Conceptualizing Intercultural Competence

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The *Genesis* narrative of the Tower of Babel tells of a time when all people of the earth were of one language, or one speech. Their ambition to reach the heavens through machinations of their own design led to their scattering and confounding of languages and lands. As long ago as only 500 years, "humans spoke 14,000 languages. Today, that number is below 7,000, and 40 percent of the world's population speaks one of only eight languages. In 2008, we will lose between 20 and 30 languages" (*Seed: Science and Culture,* January/February 2008, p. 65). Whereas a world of one people and one speech is unlikely in any imminently foreseeable future, the objective of finding common purpose through mutually coordinated communication across cultures and languages continues to be a goal of many if not most people, organizations, and nations. In pursuing such objectives, scholars have been endeavoring not only to understand the nature of competence in native communication but also to extend such conceptions to the requisite adaptations across cultural contexts. If conceptualizing communication competence is difficult *within* a given culture, the challenge is clearly multiplied when extending such concepts across distinct cultural milieus. This chapter intends to review selective models of intercultural communication competence that have been proffered, with an eye toward identifying (a) common themes and distinct emphases that may assist in directing future efforts for integrative theorizing, (b) conceptual pathways that have been relatively overlooked, and (c) ideological presumptions that may need reevaluation in the formulation of future models. It is taken for granted that a single chapter cannot possibly either do justice to the models reviewed or be comprehensive in its representation of the breadth and depth of models available for analysis. Thus, this chapter should be viewed more as an attempt to provide a heuristic theoretical analysis. There are many excellent reviews of cultural (Tyler, 2001), communication (Rickheit, Strohner, &

Vorwerg, 2008; Spitzberg & Cupach, 2002), and intercultural (see, e.g., Arasaratnam, 2007; Arasaratnam & Doerfel, 2005; Dinges & Baldwin, 1996; Hammer, 1989; Lustig & Spitzberg, 1993; Luszczynska, Gutiérrez-Doña, & Martin, 1993; Rathje, 2007; Spitzberg, 1989) competence available for the interested reader. With some illustrative exceptions, models of intercultural communication competence designed for specific contexts (e.g., educational: Anderson, Lawton, Rexeisen, & Hubbard, 2006; Heyward, 2002; Kayes, Kayes, & Yamazaki, 2005; Milhouse, 1996; sales or service: Chaisrakeo & Speece, 2004; Hopkins, Hopkins, & Hoffman, 2005; conflict: Euwema & Van Emmerik, 2007; Hammer, 2005; Ting-Toomey, 1988, 2007; health care: Gibson & Zhong, 2005; counseling: Li, Kim, & O'Brien, 2007; Sue, 2001; international adjustment: Bhaskar-Shrinivas, Harrison, Shaffer, & Luk, 2005; B. K. Lee & Chen, 2000; immigrant: Bourhis, Moïse, Perreault, & Senécal, 1997; organizations/management: Fisher & Härtel, 2003; Torbiörn, 1985; Valentine & Yunxia, 2001) are excluded from this review in order to focus on some of the more foundational models in the field. Investigations directed primarily to measurement development rather than model development are also excluded (e.g., Gamst et al., 2004; Hammer, Bennett, & Wiseman, 2003; Lapinski & Orbe, 2007; Prechtl & Lund, 2007; Sheu & Lent, 2007). There is little doubt as well that some important models will be missed inadvertently in the process of review. Most of the theories and models reviewed were selected due to their importance to the field, evidenced by the existence of multiple citations referencing them, although in other instances, models were selected for purely illustrative purposes of a given type of model or set of components.

To pursue a reasonable review of conceptualizations of intercultural communication competence, several steps are undertaken. First, the rationale for conceptualizing the phenomenon at all is briefly examined. Second, several theoretical issues relevant to models and modeling are established, including the formulation of some basic terms, classifications, and selection criteria. Third, a brief history of the concept is provided. Fourth, a synoptic review of selective theories and models of intercultural communication competence is undertaken, with emphasis on the visual representation of these models, some of which are taken directly from researchers and others that have been envisioned by the authors of this chapter. It is proposed that the ability to translate theories and approaches to intercultural communication competence into a visual grammar involves its own theoretical rigor and helps identify key intersections of perspectives that are often missed in purely narrative readings. Fifth, given the catalog of models, a critical review is undertaken of the state of the art of conceptualizing intercultural communication competence. It is important to note that this discussion is provided from a Western perspective and thus highlights the development and evolution of intercultural competence primarily in Anglo cultures.

The Importance of Intercultural Competence

According to the U.S. Census Bureau, in 2006 the United States accounted for $910 billion in exports, controlling 88% of the total value of exported goods worldwide (www.census.gov). This extensive amount of exports provides an important explanation as to why, in an ever globalizing society, intercultural communication competence

is necessary. To compete globally, persons must be equipped with the knowledge and skills to behave in a manner becoming to a specific culture (Committee for Economic Development, 2006). Inevitably, cultural diversity will manifest within the global marketplace, making intercultural competence an extremely important skill. The ability to manage the interconnectedness of the diversity that is created is a major skill employers seek (Bremer, 2006; Deardorff & Hunter, 2006; Hulstrand, 2008). The ability to relate to and with people from vastly different cultural and ethnic backgrounds is an increasingly important competency both domestically and abroad (Lustig, 2005). Large companies such as Nike adopt cultural diversity as part of company policy, in a sense requiring employers to be interculturally competent. One way to receive this preparation is through the further development and expansion of college students studying abroad.

Currently, there are more than 200,000 U.S. students annually traversing countries and studying abroad (http://travel.state.gov). These numbers unfortunately only equate to about 1% of all students attending colleges and universities (Ashwill, 2004). In the 1998 American Council on Education (ACE) report, it was concluded that less than 7% of students in higher education are achieving basic standards of global preparedness (cited in Hunter, White, & Godbey, 2006). However, U.S. officials want this number to increase and believe there is a great need for increased support for students to be able to study abroad (Herrin, 2004).

Not only is it important for these students to learn about other cultures, but it is also important to produce competent American citizens to teach others about our cultural views. With the current political situations around the world, it is vital that nation-states recognize what one another has to offer politically, socially, and culturally in the form of collaborative interaction (Ashwill, 2004; Herrin, 2004). In recognition of these kinds of stakes, a study published in College Learning for the New Global Century indicated that 46% of employers believe colleges should place more emphasis on proficiency in a foreign language, and 56% think more emphasis should be placed on the establishment of cultural values and traditions in the United States and other countries (National Leadership Council, 2007).

With ample opportunities for employment overseas, it becomes important for internationally competitive business to hire interculturally competent employees, if only for the future success of the business. In one study conducted in a Japanese industry, the lack of intercultural communication competence on the part of one expatriate employee led to a 98% loss of the company's market share to a different competitor (Tung, 1987). Another study of 80 U.S. multinational companies found that between 10% and 20% of the expatriates "failed," in essence being unable to perform effectively in a foreign country, leading to termination or reassignment (Tung, 1987). This failure not only damages a business financially but could also damage an employer's public face, resulting in long-term damage to the company.

Beyond the need to be competitive in a globalized society, people are traveling abroad in mass quantities. According to the U.S. Department of State, for example, over 12 million U.S. passports were issued in 2006 (http://travel.state.gov). In 2004, 61.8 million travelers went abroad, creating a 10% increase from just one year prior

(www.commerce.gov). Of those traveling, 38% cited traveling for leisure and 22% traveling for business. These expatriates become an extension of the United States, leaving impressions of the United States upon other cultures. Whether for business or pleasure, it is critical to continue to pursue research in how to be an interculturally competent communicator.

A Grammar of Intercultural Competence Conceptualizations

Conceptualizations of intercultural communication competence are highly diverse in their disciplines, terminologies, and scholarly and practical objectives. It is therefore essential to establish some basic premises to both assist with selection of conceptualizations for this review and establish a working grammar for analysis. In the process, no doubt sacred theoretical presumptions of some authors will be distorted in the sake of seeking the most useful implications of existing models.

There is no need to lose the proverbial forest in the trees of terms such as *approach, perspective, paradigm, model,* and *theory.* The purpose of this chapter is to overview conceptualizations, which will be taken as either relatively well-defined models or theories. There are many bases upon which theories and models may be defined and evaluated (see, e.g., Britt, 1997; Shoemaker, Tankard, & Lasorsa, 2004; Spitzberg, 2001). To be a "conceptualization" of intercultural competence, a core concept of "competence" or "adaptation" must be *explained,* either by narrative forms that are or could be stated in propositional form (e.g., $X = f Y$; or "As X increases, Y increases") or represented in visual form that implies causal relationships. The visual and narrative expositional forms will need to represent an inter-related set of propositions that render the concept of competence or adaptation sensible. In essence, a reader should be able to interpret and experience the conceptualization by sensing an understanding of how competence functions, comes about, or operates in relation to a number of other concepts that systemically account for the competence. Many discussions and investigations of factors or variables are expected to influence intercultural competence, but this chapter focuses on more comprehensive models and theories.

A word is warranted on the concepts of process and causation. All explanations are at some level or another, implicitly or explicitly, causal in nature. No description of watch components, gears, or springs can hope to explain what a watch is or does. All theoretical explanations of human activity attempt to cope with the complexities of process. The concept of *process* is essentially a primitive theoretical term but broadly implies systemic aspects of ongoing or continuous change over time, functional interdependence, equifinality (different paths to the same outcome), and multifinality (one path to multiple outcomes). Process is far easier to explain in broad narrative terms than it is to depict visually or assess methodologically. Conceptualizations of intercultural competence all presuppose that they are envisioning a process, even if language and iconography are poor media for its communication.

The term *competence* is itself a contested conceptual site. For some time, the term has been too loosely bandied about in scholarly literatures (Deardorff, 2006), with surprisingly little attention to its many semantic and conceptual landmines (Spitzberg & Cupach, 1984, 2002). Competence has been variously equated with understanding (e.g., accuracy, clarity, co-orientation, overlap of meanings), relationship development (e.g., attraction, intimacy), satisfaction (e.g., communication satisfaction, relational satisfaction, relational quality), effectiveness (e.g., goal achievement, efficiency, institutional success, negotiation success), appropriateness (e.g., legitimacy, acceptance, assimilation), and adaptation. Each of these criteria of competence has been defended or criticized elsewhere (see McCroskey, 1982; Parks, 1985; Spitzberg, 1993, 1994a, 1994b, 2000, 2003; Spitzberg & Cupach, 1984, 1989, 2002). Furthermore, competence is sometimes conceptually equated with a set of abilities or skills and at other times a subjective evaluative impression. The former meaning is by far the most common approach and fits with the more normative semantic sense of the term. There are, however, numerous problems with such an approach. The same behavior or skill may be perceived as competent in one context but not another or one perceiver but not another, and thus no particular skill or ability is likely to ever be universally "competent" (Spitzberg, 2000, 2007; Spitzberg & Cupach, 1984, 2002). Despite such problems, for the purposes of this review, any competence conceptualizations are considered relevant that attempt to account for the process of managing interaction in ways that are likely to produce more appropriate and effective individual, relational, group, or institutional outcomes.

Many conceptualizations, theories, and models of intercultural competence attempt to account for adjustment, assimilation, or adaptation. These concepts often are even equated with competence and therefore require some consideration. *Assimilation* typically represents the extent to which a sojourner blends in with or becomes similar to the host culture. Whether assimilation represents attitudinal and cognitive shifts toward the indigenous culture or merely requires behavioral mimicking of the culture is not always specified, but most conceptualizations of competence seem to imply that movement occurs in all these areas. *Adjustment* is widely used in clinical psychology literatures and typically implies a normalization process, such that a person becomes "well adjusted" to an environment and no longer experiences stress or culture shock. In contrast, *adaptation* tends to be used in two senses: micro and macro. Conceptualizations of adaptation at the micro-level are concerned with the interdependence and alteration of behavior in episodes of interaction, such that the actions of one interactant influence the actions of the other interactant(s) in the context. Adaptation at the more macro-level tends to refer to notions involving the overlaps of assimilation and adjustment. Macro-level adaptation means that a communicator is adept at making adjustments to the host culture across episodes and contexts of interaction within that culture. To some extent, therefore, these could be viewed as state versus trait conceptions of adaptation.

Many views and definitions of culture have been proffered. For the purposes of this review, *culture* will be considered a primitive theoretical term, concerned with enduring yet evolving intergenerational attitudes, values, beliefs, rituals/customs, and behavioral patterns into which people are born but that is structurationally

created and maintained by people's ongoing actions. Thus, *inter*cultural competence is the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations to the world. These orientations will most commonly be reflected in such normative categories as nationality, race, ethnicity, tribe, religion, or region. To a large extent, therefore, intercultural interaction is tantamount to intergroup interaction. It is important to point out, however, that groups do not interact—individuals interact (Spitzberg, 1989). The extent to which individuals *manifest* aspects of, or are influenced by, their group or cultural affiliations and characteristics is what makes an interaction an *inter*cultural process.

Most theories and models begin with the individual as the unit of analysis, although most recognize the importance of including other factors. A purely chronological review of intercultural competence theories and models would likely reveal a progression from individual-based models to more systemic and inclusive models. To provide a working grammar for this review, we elaborate several standard conceptual *topoi.* At least since the 1950s, an intuitive, if somewhat Kantian, conative approach has dominated models of human competence (Bloom, 1956; Havighurst, 1957) consisting of the following core components: *motivation* (affective, emotion), *knowledge* (cognitive), and *skills* (behavioral, actional). To incorporate the broader set of influences on human competence, Spitzberg and Cupach (1984) expanded the conceptualization to include *context* (situation, environment, culture, relationship, function) and *outcomes* (e.g., perceived appropriateness, perceived effectiveness, satisfaction, understanding, attraction, intimacy, assimilation, task achievement). To a large extent, all theories and models of intercultural competence rely extensively on these basic conceptual metaphors to guide their explanations (e.g., Gertsen, 1990; Lustig & Koester, 2006; Spitzberg, 1997; Sue, 2001). Despite decades of influence from systems-theoretic perspectives, the individual human is still the most intuitive and fundamental theoretic locus of explanation, despite attempts by many models to incorporate other interactants and contextual factors into their explanatory framework.

A Synoptic Review of Intercultural Competence Theories and Models

A Very Brief History

Ambassadors, diplomats, and emissaries throughout history have probably understood the importance of becoming schooled not only in the arts of social skills but also in the cultural milieu in which they seek audience. An important part of the selection process for such representatives for any authority seeking good diplomatic relations has probably been the persons' familiarity and competence with the cultural practices of their destinations. As nation-states increasingly developed and as the consequences of war became ever more unacceptable, the premium for intercultural competence among those seeking interactional contact and exchange across national, ethnic, and cultural boundaries has likely increased accordingly.

In parallel manner, it is likely that as the multinational interests of organizations have increased, both public and private, profit and nonprofit, so have their interests in selecting and training employees in the skills and competencies that might facilitate the productive initiation and maintenance of profitable forms of interaction, in all senses of the term *profitable.*

After World War II, the United States sought greater involvement and investment in foreign lands and businesses. The cold war increased the importance not only of strong diplomatic alliances but also of the business alliances that often undergirded such relationships. The search for international stability led also to expanded foreign aid programs to countries with humanitarian problems that might signal dangerous political instabilities. In this context, organizations such as the Peace Corps arose, providing a new and significant context in which individuals were recruited to serve in a culture very different than the one in which they were born and raised.

The need to select and train individuals to serve effectively in programs such as the Peace Corps stimulated a new government and social scientific interest in the concept of intercultural competence. For example, Smith (1966; see also Smith, Fawcett, Ezekiel, & Roth, 1963) conducted a Q-sort of characteristics of competence among young Peace Corps workers who underwent training and served 2-year terms in Ghana. The author identified "a pattern defined on its good side by qualities of warranted self-confidence, commitment, energy, responsibility, autonomy, flexibility, and hopeful realism together with other skills and attitudes more specifically appropriate to the role of Peace Corps teacher" (p. 558). The personality patterns associated with good teachers in this context included interpersonal sensitivity, maturity, interpersonal openness, nurturance, empathy, and self-involvement.

Using somewhat different methods for identifying characteristics of Peace Corps workers, Ezekiel (1968) found that more competent volunteers tended to be characterized by a wider range of interests, valuing intellectual matters, higher aspirations, cheerfulness, verbal fluency and ability to express ideas well, a generally talkative disposition, valuing of autonomy, and an ability to create and exploit dependency in people. Less competent volunteers tended to be "uncomfortable with uncertainty and complexities," "thin-skinned; sensitive to anything that can be construed as criticism or any interpersonal slight," "reluctant to commit self to any definite course of action," "basically distrustful of people in general," "self-defeating," and inclined to give up and withdraw "in the face of frustration and adversity" (p. 24).

