# Intercultural Communication Competence

# Intercultural Communication Competence:
# Conceptualization and its Development
# in Cultural Contexts and Interactions

Edited by

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# PREFACE

The rapid development of communication and transportation technologies has gradually transformed human society into a global community in the 21st century, in which intercultural communication competence becomes a necessary ability for citizens to interact appropriately and effectively in order to develop a harmonious and productive life and further build a multicultural civil society across nations and regions. Although the study of intercultural communication competence can be dated back more than half a century ago, the trend of globalization in human society has complicated the nature of the concept, and demands scholars to face the intrinsic and the extrinsic challenges of studying the concept by taking multiple perspectives to it, and re-examining its development in diverse cultural and interactional contexts.

In response to this call for a new way of examining intercultural communication competence, on December 15-16, 2012 Shanghai Normal University of P. R. China sponsored an international conference on the study of the concept. One hundred and forty eight leading scholars in different academic disciplines from 15 nations and regions were brought together in the conference to share their research ideas. The outcome of the conference was fruitful and thought provoking. Among the papers presented, 18 were competitively selected for this volume to show a more comprehensive picture and the latest development for the study of intercultural communication competence. More specifically, the 18 chapters in this volume reflect how scholars conceptualize intercultural communication competence from different perspectives and how the concept develops in diverse cultural contexts and interaction scenarios.

We are excited about the broad range of ideas covered in this volume. We sincerely appreciate the authors for their contribution to this collection through months long writing and revising. The supports from the Foreign Languages College of Shanghai Normal University and the Harrington School of Communication and Media at the University of Rhode Island are also grateful. Finally, we are indebted to the editorial staff of Cambridge Scholars Publishing for their assistance and suggestions on the completion of this project.

**Xiaodong Dai and Guo-Ming Chen**

# INTRODUCTION

# XIAODONG DAI AND GUO-MING CHEN

With the blurring of national and cultural boundaries in globalization, intercultural relations have been strengthened and turned more complicated. The globalizing world is characterized by interdependence and mutual penetration, where people from different cultures increasingly encounter each other. When people engage in an intercultural dialogue or international trade, they are inevitably facing the challenge from communication barriers such as cultural stereotype and prejudice, identity conflict, language deficiency, and the lack of interaction skills. Only through the acquisition of intercultural communication competence (ICC) can these problems be solved in the process of global interaction. ICC constitutes an indispensable capacity for people to survive and establish productive relationships in the globally interconnected world.

ICC is one of the most fundamental concepts in intercultural communication study. The study of ICC has drawn much attention of scholars from different disciplines in the past decades (e.g., Chen, 2010; Chen & Starosta, 1996; Collier, 1989; Deardorff, 2006; Spitzberg & Changnon, 2009). Scholars have conceptualized and tested ICC from diverse perspectives that resulted in abundant literature in the field of intercultural communication study. However, the inherent complexity of the concept makes the study of ICC continue to suffer from various problems of conceptualization and measurement (Holmes & Neill, 2012; Rathje, 2007). It is therefore imperative to bring together the leading scholars from different disciplines to tackle the problems. This book was the outcome of the two-day international conference focusing on the conceptualization and development of ICC. Eighteen papers were competitively selected from the conference to be included in this book.

The goal of this book is twofold. First, it aims to investigate how ICC can be (re)conceptualized from different perspectives. Because ICC is such an elaborate concept, it will be difficult for any single perspective to present a comprehensive vision. Thus, multiple approaches to the study of ICC embedded in the theoretical investigation should be employed. Second, it aims to probe into the development of ICC in cultural contexts

and interaction scenarios. We intend to shed light on how ICC develops in different cultures, nations, and academic disciplines. The book is designed for researchers, teachers, and students in a variety of fields, and can be used as a reference book or a reader. In addition, as one of the most comprehensive volumes on the study of ICC, the book can help professionals gain valuable intercultural knowledge and experiences and develop effective ways to solve problems encountered in international trade and business. Through synthesizing the leading voices and integrating the latest work on ICC, the book as well offer a useful source to international readers.

