006: 79). While second language proficiency is not cited in the graphic illustration, it is referred to in articles that explain the model.

INTERCULTURAL COMPETENCY

Many definitions of intercultural competence (e.g. **intercultural effectiveness**) have been developed in the last few decades by speech communication specialists and general education scholars as well as by applied linguists who have a particular interest in the cultural dimension of language learning and use. As noted in Chapter 2, the former have long criticized applied linguists for not paying sufficient attention to the cultural component in language education teaching and research; conversely, second language specialists have rebuked communication specialists for largely ignoring the language component in their studies and theories of intercultural communication.

Many cross-cultural psychologists, anthropologists, international educators, language and social psychologists and scholars from other disciplines have focused their attention on the traits, skills and behaviours of interculturally competent individuals who reside temporarily or permanently in a new culture. Consequently, some of our current understandings of intercultural competence have centred on adaptability and effectiveness in unfamiliar cultural contexts (e.g. intercultural adjustment and adaptation while studying abroad). Other broader, more general conceptions of **intercultural competence** refer to intercultural traits, knowledge and behaviours related to one's interactions in any intercultural situation or context (e.g. in one's home environment or in international settings). (See Chapter 8 for a discussion of intercultural effectiveness in relation to intercultural transitions.)

Much can be learned by examining the perspectives of scholars and practitioners from diverse areas of specialization. In today's complex, globalizing world, whenever feasible, an interdisciplinary approach to intercultural communication is imperative to integrate and build on the strengths of different theories and modes of research. This can help us to better understand the concept of intercultural competency and identify the most effective ways to become intercultural. Let's take a look at various conceptions of intercultural (communication/communicative) competence put forward by scholars from diverse disciplines.

Intercultural (communication) competence

Influenced by their discipline, research and life experience, scholars have used a variety of terms to refer to the competence of individuals in intercultural interactions, including intercultural competence, intercultural communication competence, intercultural communicative competence, cross-cultural competence, multicultural competence, cultural fluency, intercultural sensitivity, cultural intelligence and so on (see Fantini 2012b for a longer list of terms). Let's examine some of the most well-known terms and definitions.

In relation to sojourners and longer-term migrants, Taylor (1994: 154), an adult education specialist, defines **intercultural competency** as 'an adaptive capacity based on an inclusive and integrative world view which allows participants to effectively accommodate the demands of living in a host culture'. 'Interculturally competent persons', according to Chen and Starosta (2006: 357), 'know how to elicit a desired response in interactions and to fulfill their own communication goals by respecting and affirming the worldview and cultural identities of the interactants'. For these communication scholars, **intercultural communication competence** is 'the ability to acknowledge, respect, tolerate, and integrate cultural differences that qualifies one for enlightened global citizenship' (ibid: 357). In Jandt's (2007: 48) view,

> [g]ood intercultural communicators have **personality strength** (with a strong sense of self and are socially relaxed), communication skills (verbal and nonverbal), **psychological**

> **adjustment** (ability to adapt to new situations), and **cultural awareness** (understanding of how people of different cultures think and act).
>
> (Jandt 2007: 184)

For this communication specialist, **intercultural communication competence** requires 'understanding dominant cultural values and understanding how our own cultural values affect the way we perceive ourselves and others. None of these conceptions of intercultural competence deals explicitly with the use of a second language in intercultural interactions.

Intercultural communicative competence

Michael Byram, a foreign language education specialist, observed that many understandings of intercultural competency largely ignore the language component even though language is a core element in intercultural communication and most interactions involve a second language. He prefers to distinguish between intercultural competence and intercultural communicative competence. For Bryam (1997, 2012), the former refers to the skills and ability that individuals draw on to interact in their native language with people from another culture (e.g. first language speakers of English from New Zealand interacting with first language speakers of English from Canada). By contrast, the latter refers to the ability of individuals to interact successfully across cultures while using a second language (e.g. a Taiwanese second language speaker of English interacting with a Malaysian second language speaker of English or a first language speaker of English from Australia).

Intercultural communicative competence focuses on 'establishing and maintaining relationships' instead of merely communicating messages or exchanging information (Byram 1997: 3). This involves 'accomplishing a negotiation between people based on both culture-specific and culture-general features that is on the whole respectful of and favourable to each' (Guilherme, 2004: 297). Within the context of intercultural education, **culture-specific approaches** primarily aim at the achievement of cultural competence in a particular culture. For example, Danish students may prepare for a year-abroad programme in Barcelona by taking Spanish language lessons, reading about Spanish culture and participating in a pre-sojourn course that centres on how to communicate effectively and appropriately in various contexts and situations in Spain.

Culture-general approaches do not focus on a particular culture; instead, they centre on the development of the knowledge, skills and mindset that can help individuals analyse their linguistic and cultural context and engage in successful intercultural interactions, no matter where they are in the world. For example, this intercultural communication text provides examples from many different cultural contexts and is designed to raise awareness of core issues in intercultural relations (e.g. ethnocentricism, intercultural sensitivity, cultural self-awareness). As broad intercultural competence cannot be achieved by focusing on the ability to behave properly in a particular culture, intercultural learning, ideally, should involve a mix of 'culture-specific' and 'culture-general' approaches.

Intercultural communicative competence and the intercultural speaker

The close relationship between language, culture and intercultural competence is conveyed in the notion of the **intercultural speaker**, a term coined by Byram (see Byram & Zarate 1997) to describe foreign language/culture learners who successfully establish intercultural relationships while using their second language. Intercultural speakers

> operate their linguistic competence and their sociolinguistic awareness . . . in order to manage interaction across cultural boundaries, to anticipate misunderstandings caused by difference in values, meanings and beliefs, and . . . to cope with the affective as well as cognitive demands of engagement with otherness.
>
> (ibid: 25)

Intercultural speakers are described as competent, flexible communicators (Byram 2012; Byram & Zarate 1997; Wilkinson 2012) who 'engage with complexity and multiple identities' and 'avoid stereotyping which accompanies perceiving someone through a single identity' (Byram *et al.* 2002: 5). For Guilherme (2004: 298), ***critical*** **intercultural speakers** are able to 'negotiate between their own cultural, social and political identifications and representations with those of the other', and in the process, become aware of 'the multiple, ambivalent, resourceful, and elastic nature of cultural identities in an intercultural encounter' (ibid: 125). The term 'intercultural speaker' is still widely used today, although some scholars prefer the term '**intercultural mediator**' to emphasize 'the individual's potential for social action rather than the competencies acquired as a consequence of teaching' (Alred & Byram, 2002: 341). When we discuss Bryam's model of intercultural communicative competence, we revisit notions of the intercultural speaker.

