

Unit 2 - Dimensions of ICC

Recommended duration: 7 hours

Description: In this unit, the dimensions of ICC are introduced: cognitive dimension, affective dimension, and behavioural dimension. This unit does not only describe these dimensions in detail but also offers opportunities for educators and learners of the material to compare and contrast them with ICC elements described in the previous unit.

Methods: For each topic, a variety of methods and tools are recommended to be used. To start, a warm-up activity is designed to set the context of the topic (quote or discussion question) and/or test the learners' prior knowledge of that particular subject. After that, the main content of the topic is presented using text/reading paragraphs, diagrams, and illustrations. Comprehension and "Think and discuss" questions are recommended during parts of the main content and after it. Next follows the reflection in the form of discussion questions. Finally, each topic ends with references, recommended links to additional materials, resources, and videos that could be used according to adult educators' needs. The provided resources are merely a recommendation. Adult educators are encouraged to supplement this material with their own resources and additional sources of information.

At the end of the unit, learners may complete a self-evaluation form in order to reflect on their progress and comprehension of the material of the unit.

Cognitive dimension of ICC

☐ Warm-up

Look at these different quotes about cognition and think about what they mean. Do you agree with any of them?

"Cognition modifies the knower so as to adapt him harmoniously to his acquired knowledge." – Ludwik Fleck

"Emotions are not tools of cognition. They tell you nothing about the nature of reality." – Ayn Rand

☐ Learn

Dimensions of ICC

In Unit 1, we defined intercultural communication competence as having three attributes: knowledge, skills, and attitudes. According to Chen and Starosta (1999), the definition of 'intercultural communication competence' is "the ability to effectively and appropriately execute communication behaviours that negotiate each other's cultural identity or identities in a culturally diverse environment". They list **three key components** of intercultural communication competence: **intercultural sensitivity** (affective process), **intercultural awareness** (cognitive process), and **intercultural adroitness** (behavioural process), defined as verbal and nonverbal skills needed to act effectively in intercultural interactions. Kim and Ruben (1992) advocate a concept of "intercultural

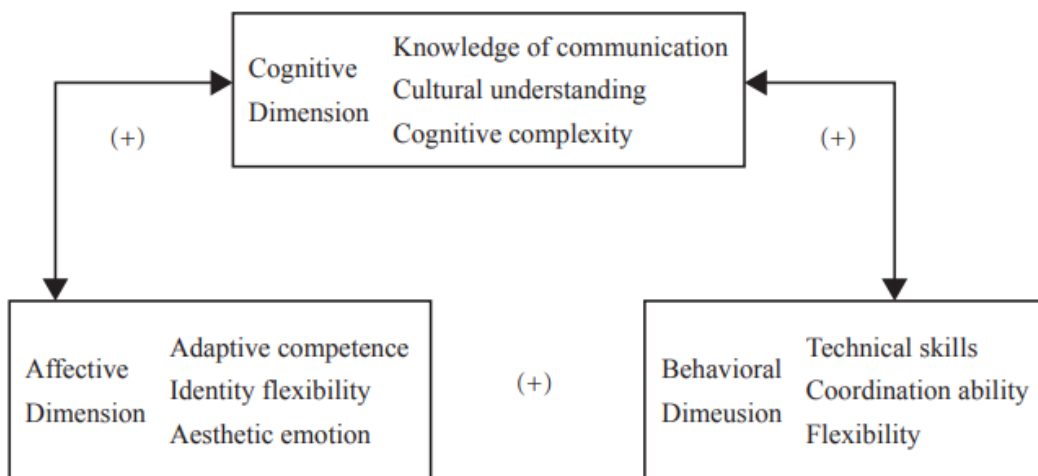
transformation” which they define as the “process of change in individuals beyond the **cognitive, affective, and behavioural** limits of their original culture.”