## Two Basic Issues for the Study of ICC

While many issues involve in the study of ICC, such as the conceptualization of the concept, the identification of its components, the context in which it develops, the goal it seeks to fulfill, and the measurement of it, this book mainly deals with two of the most basic but cardinal issues, namely, the conceptualization of the concept and its development in cultural contexts and interaction scenarios. The conceptualization of ICC refers to how the concept is conceived, defined and theorized (Spitzberg & Changoon, 2009; Wiseman, 2002). In the 1970s and 1980s, most scholars conceptualized ICC as a behavioral construct, and others theorized it either as an attitudinal or cognitive construct (Imahori & Lanigan, 1989). However, intercultural communication scholars gradually realized that ICC should be treated as an integration of the three interrelated and equally important dimensions of cognition, affection, and behavior.

Intercultural communication scholars have long investigated ICC from diverse perspectives and produced numerous models and theories. For instance, Byram (1997) approached ICC from the aspect of foreign language teaching. He maintained that a competent intercultural speaker possesses linguistic and sociolinguistic or socio-cultural knowledge and the ability to manage the relationship between their own and other systems. Kim (2001) took a systems-theory view to the study of ICC. She posited that adaptability as the internal capacity of reorganizing oneself to accommodate the demands of the environment is an essential component of ICC. Ting-Toomey (2005) addressed ICC from the perspective of identity negotiation. She claimed that competent intercultural communicators are mindful, resourceful, and creative in maintaining an optimal sense of balance as they mutually negotiate desired identities. Some of the approaches to the study of ICC, such as Kim's systems

theory, Gudykunst's anxiety/uncertainty (AUM) theory, and Ting-Toomey's identity negotiation theory, have endured the test of time, others need to be further explored or re-conceptualized (Arasaratnam, 2007).

The complex nature of ICC has prevented scholars from reaching a consensus on what it means to be interculturally competent after so many decades of research (Deardorff, 2006). One of the main reasons for the difficulty of reaching the consensus is because the diverse perspectives for the study of ICC tend to employ different theoretical assumptions, identify disparate components, and pursue different goals (Arasaratnam & Doerfel, 2005; Collier, 1989). In other words, each perspective can only explain an aspect of intercultural communication process. Hence, in order to draw a more comprehensive picture of ICC it is necessary for scholars to approach the concept from multiple perspectives.

Moreover, the conceptualization of ICC is culturally grounded. As Miike (2010) pointed out, it is necessary for scholars to recognize the significance of culture as theory in intercultural communication studies. Culture inevitably affects the development of ICC and how people construct it in interactions. Because most of the existing ICC models and theories were developed by American and European scholars, we need to be aware that the dominant paradigm of the study of ICC is not free from the linguistic, cultural or academic biases of Eurocentrism (Miike, 2003, 2012). According to Miyahara (1999) and H. Chen (2003), changing communication behaviors from situation to situation may be regarded as a sign of inconsistency or dishonesty in Western culture, but it can be valued as a skillful communication behavior in the Chinese culture. In addition, the tendency of discouraging individuality within the context of social group in Arab cultures is likely to be criticized by Western individualists who strongly resist conformity (Zaharna, 2009). By applying Euro-American standards, Japanese are considered to be reticent and therefore incompetent communicators (Miyahara, 1995). Because humans have the cultural capacity to observe and explain from the vantage of our existential location (Asante, 1998), it is important for scholars to take the culture specific approach by conceptualizing ICC from the local perspective in order to avoid cultural biases. Culture-specific theories pave the way for the development of culture-general theories, because only after the cultural validity has been ascertained can we develop culture-general theories (Collier, 1989).

ICC is most easily observed in intercultural interactions (Holmes & O'Neill, 2012). Investigating the development of ICC in the process of concrete intercultural practices enables us to locate where ICC resides and identify the specific components of ICC. For instance, Ting-Toomey

(2007) addressed intercultural facework competence by defining it as the communication skills in managing identity-based interaction scenes successfully. To be a competent person, individuals must acquire face managing knowledge, cultivate mindfulness and face-saving skills. Of all the components of facework competence, knowledge is the most important one. The operational skills include deep listening, de-centering, consensus decision-making, cooperative conflict, and face-sensitive respectful dialogue skills. Grandin and Hedderich (2009) discussed ICC in the context of engineering. They contended that ICC concerns individuals' positive attitude toward new ideas and people from differing cultures, the knowledge of geography, history and culture as well as some proficiency in a foreign language, the skills of interacting with host country nationals at professional level, and the ability to define and solve engineering and managerial problems.