By the mid-1970s, scholars and practitioners were both consolidating and expanding the list of characteristics expected for success in Peace Corps foreign assignments. Harris (1977) summarized 24 variables that differentiated highly successful from less successful volunteers in Tonga. Many of the characteristics were relatively specific to the teaching role (e.g., coverage of content, talents as teacher, control of classroom), but others suggest relevance to intercultural competence more generally, including facility with language, adaptability, responsibility, cultural sensitivity, interest in nationals, realism of goals, agreement and compromise, inner strength, self-reliance, patience/tolerance, perseverance, initiative, reliability,

argumentativeness, courteousness, cooperativeness, friendliness, and general maturity. This list clearly presages more contemporary characterizations of traits and dispositions needed for intercultural competence. The study of Peace Corps volunteer experiences and other areas of study such as Navy personnel adjustment (Benson, 1978) illustrate that many contemporary research efforts may be reinventing wheels that were already reasonably well designed some time ago.

Terms such as *intercultural competence, intercultural effectiveness,* and *intercultural adaptation* largely trace back to the 1970s (e.g., Hammer, Gudykunst, & Wiseman, 1978; Ruben, 1976; Ruben & Kealey, 1979) and 1980s (e.g., Wiseman & Abe, 1986). By this time, the need for interculturally competent government, educational, and business representatives was well recognized, but there was (and still is) no widely accepted model for training and assessment of intercultural "readiness." As often is the case, methodological and measurement forays began to outstrip the theoretical frameworks available to guide such efforts. A number of sophisticated efforts were undertaken to develop, validate, and refine measures of intercultural competence (e.g., Abe & Wiseman, 1983; Gudykunst & Hammer, 1984; Hammer, 1987; Hammer et al., 1978; Koester & Olebe, 1988; Martin & Hammer, 1989; Wiseman & Abe, 1986). These efforts typically revealed that although the core concept of adaptability may necessarily underlie the concept of intercultural competence, any comprehensive measure would undoubtedly be multidimensional in nature. The question was *which* dimensions, and *why*.

From the 1990s to the present, measurement efforts have begun developing that are based on more elaborate conceptual models (e.g., Byram, 1997, 2003; Byram, Nichols, & Stevens, 2001; Milhouse, 1993; Prechtl & Lund, 2007) and that are more contextually (e.g., B. S. K. Kim, Cartwright, Asay, & D'Andrea, 2003; Martin, Hammer, & Bradford, 1994) or process (e.g., Hajek & Giles, 2003) focused. The majority of these studies assessed knowledge and skills (Bradford, Allen, & Beisser, 2000), largely ignoring the affective or motivational component identified by several models (i.e., Spitzberg & Cupach, 1984). At the same time, a shift in the communication and social psychology disciplines to focus more on relationship development across a variety of contexts led to more relationally focused inquiries into intercultural interactions (e.g., Chen, 2002; Collier, 1996) or interethnic (e.g., Hecht, Larkey, & Johnson, 1992; Hecht & Ribeau, 1984; Martin, Hecht, & Larkey, 1994) contexts.

Contemporary Models

At least two approaches to reviewing programs of theoretical or empirical achievements could be considered sequential or topical. A sequential approach would discuss one model and then another model, and another, and so on. A topical approach would examine concepts *across* models. The sequential approach emphasizes uniqueness of models, whereas the topical approach emphasizes commonalities of models. Both approaches are pursued in this review. Rather than merely use a chronological ordering for the sequential review, however, a typology of models is employed as a higher-order organization. There are many
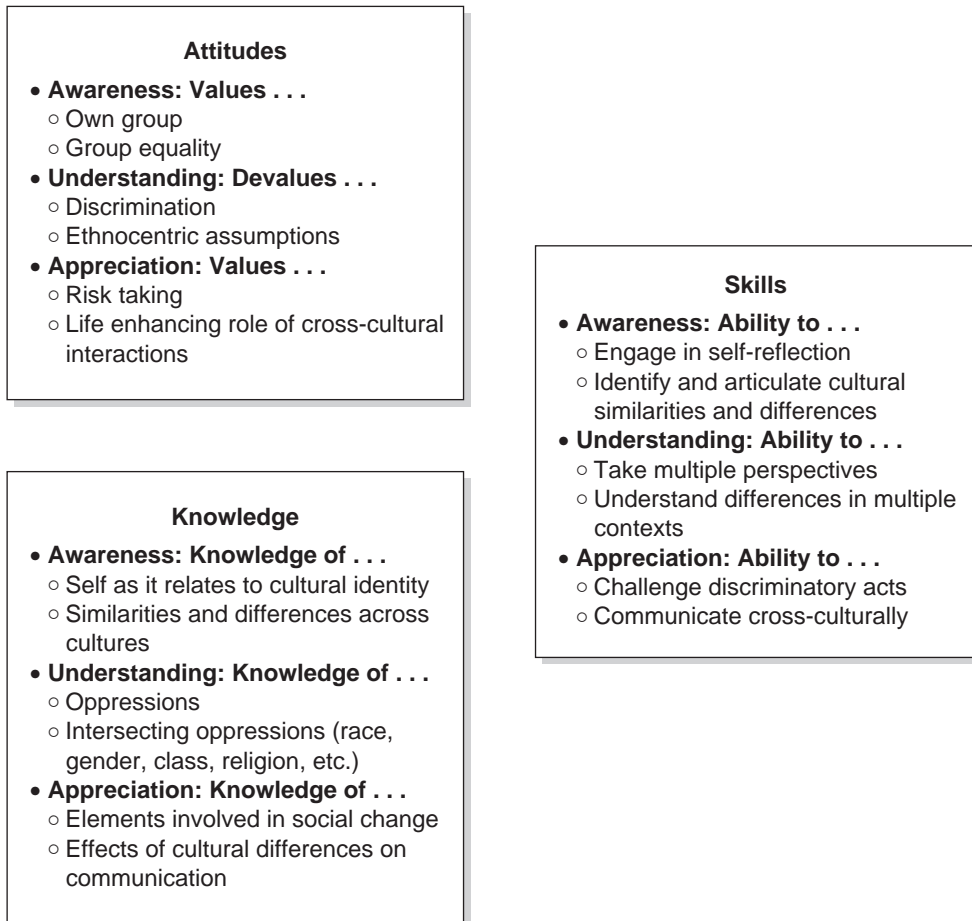
ways of distinguishing models at an analytic level, such as level of abstraction, generalization, synthesis, incorporation of time, or testability (e.g., Turner, 1985, 1990), but for purposes of this review, models of intercultural communication competence will be divided into the following types: compositional, co-orientational, developmental, adaptational, and causal process. These categories are purely subjective categories that emerged from the search for potential similarities among the models.

Compositional models are similar to what Turner (1985) might refer to as an analytic scheme or typology. These models identify the hypothesized components of competence without specifying the relations among those components. Such models represent "lists" of relevant or probable traits, characteristics, and skills supposed to be productive or constitutive of competent interaction. *Co-orientational models* are models that are primarily devoted to conceptualizing the interactional achievement of intercultural understanding or any of its variants (e.g., perceptual accuracy, empathy, perspective taking, clarity, overlap of meaning systems). Such models may share many of the features of other models but are focused on a particular criterion of communicative mutuality and shared meanings. *Developmental models* retain a dominant role for the time dimension of intercultural interaction, specifying stages of progression or maturity through which competence is hypothesized to evolve. Such models may share components of other models but emphasize the process of progression over time. *Adaptational models* tend to have two distinctive characteristics: First, they typically envision multiple interactants in the process, and second, they emphasize interdependence of these multiple interactants by modeling the process of mutual adjustment. The multiple interactants may be modeled as conceptual reflections of one another, and the adjustment process may be hypothesized to represent or include any number of various outcomes, but the core emphasis is that competence is manifest in mutual alteration of actions, attitudes, and understandings based on interaction with members of another culture. Thus, adaptation itself is taken as a type of criterion of competence. Finally, *causal process* models reflect fairly specified interrelationships among components and are the most easily formalized or translated from or into testable propositions. These models typically take a form similar to a path model, with an identifiable set of distal-to-proximal concepts leading to a downstream set of outcomes that mark or provide a criterion of competence. These five types of models are not mutually exclusive, and no doubt there are alternative typological systems that could be productively applied. These categories will nevertheless serve to delineate important distinctions among the models.

Compositional Models

Howard Hamilton, Richardson, and Shuford (1998) formulated a relatively typical conative listing of competence components (Figure 1.1). In the attitudes (i.e., motivation) component, interculturally competent interactants are expected to value their own group, the basic equality of groups, multicentrism, risk taking, and the role of cross-cultural interactions on quality of life. Such values will complement knowledge competencies such as understanding cultural identities, group
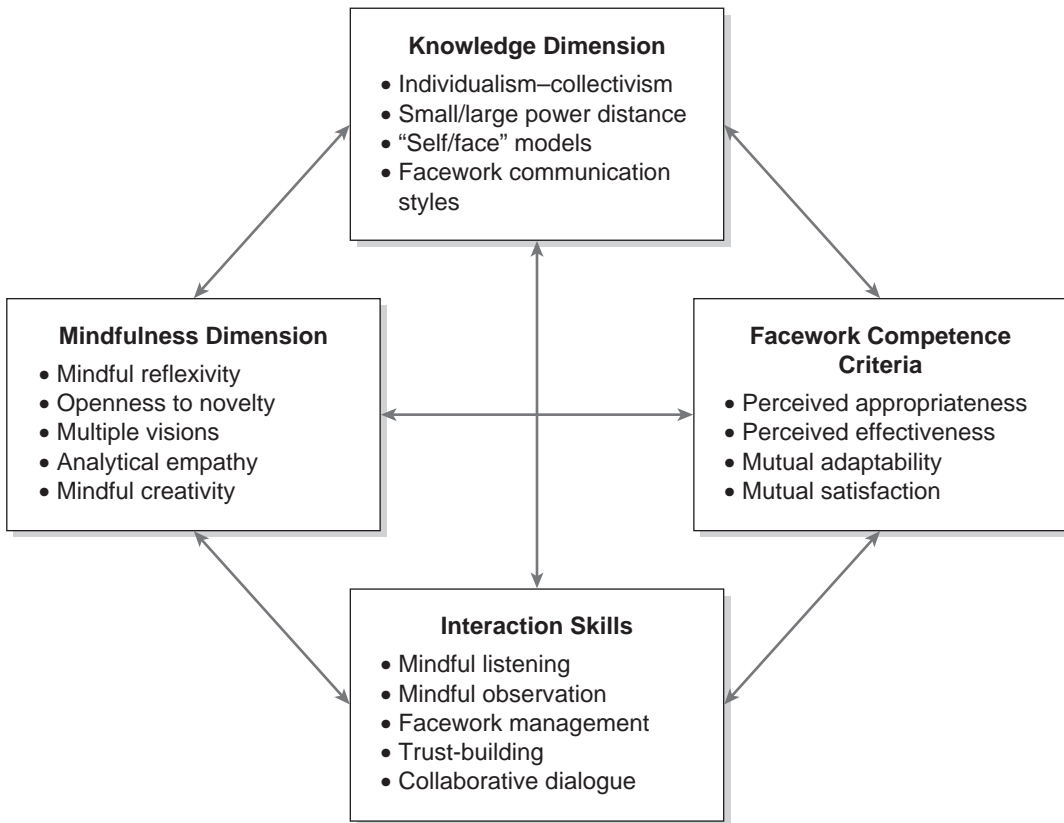
boundaries and histories of oppression, and the influences of cultural differences on communication processes. Such motivation and knowledge would be compatible with the basic skills of self-reflection, articulation of differences, perspective-taking, assertive challenging of discriminatory actions, and communicating cross-culturally in general. Such compositional models and the measures intended to operationalize them often haphazardly represent multiple levels of abstraction (Spitzberg, 2003, 2007). Thus, "challenging discriminatory acts" represents a much more specific and narrow range of actions than engaging in self-reflection. Furthermore, compositional models and their measures also often mistake what constitutes an internal affective or cognitive factor, as opposed to a behavioral factor (i.e., skill). Thus, engaging in "self-reflection" and "taking multiple perspectives" are arguably internal information-processing activities and do not have obvious referents in the behavioral realm.

Attitudes

- **Awareness: Values . . .**
  - ○ Own group
  - ○ Group equality
- **Understanding: Devalues . . .**
  - ○ Discrimination
  - ○ Ethnocentric assumptions
- **Appreciation: Values . . .**
  - ○ Risk taking
  - ○ Life enhancing role of cross-cultural interactions

Skills

- **Awareness: Ability to . . .**
  - ○ Engage in self-reflection
  - ○ Identify and articulate cultural similarities and differences
- **Understanding: Ability to . . .**
  - ○ Take multiple perspectives
  - ○ Understand differences in multiple contexts
- **Appreciation: Ability to . . .**
  - ○ Challenge discriminatory acts
  - ○ Communicate cross-culturally

Knowledge

- **Awareness: Knowledge of . . .**
  - ○ Self as it relates to cultural identity
  - ○ Similarities and differences across cultures
- **Understanding: Knowledge of . . .**
  - ○ Oppressions
  - ○ Intersecting oppressions (race, gender, class, religion, etc.)
- **Appreciation: Knowledge of . . .**
  - ○ Elements involved in social change
  - ○ Effects of cultural differences on communication

Figure 1.1   Intercultural Competence Components Model

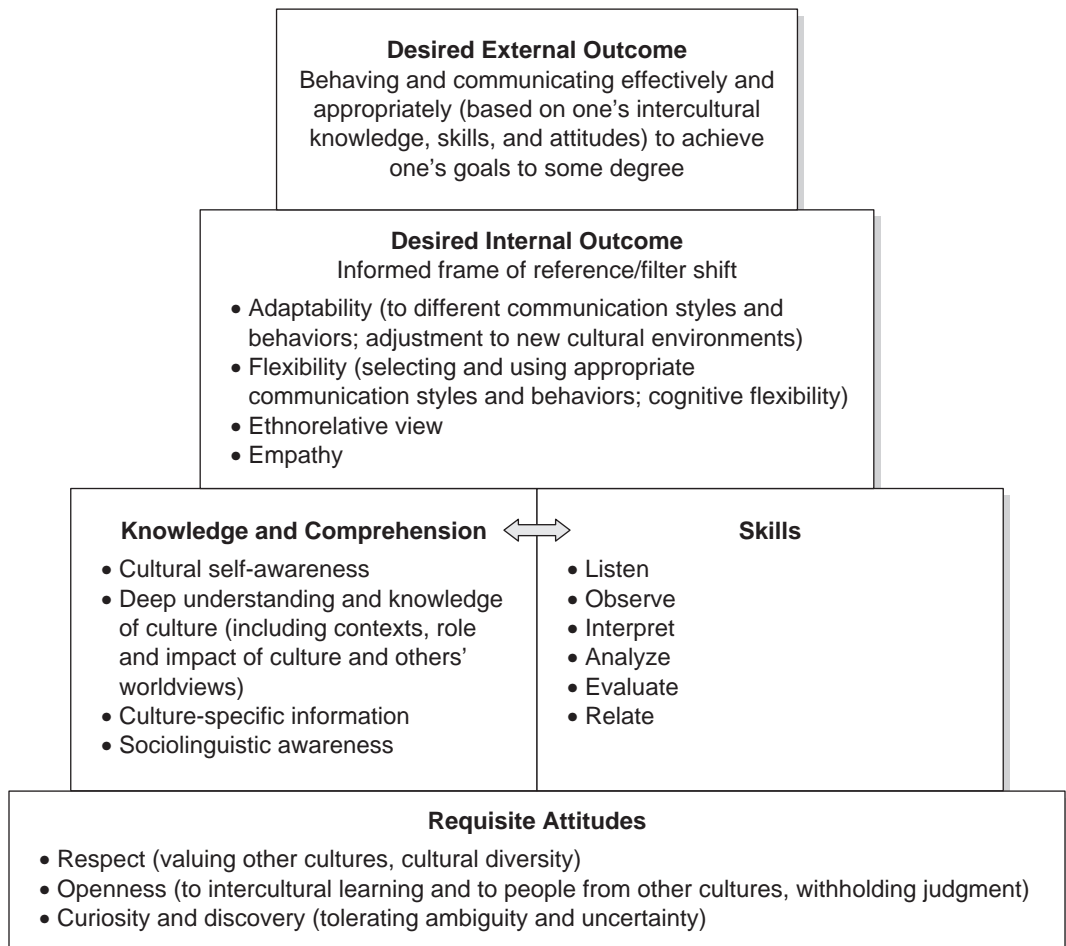SOURCE: Adapted from Howard Hamilton et al. (1998).

