The design of an intercultural communication skills training for multicultural Catholic parishes in the Diocese of San Bernardino

Marco Aurelio De Tolosa Raposo

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THE DESIGN OF AN INTERCULTURAL COMMUNICATION SKILLS
TRAINING FOR MULTICULTURAL CATHOLIC PARISHES
IN THE DIOCESE OF SAN BERNARDINO

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Communication Studies

by
Marco Aurelio De Tolosa Raposo
June 2008
THE DESIGN OF AN INTERCULTURAL COMMUNICATION SKILLS TRAINING FOR MULTICULTURAL CATHOLIC PARISHES IN THE DIOCESE OF SAN BERNARDINO

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ABSTRACT

This project advances a theory-based, forty hour training program primarily aimed at helping native born leadership in Catholic parish settings of the Diocese of San Bernardino to develop the necessary awareness, knowledge, and skills in intercultural communication in order to become more competent in intercultural relations. This training has been named the Intercultural Communication Skills (ICS) Training Program.

Drawing from three foundational theories (anxiety and uncertainty management, identity negotiation, and interethnic communication theories), this project proposes an integrated theoretical framework and a conceptualization of intercultural competence that serves to orient the training design and its implementation guidelines. This project is also an improvement of the unity and diversity pilot training run in 2003-2004, which showed to increase awareness and knowledge ready to be translated into skills by the participants.
ACKNOWLEDGEMENTS

No human endeavor is developed by a person in isolation. Many minds and hands are pulled together to accomplish what may seem the work of one. I wish to acknowledge several minds and hands that have contributed to this project. First, to my graduation committee that patiently guided me through this process and in special to Prof. Jandt whose support, understanding, and encouragement helped me to get to the other side of this long graduation ocean. Second, to the Diocese of San Bernardino, especially in the person of Jeanette Arnquist, who supported me financially and encouraged me throughout this task. Lastly, to the many ministers and leaders in the several parishes of the Diocese of San Bernardino who contributed their input and observations regarding the reality and the need for intercultural training, and whose eagerness to learn have motivated me to design this program.
DEDICATION

To my wife Maria Eugenia and my twin sons Emmanuel and Pablo who patiently supported me through the work of completing this project. Without their extensive sacrifice and understanding I would not have finished it.

To the Most Reverend Gerald Barnes, ordinary bishop of the Diocese of San Bernardino, whose pastoral vision and leadership have inspired me and set the direction to foster a more just society guided by the principles of unity and diversity that acknowledges and respects the dignity of each person and the contributions of all.
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CHAPTER ONE
THE CATHOLIC CHURCH IN A NATION OF IMMIGRANTS

To think of the United States is to think of immigration. America is known throughout the world as an immigrant nation (Jacobson, 1996). Likewise, the Roman Catholic Church, in the world and more so in the United States, is also a Church of immigrants (Dolan, 1986). In the U.S. the Catholic Church has been practically formed and sustained by the millions of Catholics migrating in masses from Europe to America, from the mid 1800s on (Fisher, 2000). Furthermore, immigration and all related subjects find themselves at the core of Catholic theology and spirituality (Groody, 2002).

The purpose of this chapter is to serve as an introduction to this project by discussing its antecedents and the needs that gave rise to its existence, its purpose as a means to address the identified needs, its foundations and sources, and finally its various parts or chapters. This introduction begins by describing the reality of immigration in the United States and its implications to this nation. It moves on to discuss the impact of immigration on the Roman Catholic Church in the United
States, its role and response. It focus on the Diocese of San Bernardino as a concrete portion of the Catholic Church and evaluates the reality of intercultural relations within the Catholic Church as it manifests itself concretely in this specific diocese and identify the need to address the existing tensions, conflicts, and misunderstandings in intercultural communication interactions within the diocese. It describes the purpose of this project as the offering of a solution to these problems by way of intercultural training. It goes on to introduce the theoretical foundations and sources. And finally, it gives an overview of the subsequent chapters in preparation of the work to be unfolded.

The United States and Immigration

The United States has been defined as a nation of immigrants (Williams, 1998). There have always been immigrant waves throughout its history. Even the Native-Americans walked to this continent thousands of years ago from Asia. During the colonial years, slaves were forcefully brought from Africa. The first large wave of immigrants in the 1600s was mainly composed of Northern Europeans followed by a large number of Southern and
Eastern Europeans later on. After a period of slow down, from early to mid 1900s immigration again began to gain pace in the mid 60s and has been increasing since (Bernard, 1998). The majority of the post-65 immigrants are from different countries in Latin America, Asia, Africa, and Eastern Europe (USCCB, 2000). In fact, Ueda (1998) affirms that “Latin Americans and Asians made up a large majority of immigrants arriving after 1970” (p. 89). Many have entered through the legal venues that year after year have become more and more restricted. Many others have come in without proper documentation (Calavita, 1998; Massey, Durand, & Malone, 2002; Tichenor, 1998).

Bernard (1998) explains that immigration historians have usually divided this history into six main phases: colonization (1620-1776), independence (1776-1840), the first big wave (1840-1920), controlling (1920-1945), assimilation (1945-1965), and the post-65 wave (1965-today). Throughout these periods, tensions and conflicts have marked the relations between established communities and new arrivals, with the next generation of immigrants enlarging the files of those who turn against the most recent newcomers. Such tense relationships between individuals and groups have become a pattern in the
immigration history of the United States and are at the base of some of the same dynamics underlying the relations among faithful of different cultural backgrounds in American Catholic parishes today.

From its inception, the United States "...was wrought with tensions between who should or should not belong..." (Jacobson, 1998, p.5), and has developed two main ways to conceive itself as it dealt with the waves of immigrants coming into the country: on the one hand, the "nation of immigrants" self-understanding, welcoming and opened, wanting immigrants to come as it recognizes the contributions and vitality they bring in with them; on the other hand, the "Nativism" conception, excluding and fearful, afraid that foreigners, some more than others, unfitting to grasp and assimilate American values and beliefs, could undermine the character of the nation (Daniels, 1998; Jacobson, 1998; Williams, 1998).

Immigration, therefore, has become a cultural pattern of the American life, so embedded to the point of deeply marking the way America sees itself and presents its identity (Williams, 1998). In fact, the question of identity is a central one for the American society impacted by the continuing presence of new arrivals (Daniels, 1998).
The struggle to deal with this question has generated various concepts and models of identity such as "melting pot", "stew", or "quilt" brought about to explain American society throughout America's history.

All these models reflect the context and the cultural awareness of the time in which they came to be. As the understanding of cultural dynamics developed and the new waves of immigrants entered the country, these concepts of cultural identity began to change and demonstrate more of its sensitivity toward cultural difference and its difficult integration into a multicultural reality. Thus, Williams (1998) says that

Today we try out new metaphors to help us grasp the nature of our continually evolving society. With the idea of the melting pot overturned, we speak of America as a "tossed salad" or a "smorgasbord," metaphors at once inclusive...and exclusive...As we near the end of this century, we search for the sources that will unite us while honoring diversity. How to spin unity out of diversity has been the primary dilemma of our immigrant nation and will remain so. (p.26)
The old and obsolete idea of necessary assimilation gets more and more challenged as society becomes more open to and embracing of the concept of diverse cultural and ethnic groups searching, defining, and being proud to express their own identity in the process to participate and integrate into the American fabric.

Immigration and the Catholic Church in the United States

These various dynamics, conceptions, tensions, and patterns existing in society also find themselves present within the Roman Catholic Church as an organization. The Catholic Church is not an isolated institution, but an integral part of society and shares with the latter its members (Fitzpatrick, 1987; USCCB, 2000, 2003). The faithful attending any given church community are the same persons living in society. Therefore, the same contradictions, conflicting immigration viewpoints, and identity search as described earlier are also expressed through the behaviors, thoughts, actions, and words of the members and groups within any given Catholic parish community. In any given parish community pro and anti-immigration views are present; inclusive and exclusive
approaches to diversity exist in tension; assimilation and integration forces live side by side in friction and constant tension (USCCB, 2000).

Adding to that, a great number of the post-65 immigrants are Roman Catholics. Therefore, after arriving in the U.S., they end up attending and participating in a Catholic parish community, or at least simply coming for services, searching for the fulfillment of their religious needs (John Paul II, 1999). This creates internal dynamics within a parish, as cultures encounter each other through the contacts of groups and individuals of different ethnic backgrounds (Liptak, 1988). Thus, Schreiter (1999) affirms that the faithful in the parishes find themselves wrestling with the challenges posed by this multicultural reality without much foundation or adequate tools, basically left to their own devices in trying to figure out their responses.

The Welcoming the Stranger Statement

On November 2000, the full body of Roman Catholic bishops of the United States at their general meeting approved the Pastoral Statement Welcoming the Stranger among Us: Unity in Diversity developed by the National Conference of Catholic Bishops Committee on Migration. This
statement has been an important guideline and tool for the promotion of inclusion in the Church. Organized in three parts, it briefly analyzes the current situation of the new immigrants in relation to the Catholic Church in this country and offers practical suggestions for the national, regional, diocesan, and parochial levels on ways to help them become more welcoming and inclusive.

Its second and most important part is in turn subdivided into three sections on the call of the church for conversion, communion, and solidarity with the newcomers, respectively. Immigration and the immigrants have always been in the heart of the Church’s theology, teachings, and ministry. This posture finds its foundation in Scripture itself and has been developed through the ages into the Church’s Tradition and Magisterium (Hoppe, 1988; Logar, 1988; Miller, 1988; Tomasi, 1988; USCCB, 2003). Thus, it is not possible for the Church as an institution and organization not to engage itself in matters regarding immigration, especially in the United States where the Catholic Church has been particularly shaped by and has in turn shaped the immigration experience (Fisher, 2002).

The welcoming the stranger - unity in diversity statement follows very closely the same structure utilized
in the post-synodal apostolic exhortation "Ecclesia in America" issued by Pope John Paul II in 1999. This pastoral letter, the result of the Synod of all the Catholic bishops of the entire American continent - south, central, and north - presents the aspirations and goals set forth for the Catholic Church in the Americas as their vision for the third millennium.

Three main themes thread throughout the bishop's statement in offering directions to address the benefits and challenges of welcoming the immigrants into the parish. First, there is the Church spirituality and Tradition of hospitality. Richard (2000) points out that "Abraham's hospitality to the three strangers is hospitality to God" (p. 29). Hence, through hospitality we come to know God. And it is exactly on this affirmation that resides the importance of this practice for those who follow the Judeo-Christian tradition. Richard (2000) goes on to explain that hospitality means above all creating a space and welcoming the other into one's life to the point of being transformed into a new person because of the new realities that the encounter brings. Through the other we find our identity which can only be fully manifested and understood through interactions. Hospitality means being vulnerable and open,
reaching out to reach in and transcend. Hospitality means becoming fully human as we communicate with others, for the essence of being human is relationship.

Second, there is the call to reach out to the immigrants in addressing their spiritual and pastoral needs. As sons and daughters of God, forming the human family, and baptized into the Body of Christ, we are called to care for each other. Helping immigrants to integrate and adjust through orientation and other services, whether spiritual or material is an important expression of the church’s call to hospitality (Tomasi, 1988). Finally, there is the need to overcome intercultural barriers through communication. Therefore the statement affirms that “Intercultural communication...is an important component of coming to know and respect the diverse cultures that make up today’s Church” (p. 35). Thus, intercultural communication helps the community members, as groups or individuals, to get to know each other in order to better live out the call to communion: form community, work, minister, and pray together more meaningfully.

The Welcoming the Stranger Statement (2000) recognizes that immigration and cultural diversity are directly connected. To wrestle with immigration issues is to wrestle
also with questions of cultural diversity, acculturation, inculturation, assimilation, integration, and unity in diversity, in sum, all matters related to the concept of culture. These processes are deeply interwovened with the process of communication to the point that Hall (1998) explicitly affirms that "culture is communication" (p. 53). Therefore, to wrestle with them is to wrestle with the communication at its intercultural dimension, both interpersonal and intergroup (Brislin, 1993). The need for intercultural communication skills become thus essential and its development may define the success or failure of the Catholic Church in positively fulfilling its call to welcome and include the immigrants who are the newcomers into the Catholic parishes.

Immigration and the Diocese of San Bernardino

Since its creation in 1978, the Diocese of San Bernardino, formed by the counties of San Bernardino and Riverside, has been growing rapidly. According to its planning department, the diocese is expected to increase its faithful population in one million by the year 2020. Currently, with very few exceptions, most parishes within the diocese have a level of diversity with ethnicity, age,
and socio economic status as the most visible among all diversity categories. Practically, all parishes have received, in the last fifteen years, a larger number of younger, lower-income, less educated, Latino/Hispanic families. It also has received a considerable number of different Asian Pacific nationalities such as Filipino, Korean, Vietnamese, Tongan, and Samoan. These newcomers have encountered an older, established faithful population of Americans of diverse ethnic backgrounds (Mexican-American, other Latinos, African-American, Irish, German, Indians, French, Portuguese, Hungarians, and others) but more culturally homogenized by the U.S. dominant, mainstream cultural patterns.

Within this multicultural reality in the diocese, the intercultural dynamics existing in the parish communities are mainly the result of the various groups and individuals of different ethnic backgrounds seeking to pray, minister, work, share resources, and express themselves culturally together under the same pastoral leadership and sharing the same physical space of the parish buildings and premises. Most groups and individuals have their immediate religious needs, as far as services rendered by the organization, met by the parish structure. The greater challenge is that in
the process of meeting the various religious needs and seeking to integrate the faithful into the life and ministry of the church, friction, miscommunication, and often pressure to assimilate is generated through the interactions. This in turn leads to a continuing state of conflict, competition, and power struggle permeated with attitudes of mutual exclusion, divisiveness, prejudice, discrimination, and stereotyping.

The established segment of the parish, that has developed its own ways of doing and being according to patterns from the mainstream America using English as the common language, perceives itself to be threatened and challenged by the newcomers with their different languages and customs, symbols, and ways of doing and being. This encounter is seeded with anxiety, uncertainty, fear, anger, and various barriers to change, adjustment, and integration. Besides, differences in social status and education produce clashes in the assessment and addressing of needs, reception of services and pastoral care, distribution of resources, and financial contributions to the parish community.

Underlying these dynamics are differences in assumptions and values, expectations, conceptualizations of
self, other, and relationship, roles, rules and norms, components of cultural variability, a mentality of scarcity, and patterns of intergroup and interpersonal interactions. Such differences and patterns produce a de facto existence of parallel parishes in one more or less synchronized by the parish staff. This state of affairs not only undermines the very goals and objectives the parish exists to fulfill but also negates the very core of the communion theology that informs and form us in who we are as members of the Body of Christ.

Training as an Effective Response

It becomes clear from the discussion above that intercultural relations are fraught with tensions and intercultural communication are marked by misunderstandings within the parishes of the Diocese of San Bernardino as a concrete expression of the impact of immigration on the Catholic Church within the larger context of the United States as a nation of immigrants. This is the central problem identified by this project, which generates a need that calls for a response. In face of this reality, an intercultural skills training program that is effective and successful can help to produce a state of affairs within a
given parish community where these dynamics above described may no longer be dominant. Instead, intercultural awareness, sensitivity, leadership, skills, and environment, in sum, intercultural competence tends to be present and visible.

In this new state of affairs, both individuals and groups become better prepared to understand and respect each other cultures and way of being; intergroup relations begin to be more positive; intercultural friendship tends to grow, integration instead of assimilation becomes a viable alternative; intercultural groups may become more capable to work together and be effective; intercultural communication and understanding become possible and intercultural conflicts more manageable; intercultural prayers and liturgies may come to existence; and finally cultural diversity in a frame of unity may be promoted by the leadership: people and structures.

There is a wealth of literature (Brislin & Yoshida, 1994; Kohls, 1995; Landis & Bhagat, 1996; Landis & Brislin, 1983; Landis, Bennett & Bennett, 2003) indicating that adequate training and formation is necessary in order to acquire skills and competence in intercultural communication. Many individuals may posses some or many of
the skills and abilities to communicate interculturally (Hammer, 1987; Hammer, Gudykunst & Wiseman, 1978). They may have learned them informally throughout life or have some of the traits that facilitates these skills. However, the majority of people in our societies lack these abilities that can be developed through training. According to Brislin & Yoshida (1994), training brings awareness, helps understanding, offer knowledge, forms abilities, teaches tools, and points out directions that prior to it a person may have been lacking. Training prepares consistently using the proper methodologies and resources that will achieve the desired goals and objectives (Gudykunst, Guzley, Hammer, 1996). In one word, “[g]ood training does make a difference” (Kohls, 1995, p. 60).

The Foundations of Training

Training has its foundations laid on theoretical formulations based on scientific research methods. Effective intercultural communication trainings are based on intercultural communication and competence theories as well as on intercultural training theory (Bhawuk & Triandis, 1996; Gudykunst, Guzley, & Hammer, 1996; Kohls, 1995). In fact Gudykunst (2005) argues that incorporating
theory gives training a more solid foundation because it is
based on research findings, more systematic explanations,
and clearer conceptualizations.

Intercultural Communication Theory

Three intercultural communication theories are used in
this project: the anxiety and uncertainty management theory
of effective communication (Gudykunst 1988, 1989, 1993,
1995, 1998a, 1998b, 2005), the identity negotiation theory
and the contextual theory of interethnic communication
explanation, conceptualizations, predictions, propositions,
axioms, and theorems advanced by these three theories,
carefully integrated into one foundational theoretical
framework form the theoretical base for this project.

First, Gudykunst's (1995, 2004, 2005) anxiety and
uncertainty management theory of effective communication
(AUM) affirms that it is necessary to manage anxiety and
uncertainty generated by intercultural interactions through
mindfulness keeping them within an adequate maximum and
minimum threshold in order to achieve effective
intercultural communication with strangers. Gudykunst
(2005) posits that "we cannot communicate effectively if
our anxiety and uncertainty are too high or too low" (p.306). He goes further to say that "being mindful allows us to engage in anxiety and uncertainty management" (p.291). While anxiety and uncertainty are termed the basic causes affecting effective communication, there are several other causes, termed secondary or superficial, that also impact effectiveness by way of affecting the levels and the management of anxiety and uncertainty.