Investigating the development of ICC in interactions across cultures also helps to test the established theories and further formulate a new one that better explains and predicts intercultural behaviors. For example, American scholars perceived that Japanese managers deliberately make use of ambiguity and openness toward their subordinates to show their trust and sensitivity; and this unique Japanese communication style is believed to contribute to the success of organizational operation in Japan. Nevertheless, through an on-site observation, Miyahara (1989) revealed that there is a gap between American perception and Japanese reality. According to Miyahara, when talking to young and new employees, a Japanese manager tends to be precise and direct in giving information, but the manager is relatively ambiguous and indirect to middle-ranked subordinates to show her/his trust in them. When criticizing a mistake made by young and new employees, the manager tends to be ambiguous and indirect to demonstrate her/his sensitivity to them, but tends to be straightforward to middle or upper subordinates in the same situation. In terms of openness, the manager often makes an effort to create an open atmosphere on an informal occasion to maintain a two-way channel of communication with his subordinates, but only share the most important information with her/his assistant manager. In the same vein, the Chinese have been portrayed as conservative, humble, self-controlled, and valuing harmony, but in interaction they can be artful, crafty, cunning, and sly (Chen, 2004). Thus, it is the purpose of this book to illustrate the development of ICC in different cultural contexts and interaction scenarios in order to capture the rich texture of the concept. The following section overviews chapters included in this book.

# Overview of the Book

This volume is divided into two parts. The first part deals with the theoretical framework and diverse approaches to the study of ICC, and the second part deals with the development of ICC in different contexts and interaction scenarios. The first part begins with two chapters that review representative models, measurement, and future directions for the study of ICC. Then it addresses current approaches to the study of ICC, including the discourse analysis, the organizational management, the dialectical, the identity negotiation, and the critical approach. How ICC can be re-conceptualized in the process of globalization is also explored.

In chapter one, Guo-Ming Chen summarized the conceptualization and measurement of ICC in the past 30 years. In 1987, he put forward the first model of ICC where five dimensions were identified: self-disclosure, self-consciousness, self-adjustment, communication competence, and interaction involvement. Chen and Starosta (1996) developed the triangular model of ICC which displays a holistic picture of ICC and consisted of three components: intercultural sensitivity, intercultural awareness, and intercultural adroitness. Focusing on the three dimensions, Chen further discussed the conceptualization and measurement of ICC. He argued that in the future, scholars need to examine the relationships between and among the three dimensions of ICC, and diverse approaches should be applied to the study of this contested concept.

In chapter two, Colleen Ward and Jessie Wilson also addressed the conceptualization and measurement of ICC. They defined ICC as the acquisition of culture specific knowledge for communicating in a new context and interacting with people from different cultural backgrounds. The authors argued that the socio-cultural adaptation scale (SCAS) offers a reliable and valid measurement of ICC, which dictates that cultural knowledge, personal attributes, language skills, cross-cultural experience, and intercultural interaction enhance the development of ICC.

In chapter three, Donal Carbaugh and Sunny Lie approached ICC from the cultural discourse perspective. As Craig indicated (2007), communication theory is a field of "discourse about discourse with implication for the practice of communication" (p. 64). Unlike those who comprehend competence as an abstract and universal capacity, Carbaugh and Lie considered ICC as a socially grounded, situated practice. Two behavioral dimensions are active in situated interactions, one is the appropriate conduct and the other is the effective conduct, and both are to some degree locally shaped. Through the process of communication theorizing, descriptive inquiry, interpretive inquiry, comparative inquiry, and critical

inquiry, we are able to better understand how competence is defined and performed in different cultural contexts.

In chapter four, Ling Chen and Juan Du explored the possibility of applying ICC to the organizational context. They conceptualized ICC in an organizational context as a dynamic process where the organization acquires cultural knowledge and organizational intelligence and become competent in a culturally diverse environment. Through gaining new knowledge organizations adapt to cultural differences and achieve the goal of self-transformation. The authors further pointed out that ICC in the organizational context is cultivated through the interrelated individual and collective levels.

In chapter five, Thomas K. Nakayama and Judith N. Martin addressed the ethical issue in the conceptualization of ICC. They proposed that study of ICC should move beyond static social models and integrate more critical perspectives. Because competence is inherently based on privilege, there is a need for moral judgment about competence in cultural contexts. By taking a dialectical approach, the authors highlighted the significance of moral judgment and advocated the importance of exploring ethical issues in the study of ICC.