Intercultural communicative competence and intercultural citizenship

Byram (2008, 2011a, 2012) has also linked the notion of intercultural communicative competence with citizenship education. In recent publications, he defines the competencies that enable intercultural speakers to take part in community activity and service with people from another country who speak a different first language. To foster the development of '**intercultural political competence**', Byram (2011b: 17) advocates 'the enrichment of citizenship education with an international dimension' coupled with the infusion of a 'political/citizenship dimension' in second or foreign language education. This approach to **intercultural citizenship** brings together 'the general dimensions of attitudes, knowledge and behaviour' common to both citizenship and language education.

> In intercultural citizenship, the question of national or cosmopolitan allegiances is not important; intercultural citizenship is not a matter of creating identifications with state or any other entity. It is rather, the development of competencies to engage with others in political activity across linguistic and cultural boundaries both within and across state frontiers. International 'bonds'—and the reduction of prejudice—are the intended outcomes.
>
> (Bryam 2011b: 19)

Intercultural citizenship, which favours multiculturalism and equality, requires awareness and respect of self and other, the desire to interact across cultures and the acquisition of the knowledge and skills that facilitate constructive, active participation in today's complex, globalized society. For Guilherme (2007: 87), this entails 'the control of the fear of the unknown (at the emotional level), the promotion of a critical outlook (at the cognitive level), as well as the enhancement of self-development (at the experiential level)'. Through education and international experience, Alred *et al.* (2003), Byram (2006, 2008, 2009, 2011a, 2012), Guilherme (2002, 2007, 2012) and other interculturalists maintain that it is possible to cultivate the understanding (e.g. cultural knowledge, open mindset) and skills (e.g. culture-sensitive behaviours, culture-learning strategies) that characterize intercultural communicative competence and cosmopolitan, intercultural citizenship. In the process, this fulfils some of the aims of global citizenship that were discussed earlier in the chapter.

'Effective' and 'appropriate' intercultural communication

Alvino Fantini has also written extensively about intercultural communication in second language situations. For this applied linguist, **intercultural communicative competence** is 'a complex of abilities needed to perform *effectively* and *appropriately* when interacting with others who are linguistically and culturally different from oneself' (Fantini 2007: 9). Implicit in this definition are: individual traits and characteristics (e.g. personality); the domains of relationships, communication and collaboration; the dimensions of knowledge, **attitude** (emotional response to people/things), skills and awareness; proficiency in the host language and a developmental process.

In Fantini's (2007) definition, ***effective* intercultural communication** relates to one's perception of one's performance in intercultural encounters, drawing on an 'etic' or outsider's view of the host/second language culture. By contrast, the notion of ***appropriate* intercultural communication** is linked to how one's behaviour is perceived by one's hosts (i.e. an 'emic' or insider's understanding of what is acceptable in the host/second language culture). This conceptualization of intercultural communicative competence acknowledges the importance of the views of *both* interactants (the sender and receiver) in terms of outcomes. In other words, for the communication to be successful, the message must also be received as interculturally sensitive and appropriate, and the meaning should generally be interpreted as intended.

Critical applied linguists Dervin and Dirba (2006) maintain that second language speakers possess intercultural competence 'when they are able/willing to communicate effectively with others, accept their position as "strangers" when meeting others, and realize that all individuals, including themselves, are multicultural and complex (sex, age, religion, status in society, etc.)' (p. 257). For Sercu (2005: 2), an applied linguist, an interculturally competent individual possesses the following traits and skills:

> the willingness to engage with the foreign culture, self-awareness and the ability to look upon oneself from the outside, the ability to see the world through the others' eyes, the ability to cope with uncertainty, the ability to act as a cultural mediator, the ability to evaluate others' points of view, the ability to consciously use culture learning skills and to read the cultural context, and the understanding that individuals cannot be reduced to their collective identities.

A common definition of intercultural competence

By surveying 23 leading intercultural communication experts (e.g. Michael Byram, Janet Bennett, Guo-Ming Chen), Deardorff (2004: 181) aimed to arrive at a common understanding of intercultural competence. The top three elements that the scholars associated with this construct were: 'awareness, valuing, and understanding of cultural differences; experiencing other cultures; and self-awareness of one's own culture' (ibid: 247). After reviewing nine definitions of intercultural competence, the scholars considered the following one as most relevant to their institution's internationalization strategies: 'Knowledge of others, knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviors; and relativizing one's self. Linguistic competence plays a key role' (Byram 1997: 34). Although the majority of the experts surveyed were not language educators, they appeared to recognize the importance of language in intercultural encounters as they gave the highest rating to Byram's (1997) definition, which drew attention to the linguistic dimension.

After analysing the input of the survey respondents, Deardorff (2004: 194) concluded her study by formulating the following broad definition of intercultural competence: 'the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes'. Although the language dimension (e.g. use of a second language) was not made explicit, it is mentioned in related publications.

MODELS OF INTERCULTURAL COMPETENCE

Building on their understandings of intercultural communication and intercultural effectiveness, numerous scholars (e.g. speech communication specialists, applied linguists, interculturalists, international educators) have devised models of intercultural competence. Let's take a look at some of the most widely-known frameworks: Byram's (1997) model of intercultural communicative competence, Chen and Starosta's (2008) model of intercultural communication competence, M.J. Bennett's (1993) developmental model of Intercultural sensitivity and Deardorff's (2004) process model of intercultural competence.

Byram's model of intercultural communicative competence

Byram's (1997) model of intercultural communicative competence has had a profound impact on the teaching of second or foreign languages, especially in European contexts. His conceptual framework draws attention to the need to integrate culture into second language teaching and learning. As illustrated in Figure 12.3, Byram's work builds on notions of communicative competence put forward by Hymes (1966, 1972) and expanded on by other applied linguists in relation to the teaching and learning of foreign languages (e.g. Bachman 1990; Canale & Swain 1980). Communicative competence refers to 'what a speaker needs to know, and what a child needs to learn, to be able to use language appropriately in specific social/cultural settings' (Swann *et al.* 2004: 42). Thus, it is linked to notions of first and second language socialization that were discussed in earlier chapters.

