Stimulating intercultural intellectual capabilities in intercultural communication: testing an innovative course design

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Publication date
2010

CHAPTER 2

A MODEL FOR FOSTERING GROWTH IN INTERCULTURAL INTELLECTUAL CAPABILITIES

"We have to invest in our intellectual capability, because it is the intellectual horsepower of the country that will create new wealth."
-- *US Secretary of Energy, Steven Chu (20.03.2009)*

Abstract

In the times of increased global interdependence, intercultural competence is a skill that is increasingly emphatically called for everywhere in the world. In intercultural communication, when confronted with problems that involve a diversity of perspectives, citizens need to be able to create shared perspectives and common goals. When mutual understanding and respect are in place, chances increase that through peaceful cooperation a better world can be created.

The intercultural skills call for more than being knowledgeable about cultures or being aware that cultural issues can impact intercultural communication. They imply that a fundamentally different frame of mind is developed, that a transformation takes place from a person who perceives information from a mono-cultural perspective to a person who can handle information that has culturally diverse and unfamiliar roots from a multicultural perspective. This process of diversification of personal perspectives requires the development of a more mature intellect, of an intellect that can apply already (partly) acquired intellectual, cognitive, meta-cognitive and intentional capabilities to interculturally diverse situations and problems. Intercultural development then comes to mean that a learner is developing "the ability to integrate cognitive, meta-cognitive, intentional and intellectual knowledge, self-reflective skills and awareness to act in interculturally mature ways" (King and Baxter Magolda, 2005: 572).

This chapter pursues two aims. First, it presents the developmental model of intercultural competence that undergirds the investigation we report on here. The model perceives of the interculturally competent person as a mature intercultural thinker in the sense described above. It supports the cognitivist argument that an intercultural world view and intercultural intellectual architecture need to be in place before intercultural behaviour can be successfully developed and applied in intercultural communication. Secondly, the chapter explains how

this developmental model can be used to guide teaching practice, deriving four course design parameters from it that should guide the course designer if a course wants to foster growth in Intercultural Intellectual Capabilities (IIC).

Course design parameters make explicit what the outcomes of successful participation in an IIC course should be and what intellectual capabilities a course should foster in order to support participants in their development towards more mature intercultural communicators. These intellectual capabilities will be termed 'the ability to experiment with the cultural form of the self", 'the ability to experience the world from different points of view', and 'the ability to manage any stress arising from intellectually disturbing experiences'.

As we see it, intercultural intellectual growth will be stimulated most when learners experience situations that make them aware (*critical cultural awareness*) of the incompleteness of their intellectual capabilities for fully understanding intercultural issues. These experiences set an intrapersonal dialogue going that stimulates learners to (re)consider what causes their feelings of disturbance and manage the stress accompanying this instability (*cultural stress tolerance*). When an individual can – so to speak – interrogate the cultural adequacy of his current intellectual intercultural capabilities in an *intrapersonal dialogue* and pin down the intellectual nodes in the cognitive architecture that seem to be in need of re-construction, experimentation with possible solutions may lead to a new stability in the system (*experimentation with the cultural form of the self)*. This cycle of interrogating one's intellectual capabilities – pinning down inadequacies, experimenting with solutions that can create new stabilities, and actually creating a new but enriched stability in one's intellectual intercultural architecture – we will argue – constitutes intercultural learning and development towards more advanced intercultural intellectual competences and capabilities (IIC).

Key words: Intercultural development, Intercultural Communicative Competence, Experiential learning, Intellectual development, Intercultural Intellectual Capabilities, Course design parameters

1. INTRODUCTION

Intercultural Communication (IC) has become a part of everyday routine in the current age of globalisation and intercultural contacts (Yore, Bisanz and Hand, 2003; Torres, 2005). Moreover, it has become a competence that is deemed essential for any professional work in an intercultural environment. The importance of acquiring intercultural communicative competence (ICC) by students from any background is recognised as a vital skill to create mutual understanding between people from different cultures (Scollon and Scollon, 1995; Sercu, 2002; Samovar, Porter and McDaniel, 2008; Byram, 1997) and act interculturally when interculturally loaded problems arise or intercultural communication is endangered because of lack of understanding or respect that arise from interculturally diverse world views.

Together with the universal call for interculturally competent citizens the need is growing for courses that can effectively foster ICC. Even though a relatively large body of theoretical research is available (e.g., Byram, 1997; Kramsch, 1998; Savignon and Sysoev, 2002; Sercu, 2009, Risager, 2007; and many others), practical implementation falls somewhat behind (Chen, 2001; Sercu et al., 2005; Eisenchlas and Trevaskes, 2007). This is not because examples of effective approaches would not be available (see, e.g. Byram, Nichols and Stevens, 2001; Corbett, 2003; Alred, Byram and Fleming, 2006), but because the majority of foreign language classes are still mainly conducted within the parameters of promoting communicative competence in a foreign language and do not reflect developments in academic theoretical work on ICC of the last decade (Chen, 2001; Sercu, 2002; Eisenchlas and Trevaskes, 2007).

Thus development of ICC in an individual is often the result of the learner's individual capabilities and interests, not of formal educational efforts. Learners may become aware of intercultural issues and come to realise the importance of intercultural competence because of personal interculturally meaningful experiences, not through participation in a (foreign language) course that aims to foster intercultural growth. ICC is quite often – naively – seen as an almost automatic outcome of intercultural contacts and information (Leask, 2005). However, already Allport (1954), Amir (1969) and later authors like Williams (2005) showed that intercultural exposure does not automatically lead to more intercultural world views or interculturally skillful behaviour. In countries where explicit attention to interculture has become an officially recognised educational attainment target (Byram and Risager, 1999; Sercu et al., 2005), teaching does not necessarily also pursue intercultural learning aims, despite its paying attention to phrases, such as 'broadening the learners' horizon' or 'developing intercultural competence in learners'.

When educational initiatives with a view to broadening the learners' horizon, fostering an interest in cultures or developing the skill to compare cultures are actually taken, these mostly are not grounded in theories of intercultural development. They may therefore fail to have any effect on learners, either because the activities are too far above the learners' current understanding of interculture or because the activities are not powerful enough to cause substantial disturbance in a learner's current ways

of perceiving and acting upon the worlds. A third reason might be that these initiatives only tap into one dimension of intercultural competence (e.g., the emotional dimension), but fail to also address other dimensions (e.g., the cognitive, meta-cognitive or intellectual dimensions).

1.1 Aims of this Chapter

This chapter aims to present and discuss a model in which course design parameters can be rooted for developing courses in Intercultural Communicative Competence (ICC) or Intercultural Intellectual Capability (IIC) as we will come to call it later.

The model builds on previous work carried out in Russian experiential psychology, especially work on 'cognitive experience' and 'intellectual development' (Arina and Koloskova, 1989; Kholodnaya, 1983, 1990, 1993, 1997, 2002; Krutetskii, 1968, Shavinina, 1994, 1995, 1996, 2001, 2008; Shavinina and Kholodnaya, 1996; Vygotsky, 1978). This work suggests that experiences that cause a disequilibrium in the individual learner's current experience of the world, create opportunities for learning. In case of intercultural learning opportunities, the learner may construct (more) interculturally oriented frames of reference at the cognitive, meta-cognitive, intentional and intellectual levels of the intellect. This inner (re)construction process may lead to changes in an individual's intellectual architecture, which may become better adapted to approaching and processing intercultural experiences, i.e. become a successful intercultural communicator. Such development will become manifest in (slightly) changed approaches to new experiences in communicative behaviour in intercultural situations, in interculturally loaded problem situations, or ethical issues. This model allows us to derive CDP that can guide the conceptualisation and actual design of specific ICC courses.

The following research questions have guided our thinking:

1) What theory of human development can courses in ICC be grounded in?
2) What outcomes will a course on IIC work towards?
3) What course design parameters (CDP) follow from the answers to these two questions?

1.2 Structure of the Chapter

In the next sections, we will first define what characterises an interculturally competent person. Then we move to discussing a particular model of intellectual development (Kholodnaya, 2002) rooted in experiential psychology, and demonstrate that it can be applied to describe and explain growth in intercultural intellectual capabilities (IIC).

Next, growth of IIC is explained in terms of changes within the four dimensions that Kholodnaya (2002) distinguishes: the cognitive, meta-cognitive, intentional and intellectual dimensions of intercultural intellectual capability. Intercultural intellectual ability is then seen as comprising particular divergent and convergent intellectual capabilities, explicit and implicit learning abilities as well as different knowl-

edge perception styles, which together affect an individual's intellectual picture of the world (Shavinina and Kholodnaya, 1996) that is responsible for performance and/or achievements, also with respect to interculture.

Before moving on to presenting the course design parameters (CDP) that can be derived from our conceptualisation of intercultural competence as intercultural intellectual capability, it will be argued that more advanced intercultural intellectual processing can be developed through creating learning experiences that can trigger inner "scaffolding" speech (Vygotsky, 1978). In such dialogues with the self, the intelligent mind is perceived as being in the act of reconsidering its intellectual picture of the world, i.e. the adequacy of the structure of his intercultural intellectual system: do the current frames of reference for handling intercultural information still suffice or do they need to be enlarged, re-organised or considered of less importance than was hitherto believed?

In the final part of this chapter, we will explain how our understanding of growth of IIC can be translated into general CDP, which in turn are translated into particular course specifications in chapter 4. In this final part, the importance of creating dialogic learning situations that can trigger intellectual activity that in its turn can lead to growth in intercultural intellectual capability will be highlighted.

From the above structure, it is clear that this chapter, offering a theoretically grounded definition of growth of IIC as the basis for course design in ICC, sets the scene for chapters 3, 4 and 5, that will demonstrate how the validity and effectiveness of a course grounded in theory can be investigated and measured.

2. TOWARDS A DEFINITION OF INTERCULTURAL INTELLECTUAL CAPABILITY (IIC)

This section describes different definitions of Intercultural Communicative Competence (ICC) and its various dimensions that have been researched over time. It has come to be recognised that ICC is comprised not only of (socio)linguistic, cognitive and operational (behavioural, skills) dimensions, but also of an affective dimension. Interculturally competent communicators link their individual learning processes to intercultural dialogue with other communicators that have undergone different experiences. Growth of ICC involves both intellectual and psychological individual learning that build upon a complex intellectual architecture. This section links ICC to IIC because of the focus of our research on the intrapersonal learning aspects of ICC development.

2.1 Building on current definitions of Intercultural Communicative Competence

Over the past many years, a lot of research efforts have gone into circumscribing intercultural communicative competence (ICC), identifying its different components, listing the (psychological) traits of character that seem to be present in successful intercultural communicators or what emotional qualities such persons demonstrate, identifying what behaviour or demonstrated skills seem to be manifestations of intercultural competence or where in human language manifestations of

people's culture are present (for an overview of these research efforts, see, e.g., Deardorff, 2006, 2009; Lustig and Koester, 2003). Recently, effort has gone into identifying the thinking skills that undergird intercultural competence (see, for example, Baxter Magolda, 2001; King and Kitchener, 2004).