In chapter six, as Brown and Levinson (1987) claimed that human beings have a universal need for face in social communication, Beth Bonniwell Haslett proposed a face model of ICC. According to Goffman (1990), face in its etic sense is a universal premise for interaction, in which face varies across cultures, participants, goals and contexts. Based on Goffman's conceptualization of face, Haslett defined ICC as effective intercultural communication in diverse settings and across participants. In order to be effective, people must be aware of cultural differences and similarities and appropriately meet the basic face needs.

In chapter seven, Kathryn Sorrells revealed the complex conditions of globalization and its implication to the conceptualization of ICC. Sorrells argued that globalization has drastically changed the traditional mode of communication. She highlighted four key issues of re-theorizing ICC in the global context: (1) the change in the way we define culture, (2) the continuity of interaction pattern and power structure in the development of globalization, (3) the linkage between the local and the global, and (4) the situating of the study and practice of intercultural communication in critical engagement and social justice.

The second part examines the development of ICC in different contexts and interaction scenarios, including Asian contexts, language teaching and education, shyness and self-esteem, mass media, business negotiation, the global engineering design, and employee expatriation. Because ICC is

culturally constructed and contextually situated, to address it from different cultural and communication scenarios helps scholars inspect established theories and models of ICC in a more critical way and further advance the knowledge regarding ICC.

In chapter eight, Mark Sawyer explored the way of promoting ICC in Asian contexts. One possible direction is the education for intercultural citizenship (EIC) developed by Byram (1997) in the European contexts, and the other is the theory of Asiacentricity developed by Miike (2003). For EIC takes place in an intercultural setting, it informs how cultural differences can be effectively mediated and accommodated. According to Sawyer, through incorporating the Asiacentric meta-theory of communication, the ideas of EIC might be modified toward promoting ICC in Asian contexts.

Only after individuals acquire the minimum linguistic proficiency can they communicate meaningfully with others from another culture. Language skills affect the quality and quantity of intercultural interaction (Masgoret, 2006). Competent persons know how to encode information into language and create recognizable messages and deliver them in an appropriate manner (Grice, 1975). At the same time, they are able to decode meaning of their counterpart's language and give necessary feedback. Chapters nine to twelve follow this line of research on ICC.

In chapter nine, Michael Byram focused on ICC in second and foreign language education. He contended that ICC should be an essential element of language teaching whose purpose is cultivating intercultural citizenship. Since the citizenship education has a positive notion of action in the world, the critical language education can be enhanced by the theory and practice of citizenship education.

In chapter ten, Nobuyuki Honna addressed how English language teaching can be used as an instrument for developing ICC. Honna argued that there is no English, but many Englishes. He further pointed out that when teaching English as a multicultural language, we need to find an appropriate way to manage the differences among speakers of different varieties of English, and improve intercultural sensitivity.

In chapter eleven, Yuanke Tao dealt with the development of ICC in the process of producing a L2 learner's dictionary. Tao assumed that ICC basically consists of communicative and linguistic aspects. Linguistic competence includes pragmatic, grammatical, and lexical abilities. When compiling an English-Chinese dictionary, it is important to provide readers with bilingual texts that illustrate the differences between the English lemmas and their Chinese equivalents. The bilingual text functions as a

language-teaching context which helps readers cultivate the intercultural linguistic competence.

In chapter twelve, Martin Cortazzi and Lixian Jin demonstrated that the use of metaphor is closely associated with conceptions of language and reflects how people think about language and affect how people interact with each other in intercultural communication. Their study showed that some of the metaphors are universal, others vary across cultures. Examining culturally different metaphors is conducive to foreign language teaching and the development of ICC, for it is a productive way to enlarge our linguistic repertoire and achieve mutual understanding.

In chapter thirteen, Qingwen Dong, Yinghu Liu, Pei Zhao, and Dale Dong examined how shyness and self-esteem, the two psychological factors that were relatively neglected, affect ICC. While shyness inhibits individuals' interacting initiative, self-esteem significantly shapes their communication attitude and behavior. The authors found that shyness has a negative impact on the development of ICC and self-esteem has a positive impact.

In chapter fourteen, Jimmy Balud Fong discussed the social-cultural development of indigenous peoples in the Philippines and their struggle against American colonization in media, and for more realistic and fair representation. The capacity of indigenous people in appropriating American pop culture to articulate their own voices and tell their own stories enables them to communicate across cultures. The study shows the increasing importance of investigating mediated communication across cultures, which remains an area requiring more attention from intercultural scholars (Cheong, Martin, & Macfadyen, 2012).

