

Intercultural competences for university staffs and members in a Time of Globalization

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1. New scenarios:

- **improvement of (real and virtual) means of communication**
- **widespread technological and information opportunities**
- **geo-political changes (new State borders, pollution, natural disasters, wars)**
- **new financial markets and strategies**

Process of interdependence

- “global village”
- “computer revolution”
- “new economy”
- globalisation
- multiethnic and multicultural societies

Complexity

- **More intricate demographic profiles**
- **Economic realities**
- **Political processes, technology and media**
- **Cultural facts and artefacts**
- **identities**
- **New paradigm for learning and teaching**



As a consequence of globalisation,
the phenomenon of **migration**
loses its connotation of
transitory, and takes on
structural and permanent
features.

Globalisation

Movement of people, goods, or ideas among countries and regions accelerates”

- **Differences becoming increasingly normative**
- **Fluid political and cultural border**
- **increasingly conflict areas > communication**

Managing- negotiating differences is one of the greatest challenges for multicultural countries

Suarez-Orozco, 2004

Crises in time of Globalisation

- **Economical and financial**
- **Political**
- **Cultural**
- **Identities**
- **Feelings and emotions**
- **about the meaning of human life**



more distress, (somatic, psychics and psychosomatic) disturbers and illness

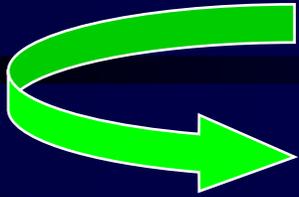
2. Need of Education

Considering the currency of decreasing health and well-being, “education has a much more prominent role to play than ever before”

(J. Coatsworth, historian)

As a consequence of globalisation, education is more important than ever before

(D. Bloom economist)



**Which education is
appropriate and opportune in
time of globalisation, complexity
and interdependence?**

Which education is appropriate
and opportune?

Intercultural education

rather than

- metacultural,
- transcultural
- multicultural

3. Intercultural education as new pedagogical paradigm

- **identity** and cultures are regard as **dynamic** process, in constant evolution
- **emigration** and life in pluralistic and multicultural societies are consider as **resources**, as opportunities for personal and collective enrichment and development

Intercultural education practice aimed at

- not only acquisition of knowledge and peaceful coexistence (*multicultural* approach); and
- not only pinpointing common elements of humankind (*transcultural* approach), but also

 a meeting of minds, person to person discussion, dialogue and *interaction*

References

- **Portera, A. (2006) Globalizzazione e pedagogia interculturale. Erickson, Trento.**
- **Grant, C.A. and Portera, A., (2011). Intercultural and Multicultural Education: Enhancing Global Interconnectedness . New York: Routledge.**

4. Need of intercultural competence and intercultural leadership

Leadership, Communication and Counselling difficulties.

In time of Globalisation, complexity and interdependence

- From a setting characterized by cultural similarities
- To a setting with strong differences on an ethnical, linguistic, experiential and axiological level
 - Risk of misunderstanding, using rigid methods, too far from the experience and sensibility of the Other

5. COMMUNICATION

premises

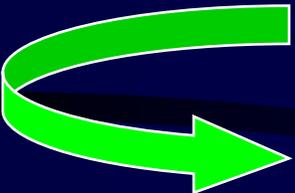
- **language** is an expression of the culture and is deeply connected with it
- There are many cultural differences in the interpretation of sign, object, act (even by users of the same language)

→ In case of cultural **differences**
misunderstanding and conflicts could arise

Communicative intercultural competences

- It is impossible to know all the different cultural standards

Therefore:



Need of acquiring Communicative intercultural competences

(based on knowledge, respect, dynamic view, contact, interaction)

- In interpersonal relations
- In the management of conflicts

6. Intercultural dialog

- In the '50s: the term was developed in relation to the military and religious context (USA)
- Since then, there have been many studies in *cross cultural psychology* for international business; Vocational courses for employment in multicultural contexts (economical, healthcare, juridical)
- In the last 20 years: intercultural communicative competences have become increasingly important for educators

D. Deardoff (2004) Intercultural competence – the key competence in the 21st century

- **attitude** (valuing of cultural diversity; tolerating ambiguity)
- **knowledge and skills** (comprehensive cultural knowledge; communication skills; ability to manage conflicts)
- **internal outcome** (shift and relativize frame of reference; empathize)
- **external outcome:** constructing interaction (Avoid violating cultural rules; achieve valued objectives).