Ting-Toomey and Kurogi (1998) formulated a model to represent a facework management theory of intercultural communication competence (Figure 1.2). Their model de-emphasizes motivational factors and emphasizes cognitive, behavioral, and outcome factors. A mindfulness dimension represents abilities such as mindful reflexivity, taking multiple perspectives, analytical empathy, and intentional creativity. Openness to novelty is considered a mindfulness facet but clearly also reflects a motivational orientation toward the world. The knowledge component reflects the importance of understanding differences due to individualism and collectivism, power distance, negotiating self and other face, and facework styles. The primary skills associated with competent intercultural interaction include listening, observation, trust building, dialogic collaboration, and face management. Together, these cognitive and behavioral abilities are expected to increase the likelihood of appropriate, effective, mutually satisfying, and mutually adaptive outcomes. Distinct from causal path models, this model assumes iterative relations among all the components of the model, such that changes in every component are expected to influence every other component.

Knowledge Dimension

- Individualism–collectivism
- Small/large power distance
- "Self/face" models
- Facework communication styles

Mindfulness Dimension

- Mindful reflexivity
- Openness to novelty
- Multiple visions
- Analytical empathy
- Mindful creativity

Facework Competence Criteria

- Perceived appropriateness
- Perceived effectiveness
- Mutual adaptability
- Mutual satisfaction

Interaction Skills

- Mindful listening
- Mindful observation
- Facework management
- Trust-building
- Collaborative dialogue

Figure 1.2   Facework-Based Model of Intercultural Competence

SOURCE: Adapted visualization from Ting-Toomey and Kurogi (1998).

In one of the relatively few efforts to identify a set of research-based components of intercultural competence that capitalizes on both deductive and inductive processes, Deardorff (2006) employed a Delphi methodology in which 23 intercultural experts participated, resulting in the first research study to document consensus among these leading intercultural experts on a definition and components of intercultural competence. This reiterative grounded-theory method relies on the experts to invoke their own conceptual perspectives and theories to inform the process in terms of raw inputs yet employs an inductive technique to build a model from those data through documented consensus. Deardorff synthesized the resulting data in two visual models, one of which is a pyramid model of intercultural competence, in which the lower levels are viewed as enhancing the higher levels (Figure 1.3) and the other of which is a process model (Figure 1.21) that is discussed later in the chapter. Similar to many cognitive approaches, this pyramid model represents motivational (requisite attitudes), cognitive

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

Knowledge and Comprehension ⟺ **Skills**

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

Skills
- Listen
- Observe
- Interpret
- Analyze
- Evaluate
- 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)

Figure 1.3 Deardorff Pyramid Model of Intercultural Competence

SOURCE: Deardorff (2006). Used by permission.

(knowledge and comprehension), and skills elements and incorporates context within these components. Unlike many of the other conative approaches, however, this model attempts to represent figuratively a conception of foundational elements and an implicit ordering of elements with the resulting external (visible) outcome being the effective and appropriate communication and behavior in intercultural situations. Knowledge and skills presuppose some attitudinal dispositions, and collectively, attitudes, knowledge, and skills are likely to produce outcomes that illustrate the recursive nature of competence—outcomes are the result of elements that produce them, in this case attitudes, knowledge, skills, and resulting behaviors. According to Deardorff, the specific attitudes, knowledge, and skills outlined in the model can be used to derive specific indicators and criteria in each of those domains (see Chapter 28 for further discussion on using this model for assessment).

In what amounts to a needs assessment for "global competencies," Hunter et al. (2006) report a Delphi analysis that engaged 17 educators, human resource managers, diplomats, trainers, and government officials in an effort to identify the components of this construct (Figure 1.4). The core competencies reflect the opinion that "a person should attempt to understand his or her own cultural box before stepping into someone else's" (p. 279). Thus, the ability to understand one's own cultural norms and expectations and to recognize cultural differences, openness to new experiences and diversity, and nonjudgmental stance are expected to provide a
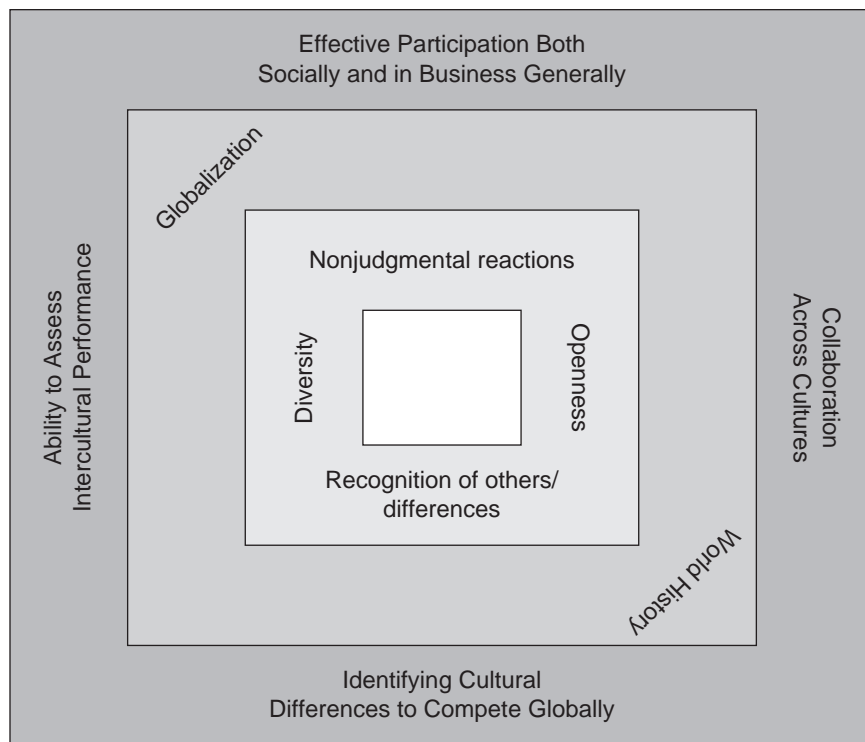
Figure 1.4   Global Competencies Model

SOURCE: Hunter, White, and Godbey (2006). Used by permission.

foundation for entering a more globalized world. In the process of engaging that globalized world, an understanding of world history will help prepare a person for (a) identifying and understanding cultural differences, (b) participating effectively in and across these cultures through (c) mutually collaborative means, and (d) evaluating his or her own performance in these contexts. The authors note the surprising relative absence of second-language learning and experience abroad in the competencies identified as most important. The implication may be that language learning is secondary to the basic motivational and cognitive orientations that permit movement in and among such cultures with or without language competence.

Compositional models have been very useful in defining the basic scope and contents that a theory of intercultural communication competence needs to incorporate. They are theoretically weak, however, in their ability to specify conditional relations among the components. They are also theoretically weak in leaving fundamentally undefined the precise criteria by which competence itself is defined. It is generally not clear, in other words, what *constitutes* competence in these models—what levels of proficiency, what specific combination of criteria or outcomes, would be determinative of competence? One approach to competence that attempts more focused criteria of competence is to view the primary objective of intercultural competence as co-orientation.

Co-orientational Models

Co-orientation is a term that summarizes several cognate concepts relevant to comprehension outcomes of interactional processes, including understanding, overlapping perspectives, accuracy, directness, and clarity. The latter characteristics are arguably more in the realm of skills, as in "speak more clearly or directly," but obviously imply the criterion of accurate understanding as the measure against which clarity would be evaluated. It is not surprising that co-orientation would occupy a relatively central focus of attempts at conceptualizing intercultural competence. People coming from divergent cultures, experiences, histories, races, and languages seem likely to face as their first predicament of interaction the problem of understanding. All subsequent progress in interaction seems logically predicated upon the achievement of some base level of co-orientation toward the common referential world.

Fantini (1995) summarized many of the elements necessarily involved in the linguistic processes involved in achieving co-orientation (Figure 1.5). In any interaction among interlocutors, systems of selective perception become "translated" into concepts and thoughts, which are "translated" into semantic clusters, which are then transformed into specific expression-based units (morphology and syntax) and overt expressed actions (phonology, graphemes, signs, etc.). Fantini (2001) concurs that the kinds of traits identified in the componential models (i.e., flexibility, humor, patience, openness, interest, curiosity, empathy, tolerance for ambiguity, suspending judgment, etc.) are likely to facilitate the process of interlocution, and these traits are likely organized along the familiar dimensions (awareness, attitudes, knowledge, and skills). If interlocutors are successful, Fantini (1995) proposes a process by which the perspectives, or worldviews, of the interactants increasingly display co-orientation (Figure 1.6). Through competent interaction, the overlap of

[External World]
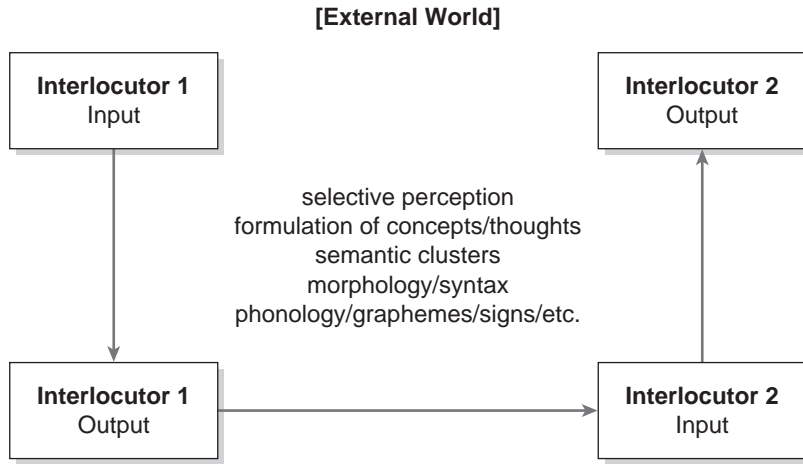
Figure 1.5   Intercultural Interlocutor Competence Model
SOURCE: Fantini (1995).
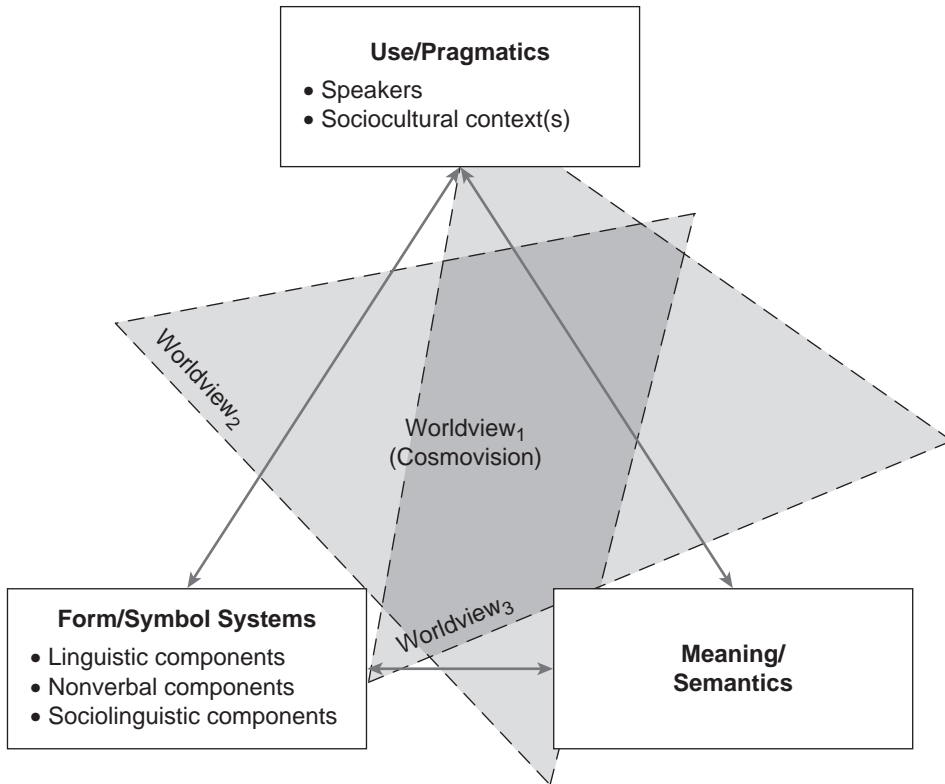
Figure 1.6   Worldviews Convergence Model
SOURCE: Fantini (1995).

respective symbol systems (languages), denotative and connotative meanings, and usage norms will display increasing amounts of correspondence.

Byram and colleagues (Byram, 1997, 2003; Byram et al., 2001) have developed an influential model that involves several commonalities with co-orientational models, although it is somewhat more concerned with negotiating identity in the "space" within and across cultures (Figure 1.7). The model identifies a distinction
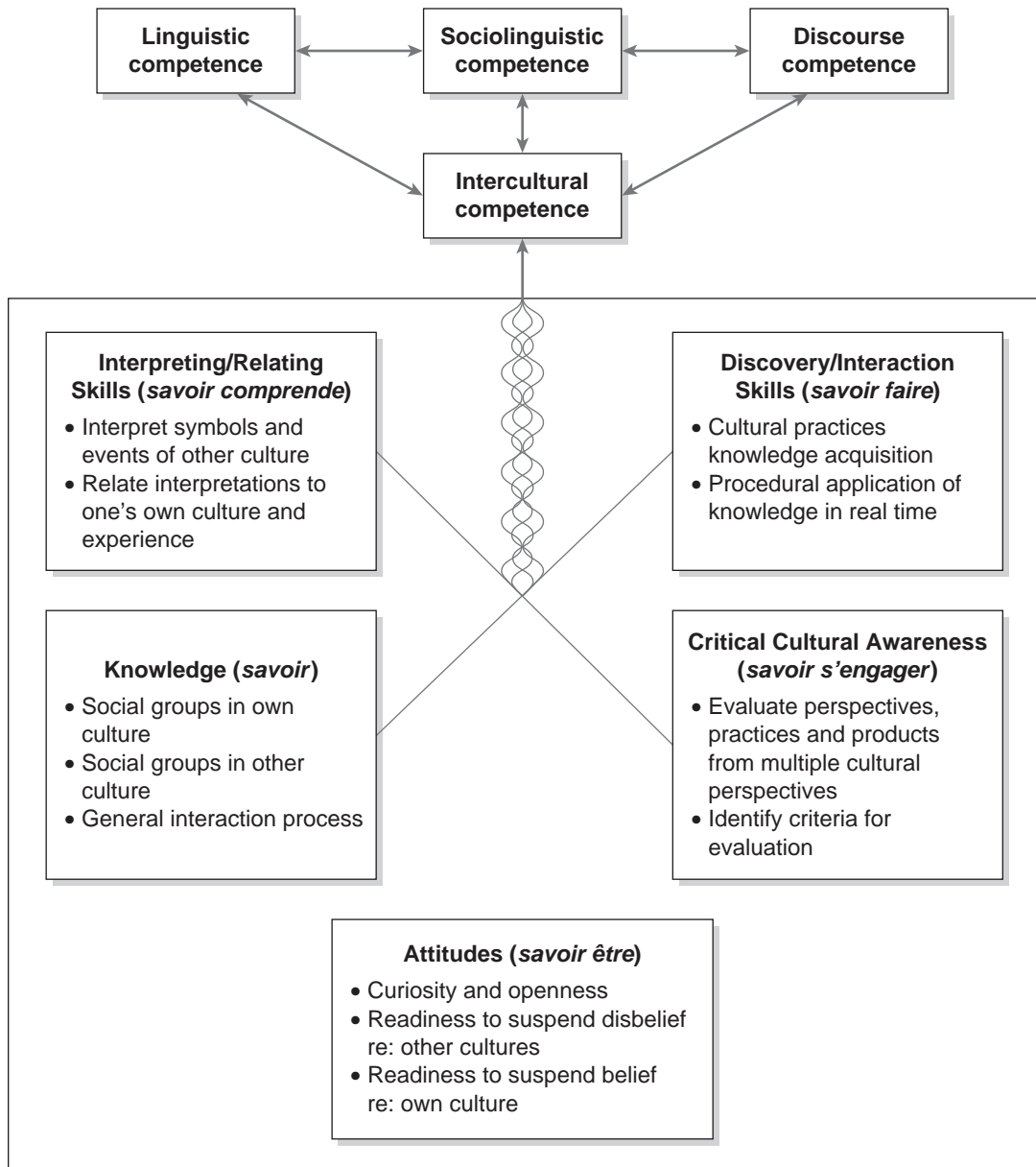
Figure 1.7 Intercultural Competence Model

SOURCE: Byram (1997).

between what it means to be "bicultural" in contrast to "intercultural." Bicultural speakers tend to have experience in two cultures and possess motivation (i.e., attitudes), knowledge, and skills that facilitate interaction competence in both, but the person's identity is conflicted. There are tensions between the person's values and identity in one culture vis-à-vis the other culture. The interactant values aspects of both cultural identities, but these identities are not always compatible, and the person's identity and cultural performances can suffer as a result. The intercultural speaker, however, is more of a mediator between cultures, able to negotiate in both, but possessing individual identity that is flexible in its ability to combine aspects of multiple cultures in performance. The most competent intercultural mediators

> are those who have an understanding of the relationship between their own language and language varieties and their own culture and cultures of different social groups in their society, on the one hand, and the language (varieties) and culture(s) of others, between (inter) which they find themselves acting as mediators. (Byram, 2003, p. 61)

In one of the more exhaustive efforts at developing a conceptual model of intercultural communication competence, Kupka (2008) defines intercultural communication competence in terms of "*impression management that allows members of different cultural systems to be aware of their cultural identity and cultural differences, and to interact effectively and appropriately with each other in diverse contexts by agreeing on the meaning of diverse symbol systems with the result of mutually satisfying relationships*" (p. 16). This definition clearly has allegiance to other models but specifies three outcome criteria (i.e., impressions of appropriateness and effectiveness, awareness and agreement on diverse meaning systems, and mutual relationship satisfaction). Thus, despite the model's relevance to componential and adaptational approaches, it is reviewed as a co-orientational model because of the extent to which all three outcomes are predicated on levels of mutuality and agreement in meaning systems (Figure 1.8). The model posits that basic human needs (i.e., motivations) are relatively common across cultures. The perceptual world of one interactant interacts with the perceptual world of another interactant through the process of communication (simultaneous action—reaction), producing levels of overlap in the interactants' shared symbol systems and thus their levels of mutual understanding. All this takes place in the context of various sources of contextual (e.g., environmental, situational) and personal (physiological, psychological, semantic) interference. The components that facilitate individual competence include many of the commonly recognized constructs, including perception of cultural distance, foreign language competence, verbal and nonverbal communication skills, self-awareness, motivation, and knowledge. Although not modeled as outcomes, appropriateness, effectiveness, and affinity represent implicit criteria by which individual competence is evaluated, even though the model clearly portrays the outcome of interaction as an overlap of meaning systems.