In chapter fifteen, Michael B. Hinner discussed the important role ICC plays in international business communication, which demands sophisticated skills for business negotiation. Hinner argued that whether people are able to make an accurate evaluation lies in how they perceive themselves and the environment. He further indicated that business managers tend to overestimate their abilities in intercultural encounters. When self-assessment is inaccurate and cross-evaluation is problematic, a third party assessment should be a better alternative.

In chapter sixteen, Patrice M. Buzzanell reflected on the necessity of the development of ICC in the context of global engineering. Because global engineers have to deal with problems that are intercultural in nature when working abroad, Buzzanell argued that the acquisition of ICC is not only important to personal development, but also for more effective human-centered design (HCD). The case study showed that members of

the global design team are learning from multiple challenges in the rural villages and becoming more sensitive to the local demands.

In chapter seventeen, Ran An conducted a study on Chinese volunteer teachers' ICC who work in Confucius Institutes across nations. She pointed out that ICC comprises three interdependent dimensions from the teacher's perspective of the Confucius Institute: personal adaptation ability, organizational negotiation ability, and intercultural teaching ability. The first two dimensions underpin the third one. An's study illustrates that organizations conducting business globally have recognized the increasing need to send employees to work on international projects or in joint ventures, and the process often requires employees to develop both general and specific competence to adapt to local community and enhance the job performance.

Finally, in chapter eighteen, Jürgen Deller, Stephan Dilchert, Deniz S. Ones, Anne-Grit Albrecht, and Frieder M. Paulus reported that there is a moderately strong and positive relationship between individuals' openness and their overall adjustment in expatriation. The authors found that openness to action, ideas, value, fantasy and aesthetics contributes to the successful adaptation to foreign environment.

## Conclusion

ICC has been approached from diverse perspectives; some of them are culture-general and others are culture-specific. How culture is defined fundamentally shapes the conceptualization of ICC (Collier, 1989). In conceptualizing ICC, scholars have reached some consensus, but disagreements are still common. As Deardorff (2006) criticized, the problem of either being too general or too trivial for the existing ICC models or theories urgently needs scholars to further clarify what it means to be interculturally competent and systematically explain how relevant factors affect the intercultural communication process and outcome. Moreover, it is no question that ICC is fostered in cultural contexts and best observed in interactions among people from different cultures. Unfortunately, most of ICC studies continue to focus on encounters between Westerners and non-Westerners, only very few of them examine intercultural interactions within, for example, non-Western context (Panggabean, Murniati & Tjitra, 2013).

It is the attempt of this volume to make necessary contributions to the improvement of the present problems in the study of ICC through the employment of multiple approaches and exploring the concept in different cultural contexts and interaction scenarios. We hope that the eighteen

chapters in this book can draw a picture that mirrors a more inclusive framework for the study of ICC and provides an outline for the directions of future research in this area.

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# PART ONE:

# CONCEPTUALIZING INTERCULTURAL COMMUNICATION COMPETENCE

# CHAPTER ONE

# INTERCULTURAL COMMUNICATION COMPETENCE: SUMMARY OF 30-YEAR RESEARCH AND DIRECTIONS FOR FUTURE STUDY

## GUO-MING CHEN

## Introduction

As Chen and Starosta (2005) pointed out, five trends have pushed human society into a globally connected network and strongly demand the ability to communicate competently in intercultural context in order to produce a successful life in the 21$^{st}$ century. The five trends include the development of new communication and transportation technologies, the global inter-reliance on economy, the widespread movement of populations around the world, the rapid development of multiculturalism, and the de-emphasis of nation-state. Together, these globalization trends have made the world more interdependent and interconnected, which impacts almost every aspect of human society on personal, interpersonal, group, and organizational levels. Thus, scholars in different disciplines have begun to explore how to help people develop a global mindset through the enhancement of intercultural communication competence by extending and expanding the previous research on communication competence. It is assumed that only through intercultural communication competence can people of differing cultures achieve their goals effectively and appropriately in the process of intercultural interaction (Chen & Starosta, 1996).

