

SIETAR FORUM BERLIN 2012

Global integral competence: mind, brain, culture and system

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Intercultural competence through communicative work



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Download of presentation: www.consilia-cct.de/de/vortraege.php

1. Characteristics of cosmopolitan communication in training and coaching
2. Typical learning hurdles of participants
3. Characteristics of stereotyping and other forms of ethnocentric speech and conversation
4. Intervention techniques to develop cosmopolitan communication
5. Take away: A simple model to foster cosmopolitan communication

Objective:

Give hints how to foster global integral competence and communicative virtuosity

- With focus on the internalized collective aspects
- Some tips how to use multiple didactic perspectives in training and coaching
- Within a narrative and interaction approach

Different settings in view of intercultural learning

Training conversations (audio recordings, German)

- 2 two-day cross-cultural competence trainings
- 1 two-day culture-specific training (Japan)
- 1 one-week anti-racism course
- data base for comparison: family conversations from Western and Eastern Germany

All of the following data extracts stem from these data sets.

Method: Ethnomethodological Conversation Analysis + own training experiences

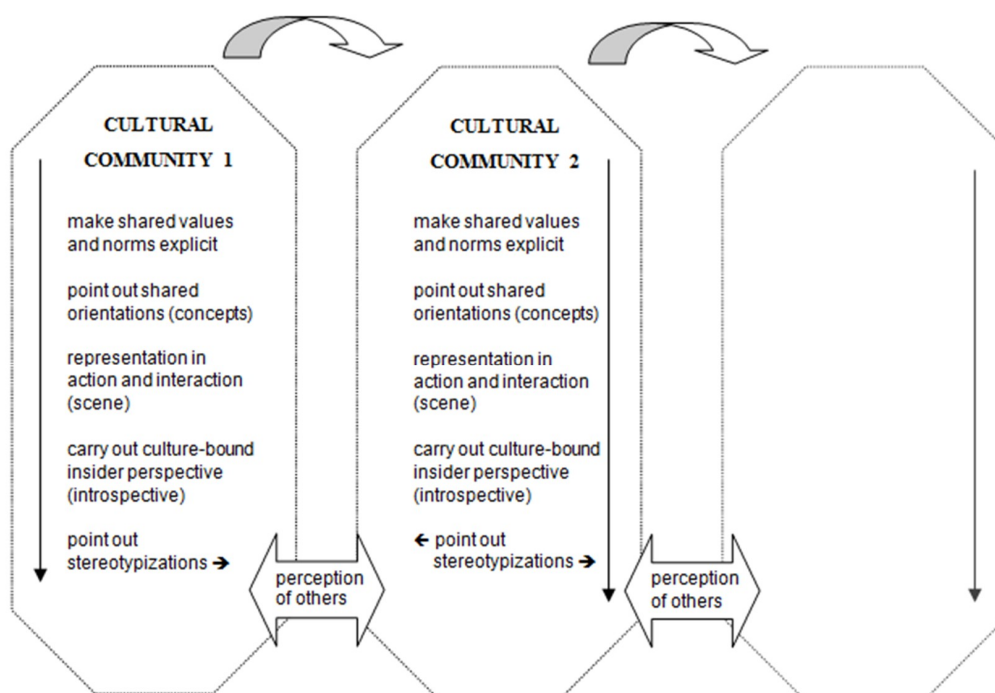
„Further questions about the Indian“ (IKK II)

- 95 Train.: by the way what could be tiresome in respect to time [too] is that in indian politeness
 96 Pet.: [yes yes]
 97 Train.: it is ahm very common to decline a few times before saying yes after all
 98 Bar.?: mh
 99 Train.: this is in some [countries] it's also common in belgium in england it is pretty common too
 100 Pet.: oh [yes]
 101 Train.: [ahm] that is the indirect communication you know
 102 Train.: <<in English> [would you] like a cup of tea oh no > oh <<in English> go on have a cup of tea >
 103 Pet.: [so always]
 104 Train.: like that you know? so you let yourself be persuaded it's a game back and forth