In the first part of his model, Byram (1997) cites the following *linguistic* elements as characteristic of an interculturally competent second language speaker (the intercultural speaker or mediator):

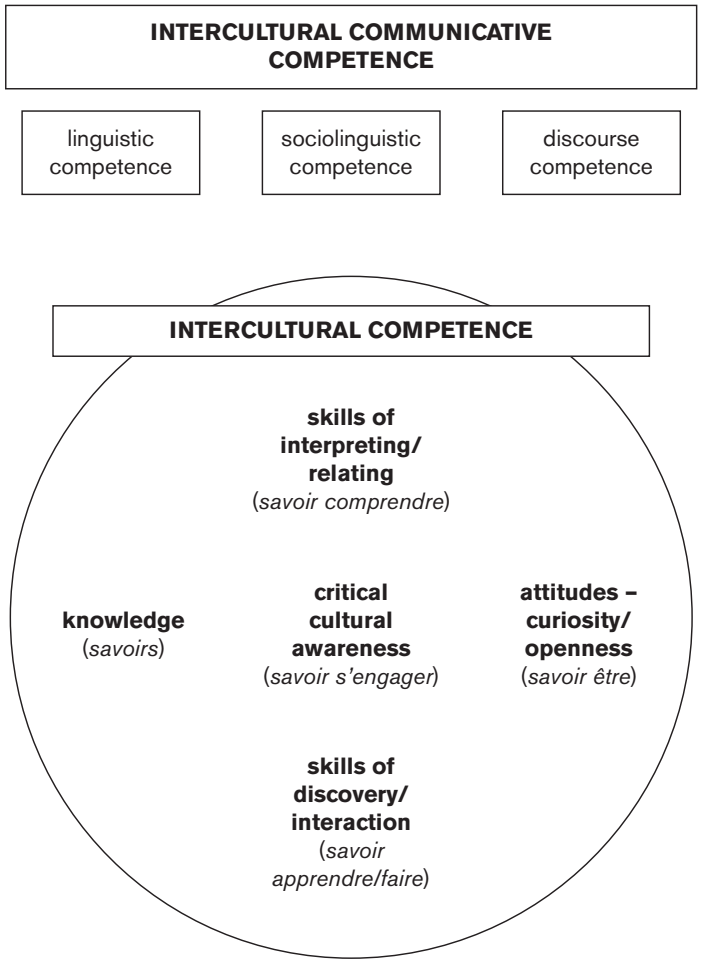

Figure 12.3 The components of intercultural communicative competence

- Linguistic competence: the ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language.
- Sociolinguistic competence: the ability to give to the language produced by an interlocutor – whether native speaker or not – meanings that are taken for granted by the interlocutor or are negotiated and made explicit with the interlocutor.
- Discourse competence: the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes (Byram 1997: 48).

The second part of this framework identifies five *savoirs* or components that are linked to the *cultural* dimension of the intercultural speaker's competence. The first two are considered prerequisites for successful intercultural/interlingual communication:

- Intercultural attitudes (*savoir être)*: curiosity and openness, readiness to suspend disbelief about others cultures and belief about one's own intercultural attitudes.

- **Knowledge (*savoirs*)**: of social groups and their products and practices in one's own and in one's interlocutor's country.

Finally, the next three components feature the skills deemed necessary for successful communication across cultures and languages:

- **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 to operate this knowledge in real-time communication.
- **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 (Byram *et al.* 2002: 12–13).

This model draws attention to the need for language teachers to integrate a cultural component into their language teaching. With this in view, Byram *et al.* (2002: 6) offer the following advice:

> developing the intercultural dimension in language teaching involves recognizing that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and to help them to see that such interaction is an enriching experience.

Knowing grammar rules and vocabulary in a second language is not sufficient for one to be interculturally competent. Byram's model of intercultural communicative competence raises awareness of the importance of culture learning for second language learners (e.g. learning about the values and practices of their own and other cultures). After examining the Developmental Model of Intercultural Sensitivity, we delve further into the relationship between second language proficiency and intercultural competence.

Chen and Starosta's model of intercultural communication competence

Speech communication specialists Chen and Starosta (2008) have developed and refined their own model of intercultural communication competence, which emphasizes a 'transformational process of symmetrical interdependence'. Their conceptual framework consists of three 'equally important', interrelated dimensions that work together to create 'a holistic picture of intercultural communication competence': (1) affective or intercultural sensitivity, (2) cognitive or intercultural awareness and (3) behavioural or intercultural adroitness. This model does not, however, deal explicitly with intercultural interactions in a second language.

Intercultural communication competence, in Chen and Starosta's (2008: 223) view, requires **affective** or **intercultural sensitivity**, that is, 'positive emotion that enables individuals to be sensitive enough to acknowledge and respect cultural differences'. This affective process is linked to the following personal elements or characteristics: 'self-concept, open-mindedness, nonjudgmental attitudes, and social relaxation' (ibid: 223). Similar to Byram (1997), these

scholars have found that people who are competent intercultural communicators possess higher levels of **cognitive** or **intercultural awareness**, that is, **self-awareness** (e.g. knowledge of one's own personal identities/cultures) and **cultural awareness** (e.g. understanding of how cultures differ). To be competent intercultural communicators, Chen and Starosta (2008: 227) maintain that individuals must also enhance their **behavioural** or **intercultural adroitness** ('message skills, knowledge regarding appropriate self-disclosure, behavioral flexibility, interaction management, and social skills'). These skills and actions, in their view, are vital for world citizens to act effectively in intercultural encounters and 'achieve the goal of multicultural interdependence and interconnectedness in the global village' (ibid: 227).

Recognizing 'the complex multicultural dynamics' of 'our current global society', Chen and Starosta (2008: 227) recommend that measures of intercultural communication competence take into account the multiple perspectives and identities that are now a common feature within communities and cultures:

> The trends of technology development, globalization of the economy, widespread population migration, development of multiculturalism, and the demise of the nation-state in favor of sub- and supranational identifications have shrunk and multiculturalized the world, and traditional perceptions of *self* and *other* must be redefined. The global context of human communication and the need to pursue a state of multicultural coexistence require that we abolish the boundaries separating *me* and *you*, *us* and *them,* and develop a theory of communication competence that takes into account individuals' multiple identities.

