Intersecting Pathways:
Global Diversity and Inclusion

Bridge-Building Between Diversity and Intercultural Work

Societal Change
Civil Rights

Social Justice

Diversity Tolerance, Appreciation, Management

Interpersonal, Intercultural Interaction
International Diplomacy

International Development

Education and Corporate: Domestic and International

Diversity and Inclusion

Intercultural Competence

Building Intercultural Competence to Increase Sensitivity & Facilitate Social Justice Among All Levels of Human Interaction

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Intercultural Competence: A Way to Live In Common With Others

Intercultural Competence is a set of cognitive, affective, and behavioral skills and characteristics that supports effective and appropriate interaction in a variety of cultural contexts.

Intercultural competence provides an overarching perspective for weaving together primary concepts for interacting across both global and domestic differences. Philosopher Maxine Green (1988) has called on us to recognize our place in “a world lived in common with others.” We are thus able to view the intersections among these contexts, recognizing that the Ukrainian man and the Jamaican woman have much to contribute to the domestic dialogue on culture, race, and gender. Further, the culturally responsive organization allows individuals to do so in a way that honors different values, beliefs, and behaviors, whether the cultural differences are global or domestic. We can—and must—carefully construct a complex, multilayered, widely contextualized framework, that is grounded on both/and, not either/or.

What we share both domestically and globally includes the necessity of:

• Knowing our own cultural identities
• Communicating effectively with others
• Developing knowledge, skills and attitudes that foster understanding
• Managing inevitable contact with others
• Solving problems together
• Engaging our own learning
• Working well with culturally different others

Some frequently discussed issues:

• Are internationalists just avoiding the difficult issues that domestic diversity elicits?
• Don’t domestic issues trump global considerations?
• Are internationalists just interested in exotic places and people?
• Do those concerned about social transformation in America fail to see that we live in a global world?
• What about refugees, immigrants, international visitors—are they insignificant in the diversity perspective?
• Is citizenship global or international in the 21st century?
• If we think globally, do we oppress locally?
Culture:
The Bridge between Domestic and Global Diversity

Relationship between Global and Domestic Diversity

(Culture is)…the key to comprehending the juncture between global and domestic diversity. Although some people have histories that are far more extensive than others, and although some people carry unequal burdens of oppression or perquisites of privilege, they are all equal (but different) in the complexity of their cultural world views.


Definition of Culture
The learned and shared values, beliefs, and behaviors of a group of interacting people.

Relationship between Culture and Communication

“It is through communication that we acquire culture; it is in our manner of communicating that we display our cultural uniqueness” (p.xiv).


Definition of Intercultural Competence
A set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts.

Intercultural Competence Training
Consists of the design, development, and delivery of programming that enhances the knowledge, skills, and attitudes of individuals interacting across cultures. Both the content and the process of the training are profoundly influenced by culture.
Compelling Reasons to Integrate Culture Learning into Diversity

1. The notion that domestic inclusion initiatives can be exported globally has now been identified as ethnocentric
   The content of domestic programs may be alien to other environments and cultures. Further, the pedagogy, the cognitive styles, and learning styles often defy the very nature of the goal: our inclusion initiative is not inclusive. While we often modify examples to export the training and development, the training design and implementation is often ill suited to the learning.

2. The artificial bifurcation of training for global sojourners as completely different from diversity training at home leaves individuals unprepared for bridging cultures.
   International students are puzzled by diversity issues at their universities; study abroad students impose their American perspective on social issues as guests in other countries; and international corporate managers are befuddled by typical diversity standards in the organization as they relate to gender, sexual orientation, and race.

3. Finally, the migration of refugees, immigrants, and transferees posed the question of "Who is ethnically diverse?"

4. There is no shortage of organization mission statements that urge the workforce or the campus to value, respect, and appreciate diversity.
   They offer suggestions of the outcomes to be achieved: greater productivity, better customer service/student satisfaction, competitive advantage, increased retention, global citizenship, community impact, increased market share, and effective management.
Compelling Reasons to Integrate Diversity Issues into Culture Learning

1. **Global competency demands local competency. Local competency is now global.**
   Whether we are experiencing gender differences, immigrants, ethnic, or global diversity, many of us now enter our organizations confident that few, if any, of our colleagues will share our worldview or our cultural norms. By understanding how others think and learn, we can capitalize on those opportunities, and limit the cultural barriers.