Activities of the trainer:

- Line 95: introduction of cultural value: „(Indian) politeness“ as a background explanation
- Line 95: describe effects on the feelings of a person who does not share this perspective („tiresome“)
- Line 97: explication of concept „to decline a few times before saying yes after all“
- Line 99: add at least one culture as a representative (here: Belgium, England)
- Line 101: name the pattern with a technical term („indirect communication“)
- Line 102: illustrate this value with a staged example or scene
- Line 104: explicate perspective of persons who share the orientation (you let yourself be persuaded)

Characteristics of cosmopolitan communication



What do you experience as a challenge or typical difficulty in intercultural trainings?



Hurdle 1: First order categories and primary frames

Examples:

Participant: *„that is also with the japanese, I've always noticed that; cannot make up their mind“*

Trainer: *„and when he says no then there is a de' for us demeaning gesture“*

Phenomena

- „Natural attitude“ (Schütz/Luckmann 1974), talk in „primary frames“ (Goffman 1974)
- People do not question their own cultural reality: culture-bound judgments, interpretations, misinterpretations and misunderstandings
- Essentialist view of culture: culture as an entity, congruence between nation, culture, ethnicity

Hurdle	Characteristics	Not helpful	Helpful
1. First order categories and primary frames	identify ascriptions (something "is" like that, they "are", he "does") any ontological utterance Interpretation based on own cultural perspective(s) lack of knowledge and insight in other cultural horizons natural ethnocentrism stage according to Bennett: minimization or acceptance	more content-related information, explanations etc.	point out perspectives meta-communication activities of cosmopolitan talk like illustrating in a scene perspective reflexive interventions constructivistic approach a dynamic notion of culture

Hurdle 2: Political correctness

Example

„Egoistic japanese“ (IKK I)

47 Clau.: the japanese they are such an ego'
 48 well that's one of these prejudices again probably
 49 Train.: ɾmhamhaheɾ
 50 Clau.: ɿbut so ɿ egoistic I find as is hardly any other people
 51 Hel.: they also do this with using their elbows that way

Phenomena

- Participants control their utterances
- Moral judgments about categorized groups of people have to undergo (self-critical) evaluation
- In particular ethnic stereotypes are subject to a generalized suspicion of being prejudiced
- ...and even more so in intercultural training („hostile environment“)
- The speakers anticipate and occasionally name this norm (line 48)
- At the same time, one can observe an ‚urge‘ to speak out the deprecatory judgments nonetheless (line 50f.)

Hurdle	Characteristics	Not helpful	Helpful
2. Political correctness	self control, attempt to speak neutral / "value-free"	establish norms and taboos try to speak "value-free"	term the subject and hurdle de-stigmatization allow judgments open up topics for culture-sensitive and -reflexive discussion include oneself quote evaluations, judgements security when using categorizations differentiate between: category, type, stereotype and racist ascription

Hurdle 3: „Stereotype communication“ (Nazarkiewicz 1997)

Example

„Normal voice“ (IKK II)

47	Train:	in south england are you familiar with that? that it is perfectly normal	insider perspective UK, judgment of pitch
48		that women are always talking in this high pitch voice	
49	Dan.:	mh they are talking in a tERRibly ∟ SHRILL voice	lexical intensification and marking affect
50	Barb.:	∟and also	
51	Dan.:	∟the english women	tie in with further cultures
52	Barb.:	∟the american women	
53	Pet.:	∟<<staged, high pitch, in English> (good evening) (good ∟evening)	collective hyperbolic staging
54	Train.:	∟yes	”
55	Pet.:	=what ↑do you ∟mean >	”
56	Train:	∟yes	”
57	Dan.?:	<<whining> UIEou: >	