Dimensions of intercultural communicative competence

Within (applied) linguistic research traditions, focusing on language as the means for communication, communicative competence (CC) came to be defined as comprising grammatical, socio-linguistic, discourse and strategic competences, with Canale and Swain being considered the seminal theoreticians of CC of that time (Canale and Swain, 1980). The realisation that communication is affected also by socio-cultural variables and that socio-cultural relationships are manifested in language, for example, in the fact that different languages use different registers, led to the explicit distinction of sociolinguistic competence as an essential part of communicative competence. In 1982, the linguist Muriel Saville-Troike put forward that "communicative competence must be embedded in the notion of cultural competence" (1982: 22). Also other linguists of her generation and beyond, such as Dell Hymes or Michael Halliday, drew attention to the fact that language is a social act and that one needs to know what to say to whom and how to say it in appropriately selected language, but did not go further than considering culture as background knowledge useful in acts of communication.

About a decade later, theoreticians like Byram (1989) or Kim (1994) came to circumscribe intercultural communicative competence (ICC) as comprising not only of a (socio)linguistic, cognitive and operational (behavioural, skills) dimension, but also an important affective dimension. "Affective competence" (Kim, 1994: 395) was exemplified as our emotional capacity to deal with stress when communicating with people from differing linguistic and cultural backgrounds. Along similar lines, Matsumoto et al. (2001) put forward emotional regulation management in response to intercultural experiences as an important requirement for intercultural development, alongside other psychological constructs, such as openness and flexibility, interpersonal security, tolerance of ambiguity, and empathy, which help learners to cope with stress and conflict throughout the process of becoming intercultural communicators (Furukawa, 1997; Byram, 1997; Sercu, 2002).

In 2002, Byram, Gribkova and Starkey circumscribe intercultural competence as "the ability to ensure shared understanding by people of different social identities[1], and their ability to interact with people as complex human beings with multiple identities and their own individuality" (Byram, Gribkova, and Starkey, 2002: 5). Implied in this definition is the view that interculturally competent communicators can bring an awareness of their individual socialisation processes and its outcomes to an intercultural dialogue. They are aware of and remain open to others' identities that have arisen from different socialisation processes. These largely idiosyncratic

[1] *Different social identities may be traced back to the particular national, ethnic, social, regional, professional or institutional communities into which a person has been socialised (Byram & Zarate, 1995; Sercu, 2002).*

developmental processes may have given rise to different world views, interpretative schemes, preferences for particular communicative styles, meta-cognitive insights regarding what constitutes, for example, an efficient negotiation, different metaphors or prototypes, etc. Yet, such interculturally competent individuals are able to contribute to creating shared understandings among people of different social identities. They can interact with complex human beings with multiple identities because they are prepared and willing to reconsider their own views and interpretations in the light of the new identities and ideas they are confronted with. In addition, such individuals can apply these skills in socio-culturally loaded communicative situations, managing any intercultural stress arising from lack of clarity as to how to interpret participants' socio-culturally shaped ways of reasoning, reactions or behaviour.

Building on Watson and Glaser's (1994; quoted in Garseen, 1996: 213) definition of critical thinking, and Stronge's (2002) definition of self-reflection, this complex of intercultural abilities can be referred to as critical cultural thinking which in part overlaps with self-reflection. Critical cultural thinking is conceived of as the persistent and intentional effort to examine any cultural belief or supposed form of cultural and intercultural knowledge in the light of new evidence that supports it or does not seem to support it (Stronge, 2002; Ten Dam and Volman, 2004). It can also be viewed as the intellectual ability to recognise thinking problems, weigh intercultural evidence, interpret intercultural misunderstandings or recognise the existence (or non-existence) of logical relationships between propositions. Self-reflection is analytical introspection, continuous reconstruction of new intercultural information and transformation of personal beliefs and skills (Stronge, 2002). A critical cultural thinker can draw warranted conclusions and generalizations concerning intercultural matters and test these provisional conclusions by applying them to new intercultural situations and new intercultural experiences to which they seem pertinent. A critical cultural thinker is also able to take in new intercultural experiences and views and engage in analytical introspection of these experiences and views, i.e. to self-reflect upon them. Critical cultural thinking and self-reflection will involve quite some intellectual stress as the learner has to cope with as yet unclear answers to disturbing questions and inner reflections that may not (yet) match new incoming information and experiences. Any person going through a disturbing and disruptive intercultural experience will need to be prepared to accept that one's understanding of the world is as yet incomplete (DeRoma, Martin, and Kessler, 2003).

Even if other components of ICC have been distinguished in the literature (for a chronological overview of conceptualisations of intercultural competence, see Risager, 2006; 2007), we focus on developing critical cultural awareness, experimenting with the cultural self, and cultural stress tolerance as the main components of ICC. These are the most crucial components that matter both in intercultural competence and in intellectual learning processes. Thus, we will not focus on linguistic, sociolinguistic or discourse competence for example, three other major dimensions which tend to be considered important parts of intercultural speaker's communicative competence in a foreign language (Byram 1997), nor will we focus on culture-general or culture-specific *savoirs* (Byram, 1997) as the body of cultural

knowledge an interculturally competent speaker possesses or should possess (Byram, 1997).

From the above clarification of Byram, Gribkova and Starkey's (2002) definition, it will be clear that we will focus on inner cognitive developmental processes here and not so much on (foreign) language acquisition, the acquisition of a body of culture-general or culture-specific knowledge or visible manifestations of intercultural competence, e.g. in interculturally appropriate behaviour. Being able to handle language appropriately, and being able to bring cultural knowledge adequately to intercultural communication can be considered manifestations of the underlying psychological and cognitive basis which we will come to call intercultural intellectual capability, but they will not be in focus in this study.

Indeed, we will focus on the individual human mind and its capacity to process new intercultural and cultural *savoirs* presented to her. We will conceive of the human mind as a developing cognitive, meta-cognitive, intentional and emotional dynamic system that has to become aware of possible differences in interpretation of intercultural events (*cultural awareness*), learn how to handle new information critically (*savoir-apprendre/ savoir-comprendre*), be willing and intellectually able to engage in disturbing intellectual challenges to one's understanding of the world and in experimentation with the cultural self (*savoir s'engager*) and develop intercultural intellectual capabilities (including intercultural frames of reference, views, values, beliefs (*savoir-être*) (Byram, 1997).

How a person *processes* this intercultural information may also change. Whereas at earlier stages, (inter)cultural information may have been processed in predictable convergent ways only, it may now be processed in divergent ways too. Likewise, while previously a learner might only have processed intercultural information on the basis of the particular example brought to the attention in a particular intercultural situation, at later stages this learner may be able to view examples as part of a larger system and be able to relate one to another and yet to another.

Finally, with growing intercultural competence, changes will come about in the *attributes* learners *assign* to disturbing incoming intercultural information. Whereas at lower levels of intercultural competence, a person may *feel* torn apart by doubts, feel disunited and emotionally and intellectually blocked, at later stages this person may be able to control any stress or negative appreciations arising from not being able yet to fully disambiguate incoming information.

Psychological traits considered favourable to developing intercultural competence

Because we will focus on inner cognitive developmental processes and not so much on (foreign) language acquisition, it is important to look at psychological acclimation as part of developing ICC. We find that psychological traits studied mostly are following from two core aspects that are needed for intra-personal growth: *adjustment* and *adaptability* (Lundstedt, 1963; Brein and David, 1971; Ruben, 1976; Furnham and Bochner, 1982; Furnham, 1986, Furnham,1987; Brislin and Yoshida, 1994; Kealey, 1996; Matsumoto, Leroux, Ratzlaff, Tatani, Uchida, Kim, Araki (2001); Riemer, 2003; Williams, 2005; Matsumoto et al, 2005; Abarbanel, 2009; Osland, Bird and Gundersen, 2010).

Williams (2005) sums up several of these important psychological traits while looking at the impact of studying abroad on students IC skills, mentioning – first of all – *cognitive flexibility* and *open-mindedness*. Open-mindedness – or *openness* – includes open-mindedness to new ideas, openness to change, and high levels of *tolerance for ambiguity*.

Openness and flexibility

Openness and *flexibility* "are characterised by accepting other ways of doing things, a lack of rigidity, and an ethno-relative perspective" (Brislin and Yoshida, 1994: 90). Brein and David (1971) are among the earlier researchers stressing personality factors like rational attitudes, universalistic tendencies, open-mindedness and flexibility as important for sojourners to adjust elsewhere. In 1974, Bochner and Kelly define behavioural flexibility as "the ability to behave appropriately in different situations" while Parks (1976) further details behavioural flexibility as to be "flexible in attending to information", to be flexible "in the response repertoire", and to be flexible "in selecting strategies" (Parks, 1976: 16). Indeed, Martin (1987) also concludes that "the ability of behavioural flexibility was found to be one of the dimensions of ICC" (Martin, 1987: 23). Wheeless and Duran (1982) proposed communication adaptability as an important trait for developing ICC as it focuses on "the ability to be flexible and feel comfortable with a variety of people" (Wheeless and Duran, 1982: 55). Mendenhall, Stevens, Bird and Oddou (2008: 28) find that "the extended effect of inquisitiveness is often that it leads to a preparation and a motivation to exhibit or improve competencies associated with […] interpersonal engagement" which in turn leads to the development of ICC. They use the word exploration to describe an openness and flexibility towards understanding new and different ideas, values, norms, and behaviours. Tucker, Bonial, and Lahti conceptualise openness as "the capability to accept new ideas and see more than one's own way of approaching and solving problems" (2004: 230). Looking at the integration of emotional intelligence in engineering education, Riemer (2003), finds that EQ skills[2], especially those related to flexibility, self-awareness, adaptability and higher levels of motivation, matter.

Tolerance for ambiguity

Turning to *tolerance for ambiguity*, Furnham (1986, 1987) and Furnham and Bochner (1982) found that psychological adaptation is typically associated with personal ability to deal with situations such as frustration, stress, alienation, and ambiguity caused by the host culture. Matsumoto, Leroux and Yoo (2005) find that personal growth is based on emotion regulation, critical thinking, openness and flexibility. These processes are intrapersonal and are seen as the engines for adaptation and adjustment, whereby emotion regulation is one of the answers to tolerance for ambiguity. Ruben (1976) – while laying an important foundation in academic literature regarding ICC components by integrating various hitherto different schools of thought (Wiemann, 1976) – already mentions tolerance for ambiguity (Norton,

[2] *EQ stands for emotional intelligence, whereas IQ stands for intellectual intelligence.*

1975) as one of the seven dimensions of ICC. This psychological trait is one of the unique aspects of intercultural interactions (Gudykunst and Nishida, 2001; Gudykunst, Nishida and Chua, 1986; Gudykunst, Yang and Nishida, 1985), and has been quoted frequently as an important aspect of a successful intercultural communicator must master (Nishida, 1985; Ely, 1989; Zimmermann, 1995; Furnham and Ribchester, 1995; Cushner and Brislin, 1996; Matsumoto, Leroux and Yoo, 2005; DeRoma, Martin and Kessler, 2005; Williams, 2005; INCA, 2007). King and Baxter Magolda (2005), Baxter Magolda (2001) as well as King and Kitchener (2004) argue that because there is a lot of cognitive complexity in different world views, "accepting ambiguity and understanding the basis of different world views require complex thinking skills" (King and Baxter Magolda, 2005: 577). Mendenhall et al. (2008), looking at ambiguity from the perspective of international business, refer to various literature sources confirming that coping with stress influences intercultural effectiveness positively (Arthur and Bennett, 1995; Arthur, Bennett, Stanush and McNelly, 1998; Kealey, 1996; Ones and Viswesvaran, 1998; Ronen, 1989).