Nevertheless, although intercultural communication competence has been identified as one of the most important concepts in the study of cross-cultural communication, research in this area has been suffering from the problem of conceptual ambiguity and the lack of valid and reliable

instruments to assess the concept since the initial stage of study. It is the purpose of this chapter to report our efforts to improve on solutions to these problems by summarizing our research in the past 30 years on the concept of intercultural communication competence and further discuss challenges and directions for future research in this specific area. The chapter is separated into four parts: (1) early study on intercultural communication competence, (2) the triangular model of intercultural communication competence, (3) conceptualization and measurement of intercultural communication competence, and (4) the challenge and future of intercultural communication competence study.

## Early Study on Intercultural Communication Competence

The study of the concept of "competence" can be traced back to the early 1950s. Earlier studies treated competence as an individual ability or effectiveness in the process of interaction. The interaction can be with the environment (e.g., Argyris, 1965; White, 1959), or refers to interpersonal communication (e.g., Foote & Cottrell, 1955). Moreover, some scholars considered individual competence an inherent ability that is not related to personal intellect and education (e.g., Holland & Baird, 1968), while others argued that individual competence is the capacity to manipulate the interaction and can be acquired through learning (e.g., Weinstein, 1969). From the perspective of human communication, a representative conceptualization of competence was found in Wiemann's synthesized definition of communication competence as "the ability of an interactant to choose among available communicative behaviors in order that he may successfully accomplish his own interpersonal goals during an encounter while maintaining the face and line of his fellow interactants within the constraints of situation" (p. 198). The definition was further refined by Chen (1989) as "the ability of an interactant to execute communication behaviors to elicit a desired response in a specific environment" (p. 13). In other words, communication scholars tend to regard competence as an other-oriented process through which one can effectively accomplish communication goals on the basis of appropriateness (Wiemann & Backlund, 1980). Effectiveness and appropriateness therefore function as the two main criteria for the assessment of communication competence.

Because of the involvement of culture, it becomes more complicated to deal with the concept of competence in the intercultural context, i.e., intercultural communication competence. In the early stage, scholars used "intercultural communication effectiveness" and "intercultural communication competence" interchangeably, and three common approaches were used to

study the concept (Hammer, Gudykunst, & Wiseman, 1978). The first approach tries to identify the personal characteristics of intercultural communication effectiveness (e.g., Cleveland, Mangone, & Adam, 1960; Harris, 1973); the second approach focuses on the observation of interactants' behaviors in intercultural context (e.g., Ruben & Kealey, 1979); and the third approach integrates personal characteristics and communication behaviors in order to better understand intercultural communication effectiveness (e.g., Gudykunst, Hammer, & Wiseman, 1977).

Aiming to draw a more complete picture for the study of intercultural communication competence, we launched our research in 1983 by conducting a thorough literature review and classified the elements of intercultural communication competence identified by scholars into four dimensions (Chen, 1989). Figure 1-1 shows the model of dimensions and components of the concept. The model indicates that four dimensions of intercultural communication competence were identified, namely, Personal Attributes, Communication Skills, Psychological Adaptation, and Cultural Awareness, and each dimension contains four typical elements. After an empirical test of 149 international students from a pool of 611 who were from 63 countries and studied in the US, the model was adjusted to the one shown in Figure 1-2. Five dimensions of intercultural communication competence were identified in the new model with each dimension containing two or four elements, respectively.