References with more information:

- [Crossing the Cultural Boundaries: Developing Intercultural Competence of Prospective Teachers of English \(ijsrp.org\)](http://ijsrp.org)
- Chen, G.M., & Starosta, W.J. (1999). [A review of the concept of intercultural awareness. Human Communication, 2, 27-54.](#)

Kim’s Intercultural Communicative Competence Framework

Young Yun Kim, an expert on intercultural communication, introduced a new theoretical framework of intercultural communicative competence that incorporates findings of anthropology, social psychology, linguistics, and sociology. According to her framework, intercultural communicative competence is comprised of three dimensions: cognitive dimension, affective dimension, and behavioural or performative dimension.



Source: <https://core.ac.uk/download/pdf/236298619.pdf>



Think and discuss:

How is this framework different from the previously defined ICC attributes of knowledge, skills, and attitudes?

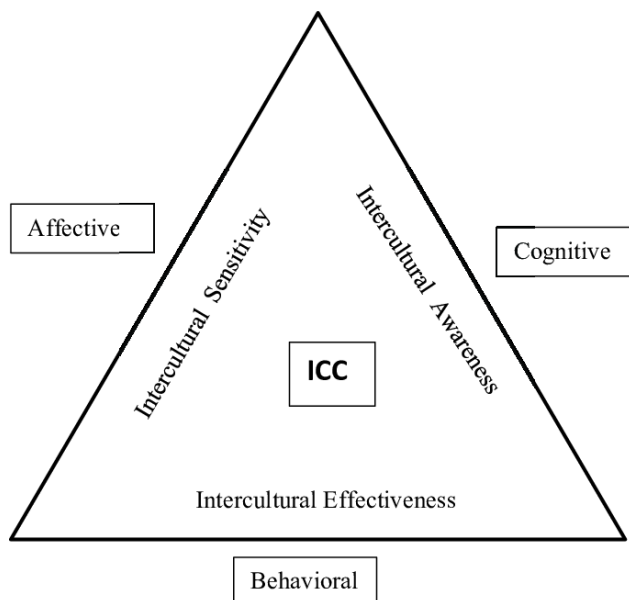
What is the Cognitive Dimension?

The cognitive dimension from Kim’s ICC framework is the knowledge dimension of ICC, which includes knowledge of the target culture and language. The knowledge of the language involves not only linguistics- phonetics, syntax, and vocabulary, but also the every-day pragmatic use of the language. The knowledge of language has a linguistic component (grammatical forms), a sociolinguistic component (appropriate style for different situations), and a

pragmatic component (pragmatic rules). The knowledge of culture includes being familiar with and understanding the target culture’s historical background, its customs, beliefs, and values.

The cognitive dimension of ICC refers to intercultural awareness or the understanding of another person’s cultural conventions. It is a method of learning about another culture’s way of thinking based on their ideals and values (Chen, 2014). Cultural knowledge, critical cultural awareness, cultural integration, and intercultural perspective are four basic cognitive abilities for ICC that help to foster interculturality in intercultural interaction.

Cultural knowledge includes knowing one’s own and other’s cultures. Knowing one’s own culture aids in the development of a context from which we can view our behaviour and engage in conversation with others. ICC builds on our own cultural experience to gain a better understanding of other cultures. Language, values and practices, and the history of the other’s culture are all important aspects of this cultural learning process. Knowing cultural values and customs allows us to understand our counterparts’ tendencies, collectively preferred mode of action, and generally pursued goals; language proficiency provides us with the vital means to engage with others for the creation of interpersonal relationships; acquiring historical knowledge of other cultures is important for the development of interculturality (Fantini, 1995). All together, they let us decipher the rich and subtle information hidden in cultural symbols across time and space and foster mutual understanding through deep interaction and the development of a relationship. It is worth pointing out that cultural knowledge is usually relational, and it should be acquired from multiple sources to make sure we can reduce ethnocentric presentations.