Some characteristics of stereotype communication: „reflexive expressiveness“

- proof of authenticity: stories and evidence which call for common indignation
- affect marking and high interaction dynamics, participation of several persons
- hyperbolizations, staging, naming several examples
- interactive safeguarding of the moralization proposals (baits), relativations, rehabilitations

Hurdle	Characteristics	Not helpful	Helpful
3. Stereotype communication	reflexive expressivity stage according to Bennett: defense	abstinence abort or cut short the topic give explanations participate 'half-heartedly'	quote own stereotypes recognize characteristics of stereotype communication moderate modalize culture-reflexive interventions

Hurdle 4: Concept of the enemy, collective learning blockages, race constructions

Example

Peter: yes, so in this liberal America, (.) you know? where everything is always <<in English> upside down, down south, > where all of Los Angeles is burning anyway, where they murder each other and what not, such a sheriff comes to a civilized white person, where [there is] not a single car anywhere near...“

Phenomena: Concepts of the enemy and collective learning blockages (Max Miller)

- Black-and-white view, fight between good and evil, double scale, self-fulfilling prophecy, confirmation of one’s own the bogeyman image
- Highly selective filter, monolithic perception of the other, linked with a subjective sense of threat, overestimation of the other’s unity who is stylized as an „opponent“

Race constructions

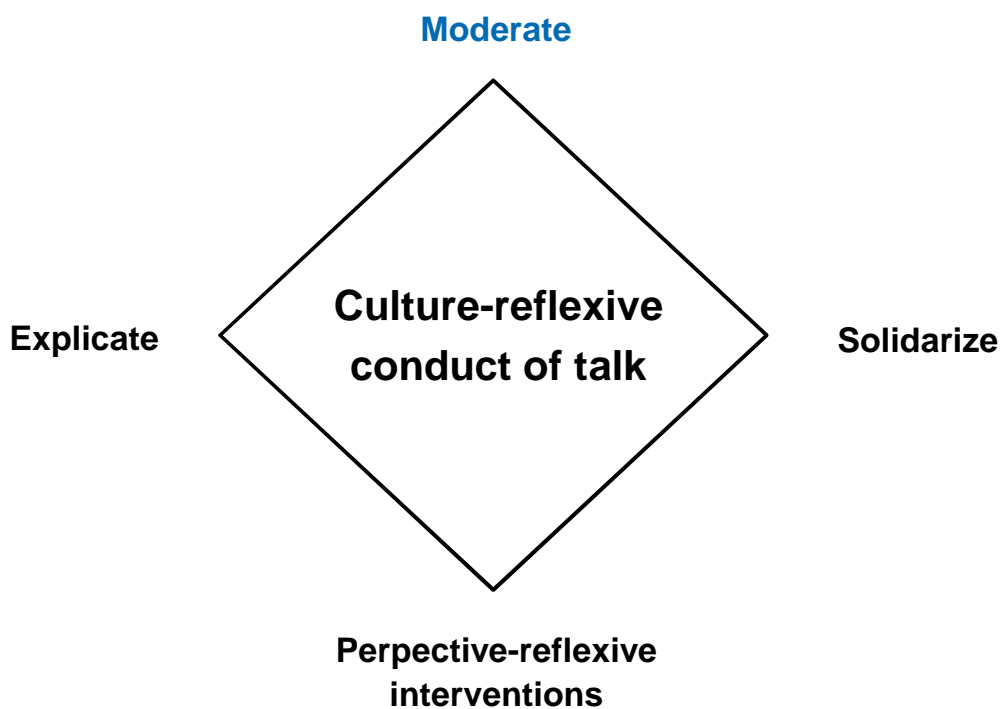
- Classifying (groups of) people with respect to attributes that are assumed to be determined by descent
- Naturalization: assumption of insurmountable differences which are constructed as being of natural origin

Dealing with concepts of the enemy, collective learning blockages and race constructions



Hurdle	Characteristics	Not helpful	Helpful
4. Race constructions and concepts of the enemy, collective learning blockages	partly high indirectness and implicitness	set up taboos generalized suspicion evaluate	include oneself step outside the discourse describe political dimension and hurdle meta-communicatively pay attention to and respect image-preserving social positioning

Tool: Intervention Square



„Imperious African ladies“ (IKK II)

TR.: where do you infer that from?