Co-orientation models take for granted the value of mutual understanding. Rathje (2007) attempts to point out that such presumptions oversimplify underlying
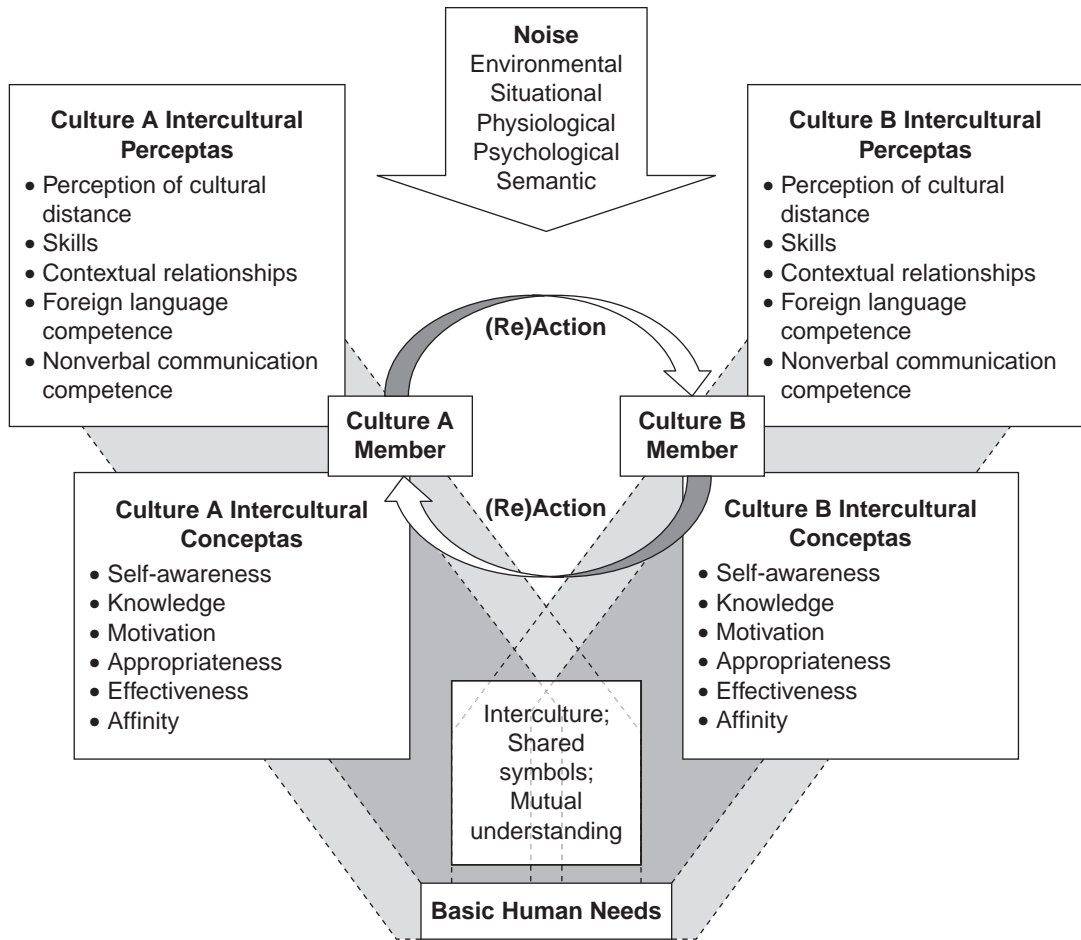
Figure 1.8 Intercultural Competence Model for Strategic Human Resource Management

SOURCE: Adapted visualization from Kupla (2008).

dialectics of cultural tension (Figure 1.9). Cultures have the effects of unifying (coherence vs. cohesion). Members of cultures understand the differences within their own cultural "multicollectivity" and understand these differences in ways that members from other cultures do not understand. The unique feature of culture is that it achieves its unity in large part by its unique amalgam of internal differences. Although ongoing interactional adaptation and integration within a culture do produce degrees of uniformity and coherence among its members (the left side of the model), this process also produces a sense of cohesion in which individual differences are sustained as a unique marker of the culture itself (the right side of the model). "Intercultural competence is best characterized therefore, by the transformation of intercultural interaction into culture itself" (p. 263). The co-orientation that occurs in competent intercultural interaction is the coproduction of a cultural milieu that does not *reflect* common cultural identities but actually produces those
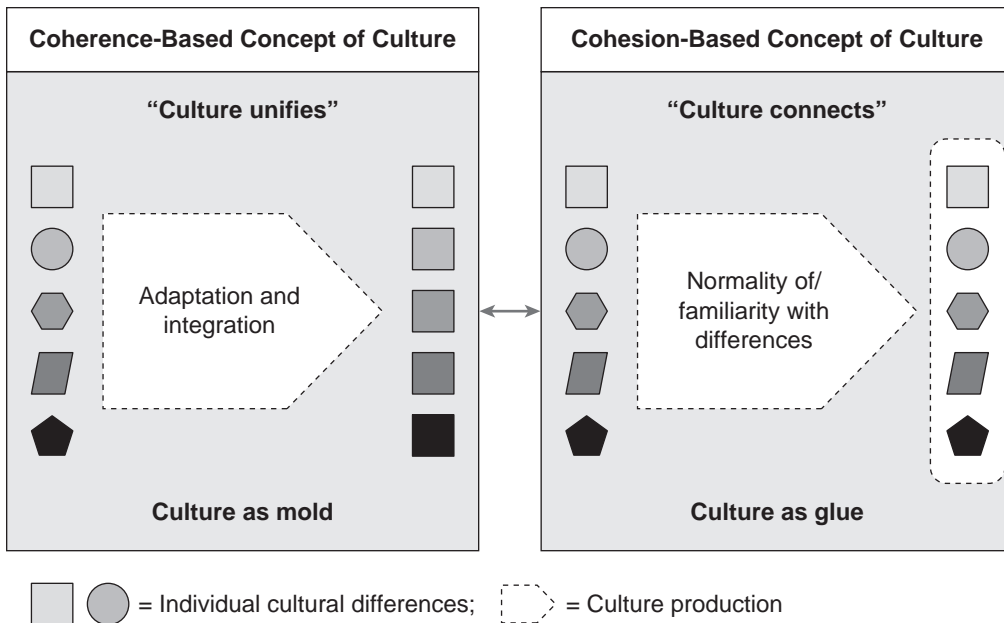
Figure 1.9   Coherence-Cohesion Model of Intercultural Competence

SOURCE: Adapted visualization from Rathje (2007).

common identities, without overly conforming the interactants to any particular hegemonic identity.

Co-orientational models are useful in drawing attention to the foundational importance of achieving some minimal level of common reference through interaction. They also emphasize one of the most fundamental issues underlying the study of communication since the earliest scholarly efforts to model it—how do we account for the fact that we are able to co-orient (i.e., adapt to one another's meanings and behaviors) given that we come from different, or even divergent, perspectives toward the world? To some extent, from this view of co-orientation, all interactions are in part intercultural (Rathje, 2007). One of the biggest problems that co-orientation models face, however, is that much of competent everyday interaction is dependent on ambiguity, uncertainty, misunderstanding, and disparity in comprehension. Politeness, for example, is considered a universal pragmatic (Brown & Levinson, 1987) and is obviously integral to competence. Politeness, however, requires considerable ambiguity, indirectness, and even legerdemain in its competent achievement. Ambiguity, uncertainty, and indirectness therefore become vital interactional resources for the ongoing maintenance of any relationships, perhaps especially intercultural relationships. It is largely for this reason that many theorists view co-orientation as a criterion subordinate to other more macro-level objectives of interaction (e.g., Spitzberg, 2000, 2003, 2007; Spitzberg & Cupach, 1984, 2002). The maintenance of intercultural relationships depends in part, therefore, on the deft management and balancing of directness and indirectness, understanding and misunderstanding, clarity and ambiguity.

If intercultural interaction competence is understood from the perspective of an ongoing relationship, rather than an episodic achievement, it illustrates the importance of an element missing from the compositional and co-orientational models: time. Not only is time an important causal consideration in terms of what follows what in the process of a given interaction, but it is also an inevitable factor to consider in any ongoing relationship among representatives of different cultures. One of the ways that models of intercultural communication competence have accounted for the role of time is to consider the process from a developmental perspective.

Developmental Models

Developmental models have in common a recognition that competence evolves over time, either individually or relationally, or both. Recognizing both rich traditions in developmental psychology and the more recent developments in understanding personal relationships, developmental models draw attention to the prospect that relationships are capable of becoming more competent through ongoing interaction that produces greater co-orientation, learning, and incorporation of respective cultural perspectives. Furthermore, just as adults are generally considered more interactionally competent than infants, due largely to the learning process that provides for stages of growth to build sequentially upon one another, developmental models often attempt to identify the stages of progression that would mark the achievement of more competent levels of interaction.

A typical representation of levels of progressive competence is provided by King and Baxter Magolda (2005). By identifying initial, intermediate, and mature levels of intercultural development, the process of maturation is emphasized (Figure 1.10). Similar to assessment rubrics for evaluating student competence, this model attempts to identify the levels of awareness of, sensitivity to, and ability to adapt to distinctions across cultures. Low levels of awareness and sensitivity represent less competent modes of intercultural interaction, and greater levels of awareness and sensitivity represent more competent modes of intercultural interaction. The presumption of the model is that individuals progress toward the more mature levels of competence only through ongoing study, observation, and interaction with representatives of another culture.
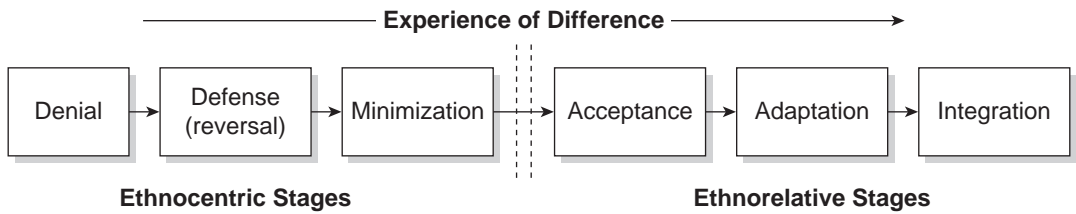
A presumption of the King and Baxter Magolda (2005) model is that over time, interactants progress from relatively *ethnocentric* understandings of other cultures to a more *ethnorelative* comprehension and appreciation. This dimension of development is emphasized by Bennett's (1986) stage model of intercultural sensitivity (Figure 1.11). "The underlying assumption of the model is that as one's *experience of cultural difference* becomes more complex and sophisticated, one's potential competence in intercultural relations increases" (Hammer et al., 2003, p. 423). Interactants progress from a monocultural worldview to more differentiated, complex, and sophisticated multicultural worldviews. The *denial* stage reflects attitudes that only one's own culture is in some sense real or legitimate. Other cultures are considered relatively irrelevant. *Defense* represents more of a recognition of the other culture but in more of an "us" versus "them" perspective. *Defense reversal* can

Initial Development Level	Intermediate Development Level	Mature Development Level
• **Cognitive** ○ Categorical knowledge ○ Naïve about cultural practices ○ Resists knowledge challenges • **Intrapersonal** ○ Lacks awareness of social role intersections (race, class, etc.) ○ Lacks awareness of cultures ○ Externally defined beliefs ○ Differences viewed as threats • **Interpersonal** ○ Identity dependent on similar others ○ Different views are considered wrong ○ Lacks awareness of social systems and norms ○ Views social problems egocentrically	• **Cognitive** ○ Evolving awareness and acceptance of perspectives ○ Shift from authority to autonomous knowledge • **Intrapersonal** ○ Evolving identity distinct from external perceptions ○ Tension between internal and external prompts ○ Recognizes legitimacy of other cultures • **Interpersonal** ○ Willingness to interact with divergent others ○ Explores how social systems affect group norms and relations	• **Cognitive** ○ Able to consciously shift perspectives ○ Use multiple cultural frames • **Intrapersonal** ○ Able to create internal self ○ Challenges own views of social identities (class, race) ○ Integrates self identity • **Interpersonal** ○ Able to engage in diverse interdependent relationships ○ Ground relations in appreciation of differences ○ Understands intersection of social systems and practices ○ Willing to work for others' rights

Figure 1.10   Intercultural Maturity Model

SOURCE: Adapted from King and Baxter Magolda (2005, p. 576).

occur when an adopted culture succeeds a person's estranged culture, reflected in the conversion experienced when a person "goes native." *Minimization* incorporates the differences discovered in other culture(s) as somehow reflected in or extended from one's own culture in various forms of universalistic thinking. As interactants cross over to more ethnorelative perspectives, they are better able to view their own culture from the perspective of another culture or cultures. The recognition of one's indigenous culture as one among the many variable cultures of the world represents a process of *acceptance*. In progressing along the continuum, an interactant is increasingly able and inclined to employ such acceptance in the process of *adapting* behavior to accord with the standards of appropriateness in the other culture. If an interactant continues to develop toward more ethnorelative communication, the process will lead to *integration* of self's and other cultural worldviews, to the point that identity is constructed in ways that recognize marginality in the overlap of multiple cultural identities and groupings. "Integration is not necessarily better than adaptation in situations demanding intercultural competence, but it is descriptive of a growing number of people, including many members of non-dominant

Experience of Difference →

Denial → Defense (reversal) → Minimization ⋮⋮ Acceptance → Adaptation → Integration

Ethnocentric Stages   **Ethnorelative Stages**

Figure 1.11 Developmental Intercultural Competence Model

SOURCE: Adapted visualization from Bennett (1986).

cultures, long-term expatriates, and 'global nomads'" (Hammer et al., 2003, p. 425). This model has been highly influential in training and research (e.g., Altshuler, Sussman, & Kachur, 2003; Klak & Martin, 2003).