Cultural empathy

Another characteristic often noted as an important psychological trait favourable to developing ICC is *cultural empathy:* "the perceptual acuity, or ability to perceive and interpret the other's actions through a broad cultural lens" (Williams, 2005: 5). Gardner, already in 1962, suggested that universal communicators would have least difficulty in adjusting to other countries and cultures, whereby a universal communicator would have – among others – a high degree of sensitivity toward others. Ruben (1976), next to tolerance for ambiguity, also mentions empathy as a core dimension of ICC, meaning the ability to "put oneself in another's shoes" (Ruben, 1976: 340). He argues that an empathic individual usually understands and responds well to "apparent and less apparent expressions of feeling and thought by others" and usually "projects interest and provides verbal and non-verbal cues that he or she understands the state of affairs of others" (Ruben, 1976: 349). Empathy is also mentioned as an important psychological trait in the work of Wiemann (1977), Cegala, Savage, Brunner and Conrad (1982) and the INCA project (2007).

Emotional resilience

Emotional resilience is another aspect mentioned by Williams (2005) of importance for developing ICC. Emotional resilience is "the ability to create a new set of social rewards to sustain one's behavior, problem-solving abilities, or the ability to manage psychological stress" (Williams, 2005: 5; Osland, Bird and Gundersen, 2010). An emotionally resilient person – or one that can regulate emotions (Matsumoto et al., 2005) – can achieve personal growth and is able to deal with stressful feelings in a constructive way, is more tolerant for intercultural ambiguity and can recover from emotional setbacks. Out of the four main ingredients specified by Matsumoto et al. (2005), emotional resilience is mentioned as the key ingredient because "it is the gatekeeper of the growth process. If we cannot put our inevitable negative emotions in check, it is impossible to engage in what is clearly higher order thinking about cultural differences" (Matsumoto et al, 2005: 20). Abarbanel (2009) calls the acqui-

sition of skills to emotionally regulate challenging experiences in cultural encounters and transitions developing an 'emotional passport' (Abarbanel, 2009: 1). In their work in 1994, Wills and Barham (1994) found that emotional self-awareness was an important predictor of intercultural effectiveness, and Chen (1987) found that emotional resilience related directly to ICC. Indeed, Riemer (2003) found that emotional resilience, being the ability to perform consistently under pressure, also matters for engineering education. According to Mendenhall et al. (2008: 33): "subsequent reviews of both the global leadership and the expatriate literature support the validity of this dimension as an important contributor to intercultural effectiveness". This view is similarly expressed in Arthur and Bennett (1995), Kealey (1996), and Ronen (1989).[3] In the international business literature, emotional resilience is described by Kealey (1996) as an important characteristic of working in foreign cultures. Also Kelley and Meyers assert that "the emotionally resilient person has the ability to deal with stress feelings in a constructive way and to "bounce back" from them" (1992: 34).

Creativity

Creativity is another important psychological trait favourable to growth of ICC. Adler (1972) found creativity part of the process learners would have to go through when experiencing culture shocks. Parks (1976) already mentioned a creativity and flexibility dimension. He felt that "for creativity and flexibility, an individual must demonstrate ability to be accurate … in order to achieve personal goals in communication (Parks, 1976: 16). Riemer (2003) finds that creativity is an element of EQ learning in studies linking learning and work attitudes.

There are four criteria to having a flexible intercultural communication. They are appropriateness, effectiveness, adaptability and creativity (Parks, 1976). Creativity is described as the ability "to produce something inventive through an imaginative lens and flexible skills" (Ting-Toomey and Chung, 2005: 19). Also, creativity is among the values described by researchers as important for functioning in foreign societies, as are knowledge/learning, independence, versatility and achievement (Chase, Macfadyen, Reeder and Roche, 2004; Bohm and Peat, 1987). Caroll (1992) and Carroll and Howieson (1992) mention originality and creativity as two important characteristics of knowledge development. Finally, following Sternberg and Lubart (1995, 1999) in their creativity research, we learn more from people who are different from us than from those who are similar to us. According to Bennett and Bennett (2004) it takes creativity and flexibility to seek new approaches and bridge cultural differences. Finally, Leung, Maddux, Galinsky and Chiu (2008) and Maddux and Galinsky (2009) look at and find a relationship between living abroad and creativity. The longer and in more locations an intercultural communicator lives abroad, the more creative this person is. This relationship is consistent across a number of sub-creativity measures like insight, association and generation.

The list of described psychological traits is not exhaustive, but contains the core traits that – according to the literature – constitute part of the underlying cognitive

[3] *What is meant here is the dimension of emotional resilience.*

psychological intellectual basis that undergirds manifestations of intercultural competence.

Complex thinking skills as prerequisite for growth in intercultural competence

From the above, it has become obvious that growth of ICC cannot but involve both intellectual and psychological developments. Growth of ICC implies the ability to perform complex cognitive operations because of the cognitive complexity inherent in the presence of diverse world views and in coming to terms with others' different experience of the world. Simplistic levels of cognitive development involving concrete thinking and the belief in absolute knowledge do not suffice in intercultural maturation processes. More advanced intellectual skills are needed that use knowledge as embedded in context, as dynamic and the results of divergent, creative thinking. Advanced intellectual skills notably also involve critical (cultural) thinking and self-reflection (Danielewicz, 2001; Stronge, 2002; Burbules and Berk, 1999, Kalkofen, 2010). Complex thinkers avoid premature thinking. They analyse, categorise, diagnose, make connections, they can think in types instead of in examples, they can develop cognitive metaphors, and are able to think symbolically, they can disengage from emotionally influenced perceptions, focusing on the issue at hand, the decision to be made, the context to be analysed, etc. (Garseen, 1996).

3. A MODEL OF INTELLECTUAL DEVELOPMENT

King and Baxter Magolda (2005) distinguish between three major domains of development, following Landreman (2003), Kegan (1994) and Bennett (2001): cognitive, intrapersonal and interpersonal dimensions. The cognitive domain focuses on how personal views are constructed and meanings are created (Lustig and Koester, 2003), based on how intercultural information is gained and interpreted. The intrapersonal dimension involves understanding of a person’s own beliefs, values and understanding of the self as a basis upon which to base reactions and behaviours. The interpersonal dimension looks at how a person looks at the self in relation to other people (i.e. *their* personal values, views and behaviours).

King and Baxter Magolda (2005) follow Kegan (1994) that growth in all three dimensions is needed for a person to develop interculturally. The cognitive dimension evolves from a learner assuming knowledge is certain, categorising it as right or wrong and viewing differing cultural perspectives as ‘wrong’ to awareness and acceptance of uncertainty and multiple perspectives to the learner consciously shifting perspectives and behaviours on culture and using multiple cultural frames. Intrapersonal growth takes a learner from lack of awareness of one’s own values and beliefs through an evolving sense of identity and a travel of self-exploration of personal values to the capacity to create an internal self that is open to differences and engages in challenges to one’s own views and beliefs. Interpersonal development runs from using others as primary sources of identity and an ego-centrical way of viewing social problems to willingness to interact with others and refrain from judgement, to the capacity to engage in meaningful, interdependent relationships with various others.

Our theoretical model undergirding the investigation presented here takes account of all three developments in intercultural competence theory, namely developments in identifying different dimensions in intercultural competence, developments towards identifying manifestations of growth in intercultural competence and developments suggesting that a complex intellectual architecture must be viewed as constituting the basis for development in ICC.

A theory we found particularly enlightening in our search for a model that could appropriately represent our conviction that growth in intercultural competence can be understood as building on and at the same time stimulating intellectual growth is that presented by the Russian experiential psychologist, Marina Kholodnaya (2002). On the basis of empirical studies with a view to identifying commonalities in the intellectual architecture of gifted children, she developed her theory of individual intelligence (Kholodnaya, 1990). Kholodnaya (1997, 2002), Shavinina (2008) and Kholodnaya and Shavinina (1996) further developed it into the cognitive developmental theory of giftedness, emphasising that the theory can not only describe statically how giftedness could work, but also provide insight in the dynamic process of stimulating giftedness and intelligence.

This model of intelligence and development of intelligence or cognitive experience, is presented in Figure 2.1. It includes reference to cognitive, meta-cognitive and emotional-intentional dimensions which stand in close interaction with and are operated on by convergent and divergent intellectual capacities, the ability to learn from explicit and implicit information as well as preferred knowledge perception styles and epistemological convictions.

The *cognitive dimension* represents a person's current ways of coding information, cognitive schemes and semantic structures that filter incoming information and experiences. Having been built on previous experiences, these schemes and structures will guide/frame the interpretation of any new experience to which the individual pays attention. The *meta-cognitive dimension* represents a person's current stance towards new knowledge. This stance may be open. The individual may or may not voluntarily control incoming information and may or may not possess appropriate meta-cognitive capacities that might allow him to reflect on or make explicit in what way new information is processed. Indeed, this dimension refers to the insight that learners can exercise control over what information or experience will be considered for further elaboration, or will be allowed to instigate change in current world views, frames of mind or preferences and which will not be allowed to affect them. The *intentional dimension* represents the overall emotional and intentional stances and preferences people may develop on the basis of growing intellectual maturation. Some individuals may develop a preference for a stable conservative frame of mind, while others may prefer variability and variance as a frame of mind. Some may show an inclination to only receiving information, while others will always try to create new information**.** Some may be able to manage emotional stress often accompanying the realisation that one might need to change one's current view on things in the light of new information presenting itself, while others will play it on the safe side, suppressing feelings of stress through imposing existing semantic structures right away and not consider alternatives to one's current understanding of particular aspects of the surrounding world or of one's understanding of oneself.

The final dimension of the intellectual system that is prone to intrapersonal development is that referred to by Kholodnaya (2002: 110) as 'intellectual capabilities', i.e. ‘certain qualities of intellectual activity which manifest themselves in certain intellectual capabilities that characterise the productivity and individual peculiarity of intellectual activity of the individual’ (Ibid., 2002: 110, our translation). In this dimension complex cognitive processes like critical thinking and self-reflection take place.