Second, Ting-Toomey’s (1999, 2005) identity negotiation theory (INT) explains that intercultural communication can be best understood as the negotiation of identity, fueled by certain needs and influenced by multilevel factors, to achieve feelings of satisfaction measured by mutual identity understanding, respect, and affirmation. Ting-Toomey (2005) explains that “human beings in all cultures desire both positive group-based and positive person-based identities in any type of communicative situation” (p. 217). She goes on to add that “how we can enhance identity understanding, respect, and mutual affirmative valuation of the other is the essential concern of this approach” (p. 217). Thus according to this theory, the ability to negotiate both personal and social
self-concepts is at the core of the intercultural communication interaction.

Third, Kim's (2003, 2005) contextual theory of interethnic communication (CTIC) posits that interethnic communicative behavior producing association or dissociation between interactants is influenced by several interethnic factors organized in three contextual levels: the communicator, the situation, and the environment. This theory springs from a body of research focusing primarily on ethnic interactions in the United States and uses system theory to elaborate its findings and advance its structures. In fact, Kim (2005) contends that "each interethnic communication event is conceived as an open system that consists of subsystems (or elements) that are functionally interdependent" (p. 327). Interethnic communication takes place whenever the interacting parties engage in communication from a standpoint of their ethnic identity, ethnic group membership, or ethnicity.

These theoretical elaborations share several commonalities in their components and structures which are organized by each one's main focus setting the thrust of each theory. They complement and can be worked to integrate each other for a clearer understanding of the intercultural
communication phenomenon. Their foci help identify the main features that will contribute to shape the theoretical framework used by this project to inform the training design. All three theories integrate both an interpersonal and an intergroup dimension. AUM theory focus helps to identify the affective (anxiety) and cognitive (uncertainty) components of the intercultural communication process. It is designed in a way, with a large number of axioms, to facilitate its application and use for improvement of intercultural communication skills (Gudykunst, 2005). The concept of Mindfulness plays an important role in all three theories, that is, AUM, INT, and CTIC (Gudykunst, 2005; Kim, 2005; Ting-Toomey, 2005), connecting them on the competency level.

Identity or self-concept is also an important element in all three theories, but its central place on INT (Ting-Toomey, 1999, 2005) helps clarify its fundamental role and consequent impact on intercultural communication. CTIC, through its specific focus on ethnic identity, clearly integrates power and status dimensions. Together with AUM theory, it incorporates two distinct perspectives to make it useful for both effective intercultural communication by someone communicating with a culturally different person
and cross-cultural adaptation by foreigners coming into a different culture. They both share a common use of the concept of 'stranger' connecting well with this project which finds its roots in the "Welcoming the Stranger" statement. All three theories also incorporate attribution and perception as an important dynamic in the process of intercultural communication pointing out to the impact of cultural variability on this mechanism, which may conduct to misunderstandings, dissociation, or negative perception of identity. Finally, the various communication behavior contexts forming part of the communication process, as advanced by the CTIC, helps to better organize and clarify the extent of the impact of the several factors influencing the process of intercultural communication.

**Intercultural Training Theory**

The designing of an effective intercultural training would not be complete without an adequate understanding of training theory (Brislin & Yoshida, 1994; Kohls, 1995; Landis & Brislin, 1983; Landis & Bhagat, 1996; Landis, Bennett & Bennett, 2003). Kohls (1995) indicates that intercultural training is the application of both intercultural and training theories in a practical manner to respond to everyday aspects of the intercultural
interaction. Training is a rather recent form of learning directed to providing the foundations and tools for changing one's cognitions, affections, and behaviors at once in order to become more effective on a certain field (Brislin, 1993). Intercultural training seeks this goal for intercultural interactions. The effectiveness with which this goal is achieved can also be measured (Blake, Heslin, & Curtis, 1996). Appropriate training methodologies of adult learning and techniques such as small group, simulations, and other activities must be used in order to ensure such effectiveness (Kohls, 1995).

Adequate assessments and evaluations are important elements of an effective training. In fact, Brislin & Yoshida (1994) and Gudykunst, Guzley, & Hammer (1996) argue that these tools help to identify needs and goals which will define the main directions and structures. Two overall goals for intercultural training are the achievement of competence and the facilitation of adaptation, whether a short term adjustment or a long term acculturation (Gudykunst, 2005). Also important is the trainers performance skills. Kohls (1995) posits that without a good and skilled trainer, much of the training effectiveness risks to be lost. Finally, ethical concerns, respect for
the person and cultures involved, are an integral part of a good training (Paige & Martin, 1996).

Intercultural Competence Theory

A central goal of an intercultural training is to form competent communicators for intercultural interactions (Brislin & Yoshida, 1994; Kohls, 1995). Clearly understanding and defining intercultural competence is a fundamental part in this project. Based on the three theories summarized above, a conception of competence is derived for this project. For anxiety and uncertainty management theory (Gudykunst, 1995, 1998b, 2005), competence is achieved through mindfully (becoming mindful of our communication processes) managing anxiety and uncertainty by acquiring certain knowledge and skills related to the various factors that impact anxiety and uncertainty.

Also for identity negotiation theory (Ting-Toomey, 1993, 2005), mindfulness is central to becoming competent. "A competent identity negotiation process emphasizes the importance of integrating the necessary intercultural identity-based knowledge, mindfulness, and interaction skills to communicate appropriately and effectively with culturally dissimilar others" (Ting-Toomey, 2005, p.218).
Finally, for interethnic communication theory, competence is reaching interethnic association and integration through ethnic appropriate and effective encoding and decoding behaviors (Kim, 2005). To achieve this, it is necessary the acquisition of several skills and knowledge concerning the various variables in their contextual levels that impact the communicative interethnic behavior.

The Purpose of this Project

The purpose of this graduation project is to present the design and the guidelines for implementation of a theory-based intercultural communication skills training program to be offered primarily to people in leadership positions in Catholic parish communities of the diocese of San Bernardino, California, in order to help them to develop the necessary skills and abilities to become competent intercultural communicators who will in turn foster the realization of the "unity in diversity" statement goals in creating more welcoming and inclusive parishes and a more inclusive diocese.

Two points need clarification. First, the leadership to whom this training is intended is comprised by the members of the church hierarchy such as pastors, priests,
and deacons in diocesan or parish positions; the faithful members of parishes who have a paid or unpaid coordination position such as pastoral coordinators, associates, heads of ministry, groups, and organizations; and the members of diocesan staff such as directors of departments and offices, program coordinators, program specialists, and administrative support staff. Besides these official positions, the leadership may include person whose ability to influence and guide other people, individually or whole groups, has been verified by others even though such person may not have an official coordination or leadership position in a diocesan or parish levels.

Second, the Diocese of San Bernardino is the focus of this project primarily because it has taken seriously the challenge proposed by the "Welcoming the Stranger" statement and has created the supporting structure necessary to implement such a program as the training designed in this graduation project. It developed a pilot project, for which the author was hired as coordinator, as well as motivated and supported the author’s intercultural communication studies that have culminated with the design of this training program. The diocese of San Bernardino has a clearly multicultural population, as already discussed
above, that composes its many culturally diverse parishes in which intercultural interactions are everyday occurrences and whose leadership is motivated to develop intercultural skills.

Direct observation and two kinds of interviewing, that of parish members and that of key informants in strategic positions, in the last five years of working in the Diocese of San Bernardino, as well as institutional and task analysis plus information and evaluation proceedings from the unity in diversity pilot project and its concluding symposium have indicated the presence, magnitude, and specificity of the need for intercultural communication skills training, if the diocesan structures and its parishes are going to accomplish the unity in diversity goals of welcoming and inclusion proposed by the bishops' Welcoming the Stranger Statement. Consequently, the Diocese of San Bernardino fulfills the basic requirements for this project, that is having a need and the interest, foundation, and resources to address it.

The actual designing of a training program entails several steps. First, it is necessary to present the foundational or pre-design elements such as definition of the audience, environment, theoretical foundation, and
needs assessments. Second, it is necessary to present an overview of the program in its internal logic and general goals and objectives. This is a 40 hours, five-day program, considering the interpersonal, intergroup, and environmental levels of intercultural communication. It is designed to help leaders engage in intercultural contacts that foster interpersonal relationships, improve intergroup interactions, and create environmental conditions and structures to sustain them. Third, it is necessary to present a day-by-day description of the program, with its specific objectives, contents, and rationale. Each day has its theme and is focused on a dimension that impacts intercultural communication in its effectiveness.

After the training is designed and explained, it is necessary to develop the implementation process that includes all the logistics and supporting structures necessaries to make this program possible. Also, it is necessary to define or develop evaluation instruments that will help assess if the training produces what it proposes to produce. And finally, it is necessary to specify the training program limitations, what the training proposes to do and what it does not, based on all the elements of design and implementation described above.
After this chapter one as introduction, chapter two offers an overview of the original "unity in diversity" pilot project helping to center this graduation project in its more immediate context. Chapter three presents a review of the literature on intercultural communication theory and proposes an integrated theoretical framework. It presents also a review of intercultural competence theory and defines a concept of competence for this project. Chapter four advances the actual training design and implementation guidelines. Finally, chapter five offers several reflection points as way of conclusion. The actual training program is presented in the form of an Instructor Manual in Appendix A while Appendix B presents all the evaluation instruments.

In closing, the words of Kohls (1995) are fitting:

there is no doubt in my mind that, in this last decade of the 20th century, the intercultural field has become the most important calling to which anyone can respond, for it provides the means of understanding and drawing together the disparate and often antagonistic peoples of our nation and of the world.

(p. iii)
CHAPTER TWO
THE UNITY IN DIVERSITY PILOT PROJECT
IN THE DIOCESE OF SAN BERNARDINO

The Diocese of San Bernardino took the "Welcoming the Stranger - Unity in Diversity" Statement invitation and challenge home and implemented an 18-month pilot project during 2003-2004, named "Unity in Diversity Project". In this chapter, a journal account of the original pilot project in its background, development, and conclusions is presented. This account serves as contextualization for the current training program designing and implementation that is presented in chapter four.

This chapter begins with a description of the antecedents of the pilot project. It continues with a presentation of the pilot project process of planning and designing, with its committee meetings, goal development, and training formatting. Next, it explains the pilot project process of implementation with the administration of trainings. Last, it presents the pilot project evaluation phase with some individual reports, the official report to the bishop, and the concluding unity in diversity symposium, at once an ending and a beginning, that served
as evaluation tool for the pilot project and as invitation for the remaining parishes to implement it.

The Unity in Diversity Pilot Project

In the Diocese of San Bernardino, the Unity in Diversity Statement was translated into a pilot project composed of training phases regarding intercultural relations and a deeper understanding of the post-65 immigration issue in the United States from the perspective of the Roman Catholic Church and its body of Catholic Social Doctrine (Deberris, Hug, Henriot, & Schultheis, 1992). This pilot project was developed also to help the diocese better understand its parish communities' ability to process, implement, and integrate the statement and its pastoral implications.

The Antecedents to the Pilot Project

Initially, the auxiliary bishop was responsible for taking the pilot project off the ground. A small group of individuals, both volunteers and diocesan staff, was called together to form a Unity in Diversity committee to help direct the process. Meanwhile, after the publication of the statement, the Conference of Catholic bishops organized a series of regional trainings to prepare diocesan leadership
to implement the statement. The San Bernardino Unity in diversity committee attended one of the trainings in March 2001. Upon returning, the committee decided to implement a pilot project based on the statement and became the de facto director of the process. For this purpose, during the rest of 2001, it assessed the parishes of the diocese in search of six to participate in the pilot project.

Once the parishes were selected, the auxiliary bishop officially invited them as representatives of their vicariates. These parishes, although culturally diverse, were all different from each other in their diversity. The initial committee was then expanded to include several new members from each pilot parish. During 2002, a series of four workshops on multicultural issues was presented to the expanded committee. Following these presentations, at the end of 2002, a steering committee to design and implement the pilot project was formed out of the larger group. This steering committee included the auxiliary bishop, some diocesan staff who integrated the initial committee, and representatives of each pilot parish. This newly formed steering committee recognized the need to define a coordinator for the project to ensure its concretization. The search for a project coordinator began and on January
2003 the author was hired by the Diocese of San Bernardino to fulfill the position for 18 months.

Designing the Pilot Project

After these initial steps and the formation of the steering committee, it came time to start the process of studying more deeply the statement and crafting the pilot project in its phases and format.

The Steering Committee Process. During the month of February 2003, individual meetings with the auxiliary bishop, with some members of the steering committee, with the pastors, and with a contact person from each of the pilot parishes were conducted in order to assess their expectations, motivation, and suggestions for the work. At the end of February 2003, the committee met to start planning the project. Every meeting was divided in two parts: the first, to inform and form its members on matters intercultural and to study the bishop's statement; and the second, for actual planning. The committee decided to meet monthly to conduct work in this formation-planning style. Also during February 2003, the overarching goals of the project were defined by the steering committee based on the content of the unity in diversity statement.
Defining the Goals and Objectives. First, there was the general and ultimate goal that all parishes participating in the project would become more welcoming and inclusive. Following the structure of the statement, it is possible to say that this project was truly about promoting CONVERSION of minds and hearts toward becoming more opened, welcoming, and inclusive of everyone and the differences they bring to the community. This conversion, in turn, was supposed to motivate all to strive for greater COMMUNION among groups and individuals mainly by moving people and structures to expressing SOLIDARITY with everyone in the community, specially immigrants, migrants and refugees. These goals, however, possessed a rather abstract and broad scope that called for a more concrete delimitation so their fulfillment could be measured in the final evaluation.

Therefore, the general goals above were concretely translated into six objectives that the project expected the six pilot parishes to achieve, or at least to begin to develop: a) an increase in the numbers of New Members (coming and staying); b) the presence of an Intercultural Council; c) an increase in the number of New Ministers reflecting the diversity of the parish; d) the presence of
Intercultural Relations between groups; e) the presence of Structural Hospitality; and f) the presence of Social Service/Advocacy activities. Such objectives could be more easily identified and measured for a more accurate assessment of each parish's progress at the end of the pilot project. They also gave the project a better sense of direction by making its expectations explicit from the beginning and making the connection to the intercultural dimension clearer.

The Pilot Project Training Format. From March to July 2003, the pilot project was designed and the pilot parishes organized into three clusters for training, according to their proximity. The project consisted into two training phases and an evaluative session in the format of a symposium at the end. The first training phase was dedicated to the six pilot parishes' leadership intercultural skills training presented once a month to each cluster, from August to November 2003. The second phase focused on the social justice skills training regarding immigration issues and was presented during the month of February, March, and April of 2004. The Symposium concluding the project took place in June 2004. The intercultural training phase was composed of a four-day
program organized according to the topics of intercultural awareness, intercultural leadership, intercultural communication, and intercultural liturgy.

**Implementing the Pilot Project**

The first phase, the intercultural training sessions, was facilitated by the pilot project coordinator, sometimes alone, sometimes in teams with guest facilitators. The coordinator was also responsible to research or produce the outlines for the day, materials, handouts, activities, and exercises. The majority of the materials researched and exercises used were taken from the work of Eric Law. Each session was presented on Saturdays for a period of 7 hours of presentations and exercises. The first topic, intercultural awareness, was presented during the month of August 2003 in three consecutive Saturdays, one for each cluster. The second topic, intercultural leadership, following the same format, was presented in September 2003 and so on till the last topic, intercultural liturgy, was presented on November 2003.

The second phase, the social justice centered on the immigration issue training, was conducted by the Office of Social Concerns of the Diocese of San Bernardino of which the pilot project coordinator was a staff member. During
this phase, a process based on the see, judge, and act methodology (Holland & Henriot, 1992) was developed to help participants reflect on the current issue of immigration in the United States as it relates to the unity and diversity statement, and therefore, to the pilot project and its goals of welcoming and inclusion, conversion, communion, and solidarity.

Evaluating the Pilot Project

Individual Reports. After the intercultural phase was completed in all pilot parishes, a few short informal interviews were conducted as a way of evaluating the training. Below, a report of some of the informal responses by participants in the training serves as input regarding its effectiveness. One participant said

I was able to apply some of the principles on stereotyping and prejudice I learned in our intercultural training sessions in my class of catechism with first communion kids. Most of my students are Hispanics, but I have a few Filipinos and Pacific Islanders, because I teach in English. Two Latino boys used to disrespect a Filipino girl based on their stereotypes, but I was able to talk to them about their behavior and
they stopped their prejudice in my class. (A catechist from Our Lady of Perpetual Help Church, Indio).

Another participant said
Thanks to this training, I became more aware of culture and its impact on my and relationships. I was able to start friendships with people from other ethnic groups different than mine in a more positive manner. I have become friends with Tina, a Filipino woman that is Eucharistic minister like me and whom I had known for several years but had never had the ability to engage as a friend. (An Eucharistic minister from Saint Patrick Church, Moreno Valley).

Yet, a third participant said
Every year we organize a family day in our church, but I never wanted to participate. This year, I am part of the planning committee and now I understand better the reason to do such a multicultural event and I am able to organize better games for the youth in the ways that will help them to begin breaking their intercultural barriers, thanks to the
training on intercultural leadership and communication you brought to our church. (A youth minister from Our Lady of Perpetual Help Church, Riverside).

Report to the Bishop. A report evaluation for the bishop based on the general goals of conversion, communion, and solidarity as well as the six guiding objectives defined by the steering committee for the project was also presented by the pilot project coordinator. In this evaluation, it was noted that, although none of the parishes achieved the set of six objectives as a whole, some began to show signs of change and improvement in intergroup relations. Two began the process of developing intercultural pastoral councils, and another increased the number of ministers and coordinators in a more multicultural inclusive manner.

The Unity in Diversity Symposium. Finally, the third evaluation was the symposium, where some of the parishes that participated in the pilot project prepared a presentation about their experience to share with the other parishes in the diocese. Four presentations were conducted, one on each topic of the training: intercultural awareness, intercultural leadership, intercultural communication, and
intercultural liturgy. Besides using the presentations as their own participant evaluation in the project, the people attending was asked to evaluate both the presentations and the project as a whole based on what it was presented to them. The symposium was also supposed to be a transitional tool from the pilot project to the other remaining parishes in the diocese that at the symposium were officially invited and commissioned by the bishop to take the same challenge and implement the project in their communities toward becoming more welcoming and inclusive.

The Unity in Diversity Pilot Project and the Current Training Program

This graduation project builds on the foundations above summarized. It is an improvement of the original four-day training program used as intercultural training for the pilot project, based on intercultural communication and intercultural training theories. The training program advanced here is to be used in different intercultural training occasions, according to the needs of the Diocese of San Bernardino and its parishes.