Another influential developmental model adapts the concept of culture shock (for reviews, see Black & Mendenhall, 1991; Furnham & Bochner, 1986) to a stage model of cultural adjustment. Lysgaard (1955) proposed a U-curve hypothesis, later expanded by Gullahorn and Gullahorn (1962). The model proposes that there is a multistage wave response of adjustment and satisfaction in response to acculturation (Figure 1.12). Obviously tailored to people living abroad or spending substantial time in a different culture, the model hypothesizes that initial experiences in a culture may well reveal a *honeymoon* stage in which experiences are relatively positive in the context of a halo effect of novelty. A precipitous plunge in adjustment
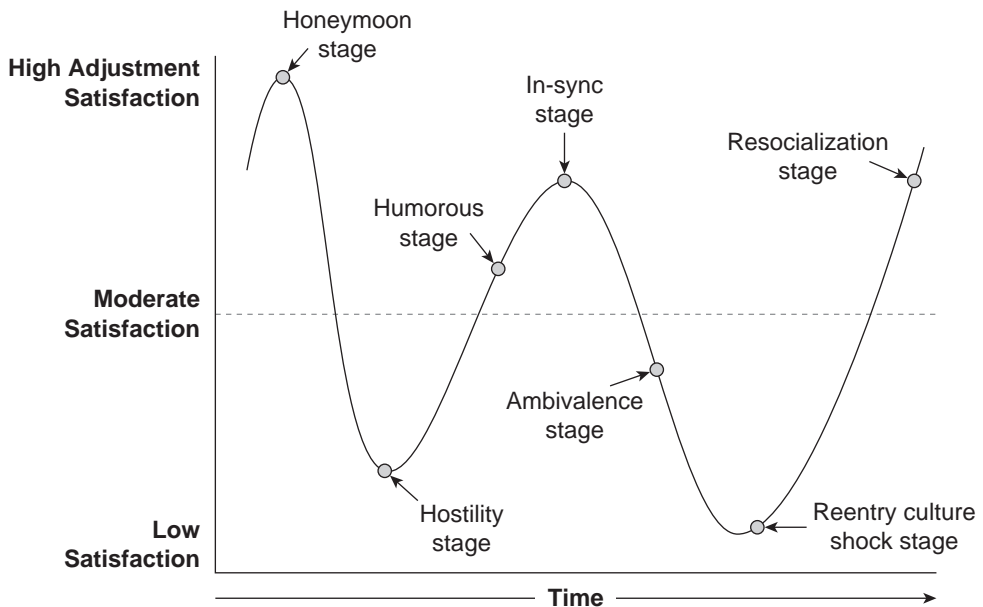
Figure 1.12 U-Curve Model of Intercultural Adjustment

SOURCE: Adapted visualization from Gullahorn and Gullahorn (1962).

is predicted in which the starkness of differences rudely confronts a person's adaptive resources, resulting in a *hostility* stage. Presuming continuous adaptive efforts, however, interactants are expected to recover and even recognize the *humorous* nature of the incongruities between the cultures. Eventually, it is expected that competent interactants will begin to feel *in sync* with the cultural milieu and its rhythms, rituals, and rules. Sojourners who spend enough time in another culture, however, are expected to experience some degree of *ambivalence* as they face the prospect of returning home and departing their newfound sense of relative comfort. Having made the adjustment, they now experience *reentry culture shock* as they find themselves attempting to reintegrate the cultural norms of their home culture, eventually experiencing *resocialization.* Some version of this model has served as rationale for many studies of sojourn experience (e.g., Forman & Zachar, 2001; Ward, Okura, Kennedy, & Kojima, 1998; Ying, 2005), and various alternate versions have been suggested (e.g., Onwumechili, Nwosu, Jackson, & James-Hughes, 2003). All tend to theorize that there is a developmental learning curve in which sense of competence and actual interactional competence in a culture vary in response to varying degrees of absorption of the host culture. Unpublished work suggests that this stage model has ambivalent support at best (Berardo, 2006).

Developmental models serve the important function of drawing attention to the evolutionary nature of interaction and relationships. Social systems, of which institutional, social, and personal relationships are types, are processual and change over time. To the extent that different social systems reflect similar types of changes over time and in certain contexts (e.g., sojourner), then theory may be able to represent such changes in a form similar to Piaget-like stages that presuppose and therefore successively build upon one another. To the extent that theoretical factors are identified that increase the likelihood of progressing through the course of the evolutionary process, such work would be of considerable value to those involved in extended sojourning experiences in other cultures. Developmental models, however, tend to be strong in modeling systemic stages of change but correspondingly weak in specifying the interpersonal and intercultural competence traits that facilitate or moderate the course of such evolution (Black & Mendenhall, 1991; Forman & Zachar, 2001).

Adaptational Models

Adaptational models extend compositional approaches from relatively *monadic* models into more *dyadic* models. Furthermore, as co-orientational models emphasize a particular outcome of competent interaction, so too adaptational models tend to emphasize the process of adaptation itself as a criterion of competence. To a large extent, the process of adaptation is prima facie evidence of competence by demonstrating the movement from an ethnocentric perspective in which adaptation is not seen as important to a more ethnorelative perspective in which adaptation is the sine qua non of intercultural interaction.

Y. Y. Kim (1988) has articulated a complex model of adaptation in which individual dispositions (e.g., cultural/ethnic background, openness, resilience) prepare

an interactant to use both interactional and mass communication experiences to inform the competence of interaction with a representative of another culture (Figure 1.13). Different contextual factors, such as pressures to conform to the dominant or host culture, and the culture's tolerance for alternative cultural approaches are expected to moderate the extent to which interactants can take full advantage of the interpersonal and societal sources of informational insight into the interaction process. To the extent that these sources of information are incorporated into an adaptive process in which one interactant's behaviors are adjusted to the cultural orientation of another interactant, competence is likely to ensue.

Communication accommodation theory models a particular process of adaptation in which interactants adjust their communicative styles to the styles of the other interactants (Gallois, Franklyn-Stokes, Giles, & Coupland, 1988). Because identity is bound up in the interaction process, the goals of a given episode of interaction are translated into behaviors that are more or less focused on the other interlocutor(s). When there are cultural differences between the interlocutors, the strain of adaptation is predicted to be asymmetric, in that the more dependent, nondominant interactant is likely to engage in greater effort at adaptation than the member of the more independent and dominant culture (Figure 1.14). Such adaptations, however, are also moderated by the extent to which one's own identity is represented by the solidarity his or her speech provides with a given cultural group. Thus, if the importance of gaining compliance on a given issue outweighs interactants' sense
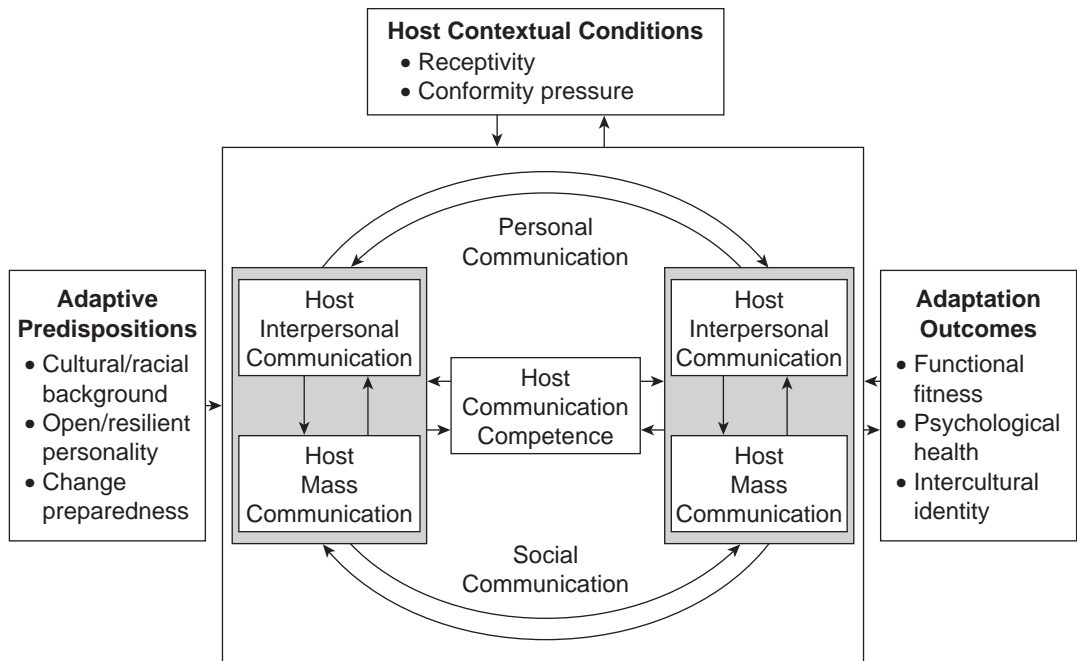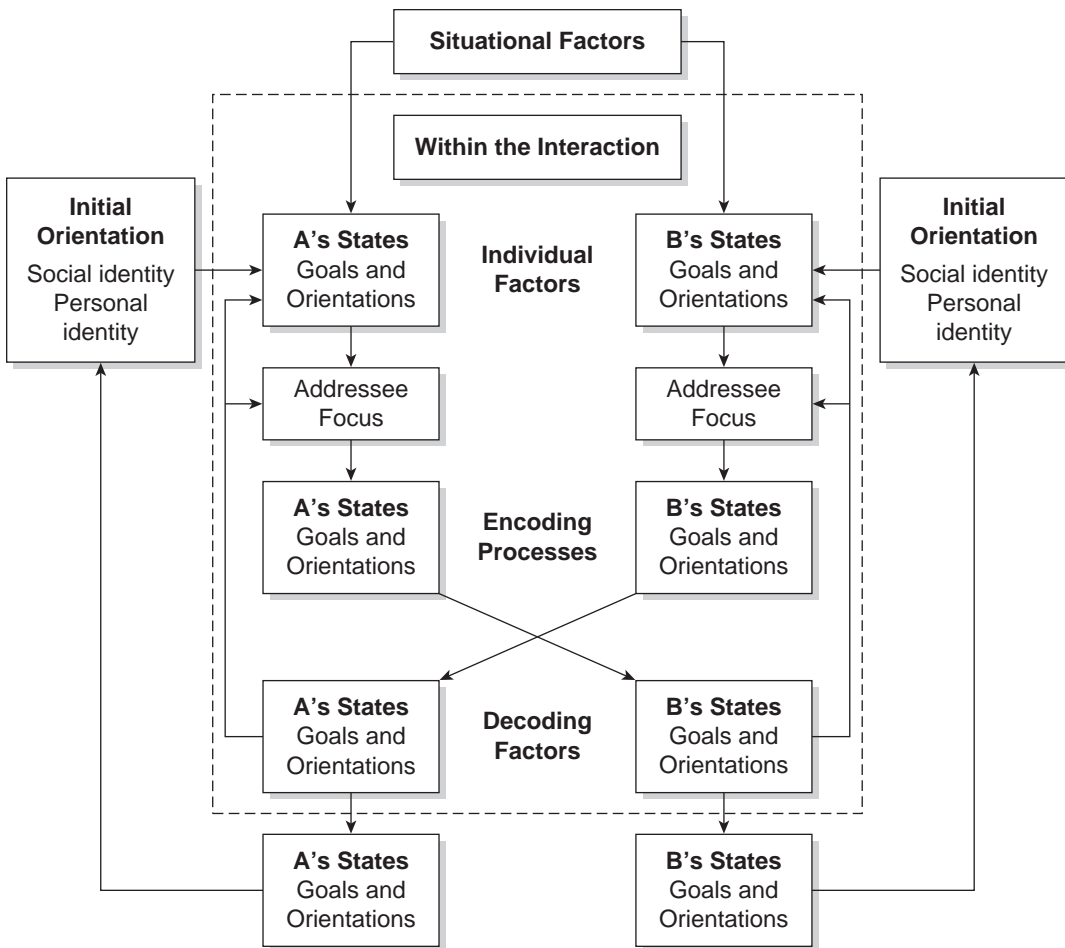

Figure 1.13   Intercultural Communicative Competence Model

SOURCE: Adapted visualization from Kim (1988).

Figure 1.14 Intercultural Communicative Accommodation Model

SOURCE: Adapted visualization from Gallois, Franklyn-Stokes, Giles, and Coupland (1988).

of speech solidarity with their own cultural group, their speech is likely to be accommodated by (i.e., adapted to) the speech style of the other group, such that characteristics of the other group's communication style will be incorporated in the interaction. Generally speaking, therefore, competence is evaluated both within one's group and between groups, and depending on the affiliations and solidarity these different speech communities elicit in a person, competence may be revealed by either adaptation to the self's own group or to the other group with which inter-action is engaged.

The tension of adapting to another culture versus maintaining one's own culture represents one of the fundamental dialectics of any approach to intercultural compe-tence. Berry, Kim, Power, Young, and Bujaki (1989) explicitly recognized this tension in their model of acculturation. If the attitudes toward adapting to another society and maintaining one's own cultural identity are viewed as both orthogonal and

potentially dichotomous, it presents a typology in which four potential acculturation styles are defined (Figure 1.15). *Assimilation* results when the choice is made to value the absorption of identity into the host culture. *Integration,* in contrast, accepts the possibility of multicultural groups operating in a multicollective system. Each group and its members maintain their identities but recognize the importance of sustaining the working collective in which alternative group identities need to be preserved. When there is little interest in the status of other groups, combined with interest in sustaining the identity of one's own group affiliations, an imposed *segregation* or a more voluntary *separation* may be pursued. Granted as an approach that is difficult to define, Berry et al. propose that when there is little interest in either taking on another cultural identity or the identity of one's own cultural origins, a sense of acculturative stress is anticipated, resulting in a sense of *marginalization.*

Navas et al. (2005; Navas, Rojas, García, & Pumares, 2007) extend the Berry et al. (1989) model into a more elaborate adaptational model of acculturation (Figure 1.16). In a complicated recognition of the importance of both host and immigrant or sojourner perspectives, this model posits that there are real and ideal preferences for both groups. The ideal is what each group prefers. For example, the host group may
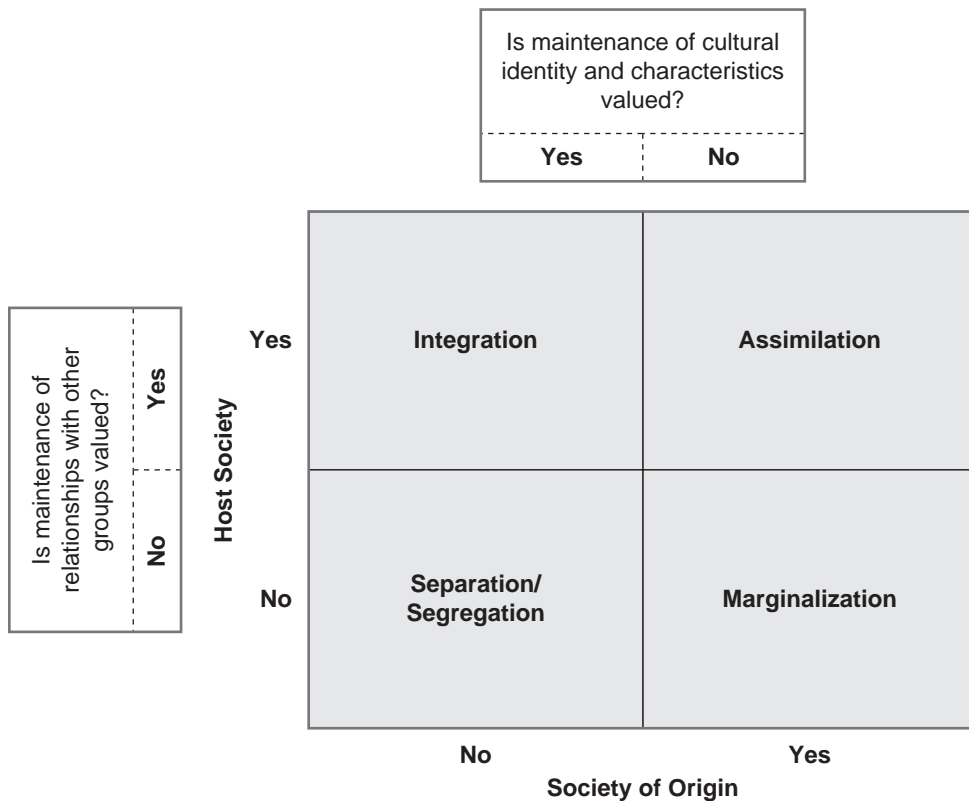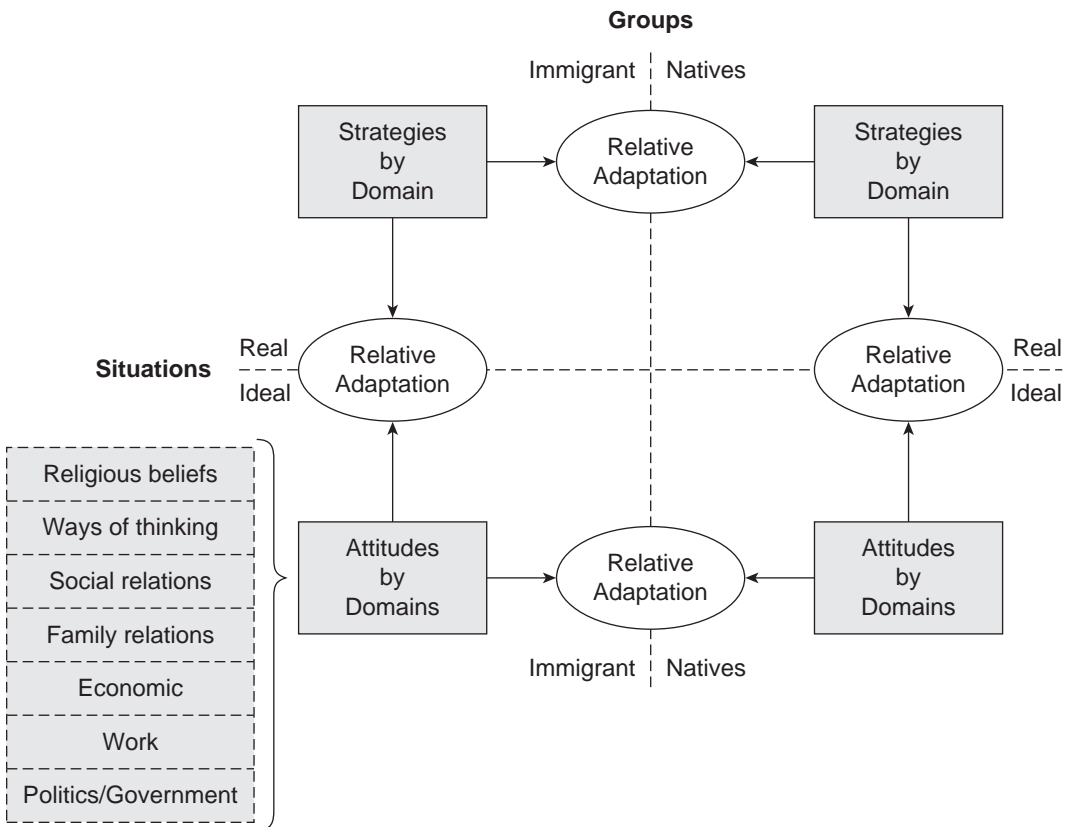

Figure 1.15   Attitude Acculturation Model

SOURCE: Adapted visualization from Berry, Kim, Power, Young, and Bujaki (1989).