Source: https://www.researchgate.net/figure/A-model-of-intercultural-communication-competence_fig1_339321316

Critical cultural awareness entails the opportunity to reflect on one’s own and others’ cultures, it prevents us from accepting cultural differences without rejecting the negative aspects, and it allows us to be more imaginative in our interactions. As a result, critical cultural awareness plays an important role in the development of a healthy intercultural relationship by opening up more attractive options in the intercultural space to foster mutual adaptation and intercultural transformation of interacting parties.

Cultural integration is the outcome of shared knowledge created by the process of two-way learning and mutual criticizing between the two interactants. It allows them to relate to people from other cultures and retain their own cultural integrity at the same time. This way, people can have the access to both their own and others’ perspectives (Berry, 2005).



Think and discuss:

Would you say that the cognitive dimension of ICC is the easiest to master? Why (not)?

References with more information:

- [HUANG Yunlong \(2014\). *Cross-Cultural Communication*, 10\(1\), 97-101](#)
- Kim, Y. Y. (2001). [Becoming intercultural: An integrative theory of communication and cross-cultural adaptation](#). SAGE Publications, Inc.
- Fantini, A. E. (1995). *Language, culture and world view: Exploring the nexus*. *International Journal of Intercultural Relations*, 19, 143-153.
- Berry, J. W. (2005). [Acculturation: Living successfully in two cultures](#). *International Journal of Intercultural Relations*, 29(6), 697–712.

Answer questions

1. What are the similarities and differences between Kim’s ICC framework’s cognitive dimension and Deardorff’s ICC knowledge element?
2. How would you describe the cognitive dimension of ICC?

Reflect

- How important is the cognitive dimension in acquiring ICC? What would be the consequence of someone not focusing on this dimension?

Learn more

Links to all mentioned sources and additional materials:

- [Crossing the Cultural Boundaries: Developing Intercultural Competence of Prospective Teachers of English \(ijsrp.org\)](#)
- Chen, G.M., & Starosta, W.J. (1999). [A review of the concept of intercultural awareness](#). *Human Communication*, 2, 27-54.
- [HUANG Yunlong \(2014\). *Cross-Cultural Communication*, 10\(1\), 97-101](#)
- Kim, Y. Y. (2001). [Becoming intercultural: An integrative theory of communication and cross-cultural adaptation](#). SAGE Publications, Inc.
- Fantini, A. E. (1995). *Language, culture and world view: Exploring the nexus*. *International Journal of Intercultural Relations*, 19, 143-153.
- Berry, J. W. (2005). [Acculturation: Living successfully in two cultures](#). *International Journal of Intercultural Relations*, 29(6), 697–712.

Affective dimension of ICC

Warm-up

Look at these different quotes about empathy and think about what they mean. Do you agree with any of them?

“Empathy is seeing with the eyes of another, listening with the ears of another and feeling with the heart of another.” – Alfred Adler

“The greater good is achieved by not only telling people what they need to know, but also filling them with a sense of empathy and love.” – Abigail Disney

Learn***Affective Dimension of Kim’s ICC framework***

According to Kim (2001), her framework’s affective dimension refers to the motivation and the attitude of intercultural communication, and it also shows the readiness to welcome the intercultural challenges. Affective competence promotes cross-cultural adaptation by creating a motivational and emotional capacity of dealing with different challenges of cross-cultural interactions. It is related to how communicators manage their feelings to ease intercultural communication. The affective dimension includes adaptive competence, identity flexibility, and aesthetic emotion. Empathy ability is the person’s ability to think the same thoughts and feel the same feelings as someone from another culture. Aesthetic emotion, though, is deeper than empathy ability.

What is the Affective Dimension?

The affective dimension has to do with the emotional aspect of ICC. It is the driving force that motivates people to gain knowledge and skills in the pursuit of a harmonious relationship with their intercultural counterparts (Chen, 2005). To achieve intercultural harmony, four affective components are required: **open-mindedness, relational self-concept, active empathy, and mutual appreciation.**

The ability to relate to others needs an open attitude about cultural differences. People who are open-minded are willing to learn new perspectives, they have a wide understanding of the world, embrace the diversity of reality, and are willing to broaden the spectrum of acceptable ideas. They have the potential to transcend egocentrism and ethnocentrism, allowing for the creation of a space of interculturality for harmonious interactions with people from other cultural (Hermans, 2001).