After the pilot project ended, the pilot project coordinator became a stable employee of the diocese and
continued to work with intercultural training in individual parishes, upon their request. From July 2004 to June 2008, the coordinator dedicated a large portion of the working time to the issues of immigration rights and immigration reform distancing somewhat from more direct work on intercultural communication training and related issues. However, intercultural communication skill training continues to be an important part of the coordinator's job responsibilities and an ongoing need of the diocese of San Bernardino structure and parishes.
CHAPTER THREE
THEORETICAL FOUNDATIONS

Introduction

Kohls (1995) argues that a professional in the field of intercultural training recognizes that an effective training must be theory based. There is a wealth of literature on the field of intercultural and cross-cultural training to confirm this assertion (Brislin & Yoshida, 1994; Clemens & Jones, 2002; Kohls, 1995; Landis & Bhagat, 1996; Landis, Bennett & Bennett, 2003). There is also a vast field of research and theorizing on intercultural communication (Asante & Gudykunst, 1989; Gudykunst, 2005; Gudykunst & Lee, 2002; Kim & Gudykunst, 1988; Wiseman, 1995; Wiseman & Koester, 1993). This chapter advances a review of some of this literature as a tool to build a theoretical foundation for the intercultural communication skills training program proposed by this project.

The goal of this chapter is to present the theoretical foundations needed to develop an effective intercultural communication skills training program. The review of literature is here organized in two sections: intercultural communication and intercultural competence theories. First,
without knowing the variables and mechanisms that are at the heart of any intercultural communication process; what promotes or hinders effective intercultural communication, it is difficult to produce an effective training. Thus, the first section proposes a theoretical framework to explicate the intercultural communication process based on three theories: anxiety and uncertainty management theory, contextual theory of interethnic communication, and identity negotiation theory. Second, with an understanding of the elements that explicate the process of intercultural communication as advanced by the integrated framework, it is possible to identify its understanding of competence and derive an integrated conception of intercultural competence to guide the training design. Thus, the second section proposes a definition and concept of competence that examines its central components and contents.

Intercultural Communication Theory
Intercultural relations are everywhere in our multicultural society and continues to expand as our world shrinks by the process of globalization. Several factors contribute to increase the mobility and consequent contact among culturally different people. Making sense of these
interactions is a sine qua non condition to improve contact and obtain more positive results that overcome unnecessary tensions and conflicts. Intercultural communication theory is an essential tool to achieve this goal (Bennett, 1998; Brislin, 2000; Earley & Ang, 2003; Hammer, 1999, Wederspahn, 2000). There is a multiplicity of perspectives on intercultural communication theory (Gudykunst, 2004, 2005; Gudykunst & Lee, 2002; Gudykunst & Nishida, 1989; Kim, 2001; Ting-Toomey, 1999; Wiseman, 1995; Wiseman & Koester, 1993). This project draws from three theories, Gudykunst’s (1995, 2005) anxiety and uncertainty management theory, Ting-Toomey’s (1999, 2005) identity negotiation theory, and Kim’s (2003a, 2003b, 2005) contextual theory of interethnic communication, that integrated inform the construction of a theoretical framework to guide part of the designing in chapter four of an intercultural communication skills training program.

The purpose of this section is to formulate an integrated theoretical framework based on the three foundational theories. It begins with a brief summary presentation of the main tenants of each theory and goes on to discuss the interpersonal and intergroup dimensions of communication as well as the concept of the stranger. Next,
in the integration process that formulates the theoretical framework, this section defines intercultural communication effectiveness and interaction for this project. After that, it introduces a discussion of intercultural communication behavior, its associative and dissociative outcomes, and the related attribution and social categorization processes. Identity, its components, formation and role in the communication process, is considered next. Following, a discussion of anxiety and uncertainty as factors, the contexts of intercultural communication and their integrating secondary factors is presented. Finally, a discussion of the mediating processes of communication concludes this section.

Three Foundational Theories

The three theories were selected based on their level of development and ability to explain clearly the intercultural communication process as it relates to the various ethnic groups experiences of intercultural communication in the parishes of the Diocese of San Bernardino. The Anxiety and Uncertainty Management Theory (Gudykunst, 1993, 1995, 2004, 2005) has a strong practical underpinning and was developed with its applicability in mind. This makes it very useful in designing a training
program. It also approaches intercultural communication by using the concept of the stranger as central to explain the interaction between the newcomer and the host culture. This concept directly connects this theory with the foundational document for this project, that is, the pastoral statement "Welcoming the stranger", and consequently with the entire rational and direction of this training.

The Identity Negotiation Theory (Ting-Toomey, 1993, 1999, 2005; Ting-Toomey & Chung, 2005) relates to the reality of the parishes in the Diocese of San Bernardino and thus to this project as the various culturally diverse groups and individuals engage in interactions where their identity is a central factor. Thus ability to properly negotiate identity, in general and ethnic in particular, becomes fundamental for positive intercultural outcomes in the parishes. Finally, the Contextual Theory of Interethnic Communication (Kim, 2003a, 2003b, 2005) also utilizes the concept of the stranger as does AUM theory and it relates to the project's foundation and overall purpose in that it has been developed based on research of the current interethnic relation patterns in the United States, of which the intercultural reality existing in the parishes of
the Diocese of San Bernardino, where various ethnic groups coexist, is a reflex.

Anxiety and Uncertainty Management Theory. Gudykunst (1995, 2005) states that anxiety and uncertainty must be managed for intercultural interactions to be effective. According to this theory, anxiety and uncertainty have a maximum and a minimum threshold beyond which communication is ineffective or does not initiate. If anxiety or uncertainty is too high, interaction will not occur because the individual is too affectively and cognitively impaired by fear and the unknown. If anxiety and uncertainty are too low, interaction will not occur for lack of motivation. It is important to notice that "we do not want to reduce our anxiety and uncertainty totally" (Gudykunst & Kim, 2003, p. 41). Thus, anxiety and uncertainty are defined as basic causes of effectiveness. In fact, Gudykunst (2005) affirms that "anxiety and uncertainty...are related to effective communication between the two thresholds" (p. 289).

Anxiety and uncertainty are directly connected; whenever anxiety increases or decreases so does uncertainty, and vice-versa. There are other variables such as self-concept, intergroup contact, categorization, etc, termed secondary causes, that influence effective
communication by impacting anxiety and uncertainty. Their influence is mediated by these two basic causes. Management of anxiety and uncertainty occurs by directly controlling these two basic causes and by managing the secondary causes. Management is moderated by mindfulness that requires awareness of the intercultural communication process, the various causes and processes involved, and the enactment of mindful behavior. For AUM theory, mindfulness is a central component of competence. The theory version used in this project accounts for the interaction of a host national encounter with a foreigner national and is fully named 'Anxiety and Uncertainty Management Theory of Effective Communication' (Gudykunst, 2005).

Identity Negotiation Theory. Ting-Toomey (1999, 2005) argues that intercultural communication interactions are more clearly explicated by the process of identity negotiation. In exchanging verbal and nonverbal messages during an intercultural interaction, it is one's identity, or identities, that are negotiated. In effect, Ting-Toomey (1999) states that "identity negotiation theory emphasizes that identity is viewed as the explanatory mechanism for the intercultural communication process" (p.39). This assertion is based on the foundational conception that
culture informs and shapes individuals' identity, which in turn "profoundly influences one's cognition, emotions, and interactions" (Ting-Toomey, 1999, p. 26). Identity directly guides and shapes one's behavior in every circumstance, including intercultural exchanges, and, in turn, is formed and developed as a result of everyday interactions which are always embedded in a cultural realm.

According to these assumptions, identity plays a central mediating role between the various factors that impact intercultural communication and the final outcomes. Identity negotiation theory is based on ten core assumptions forming its theoretical foundations, which formulate its explanatory mechanisms and desired results. "In a nutshell, the theory assumes that human beings in all cultures desire both positive group-based and positive person-based identities in any type of communicative situation" (Ting-Toomey, 1999, p. 217). It further asserts that human identity has five dialectical dimensions: security, inclusion, trust, connection, and consistency that influence interaction. Fulfilling these dimensions requires competence centered on mindfulness, knowledge, and skills. "The theory assumes that while the efforts of both communicators are needed to ensure competent identity
negotiation, the effort of one individual can set competent communication in motion” (Ting-Toomey, 1999, p. 218).

**Contextual Theory of Interethnic Communication.** Kim (2003a, 2003b, 2005) contends that interethnic communication occurs when individuals interact primarily from an ethnic-social identity perspective, that is, “whenever the communicator perceives himself or herself to be different from the other interactant(s) in terms of ethnicity, ethnic group membership, and/or ingroup identification” (Kim, 2005, p. 327). According to this theory, communication is understood as an open system, based on system theory, in which the components are interdependent (Kim (2005). The contextual theory model is composed by the communicative behaviors embedded in three levels of contexts: first, the communicating interactants; second, the specific interaction situation; and third, the overall social environment in which the communicative interaction takes place.

“The behavior and the three layers of the context coconstitute a communication event in which all components operate in a reciprocal relationship of stimulus and response rather than a one-directional cause and effect” (Kim, 2005, p. 328). Interethnic communicative behavior is
encoded and decoded according to the mediating processes of social categorization and attribution which produce association or dissociation depending on how the contextual factors impact the contact. Mindfulness informs communication behavior, facilitates appropriate social categorization and attribution, and produces associative outcomes. “Interethnic communication is, thus, treated not as a specific analytic unit (or variable), but as the entirety of an event in which the behavior and the context are taken together into a theoretical fusion...” (Kim, 2005, p. 327). This approach emphasizes the central role of contexts in intercultural communication.

All three theories have both an interpersonal and an intergroup dimension. The integrated framework focuses primarily on their intergroup aspect. They are compatible and complement each other sharing several points of intersection such as the concepts of ‘mindfulness’ and ‘competence’, as well as most of the influencing factors. This makes easier for their integration into the theoretical framework advanced below. Nonetheless, each theory advances unique contributions to the explanation of the intercultural communication phenomenon. Anxiety and Uncertainty Management theory points to these two factors
as essential to explicate intercultural communication. Identity Negotiation Theory centers on identity and identity negotiation as the mediating factors to explicate intercultural interaction. Contextual Theory of Interethnic Communication focuses on the ethnic dimension of communication and presents the communication behavior-context relationship as structurally necessary to understand the intercultural process. These three theories validate and have influenced each other (Gudykunst, 2005; Kim, 2005; Ting-Toomey, 2005).

Interpersonal and Intergroup Communication. Every intercultural communication interaction has two dimensions: interpersonal and intergroup. In composing and interpreting messages, one utilizes both the personal and social dimensions of one’s identity (Gudykunst, 2004, 2005; Ting-Toomey, 1999). Ting-Toomey (1999) explains that the personal dimension is the one formed by an individual’s non shared traits and experiences that make for the individuality of a person. These traits and experiences create one’s personal identity. Ting-Toomey (1999) also explains that the social dimension is the one formed by an individual membership in a given social group such as a culture, an ethnic, organizations, etc. These groups create
one’s social identities. All identities are present in every interaction (Gudykunst, 2005). Thus, when messages are exchanged based on personal identity, communication is interpersonal (even if it is intercultural); when they are exchanged based on social identity, communication is intergroup (Gudykunst, 2005).

The Concept of the Stranger. This concept is central for this project based on the welcoming the stranger statement. Gudykunst (2004, 2005) explains that the stranger is both close, as all human persons share similarities at various levels, and far, as being the other implicates dissimilarities. No one shares every dimension of existence with anyone else. Thus everyone is potentially a stranger to one another. This concept reaches deep into the understanding of intercultural communication as a process. Gudykunst (2004) posits that communication, in its fundamental processes, is basically the same whether intracultural or intercultural, and further defines it as “communication with strangers” (p.1). The fundamental difference, explains Gudykunst (2004, 2005), is that when communicating with people of the same culture, our referential for message exchange tends to be more similar than when communicating with people from a different
culture. Communicating with strangers is fraught with anxiety and uncertainty which increase with the increment of dissimilarity. Thus, communicating with strangers "involves a pattern of information seeking (managing uncertainty) and tension reduction (managing anxiety)" (Gudykunst, 2005, p. 285).

An Integrated Framework of Intercultural Communication

After the overview of each foundational theory, it is possible to propose an integrated framework to facilitate an explanation of the intercultural communication process, which will be used to inform the designing of the training program advanced in this project and the guidelines for its implementation. This integrated theoretical framework (Figure 1) argues that the process of intercultural communication is best explained as the identity negotiation process through the exchange of messages by way of encoded and decoded communicative behaviors that seek to produce association between culturally dissimilar interactants as the final outcome resulting from the achievement of identity satisfaction marked by mutual respect, understanding, and validation of identity obtained through the creation of shared meaning.
Figure 1. The Integrated Theoretical Framework of the Intercultural Communication Process
The identity negotiation process is directly shaped by identity as the locus of encounter between culture and communication. It is also influenced by several variables residing on two contextual levels, that is, the encounter situation and the socio-structural contexts, in which the communicative behaviors are embedded. The communicator is the locus of the primary influencing factors. Primary factors are anxiety and uncertainty dialectically related to the categorization and attribution processes. Primary factors are the fundamental variables that influence the communicative behaviors and consequently affect communication outcomes. Last, the mediating process that makes possible the occurrence of effectiveness by the management of all impacting factors is mindfulness. All these interconnected variables, components, and mechanisms work together in the process of intercultural communication interaction. A closer look at each theoretical framework process, variable, component and dimension will help to further clarify this framework.

This integration process to construct the framework begins with an analysis of effectiveness and effective outcomes. Defining effectiveness is central in designing an effective training. It then proceeds toward the description
and analysis of the influencing factors, passing through an analysis of the communication interaction, behavior, mediating factors, processes, and the contextual layers within which the entire process takes place.

**Intercultural Communication Effectiveness.** The positive outcome of an intercultural interaction that allows for the accomplishment of the interactants’ desired goals is termed effectiveness. Gudykunst (2004, 2005), states that effectiveness is the result of communicative acts that allow the receiver of a message to interpret its meaning as close as possible to the meaning intended by the sender of that same message. In other words, effectiveness is the ability to “maximize understandings” (Gudykunst, 2005, p. 289) and “minimize misunderstanding” (Gudykunst, 2004, p. 28). Ting-Toomey (1999, 2005) equates effectiveness with competence and defines it as the achievement of identity satisfaction expressed by feelings of reciprocal respect, understanding, and validation. Thus, for identity negotiation theory, effectiveness is the result of competent negotiation of identity.

Kim (2005) indicates that effectiveness is the production of the desired outcome, whether it is
association or dissociation. In fact, Kim (2005) clearly states that

While we generally prefer associative behavior over dissociative behaviors, we must recognize that dissociative behaviors are desirable and even necessary for forcing a change in the existing rules of interethnic communication and bringing about more equitable long-term relationships between individuals and groups. (p. 342)

In the integrated framework, effectiveness is defined as the creation of association, that is, a convergence of the interacting parties to each other in mutual understanding, respect, and validation as the result of feelings of identity satisfaction through the achievement of shared meanings in verbal and non-verbal messages. Effectiveness takes place as the result of an intercultural interaction.

**Intercultural Communication Interaction.** Intercultural interaction refers to the concrete encounter and communicative exchange between individuals of different cultural background. It can take a variety of forms and include countless situations. It is the result of an interaction that identity satisfaction by way of shared
meaning takes place. Gudykunst (2004) argues that intercultural communication, as any communication, is a process of message exchange and creation of meaning and affirms that "meanings cannot be transmitted from one person to another. Only messages can be transmitted..." (Gudykunst, 2004, 9). Ting-Toomey (1999, 2005), contends that intercultural communication is a process of message exchange to create common meaning "whereby individuals in an intercultural situation attempt to assert, define, modify, challenge, and/or support their own and other’s desired self-images" (p. 40). It is an action and reaction exchange through verbal and nonverbal communicative behaviors in which individuals advance their identity the way they want it to be perceived while interpreting other’s identity as they perceive them.

Intercultural communication is thus a negotiation process that includes clarification, confirmation, acceptance and/or rejection of the identities being negotiated. Following similar lines, Kim (2005) focuses intercultural interaction on ethnic identity alone and posits that interethnic communication interactions occur whenever individuals involved in a communication event do so primarily from an ethnic-social identity perspective,
that is, "whenever the communicator perceives himself or herself to be different from the other interactant(s) in terms of ethnicity, ethnic group membership, and/or ingroup identification" (p. 327). Moreover, Interethnic communication interaction takes place through the exchange of verbal and nonverbal communicative behavior. For the theoretical framework, intercultural interaction is defined as the process of personal and social identity negotiation between culturally dissimilar interactants conducted through the exchange of both verbal and nonverbal messages. Intercultural Interaction occurs through the enactment of communicative behaviors.

**Intercultural Communicative Behavior.** Communicative behaviors make possible for communication to take place. They are formed by a multiplicity of verbal and nonverbal actions that convey messages and enable identity negotiation. It is through communicative behaviors that symbols are used to craft, transmit and interpret messages (Gudykunst, 2004). Furthermore, Gudykunst (2004) contends that "when we communicate we present ourselves as we want strangers to see us and respond to how strangers present themselves to us" (p. 10). Meaning cannot be transmitted, only messages can, thus communicative behaviors can only
transmit messages, not meaning (Gudykunst, 2004). Ting-Toomey (1999) explicates that the decoding and encoding of verbal and nonverbal messages exchanged in the negotiation process between culturally different others take place through explicit interaction behaviors that in turn generate the production of shared content, identity, and relational meaning.

Kim (2005) affirms that “communication behavior is defined broadly to include not only overtly observable (external) actions and reactions, but also covert (internal) actions and reactions” (p. 329). Thus, every communicative behavior is the product of a coding process organized in two aspects distinguished as decoding and encoding. According to Kim (2005), while decoding is the internal process within the interactant’s mind that creates the verbal and nonverbal messages, encoding is the external act utilized to express the verbal and nonverbal message. In this theoretical framework, intercultural communicative behavior is, therefore, defined as an advance or a response, formulated by a process of decoding and encoding, used to compose, transmit, and interpret, that is, to exchange, verbal and nonverbal messages between culturally dissimilar interactants.
Anxiety and Uncertainty Factors. Drawing from Gudykunst (1995, 2004, 2005) this theoretical framework incorporates anxiety and uncertainty as essential factors impacting an intercultural communication process. Anxiety is an affective response. It is a state of insecurity, uneasiness, of being worried, and of fear in face of a given situation, usually involving danger, threat, newness, uncertainty, loss of control, inadequacy, or possibility of failure (Gudykunst 2004, 2005). Thus, in interacting with strangers, anxiety increases with dissimilarity. Gudykunst (2005) states that anxiety has a maximum and a minimum threshold that defines the levels with which one is comfortable dealing with the anxiety in a situation. Thresholds vary from individual to individual. It is also important to notice, as Gudykunst & Kim (2003) indicate, that "our anxiety about communicating with strangers fluctuates over time" (p.35).