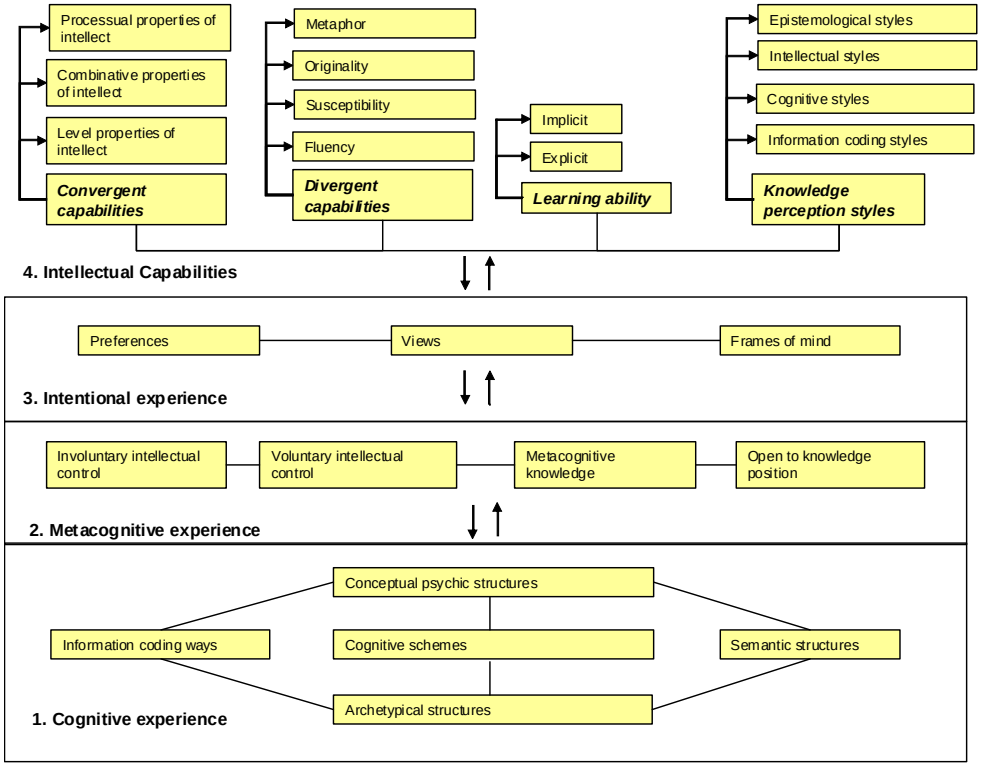

Figure 2.1. Model of the structure of the intellect (Kholodnaya, 2002).

Thus, individuals can use convergent as well as divergent capabilities to interact with the cognitive, meta-cognitive, emotional/intentional dimensions of their intellect, especially at times when disturbance is caused to one's current intellectual stance towards the world. Some will be able to learn from both implicit and explicit information presenting itself, while others may only be able to learn from explicit manifestations of something new.

The final quality is termed 'knowledge perception styles', referring to the normal approach to information processing or intellectual activity deployed by the individual. Whereas some will be able to reflect slowly about what different alternative solutions to a problem would imply, others will impulsively jump to conclusions.

Whereas some consider their own subjective interpretations of reality as knowledge, others will only consider detached objectified reality as knowledge.
From the description of the model above, it is clear that we cannot observe directly a person's intellectual stance and intellectual picture of the world. As Kholodnaya (2002) argues, we can only observe this experience of the world through observing intellectual behaviour. Intellectual behaviour refers to the way in which a person summarises information. For example, how a person reacts emotionally to a particular task this person has to carry out (for example by crying, going up the wall or procrastinating). Or for example, trying to solve a problem by turning to an expert, searching for and reading relevant background information, looking for a similar example from which an appropriate solution could be developed or thinking things through and coming up with a couple of alternative solutions that are then further scrutinised.

Having described what multidimensional structures are theorised as underlying human intellect, we can now turn to considering how *development* of the intellect can be viewed.

4. INTERCULTURAL COMPETENCE VIEWED AS INTERCULTURAL INTELLECTUAL CAPABILITY

According to experiential psychology, the tradition within which the work of Kholodnaya and Shavinina can be situated, experiences may trigger development on the perceptual, affective and symbolic levels of thinking, provided that the person who lives these experiences self-initiates reflection and/or is committed to active experimentation with the self and the new insights gained from this reflective intrapersonal dialogue. In focus here are intercultural experiences. These are experiences that require individuals to take a perceptual, affective and symbolic stance towards facets of the surrounding world that present an intellectual challenge to the hitherto created cognitive experience of the world because it appears insufficiently adapted to processing the interculturally disturbing information presenting itself. To further clarify what we mean, we would like to refer to intercultural marriages. If such marriages are to stand firm, a constant re-examination will need to be carried through of one's hitherto taken for granted understanding of many specific facets of daily life, e.g. those related to time management, family life or raising one's children.

In Figure 2.2 below, we illustrate how Kholodnaya's model of personal development can be applied to a particular variant of intellect, namely intercultural intellect or, emphasising its operational side, intercultural intellectual capability (IIC). When faced with new intercultural information, an IC participant may be willing to reconsider old and create new intercultural semantic structures, intercultural archetypical structures, intercultural cognitive schemes, intercultural conceptual psychic structures and intercultural information coding styles so as to accommodate new incoming intercultural information.

This broad intellectual intercultural process does not necessarily lead to the replacement of old structures by new ones, but in many cases it does. New *intercul-*

tural semantic structures may replace old ones. For example, when you say 'meat' in Russia, Russians will think about veal, lamb, pork, as well as chicken, while in England, chicken is poultry and not meat. Living in England may induce a Russian national – in line with English semantics – to start distinguishing between the two words.

Similarly, *intercultural archetypical structures* can be perceived and processed as different but not contradicting already existing ones. An example of a difference in archetypical structures could be the use of the word darkness in a language. In some cultures darkness is seen as bad and evil, while in others it may be neutral or have a mysterious connotation.

Developing *intercultural cognitive schemes* becomes a possibility; schemes that are related to the already existing ones but – for example due to new incoming information on habits, behaviours and peculiarities of other cultures (e.g. the way foreigners are treated in different cultures) – are changing slightly.

Intercultural conceptual psychic structures can emerge and converge with already existing ones – for example, the way people in some cultures consider silence as just silence, while in others silence has a meaning. Intercultural communicators could develop an understanding of when to employ what meaning (or no meaning) to silences in intercultural communication.

And finally, *new information coding styles* can develop just because in the society of another culture things are done differently. For example, shaking hands when welcoming someone in Western cultures is a common custom that signals you have nothing to hide. However, this custom does not convey that information in Islamic cultures. There shaking hands is rather seen as not hygienic, among others because of the weather conditions. The offering or refusal of a handshake will therefore be coded very differently in both cultures, sometimes even along different religious lines. Intercultural Competences at this first dimension consist in the voluntary reconsideration of existing schemata and in building new semantic structures and schemata that can accommodate these new interculturally relevant cognitive anchors.

If IC participants are open to intercultural experiences and the cognitive and meta-cognitive intercultural knowledge that can be drawn from such experiences (dimension 2), and if, moreover, they intend to become acquainted with and explore new views of the world, they may create new preferences, views or frames of mind as to what they are interested in and open up to (dimension 3).

Intercultural meta-cognitive experiences (dimension 2) help to set emotional and intellectual control vis-à-vis new knowledge concerning interculture and understanding of interculture. Components of this dimension are (1) motivation to control all information against an intercultural filter, (2) conscious (voluntary) choice to control cultural stress and develop *cultural stress tolerance* and tolerance to uncertainty, (3) reconsideration of new meta-cognitive knowledge, (4) striving for openness to new cultures, openness to otherness. Meta-cognitive knowledge can be culturally determined and *critical cultural awareness*, a critical look upon new knowledge of another culture, is stimulated at this stage of intellectual development. The concept of critical cultural awareness is related to the notions of 'intercultural consciousness' (Landreman, 2003) and 'intercultural maturity' (King and Baxter Magolda, 2005).

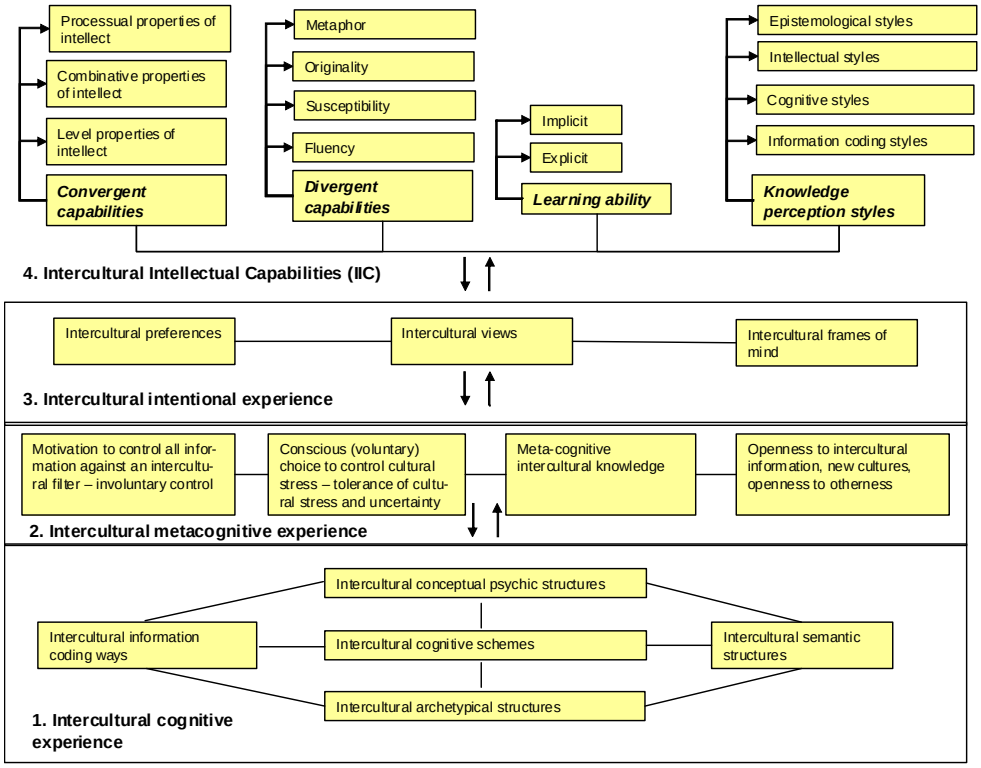

Figure 2.2. A model of Intercultural Intellectual Capability (IIC).

Intercultural intentional experiences (dimension 3) help to create new views and preferences and a new frame of mind as far as intentionally wanting to experience interculture, encouraging *critical cultural awareness*, is concerned. In terms of the acquisition of IIC, the third dimension represents a person's willingness and intention to actually change own world views currently in place. With the changes brought about within dimensions 1 and 2 individuals have the opportunity to understand and develop within new culture(s) which leads to new intentional experiences connected directly with the new culture(s).