(...)

I pass it on to the group, do you agree with this?

(...)

but where do you infer that from? what gives you the impression?

(...)

so you would say they have a lot of things in common with us you see a lot of things in common

(...)

mhmhm yes I gladly pass it on to you [addressing the group]

do you primarily see parallels between them and us or do you rather see differences

(...)

and otherwise you feel a strong connection to these women so you said I am getting back to that they acted in a bossy way can you pin that down what was the reason Arnika what might have given you the mh

(...)

so it legitimizes the behavior also the fact that they have a lot of money that they have a social position?

(...)

so the mere fact that they dispose of the financial means and hold a social position is an explanation pattern for their behaving this way or makes it easier for you to accept it

„Imperious African ladies“ (IKK II)

Lau.: where do you infer that from?

(...)

I pass it on to the group, do you agree with this?

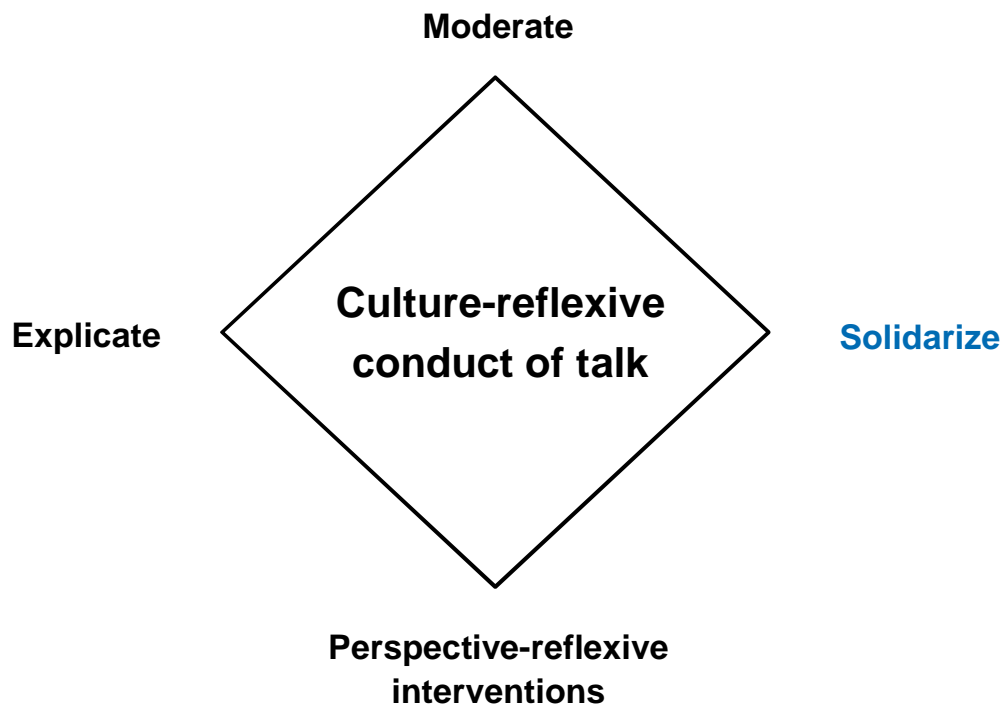
(...)