Anxiety is triggered by different variables such as self-conception, rigid attitudes, amount of previous contact, among others, and in turn will continue to feed them in a dialectical process that sustains ineffective communication. Gudykunst (2004) contends that anxiety, both above the maximum threshold or below the minimum threshold,
on a behavioral level, leads to avoidance of the stranger; on a cognitive level, triggers poor information processing by way of simplistic categorizations, with reliance on negative stereotyping, negative expectations, and ineffective attribution; and on an affective level, affects self-esteem, both group and personal. These consequences of anxiety interfere with one’s ability to accurately interpret strangers’ messages and behavior, improperly decoding and encoding communicative behavior that impacts message exchange, identity negotiation, and the creation of effective outcomes marked by identity satisfaction, shared meaning, and association.

Uncertainty is the intellectual or cognitive counterpart of anxiety. It is a state of knowledge deficiency, an inability to explain and predict something that occurs in face of new or unexpected situations or interactions. According to Gudykunst (2004), “there is predictive uncertainty, the uncertainty we have about predicting strangers’ attitudes, feelings, beliefs, values, and behavior” and “explanatory uncertainty, the uncertainty we have about the explanations of strangers’ behavior” (p. 20). Ultimately, uncertainty is an intrinsic state of being human and it always depends on what is expected to be
explained or predicted (Gudykunst 2005). When there is more similarity, there is lesser uncertainty. Uncertainty varies from culture to culture and from individual to individual (Gudykunst, 2005). As with anxiety, there is also a maximum threshold and a minimum threshold for uncertainty.

The very same factors that trigger anxiety and are in turn triggered by it also trigger uncertainty and are in turn triggered by it. Uncertainty over time is a fluctuating variable (Gudykunst, 2004). Finally, when uncertainty is not reduced through mindful management, "we rely on our categorization of strangers to reduce our uncertainty and guide our predictions" (Gudykunst & Kim, 2003, p. 31). This behavior often gives rise to inaccurate interpretation of stranger's messages and behavior. It also affects proper decoding and encoding of communicative behavior with consequent poor exchange of messages, inadequate negotiation of identity, and ineffective outcomes of identity unsatisfaction, non shared meanings, and dissociation.

**Social Categorization and Attribution Processes.** All three foundational theories recognize social categorization and attribution as a fundamental variable affecting intercultural communication in its intergroup dimension.
Tajfel (1978, 1992) argues that in order to make sense of the world around oneself, it is necessary to categorize the social reality one is immersed in. This process of social categorization is defined as "the ordering of social environment in terms of groupings of persons in a manner that makes sense to the individual" (Tajfel, 1978, p. 61). The grouping process elicits the erection of boundaries based on similarities and differences between groups and the consequent formation of ingroups and outgroups. Groups develop a social identity which informs individual identity, defines membership, and generates collective self-esteem, understood as an appreciation of one’s cultural group and a pride of belonging. Groups also develop an ingroup-outgroup relationship dynamic. This relationship is usually fraught with tension, conflict, defense mechanisms, polarized attitudes, and other rather negative feelings.

Every person has many social identities as it is possible to belong to several groupings simultaneously. One source of social categorization and social identity is culture. Groups are defined according to cultural similarities or differences. Ingroup members tend to see each other more as individuals, while perceiving the
outgroup as more culturally homogenous. Ingroup-outgroup opposition usually creates a dynamic of inclusion-exclusion, generates stereotypes, and attitudes of prejudice and discrimination when it is effected based on the ingroup bias or the subjective comparison of groups on the same dimension avowing ingroup with superior, or the right, position. Such behavior is often a mechanism to find and reaffirm one’s social, cultural identity, increase collective self-esteem, and to address uncertainty. Such attitude is at the root of ethnocentrism and other rigid attitudes (Tajfel 1978, 1979, 1992).

Kelley (1967) explains that in order to make sense of human behavior in relationship and best respond to it, one search to explicate the motivations underneath the behaviors. This process of assigning meaning or interpreting behavior is termed attribution. The attribution of meaning or interpretation of behavior is done by comparing the behaviors of the individual with the behavior of other people, by comparing it with the individual behavior with other people, and finally with the individual behavior in different circumstances. Disposition of behavior is also classified according to locus, that is, internal or personal factors and external or situational
factors. In this sense, attribution is marked with biases. Often, there is a tendency to place more emphasis on personal over situational factors in interpreting behavior. This has been termed the fundamental attribution error.

Also, there is a tendency to attribute one's own negative behaviors to situational factors, while one's own positive behaviors to personal disposition, which is named the actor-observer bias. When making attributions about other's people behaviors, more often there is a tendency to attribute negative behavior to personal factors and also to consider one's behavior as the norm upon to evaluate other's behavior. These are the ego-protective and ego-centric biases respectively (Deutsch, 2000). On intergroup relations, negative behaviors of culturally dissimilar others are usually attributed to intrinsic dispositions of the outgroup, while positive behaviors usually to situational dispositions. This is what is called the ultimate attributional error. It is usually based on stereotypes and strongly marked by a prejudicial tendency toward the outgroup (Gudykunst, 2004; Hewstone, 1988; Kim, 2005; Pettigrew, 1997; Ting-Toomey, 1999).

Borrowing primarily from the contextual theory of interethnic communication (Kim, 2003a, 2003b, 2005), the
integrated framework advances that categorization and attribution processes are the immediate factors influencing the encoding and decoding of communicative behavior. Kim (2005) contends that social categorization informs communicative behaviors decoding and encoding based on stereotyping, deindividuation, accentuation of categories, and depersonalization, which, together with ineffective attribution based on the ultimate attributional error, produces dissociation. However, a mindful categorization, which generates decategorization, recategorization, or wide categorization, in sum, differentiation, creates a decoding and encoding that produces association (Kim, 2005). Ting-Toomey (1999) advances that social categorization with the consequent stereotyping creates rigid categories, polarize judgments, and increases distance; it also distort the perception of other’s self-image and, therefore, impairs identity negotiation with identity satisfaction.

Ting-Toomey (1999) also proposes the distinction between mindless and mindful stereotyping. The latter is a positive approach to stereotyping recognized as a cognitive process inherent to human thinking. It does not have negative outcomes because it manages categorization
mindfully. Gudykunst (2004) argues that social categorization with resulting stereotyping is used in trying to reduce the uncertainty of the relationship with the stranger by informing the attributional process. Because stereotyping is an overgeneralization, it does not reduce but rather creates false certainty and consequent attributional misunderstanding. It also contributes to the increase of anxiety. Thus, anxiety and uncertainty propel narrow categorization, stereotyping, and inaccurate attribution that, in turn, fuel uncertainty and anxiety. Managing these factors mindfully is, therefore, an essential form to steer communication to effectiveness.

Identity. Borrowing from the identity negotiation theory, of which it is a central tenant, this integrated theoretical framework also uses the concept of identity in its explanation of the intercultural communication process. Identity is the image or concept one constructs of oneself through life's experience. It is thus named self-image, self-concept, or yet self-construct. Cupach and Imahori (1993) term identity the "theory of oneself" (p. 113). It is a dynamic reality resulting of processes and interactions (Collier, 2005; Hecht, Warrens, Jung, Krieger,
Imahori and Cupach, 2005; Ting-Toomey, 2005). In fact, Ting-Toomey (1999) posits that the term identity is used in the identity negotiation perspective as the reflective self-conception or self-image that we each derive from our cultural, ethnic, and gender socialization processes. It is acquired via our interactions with others in particular situations. It thus basically refers to our reflective view of ourselves — at both the social identity and the personal identity levels. Regardless of whether we may or may not be conscious of these identities, they influence our everyday behaviors in a generalized and particular manner. (p. 28-29)

Identity is formed and developed through a process of enculturation and is changed through similar processes, including acculturation (Ting-Toomey, 2005). Hecht and colleagues (2005) asserts that “identity is formed, maintained, and modified in communicative process and thus reflects communication” (p. 262). Identity is the locus in which communication and culture meet and interwove with each other to be manifested in the world (Kim, 2001). Culture impacts self-construct and “in turn, is acted out
and exchanged in communication. Thus communication externalizes identity" (Hecht, Warrens, Jung, & Krieger, 2005, p. 262). Ting-Toomey (1999, p. 29) proposes eight dimensions of identity, categorized into primary (cultural, ethnic, gender, and personal identities) and situational (role, relational, facework, and symbolic interaction) identities.

Cultural identity expresses one's level of shared content with a given cultural group. Ethnic identity denotes heritage as part of a given ethnic group. Gender identity defines one's socialization as male and female within a given cultural context. Personal identity reveals the traits and personality that is particular to each individual. Role identity is situational and has distinct scripts given by one's culture. Relational identity defines the norms of relationship according to a culture and facework identity expresses the specific behaviors used to respect and protect one's own and other's identity. Finally, symbolic interaction identity refers to the processes of identity acquisition itself (Ting-Toomey, 1999, pp. 30-39). Identity content is given by the elements forming an identity and is influenced by culture while maintaining individual variation. Salience is the
preference assigned to one's own or other's identity and varies according to each individual and situation. All these identity domains impact intercultural communication interaction and behavior.

According to Ting-Toomey (2005), identity is shaped by five needs: security, inclusion, predictability, connection, and consistency with their dialectical opposites. These needs are motivators, factors, and goals for the intercultural encounter. In searching of fulfillment, these five needs fuel interaction, for meeting basic human needs is a strong motivator for action (Gudykunst, 2004). These needs also impact communication behaviors and consequently outcomes. In fact, Gudykunst (2005) explains that identity security decreases anxiety and uncertainty while insecurity increases them. Kim (2005) suggests that insecure and non-inclusive identity triggers inaccurate categorization and attribution, which pushes dissociation whereas association is the result of secure and inclusive identity. Last, Ting-Toomey (1999, 2005) posits that the search for identity respect, understanding, and validation is a search to meet these needs. Such identity satisfaction criteria act as references to measure effectiveness which is a goal of interaction. In sum,
identity is a key lens through which to understand the entire intercultural communication process.

The Contextual Structure and the Secondary Factors. Drawing primarily from the contextual theory of interethnic communication, this theoretical framework formulates a twofold contextual layer to organize and explain the secondary factors influencing the process of intercultural interaction. Ting-Toomey (1999) also posits context as an element of the communication process and argues that

Intercultural interaction is always context bound. Patterns of thinking and behaving are always interpreted within an interactive situation or context. In order to gain an in-depth understanding of the intercultural communication process, we have to mindfully observe the linkage among communication patterns, context, and culture (p. 23).

The two levels of context for the theoretical framework are the specific encounter situation and the socio-structural environment. The variables in these two contextual levels interact mutually to impact identity, anxiety, uncertainty, the processes of categorization and attribution, and the communicative behaviors. As a result, they impact identity negotiation, message exchange, and the effective outcomes
of identity satisfaction, shared meaning and association of the interacting parties.

The first contextual level, specific encounter situation, is defined by the elements of each singular intercultural interaction. According to Kim (2005), the situation is defined as "the conditions of the immediate social milieu in which a person is engaged in interethnic communication" (p. 334). The theoretical framework postulates five factors present in a given encounter that vary from one situation to another: rules of communication, cultural nearness-distance; amount of ingroup members; personal and social networks; and intergroup contact.

The first factor in this first contextual level, rules of communication, is the amount of routines for interaction shared by the individuals. Rules are the scripts about the proper ways to communicate "that provide guide for the interactions in different situations and help us manage the uncertainty about how to behave in different situations" (Gudykunst, 2005, p.300). Knowing the rules facilitates interaction control and security to obtain the desired outcomes. Gudykunst (2005) affirms that "when we do not have information about strangers' group and do not have scripts for the interaction, we do not feel in control
interacting with strangers and experience anxiety” (p. 300). In encounters with unknown scripts, the tendency is to assume one’s own cultural scripts as rule as if they were universals, generating misunderstanding (Gudykunst, 2005). Ting-Toomey (1999) explains that interacting with culturally similar individuals creates identity predictability and reliability “because expected norms and routines occur with high degree of frequency” (p. 42).

The second factor in this first contextual level, cultural nearness-distance, is the degree of cultural similarity or difference between the interacting parties. While cultural similarity tends to decrease anxiety and uncertainty, reducing the impact of stereotypes and negative expectations toward the stranger, cultural differences tends to operate in the reverse direction (Gudykunst, 2004, 2005). Ting-Toomey (1999, 2005) postulates that cultural similarity tend to promotes identity security, inclusion, trust, connection, and consistency, while cultural difference tend to produce the opposing feelings. Kim (2005) argues that cultural similarity and difference is defined by internal (cultural makeup) and external (physical traits) markers. Association is motivated when interactants perceive both markers to
have a higher degree of similarity while dissociation, when the degree of difference is higher.

The third factor in this first contextual level, amount of ingroup members, means the quantity of members of the same cultural background present in the interaction situation. Gudykunst (2005) contends that “we experience less anxiety when there are other members of our ingroups present in the situation, than when we are alone because also there is security in numbers” (p.301). A higher number of ingroup members offer support and have an immediate level of power in influencing the situation and/or the culturally dissimilar others. This situational power also relies on the social power of a group. This dimension of power is discussed further ahead under the third contextual level.

The fourth factor in this first contextual level, personal and social networks, refer specifically to the existence of connection with common relationships of personal or social nature, that is, family, friends and acquaintances, between the interacting partners. In effect, Gudykunst (2005) suggests that “the more we know the same people that the strangers with whom we are communicating know, the more we can manage uncertainty and anxiety
interacting with those strangers" (p.302). Also, having a relationship with stranger’s social network such as stranger’s family and relatives, helps one to manage anxiety and uncertainty.

The fifth factor in this first contextual level, intergroup contact, is the quantity and quality of intergroup contact the interactants bring to the encounter. There is a plethora of literature (Brewer and Miller, 1984; Brown and Hewstone, 2005; Pettigrew and Tropp, 2005; Stephen and Stephen, 1998) on the contact hypothesis that supports intergroup relations and its outcomes, especially as a strategy to reduce prejudice. Quality of contact is the degree of relationship intimacy; the degree of perceived interdependence; the nature of contact, that is, if it is cooperative or not, with culturally dissimilar others. Gudykunst (2005) states that difficulties tend to dissipate as relationship with strangers become more intimate. Also, interdependence effects similar outcome. The more interdependence there is, the more confidence and predictability of stranger's behavior, thus less uncertainty and anxiety there is (Gudykunst, 2005).

“Cooperation leads to good feelings toward the people with whom we cooperate” (Gudykunst, 2005, p. 300). Kim
(2005) posits that common goals create cooperation and the building of a common identity, thus it promotes association. Kim (2005) asserts as well that positive contact, through ethnically integrated networks, generates positive attitudes and the necessary conditions for addressing conflicts. It also creates conditions for interethnic friendship. Ting-Toomey (1999) speaks of intercultural relationship and asserts that "friendship formation between people of different cultures greatly facilitates intergroup understanding and dispels outgroup-based stereotypes" (p. 174). Last, quantity of contact is a factor. Increase in positive contact helps to develop the necessary conditions that propel intercultural encounters toward effective outcomes (Gudykunst, 2005; Kim, 2005; Ting-Toomey, 1999).

The second contextual level, socio-structural environment, is defined by the social milieu, and its respective structural order, in which the interaction is immersed. According to Kim (2005), the socio-structural environment "is comprised of multiple sublevels of social entities ranging from a small work unit...a sizeable organization..., a neighborhood, and a local community, to even larger social entities such as a society...and its
relationship to another country and to the world” (p. 337). Drawing from the contextual theory of interethnic communication, this framework identifies three factors in this level: cultural group social power, institutional equality, and social pressures.

The first factor in his second contextual level, cultural group social power, is the amount of influence (political, economic, etc) that a particular racial, ethnic or cultural group has in a given society. Power translates into privileges, status, prestige, opportunities, and access to resources. Kim (2005) postulates that the higher the power, thus the status and privilege, of a cultural group, less interest in associating and integrating with others who are culturally dissimilar. Therefore, there is tendency to maintain and promote cultural identity, language, and maintenance of own social strength. The strong cultural group tends to discourage assimilation into other groups but tends to promote assimilation of others into their cultural makeup. Moreover, “as the size of an ingroup increases, the likelihood of contact with outgroups members decrease and the ingroup members become more likely to interact with other ingroup members” (Kim, 2005, p. 338). Gudykunst (2005) theorizes that “the more power our
ingroups have over strangers, the less anxiety we have about interacting with strangers. Power also leads to evaluative biases...and, therefore to inaccurate predictions of strangers' behavior" (p.301). Social power therefore promotes dissociation and lowers anxiety.

The second factor in this second contextual level, institutional equality, regards the question of justice in the social structure, whether it is in the structure or policies of an organization, a department of an organization, a local community, a geopolitical region, a country, etc. It means if the laws, institutions, and/or systems in a given social realm privileges one group or individual over others or if they are equitable and fair across racial lines and for all persons. Kim (2005) argues that "the institutionalized organizing principles shape the normative beliefs and practices throughout a social system, guiding and reinforcing the judgments and behaviors of individuals within that system" (p.337). Thus institutional inequity supports unequal social relations and stratification based on cultural and ethnic differences. This type of relationship between individuals of dissimilar cultural groups will tend to fragment as institutional inequity promotes dissociation (Kim, 2005).
The third factor in this second contextual level, social pressures, is the diverse types of pressure that social structures such as political and economic systems put upon different cultural groups. Social pressures refer to political persecution and ethnic ostracizing, economic crisis or recessions when hardship increases, and resources decrease, among others. These factor lead to social anxiety and fear (Kim, 2005). Also, social pressure or "environmental stress has been widely recognized as a factor tat intensifies intergroup dissociation or conflict" (Kim, 2005, p. 339). Social pressure affect entire groups and its members in general or individually, when specific individuals may suffer attacks due rejection of their cultural group because it may have been linked to some situation that causes stress on the entire society (Kim, 2005).