If IC participants are positively disposed to revisiting hitherto taken for granted understandings of cultural and intercultural issues, on the basis of changes in the foundational architecture (dimensions 1-3), they will be prepared for developing critical cultural thinking capabilities, departing from existing intercultural intellec-

tual capabilities (dimension 4).[4] Within this dimension, IIC include convergent and divergent capabilities, learning abilities, and knowledge perception styles. Convergent capabilities aim at operationalising interculture, creating shared meanings (Lustig and Koester, 1998, 2003), constructing one approach to different cultures and their analysis, while divergent capabilities allow for processing interculture in creative and unpredictable ways and arrive at original explanations and conclusions. This implies the IC participant develops openness and willingness to *experiment with the cultural self*. Moreover, divergent capabilities also include increasing levels of *tolerance for cultural stress*, i.e. the willingness to accept that it is not possible to understand everything, and that differences have to be tolerated (Ruben, 1976; Matsumoto et al., 2005). Learning abilities can become adapted to processing explicit as well as implicit intercultural information. Growth of IIC may become visible in changes with regard to preferred cognitive styles, information coding ways or epistemological styles.

5. TOWARDS AN INSTRUCTIONAL MODEL FOR DEVELOPING IIC

5.1 Intercultural development and maturation

Having described intercultural competence as a variant of intellectual capability, we can now address the question of how intercultural development or the development of intellectual capability needs to be understood. Through a comparison of different models of intercultural maturation, viz; King and Baxter Magolda's (2005), INCA's theory of intercultural development (2007), Matsumoto et al. (2001) and Kholodnaya's and Shavinina's (1996) views on development, we identified commonalities between these theories, that explain development towards intercultural intellectual maturity.

Table 2.1. summarises the comparison by looking at what the different models say about cognitive activity, emotion, picture of the world of the learner at three different stages (beginner, intermediate and advanced learner).[5]

The main developmental ideas in the model of Kholodnaya (2002) applied to IIC are that acquisition of experiences, expertise and development of talents lead to intercultural cognitive development. "This uniqueness consists in a more complex, rich, integrated, differentiated and unfolded structural organization of the cognitive experience of the gifted in comparison with the cognitive experience of those who were not identified as gifted" (Shavinina and Kholodnaya, 1996: 55). In other words, exceptional experts have a complex, rich, integrated, differentiated and unfolded structure of their experience. Expertise acquisition means the development of such cognitive experience (Shavinina, 2010). This links to the model of intercultural maturation by King and Baxter Magolda (2005) as well as to Matsumoto et al.,

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[4] *This is in line with King & Baxter Magolda (2005) who argue that because of cognitive complexity in the presence of diverse world views, accepting ambiguity and understanding the basis of differing world views require complex thinking skills.*

[5] *The same levels in King & Baxter Magolda (2005) are called initial, intermediate, and mature.*

(2001, 2005) in that it affects cognitive development. Intercultural cognitive developments subsequently enlarge the intercultural meta-cognitive repertoire, i.e. better functioning of self-regulation and improved levels of self-management with respect to interculture.

For example a person can apply cultural filters to new information or tolerance to cultural stress (Brown, 1978, 1984; Flavell, 1976; Pressley, Borkowski, and Schneider, 1987; Shavinina and Kholodnaya, 1996; Shore and Dover, 1987; Shore and Kanevsky, 1993; Sternberg, 1986). Shavinina (2010: 34) states: "Leites's understanding of self-regulation is identical to regulatory processes in the structure of meta-cognition, which are responsible for planning, monitoring, and executive control."

The approach of Kholodnaya (2002) and Shavinina (2010) clearly links the model of IIC to the model of Matsumoto et al. (2001, 2005) that centers around emotional resilience, whereby advanced learners are able to keep their negative emotions in check, thus allowing them to adapt and adjust themselves to new situations and experiences, achieving personal growth. Intercultural cognitive development in Kholodnaya (2002) also leads to enlargement of the intercultural intellectual repertoire, like developing creative and critical thinking skills and developing knowledge perception styles to include intercultural knowledge. The focus on developing intercultural knowledge links to the INCA model (2007) while the development of critical thinking skills is preceded – according to Matsumoto et al (2001, 2005) by emotional resilience; critical thinking skills that clearly represent a higher order of thinking about cultural differences. Empathy, behavioural flexibility and openness are important components of the Intercultural Competence Assessment project (2004), but also part of the other two models on intercultural maturation. Intercultural intellectual capabilities, for advanced learners, lead to restructuring information coding ways, cognitive schemes, convergent and divergent capabilities when there is a willingness to reconsider previous world views, openness and behavioural flexibility as well as the skill of putting oneself in the mind of someone else.

The comparative analysis of the model of Kholodnaya (2002) and our adapted model of IIC that encompasses previous models, lays bare that development in the intellect (in its different dimensions) is subject to change at different dimensions of an individual's intercultural intelligence, namely the cognitive, meta-cognitive, intentional and intellectual dimensions. From the above it has also become clear that IIC growth involves the willingness and ability to engage in a critical cultural dialogue with the cultural self, considering anew one's understandings of and ways of viewing the world, one's degree of openness to intercultural issues, one's behaviour in intercultural dialogue, one's classification of cultural information, one's perceptions of what constitutes knowledge.

Dialogue participation is also found to reduce anxiety about intergroup contact, and to enhance skills related to communication across differences, conflict exploration, comfort dealing with diversity, and perspective taking. Finally, participation in intergroup dialogues, as a participant or a student facilitator, seems to promote more active involvement in social justice work (Zuniga, 2003: 18).

Table 2.1 Comparison of models on intercultural maturation

Author/model	*Beginner*	*Intermediate learner*	*Advanced learner*
King and Baxter Magolda, 2005 (information derived from their model of intercultural maturation)*	The learner assumes that knowledge is certain and knowledge claims can be readily judged as right or wrong. Thus it is difficult to accept different perspectives. Knowledge comes from authorities, not from within. The learner considers differing cultural perspectives as wrong, rather than different.	Views about knowledge shift in the learner's mind from knowledge as certain to increasingly acknowledging the uncertainty associated with making a knowledge claim. The learner relies less on authorities and more on personal processes. More openness to different perspectives: different people can hold different claims.	In the learner's mind there is a shift to knowledge as constructed and as grounded in context. Judgements derive from personal experience, and other evidence and others' experience.
	The learner has a lack of awareness of own values and social identity, lack of understanding of other cultures and lack of understanding of the own culture. Externally defined beliefs. Differences are viewed by the learner as a threat to identity.	The learner experiences an evolving sense of identity – different from other external perceptions. Tension between external and internal definitions results in self-exploration of values, beliefs, etc. The learner recognises legitimacy of other cultures.	The learner has the capacity to create an internal self – engages challenges to one's views and beliefs openly. Integrates aspects of self into one's identity.
	Dependent relations with similar others a	Willingness to interact with others and	The learner has the capacity to engage in

Table 2.1 Comparison of models on intercultural maturation

Author/model	*Beginner*	*Intermediate learner*	*Advanced learner*
	primary source of identity for the learner. Different others are viewed as wrong. The learner views social problems egocentrically and there is no recognition of society as an organised entity.	refrain from judgment – multiple perspectives exist. Begins to explore how social systems affect group norms and intergroup relations.	meaningful, interdependent relationships with others, grounded in under-standing and respect for human differences. The learner is willing to work for the rights of others.
INCA, 2007 (information derived from INCA instrument)**	The learner at this level is on the ladder of progression. They will be disposed to interact with people of other cultures, picking things up as going along. Reaction to events is core as there is no experience to work out a system of dealing with intercultural situations in general. Therefore, responses to situations will be piecemeal and improvised rather than principled, even though mostly successful in avoiding short term difficulties. Learners are reasonably tolerant of others, although may approve or dis-	The learner at this level has begun to induce simple principles to apply to intercultural situations in a coherent manner, rather than improvise reactively in response to isolated features of it. There will be evidence of a basic strategy and some coherent knowledge for dealing with situations. A 'mental map' with skills is developing to cope with experiences. The learner is quicker to see patterns in experiences and starts to draw conclusions themselves. It becomes easier to respond in a neutral way to differences, rather than	The learner at this level will combine a strategic and principled approach to a situation to take the role of a mediator seeking to bring about the most favourable outcome. Knowledge of their own culture and that of others, including work parameters, will be both coherent and reactions to situations will become more intuitive. There is a large repertoire of strategies for dealing with differences the learner can choose from. You develop empathy to look at differences from the other person's perspective.

Table 2.1 Comparison of models on intercultural maturation

Author/model	*Beginner*	*Intermediate learner*	*Advanced learner*
	approve.	approving or disapproving.	
	Learners are not tolerant to ambiguity, they experience un-structured and ambiguous situations as threatening and try to avoid them. These persons also have a low degree of behavioural flexibility and always act in the same way. They do not notice negative effects of their behaviour on others and cannot adapt. Not a lot of respect for otherness is also an aspect of a beginner. An ethnocentric approach with the own culture being right and others being wrong is a typical characteristic. Also having low degrees of empathy implies beginners do not recognise and describe the feelings of other people.	Learners are becoming more tolerant to ambiguity, feeling uncomfortable at times, but also learning to deal with unexpected situations. These persons start to become more behaviourally flexible, start to notice signals and are – to a limited extent – able to change their behaviour to adapt. An intermediate learner starts to develop respect for otherness, de-centering from one's own culture and taking the other's perspective onboard. An intermediate degree of empathy implies the importance of the other's feelings and motivation is recognised, but not always the learner acts correctly upon that.	Learners are tolerant to ambiguity and accept it as part of the intercultural engagement. They have developed multiple ways to deal with uncertainty. These persons also have a high degree of behavioural flexibility and are able to change behaviour when needed. They sense signals and adapt their behaviour accordingly. Advanced learners have a developed sense of respect for otherness, understanding that different views and cultures are natural to other persons, suspending belief about 'naturalness' of one's own culture and believe in other cultures. Empathic persons can place themselves in the other person's situation and mind.

Table 2.1 Comparison of models on intercultural maturation

Author/model	*Beginner*	*Intermediate learner*	*Advanced learner*
Matsumuto et al., 2001 and 2005 (information derived from the model of intercultural adaptation and adjustment)***	Affect does not fuel cognitive development because there is no intra-personal willingness to change.	In the learner's mind, affect to a limited degree fuels cognitive development.	Affect fuels cognitive development in the learner's mind.
	The learner treats uncertainty and ambiguity regarding intercultural situations negatively – they may cause emotional stress, anger, frustration and resentment. Inter-cultural maturation of the learner through a process model takes place to a limited extent because emotions are not in check preventing complex critical thinking skills to develop.	Uncertainty and ambiguity regarding intercultural situations are recognised by the learner and tolerated to a limited degree. They may cause limited degrees of emotional stress, anger, frustration or resentment. Inter-cultural maturation occurs inside the learner by keeping emotions in check most of the time and critical thinking skills are developed.	Uncertainty and ambiguity regarding intercultural situations are recognised by the learner and do not cause negative emotions. Inter-cultural maturation is intra-personal in nature and occurs inside the mind of the learner. Intercultural maturation occurs because the learner keeps negative emotions in check and thinks critically, which leads to intra-personal development. The learner stays open and flexible towards other cultures and unexpected situations.