Objectives and advantages of moderating approach:

- fosters reflection,
- opens a discussion
- inquires information
- arranges a discourse
- helps eliciting more similar or different experiences and interpretations
- generates knowledge

Limitations:

- a moralizing discourse that might evolve
- dealing with attributions, stereotypes and prejudices that are uttered
- participants expect answers (even if they would not help)



Example for showing solidarity

„Prejudices prejudices prejudices“ (IKK I)

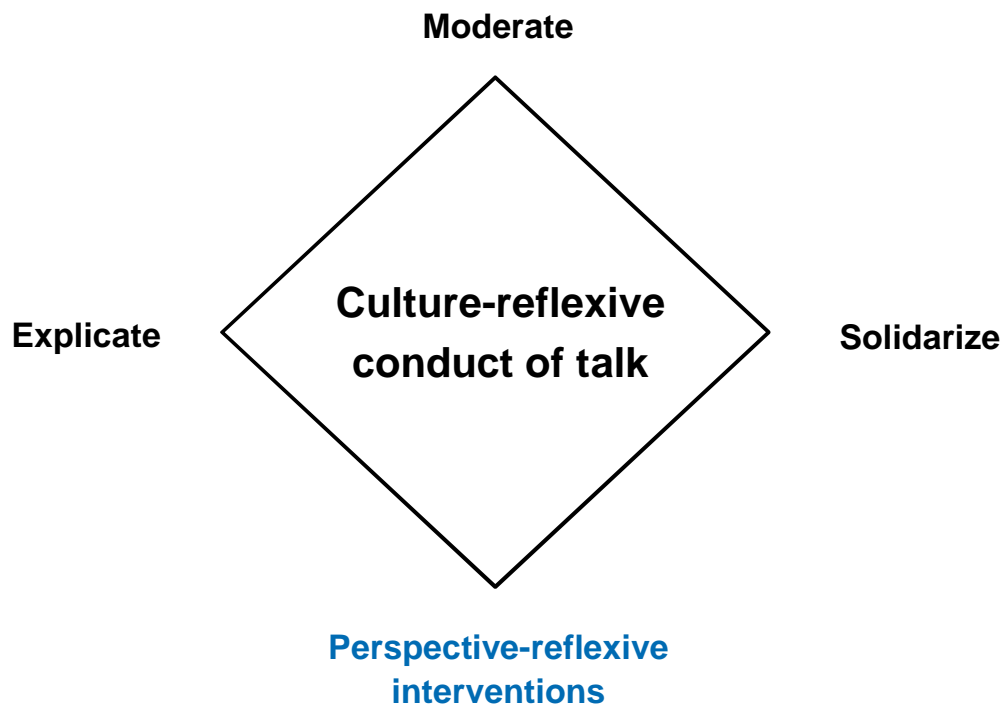
- 2 Yv.: sometimes they have these men here such hairs in their face (this long)
- 3 Hel.: hm hm!
- 4 Yv.: ()
- 5 Hel.: right I also find that strange they don't cut them do they?
- 6 Yv.: hm hm ()
- 7 Hel.: <<stretched> strange >
- 8 Train.: <<smile voice> yes real ly beautiful >
- 9 Hel.: yes
- 10 Train.: <<laughing, high pitch> really beautiful >

Objectives and advantages of solidarization

- A mindful consideration of the feelings of the speaker (and their internalized cultural values)
- helps creating a symmetry and being a co-learner
- fosters openness to talk about evaluations by establishing a good contact and relationship
- reduces face threat with respect to political correctness requirements
- supports emotional learning

Limitations

There is always a risk to confirm culturally bound statements when discourse is not properly managed



Example for perspective reflexive intervention

„Polychronic monochronic“ (IKK I)