2. **The notion that privilege affects all cultural interactions is an essential piece of cultivating intercultural competence.**
   There is a need to fully comprehend the persistent and subtle (as well as not-so-subtle) impact of privilege as an essential component of many cultural interactions. Whether through status, appearance, gender, color, ethnicity, affiliation, class, or other means of power distance, various forms of privilege are an ever-present aspect of culture.

3. **A part of the professional responsibility of interculturalists is to contribute to social justice in the world.**
   Part of our work is the responsibility to effect change in the world using the skills and competencies we teach others.

4. **The workplace and educational institutions of today present a cultural complexity that challenges us to build bridges across barriers created by prejudice.**
   We work to soften barriers with cultural others, and probing the mysteries of unknown places and peoples. We do so not only to manage more productively and train more effectively, but also sometimes for the sheer pleasure of experiencing differences.
Interculturalizing the New American Campus

Some Tentative Principles

• Intercultural education initiatives that work often emerge from the president’s office, receive support from administration, faculty, staff, and student groups, relate importantly to the mission and goals of the organization and are fostered through unrelenting dialogue in a supportive climate.

• Adding culture to the curriculum without adding mastery of intercultural interaction may lead to knowledge without understanding. Curricular initiatives should include more than cultural contributions to each discipline. More effective curricular change focuses on perspective transformation, social action, and intercultural relations.

• Recruitment and retention of culturally diverse students, staff, faculty, and administration are necessary but insufficient for meeting the goals of interculturalizing the campus. Building an intercultural campus, at all levels must be accompanied by programs that not only serve their needs, but which actively recognize the resource they represent for the community.

• Living in a global society demands more than tolerance for cultural difference; it demands appreciation and respect for difference. These attitudes can be fostered with appropriate long-term programming and community commitment. Intercultural understanding is a proactive goal.

• All personnel (students, staff, faculty, and administrators) bear responsibility for developing intercultural competence. Programs should be directed toward all ethnic groups, including the dominant one, and all the constituencies on the campus.

• Relating to cultural difference is a developmental goal, and education initiatives need to be designed along developmental lines. Intercultural sensitivity is not an accidental by-product of education, but rather an intentional outcome toward which curricular and co-curricular programming is directed.

• Teaching across cultures requires more than content expertise. It involves adapting to the learning styles, cognitive styles, and communication styles of the learners.
Interculturalizing the New American Campus
Some Potential Pitfalls

• Neglecting to achieve buy-in for a coherent vision linked to the mission of the institution

• Attending exclusively to recruitment and representation while ignoring retention

• Focusing on retention of underrepresented groups only through provision of services, while failing to build an intercultural campus community

• Developing the Eternal Task Force to collect the Elusive Data as a substitute for action

• Assuming that all persons are able to handle these difficult dialogues without professional facilitation

• Determining that knowledge of cultural “heroes and holidays” significantly improves campus climate

• Revising curriculum content but failing to address cultural interaction processes on campus (teaching across cultures, intercultural competence, etc.)

• Focusing inappropriately on politically correct language (failing to take the issue seriously or taking it too seriously)

• Disregarding the importance of cultural self-awareness (white privilege, cultural identity development models, etc.)

• Overlooking the importance of developing an intercultural network of cultural mentors prior to conflict

• Neglecting the importance of the white male constituency

• Failing to address the deep values and motivation of each sub-culture at the university (students, faculty, staff, administration)

• Neglecting to prepare faculty to teach across cultures in terms of cognitive styles, learning styles, and communication styles
A Developmental Model of Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity is a framework that explains the development of increasing sophistication in our experience and navigation of differences. (J. M. Bennett, 1993; M.J. Bennett, 1993; J. M. Bennett & M. J. Bennett, 2004)

This model begins with three ethnocentric (difference avoiding) stages, in which our own culture is experienced as central to reality in some particular way. The latter three stages of the model are termed ethnorelative (difference seeking), in which our own culture is viewed in the context of other cultures.