The Individual Communicator. In the theoretical framework, the communicator is not a context but the locus of several factors and processes. Identity resides in the communicator. Identity impacts communication influencing anxiety and uncertainty (Gudykunst, 2004, 2005), association or dissociation (Kim, 2003a, 2003b, 2005), and identity negotiation (Ting-Toomey, 1999, 2005). A secure,
inclusive, trusting, connected, and balanced identity is related to high self-esteem (Ting-Toomey, 1999), helps to manage anxiety and uncertainty (Gudykunst, 2005), and promotes association (Kim, 2005). Anxiety and uncertainty as factors are also located in the communicator. These factors impact identity negotiation and the exchange of messages by influencing the processes of social categorization and attribution that are also nested in the communicator. It is the communicator whom effects categorization and interpretation of others' behaviors. These processes are affected by anxiety and uncertainty and impact the communicator's ability to manage these factors. Finally, mindfulness as a process is also located in the communicator. It is the communicator who develops mindfulness, applying it to the communication processes to obtain effective outcomes.

There are also various other secondary factors, existing in the communicator, that impact intercultural communication. First, motivation to interact, which is the interest one has in initiating contact with culturally dissimilar others. Gudykunst (2004, 2005) suggests that motivation is shaped by needs and advances four basic needs that must be addressed in order to interaction to take
place: need to trust, to feel included, to avoid anxiety, and to support identity. When there is no trust, no inclusion, no avoidance of anxiety, and no identity support, then uncertainty levels and consequently anxiety levels increase and management of these factors becomes harder. When needs are fulfilled, there is motivation to interact and uncertainty and anxiety are lowered. Ting-Toomey (1999, 2005) posits five initial needs, discussed earlier, that underline motivation to engage in contact and relationship. Engaging in identity negotiation is a need motivated by the identity domains and needs that direct the encounter toward their fulfillment (Ting-Toomey, 1999).

Second, attraction to culturally dissimilar others, which is closely related to motivation to interact, is the liking and or curiosity one has to engage in contact with culturally different individuals. Gudykunst (2005) argues that attraction "is one of the major factors contributing to the development of relationships with strangers" (p.301). It is usually motivated by similarity but difference also may attract. Finally, attraction reduces anxiety and uncertainty and tends to promote association (Gudykunst, 2005).
Third, positive personal traits, such as cognitive complexity, tolerance for ambiguity, flexibility, open-mindedness, empathy, uncertainty orientation, accommodation, impact communication in a positive fashion, reducing anxiety and uncertainty as well as increasing identity satisfaction (Gudykunst, 2005; Ting-Toomey, 2005). Fourth, certain attitudes, such as ethnocentrism, dogmatism, racism, prejudice, social dominance bias, and many other “isms”, impact communication by impacting on the social categorization and attribution processes (Gudykunst, 2005; Ting-Toomey, 1999). All the attitudes named above increase anxiety, uncertainty, use of stereotyping, and misattributions.

Last, ethical interaction engenders moral inclusiveness (Gudykunst, 2005). Ethical interaction is the contact based on ethical principles of respect and dignity; that every person independently of racial or cultural background has dignity and needs to be respected. Moral inclusion is the result of this posture which states that ethical behavior based on the highest moral standards applied to members of the ingroup are to be applied also to members of the outgroups (Gudykunst, 2005; Ting-Toomey, 1999). Opotow (1990) explains that
Moral exclusion takes place when individuals or groups are perceived as outside the boundary in which moral values, rules, and considerations of fairness apply. Those who are excluded are perceived as nonentities, expendable, or undeserving: consequently, harming them appears acceptable, appropriate, or just (p. 1).

According to Gudykunst (2005), moral inclusion reduces anxiety and consequently uncertainty.

Mediating Process. It is necessary to explain the mediating process interacting in the system that helps to produce the desired effective intercultural communication. Mediating process is a concept utilized by Gudykunst (1995, 2004, 2005). Drawing from the foundational theories, the theoretical framework presented in this section defines its mediating process as mindfulness. The three foundational theories, in turn, derive their conceptualization of mindfulness primarily from Langer (1989) who posits that "(1) creation of new categories; (2) openness to new information; and (3) awareness of more than one perspective" (p. 62) form the threefold components of a mindful person. In fact, the third component, diversity of perspective, is the key element to unlock effectiveness in
intercultural communication and the one that makes necessary the other two components.

As Langer (1989) puts it "once we become mindfully aware of views other than our own, we start to realize that there are as many different views as there are different observers" (p. 68). And further states that, with this posture, "we gain more choice in how to respond" and "change becomes more possible" (p. 71). According to Gudykunst (2004, 2005), mindfulness is the mediating process that allows for the achievement of effective intercultural communication. It is the foundation and first step in the process of management of anxiety and uncertainty. Gudykunst (2004) argues that "it is only when we are mindful of the process of our communication that we can determine how our interpretations of messages differ from stranger’s interpretations of those messages" (p. 34). This posture helps the acquisition of the knowledge and skills needed to generate the appropriate adjustments in communicating (Gudykunst, 2004).

Ting-Toomey (1999, 2005) states that mindfulness is an essential component that allows the achievement of competent negotiation of identity. And goes on to explain that mindfulness means the ability to access different
frames of reference according to the situation, the ability to identify and understand cultural differences and similarities between individuals from different cultures, and the ability to be open to new and creative ways of interacting with others. Mindlessness, on the opposite, means maintaining one’s own categories at all times and situations, a ‘one-size-fits-all’ approach to communication. Mindfulness allows individuals to both recognize the elements that underline one’s own and other’s identity as they recognize themselves and in turn would like to be recognized. It also allows one to perceive the identity dimension and salience desired by oneself and others in various situations. As Ting-Toomey (1999, 2005) points out, mindfulness is a process of awareness which requires the acquisition of specific knowledge and skills.

Finally, Kim (2005) introduces mindfulness as the attitude that incorporates in itself all the necessary qualities to produce a balanced process of social categorization and attribution and consequently associative behavior. Kim (2005) counterpoints mindfulness to categorization that produces stereotypes which, in turn, generates inaccurate attribution and the dissociation of the interactants. In sum, it is only through the mediating
process of mindfulness that intercultural communication effectiveness can be achieved and sustained.

Intercultural communication is a constant in everyday life in the world today. There is a variety of theories explaining this phenomenon and covering an extensive body of literature. Anxiety and uncertainty management theory focuses on the affective and cognitive factors as central to understand intercultural contacts; identity negotiation theory advances identity as its key mechanism ordering the entire process; and the contextual theory of intercultural communication clarify the factors influencing interethnic relations understood as an open system of behavior and contexts. Integrated out of these foundational theories is the theoretical framework of intercultural communication used in this project, which argues that intercultural communication is best explained and understood as the process of identity negotiation through the exchange of verbal and nonverbal messages.

This identity negotiation and message exchange are shaped by encoded and decoded communicative behaviors that produce the desired outcomes of identity satisfaction by way of creating shared meaning whenever the primary and secondary factors influencing them are competently managed.
through the mediating process of mindfulness. Identity is a central feature in the process as the locus of meeting of culture and communication. Primary factors are anxiety and uncertainty dialectically related to social categorization and attribution processes. Secondary factors include several variables organized into two contextual levels in which the communication interaction process is embedded. The communicator is the locus of the primary factors and organizes several other secondary variables. Intercultural communication is a complex process and achieving the desired positive outcomes, that is, effectiveness, requires intercultural competence.

Intercultural Competence Theory

Intercultural competence is an ability to be acquired, although it seems that certain individuals have a predisposition and bring some fundamental traits to the development of competence, while other seem to have almost an inability to becoming interculturally competent (Kealey, 1996). As Bhawuk and Brislin (1992) explain, to be considered interculturally competent, "people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify
their individual behavior as an indication of respect for the people of other cultures” (p. 46).

Developing theoretical models of competence is an important step in helping to implement this capacity. There is a wealth of research and literature on the subject (Connerley & Pedersen, 2005; Dinges & Baldwin, 1996; Wiseman & Koester, 1993). The objective of this section is to present the theoretical base for the concept of intercultural competence and define its core components. First, it presents an overview of the research of the concept of intercultural competence. Second, it advances a theory-based definition of intercultural competence for the purposes of this project. Third, it explains the basic components of intercultural competence. Last, it discusses the conceptualization and elements of structural or organizational intercultural competence.

**The Research on Intercultural Competence**

Intercultural competence research began out of a pragmatic need to prepare military, foreign relations, and business personnel from the so called first world nations for their missions and operations around the world (Kealey, 1996; Wederspahn, 2000). Ruben (1989) explains that most investigations have been done with American overseas
sojourners. Later, findings and scales from first researches were applied on foreign sojourners in the American culture in order to test their validity and generalizability (Redmond & Bunyi, 1993). Findings and measurement instruments focused primarily on skills and knowledge (Benson, 1978). These researches used both quantitative and qualitative methods (Collins, 1989; Guo-Ming, 1989, 1990; Hammer, Gudykunst, and Wiseman, 1978; Ruben, 1989).

Many listings of attributes have been produced in defining the interculturally competent person. Kealey (1996, p. 86-87) proposes a very complete list of skills organized in three clusters (adaptation, cross-cultural, and partnership skills). Connerley and Pedersen (2005) state that tolerance for ambiguity, flexibility, and openness has been the most present attributes in listings developed by researchers across disciplinary fields. Ting-Toomey (1999) combining the findings and listings of several researches presents seven characteristics of an interculturally competent person: “tolerance for ambiguity, open-mindedness, cognitive flexibility, respectfulness, situational adaptability, verbal and nonverbal sensitivity, and creative thinking” (p.271).
Listings are helpful at a first stage, but are not sufficient. With the development of theoretical frameworks in the field of intercultural communication (Gudykunst, 2005; Hammer, 1999; Landis & Bhagat, 1996, Landis, Bennett, & Bennett, 2004, Ting-Toomey, 1999) and other fields such as counseling psychology (Connerley and Pedersen, 2005), the definition and criteria of competence has also developed and become more theory based. However, certain core competencies have remained. Much ground has been covered since in elaborating a more complex, integrated, and inclusive definition of intercultural competence going beyond the simple listings.

Defining Intercultural Competence

Cupach and Imahori (1994, 2005) contend that intercultural competence is a threefold concept composed by effectiveness, appropriateness, and perception. This definition is supported by other competence research (Cupach & Imahori, 1993; Imahori & Lanigan, 1989; Spitzberg & Cupach, 1984, 1989) and by the behavioral expectation model (Martin & Hammer, 1989; Spitzberg, 1989, 1997; Wiseman, Hammer, Nishida, 1989). While it is recognized that effectiveness and appropriateness are two criteria existing across cultures, that is, they are culture-
general, the ways of being effective and appropriate vary according to the interaction situation and from culture to culture, that is, they are culture-specific (Cupach & Imahori, 2005, Ting-Toomey, 1999). Perception, although a human phenomenon, is also shaped by culture (Gudykunst, 2004; Ting-Toomey, 1999).

The first element, effectiveness, refers to the ability to achieve desired goals out of an interaction. These goals can be more of a result or task-orientation nature or more of a relational-orientation nature. The goals orientation will change according to the cultural background of the individual interactants or the situation framing the interaction (Cupach & Imahori, 1993). The second element, appropriateness, refers to the ability to be adequate and proper, suitable and polite, during an interaction; it also means the ability to address the requirements and expectations that are prescribed by the norms, rules, and roles informed by the cultural background of the individual interactants and the interaction situation involved (Burgoon & Hubbard, 2005; Cupach & Imahori, 1993).

Finally, the third element of intercultural competence, that is, mutual perception, refers to the fact
that "competence is also culture-synergistic because relational partners are able to negotiate their own idiosyncratic ways of behaving competently within their relationship" (Imahori & Cupach, 2005, p. 195). Mutual perception is an evaluation effected by the participants in the intercultural interaction; it is influenced by the desired outcome according to the interaction situational context, by the locus of judgment, and by the different levels of culture (Martin, 1992). Thus, intercultural competence is not innate, nor it resides in the performance alone, but rather in the judgment of the performance by the individuals engaged in the intercultural interaction. "This view of competence suggests that the specific skills we have do not ensure that we will be perceived as competent. Our skills, however, do increase the likelihood that we are able to adapt our behavior so that strangers see us as competent" (Gudykunst, 2004, p. 234).

Incorporating the definition of intercultural competence advanced above with the definitions of competence based on the three foundational theories a construct of intercultural competence that includes its central components and their specific elements can be derived. Because effectiveness, appropriateness, and
perception vary according to culture, a degree of awareness combined with certain knowledge and skills are required (Cupach & Imahori, 1993; Ting-Toomey, 1999). The contextual theory of interethnic communication (Kim, 2003a, 2003b, 2005), for example, defines competence as the ability to produce association by enacting communicative behaviors based not on narrow categorization and inaccurate attribution, but on mindfulness. For anxiety and uncertainty management theory (Gudykunst, 1995, 2005), competence, or effectiveness, is the ability to minimize misunderstandings by creating shared meaning in exchanged messages through the management of anxiety and uncertainty and their related secondary factors.

Ting-Toomey (1999, 2005) approaches competence by way of defining competent identity negotiation as the result of a combined effort including mindfulness, culturally-based knowledge, and interaction skills that allow one to communicate in an effective and appropriate manner with individuals from different cultures. Drawing from Langer (1989), Ting-Toomey (1999, 2005) states that mindfulness means the ability to access different frames of reference according to the situation, the ability to identify and understand cultural differences and similarities between
individuals from different cultures, and the ability to be open to new and creative ways of interacting with others. Mindfulness allows individuals to both recognize the elements that underline one’s own and other’s identity as others recognize themselves and in turn would like to be recognized. It also allows one to perceive the identity domain and salience desired by oneself and others in various situations. In sum, as Ting-Toomey (1999) points out, mindfulness is a process of awareness that needs the acquisition of certain knowledge and skills.

Ting-Toomey (1999, 2005) contents that cultural knowledge is the foundation for the understanding that allows the recognition of the cultural dimensions impacting one’s own and others’ identity and consequent behaviors. It also facilitates the identification of identity salience issues. “Knowledge here refers to a process of in-depth understanding of certain phenomena via a range of information gained through conscious learning and personal experience and observation” (Ting-Toomey, 1999, p. 50). Skills refer to the various abilities learned in order to apply the culturally-based knowledge. Ting-Toomey (1999) indicates several communicative skills as important and summarizes them into four core skills: “mindful
observation, mindful listening, identity confirmation, and collaborative dialogue” (p. 269).

Mindfulness, although essentially an attitude is also a skill, a learned behavior developed with practice. Finally, motivation to interact with the culturally dissimilar other is an important element in developing competence. It is directly connected with identity domains and needs, that is, motivation will vary according to the identity dimension and identity needs that propel one to interact (Ting-Toomey, 1999). To acquire the necessary competence “we have to increase our knowledge base, our attunement level, and our honesty in assessing our own group membership and personal identity issues” (Ting-Toomey, 2005, p. 217). Furthermore, “we have to understand the content and salience issues of identity domains in direct correspondence with how others view themselves in a variety of situations” (Ting-Toomey, 2005, p. 217).

Therefore, for the purposes of this project, intercultural competence is understood as the performance of perceived appropriate communicative behaviors in the negotiation of identity by way of verbal and nonverbal message exchange between culturally diverse people seeking to effectively produce shared meaning and identity
satisfaction with consequent association between interactant in order to achieve their desired goals. Finally, to be interculturally competent and perceived as such, the interactants need to become mindful, that is, develop awareness, knowledge, and skills.  

The Components of Intercultural Competence

Mindfulness is a common denominator in the three foundational theories and, therefore, in the integrated theoretical framework. It involves primarily an increased level of awareness which requires new knowledge and is in itself a new skill. Therefore, the definition of intercultural competence formulated above clearly leads to a threefold conceptualization of competence composed by awareness, knowledge, and skills. These components interact to create competence and are composed in turn by other elements that describe their contents.

Awareness. The integrated framework describes awareness as mindfulness which impacts the attitudes. Awareness, as an intrinsic dynamic of mindfulness, opens the mind to new categories, new information, and new perspectives impacting affection and behavior (Gudykunst, 2004; Ting-Toomey, 1999). Connerley and Pedersen (2005) affirm that, if the awareness stage is disregarded in
intercultural trainings, then knowledge and skills are probably based on incorrect presuppositions. And further state that "...if, however, training does not go beyond awareness objectives, leaders will be frustrated because they can see the problem but are not able to change anything" (p. 78). Gudykunst (2004) contends that awareness of one’s own communicative behavior is a fundamental step for effectiveness. This step lays the base to begin addressing the primary and secondary factors influencing intercultural interaction.

Awareness has a subjective and objective dimension as one must become aware of communication process regarding others and oneself. According to the theoretical framework above, becoming aware of one’s communicative behavior requires the development of the following set of awareness: awareness and understanding of the communicative process as a whole; of culture as a fundamental human dimension and its influence on behavior; of one’s own values orientation and biases; of identity or self-conceptualization, its domains and dynamics; of anxiety and uncertainty and their dynamics as a basic influencing factor; and of the attribution and social categorization mechanisms as central processes impacting communication.
Knowledge. Knowledge is an important factor to create awareness while it lays the foundations for the acquisition of skills. Ting-Toomey (1999) specifically explains that knowledge promotes a depth of understanding regarding fundamental factors and processes of intercultural interaction and it is obtained by both formal and informal learning, experiences, and observations. Gudykunst (2004) indicates that knowledge means primarily "how we can gather information about strangers and their groups so that we can interpret their messages accurately" (p. 243). According to Connerley and Pedersen (2005),

If the knowledge stage is overlooked in training, then the cultural awareness and skill... will lack grounding in essential facts and information about the multicultural context and the resulting changes may be inappropriate. If, however, training does not go beyond the collection of facts and information about other cultures, those interacting with the leader will be overwhelmed by abstractions that may be true but will be impossible to apply in practice. (p. 78)

This knowledge component of competence creates the foundation to address the key influencing factors and processes such as identity, culture, anxiety and
uncertainty, categorization and attribution. Based on the integrated framework, the necessary types of theory-based knowledge are: Knowledge of culture-general and culture-specific information; of cultural and personal differences and similarities; of verbal and non-verbal language; of anxiety and uncertainty dynamics; of identity formation and development; of social categorization and attribution; and of alternative and diverse attributions of meaning to messages and behaviors.