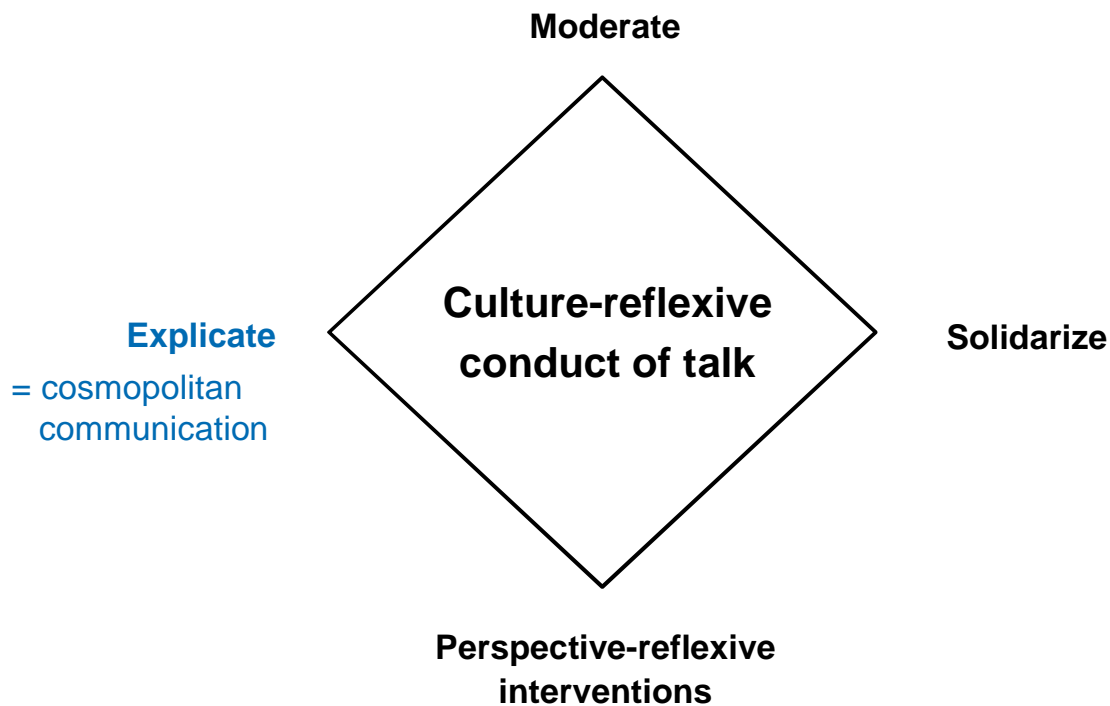
- 383 Helga: because you have said haven't you well the [one who's] polychronic is also flexible
 384 (0,75)
 385 Helga: r(that was the) yes
 386 Trainer: Lhe thinks he's flexible (0,25) he thinks that we're stubborn (0,25) he thinks we're stubborn
 387 (0,75)
 388 Helga: but you are successful you just have to be in today's society (0,75)

Objectives and advantages of culture and perspective reflexive interventions:

- focus on the interpretative horizon of the participant
- helps the individuals to cross and transcend their perspective
- trains culture reflexive view of the world
- creation of new questions
- fosters openness for different perspectives on the same matter
- reflection of premises of own judgements and perspective might follow

Limitations:

- leads to reflection alone, no additional information given
- no transfer skill development



Example for explicating

„Further questions about the Indian“ (IKK II)

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 103 Pet.: ʃso always ʃ
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Objectives and advantages:

- helps to educate and enlighten, enables a confrontation with different world views

Limitations:

- emotional resistance and natural ethnocentrism
- not all incidents or interpretations can be decoded culturally

Hurdle	Characteristics	Not helpful	Helpful
1. First order categories and primary frames	identify ascriptions (something “is” like that, they “are”, he “does”)	content-related information, explanations etc.	point out, metacommunication, cosmopolitan talk as culture reflexive interventions, perspective reflection
2. Political correctness	self control, attempt to speak neutral / “value-free”	establish norms	remove taboos / de-stigmatization, allow judgments, open up topics for culture-sensitive and -reflexive discussion
3. Stereotype communication	reflexive expressivity	abstinence, abort or cut short the topic, give explanations, join in / participate ‘half-heartedly’	recognize characteristics of stereotype communication, moderate, modalize, culture-reflexive interventions
4. Race constructions and concepts of the enemy, collective learning blockages	partly high indirectness and implicitness	set up taboos, generalized suspicion, evaluate	include oneself, step outside the discourse, describe meta-communicatively, pay attention to and respect image-preserving social positioning

Thank you for your participation!

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