Figure 1.16 Relative Acculturation Extended Model

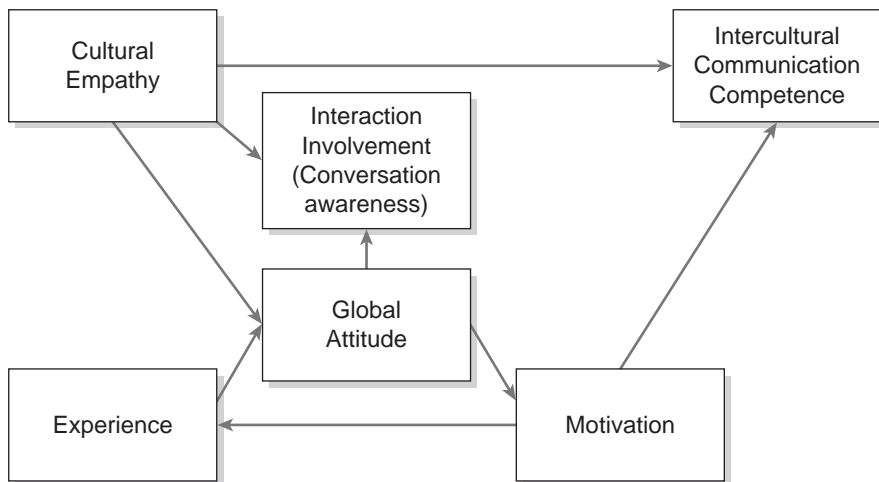SOURCE: Adapted visualization from Navas et al. (2005).

prefer the immigrant group to want to separate, whereas the immigrant group may prefer the host society to desire immigrant integration. In contrast, the real attitudes reflect what each group perceives it and the other group enacts. These attitudes are expected to align themselves primarily along seven secondary domains of personal and societal functioning (practices and values surrounding religion, customs and ways of thinking, social relations, family relations, economic activity, work and labor, and politics and government). As each group interacts with its respective strategies at acculturation, at individual and group levels, the strategies may either conflict or comport with the ideal attitudes projected by the other group. Competence will be indexed largely by the extent to which the strategies employed by one group fit with the idealized aspirations of the other group.

Adaptational models point to one of the core axioms of competence models—adaptability is foundational to achieving competence (see Spitzberg & Cupach, 1989). Competence may occasionally be attributed to individuals who set the path for what the group is expected to adapt to, but in the vast majority of

encounters generally, particularly in intercultural interactions, some degree of mutual adaptation is typically considered a necessary condition of competence. Adaptational models nevertheless raise theoretical problems. Adaptation in and of itself is a questionable criterion of competence (Spitzberg, 1993). Furthermore, given that adaptation is likely to be developmental, most adaptational models have yet to articulate the types of mutual adaptation necessary at various stages of development.

Causal Path Models

Most adaptational models reveal a strong debt to basic process models and general systems models common to early models of communication (e.g., Berlo, 1960). They attempt to depict highly interdependent systemic processes in which both interlocutors are simultaneously providing inputs and outputs into the system. In contrast, causal path models attempt to represent intercultural competence as a theoretical linear system, which makes it amenable to empirical tests by standard cross-sectional multivariate techniques. Causal path models tend to conceive variables at a downstream location, which successively influence and are influenced by moderating or mediating variables that in turn influence upstream variables. For example, Arasaratnam (2008) proposes that empathy both directly facilitates competence but also produces indirect effects through interaction involvement and global attitudes, which are also influenced by intercultural and interactional experiences (Figure 1.17). These collective variables are predicted to influence motivation to interact competently, which then also influences competence. Thus, there are two distinct theoretical paths to competent interaction.
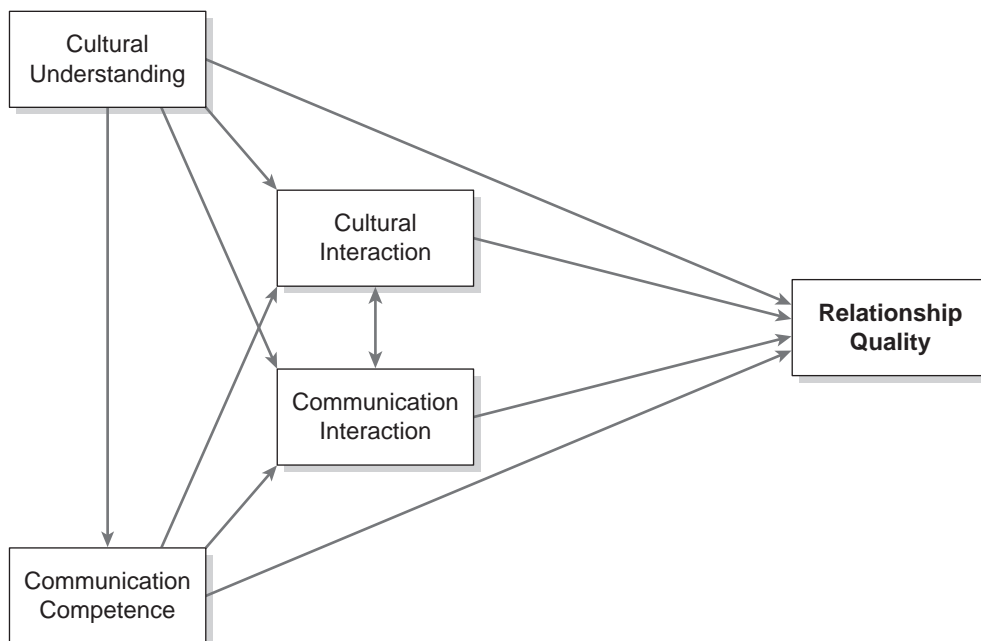

Figure 1.17   Model of Intercultural Communication Competence

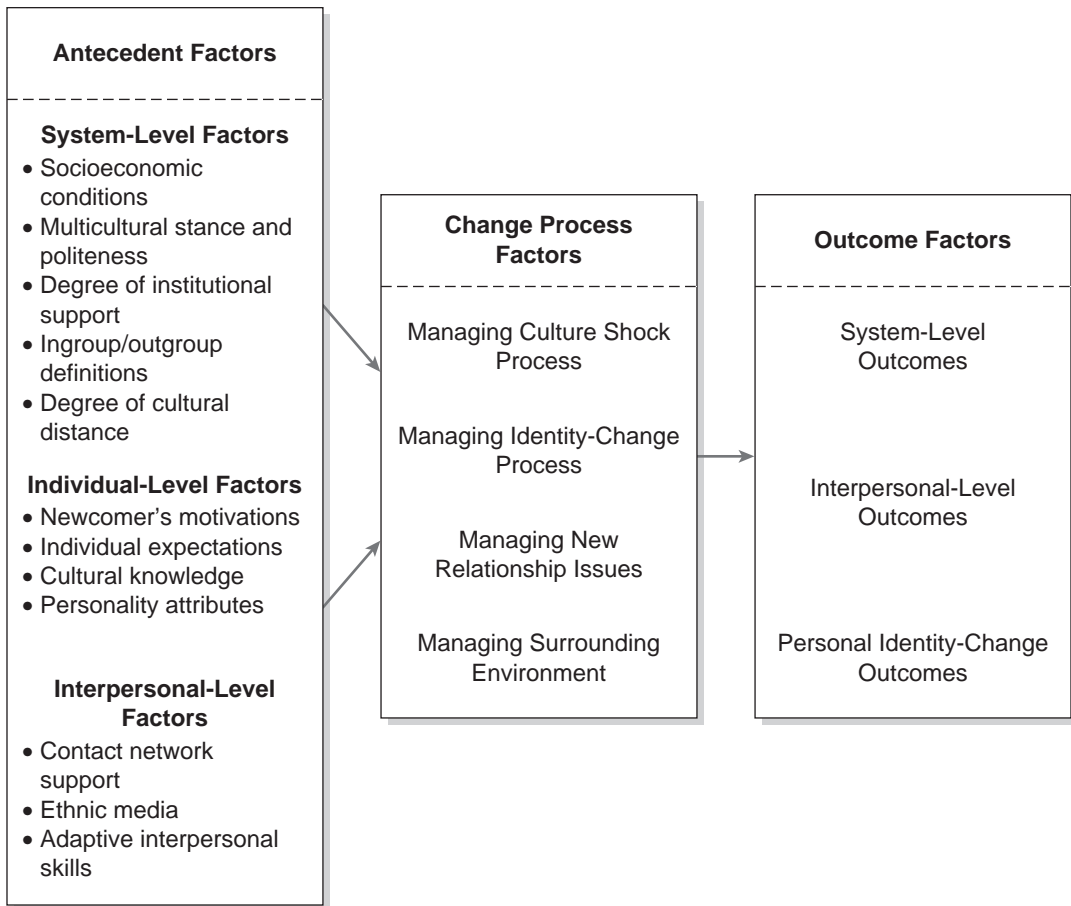SOURCE: Adapted visualization from Arasaratnam (2008).

Griffith and Harvey (2000) propose a relatively saturated theoretical model in which cultural understanding and communication competence influence each other, directly predict relationship quality, and indirectly predict it through cultural interaction and communicative interaction experiences (Figure 1.18). This model envisions communication competence as a component in a network of intercultural constructs that collectively are evaluated in their competence by the criterion of relationship quality. In an attempt to bring many of the factors identified by past models and theories together into an integrative model, Ting-Toomey (1999) hypothesizes three sets of factors: antecedent (system level, individual level, interpersonal level), managing change process (managing culture shock, managing identity change, managing new relationships, and managing environment), and outcome factors (system level, interpersonal level, personal identity). This model proposes that change processes mediate (or at least moderate) the influence of antecedent factors (Figure 1.19). The changes brought about by individual, interpersonal, and systemic influences can be managed competently or incompetently in the change process, thereby influencing the various outcomes.

In an explicit test and extension of an existing theory, Hammer, Wiseman, Rasmussen, and Bruschke (1998) posit that attributional confidence and anxiety reduction mediate the relationship between four sets of factors and the criterion of satisfaction (Figure 1.20). Interpersonal saliencies include the intimacy of the relationship and the attraction to the relationship. People attracted to and intimate with each other will experience greater confidence in understanding the other,

Figure 1.18   Intercultural Communication Model of Relationship Quality

SOURCE: Adapted visualization from Griffith and Harvey (2000).

| Antecedent Factors	Change Process Factors	Outcome Factors
System-Level Factors • Socioeconomic conditions • Multicultural stance and politeness • Degree of institutional support • Ingroup/outgroup definitions • Degree of cultural distance **Individual-Level Factors** • Newcomer's motivations • Individual expectations • Cultural knowledge • Personality attributes **Interpersonal-Level Factors** • Contact network support • Ethnic media • Adaptive interpersonal skills	Managing Culture Shock Process Managing Identity-Change Process Managing New Relationship Issues Managing Surrounding Environment	System-Level Outcomes Interpersonal-Level Outcomes Personal Identity-Change Outcomes

Figure 1.19 Multilevel Process Change Model of Intercultural Competence

SOURCE: Adapted visualization from Ting-Toomey (1999).

thereby reducing anxiety and enhancing satisfaction. Intergroup saliencies include cultural identity, knowledge of host culture, and degree of cultural similarity, all of which should enhance attributional confidence and diminish anxiety, thereby facilitating relationship development and satisfaction. Communication message exchange factors involve knowledge acquisition strategies (passive, interactive, self-disclosure) and language proficiency, which also facilitate attributional confidence and anxiety reduction. Finally, factors that facilitate host contact (i.e., positive host attitudes and favorable contact experiences) also facilitate greater confidence and uncertainty reduction.

The final two causal path models bear some visual structural similarities to adaptational models but posit explicit outcomes that index competent achievement. In particular, they both continue the conative approach, with central explanatory roles for motivation/attitude, knowledge/comprehension, and skills. Deardorff (2006), using a grounded-theory approach resulting in the consensual aspects of intercultural competence agreed upon by leading intercultural experts, developed a process model
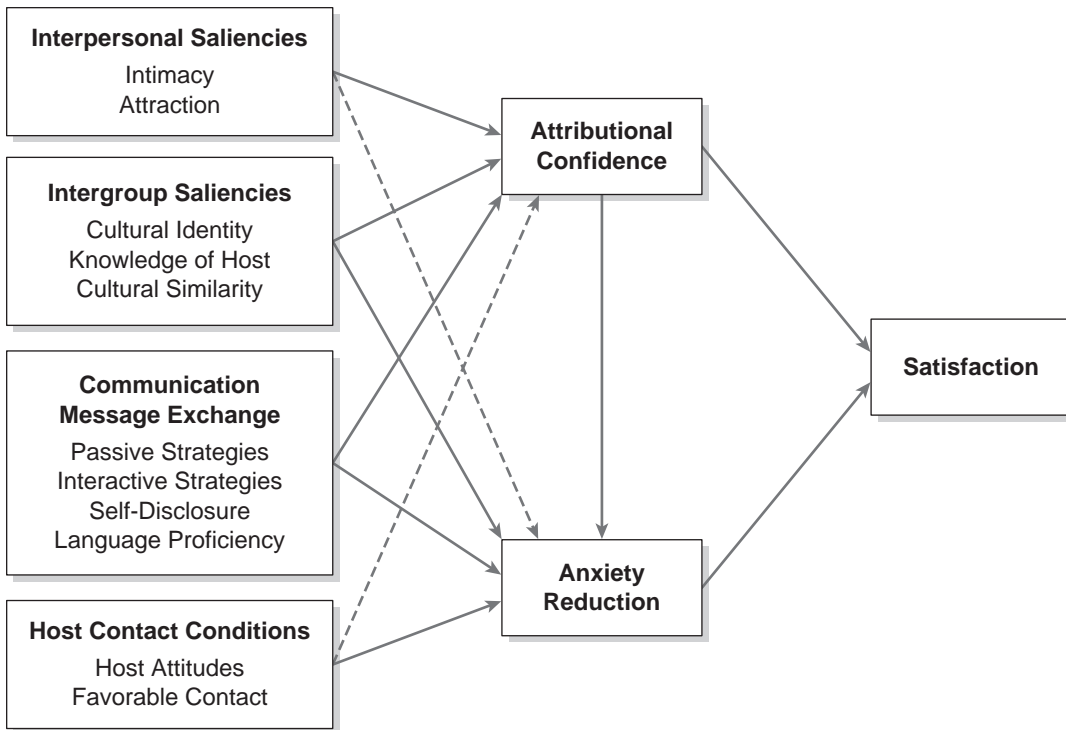
Figure 1.20   Anxiety/Uncertainty Management Model of Intercultural Competence

SOURCE: Adapted visualization from Hammer, Wiseman, Rasmussen, and Bruschke (1998).

that identifies attitudes that facilitate intercultural competence (i.e., appropriateness and effectiveness), including respect, openness, and curiosity (Figure 1.21). Motivation is enhanced by the influence of knowledge (cultural self-awareness, deep cultural knowledge, sociolinguistic awareness) and skills (listening, observing, evaluating, analyzing, interpreting, relating) components. These aspects of motivation, knowledge, and skills also follow a path to facilitating shifts of internal frames that enhance empathy, ethnorelativity, and adaptability. These shifts of internal frames then also predict appropriate and effective outcomes. The model envisions a simultaneous interactional process that feeds back into itself at almost all levels but also anticipates several specific sequential causal paths.