Due to the impact of globalization that increases the frequency and intensity of intercultural interaction, more and more scholars continued to explore the nature of intercultural communication competence from the early 1980s. Approaches to the study of the concept were expanded and identified (e.g., Chen, 1990; Collier, 1989; Dinges, 1983; Kim, 1994; Ward & Kennedy, 1994; Wiseman & Koester, 1993). However, as Chen and Starosta (1996) pointed out, those approaches for the study of intercultural communication competence were useful, but they still were unable to satisfactorily provide a more holistic picture that can mirror the face of the concept, especially when it is applied to the context of globalizing society. Hence, Chen and Starosta (1996) developed a model that aims to promote "interactants' ability to acknowledge, respect, tolerate, and integrate cultural differences to be qualified for enlightened global citizenship" (p. 362). Figure 1-3 shows the model.
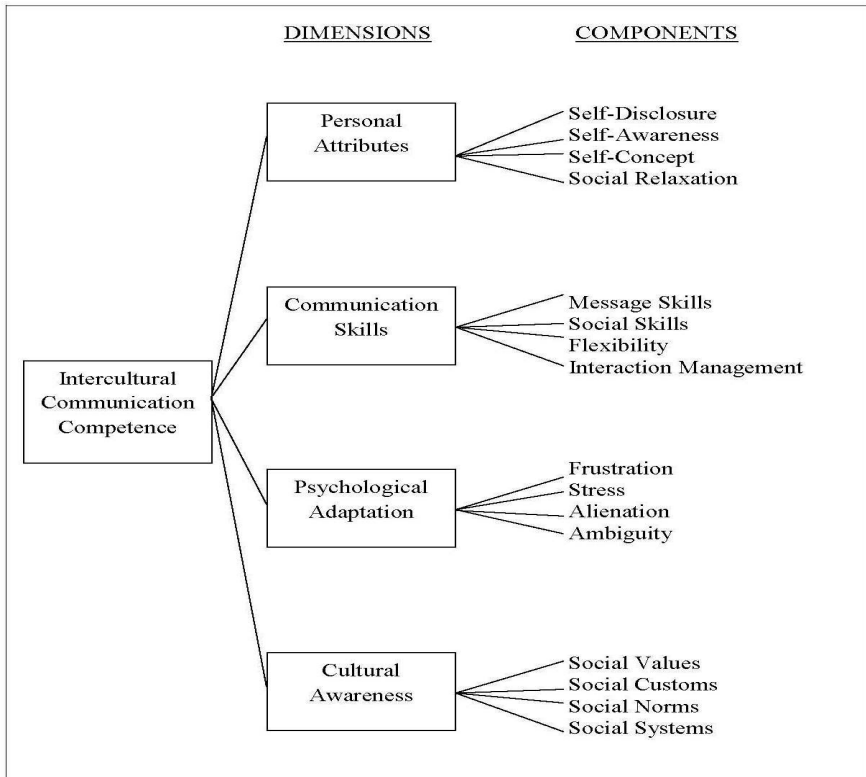
Figure 1-1. The dimensions and components of intercultural communication competence
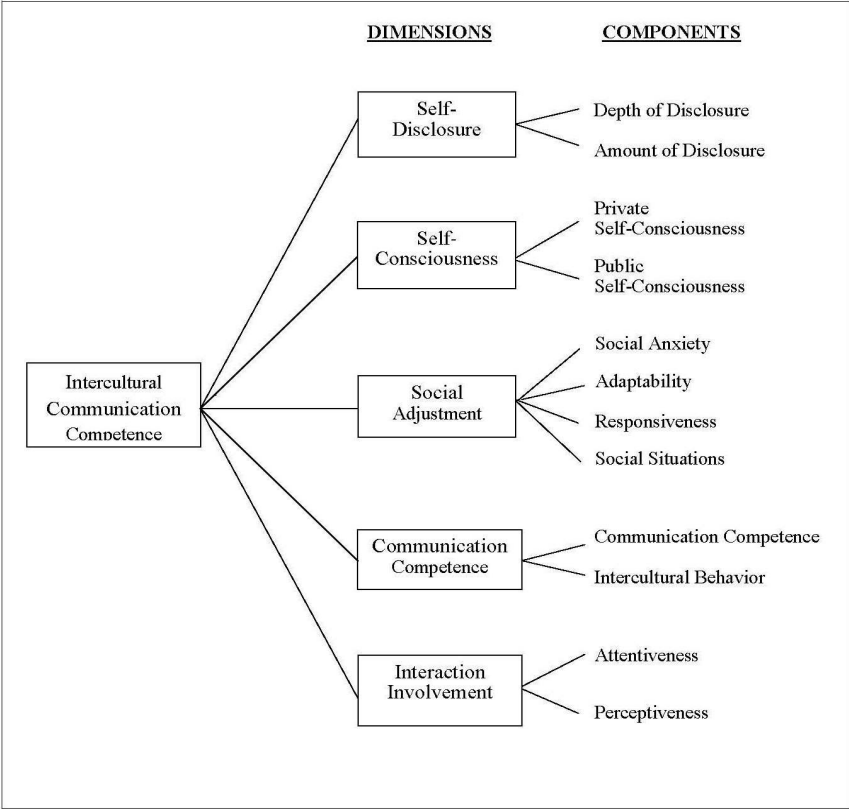
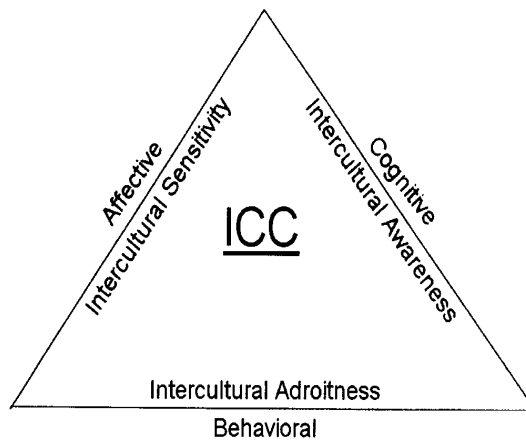Figure 1-2. A new model of intercultural communication competence