DESIRED EXTERNAL OUTCOME:

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

DESIRED INTERNAL OUTCOME:

Informed frame of reference/filter shift:

Adaptability (to different communication styles & behaviors; adjustment to new cultural environments);
Flexibility (selecting and using appropriate communication styles and behaviors; cognitive flexibility);
Ethnorelative view;
Empathy

Knowledge & Comprehension:

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



Skills:

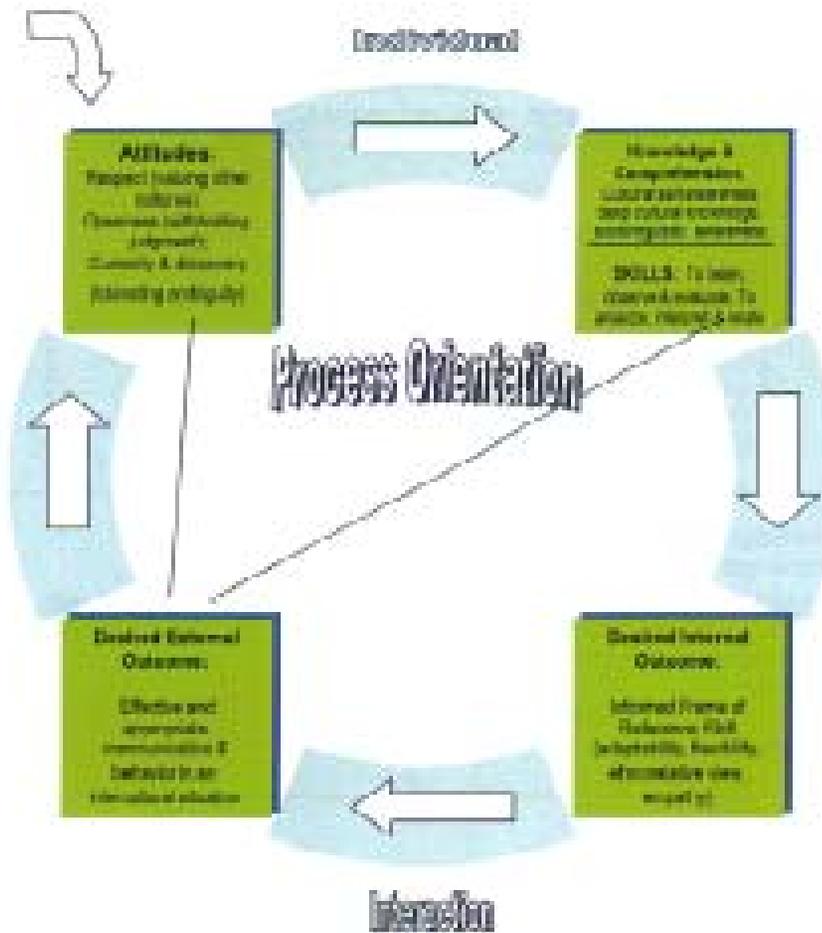
To listen, observe, and interpret
To analyze, evaluate, and relate

Requisite Attitudes:

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



Process Model of Intercultural Competence (Deardorff, 2006, 2019):



**we can not be neutral:
intercultural formae mentis**

What is my neutrality, if not a comfortable and perhaps hypocritical way of avoiding any choice or even hiding my fear of denouncing injustice? To wash my hands in the face of oppression?

Paulo Freire, *Pedagogy of freedom: Ethics, Democracy, and Civic Courage* (1998) p. 73.

**we can not be neutral:
intercultural formae mentis**

**If any of you happens to see an
injustice, you are no longer a
spectator, you are a participant.
And you have an obligation to do
something.**

June Callwood, 1924-2007



Necessity and urgency of intercultural treatment

Real interest to know and take into account cultural differences (norms, values, rules of conduct), considering external aspects (racism, exclusion, loneliness) revealing stereotypes and prejudices

- **Acceptance and respect of Others**
- Availability and competence to enter into a dialogical and interactive relationship (*person to person*)

Complex professional relationship with more flexibility

In order to create a real enrichment we need to be dynamic and creative, and should try to:

- be attentive to the real needs of the subject
- get in touch with the “foreign” parties of his or her personality (what makes counsellors afraid of the “foreign” has to do with their own removed or denied aspects).

Intercultural education means an interaction between persons of different ethnic, linguistic and cultural backgrounds

- where the aim is not assimilation, fusion or peaceful co-existence,
- where the roles are clear and the end is open,
- Where there are no losers and winners

I.C. is a game where all win, if the aims are:

- **Respect** for each human being and its environment,
- **Peace**, in terms of handling conflicts and aggressiveness
- **Democracy** as a “better possible” form of living together
- **Love**, also in terms of gratuitous (no cultural pressure) respect, positive regards, esteem
- **Cure** of life, beauty, our self, each others

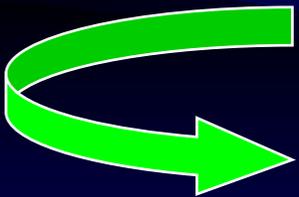
**everyone wins if the goal is:
to enhance**



the growth of human value

and

**living together as equal
in the diversity**



**Thank you
for the attention**

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