Imahori and Lanigan (1989) propose a model derived in part from Spitzberg and Cupach (1984). Sojourners and host-nationals are mirror-image interlocutors, and both are modeled in terms of their motivation (e.g., positive attitudes toward culture and partner), knowledge (e.g., language, interaction rules, and culture), and skills (e.g., respect, interaction posture, knowledge acquisition, empathy, role flexibility, interaction management, ambiguity tolerance, linguistics, speech accommodation, and affinity testing). The interactants' motivation, knowledge, and skills interact with their goals and experiences (Figure 1.22). To the extent either or both interlocutors are motivated, knowledgeable, skilled, and goal driven toward productive experiences, a variety of outcomes that index competent intercultural interaction are
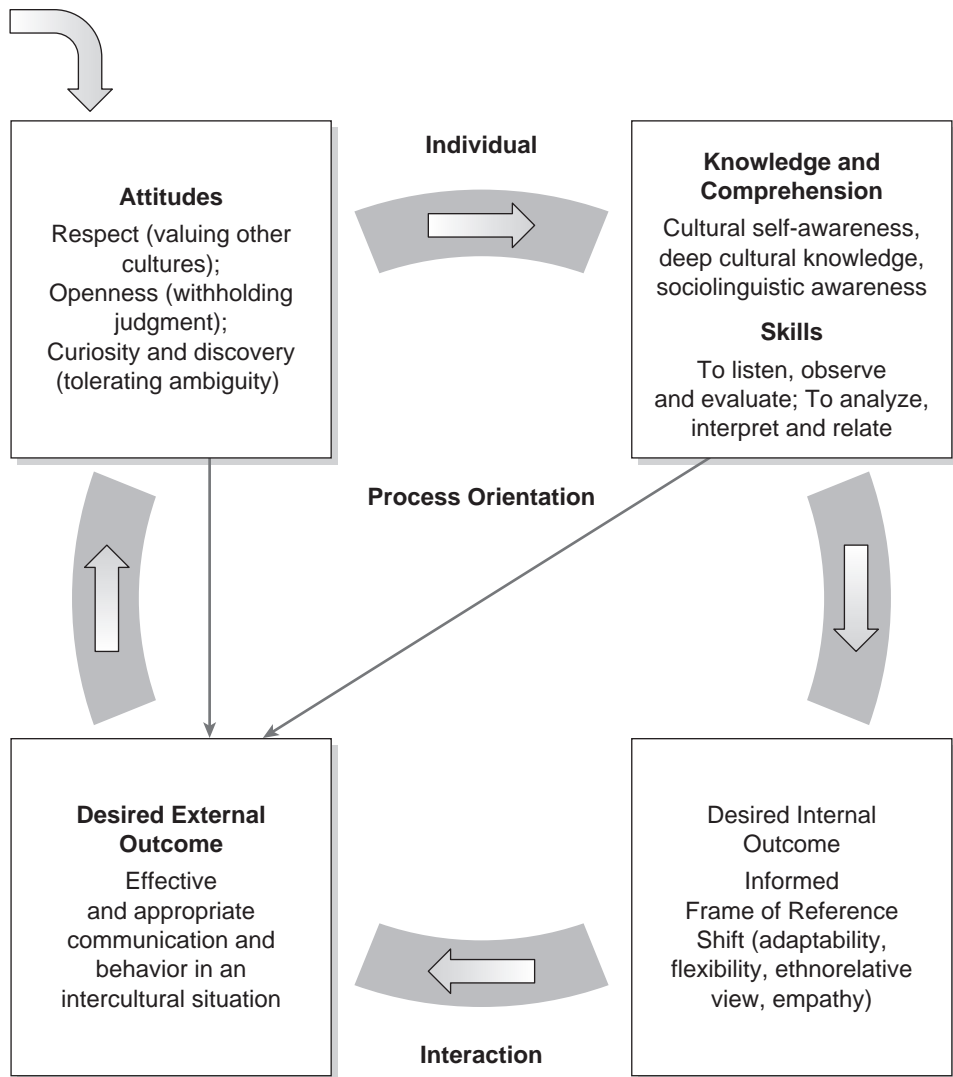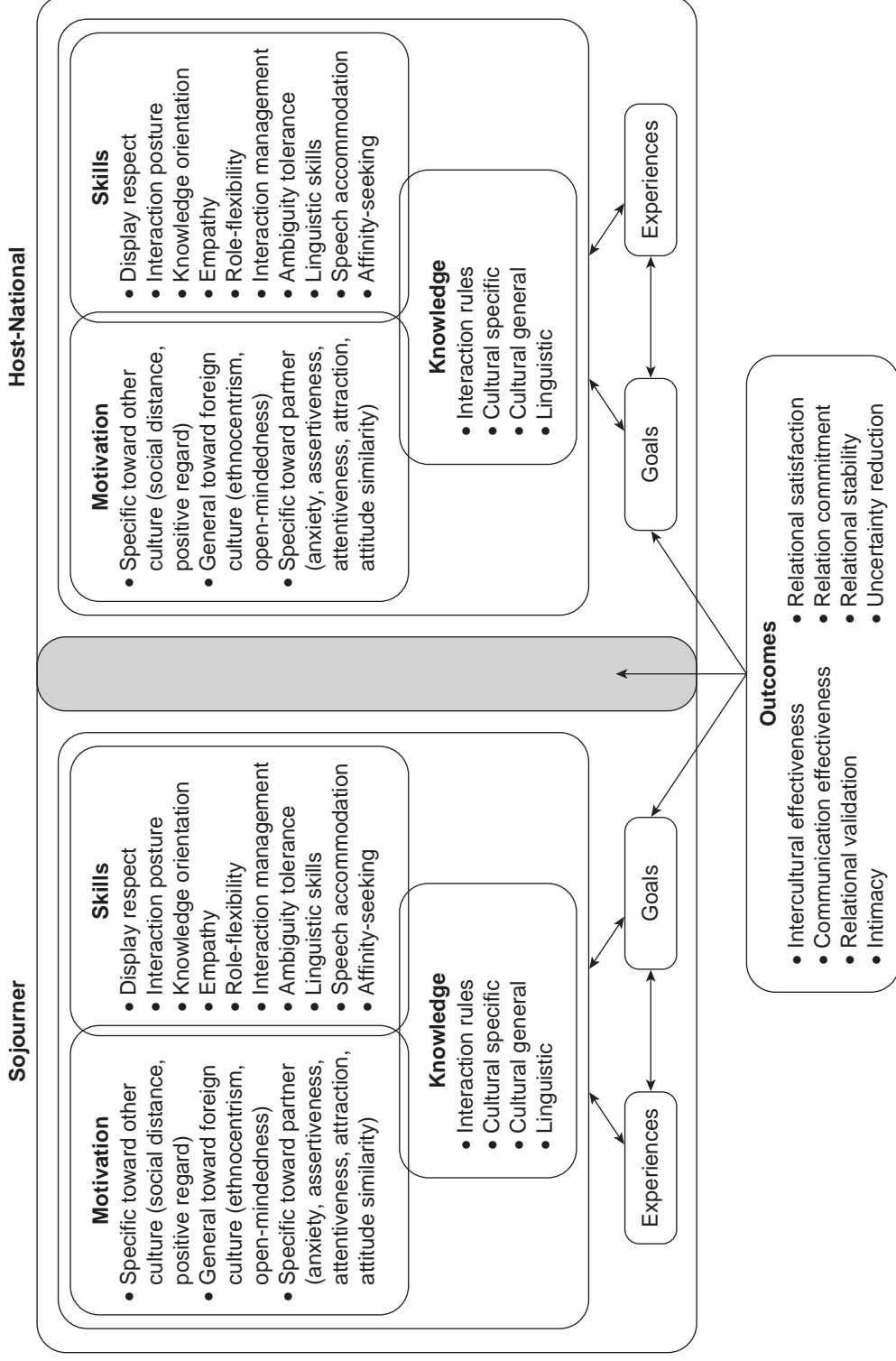
Figure 1.21   Deardorff Process Model of Intercultural Competence

SOURCE: Deardorff (2006). Used by permisssion.

likely to result (e.g., effectiveness, relational satisfaction, intimacy, commitment, and uncertainty reduction).

Causal path models have the advantage of their relatively easy adaptation to research purposes. They also comport well with the traditional notion of theoretical explanation. Causality underlies all explanation to some extent, and causal path models posit explicit hypotheses in their component connections. These very strengths also reveal one of the weaknesses of these models—to the extent they build too many feedback loops or two-way arrows (causal paths), they reduce their value as guides to explicit theory testing through hypothesis verification of falsification.

Host-National

Skills
- Display respect
- Interaction posture
- Knowledge orientation
- Empathy
- Role-flexibility
- Interaction management
- Ambiguity tolerance
- Linguistic skills
- Speech accommodation
- Affinity-seeking

Motivation
- Specific toward other culture (social distance, positive regard)
- General toward foreign culture (ethnocentrism, open-mindedness)
- Specific toward partner (anxiety, assertiveness, attentiveness, attraction, attitude similarity)

Knowledge
- Interaction rules
- Cultural specific
- Cultural general
- Linguistic

Experiences

Goals

Sojourner

Skills
- Display respect
- Interaction posture
- Knowledge orientation
- Empathy
- Role-flexibility
- Interaction management
- Ambiguity tolerance
- Linguistic skills
- Speech accommodation
- Affinity-seeking

Motivation
- Specific toward other culture (social distance, positive regard)
- General toward foreign culture (ethnocentrism, open-mindedness)
- Specific toward partner (anxiety, assertiveness, attentiveness, attraction, attitude similarity)

Knowledge
- Interaction rules
- Cultural specific
- Cultural general
- Linguistic

Goals

Experiences

Outcomes
- Intercultural effectiveness
- Communication effectiveness
- Relational validation
- Intimacy
- Relational satisfaction
- Relation commitment
- Relational stability
- Uncertainty reduction

Figure 1.22 Relational Model of Intercultural Competence

SOURCE: Adapted visualization from Imahori and Lanigan (1989), after Spitzberg and Cupach (1984).

The Status of Conceptualizations of Intercultural Communication Competence

There is obviously no shortage of feasible approaches or models for guiding conceptualizations, theories, measurements, and investigations of intercultural competence. The theories and models display both considerable similarity in their broad brushstrokes (e.g., motivation, knowledge, skills, context, outcomes) and yet extensive diversity at the level of specific conceptual subcomponents. This similarity and diversity is thoroughly illustrated in Table 1.1, in which components from across a broad range of research on intercultural communication competence research and models are organized. This list no doubt does damage to some of the individual concepts, but it suggests that there may be greater commonality across models than initially assumed.

The deeper theoretical issues involved in whether motivation, knowledge, and skills are really separable states and processes remain a concern. In addition, some potentially relevant concepts appear noticeably absent. For example, there is virtually no attention paid to physiological and emotional aspects of interactants. Aside from the traumatizing effects of culture shock or the implicit correlatives of anxiety, interactants are conceptualized as largely cognitive, rational beings. In contrast, political consultants and psycholinguists point out that the vast majority of thought and language processing occurs at a subconscious level (e.g., see *Orwell in America,* http://www.mapdigital.com/orwell/ondemand.html). It seems likely that conceptualizations of intercultural communication competence have depicted interactants as too conceptual, too rational, too conscious, and too intentional. With the exception of anxiety, even the motivation component tends to be overly cognitive in nature, and even anxiety is often viewed as a product of rational information processing. In this regard, emotion appraisal theories and affect theories may make important complements to existing models of intercultural competence (e.g., Guerrero, Andersen, & Trost, 1998).

A second set of issues regards the primitive conceptual nature of the concept of adaptability. Adaptability seems implicitly or explicitly central to virtually all models of intercultural competence. The concept of adaptability, however, has not been measured very validly, in part because it has not been conceptualized very carefully. The subcomponents of adaptability, such as sensitivity, empathy, or perspective taking, also have not been operationalized or conceptualized with much specificity or demonstrated validity. For example, adaptability is always a process of shift or change, but from what? If adaptation is a core feature of competence, and if a sojourner is supposed to adapt to the host-national culture, it is unclear to what extent both must adapt to one another. If both are adapting, it seems possible that both interactants become chameleons without a clear target pattern to which to adapt. If adaptation results in excessive compromise of personal identity, such a trade-off may exact costs on other aspects of competent performance. Finally, adaptability is by definition a process of variability, but most approaches to measurement treat it as a trait, a consistent predisposition to behave inconsistently. These and other problems and issues

Table 1.1 Listing of Concept and Factor Labels Associated With Interpersonal, Communicative, and Intercultural Competence

Motivation

- Agency (Ezekiel, 1968)
- Attraction (Gudykunst, 1993)
- Basic human needs (rainbow model)
- Collective self-esteem (Ting-Toomey, 1993)
- Demand (long-term goal orientation) (Ezekiel, 1968)
- Developing affective-cognitive congruence (Ting-Toomey, 1993)
- General toward foreign culture (ethnocentrism, open-mindedness, sojourner/host-national) (Imahori & Lanigan, 1989)
- Inclusion-differentiation dialectic (Ting-Toomey, 1993)
- Involvement in culture (Kealey, 1996)
- Managing self-esteem (Ting-Toomey, 1993)
- Needs (rainbow model)
- Needs (Gudykunst, 1993)
- Openness to others (Kealey, 1996)
- Openness to new information (Gudykunst, 1993)
- Patience (Kealey, 1996)
- Positive attitudes (Lonner & Hayes, 2004)
- Professional commitment, perseverance, initiative (Kealey, 1996)
- Regulating ego-focused and other-focused emotions (Ting-Toomey, 1993)
- Security-vulnerability dialectic (Ting-Toomey, 1993)
- Self-esteem
- Self-confidence (Kealey, 1996)
- Specific toward other culture (social distance, positive regard, sojourner/host-national) (Imahori & Lanigan, 1989)
- Specific toward partner (anxiety, assertiveness, attentiveness, attraction, attitude similarity, sojourner/host-national) (Imahori & Lanigan, 1989)
- Stress tolerance (Kealey, 1996)
- Tolerance (Kealey, 1996)

Knowledge

- Ability to create new categories (Gudykunst, 1993)
- Ability to gather appropriate information (Gudykunst, 1993)
- Ability to tolerate ambiguity (Gudykunst, 1993; Ruben in Arasaratnam, 2008; Imahori & Lanigan, 1989)
- Analytical empathy (Ting-Toomey & Kurogi, 1998)
- Analyze (Deardorff, 2006)
- Beliefs regarding ingroup-outgroup miscategorization (Cooper, Doucet, & Pratt, 2007)
- Biases of assessment (Sue, 2001)
- Categorization-particularization (Ting-Toomey, 1993)
- Cognitive complexity
- Content rules (Collier in Hammer, 1989)
- Culture-bound, class-bound, and linguistic features of support (Sue, 2001)
- Cultural general (sojourner/host-national) (Imahori & Lanigan, 1989)
- Cultural identity images (Ting-Toomey, 1993)

- Cultural intelligent (Cooper et al., 2007)
- Cultural self-awareness (Deardorff, 2006)
- Cultural sensitivity (Kealey, 1996)
- Cultural specific (sojourner/host-national) (Imahori & Lanigan, 1989)
- Cultural understanding (Griffith & Harvey, 2000)
- Culture-specific information (Deardorff, 2006)
- Decoding skills (reception, perception, interpretation skills)
- Deep understanding and knowledge of culture (including contexts, role, and impact of culture and others' worldviews) (Deardorff, 2006)
- Differentiation (Ezekiel, 1968)
- Discriminatory practices operating at community level (Sue, 2001)
- Ethnorelative view (Deardorff, 2006)
- Expectations (Gudykunst, 1993)
- Expression rules (e.g., assertiveness) (Collier in Hammer, 1989)
- General competence as teacher (task) (Harris, 1977)
- Groups with which one belongs or works (Sue, 2001)
- Human identity images (Ting-Toomey, 1993)
- Interaction rules (sojourner/host-national) (Imahori & Lanigan, 1989)
- Knowledge of more than one perspective (Gudykunst, 1993)
- Knowledge of alternative interpretations (Gudykunst, 1993)
- Knowledge of similarities and differences (Gudykunst, 1993)
- Language proficiency (Hammer, Wiseman, Rasmussen, & Bruschke, 1998)
- Linguistic (sojourner/host-national) (Imahori & Lanigan, 1989)
- Mindfullness-mindlessness (Ting-Toomey, 1993)
- Mindful creativity (Ting-Toomey & Kurogi, 1998)
- Mindful reflexivity (Ting-Toomey & Kurogi, 1998)
- Multiple vision (Ting-Toomey & Kurogi, 1998)
- Observe (Deardorff, 2006)
- Openness to novelty (Ting-Toomey & Kurogi, 1998)
- Own racial/cultural heritage and its effects (Sue, 2001)
- Personal identity images (Ting-Toomey, 1993)
- Personal self-esteem (Ting-Toomey, 1993)
- Political astuteness (Kealey, 1996)
- Problem solving (Kealey, 1996)
- Racial identity development (Sue, 2001)
- Role prescription rules (Collier in Hammer, 1989)
- Relational climate rules (Collier in Hammer, 1989)
- Realism (Kealey, 1996)
- "Self/face" models (Ting-Toomey & Kurogi, 1998)
- Seeks consultation with traditional healers (Sue, 2001)
- Seeks educational, consultative, and multicultural training (Sue, 2001)
- Seeks understanding of self as racial/cultural being (Sue, 2001)
- Self-monitoring
- Sense of identity coherence (Ting-Toomey, 1993)
- Shared networks (Gudykunst, 1993)
- Small/large power distance (Ting-Toomey & Kurogi, 1998)
- Social identity images (Ting-Toomey, 1993)
- Sociolinguistic awareness (Deardorff, 2006)