Figure 1-3. A model of intercultural communication competence

## The Triangular Model of Intercultural Communication Competence

Although we further developed a more detailed model of global communication competence (Chen, 2005; see Figure 1-4), the triangular mode of intercultural communication competence in Figure 1-3 remains a more precise, rigorous and heuristic one because of its advantage in more comprehensively synthesizing the previous literature. The three sides of the triangular model represent the three aspects of cognition, affect, and behavior of intercultural communication competence (see Figure 1-3). The cognitive aspect of intercultural communication competence is manifested in the ability of intercultural awareness, the affective aspect is in the ability of intercultural sensitivity, and the behavioral aspect is in the ability of intercultural effectiveness/adroitness.

More specifically, the model dictates that interculturally competent individuals must possess the capacities of knowing their own and their counterparts' cultural conventions, demonstrating a positive feeling of acknowledging, respecting, and even accepting cultural differences, and acting appropriately and effectively in the process of intercultural interaction. Previous studies have revealed the significance and necessity of the three aspects respectively toward intercultural communication competence in different contexts of cross-cultural interaction, e.g., Bond (1988), Hanvey (1987), Kohls (1988), and Triandis (1977) for intercultural awareness; Bennett (1986), Bhawuk and Brislin (1992), Gudykunst and

Ting-Toomey (1988), and Pruegger and Rogers (1993) for intercultural sensitivity; and Hammer (1987), Martin and Hammer (1989), Olebe and Koester (1989), and Ruben (1988) for intercultural effectiveness/adroitness. The triangular model provides an opportunity for us to further conceptualize and operationalize intercultural communication competence from the three aspects in subsequent years (Chen, 2009a).
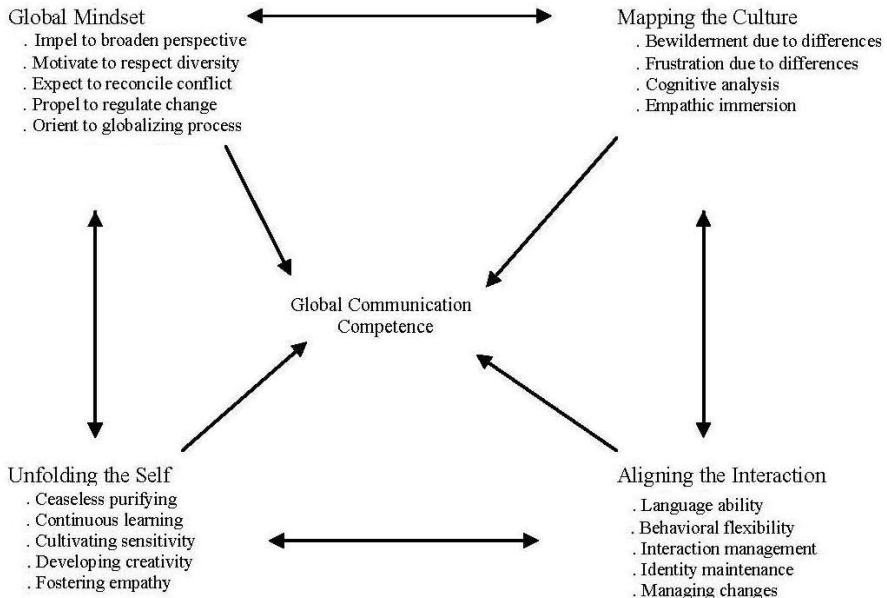


Figure 1-4. A model of global communication competence

## Conceptualization and Measurement of Intercultural Communication Competence

Step by step we first explored the affective aspect of intercultural communication competence by dealing with the conceptualization of intercultural sensitivity (Chen & Starosta, 1997). Intercultural sensitivity was defined as "an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behavior in intercultural communication" (p. 5). The definition emphasizes the dynamic nature of intercultural sensitivity and refers to the individual's willingness to learn, appreciate, and even