Challenging traditional notions of Self and Other, their recommendation is in line with the position of Moon (2008) and other critical theorists (e.g. Dervin 2012; Holliday 2012, Kramsch & Uryu 2012) who rally against homogenizing, static perspectives of culture that adopt a 'culture as nation' perspective and fail to acknowledge the dynamic nature of identities, hybridity within individuals, and diversity within groups.

The developmental model of intercultural sensitivity (DMIS)

While some theorists have focused on describing the behaviours and traits associated with intercultural competence, others have proposed models that aim to depict the *process* of becoming interculturally competent. One such framework is the **developmental model of intercultural sensitivity** (**DMIS**). The DMIS has had a significant impact on the field of intercultural communication and is widely used in research (e.g. education abroad) and practice (e.g. intercultural education programmes). In relation to this model, Bennett and Bennett (2004) view **intercultural competence** as 'the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts' (p. 149), while **intercultural sensitivity** refers to the developmental process that impacts an individual's psychological ability to deal with cultural differences.

Phenomenological in nature, this theoretical framework was developed by Milton Bennett (1993) to explain the observed and reported experiences of individuals in intercultural encounters: 'The underlying assumption of the model is that as one's *experiences of cultural difference* becomes more sophisticated, one's competence in intercultural relations increases' (Bennett & Bennett 2004: 152). The DMIS centres on the constructs of **ethnocentricism** and **ethnorelativism** (Bennett 2009). In the former, 'the worldview of one's own culture is central to all reality' (M.J. Bennett 1993: 30), whereas the latter is linked to 'being comfortable with

many standards and customs and to having an ability to adapt behavior and judgments to a variety of interpersonal settings' (ibid: 26).

In this theory, intercultural sensitivity is associated with personal growth and the development of an **intercultural mind**, 'a mindset capable of understanding from within and from without both one's own culture and other cultures' (Bennett *et al.* 2003: 252). M.J. Bennett (1993, 2012) suggests that the development of intercultural sensitivity occurs as the constructs and experiences of cultural differences evolve toward an increased awareness and acceptance of those differences. Specifically, the DMIS theorizes that individuals move from ethnocentric stages where one's culture is experienced as 'central to reality' (denial, defense, minimization), through ethnorelative stages of greater recognition and acceptance of difference (acceptance, adaptation, and integration). People, however, do not necessarily follow a linear progression (e.g. advancing to the next stage in sequence). Due to unpleasant intercultural experiences or acute culture shock, for example, they may retreat to a lower level of sensitivity.

Denial of difference measures a worldview that ignores or simplifies cultural difference. In this stage, one's own culture is experienced as the only real one. **Polarization: defense/reversal** measures a judgmental orientation that views cultural differences in terms of 'us' and 'them', whereby one's own culture (or an adopted one) is experienced as the best way of doing things. In **defense of difference**, 'us' is uncritically viewed as superior, whereas in *reversal* (R), the opposite bias prevails. **Minimization** (M) measures a transitional worldview that emphasizes cultural commonality and universal values. With limited cultural self-awareness, individuals in this phase are still ethnocentric and may not pay sufficient attention to cultural differences, assuming that other cultures are similar to one's own. **Acceptance of difference** measures a worldview that can comprehend and appreciate complex cultural differences, while **adaptation to difference** identifies the capacity to alter one's cultural perspective and adapt one's behaviour so that it is appropriate in a particular cultural context. The DMIS posits that ethnorelative worldviews (**Acceptance, Adaptation**) have more potential to generate the attitudes, knowledge and behaviour that constitute intercultural competence and facilitate adjustment in a new milieu.

In the DMIS, intercultural competence is viewed as a developmental phenomenon, in harmony with Mezirow's (1994, 2000) **transformational learning theory** in adult education. The latter posits that adults who engage in critical reflection and self-examination may experience a dramatic **transformation** (the act or process of change) in response to significant events or difficult stages in their lives (e.g. relocating to another linguistic and cultural environment, taking part in a global internship in a foreign land, moving from secondary school to university).

Within the context of intercultural communication, **critical reflection** is the process of analysing, reconsidering and questioning intercultural experiences with the aim of developing a better understanding of internal and external factors that influenced the outcome. From a transformational learning perspective, **intercultural competence** involves a continuous learning process with 'new or revised interpretations of the meaning of one's experience' (Mezirow 1994: 222). Through intercultural contact, individuals encounter cultural differences (and similarities) and face challenges that may cause them to question their usual ways of doing things. As they deepen their awareness and understanding of these differences, they may adjust their attitudes and mindset (e.g. develop an ethnorelative perspective) and gradually employ new behaviours that help them communicate more effectively and appropriately in intercultural interactions. Mezirow (1994, 2000) suggests that this process has the potential to lead to a life-altering transformation and restructuring of one's sense of self (e.g. identity expansion, identity reconstruction) in some individuals. (See Chapter 6 for a discussion of this phenomenon.)

The DMIS assumes a social construction of identity, positioning it as relational and subject to change. This perspective is aligned with contemporary critical and poststructuralist notions of identity (e.g. Guilherme 2002; Noels *et al.* 2012; Norton 2000), which recognize the fluid, contradictory nature of this construct. In contrast with traditional views of identity as fixed, static and unitary, this perspective allows for the impact of globalization and intercultural contact and the evolution of hybrid, global identities.

In sum, the DMIS offers a theory-based explanation of individual effectiveness in intercultural encounters, capturing the elements that Bhawuk and Brislin (1992: 416) argue are key predictors of success in intercultural contexts: 'To be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures.'

The process model of intercultural competence

Drawing on the input of 23 leading interculturalists, Deardorff (2004: 194), an international educator, also devised a process model. Her graphic representation of intercultural competence, which is presented in Figure 12.4, depicts movement from 'the individual level of attitudes/personal attributes to the interactive cultural level in regard to the outcomes'. It draws attention to the internal shift in frame of reference that is essential for effective and appropriate behaviour in intercultural encounters.

A strength of this process model is that it recognizes the *ongoing* complexity of the development of intercultural competence and the importance of reflection in the life-long journey toward interculturality. Leclerq (2003: 9) defines **interculturality** as 'the set of processes through which relations between different cultures are constructed', whereby '[t]he aim is to enable groups and individuals who belong to such cultures within a single society or geo-political entity to forge links based on equity and mutual respect.'