Skills. This component is embedded in awareness and knowledge as it makes these components become concrete, practical, and useful by offering specific tools and techniques to address the various situations emerging in intercultural interactions. While AUM and IN theories directly prescribe specific skills necessary to becoming interculturally competent, CTIC only indicates to some possible skills based on the influencing factors discussed by this theory. According to Gudykunst (2004), the skills necessary to behave appropriately and effectively in an intercultural interaction are primarily the ones that foster management of anxiety and uncertainty. Ting-Toomey (1999) suggests that central skills are the ones that promote better identity negotiation leading to satisfaction.
and prescribes a list of necessary skills to achieve that goal. The skills advanced in this section are based on the foundational theories and the integrated theoretical framework. They are combined into groups of similar, complementing, or congruent skills under the six skills headings and their elements are described below.

First, Ability to be mindful, formed by the ability to be open-minded, create new categories, consider different perspectives in problem-solving, cultivate curiosity, be alert to complexities, be attentive to individuals, and the flow of everyday interactions, exert creative thinking and cognitive flexibility. Second, ability to manage anxiety and other feelings, which encompasses the ability to deal with stress, fear, the perception of threat, feelings of uneasiness, uncomfortableness, avoidance-approaching tendencies, and the ability to tolerate ambiguity. Third, ability to validate identity, accomplished by the ability to do facework, sustains one’s own self-image, verbal empathy, and mindful observation and listening.

Fourth, ability to gather cultural information, which includes the ability to empathize, develop mindful observation, listening, and collaborative dialogue, execute values clarifications, be verbally empathetic, sensitive to
nonverbal language, conduct perception checking, paraphrasing, and probing questions. Fifth, ability to adapt communication behavior, achieved by the ability to conduct the ODIE (observe, describe, interpret, and evaluate) method, make accurate attributions, manage social categorization by decategorization, recategorization, and differentiation, effect mindful stereotyping, change attitudes, accommodate communication, execute code switching, improve message exchange, develop adaptability, and learn foreigner languages. And sixth, ability to manage conflict, composed by the ability to perform conflict management and facework, which includes several (the majority) of the skills described above.

Organizational or Structural Competence

The components of intercultural competence above regard primarily the abilities that individuals need to develop. Although fundamental in the process of intercultural interaction, interculturally competent individuals do not exist in a vacuum, as already pointed out by Kim (2005). Interculturally competent settings or institutional structures are essential for the achievement of a more holistic and thus complete conceptualization and enactment of intercultural competence. In effect, Kelly,
Azelton, Burzette, and Mock (1994) suggest that “social norms can be created within social settings to enable participants to become interdependent.” (p. 425) and postulate the basic tenants necessary to work toward constructing a social environment to sustain cultural diversity and thus competence.

This approach termed “ecological pragmatism” (Kelly, Azelton, Burzette, & Mock, 1994) argues that diversity is “an outcome of creating social settings that enable people to value, embrace, and use differences for their collective good” (p. 424). Current understandings of diversity have training being offered to create competent individuals but disregard the role of social structures. This may create individuals “wary of efforts...to appreciate differences” (p. 425) who may easily become more ethnocentric. In this approach, “The attention is primarily placed on how the qualities of a supportive context enable individuals to become resources for one another” (Kelly, Azelton, Burzette, & Mock, 1994, p.426). This complements the skills discussed above that allows one to gather the cultural information necessary to interact with different individuals in diverse situations. It creates the conditions to sustain the “leaning how to learn”
methodology to skill development (Connerley & Pedersen, 2005). In fact, "the learning process in ecologically designed settings is derived from a supportive environment that affirms diversity as an explicit value" (Kelly, Azelton, Burzette, & Moch, 1994, p. 426).

The four parameters to develop a supportive setting for diversity work together to address two "pervasive social processes: the presence of norms of homogeneity and the absence of cooperative exchanges" (Kelly, Azelton, Burzette, & Mock, 1994, p. 427). These four guidelines "emphasize a sequence of integrated experiences that can be planned and arranged to facilitate a generative and constructive experience with diversity" (Kelly, Azelton, Burzette, & Mock, 1994, p. 429) and develop norms that create the conditions to sustain diversity and competent interaction in relation to it. The first step formulates norms that create the conditions for people to be more interdependent. This is accomplished by having the individuals to interact in person, practice social skills that create cooperation, acknowledge each contribution offered, and formulate goals that require the use of everyone's talents and resources. The second step creates norms to help people engage others as resource. This
objective is achieved by creating opportunities to shift intergroup relations into interpersonal relations moving across group boundaries that define roles and status as well as stereotypes and beliefs.

The third step produces norms that help to establish communication between individuals beyond their local social environment. This interaction can be produced by promoting the exchange of individuals from different organizational units but similar organizational role, with the possibility to learn about each other's environment and person. The fourth step creates the space, opportunity, and condition for evaluation and integration. This is made concrete by creating a safe space for debriefing the experiences of contact. Kelly, Azelton, Burzette, and Mock (1994) name these steps "settings" and explain that "while each of these settings can stand on its own as a prototype, they are presented in a suggested sequence under the assumption that each setting represents a useful stage to experience before going on to the next setting" (p. 430).

Intercultural competence is an invaluable skill to be acquired nowadays in the globalized society surrounding oneself. It is an ability to be open-minded, sensitive, understanding, aware, knowledgeable, and skillful to engage
in intercultural encounters and situations effectively. Intercultural competence has been researched and theorized for the last half a century and has advanced profiles and models to help identify and operationalize it. It is currently accepted, and the model used by this project, the definition of intercultural competence that acknowledges the three basic elements of effectiveness, appropriateness, and mutual perception. These elements are at once culture-general and specific and shape a concept of competence that branches out into three practical dimensions or components, namely the awareness component, the knowledge component, and the skills component.

Awareness encompasses the foundational dynamics that sustains knowledge and skills and refers primarily to the realization and understanding concerning the processes and factor involved in an intercultural encounter episode; knowledge regards the cognitive bases for effectiveness and appropriateness; and skills concerns the basic abilities necessary to put into action effectively and appropriately the awareness and knowledge obtained. Lastly, Competence has a personal and an organizational dimension in that it needs both individuals to have the elements necessary to interact competently in an intercultural situation and
settings or structures to motivate, help develop, and sustain competence skills so that competence is a complete and holistic reality. Intercultural competence is a theory based concept and thus it needs concrete training to make it applicable.

Summary

Theoretical foundations are an essential element in the process of developing and designing an intercultural communication training program. This chapter has focused on reviewing research and theory on two central areas of the intercultural field, namely, intercultural communication and intercultural competence.

Intercultural communication theory systematically formulates the processes and factors to explain the intercultural interaction phenomenon. The framework advanced as a model in this project, integrated out of three foundational theories, indicate anxiety and uncertainty, identity, and categorization and attribution as the central factors and processes shaping the outcomes of intercultural encounters. It describes also the several secondary factors and their interrelation with the central factors mentioned above. Finally, the integrated framework

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recognizes the existence of mediating factors that help to achieve the desired positive outcomes.

Intercultural competence theory organizes research on intercultural performance and indicates that effectiveness, appropriateness and mutual perception are essential elements of competence. These foundational components are formed by a second level of elements that flesh out the concept of competence: awareness or mindfulness, knowledge, and skills. These components come together dynamically to change cognition, affection, and behavior in order to accomplish the desired positive outcomes in competent intercultural encounters.
CHAPTER FOUR

THE INTERCULTURAL COMMUNICATION SKILLS TRAINING
PROGRAM DESIGN AND IMPLEMENTATION

Introduction

An effective intercultural communication skills training program is based not only on intercultural communication and intercultural competence theories, but also on intercultural training theory (Brislin & Yoshida, 1994; Connerley & Pedersen, 2005; Gudykunst, Guzley, & Hammer, 1996; Kohls, 1995; Landis, Bennett, & Bennett, 2004; Rasmussen, 2005, Wederspahn, 2000). The ultimate purpose of this project is to propose an intercultural communication skills training program to be used primarily, but not exclusively, by Catholic parish communities of the Diocese of San Bernardino.

This chapter is dedicated to fulfill this purpose. It begins by describing the antecedents to the ICS training program design and its foundational needs assessments. Next, it discusses the formulation of the operational goals and objectives, after which it describes the complete ICS training program design in its rationale and composing parts. Following, there is a description of each individual
training day design in its rationale, goals and objectives, contents and methods. After these steps in designing the training program, this chapter suggests a few guidelines and orientations for the training implementation. Finally, it discusses the directions, guidelines, and instruments necessary for its evaluation.

The Antecedents of Designing

Preceding the actual designing, it is mister to identify a few elements that will contribute to a well thought out training and to understand a few basic concerns regarding training participants and environment. According to intercultural training theory (Connerley & Pedersen, 2005; Kohls, 1995; Wederspahn, 2000), the most important antecedents are: first, the training immediate contextualization. Second, its audience. Third, its learning environment. Fourth, its intercultural communication theoretical framework. Fifth, its training approach. And sixth, its needs assessments.

Contextualization

The intercultural communications skills training program (hereafter ICS training program) in this project is an improvement, through the incorporation and direction of
well researched intercultural communications and training theories, of the unity in diversity pilot project presented in more details in chapter two. Thus that pilot project constitutes the ICS training program immediate context. This training program shares the same context of the Unity in Diversity pilot project, that is, the intercultural relations reality of the Diocese of San Bernardino parish communities. It also shares several of the original pilot project's goals, six objectives, contents, materials, and structural components.

**Audience**

Participants vary greatly as training can be offered to different individuals or group; it can be offered to the labor force, managers, staffs in general, executives, affiliates and membership, departments, or any leadership in an organization. Training is often imparted to leaders, defined formally or informally. Leaders play an important role as they influence others toward the visions and changes required by an organization (Connerley and Pedersen, 2005). Considerations about trainees refer primarily to individual styles of learning and communicating defined by both personal and cultural traits (Fowler and Blohm, 2004). Design must address these
differences and ensure that an atmosphere conducive to learning and process flow exists.

The primary audience for the ICS training program is the native born, non-immigrant leadership of the Diocese of San Bernardino at its diocesan and parish level. Leadership is here defined by those in position of directing and coordinating, as well as in any ministerial position serving and influencing the faithful population at large. It is formed by the clergy in general: bishops, deacons, and priests; pastoral coordinators and associates; office staffs; directors and coordinators of ministry departments and offices; and all ministers such as catechists, liturgy ministers, youth ministers, small faith community coordinators, and social justice ministers, among others. The leadership described is the considered formal and official. Native born or non-immigrant is here used to define all those who did not come immediately from another country outside of the United States.

However, there is also the informal leadership that often is not recognized officially by the organizational structure. There are two main reasons to define the leadership as the main target of training: one, based on its role to guide and promote the vision and mission of the
diocese centered on intercultural relations; and two, to continue the work started by the unity in diversity pilot project training already discussed above. Last, this training is opened to anyone attending any parish or employed by the diocesan structure that would be interested in improving their intercultural competence.

Environment

Training environment is comprised of both the learning setting layout and the psychological climate created during a training session or program. Setting layout is the physical space to create the appropriate conditions to conduct the necessary techniques and promote an atmosphere conducive for learning. Different techniques require different set up and room layout (Kohls, 1995). A map of setting layout is usually helpful to orient trainer and trainees, especially if setting needs to be shift often. Kohls (1995) and Landis, Bennett, & Bennett (2004) offer a list of seating arrangement and layouts that can be helpful in for designing and planning training sessions.

Training environment refers to the psychological climate created by the administration of training. In fact, "intercultural training is inherently transformative in intent and potential, both of persons and of organizations
and groups" (Paige & Martin, 1996). During the process of training, participants come to deal with personal emotions, sensitive situations, and tension and conflict may come to play. Moreover, training is designed to affect change on trainees' attitudes and behavior, perception and awareness. These changes need to occur in a structured and supportive rather than hostile climate (Paige & Martin, 1996). For this reason, training design, as much as trainer, needs to be mindful of these factors and incorporate processes that will help account for them.

The ICS training program environment is composed by the intercultural climate existing in the Diocese of San Bernardino. In this sense, the environment is marked by the often tense interpersonal and intergroup intercultural relations among the various individuals and ethnic groups in intentional or unintentional contact within the diocesan structure and the parish communities. On the physical level, the environment is composed by any diocesan or parish setting, that is room or hall, available for training purposes and that can be adjusted to fit the needs and requirements indicated by the implementation plans for this training program, according to room layout, configuration, and people capacity.
Theoretical Framework

The theoretical framework for the ICS training program is the integrated theoretical framework of the intercultural communication process which, based on three foundational theories of intercultural communication, has been extensively discussed in chapter.

Training Approach

There are two main approaches in intercultural training: cultural-general and cultural-specific. Culture-general is the approach that facilitates an increase of awareness, acquisition of knowledge, and the development of skills based on the general dynamics and components of culture as a universal concept. Culture-general training prepares people to interact interculturally without necessarily specify the culture (Brislin, 2000). Culture-specific, on the other hand, may present some general materials as the foundation for an understanding of culture, but concentrates on developing awareness, knowledge, and skills that are specific to a given cultural milieu. It teaches people what the specific values, assumptions, ways of using language (verbal and nonverbal), and ways of dealing with life situations are for a specific culture (Brislin, 2000).
Training can also be classified based on the dimensions of competence: awareness, knowledge, and skills (Connerley and Pedersen, 2005; Kohls, 1995). Wederspahn (2000) classifies training thus: didactic, or lecture orientated, participatory, or group discussion type, and experiential, or simulations activities. Levy (1995) offers two models: the “inside-out” (awareness goes from one’s own culture to other cultures), and the “outside-in” (the opposite). He also discusses other models: the “critical-event design”, focused on actual jobs and the continual feedback process; the “training and development systems design”, organized in three phases called systems analysis, development, and validation; the “instructional systems design”, based on behaviorism and the instructional-objective movement; and the “experiential culture-general training design”, used in designing individual activities but also to design entire training sessions focused on debriefing experiential activities (pp.6-13).

The approach chosen for the ICS training program is a combination of the inside-out, culture-general and experiential-participatory model mentioned above. The choice of approach can be better understood and supported based on the needs assessments obtained.
Needs Assessment

Assessment of needs is understood as the process to identify what are the most important needs an individual, group, or organization has concerning intercultural relations, define the disconnect between actual and expected results, and prioritize (Kohls, 1995; Wederspahn, 2000). Moreover, these needs can be related to awareness, knowledge, or skills alone or in any combination of these components. The importance of assessing the needs resides in the fact that it is this process that helps to identify the real and concrete information, as opposed to the ideal or assumed, that demonstrate and justifies the need for training as well as the specific aspects to be addressed and improved (Levy, 1995). This information plays a central role in training design as it inform the selection and development of operational objectives or behavioral goals and the content to be presented. Both elements impact the rest of training design.

Literature indicates various strategies to obtain the information necessary regarding needs. They range from observation to interviewing as well as the application of questionnaires, tests, and surveys; from focus group to system analysis to case analysis; also organizational
records and reports as well as the consultation of professional journals and magazines can be used. Assessment can be made at the individual, group, or organizational levels. Task analysis is among the preferred methods according to Kohls (1995), and it is the analysis of job and tasks descriptions to identify responsibilities, qualifications, outcomes, skills, processes, and activities pertaining to a given job or task. Task analysis is preferred because it provides accurate indicators, expectations, goals, and connection to organizational mission and vision (Kohls, 1995).

The needs assessment utilized in this project used several different methods. First, the unity in diversity pilot project preceding this training design served as an instrument of assessment. By conducting the training sessions, interacting with trainees, and noting participants' performance and evaluations, it was possible to analyze their levels of awareness, knowledge, and skills in intercultural relations. Thus, this first participant population can be considered as a needs assessment research sample. Second, the surveys conducted in the format of focus group and the final evaluation taking place in the Unity in Diversity Symposium also served as assessment
instruments. During the symposium, four out of six pilot parishes shared their experience of going through the training program. These parish presentations plus a set of focus questions were utilized to research needs regarding intercultural issues.

Third, immersed observations during the past four years of working with both diocesan and parish level leadership were utilized. During these years, it was possible to collect information regarding the intercultural reality and the related needs existing in the various parishes. Fourth, interview of several leaders – pastors, directors, staff, coordinators, and other ministers – both paid and volunteers, working in different ministerial areas and services in parish communities have been conducted. Also, interview of various resource persons, such as the ordinary and the auxiliary bishops of the diocese, various members of the diocesan curia such as the episcopal vicars, vicars general, chancellors, plus several diocesan department and office directors, in matters intercultural in the diocese were conducted. In both interviewing sources questions were asked to identify their experience and perception of the intercultural reality and needs in both the parish and the diocesan structure levels.
Fifth, task analysis from the intercultural perspective of several ministerial tasks in different ministry areas such as catechesis, liturgy, and social concerns to identify the impact and needs regarding intercultural relations issues were conducted. And finally, an organizational analysis of the intercultural relations dimension in the diocese as an organization, focusing on its vision and mission statement named "IMPACT", was also an important source of assessment for this project. Through all these needs assessments, information regarding the need for intercultural trainings, the greatest challenges and barriers for positive intercultural relations, and the most impacting factors on intercultural relations in the parishes and diocesan structure of the Diocese of San Bernardino was obtained.

The results of these needs assessments can be summarized as follows. Unity in Diversity, or the reality of intercultural relations, is a central element in the diocesan vision. Several policies are in place that foster and support a healthy intercultural relation environment both at the diocesan and the parish levels. New diocesan policy is not approved without consideration from the intercultural perspective. Also, ministerial task analysis
indicates that all ministry leaders in the diocesan structure and in the parishes need to be able to relate, work, direct, coordinate, orient, serve, minister, pray, plan, and communicate together effectively and appropriately in both interpersonal and intergroup intercultural situations throughout their ministerial activities and relationships. These are two strong indications for the need for ongoing systematic work and improvement through training and other methods in the intercultural relations dimension.