* Taken from King and Baxter Magolda, 2005. ** Taken from INCA (2007). *** Taken from Matsumoto et al. 2001, 2005.

Dialogue is both a communicative act and a learning act (Alvarez, 2007; Sercu, 2002; Oostdam and Rijlaarsdam, 1995; Braaksma, Van den Bergh, Rijlaarsdam, and Couzijn, 2001). We argue that such a two-functional dialogue not only matters for the dialogical activity with others, but more so requires a dialogue with oneself, i.e. an intrapersonal dialogue, kick-started by cognitive, meta-cognitive and intentional experiences as in the model of Kholodnaya. Intrapersonal development (i.e. learning) comes from thinking about and reflecting upon the changing external environment vis-à-vis those personal values and beliefs, trying to equilibrate the created disequilibrium(s). These intra-psychological processes contribute to intrapersonal growth which allows for deeper understanding of intercultural skills and competences, making learning more effective and for the longer run.

Interpersonal intercultural experiences thus create disequilibria that can promote intrapersonal growth. Intrapersonal growth means a person goes through the different dimensions of developing intercultural intellectual capabilities. This higher level of IIC can then manifest itself in the way a person engages in interpersonal interactions. This implies that the concepts of 'interpersonal learning' and 'intrapersonal learning' are nested because they continuously interact with each other.

5.2 A model for developing IIC

The general idea behind the acquisition of IIC, is that through experiences that create disequilibria, an intrapersonal process of development takes place. This is partially fed by interpersonal experiences gained in interaction with others (i.e. others that simultaneously develop intrapersonally). It can lead to increases in the intellectual ability to deal with intercultural issues. The model for IIC acquisition is graphically presented in Figure 2.3. This Figure synthesises in its entirety the model for IIC by combining Kholodnaya's model for intellectual development with the theories behind learning in a dialogue as described above.

Experiential intercultural activities (Box A) form the basis of our model of stimulating IIC. These activities provide learners with the opportunities and challenges to improve their intellectual capabilities, i.e. critical cultural awareness, cultural stress tolerance and experimentation with the cultural self in the IIC context.

These are the main components of IIC as described above that students need to develop (Box C) to become fully interculturally competent. For development to occur, experiential intercultural learning activities need to create disequilibria inside learners – either directly inside the self from participating in those activities (Line a) or indirectly through dialogue with others (Lines b, c and e). The disequilibria experienced start a learning process that may stimulate the development of critical cultural awareness, cultural stress tolerance and/or willingness to experiment with the cultural self (line f). Learning takes place through intrapersonal development (Box C), fed also by interpersonal experiences (Box D).[6] The model of IIC focuses on

[6] *In subsequent Chapters we will go into the measurement of development in IIC among learners who participate in a course on IIC, departing from disturbing cognitive experiences which set intrapersonal dialogue with the self going, aiming to create enhanced cultural critical awareness and ability to exercise control over intercultural stress.*

intrapersonal learning (Box C). Intrapersonal learning of intercultural capabilities evolves through cognitive, meta-cognitive, and intentional experiences as explained above.

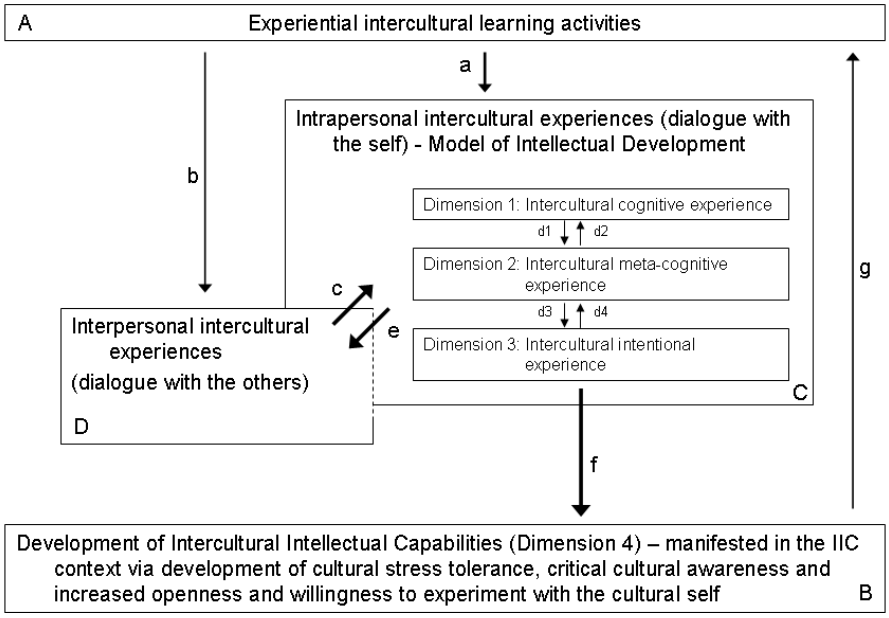

Figure 2.3. Theoretical model for stimulating IIC.

Intra- and interpersonal experiences are, however, closely linked in two ways. First of all, interpersonal behaviour and experiences can be seen as the manifestation of intrapersonal intercultural development, because a person that has become more interculturally competent, and will also show this in dialogue with the others (Line e). Secondly, interpersonal experiences contribute to intrapersonal learning, for it is also *from* the dialogue that learning experiences – and thus disequilibria that cause cognitive development – originate (Line c). A person learns from being placed in different situations with others, i.e. in a dialogue with others who have different frames of mind, values and beliefs, by being forced to listen, engage and discuss with these other persons, developing intrapersonal intellectual capabilities (Box B).

Through the interaction between intrapersonal and interpersonal experiences (dialogue with the self and dialogue with the others respectively) (Lines c and e), triggered by experiential intercultural learning activities, different characteristics of the intercultural person are developed, i.e. critical cultural awareness is raised in experiences meta-cognitively when a cultural filter needs to be applied, the levels of cultural stress tolerance are tested by staying open and consciously trying to control unease following from intercultural encounters, and – both during and following the encounter – the person can experiment with and test the cultural self following the development of divergent capabilities (Line f).

Once a person has gone through the full process of intellectual growth, new shared meanings have been created, the disequilibria are addressed or tolerated, and new frames of mind may have developed inside that person, as well as new semantic structures, new schemata, new ways of thinking, new epistemological styles and new ways of coding information. In other words: the person has developed IIC (Box B). If then – on another occasion – this person engages again in experiential intercultural activities (back through line g), this personal development is not lost, but rather serves as the new starting point for gaining new intra- and interpersonal experiences that, in turn, will lead to yet higher and new levels of critical cultural awareness, cultural stress tolerance and experimentation with the cultural self – in a continuous feedback loop (Line g).

6. COURSE DESIGN PARAMETERS (CDP)

6.1 Designing a 'good course'

Fink (1999) presented five design criteria (DC) for a 'good course'. A good course (1) challenges learners to higher levels of learning, (2) uses active forms of learning, (3) uses a structured sequence of different learning activities, (4) gives frequent and immediate feedback to learners on the quality of their learning, and (5) has a fair and transparent system for assessing and grading learners. In addition, we believe that the following design criteria also matter for a 'good course'. A good course also (6) is clear upfront about the attainment targets that have to be achieved and has analysed the sub-attainment targets, (7) departs from the learner's current levels of development, (8) motivates and interests learners for the topic and each other's points of view, and (9) emphasises time-on-task. These design criteria will be explained in more detail below.

Challenge learners to higher levels of learning

Challenging learners to higher levels of learning, implies that a good course goes beyond comprehending and remembering basic information and concepts, but rather focuses on higher levels of learning like problem solving, decision making, critical thinking and creative thinking (Matsumoto et al., 2001; King and Baxter Magolda, 2005). This does not mean that no knowledge or information should be transferred, but rather that the focus is on creating internal development and growth processes in the learners. Already in 1972, Craik and Lockhart have shown that students remember learned items better when covered at deeper levels of processing, implying that learning situations need to be designed in order to guarantee deep engagement of the students (Craik and Lockhart, 1972). De Corte et al. (1981) distinguish between seven types of cognitive objectives, ranking them in terms of increase in the complexity of cognitive operations and 'the degree of independence in information processing envisaged' (De Corte et al., 1981). This implies that for a good course, we aim to employ learning tasks that stimulate productive rather than re-productive cognitive operations (i.e. the higher levels of complexity of cognitive operations) at deep levels for the student target group.

Active forms of learning
Active forms of learning are activities like group work, case studies, simulations, project and case work, video-courses, email-discussions and interactive learning. They aim to focus the learners on thinking critically and solving problems (i.e. higher levels of learning), not sticking to only aspects like reading and listening to the lecturer (i.e. passive forms of learning). One learns to solve problems by solving problems; one learns to think critically by thinking critically, etc. This approach encourages the learners to work themselves with topics and materials and develop intra-personally, by gaining experience and expertise while working (Fink, 1999; Matsumoto et al., 2001; Van den Berg, Admiraal and Pilot, 2006; Belluigi, 2009).

Structured sequence of different learning activities
Each course needs a variety of forms of learning (e.g. lectures, discussions, group work, writing, presenting, simulations) to support different kinds of learning goals. A structured sequence of different learning activities uses a pre-planned variety of forms of learning to support the aims of the course, while at the same time, ensuring that there is a gradual build-up of learning. This build-up of learning complexity and level of difficulty occurs at two levels. First, within one class, learning activities build on each other and increase in complexity with prior activities supporting – or already explaining part of – the latter activities. Second, at the course level as a whole, earlier classes and activities organised in those classes lay the foundation for complex and higher level learning tasks later on in the course.

Structured and frequent feedback
Knowing what you know and don't know focuses your learning. For learners to learn and develop further, and not to keep on making the same mistakes over and over, giving structured and frequent feedback is important. Extensive feedback functions as a lifting platform where the learners can learn from their mistakes as well as gain new insights in the process they have been going through. It is also a means to consolidate learning steps taking up to that point, and a starting point for a next level of learning. Giving feedback is especially important when learners engage in higher levels of learning to ensure they are heading in the right direction (Nicol and Macfarlane-Dick, 2006; Van den Berg, Admiraal and Pilot, 2006). Figure 2.4 illustrates this process. From A to B, learners learn (e.g. class 1 or a simulation activity), after which they get feedback (B-C). Feedback (*F*), however, increases their insights and understanding of processes gone through while learning from mistakes made, increasing the level from BC to B'C' during the feedback session. From C' (and not from C) the next activities or classes continue to build on what has been learnt so far.