Similar to Chen and Starosta's (2008) and Byram's (1997, 2006) models, Deardorff's (2004) conceptual framework accentuates the vital role that **attitude** plays in intercultural learning. Significantly, the intercultural experts she surveyed stress that 'the attitudes of openness, respect (valuing all cultures), curiosity and discovery (tolerating ambiguity)' are essential for one to become interculturally competent (Deardorff, 2004: 193). Further, in accord with Byram's (1997) '*savoirs*', her model recognizes that intercultural competence necessitates knowledge and understanding of 'one's own cultural norms and sensitivity to those of other cultures' (Deardorff 2008: 37).

Deardorff's process model (2004, 2006, 2008; Deardroff & Jones 2012) identifies key internal outcomes that may occur as a result of 'an informed frame of reference shift', namely, adaptability, an ethnorelative perspective, empathy and a flexible mindset. Her graphic also specifies desired external outcomes that can be assessed (e.g. 'behaving and communicating appropriately and effectively' in intercultural situations). In Deardorff's (2008: 42) words, her model provides 'a holistic framework for intercultural competence development and assessment'.

All of these models have contributed to our understanding of the multiple factors involved in intercultural competence and the process of gradually moving from an ethnocentric (monocultural) perspective to an ethnorelative or **intercultural mindset**.

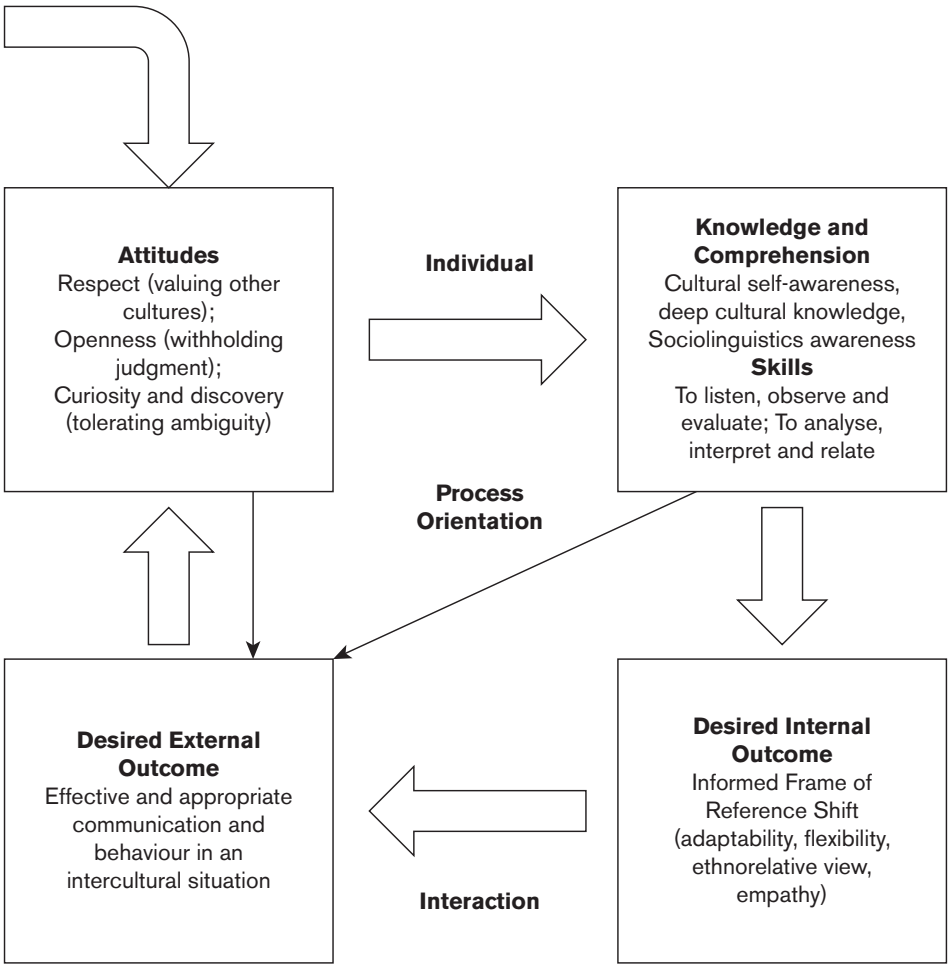

Figure 12.4 Process model of intercultural competence

SECOND LANGUAGE PROFICIENCY AND INTERCULTURAL COMPETENCE

Recently, scholars have attempted to link levels of intercultural competence with proficiency in the second or foreign language (e.g. language of the host community). The development of 'an intercultural mindset', according to Bennett *et al.* (2003: 252), 'resonates positively with communicative competence and proficiency-related theories of language learning'. They hypothesize that there is a 'typical fit between language proficiency levels and developmental levels of intercultural sensitivity' (ibid: 255).

> Although language proficiency is not a specific element of the DMIS, the model nevertheless supports the view of language learning as a communication endeavor and as a humanistic enterprise. As a communication endeavor, language competence is defined as the ability to use the language as an *insider.* The DMIS creates a parallel to language competence by defining cultural competence as the ability to interpret and behave within culture as an *insider.* As a humanistic enterprise, language learning creates an awareness

> and appreciation of language itself. The DMIS parallel is that intercultural sensitivity involves an awareness and appreciation of culture itself.
>
> (Bennett *et al.* 2003: 253)

More specifically, they suggest that progression through the stages of the DMIS correlates with advances in one's second language proficiency. In particular, they speculate that learners who have an advanced level of proficiency are apt to be in an ethnorelative stage of cultural development (e.g. Adaptation/Integration). Conversely, those who are novice learners of the language are likely to be in an ethnocentric stage of development (e.g. Denial/Defense). But are intercultural development and second language proficiency necessarily parallel? What evidence has been gathered that supports or refutes this hypothesis?