People are reformulating their self-concept to create a more inclusive identity, according to Brewer (1991). As they cross the personal boundary to establish relationships with cultural others, they are reformulating their self-concept to construct a more inclusive identity. Similarly, as people cross the cultural divide to interact with cultural others, their self-concept is redefined, resulting in a more accepting identity. According to research, people who have a relational self-concept believe that mutual caring and reciprocal interaction are the keys to human survival and ICC growth, putting them in a better place to make self-adjustments, improve mutual understanding, and achieve intercultural harmony.

Interculturally competent people must develop empathy in order to produce shared meaning and foster mutual understanding as dictated by interculturality. Empathy, as the affective dimension of intercultural competence, has long been recognized as a key component of intercultural sensitivity (Chen & Starosta, 2000). It is a way of putting ourselves into another person's shoes, where we think the same thoughts and experience the same emotions as the other person. Empathic people are not as selfish and demonstrate more concern for others. They can cultivate a positive emotion or feeling that motivates them to comprehend, consider, appreciate, and even embrace cultural differences in an intercultural sense.

Finally, people must continue to foster mutual appreciation in order to develop a harmonious intercultural relationship. Intercultural counterparts must understand the value of complementarity and correlativity between the two groups, show mutual appreciation. The essence of complementarity and correlativity is reflected in treating each other as a respectable companion, being willing to discover the treasure and beauty of other cultures, and enjoying the interactive process with counterparts. People can emotionally validate both parties' cultural identities only by cultivating mutual appreciation, which removes selective bias towards the other group, resulting in a friendly environment where culturally diverse people have more opportunities to learn from each other and empower themselves to achieve intercultural harmony.

References with more information:

- [HUANG Yunlong \(2014\). *Cross-Cultural Communication*, 10\(1\), 97-101](#)
- Kim, Y. Y. (2001). [Becoming intercultural: An integrative theory of communication and cross-cultural adaptation](#). SAGE Publications, Inc.
- Chen, G. M. (2005). [A model of global communication competence](#). *China Media Research*, 1, 3-11.
- Hermans, H. J. M. (2001). [The dialogical self: Toward a theory of personal and cultural positioning](#). *Culture & Psychology*, 7, 243-281.
- Brewer, M. (1991). *The social self: On being the same and different at the same time*. *Personality and Social Psychology Bulletin*, 17, 475-482.
- Chen, G.M., & Starosta, W.J. (1999). [A review of the concept of intercultural awareness](#). *Human Communication*, 2, 27-54.

▣ Answer questions

1. What are the similarities and differences between Kim's ICC framework's affective dimension and Deardorff's ICC attitude element?
2. How would you describe the affective dimension of ICC?

▣ Reflect

- How important is the affective dimension in acquiring ICC? What would be the consequence of someone not focusing on this dimension?
- Have you experienced the change in your self-concept in the process of developing your ICC skills?

▣ Learn more

Links to all mentioned sources and additional materials:

- [HUANG Yunlong \(2014\). *Cross-Cultural Communication*, 10\(1\), 97-101](#)



- Kim, Y. Y. (2001). [*Becoming intercultural: An integrative theory of communication and cross-cultural adaptation*](#). SAGE Publications, Inc.
- Hermans, H. J. M. (2001). [*The dialogical self: Toward a theory of personal and cultural positioning*](#). *Culture & Psychology*, 7, 243-281.
- Brewer, M. (1991). *The social self: On being the same and different at the same time*. *Personality and Social Psychology Bulletin*, 17, 475-482.
- Chen, G.M., & Starosta, W.J. (1999). [*A review of the concept of intercultural awareness*](#). *Human Communication*, 2, 27-54.