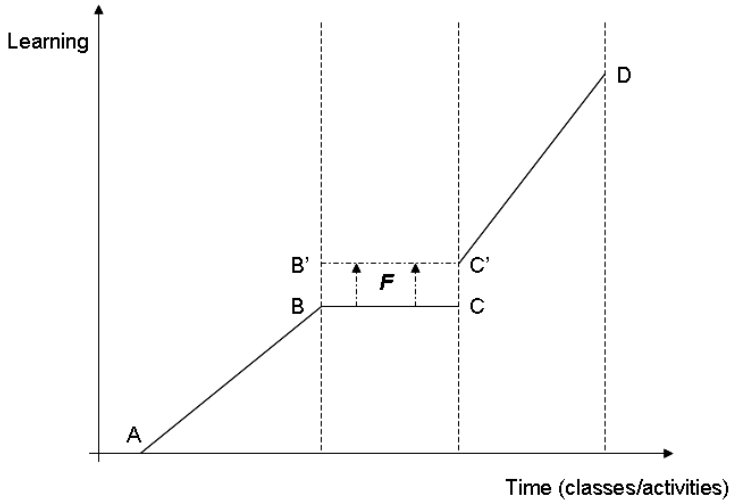

Figure 2.4 The effect of structured and frequent feedback.

Fair and transparent system for assessing and grading learners
Even when learners feel they are learning something significant, they are unhappy if their grade does not reflect this. Therefore, the grading system should reflect the learning process and be objective, reliable, flexible and communicated clearly before the course starts. Though, this may be difficult at times (Stefani, 1994). Also, grading should be done with integrity and represent academic achievement (Sadler, 2009).

Clarity about and analysis of attainment targets and sub-targets
A good course is structured in line with the learning aims or course attainment targets that have been pre-specified. The higher levels of learning, sequence of learning activities, use of active forms of learning, structured feedback and grading are all components of making sure the course attainment targets are reached. The topics as well as methods are designed in order to ensure achievement of the course aims. In order to do so, the attainment targets are analysed and dissected into sub-attainment targets that are specific enough but in the aggregate ensure the overall course aims are reached. Dissecting of targets also supports learners directly to make step-by-step improvements and engage in learning experiences that – in the end – add up to satisfying the course aims.

Depart from learner's current level of development
Teaching a course that is far too difficult or far too easy will not satisfy the learners. Neither will it induce any learning effects, either intra- or interpersonal, if the level is not at all understood or – on the opposite – far too easy. Therefore, a course should start from the learner's current levels of development and build on those lev-

els, increasing new information and complexity subsequently. Indeed, according to Ausubel et al. (1978), learning has to be meaningful in that it relates to existing levels of skills and knowledge.

Motivate and interest learners for the topic and each other's points of view
A good course, no matter what topic, is presented in such a way that it motivates learners to participate and engage and interests learners to dig deeper and further, thereby also exploring other participants' points of view. Motivation is an important factor in how much and deep learners engage and a prerequisite for personal growth and development.

Emphasise time-on-task
A good course uses its time efficiently and – no matter what activities or course topics – ensures that learners use their time efficiently and effectively. The measurement technique to measure what students are doing and for how long, we call time-on-task. The approach and enthusiasm of the students also can be reflected in time-on-task as is stated in motivational theory (Astin, 1999; Ames, 1990; Toorenaar and Rijlaarsdam, forthcoming, 2010). Time-on-task measurements make the workload and level of engagement more explicit. Therefore, assignments, tasks, and workload divisions with time-managed deadlines should be provided. We will measure time-on-task later for the full course in chapter 4.

6.2 Designing a 'good course' in IIC

From our theoretical model, we infer that, in a course focused on growth of IIC, we need to create intercultural experiences that cause disequilibria in learner's minds, which sets an intrapersonal process of intercultural maturation in motion through four dimensions: the cognitive, meta-cognitive, intentional and intellectual dimensions. In order for IIC to grow, each of these four dimensions needs to be stimulated to develop and grow. A 'good course' on IIC will do so for each of the dimensions individually but also for the dimensions together.

In Table 2.2 we present some examples of how the characteristics of a good course can be linked to each of the four dimensions of IIC growth.

Table 2.2 Examples of good course characteristics for each of the IIC dimensions

	Cognitive dimension	*Meta-cognitive dimension*	*Intentional dimension*	*Intellectual dimension*
Challenge learners to higher levels of learning	The course should contain elements that cause dis-equilibria starting cognitive change in their minds.	The course should contain elements that confront the learners with different cultures – looking for growth of openness and tolerance to others.	The course should contain elements where learners come to exchange intercultural view, frames of mind and preferences.	The course should contain elements that encourage learners to think both convergently and divergently.
	It is also important to complement activities designed for individual and intrapersonal growth by interpersonal ones – to encourage learners to learn in and from the dialogue.			
Active forms of learning	When teaching the course, most effects result among learners when active forms of teaching are used: simulations, case work, discussions, project work, video-conferencing or discussions, etc. These should be employed for each of the dimensions.			
Structured sequence of different learning activities	Starting from introductory elements to more difficult cognitive exercises – from an interactive lecture providing information to simulation games to create	Starting from more simple elements or an introductory discussion on meta-cognitive growth to awareness of each learner's level of openness to confrontational exercises asking learners	Starting from summarising the new information gained in dimensions 1 and 2, the learning activities could continue to focus on how world views of learners are affected and the result of	The activities in this dimension can start from the outcomes of the other dimensions – to practicing to operationalise interculture and to encourage creativity for new solutions among learners as

Table 2.2 Examples of good course characteristics for each of the IIC dimensions

	Cognitive dimension	*Meta-cognitive dimension*	*Intentional dimension*	*Intellectual dimension*
	disequilibria in the learners.	to practice their cultural stress tolerance.	their (un)willingness to change.	well as awareness differences will always remain and need to be tolerated.
	Across the four dimensions, a build up of course elements – starting with the cognitive dimension (e.g. an exercise about how different learners interpret the same movie/text in different ways) – and then going through the meta-cognitive dimension (e.g. focusing on filtering intercultural information) to the intentional and intellectual dimensions (e.g. including creative elements asking for new, divergent solutions to intercultural problems).			
Structured and frequent feedback	Give structured and frequent feedback and allocate sufficient time in the course to do so – this could be feedback from teacher to learners, but more likely also focus on intra-learner feedback sessions and discussions.			
Fair and transparent system for asses-sing and grading	The grading system needs to be focused on a proper and consistent assessment of the learning processes learners go through. Knowledge testing and assessment are not the focus of this course.			
Clarity about	Growth of the cognitive	Growth of the meta-cognitive	Growth of the intentional di-	Growth of the intellectual dimen-

Table 2.2 Examples of good course characteristics for each of the IIC dimensions

	Cognitive dimension	*Meta-cognitive dimension*	*Intentional dimension*	*Intellectual dimension*
and analysis of attainment targets and sub-targets	dimension of IIC the experiential learning with focus on learners reconsidering old inter-cultural information and behaviours for new ones. A sub-target is to create more inter-cultural awareness.	dimension of IIC with focus on learners developing new ways of looking at interculture, new frames of the world, new preferences, keeping emotional control. A sub-target is to create more stress tolerance and further critical cultural awareness.	mension of IIC with focus on learners wanting / being encouraged to engage with other cultures and growing and anchoring new views towards interculture. A sub-target is to further increase the willingness to experiment with the cultural self.	sion of IIC with focus on practicing critical thinking skills in inter-cultural contexts and both con- and divergent ways of thinking. Two sub-targets are to further increase willingness to experiment with the cultural self and developing more tolerance for cultural stress.
Depart from learner's current level of development	Starting point for the course – which needs to be tested before commencing – is the level of development already present in the learners. A class of expatriates requires a different level IIC course than a group of university students without much international experience.			
Motivate and interest learners for the topic and	To motivate and interest learners for the course, the teacher needs to be enthusiastic, knowledgeable and able to pass on and encourage development of new insights and ideas. Links to the personal level of experience, away from only abstract theory, are important, and so are discussions with other learners to compare, confront and look in an integrated way at differences and challenges. University students should be able to obtain credits upon participating actively.			

Table 2.2 Examples of good course characteristics for each of the IIC dimensions

	Cognitive dimension	*Meta-cognitive dimension*	*Intentional dimension*	*Intellectual dimension*
other points of view				
Emphasise time-on-task	For each of the dimensions, the course elements covering them should be balanced in time needed to complete them. This time should give ample space for discussion and feedback. Before the final course, a trial course should be testing time-on-task – for the course to be tested for workload and learner engagement.			

6.3 Designing a 'good course' in IIC – the Course Design Parameters

Acquiring IIC – the main attainment target of a course in IC – implies the development of a commitment to intercultural ways of viewing the world. In order to develop a university course on IIC that concentrates on stimulating the intrapersonal development process, supported by interpersonal experiences, as explained in the previous sections, an IC participant needs to go through several dimensions of intercultural intrapersonal development. Within each of these dimensions, various aspects matter. Course design parameters (CDP) aim to link these aspects – stemming from the theory on IIC development – to the practical course design of a good course that aims to stimulate learner's IC-competences, i.e. they tap into the change that needs to be realised in the thinking of an IC participant before that person can be considered interculturally competent.

The CDP need to link natural intrapersonal growth (through cognitive, metacognitive, and intentional dimensions) to acquiring IIC. The general attainment target of this university course is to stimulate the development of IIC. From the theoretical framework above, it becomes clear that in order to reach this general course goal, sub-attainment targets must be met. In a course to develop IIC, these are to increase critical awareness of interculture in all communication, to increase the ability to control and tolerate cultural stress, and to develop the ability to think critically about intercultural matters. Our IIC model highlights several detailed sub-attainment targets – much like a good course should do (see the previous section) – IC participants work towards in a course in IIC when going through the different dimensions that detail the general attainment target. These detailed goals can be linked to each of the general course aims, as presented schematically in Table 2.1.

The links between the detailed learning aims (sub-attainable targets) and the general course aims or targets – which are also the course design parameters described above – are shown in Table 2.3. The detailed learning aims are presented along the lines of the four dimensions of our theoretical model.