Thus far, only a few studies have explored this question. In South Korea, Park (2006) examined the relationship between intercultural sensitivity and linguistic competence in 104 pre-service EFL (English as a Foreign Language) teachers. The Intercultural Development Inventory (a cross-culturally validated psychometric instrument) was utilized to measure the participants' level of intercultural sensitivity as outlined in the DMIS. The Michigan English Language Assessment Battery (MELAB) was used to assess their level of language competence. Park (2006) found little correlation between the participants' level of intercultural sensitivity and linguistic competence; those with advanced proficiency in English did not necessarily possess a higher level of intercultural sensitivity. The findings suggest that 'intercultural competence might not naturally grow with the development of linguistic competence'; in fact, it may progress at a much slower rate than proficiency in a second language. Park (2006) recommends that intercultural competence be taught explicitly, as is the case with second or foreign (international) languages (e.g. formal classroom-based instruction).

To better understand the link between linguistic and intercultural development, Edstrom (2005) interviewed 13 American women (second language users of Spanish) living in Venezuela. Employing the DMIS as a theoretical framework, she discovered that the following factors influenced the women's participation in second language conversation: their knowledge of second language (L2) conversational styles, their willingness to accept differences in communication styles and their interest in the topics of conversation. '[A]lthough an appreciation for the complexity of language and an understanding of the relationship between language and culture do not produce proficient, bilingual learners', Edstrom (2005: 32) notes that, 'these concepts may contribute to the formation of informed, tolerant learners who appreciate the difficulty of mastering an L2'.

Similar to Park (2006), Edstrom (2005) recommends that intercultural communication theories and strategies be made explicit in second language education. In particular, she suggests that awareness of cross-cultural differences in conversational styles be incorporated into language teaching along with tasks designed to increase intercultural sensitivity. In her view, 'exploring the role of personal background and intercultural sensitivity in the language learning process does not ensure learners' successful participation in L2 conversation but it does expose them to the complex relationship between language and its users' (ibid: 32). Significantly, Edstrom (2005) was convinced that this awareness 'may serve them longer than their L2 skills' (ibid: 32).

In separate surveys of interculturalists and global education experts, Deardorff and Hunter (2006: 81) found a consensus that 'neither language nor education abroad alone makes someone interculturally or globally competent'. In both studies, the participants argued that 'more language course offerings must include key cultural knowledge that goes beyond the "tip of the iceberg" of food, music, and holidays to explore and understand the deep cultural

knowledge of underlying values, norms, and worldviews' (ibid: 81). Consistent with Deardorff's (2004) study, Hunter's (2004) respondents maintain that 'simply studying abroad, learning a L2, or majoring in international relations is no longer enough to prepare students for the global workforce. The approach to preparedness must be comprehensive' (Deardorff & Hunter 2006: 79).

Further, a growing number of study abroad researchers and specialists in intercultural/second language pedagogy (e.g. Bennett 2009; Jackson 2008; 2010, 2012; Vande Berg *et al.* 2012) concur with Ryan's (2003: 132) observation that '[r]esidence in another country does not automatically produce interculturality'. Simply put, intercultural contact and international travel do not necessarily lead to intercultural communicative competence. As noted by Guilherme *et al.* (2010: 243–44), 'language learning alone is not sufficient to grasp the complexities of another culture and to finally achieve intercultural competence'. Knowing the grammar and vocabulary of another language does not ensure that people will be able to communicate successfully across cultures in that language. With this in mind, Bennett (1997: 16–21) offers the following description of 'a fluent fool':

> A fluent fool is someone who speaks a foreign language well but doesn't understand the social or philosophical content of that language. Such people are likely to get into all sorts of trouble because both they themselves and others overestimate their ability. They may be invited into complicated social situations where they cannot understand the events deeply enough to avoid giving or taking offense. Eventually, fluent fools may develop negative opinions of the native speakers whose language they understand but whose basic beliefs and values continue to elude them . . . To avoid becoming a fluent fool, we need to understand more completely the cultural dimension of language.

While the label 'fluent fool' is rather jarring, Bennett's (1997) admonition raises our awareness of the need to develop intercultural competence along with proficiency in a second or foreign language.

REQUISITE COMPETENCIES FOR TODAY'S GLOBAL SOCIETY

What competencies are necessary for individuals to become responsible, ethical global citizens in today's diverse world? What knowledge, attitudes and skills are vital for success in today's global workforce and society? International educators and scholars from various disciplines have identified a number of requisite competencies of world citizens, which are presented in Figure 12.5.

While this list includes many international/intercultural competencies, it is not exhaustive. Can you identify other items that should be included?

ENHANCING INTERCULTURAL (COMMUNICATIVE) COMPETENCE AND GLOBAL CITIZENSHIP

> History shows that we human beings have both the capacity to open our eyes, minds, hearts, and hands—and to close them. We have the capacity to build an interdependent, peaceful global civilization and to splinter and fragment into endless conflict. We can see the world narrowly, or broadly, depending on which parts of ourselves we are able to

Knowledge

Knowledge of world geography, conditions, languages, issues, and events.

Awareness of the complexity and interdependency of world events and issues.

Understanding of historical forces that have shaped the current world system.

Knowledge of one's own culture, language, and history.

Knowledge of effective communication, including knowledge of a foreign language, intercultural communication concepts, international business etiquette, and netiquette.

Sociopragmatic knowledge of a foreign language (e.g., awareness of cultural scripts).

Understanding of the diversity found in the world in terms of values, beliefs, ideas, languages, and worldviews.

Civic knowledge and engagement – local and global.

Attitudes: Personal and social responsibility

Openness to learning and a positive orientation to new opportunities, ideas, languages, and ways of thinking.

Tolerance for ambiguity and unfamiliarity.

Sensitivity and respect for personal, linguistic, and cultural differences.

Empathy or the ability to take multiple perspectives.

Self-awareness and self-esteem about one's own identity, language, and culture.

Appreciation of other ways of being (e.g., diverse communication styles, worldviews).

Ethical reasoning and action.

Skills

Technical skills to enhance one's ability to learn about the world (e.g., research skills, computer literacy).

Critical and comparative thinking skills, including the ability to think creatively and integrate knowledge, rather than uncritical acceptance of knowledge.

Communication skills, including the ability to use another language effectively and interact *effectively and appropriately* with people who have a different cultural background (e.g., well developed sociopragmatic awareness and communication skills).

Teamwork and problem-solving.

Coping and resiliency skills in unfamiliar and challenging intercultural situations.

(Adapted from Association of American Colleges and Universities (AAC&U) (2007); Green and Olson 2003: 106–7; Olson *et al.* 2007).