These ministerial conditions described above, immersed in an intercultural reality, clearly indicate the need for adequate preparation through training and other means that provide the necessary foundations and tools for positive intercultural interactions. The need for effective intercultural training programs or intercultural training sessions that offer effective and useful awareness, knowledge, and skill tools for the everyday needs of diocesan and parish ministry leadership is also clearly indicated by the other needs assessment methods, that is, the interview of individuals and resource persons, the unity in diversity pilot training program sessions and symposium surveys, and personal observations.
Needs assessment also indicated several influential factors impacting intercultural relations in the parishes of the Diocese of San Bernardino. First, there is the exclusion approach taken by a rather large portion of the faithful, usually the ones forming the established membership in each parish. This attitude of rejection toward the newcomers, that greatly impacts their adjustment process, has been found to be in correlation with the general anti-immigrant climate in society nowadays. Second, there is the power relations factor, also connected with the institutional inequality of society, related to ethnic social status, group power, and group number, impacting quality and quantity of intercultural contact. Third, there is a long history of negative intercultural contact experiences fueling other variables in the intercultural interaction equation.

Fourth, there is a profound lack of awareness and knowledge regarding the ways intercultural communication work, with all its processes and factors, as well as the appropriate skills to ensure positive contact. Fifth, there is also a lack of awareness and knowledge concerning the elements and dynamics composing cultural identity and its influence on intercultural interaction, plus a lack of
skills to deal with it adequately. Sixth, there is the presence of negative stereotypes and expectations, due to distorted perceptions and lack of adequate awareness and knowledge regarding each other’s cultures and ethnic background. This situation continues to fuel prejudice and discrimination as it increases ineffective attribution and negative intercultural interactions. Finally, this state of affairs continues to promote anxiety and uncertainty about the ways to relate to each other.

Training Program Goals and Objectives

Connerley and Pederson (2005) affirm that “training’s objective should not be mastery of all of the skills, but to equip leaders with the insight that shows that awareness is important, the knowledge to recognize cues, and the skills to act on it” (p. 112). Brislin and Yoshida (1994, pp. 6-12) add that the goals of a training program should be to help participants enjoy intercultural interactions and reap the benefits of it; develop good rapport through these interactions; achieve their desired goals; and last, to manage the stress of intercultural contact. The general purpose or purposes of a training program is the foundation upon which all the other goals and objectives are laid on.
Based on the needs assessment identified and compiled earlier and guidelines from intercultural training theory, it is possible to formulate the ultimate goal and behavioral objectives for the ICS training program.

**General Goal**

The general goal of the ICS training program is to help participants develop the awareness, knowledge, and skills necessary to be able to better interact in intercultural situations, in ways that are more competent, that is, effective and appropriate, as they are perceived in such competent fashion, for achieving the interpersonal, intergroup, and organizational desired outcomes. More specifically, these abilities must enable the them to better communicate, minister, lead, work, plan, serve, and pray together within whatever parish community or diocesan structure they may find themselves inserted and involved as faithful members, ministers, or employees.

**Behavioral Objectives**

This general goal sets the direction for the designing of the complete and the detailed training program in its pre, in, and post phases of training. Specific objectives derived from this goal help refine the training program design structure. Therefore, this intercultural
communication skills training program is designed to help prepare the participants:

- **Objective one**: to enter intercultural interactions more competently;
- **Objective two**: to engage in intercultural contact more mindfully, that is, with more effective and appropriate awareness, knowledge, and skills;
- **Objective three**: to decrease misunderstandings and increase understanding in message exchange taking place in intercultural encounter situations;
- **Objective four**: to foster understanding, respect, and validation of one's own and other's cultural identity in intercultural encounter situations;
- **Objective five**: to code (decode and encode) behavior that produces association between interacting parties in intercultural encounter situations;
- **Objective six**: to be able to identify and create the necessary structural conditions that foster and support an environment for positive intercultural encounters.

This goal and its specific objectives are also based on the desired outcomes proposed by the theoretical
framework underlying this training. They operationalize the necessary conditions that make possible for parish and diocesan structures to work toward their potential regarding positive intercultural relations, which in turn is embodied in the parish or diocesan concrete structures. They also lay down the guidelines to construct a training program that addresses the intercultural relations needs identified in the needs assessments discussed earlier. Thus, these goal and objectives support the "Unity in Diversity" statement ultimate call to all dioceses and parishes in the U.S. for conversion, communion, and solidarity among its members, so true welcoming and inclusion can be achieved.

The Intercultural Communication Skills Training Program Overview

The rationale informing the design of the ICS training program as a whole and its individual training days comes from the antecedents discussed above. As already indicated earlier, the formatting approach for this training is the culture-general with a participatory-experiential method. The design follows guidelines from intercultural training theory, its elements and rules, as well as directions from
the intercultural communication theory through its concept of competence that embodies the contents of the integrated theoretical framework of the intercultural communication process. Training theory suggests that it is more effective to begin with awareness followed by knowledge, and skills (Brislin & Yoshida, 1994, Kohls, 1995, Connerly & Pedersen, 2005). Therefore, the first and second days are focused on promoting awareness and knowledge. The third and fourth are dedicated to developing skills. The fifth day combines all three dimensions at one. Emotions are dealt with midway along the training, after participants have had a chance to develop trust and openness toward each other to deal with such delicate matters (Brislin & Yoshida, 1995).

Thus, the format of the complete, forty-hour (5 days), Intercultural Communication Skills Training Program, based on the rationale above discussed is as follows:

Day 1 - Becoming Aware of Misunderstandings. The Relations between Communication, Language, Culture, and Identity

1. Becoming aware of the Communication Process
2. Becoming aware of Communication and Language
3. Becoming aware of Culture and Cultural Patterns
4. Becoming aware of Identity and its dynamics
5. Learning to identify one’s own cultural identity

Day 2 - Understanding Attributions and Social Categorizations. How stereotypes, prejudice and other attitudes influence our communication

1. Understanding the Attribution Process
2. Understanding the Categorization Process
3. Understanding Stereotype and Stereotyping
4. Understanding Prejudice and Discrimination

Day 3 - Engaging in Intercultural Encounters

1. Acquiring the Skills to become a competent intercultural communicator
   1. Developing the ability to be mindful
   2. Developing the ability to gather cultural information
   3. Developing the ability to make more accurate attribution
   4. Developing the ability to manage stereotyping

Day 4 - Engaging in Intercultural Encounters

2. Acquiring the Skills to become a competent intercultural communicator
   1. Developing the ability to manage anxiety and other related emotions
   2. Developing the ability to adapt communication
3. Developing the ability to manage conflict

4. Developing the ability to validate identity

Day 5 - Creating an Intercultural Environment.
Building the organizational structures to sustain Intercultural Relations

1. Understanding Power Relations
2. Understanding Intergroup Contact
3. Developing the Common Identity Model
4. Understanding the Structural Dimension of Intercultural Relations
5. Developing Structures to support Positive Intercultural Relations

The Intercultural Communication Skills Training Program Day-by-Day

Once the overall format has been defined, it is possible to detail the design by formatting each day. The section below explains the rationale, objectives, content and methodologies composing each individual day. Each day has a title and a subtitle that summarizes its content and describes its essence in relation to the conceptualization of intercultural competence in chapter three. Appendix A contains a detailed formulation of the ICS training program
in form of instructor manual, where all goals, objectives, content, sequence, timetable, methods, techniques, and materials are specified in detail. Reference for the activities and exercises are also indicated. Appendix C, as complement, offers information regarding the process of debriefing used throughout the training program.

The Common Elements

Every day has an opening session at the beginning used to present its objectives and an overview of its content. Also, as the days progress, this introductory time is used to summarize the previous session and connect the current session content to the overall program. Last, this time is also an opportunity to discuss expectations and other related issues by the audience, as the participants get ready to begin the process. The first day also has, besides its specific introduction, a general introduction segment to present the ultimate goal and related objectives, to describe an overview of the entire program, and to explain the logistics and other practical items as needed. Each session also has an evaluation and conclusion time at the end, used to evaluate the day and the participants, plus others elements. It is also used to bring the session to a close by summarizing it. There is one element common to the
first and last day: the pre-post test exercise to be used as measurement of training effectiveness.

**Day One**

**Rationale.** This day is focused on creating the needed awareness, through experience and knowledge, upon which skills are developed, as the first step toward competence in the intercultural arena. All the content and the defined sequence are centered on the foundational awareness regarding the intercultural communication process and all its interconnected factors and processes, according to the integrated theoretical framework.

**Goal and Objective.** The goal of this first day is to examine the processes and factors that contribute to create misunderstandings between culturally dissimilar others. Its objectives are to help participants to become aware of the intercultural communication process; of the relationship between communication and language; of culture and cultural patterns as a dimension of human life; and of identity, its components, formation, and dynamics. Finally, it is to help participants to discover their own cultural identity.

**Content and Methods.** All this awareness, goal and objectives, is achieved through an experience of the intercultural process through a simulation upon which
reflection is conducted by a debriefing process. The topic of culture and its variability as well as identity, its components and dynamics are presented through different methods of group discussion, presentations, and self-assessment instruments. Time is given for participants to practice identifying and defining their own cultural identity guided by an exercise of assessment.

Day Two

Rationale. This day is focused on deepening the awareness and knowledge began in day one. Here, the remaining central factors influencing intercultural communication, such as the processes of attribution and social categorization and their consequences, are discussed in more depth. With this day, awareness and knowledge are completed as foundational elements and all the main factors and mechanisms of the intercultural communication process have been presented.

Goal and Objective. The goal of this second day is to examine the processes of attribution and categorization as well as their implications for intercultural communication. Its objectives are to help participants to understand what is attribution and how it happens; what is social categorization and how it happens; ethnocentrism and other
rigid attitudes; stereotype and stereotyping, prejudice and discrimination.

**Content and Methods.** Using a sensitizer exercise, attribution is examined. After which the use of film and video, debriefed by the same process in appendix C, become the main method to achieve understanding. After learning about the process of attribution, the day moves on to present the process of social categorization and its immediate consequence of forming ingroup-outgroups. Based on that knowledge, stereotype and stereotyping is studied with a look at ethnocentrism, rigid attitudes and its related prejudicial and discriminatorial manifestations. The use of group discussion and self-assessment instruments continue in use as well.

**Day Three**

**Rationale.** This day is designed to teach the necessary skills derived from the awareness and knowledge is acquired in the first two days. This is the first of a two-day skill development training. The skills are developed in an interconnected progressive sequence, beginning with mindfulness and culminating with identity validation on day four. Mindfulness requires new information, thus, gathering cultural information skills; it also needs new categories,
thus learning better attributions and the management of stereotyping that help to improve the creation of better categorization and through new categories.

**Goal and Objective.** The goal of this third day is to help participants learn the necessary skills to become a competent intercultural communicator. Its objectives are to help participants to develop the ability to be more mindful; to gather cultural information; to make better attributions, and to manage stereotyping.

**Content and Methods.** Using mainly critical incidents and case studies, this day presents the knowledge necessary to develop those skills mentioned above. A detailed description of the skills content and methods are found in appendix A.

**Day Four**

**Rationale.** This day is also focused on developing skills as already mentioned above. It is the second of a two-day skills training series and complement day three. Following the interconnected sequence started with mindfulness, day four develop the skills necessary to control anxiety and other emotions that block interaction and challenges mindfulness. Once anxiety is managed, it is important to adapt communication. Conflict management is
helpful for when interaction breaks down due to misunderstandings. Finally, learning to validate identity is another way of saying competent intercultural relations. These skills complete the sequence

**Goal and Objective.** The goal of this fourth day is the same as the goal of the third. Its objectives are to help participants develop the ability to manage anxiety and other related emotions; to adapt communication; to manage conflict constructively; and to validate identity.

**Content and Methods.** Relaxation exercise, group discussion, critical incidents, self-assessment instruments, and presentations are the preferred methods for this day to present the knowledge necessary to develop those skills mentioned above. A detailed description of the skills content and methods are found in appendix A.

**Day Five**

**Rationale.** This is the day necessary to expand the development of competence form the persona to the structural dimension. The reason behind this day is found in the conceptualization of the structural dimension of competence that explains hoe competence has an organizational dimension. It also deals with the remaining factors from the situational and social contextual levels.
of the intercultural communication process, such as power relations and intergroup contact more directly. It also has a skill dimension as it teaches how to develop the common identity model of intergroup contact and the structural norms to support more positive intercultural interactions within a given organization.

**Goal and Objectives.** To examine the structural elements and dimensions of IR and learn a method to build an organizational structure that supports positive IR. Its objectives are to help participants to become aware of how power relations impact intercultural relations; of the dynamics of intergroup contact; to understand the structural dimensions of intercultural relations; to learn a method to build structures to sustain positive intercultural relations.

**Content and Methods.** This day utilizes group discussion and work as its main method of instruction. It utilizes presentations and hands-on exercises. It presents definition for power relations, intergroup contact, the ingroup common identity model, the structural dimension of intercultural communication, and the guidelines to build norms for an organization that supports more positive
interactions among persons and groups of different cultural background (see appendix A for details).

The Intercultural Communication Skills Training Program Implementation Guidelines

Implementation guidelines are important to define the tasks, materials, and other elements necessary to make possible the effective administration of training to a given audience, from its pre to its post training phase. Implementation plans describe the steps and preparations necessary to make training feasible (Kohls, 1995). What follows, is the description and explanation of a few suggestions and guidelines to implement the ICS training program more effectively.

The ICS training program can be offered in different formats. Format here means the different days and sessions scheduling that can be organized. As already mentioned, the ICS training program is a 40 hours program composed by five days. It can be offered as such, covering the equivalent of a week worth of training. It can also be offered in five separated days with distance varying from a couple of days, a week, two weeks, up to a month between them. It can also be offered in 20 units of 2 hours each with distance
varying from a couple of days to a week between units, covering a more extensive period of two to six months. The selection of format depends primarily on the availability and needs of the specific audience.

The target audience is the native born leadership, whether diocesan or parish, and can also be organized according to different formats. It can be selected from one specific parish, from a cluster of parishes, from several different parishes across the diocesan territory; it can be oriented by vicariate (the diocese is formed by six vicariates) or selected from the diocesan structure level or a combination of diocesan and parish levels. It is suggested that the group do not be smaller than ten to twelve and not larger than twenty to twenty four. Regarding the environment, physically, it must be any room or hall that can adequately accommodate the group size formed to receive the training. The venue can be chosen to be in a parish or diocesan facility, depending on availability. Finally, the trainer, at this moment, is the author of this project, who is responsible for forming a small training team of two or three to conduct the ICS Training program at the Diocese of San Bernardino.
The sequence of tasks to prepare, conduct, and follow up the administration of the ICS training program is an important implementation toll that helps to guide the process. Implementation begins with a check list. The first step to take in planning the implementation of the ICS training program is to define the training format as discussed above. Once the format is decided, a schedule is formulated with days and times defined. Then an audience is defined, level and size, followed by the venue where training will be conducted. With this information ready, invitation to sign up is issue; the audience is selected and the participants group is formed. Next, the training team is formed. This team, then, works on the program in order to finalize its format. Materials are developed, researched or created and the necessary manuals, instructors and students, are produced. Registration and other lists, such as hospitality materials, announcements, logistics notes, etc, are created. Setting layouts are designed. The team divides the work and conducts the necessary practices or rehearsals; the team also visits the actual venue for familiarity and on-site planning. The pre-training phase is completed and the next phase, the in-training phase begins.
The ICS training program is administered according to plans for the duration that it has been defined. Once the in-training phase ends, the post-training phase begins. At the last session of training, the follow up is discussed with participants. A follow up list is created. Follow up consists in accompanying the participants for a period of time after the training to monitor their development regarding their competence in intercultural relations in the everyday situations within their environment of work. During this phase, the trainer meets with selected participants for different evaluations such as interviews, observations, or questionnaires that indicate if training has been transferred effectively and if intercultural relations skills have been improved. This follow-up phase can be conducted for a few weeks up to a year, depending on the participants and the organization.

The Intercultural Communication Skills Training Program Evaluation Guidelines

Evaluation is a fundamental part of any training and intercultural training theory contains a wealth of literature regarding evaluations (Brislin & Yoshida, 1994; Connerley & Pedersen, 2005; Kohls, 1995; Landis, Bennett, &
Bennett, 2004; Wederspahn, 2000). The ICS training program evaluates the training program itself and the participants' performance as well. At the end of each session, an evaluation is conducted to determine if the goals and objectives were met. Also, to evaluate the administration of each session, what is positive and what needs to be improved. At the end of the entire program, an overall evaluation is conducted with the same purpose, that is, to verify if the overall goals and objectives of the entire program have been met, as well as what is most positive and what needs to be improved.

At the end of each session, participants are evaluated to identify the degree of information retained. Last, the follow-up phase, also works as an extended evaluation period. Evaluations for the ICS training program use written forms in different format depending on whether it is the training session or the participants' performance being evaluated. Besides these evaluations mentioned, there is also a measurement of the ICS training program effectiveness. This is done by applying a pre-test and a post-test using the same instrument designed for this purpose. Appendix B contains all the evaluation instruments used by the ICS training program.
Summary

Intercultural communication training design must follow procedure based on intercultural communication and training theories. The Intercultural Communication Skills training program is based on the theories discussed on the previous chapter, that is uncertainty and anxiety management, identity negotiation, and contextual interethnic communication theories, which are used to improve the foundational training program that was a part of the unity in diversity pilot project at the root of this project. This pilot project training program, together with needs assessments, is used to help shape the overall ICS training program goal and objectives, as well as the directions of the individual training days. Therefore, as a result, a training program of forty hours in five days working together to develop awareness, knowledge, and skills for an improvement of intercultural communications competence has been put together.

The first two days provide information regarding the communication process, its central factors and processes such as categorization and attribution, stereotyping and prejudice mechanisms. The third and fourth days present tools and exercises to foster the development of the
necessary skills to become more competent. Finally, the fifth day presents the information and guidelines necessary to construct organizational structures to help support more positive intercultural relations and competence. This design chapter also offers suggestions for the training program implementation and evaluation, so it can be administered effectively in order to better achieve its goal and objectives.
CHAPTER FIVE

CONCLUSION

The project presented in this work is built on the assertion that the United States is a nation of immigrants. This training would not have been designed if this was not the case. Immigration to the United States has always brought paradox and tension, contributions and challenges. Immigrants bring their culture that meet and clash in society. Immigration and cultural differences also put the question of identity loud and clear. Cultural identity is a central element in anyone's life. Immigrants know that better than anybody else. They have to struggle with adjustment and adaptation as they maintain the core of who they are. In this multicultural environment, cultural identity also becomes an issue for those who believe themselves culturally established and beyond this type of questioning. In dealing with this question of cultural identity, America has advanced different responses, and although more currently open to pluralistic views, assimilationist tendencies continue to lurk in the undergrounds of society offering attitudes and behaviors that may fall to the fringes of civility.
The Roman Catholic Church in the United States, as part of the American society struggling with this question of multiculturalism and its implications, has advanced its comments and official response to the assimilationist tendencies and its consequences of exclusion of the culturally different other, published by the body of the Catholic bishops in 2000. This response is founded in the deepest roots of the Christian spirituality of hospitality and invites all members of society, especially Catholics, to "welcome the stranger" as the most adequate and constructive answer to this question of cultural differences and cultural identity.