Table 2.3 Links between intrapersonal development and CDP

Detailed learning aims	*Implications for detailed CDP*	*Implications for CDP*
Acquisition of new intercultural semantic structures	Include activities that stimulate the intake of new intercultural information	Create higher degrees of *critical cultural awareness* in the course participants to stimulate the development of IIC
Motivation to create new intercultural meaning	IC participants will be encouraged to interact and discuss to create shared meanings	
Openness to otherness and willingness to dialogue and reconsider personal schemata	Include activities focused on stimulating dialogue and openness among IC participants	

Table 2.3 Links between intrapersonal development and CDP

Detailed learning aims	*Implications for detailed CDP*	*Implications for CDP*
Motivation to control all information against an intercultural filter	Develop activities that encourage IC participants to think of the intercultural context of information	
Skill to be critical of one's own thinking and reflect upon this	Reflect upon intercultural information, compare this to personal beliefs and values, and learn from the analysis	
Openness to otherness and willingness to dialogue and reconsider acquired schemata	Include activities focused on stimulating dialogue and openness allowing IC participants to explore new intercultural solutions	Create more willingness to *experiment with the cultural self* in the course participants to stimulate the development of IIC
Motivation to control all information against an intercultural filter	Develop activities that encourage IC participants test their personal valued and beliefs against others	
Skills to analyse intercultural experiences in divergent and/or convergent ways	Engage IC participants in a way where they have to think of new solutions, compromise or ask them to argue for their personal ideas	
Skill to be critical of one's own thinking and reflect upon this	Admit to the limitations of personal thinking and engage in a process to broaden one's intercultural horizon	
Tolerance of cultural stress and uncertainty	Put IC participants at unease with certain activities	Create higher levels of *cultural stress tolerance* in the course participants to stimulate the development of IIC
Skills to analyse intercultural experiences in divergent and/or convergent ways	Engage IC participants in a way where they have to think of new solutions, compromise or ask them to argue for their personal ideas	
Skill to be critical of one's own thinking and reflect upon this	Put activities in the course that make IC participants aware of the fact that compromise or matching of personal thinking is not always possible	
The IC participant develops through interpersonal experiences	Incorporate interactive methods to encourage dialogue among the participants to exchange experiences and ideas	Create situations that include *learning in a dialogue* to create interpersonal experiences and stimulate the development of IIC

Thus, IIC can be enhanced via the integration of intrapersonal growth, supplemented by interpersonal experiences. Intrapersonal growth is triggered in a course on IIC by activities or situations that stimulate openness and willingness to experiment with

the cultural self, cultural stress tolerance and critical cultural awareness. Interpersonal experiences – that feed back into the intrapersonal development process – can be enhanced through activities that encourage IC participants to interact with each other, learn from each other and exchange experiences and ideas. This is presented in Figure 2.5 below.

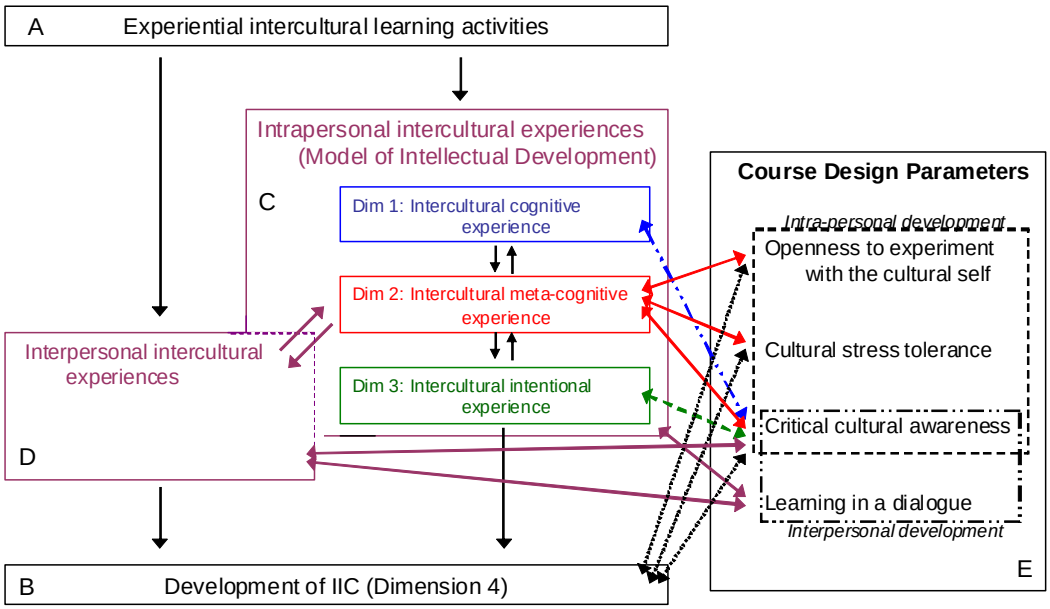

Figure 2.5. Links between the model for IIC development and CDP.

Again, experiential intercultural activities (Box A) form the basis of our model of stimulating IIC. These activities provide learners with the opportunities to improve their critical cultural awareness, cultural stress tolerance and experimentation with the cultural self in the context of IIC. These are the main components of IIC (Box B) as described above that students need to develop intrapersonally (Box C) and interpersonally (Box D) to become fully interculturally competent. Our model of IIC focuses on intra-personal learning (Box C).

Intrapersonal learning of intercultural capabilities evolves through cognitive, meta-cognitive, and intentional experiences. If we want to stimulate the 'black box' of intellectual development through these four dimensions, then we must create a course in which elements and activities on critical cultural awareness, cultural stress tolerance, and willingness to experiment with the cultural self are present; in which we place many elements of interpersonal dialogue; and in which we depart from the learner's existing levels of intercultural development. The four CDP cover both the intra-personal process of development and the input from interpersonal experiences through a dialogue as developmental triggers, as shown in Figure 2.5.

Creating situations that stimulate critical awareness of interculture in all communication

The course design needs to be geared towards increasing awareness of interculture in all communication. This means that the course design needs to allow intercultural learners to engage in activities asking them to be open to acquire new semantic structures and create new meanings. The course must create disequilibria in their minds by confronting them with new and culturally deviating information. Activities must stimulate and test the learner's degree of openness to otherness and willingness to dialogue and to reconsider acquired understandings in an intercultural context. Through specific exercises, both between learners and individually, they must learn to motivate themselves to control and verify all intercultural information they come across against an intercultural filter to pierce through the surface and explore its real meaning and significance. Awareness of interculture also implies that through various activities, IC participants are encouraged to acquire the skill to be continuously critical of one's own thinking, adapt and review thoughts, beliefs and values when engaging in new intercultural experiences. Discussions with others about various intercultural topics facilitate critical cultural awareness and promote the exchange of views, beliefs and insights between learners.

Creating situations that stimulate the ability to control and tolerate cultural stress

The ability to control and tolerate cultural stress, involving the capability of being able to handle uncertainty and tolerate ambiguity, is a second important aspect course design needs to address. In the course, exercises and activities that put learners in uncomfortable and confrontational situations need to be present; activities that make them realise that differences exist, that it is not possible to understand them all, and that they are likely to remain. This may lead to learners starting to accept those differences. Tolerating cultural stress also implies IC participants to be critical of and open-minded towards their own thinking. Exercises that encourage critical thinking and challenge learners to observe through the eyes of other cultures should be part of the course. Personal values and beliefs should be challenged through activities on a repeated basis.

Creating situations that increase the willingness to experiment with the cultural self

The third course design parameter and third attainment target is developing the ability to think critically about intercultural matters – i.e. the willingness to experiment with the cultural self. This involves organising activities that encourage learners to be open to otherness and willingness to dialogue and reconsider their own acquired schemata. Activities to make learners views matter through different cultural lenses or exercises and discussions to make them think whether or not they want to adapt or reconsider information and behaviour hitherto not questioned. Activities can promote dialogue with the self (intrapersonal) or with others (interpersonal). The degree to which new information is analysed through an intercultural filter is also a detailed learning aim, that needs to be incorporated in the course, because it may induce the IC participant to see information in a different light, prompting a hitherto not given response, changing the old boundaries of the cultural self. The same effect

is expected if – through interactive and simulating activities – IC participants aim to analyse intercultural experiences in divergent ways, allowing them to potentially process interculture in new and unpredictable ways to come to new and original explanations and conclusions. Discussions during the course, also make them aware of their own thinking vis-à-vis other intercultural communicators, allowing for a process of self-reflection.

Creating situations that focus on learning in a dialogue with others
Since interaction between intrapersonal development and interpersonal experiences is expected to take place, whereby the latter creates further intercultural experiences on which the learner has to reflect intra-personally, the course must create experiences and have elements that include learning in a dialogue. Learning in a dialogue is important because the interpersonal insights and exchange of information contribute to creating intrapersonal disequilibria which set the 4-dimensional intra-personal development process going, maturing a learner interculturally. A more mature intercultural learner, in turn, will use a more elaborate language, be more empathic, and is more aware interculturally, which is manifested in interpersonal engagements.

7. CONCLUSIONS AND DISCUSSION

In this chapter we have introduced an integrated model of personal development that we think has great potential for better understanding the nature of intercultural competence growth, how people develop this capacity and what process takes place in terms of cognitive, meta-cognitive, intentional and intellectual transformations to the mind.

The model lays a foundation for developing an integrated model of the IIC growth, one that is multidimensional rather than mono-dimensional. We have tried to show how an integrative model provides a more comprehensive, and therefore more powerful, conceptual tool for understanding and promoting development than do models that focus predominantly or exclusively on one domain. Further we have tried to describe how the growth of intercultural intellectual growth unfolds gradually and in a manner that reflects an individual's maturity in each of the three dimensions.

This conceptual framework is designed to reflect two elements that are not apparent in most of the existing literature on outcomes of research conducted on university students. First, in recognition that this is a complex collegiate outcome, we define intercultural maturity as multi-dimensional and consisting of a range of attributes, including understanding (the cognitive dimension), sensitivity to others (the interpersonal dimension), and a sense of oneself that enables one to listen to and learn from others (the intrapersonal dimension). Second, acknowledging that students typically learn and become capable of more complex learning by taking a series of steps (whether gradually or quickly), the framework proposed here not only identifies the desired outcome itself, but also includes two steps that lead to the achievement of the outcome, benchmarks along a developmental continuum. For example, being aware of cultural differences is an important first step in cultural

competence; respectfully demonstrating this awareness in a conversation with a coworker or community member is a more compelling indication of the achievement of this outcome. Each of these examples shows a basic developmental progression, with the application of one's learning in changing contexts as the more stringent criterion of educational success.

In this chapter we have presented a model of Intercultural Intellectual Capability (IIC) development which will serve as the basis for designing courses on and in Intercultural Communicative Competence (ICC). The model is based on theories of intellectual development, rooted in experiential psychology combined with theories on learning in a dialogue. We not only argue that intrapersonal development – supplemented by interpersonal experiences – matters, we also treat the mental processes of this development as endogenous to the model. This means that by including a model for intellectual development, we open the “black box” on how intercultural awareness, sensitivity and openness grow. The combination of learning in a dialogue with the theory on intellectual development in a course on IIC is a powerful explanatory model that can be used to the benefit of other IIC (ICC) courses as well.

We have presented what we (and others) believe constitute elements and characteristics of a good course and linked these to our model of IIC. Four Course Design Parameters (CDP) result from the model and – in combination with the characteristics of a good course – are believed to yield more effective educational interventions which we will further develop in the next chapters. CDP are the link between the theoretical model describing the processes for stimulating IIC and the practical implementation of this model in the situation of a university course on IC. The four CDP are: to create situations that stimulate critical cultural awareness, to create situations that stimulate the ability to control and tolerate cultural stress, to create situations that increase the willingness to experiment with the cultural self, and to create a course that focuses on learning in a dialogue.

The need to address intercultural issues personally and with more than one's intellect is not new a new insight. Believing with the intellect or relying on cognitive attributes may be a good first step in the development of intercultural maturity. We propose this integrated framework and identify educational programs that exemplify its major components as steps toward the end of helping students to gain the maturity to believe personally and "with the whole living self".