(Continued)

Table 1.1 (Continued)

- Sociopolitics, immigration, poverty, powerlessness, etc. (Sue, 2001)
- Transfer of "software" (Hwang, Chase, & Arden-Ogle, 1985)
- Unarticulated and articulated self-images (Ting-Toomey, 1993)
- World history (Hunter, White, & Godbey, 2006)

Skills: Higher-Order Skills (Ability to Use Certain Behaviors)

- Ability to accommodate behavior (Gudykunst, 1993)
- Ability to adapt communication (Gudykunst, 1993)
- Ability to adjust to different cultures (Abe & Wiseman, 1983)
- Ability to communicate interpersonally (Abe & Wiseman, 1983)
- Ability to deal with different societal systems (Abe & Wiseman, 1983)
- Ability to deal with psychological stress (Hammer, 1987; Hammer, Gudykunst, & Wiseman, 1978; Hammer, Nishida, & Jezek, 1986; Wiseman & Abe, 1986)
- Ability to effectively communicate (Hammer, 1987; Hammer et al., 1978; Hammer et al., 1986; Wiseman & Abe, 1986)
- Ability to empathize (Gudykunst, 1993)
- Ability to establish interpersonal relationships (Abe & Wiseman, 1983; Hammer, 1987; Hammer et al., 1978; Hammer et al., 1986; Wiseman & Abe, 1986)
- Ability to understand others (Abe & Wiseman, 1983)
- Collaborative dialogue (Ting-Toomey & Kurogi, 1998)
- Communication competence (Griffith & Harvey, 2000)
- Curiosity and discovery (tolerating ambiguity and uncertainty) (Deardorff, 2006)
- Displaying behavioral adaptation and flexibility (Ting-Toomey, 1993)
- Educates clients of own practice (Sue, 2001)
- Engage in variety of verbal and nonverbal helping styles (Sue, 2001)
- Evaluate (Deardorff, 2006)
- Facework management (Ting-Toomey & Kurogi, 1998)
- Flexibility (Lonner & Hayes, 2004)
- Interaction skills (Ting-Toomey & Kurogi, 1998)
- Interpret (Deardorff, 2006)
- Involved with minority groups outside of work roles (Sue, 2001)
- Listen (Deardorff, 2006)
- Mindful listening (Ting-Toomey & Kurogi, 1998)
- Mindful observation (Ting-Toomey & Kurogi, 1998)
- Monitoring mutual self-presentation behaviors (Ting-Toomey, 1993)
- Observe (Deardorff, 2006)
- Relate (Deardorff, 2006)
- Relationship building (Kealey, 1996)
- Stress tolerance (Lonner & Hayes, 2004)
- Takes responsibility to provide linguistic competence (Sue, 2001)
- Trust building (Ting-Toomey & Kurogi, 1998)
- Works to eliminate biases, prejudice, and discrimination (Sue, 2001)

Macro-Level Skills/Competencies

- Ability to communicate effectively (deal with misunderstandings, different styles)
- Ability to establish interpersonal relationships

- Ability to facilitate communication (Martin, 1986)
- Adaptability
- Adaptability (to different communication styles and behaviors; adjustment to new cultural environments)
- Awareness
- Awareness of implications and cultural differences (Martin, 1986)
- Awareness of self and culture (Martin, 1986)
- Conversational skills
- Creativity
- Cultural interaction (Harris, 1977)
- Decoding and encoding
- Decoding skills (reception, perception, interpretation skills)
- Diversity (Hunter et al., 2006)
- Facework communication styles (Ting-Toomey & Kurogi, 1998)
- Flexibility
- Flexibility (selecting and using appropriate communication styles and behaviors; cognitive flexibility)
- Individualism-collectivism (Ting-Toomey & Kurogi, 1998)
- Interpersonal flexibility (Martin, 1986)
- Mutual adaptability (Ting-Toomey & Kurogi, 1998)
- Mutual satisfaction (Ting-Toomey & Kurogi, 1998)
- Nonverbal communication competence (rainbow model)
- Perceived appropriateness (Ting-Toomey & Kurogi, 1998)
- Perceived effectiveness (Ting-Toomey & Kurogi, 1998)
- Nonverbal communication competence (rainbow model)
- Racial/ethnic effects on personality, career, etc. (Sue, 2001)
- Similarity
- Social ability/skill
- Social bonds (Gudykunst, 1993)
- Social impact and communication styles (Sue, 2001)
- Strength of personality (Harris, 1977)
- Verbal skills

Skills

Attentiveness

- Acceptance
- Adaptiveness (Hwang et al., 1985)
- Affiliation
- Affinity (rainbow model)
- Affinity seeking (sojourner/host-national) (Imahori & Lanigan, 1989)
- Aggressiveness/aggression
- Altercentrism
- Attention
- Attentiveness

(Continued)

Table 1.1 (Continued)

- Be friendly
- Be polite (Martin and Hammer in Martin, 1986)
- Boorishness
- Confirmation
- Cooperativeness (Hwang et al., 1985; Spitzberg & Cupach, 2002)
- Cultural empathy
- Decoding
- Disapproval/criticism of others
- Disdainfulness of others
- Display respect (sojourner/host-national) (Imahori & Lanigan, 1989)
- Distance
- Enhancement
- Emotional sensitivity
- Emotional support
- Empathy (Deardorfff, 2006; Hwang, Chase, & Kelly, 1980; Hwang et al., 1985; Imahori & Lanigan, 1989; Spitzberg & Cupach, 2002)
- Enmeshment
- Eye gaze (Martin & Hammer in Hammer, 1989)
- Friendliness/outgoingness
- Helping
- Hostile depression
- Hostile domination
- Interaction management (sojourner/host-national) (Imahori & Lanigan, 1989)
- Interaction posture (sojourner/host-national) (Imahori & Lanigan, 1989)
- Interpersonal diplomacy
- Intimacy (Hammer et al., 1998)
- Intimacy/warmth
- Knowledge orientation (sojourner/host-national) (Imahori & Lanigan, 1989)
- Linguistic skills (sojourner/host-national) (Imahori & Lanigan, 1989)
- Listening
- Negative assertion
- Nonjudgmental reactions (Hunter et al., 2006)
- Openness (Hunter et al., 2006)
- Other-orientation/directedness
- Perceptiveness
- Personality traits (empathy, tolerance)
- Politeness rules (e.g., behave politely) (Hammer, 1987)
- Prosocial competence/skills
- Recognition of others' differences (Hunter et al., 2006)
- Reflectiveness
- Responsiveness
- Role flexibility (sojourner/host-national) (Imahori & Lanigan, 1989)
- Self-centeredness
- Show interest
- Social interaction (display respect, appropriate behavior)
- Social offensiveness
- Social sensitivity

- Speech accommodation (sojourner/host-national) (Imahori & Lanigan, 1989)
- Understanding

Composure

- Ability to deal with psychological stress
- Anxiety (comfort, composure, confidence, nervous movements)
- Assertiveness
- Autonomy
- Avoidance/social withdrawal
- Commitment
- Coping with feelings
- Dominance
- Emotional control
- Initiation
- Instrumental skills
- Intentionality
- Interpersonal endeavors/perils
- Interpersonal skills (establish relationship, initiate talking)
- Managerial ability (motivation, creativity)
- Need for achievement
- Persuasiveness
- Pleading
- Self-efficacy
- Self-orientation
- Social control
- Social instrumental skills
- Social manipulation
- Social relaxation/ease
- Social superiority

Coordination

- Evaluation and acceptance of feedback
- Head nods (Martin & Hammer in Hammer, 1989)
- Interaction management skills
- Interruptions (Martin & Hammer in Hammer, 1989)
- Message orientation

Expressiveness

- Ability to be understood
- Activity in conversation
- Affective skills
- Animation
- Articulation
- Body nonverbal behavior
- Clarity
- Communication apprehension (Hwang et al., 1980; Hwang et al., 1985)

(Continued)

Table 1.1 (Continued)

- Confrontation/anger expression
- Emotional control
- Emotional expressivity
- Emotionality
- Encoding
- Expressiveness/expressivity
- Facial expressiveness and vocalic behavior
- Interactive strategies (Hammer et al., 1998)
- Managing reactive emotions (Ting-Toomey, 1993)
- Nonverbal behavior
- Openness/confiding
- Passive strategies (Hammer et al., 1998)
- Personal appearance/physical attraction
- Self-disclosure (Hammer et al., 1998)
- Self-disclosure/expression
- Smiling (Martin & Hammer in Hammer, 1989)
- Social expressivity
- Vocalic skills
- Wit

Contextual Competencies

- Conflict management/handling differences
- Cultural identity (Hammer et al., 1998)
- Cultural similarity (Hammer et al., 1998)
- Educates clients of own practice (Sue, 2001)
- Heterosocial contact
- Relations with authority figures
- Social activity/experience

Outcomes

- Ability to assess intercultural performance (Hunter et al., 2006)
- Appropriateness
- Attraction (Hammer et al., 1998)
- Behaving and communicating effectively and appropriately (based on one's intercultural knowledge, skills, and attitudes) to achieve one's goals to some degree (Deardorff, 2006)
- Coherence: adaptation and integration (Rathje, 2007)
- Cohesion (Cooper, Doucet, & Pratt, 2007)
- Cohesion: normality of differences (Rathje, 2007)
- Cohesion: familiarity with differences (Rathje, 2007)
- Collaboration across cultures (Hunter et al., 2006)
- Communication competence
- Communication effectiveness (Imahori & Lanigan, 1989)
- Communication satisfaction
- Effective communication (Gudykunst, 1993)
- Effectiveness
- Effective participation both socially and in business generally (Hunter et al., 2006)

Table 1.1 (Continued)

- Goal attainment (Cooper et al., 2007)
- Identifying cultural differences to compete globally (Hunter et al., 2006)
- Interactive identity attunement (Ting-Toomey, 1993)
- Interactive identity confirmation (Ting-Toomey, 1993)
- Interactive identity coordination (Ting-Toomey, 1993)
- Intercultural effectiveness (Imahori & Lanigan, 1989)
- Intercultural interaction (Hawes & Kealey, 1981)
- Interpersonal liking (Cooper et al., 2007)
- Intimacy (Imahori & Lanigan, 1989)
- Level of conflict (Cooper et al., 2007)
- Likelihood that behaviors are assessed as appropriate (Cooper et al., 2007)
- Likelihood that individuals are categorized as outgroup (Cooper et al., 2007)
- Likelihood that nation is basis for categorization (Cooper et al., 2007)
- Personal/family adjustment (Hawes & Kealey, 1981)
- Relational commitment (Imahori & Lanigan, 1989)
- Relational satisfaction (Imahori & Lanigan, 1989)
- Relational stability (Imahori & Lanigan, 1989)
- Relational validation (Imahori & Lanigan, 1989)
- Relationship quality (Griffith & Harvey, 2000)
- Rewarding impression
- Satisfaction (Hammer et al., 1998)
- Task accomplishment (Hawes & Kealey, 1981)
- Task completion
- Uncertainty reduction (Imahori & Lanigan, 1989)

Context

- Environmental situation (rainbow model)
- Exercises institutional intervention skills for clients (Sue, 2001)
- Geocentric staffing practices (vs. polycentric) (Cooper et al., 2007)
- Globalization (Hunter et al., 2006)
- Host contact conditions (Hammer et al., 1998)
- Institutional barriers effects (Sue, 2001)
- Integration (Cooper et al., 2007)
- Internationalization (Cooper et al., 2007)
- Likelihood of cross-national interactions (Cooper et al., 2007)
- Marriage/family stability (Kealey, 1996)
- Minority family structures, community, etc. (Sue, 2001)

with the concept of adaptability have been examined previously but have yet to produce convincing solutions (see Friedman & Antal, 2005; Gamst et al., 2004; Hammer et al., 2003; Spitzberg, 1993, 1994b; Spitzberg & Cupach, 1984, 1989).

A third set of concerns is the potential ethnocentricity of the models. Most of the models and related assessments have been developed in Western or Anglo contexts. It is difficult to ascertain at present the extent to which such contexts may bias or shift emphasis. For example, the Western emphasis on individuality would tend to

prioritize assertiveness skills, whereas the collectivistic tendencies of Eastern perspectives might emphasize empathy, sensitivity, and conformity (Spitzberg, 1994a, 1994b). Yet, even within U.S. social scientific approaches to social skills, assertiveness training has fallen out of favor, whereas empathy, perspective taking, and adaptability continue to serve as the hallmarks of most models of intercultural competence, regardless of the cultural origins of the authors or models. Expanding literatures in the Central and South Americas, India, South Korea, Japan, and Africa open up new possibilities for rethinking the relevance of Western concepts of competence (see other chapters in this section for non-Western perspectives on intercultural competence). Future research needs to make the cross-cultural generalizability of these models and their respective measures a priority for future research.

In rethinking the relevance of Western concepts of competence, there is an opportunity to revisit arguments made before yet largely ignored in the competence literature. Competence is still largely viewed as an *individual* and *trait* concept and is almost always measured accordingly, despite repeated calls for expanded and more *relational* perspectives toward competence (Spitzberg & Cupach, 1984, 1989). Many models assume a partner, but most define skills and knowledge as possessed by the individual, thereby locating the competence in the individual's possession or level of these competencies. Relational perspectives, such as those suggested by recent developments in the assessment and statistical analysis of dyadic processes such as empathy (e.g., Ickes & Simpson, 1997; Kenny, 1994), permit far more sophisticated modeling of competencies located in the interaction itself, in addition to the competencies located in the individuals who comprise the interaction process. From a theoretical modeling perspective, this raises fundamental questions about *where competence is located,* which largely have yet to be seriously resolved in the competence literature.

A final consideration is whether or how the "best" model or models would be identified. On one hand, it is tempting to argue that the variety of models is a sign of postmodern diversity and that cultural diversity itself may require a parallel range of models. On the other hand, it is obvious that there is a core of common theoretical metaphors running across most models. Spitzberg and Cupach (1984) argued that any comprehensive model of interpersonal competence will need to conceptualize a minimum of five components: motivation, knowledge, skills, context, and outcomes. Developmental models draw attention to integrate the time element of relationships, and relational models emphasize the importance of including all of the participants involved and their interaction process, rather than just the individual person as the unit of analysis. Thus, as a rather general criterion of quality, it is proposed that the more a model incorporates specific conceptualization of interactants' motivation, knowledge, skills, context, and outcomes, in the context of an ongoing relationship over time, the more advanced the model.

Conclusion

Conceptualizations of intercultural communication competence have seen over five decades of scholarly activity. An encouraging conclusion from this activity is that there is a rich conceptual and theoretical landscape from which many models have emerged.

Furthermore, there is extensive commonality across these models, which provides strong conceptual paths along which future theory development can and should progress. There is also, however, a strong suspicion, depicted in Table 1.1, that many conceptual wheels are being reinvented at the expense of legitimate progress. Specifically, relatively few efforts have been made to systematically test the validity and cross-cultural generality of the models posited to date. Only a few efforts have been made to produce models inductively generated by thorough surveys of existing theoretical models (e.g., Kupka, 2008; Spitzberg & Cupach, 2002) or actual interactants or experts (e.g., Deardorff, 2006; Prechtl & Lund, 2007). Identifying a hierarchical structure within which the 300-plus terms and concepts related to interpersonal and intercultural competence can fit will be a challenging task, but there is a need to provide a more parsimonious model that can successfully integrate such diversity. It is highly unlikely that there are actually more than 300 theoretically distinct constructs as displayed in Table 1.1 that need to be modeled explicitly. Social processes and systems are very complex, but it seems implausible that they need to be this complex. Models are necessarily simplified versions of the reality they seek to represent and therefore need to provide parsimonious guidance to theoretical and investigative pursuits. Theorists will be in a better position to develop more useful and conceptually integrated models (and measures) to the extent the underlying theoretical structures, dimensions, and processes examined in these models are identified and synthesized.

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