Figure 12.5 Requisite competencies for today's global citizens

develop. Indeed, wherever we may live, the drama of the Earth itself is occurring within each of us.

If we are willing to open our eyes, minds, hearts, and hands, then every one of us can become a global citizen.

Yes, *everyone.*

(Gerzon 2010: xxiv)

How can each of us develop ourselves as global and intercultural citizens? What actions can we take to overcome ethnocentric tendencies and become more sensitive, effective intercultural communicators? In this chapter, we have reviewed the traits and actions of people who are considered interculturally competent, global citizens. We have examined theories and models of both intercultural competence and global competence. Let's now take a look at some practical steps that you can take to become more globally-minded and intercultural.

Become more self-aware. Throughout this book, the importance of becoming more self-aware has been emphasized. To become an effective intercultural communicator and global citizen, it is imperative to recognize one's strengths and weaknesses in order to have an idea about what to work on. For example, if you have a low tolerance of ambiguity, you can make a concerted effort to reduce your anxiety in unfamiliar or unclear situations. Recognizing your tendency to become quickly frustrated and overwhelmed is the first step to identifying effective coping strategies. If you make snap judgments when meeting people for the first time, you can try to curb this tendency by focusing on the positive. If you discover that you have very little knowledge about your cultural/linguistic background and find it difficult to respond to related questions in intercultural interactions, you can do research in this area. If you feel out of your depth when people are talking about global issues, you can resolve to enhance your knowledge of international affairs.

Become more aware of your preferred self-identities and communication styles and identify the cultural behaviours that seem to annoy or disturb you the most. Then, make an effort to change your attitude so that you approach intercultural situations with a more positive mindset. By developing the habit of critical reflection, you can gain a better understanding of what you need to improve. This process of discovery, reflection and growth can be ongoing throughout your life.

Observe and actively listen. In an unfamiliar cultural context or in intercultural situations in your home environment, carefully observe the verbal and nonverbal behaviours of your communication partners who have a different linguistic and cultural background. Be an active listener. As well as paying attention to what is being said, active listening means noticing how and when ideas are conveyed, as well as what is *not* being said. In intercultural interactions, also keep in mind that you may not be interpreting messages in the way that the speaker intended. Consider the possibility of other perspectives and resist the temptation to make quick, negative assumptions about the speaker and his or her linguistic or cultural background. Avoid stereotyping! If you have a negative encounter with someone from a particular background that does not mean that all people who are linked to this language or culture will act or think in the same way.

Cultivate openness. Overcoming ethnocentric tendencies and developing an intercultural or ethnorelative mindset is a critical goal for all citizens. Ethnocentricism refers to an attitude that one's ways of being are superior to others. Whereas an ethnocentric individual may regard cultural difference as inferior and unacceptable, an open-minded individual or intercultural person is receptive to new ideas and behaviours.

Effective intercultural communicators strive to understand what lies behind unfamiliar practices and worldviews instead of making quick value judgments. In international intercultural situations, for example, you can demonstrate willingness to try new things (e.g. local cuisine, different communication styles), make an effort to learn the host language and broaden your repertoire of verbal and nonverbal behaviours so that your actions are effective and appropriate

for the cultural context. Being intercultural, however, does not mean that you must accept social or culture practices that demean or degrade others (e.g. female mutilation, slavery). As ethical, intercultural and global citizens we should all be concerned about social justice and human rights.

Display respect. There is a fundamental difference between respect and tolerance. The Latin origin of 'tolerance' refers to enduring something and does not convey affirmation or support. Being tolerant suggests an imbalance of power in the relationship, whereby an individual is in the position to grant or refuse permission for the other person to behave in certain ways. In contrast, the Latin word for respect conveys the idea that individuals are equally deserving of honour and mutual regard. Within the context of intercultural communication, **respect** signifies positive regard for an individual from a different cultural background, whereas **tolerance** implies going along with behaviours that one does not necessarily respect or accept. In this regard, tolerance can be viewed as patronizing. For example, tolerating religious diversity suggests that one feels superior to people from other faiths.

Being intercultural also means recognition that the ways in which we express respect for others varies depending on the cultural context. Verbal and nonverbal expressions of respect may work well in one context and be perceived as insincere and inappropriate in another. Cultural knowledge and sensitivity also impact on the effectiveness of your communication in intercultural situations.

Be empathetic (not sympathetic). **Empathy** refers to an individual's ability to convey awareness of another person's feelings, circumstances and experiences. In intercultural interactions, instead of focusing solely on your own message and goals, be aware of and sensitive to your communication partner's needs and feelings. Consider how your message is being received. Effective intercultural communicators have the ability to empathize with the worldviews and situations of people who have a different linguistic and cultural background. **Empathetic behaviours** include nonverbal actions that indicate you are attending to the messages of others (e.g. facial expressions of concern) as well as verbal expressions (e.g. words that convey solidarity).

Learn another language. Mastering another language can enable you to interact with people who do not speak your first language without relying on an interpreter. When studying a second language, it is essential to enhance your cultural knowledge and intercultural communication skills as you develop awareness of grammatical structures and expand your vocabulary. Remember that advanced second language proficiency does not necessarily mean a high level of intercultural competence. Knowledge of grammar does not indicate that you have a high level of **sociopragmatic competence**, the ability to communicate appropriately in social situations in another cultural context. One can be **bilingual** (speak two languages) or **multilingual** (speak more than two languages) and not be **bicultural** (interculturally competent in two cultural contexts) or **multicultural** (interculturally competent in multiple cultural contexts). Just as you need to devote time and attention to language elements, intercultural communication knowledge and skills merit attention.

Intercultural speakers take advantage of opportunities to use their second language. They don't wait for people to approach them; they initiate intercultural interactions and demonstrate a high level of **willingness to communicate** in their second language and enhance their intercultural competence. They make an effort to share their feelings and ideas with people from diverse backgrounds. Bilingualism and biculturalism can both be great assets in today's globalized world.

Seek feedback. Intercultural competence implies effective and appropriate communication with individuals who have a different cultural background. This depends not only on your impression of communicative events but the perceptions of your communication partners. In intercultural interactions, you can get a sense of how effective and appropriate your verbal and nonverbal actions are by paying close attention to their reactions. Of course, it is also possible to misread signals or be unsure of their response so it can be very helpful to get honest and frank feedback from intercultural friends. As well as demonstrating your commitment to becoming a better intercultural communicator, their input can identify areas that you need to improve (e.g. the use of less direct phrases, more appropriate nonverbal behaviours in certain situations, allowing more time for second language speakers to process your speech and respond).