Videos:

- [Principles for Success “Be Radically Open-Minded” | Episode 7 - YouTube](#)
- [Are You Open Minded? Three Ways to Break Thinking Patterns | Paul Sloane | TEDxUniversityofBrighton - YouTube](#)

Behavioural dimension of ICC

Warm-up

Look at these different quotes about behaviour and practice and think about what they mean. Do you agree with any of them?

“Through practice, gently and gradually we can collect ourselves and learn how to be more fully with what we do.” – Jack Kornfield

“Knowledge is of no value unless you put it into practice.” – Anton Chekhov

Learn

Behavioural Dimension of Kim’s ICC framework

As we saw in the previous topic about the knowledge component of ICC, Kim has created an ICC framework that resembles that of Deardorff’s. In the framework, the skills component corresponds somewhat with Kim’s behavioural dimension.

According to Kim (2001), the behavioural dimension is closely connected with the cognitive and affective dimensions. The behavioural dimension refers to the action of intercultural communication, including abilities to be resourceful and flexible in achieving what one is capable of in the cognitive and affective dimensions. One’s behavioural competence is based on their cognitive and affective competence. Kim categorizes these skills into three types: technical skills (including language and job skills), coordination ability, and flexibility.

References with more information:

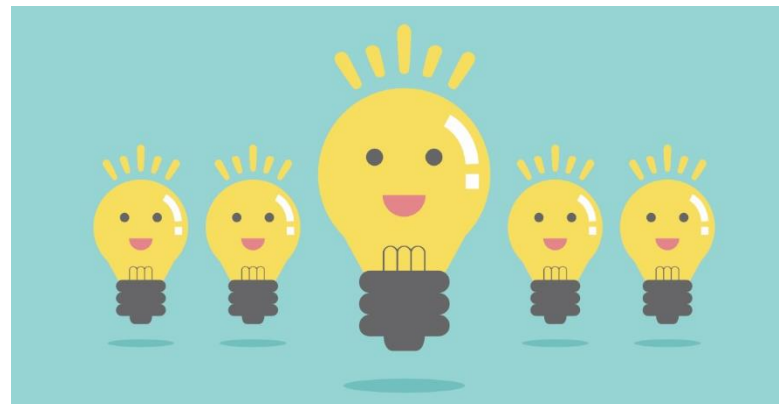
- [HUANG Yunlong \(2014\). *Cross-Cultural Communication*, 10\(1\), 97-101](#)
- Kim, Y. Y. (2001). [*Becoming intercultural: An integrative theory of communication and cross-cultural adaptation*](#). SAGE Publications, Inc.

What is the Behavioural Dimension?

The behavioural dimension of ICC talks about the practical skills of intercultural communication. It describes the person's ability to put their knowledge into practice, so that intercultural effectiveness can be achieved. Four basic elements of intercultural effectiveness are needed to realize ICC for the achievement of the harmonious relations dictated by interculturality: **interaction skill, identity negotiation, rapport building, and creative tension.**

The ability to communicate efficiently and appropriately in intercultural interactions is referred to as an interaction skill. It addresses communication language, message skill, and interaction management issues. Since the establishment of interculturality is based on equality, mutual respect, and sharing, each language used in intercultural interaction should have an equal chance of being chosen as the lingua franca, implying that bilingualism and multilingualism should be encouraged. When communicating with people from different cultures, the native speaker is required to learn how to accommodate the non-standard forms of language varieties that often appear in intercultural interactions, such as "foreigner talk", "interlanguage", and "pidgin" in order to achieve intercultural understanding. The quantity and quality of intercultural interaction, both verbal and nonverbal, are influenced by message skill. It includes not just the processing and presentation of meaningful languages, but also the pragmatic and sociolinguistic competence that is inherent in everyday language usage. The nonverbal aspect of message skill frequently regulates interaction rhythm and reflects the nature of relationships among those who interact. Being able to correctly read nonverbal cues is therefore a pre-requisite for intercultural competence (Chen & Starosta, 1996). Furthermore, as a type of message skill, interaction management necessitates the ability to properly initiate, control, and terminate a conversation. Interaction management thus provides a comfortable environment in which participants can speak about a subject of common interest in a dynamic and constructive manner on an equal footing.