Be engaged in the world. As well as developing intercultural competency and fluency in another language, global citizens take an interest in world affairs. Instead of restricting yourself to local news and events, develop the habit of watching global newscasts (on television or online) on a regular basis or access international reports in newspapers (hard copies or online) in your first or second language. On campus, talk with international students or professors about issues and life in other parts of the world. You could also join a study abroad programme, volunteer abroad, participate in a global internship or undertake service learning in another linguistic/cultural setting. Participate in international associations that aim to make the world a better place (e.g. improve the environment, foster intercultural interactions, celebrate diversity) or campaign for human rights and social justice. Explore opportunities for involvement in your community and beyond. Don't wait for others to come to you with ideas about what you can do. Be proactive! Become interested, informed and involved in local and global issues. Working cooperatively with others, you can make a valuable contribution to your community and our global society. Through your actions you can become a more effective intercultural and global citizen. As well as helping others, your involvement can enrich your life by adding meaning, purpose and diversity.

Be patient. Finally, bear in mind that developing global and intercultural competencies takes time, commitment and energy. Learning a foreign language also requires perseverance and investment. Second language socialization and the acquisition of a global mindset do not happen overnight. Be patient and keep yourself motivated by setting realistic, focused targets. Recognize improvements. Developing intercultural communicative competence is a process of long duration. As noted by Guilherme *et al.* (2010: 244), 'Becoming interculturally competent is a process of changing one's mindset . . . It is a process of continuous transformation that, ideally, never ends'. Changing habits and opening yourself up to other ways of being involve emotions, attitudes and knowledge. A deep level of engagement is required. Change takes time but the rewards can be many.

Developing oneself as a globally-minded, intercultural communicator is best viewed as a life-long process rather than a product. When you are open to new ideas and experiences you will continue to grow and evolve throughout your life. With an intercultural, global mindset, each of us can contribute to making the world a better, more humane place. Each of us has the capacity to make a difference.

SUMMARY

In the twenty-first century, it is imperative that all of us develop intercultural competence and become responsible intercultural, global citizens. Becoming proficient in two or more languages

is also important in today's diverse world. Our personal well-being and the future of our communities, and indeed our planet, depend on our ability to meet the challenges of modern life (e.g. linguistic and cultural diversity, intercultural conflicts, pollution, the widening gap between the rich and poor, limited resources, etc.). As our world has become more diverse and interconnected, it is vital for *all* humans to make an effort to respect one another and live in harmony. For life on our planet to flourish, we must transcend regional and national boundaries and reach out to people from different linguistic and cultural backgrounds within our communities and beyond. The future of humankind and the quality of our environment depend on the choices we make. Each of us can make a difference.

With these imperatives in mind, this concluding chapter explored current understandings of global citizenship and discussed what it means to be globally and interculturally competent in today's increasingly diverse and interconnected world. We reviewed several well-known models of intercultural competence and discussed the relationship between language and intercultural sensitivity and intercultural competence. Finally, after reviewing the requisite skills and attributes of globally-minded individuals, we discussed steps one can take to become a more effective intercultural communicator and responsible, ethical global citizen.

discussion questions

1 Offer your own definition of global citizenship. In small groups, share your views.
2 Why does Byram (1997, 2009) distinguish between intercultural competence and intercultural communicative competence? Do you think this distinction is necessary? Why or why not?
3 What does it mean to be an 'intercultural speaker' or 'intercultural mediator'?
4 Describe the relationship between language, culture and intercultural competence.
5 Identify at least one well-known bilingual person whom you consider highly intercultural. What characteristics of this person qualify him or her as an intercultural person?
6 How do you know if you have communicated 'effectively' and 'appropriately' in intercultural interactions?
7 How would you define 'social justice'? How is this concept linked to global competence?
8 How can interculturally sensitive and globally-minded individuals benefit the community on local, national and international levels?
9 What is the relationship between second language proficiency and intercultural competence?
10 Review the list of global, linguistic and intercultural competencies provided in this chapter and identify the ones that you possess. What aspects do you need to work on? How will you accomplish this?
11 Think back to the ideas that you had about intercultural communication when you read Chapter 1. How have your ideas changed? Can you identify more imperatives to develop global-mindedness and intercultural communicative competence today? What are the benefits of becoming bi(multi)lingual in today's globalized world?

further reading

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

This text explores the competencies that are required, how they can be incorporated into foreign language teaching and how the ability to communicate across cultural differences can be assessed. It is based on the premise that foreign and second language teaching should prepare learners to use a language with fluency and accuracy, and also to speak with people who have different cultural identities, social values and behaviours.

Byram, M. (2008) *From Foreign Language Education to Education for Intercultural Citizenship: Essays and Reflections*, Clevedon: Multilingual Matters.

In this monograph, Byram reflects on and further develops his earlier work on the intercultural speaker/intercultural competence and stresses the importance of political dimensions of foreign language education.

Deardorff, D. (ed.) *The SAGE Handbook of Intercultural Competence*, Thousand Oaks, CA: Sage.

Linking theory with research and practice, this handbook raises awareness of the complexity of intercultural communication and draws attention to evolving understandings of what it means to be interculturally competent.

Gerzon, M. (2010) *Global Citizens*, London: Rider.

The author draws attention to the major problems facing the world today and stresses the need for individuals to become responsible global citizens to effect change.

Harden, A. and Witte, T. (ed.) (2011) *Intercultural Competence: Concepts, Challenges, Evaluations*, Berlin: Peter Lang.

The essays in this volume explore a broad range of perspectives on intercultural competence, including theories and applications in the teaching and learning of foreign languages.

Lustig, M. and Koester, J. (eds) (2005) *Among Us: Essays on Identity, Belonging, and Intercultural Competence*, White Plains, NY: Pearson.

This collection presents readings from individuals whose intercultural experiences give insights on how to achieve an effective and fair multicultural society where cultural identities are celebrated and maintained. The essays centre on four themes: Identity, Negotiating Intercultural Competence, Racism and Prejudice and Belonging to Multiple Cultures.