Individuals seek to identify, claim, alter, or question their own and others' identities through the mechanism of identity negotiation. In the context of forming a reciprocal relationship for the cultivation of intercultural harmony, it is critical for participants to specify each other's role in interaction and negotiate a mutually appropriate identity. The ability to affirm the other's and one's own identities, i.e., maintain a balance between inclusion and distinction, becomes a vital aspect of interculturality.



Source: <https://beaconschoolsupport.co.uk/newsletters/what-you-absolutely-need-to-know-about-behaviour-intervention-groups>

Rapport building, or the process of establishing a harmonious and smooth relationship between individuals, is critical for the creation of intercultural relationships, which are often marked by friction and conflict. The achievement of sufficient facework, reciprocal expectation, and mutual sharing is the foundation of rapport building. In order to build a positive intercultural relationship, adequate facework allows individuals to maintain, save, and improve their own and the other's faces. Face, as a fundamental human need, is the ritualistic foundation of social interaction. Reciprocal expectation requires us to align our behaviour with the expectations of others. It is the precondition of mutual interaction that contributes to an intercultural partnership that is harmonious. Interactants, according to Burgoon (1993), must develop an expected pattern of interaction, use culturally specific and personally idiosyncratic knowledge to

reckon and explain each other's behaviour, avoid negative expectations violations, and demonstrate high predictability in behaviour to represent the essence of reciprocal expectation, which will lead to mutual commonality.

Furthermore, the development of a harmonious intercultural relationship requires the preservation of creative tension in addition to rapport building. Individuals who are exposed to creative tension are more likely to accept competing concepts, making them more prepared to defend their own cultural position and engage in debate with others. Although the conflicting ideas generated by creative stress may create a dialogical dilemma, they can also assist interactants in recognizing the insignificance of their current way of doing things and motivating them to invent a new one.

References with more information:

- *Chen, G.M., & Starosta, W.J. (1999). [A review of the concept of intercultural awareness. Human Communication, 2, 27-54.](#)*
- *Burgoon, J. K. (1993). [Interpersonal expectations, expectancy violations, and emotional communication. Journal of Language and Social Psychology, 13, 30-48.](#)*

▣ Answer questions

1. What are the similarities and differences between Kim's ICC framework's behavioural dimension and Deardorff's ICC skill element?
2. How would you describe the behavioural dimension of ICC?

▣ Reflect

- How important is the behavioural dimension in acquiring ICC? What would be the consequence of someone not focusing on this dimension?

▣ Learn more

Links to all mentioned sources and additional materials:

- [HUANG Yunlong \(2014\). Cross-Cultural Communication, 10\(1\), 97-101](#)
- [Kim, Y. Y. \(2001\). *Becoming intercultural: An integrative theory of communication and cross-cultural adaptation*. SAGE Publications, Inc.](#)
- *Chen, G.M., & Starosta, W.J. (1999). [A review of the concept of intercultural awareness. Human Communication, 2, 27-54.](#)*
- *Burgoon, J. K. (1993). [Interpersonal expectations, expectancy violations, and emotional communication. Journal of Language and Social Psychology, 13, 30-48.](#)*

Videos:

- [Cultural intelligence -- a new way to think about global effectiveness | Jeff Thomas | TEDxSpokane - YouTube](#)

▣ Self-evaluation questionnaire

1. What are the three things you have learned in this unit?
2. What are other learners doing in discussions that you like and would like to incorporate in your own discussion responses?
3. When you were feeling challenged in understanding a new concept, what did you do to get “unstuck”?
4. What did you find easy about learning the material in this unit?
5. What did you find most difficult about learning the material in this unit?
6. What is one thing you were doing really well while learning the material in this unit?
7. What is one thing you need to improve? What is your plan for making that improvement?