Under the symbol of unity in diversity, this approach of welcoming the stranger calls for an attitude of conversion, communion, and solidarity with the other who is different from oneself because of cultural background. This threefold process of conversion, communion, and solidarity must be found in openness to the other that foster communication of the intercultural type. Intercultural communication and the competence to enact it well become central tenants of this hospitable and inclusive attitude called for by the bishops echoing the Scriptures and the thousands of years of Christian tradition.
Competent intercultural communication needs good training to take place. Good training must be based on intercultural communication, intercultural competence, and intercultural training theories. Intercultural communication explains the intercultural interaction phenomenon. The framework advanced as a model in this project, integrated out of three foundational theories, indicate anxiety and uncertainty, identity, and categorization and attribution as the central factors shaping the outcomes of intercultural encounters. It describes the several secondary factors and their interrelation with the central factors mentioned above. Finally, it recognizes the existence of mediating factors that help to achieve the desired positive outcomes.

Intercultural competence theory explains intercultural performance indicating that effectiveness, appropriateness and mutual perception are its essential elements. These foundational components are informed by the elements of awareness, knowledge, and skills that flesh out the concept of competence. These components come together dynamically to change cognition, affection, and behavior in order to accomplish the desired positive outcomes in competent intercultural encounters.
In this project, intercultural communication, competence and training theories come together to inform the design of an Intercultural Communication Skills training program to be used by Catholics parishes in the Diocese of San Bernardino, California where this welcoming the stranger document written by the Catholic bishops has taken impetus and initiated a pilot project.

The ICS training program is based on the theories mentioned above which are used to improve the foundational training program that was a part of the unity in diversity pilot project at the root of this project. This pilot project training program, together with needs assessments, is used to help shape the overall ICS training program goal and objectives, as well as the directions of the individual training days. Therefore, as a result, a training program of forty hours in five days working together to develop awareness, knowledge, and skills for an improvement of intercultural communications competence has been put together in this work.

The first two days provide information regarding the communication process, its central factors and processes. It focuses on culture, identity, and the processes of attribution and social categorization. The third and fourth
days promote the development of the necessary skills to become more competent for intercultural interactions. Finally, the fifth day presents the information and guidelines necessary to construct organizational structures to support more positive intercultural relations and competence. This design chapter also offers suggestions for the training program implementation and evaluation, so it can be administered effectively in order to better achieve its goal and objectives.

After all this work, there is the question: why is this a good training? There are several reasons that cover the many dimensions of this training program that answers the question of why this is a good training.

First and foremost, this is a good training because it is solidly based on theories of intercultural communication and training, as pointed out throughout this project. Being theory based lends the training program the weight of research findings and experimental evidences. Second, it is also distinctively guided by very clearly stated goals and operational objectives centered on achievable behaviors. Plus, these goals and objectives are based on a lengthy and multifaceted needs assessment, which anchors them and the entire training in the specific reality of the audience.
being offered this training. Besides, this training is rooted in a pilot training program, the "welcoming the stranger - unity in diversity" project that corroborates this connection with the reality of those being administered this training. Third, its culture-general, experiential-participatory approach centered on the "learning to learn" perspective creates the possibility for the participants to continue to grow in their competence on their own, long after the training is over. This culture-general approach also helps to deal with the issue of stereotyping by counterbalancing it with the understanding of appropriate generalizations, which is a central part of this training program.

Fourth, this training is good also because it is designed around the goal of intercultural competence, giving it a very practical and useful dimension centered on learning applicable skills selected to help participants improve their abilities and apply them in their concrete working and ministering situations. Fifth, it includes sensitive topics such as power, fear, scarcity mentality, moral inclusion, etc, that must be dealt with if training is going to be serious and begin to create opportunities for change in attitudes, cognitions, and affections. It
includes also central issues, as factors and processes in intercultural communication, such stereotyping, prejudice, discrimination, attribution, and others which are part of the everyday reality of the faithful in the parishes of the Diocese of San Bernardino. Fundamental is the fact that this training specifically has identity as a central and key factor in communication that must be properly dealt with. As clearly stated in the beginning, identity is closely connected with immigration, which fuels intercultural dynamics and is at the origin of both, the pilot project and this training program.

Lastly, this training is good because it includes both interpersonal, that can also be applied in intergroup, and intergroup dimensions of intercultural communication, covering the multitude of interaction dynamics existing in the various parish communities in the Diocese of San Bernardino. Also, it has a strong contextual dimension by organizing the intercultural communication process into two contextual levels, that is, the situation and the social context, that lends itself to work the structural dimension of diversity and the intercultural relations, presenting an important dimension and tools to strengthen the organizational level as well as the competence capability.
as a whole of the participants. The inclusion of this structural dimension in the training program is an essential aspect that makes it more holistic and thus more effective and significant for the reality of the parishes in the Diocese of San Bernardino, helping to strength this aspect of intercultural relations central to IMPACT.

Although good in its various reasons and facets, this training program also poses challenges in its planning and implementation. It is important to point out that the foundational theories utilized as based for the integrated theoretical framework that guides the training design are primarily quantitative theories with a rather linear, cause-effect approach to explaining the intercultural phenomenon. This cause-effect structure creates definitions and conceptualizations that tend to have an either-or characteristic, which often misses the nuances found in the actual phenomenon. An example may help to illustrate this situation. In utilizing a self-assessment instrument to help participants identify their individualism-collectivism make-up, this instrument will tend to divide the two groups in a clean, sharp contrast as if these conceptualizations were not dynamic and actually part of a continuum. Thus someone using this instrument may find himself or herself
in difficulty to self define. This puts a caveat for trainers in applying this training program and using some of the instruments indicated in appendix A.

Also, in the process of producing the integrated framework, the linearity of the foundational theories utilized became clearer. The Anxiety and Uncertainty Management theory, for example, indicates the impact of several factors on these basic causes and how anxiety and uncertainty also influence these secondary causes. However, the schematic presentation for these relationships become unidirectional and centered mainly on anxiety and uncertainty neglecting all other factors as secondary. Similar situation happens with the conceptualization and placement of mindfulness as mediating factor in the intercultural process. The integrated framework seeks to adjust these relationships by including them more prominently in the training process as important elements impacting the intercultural interaction. The Contextual Theory of Interethnic Communication is the one with least linearity, as it is based on open-system theory and recognizes the dynamic interchange between factors and contexts. This theory helps to counterbalance the other two theories linearity.
Last, as any human endeavor, this training program also has limitations. The first limitation is given by its "culture-general" approach. This training does not offer cultural knowledge, values, customs, behaviors, etc, on any specific culture, even at the most general level. It offers instead the awareness and skills to grasp the underlying general cultural dynamics upon which specific knowledge is built and makes possible for participants to learn how to learn specific cultural knowledge. Although a limitation, the approach opens itself to deeper insights and more solid foundations for positive intercultural relations.

Another limitation is the audience focused on native-born leadership. Even tough leaders have a deeper impact on the community, excluding the general population not engaged in ministry, could impoverish the process. Also, this training is limited to person who were born and raised in the United States under varying degrees of influence by the dominant mainstream American culture. This training has been designed from the standpoint of the host national encountering the stranger or the newcomer, much in line with the dynamic of the "welcoming the stranger" statement. It has been designed to help native-born who have influence in the organizational structure to become more aware,
understanding, and to acquire skills to better interact with the culturally dissimilar being able not only to participate in a process of integration, but also help orient the newcomer as they arrive in the American land and encounter the rich American culture.

The duration of the program, a total of forty hours or a week-long training, although a positive aspect for effectiveness, can become a limitation for participants who may choose not to attend because of the length of time and the commitment required by such an extensive program. Also, language is a limitation in that, at this time, this program is being offered only in English. Last, the training team is composed, at the moment, by only one person, this project’s author, as opposed to a team as recommended by the implementation guidelines. These are some of the most immediate and clearly identified limitations of this training program.

Limitations, challenges, and strengths, whatever they may be, must always continue to encourage everyone to seek growth in intercultural matters, so that as our society progresses, we may be able to get closer to that unity in diversity where all are respected and valued.
APPENDIX A

INSTRUCTOR MANUAL FOR THE INTERCULTURAL COMMUNICATION SKILLS TRAINING PROGRAM
Day 1 – Becoming Aware of Misunderstandings
The Relationship between Communication, Language, Culture, and Identity

Goal: to examine the processes and factors that contribute to create misunderstandings between culturally dissimilar interactants

Objectives: to help participants to
1. Be aware of the intercultural communication process
2. Be aware of the relationship between communication and language
3. Be aware of culture and cultural patterns as a dimension of human life
4. Be aware of identity, its formation, needs, domains, and dynamics
5. Be able to begin discovering and defining their own cultural identity

<table>
<thead>
<tr>
<th>Time</th>
<th>Duration</th>
<th>Session</th>
<th>Content</th>
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| 9:00  | 55 min   | Opening | Welcoming General Introduction  
1. Expectations (10 min)  
2. General Goal-Objectives (5 min)  
3. Overview of Complete Program (5 min)  
Day One Introduction  
1. Expectations (10 min)  
2. Goal-Objectives of Day One (5 min)  
3. Overview of Day One (5 min)  
Gathering Dynamic. Icebreaker (15 min) |
| 9:55  | 55 min   | Session 1 | The Intercultural Communication Process  
1. Intercultural Encounter Simulation (30 min)  
2. Debriefing (25 min) |
| 10:50 | 15 min   | Break   |         |
| 11:05 | 90 min   | Session 2 | The Intercultural Communication Process  
1. Explain the IC Process (45 min)  
2. Communication and Language (15 min)  
3. Examine the impact of Culture (30 min) |
| 12:35 | 50 min   | Lunch   |         |
| 1:25  | 90 min   | Session 3 | Culture and its Variability  
1. Understanding Culture (30 min)  
2. Discovering Cultural Variability (40 min)  
3. Discuss Individualism & Collectivism (20 min) |
| 2:55  | 15 min   | Break   |         |
| 3:10  | 90 min   | Session 4 | Identity and Cultural Identity  
1. Understanding Identity (30 min)  
2. Examining Identity relation to culture (10 min)  
3. Understanding Cultural Identity (10 min)  
4. Learning to Identify Cultural Identity (40 min) |
| 4:40  | 20 min   | Evaluation | Training Administration and Content Day One |
| 5:00  |          | End     |         |
Opening Session

Welcoming

- Prepare the room in a way to create an inviting environment of trust and confidence for learning.
- Welcome the participants in a way that help them to feel included, open to the other, and forming the base for a learning community.

General Introduction

- Ask each participant about their expectations for this entire training program.
- Ask some participants to share and try to get a general feeling for the entire group’s expectations.
- Explain the general goal and the all the six general objectives for the entire training program, as it is stated on pages 118-120 of chapter 4.
- Present the overview of the entire program’s content as it is described on pages 124-126 of chapter 4.
- Revisit their expectations and ask if the overview addressed their expectations. Clarify the expectations that do not belong in this training.

Day One Introduction

- Ask each participant about their expectations for this first day of training.
- Ask some participants to share and try to get a general feeling for the entire group’s expectations.
- Explain the goal and objectives for training day one (see table on p. 143)
- Present the overview of Day One’s content as it is described above.
- Revisit their expectations and ask if the overview addressed their expectations. Clarify the expectations that do not belong in this day one.

Pre-Test Evaluation

- This step may or may not take place, depending on the trainers, audience, and other factors that may influence on the decision to conduct it or not conduct it.
- If conducted, use instrument, Form H in appendix B.

Gathering Dynamic – Icebreaker

- Use an icebreaker exercise to help continue to build the group, break barriers, relax tensions, and create a learning community. Exercises can be found in:
  - Experiential activities for intercultural learning, H. Seeley, 1996.
  - Trainer’s diversity sourcebook, Lambert & Myers, 2005.

First Session

The Intercultural Communication Encounter

- Run a simulation of the intercultural encounter. Simulation exercises can be Bafa-Bafa, Barnga, Synthetic Cultures, or another exercises found in:
  - Developing Intercultural Awareness, Kohls & Knights, 1986.
Debriefing
- Debrief the exercise above using the guidelines found in appendix C.
- Use newsprint paper to chart the comments and keep it posted for further reference throughout the day.

Second Session
Explaining the Intercultural Communication Process
- Using the figure-1 schema for the integrated theoretical framework on p. 53, explain the process of intercultural communication
- Explain the primary factors: anxiety, uncertainty, categorization, attribution, and identity. Explain the secondary factors within their two contexts. Explain the two contexts: the interaction situation and the social structure. Explain mindfulness. Explain the intercultural interaction as message exchange and identity negotiation. Explain what effectiveness, appropriateness, competence means in this system.
- Leave enough time for comments, questions and answers
- Make sure to connect this explanation with the preceding simulation exercise
- Use IC integrated theoretical framework schema as a handout

Communication and Language
- Explain what language is
- Connect this explanation with the intercultural communication process explanation preceding
- Explain that communication is larger than language and that to communicate well and competently, specially in intercultural interaction is not enough to know each other’s language (see Gudykunst 2004, pp. 1-3).

Examining the impact of Culture on the Intercultural communication Process
- Ask the participants to form groups of four and ask them to draft a brief explanation of how do they see culture influencing the process of intercultural communication just explained
- Ask the groups to report their short explanations
- Building on these explanations, explain how culture impacts communication mainly through
  - identity (see Ting-Toomey, 1999, pp. 3-24)
  - one’s cultural make-up that in turn affects the primary and secondary factors explained above (see Gudykunst, 2004, pp. 7-17)
  - communication behavior rules (see Gudykunst, 2004, p. 51)

Third Session
Understanding Culture
- Drawing from the simulation exercise and from the explanations conducted in the second session, explain what culture is
- Use the iceberg metaphor as model (make a Handout). Explain the various components and dimensions of culture. Resources can be found in:
• Intercultural services, Wederspan, 2000, p. 18.
• Exploring Culture, Hofstede et al., 2002.
• Bridging differences, Gudykunst, 2004, pp. 41-45.

- Use the 12 features of culture exercise to help participants grasp and retain the concept of culture (see Culture’s influence, Brislin, 2000, pp. 2-30):
  - Ask participants to form groups of four
  - Give them a handout with the Stan & Rogelia incident story and another handout with a list of the 12 features of culture
  - Ask them to identify the 12 features in the incident
  - Ask the groups to share their findings. Complete the gaps participants are not able to identify

Discovering Cultural Variability

- Ask participants to remain in small groups
- Ask the groups to write down a definition of value as a concept. Connect this concept with the concept of culture and explain its importance for behavior and communication.
- Ask the groups to make a list of Catholic values. Ask a few groups to share and make a chart of them
- Give the groups a list of 10 popular American proverbs and sayings and ask them to identify the value or values underlying the saying
- Ask them to compare and contrast with the list of Catholic values
- Give them a handout chart of cultural values variability (see Basic concepts of intercultural communication, Bennett, 1998, pp. 26-49)
- Revisit the connection between value, culture, and its impact on behavior and communication. Briefly mention the socialization of values and explain that you will treat this topic again in the next session about identity.

Discussing Individualism and Collectivism

- Following in this line of reflection about values, explain that you are now going to reflect on the concepts of individualism and collectivism
- Ask participants to individually assess their individualism and collectivism. Use instrument in Gudykunst, Bridging Differences, 2004, p. 54. Explain that it will not be shared.
- Give a brief presentation about these two dimensions of culture comparing and contrasting them as they impact behavior and communication (see Bridging differences, Gudykunst, 2004, pp. 46-50 and 202-204; Individualism and collectivism, Triandis, 1995)

Fourth Session

Understanding identity

- Ask participants to form groups of four once again
- Quickly revisit the place of identity in the IC integrated theoretical framework explained above and ask them to write a definition of identity
• Ask them to share and make a chart of the definitions
• Present a definition of identity explaining it in its needs and domains dimensions, as well as its formation process (see Ting-Toomey, Communicating across cultures, 1999, pp. 25-48; Identity negotiation theory, Ting-Toomey, 2005, pp. 211-234)

Examining the relationship of Identity and Culture
• Briefly revisit the explanation of identity and culture from the IC integrated theoretical framework, explaining that identity is the locus where culture intertwine with behavior to impact communication.

Understanding Cultural Identity
• Present a brief definition of cultural identity as the identity dimension influenced and formed through several sociological processes by a given culture, its values, assumptions, beliefs, etc.
• Ask participants to individually assess the strength of their cultural identity. Use instrument in Gudykunst, Bridging differences, 2004, p. 69. Explain that this assessment will not be shared.

Identifying one’s own Cultural Identity
• Ask participants to begin assessing the content of their own cultural identity. Use the steps below. Ask participants to:
  o Make a list of all ways they define themselves
  o Identify the way they define themselves culturally
  o Make a list of all the persons, institutions, and ideologies that they recognize as having influenced them.
  o Make these items above into categories
  o Under each category, list the values, ideas, behaviors, attitudes, beliefs, and other ways they have influenced them.
  o Comparing and contrasting with the information learned in session three above, ask them to highlight those values, behaviors, ideas, beliefs, etc that come from a cultural realm, rather from personal or otherwise level.
  o The identified elements are some of the foundational elements that compose each person cultural identity.

Evaluation session
Day-One training evaluations
• Evaluate training administration. Use Form A in appendix B
• Evaluate training content. Use Form C in appendix B
**Day 2 – Understanding Attributions and Categorizations**

*How Stereotypes, Prejudice and other Attitudes influence our Communication*

**Goal:** to examine the process of attribution and social categorization

**Objectives:** to help participants to

1. Understand what is Attribution and how it happens
2. Understand what is Social Categorization and how it happens
3. Understand Ethnocentrism and other Rigid Attitudes
4. Understand Stereotype and Stereotyping
5. Understand Prejudice and Discrimination

<table>
<thead>
<tr>
<th>Time</th>
<th>Duration</th>
<th>Session</th>
<th>Content</th>
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</thead>
</table>
| 9:00  | 20 min   | Opening | Welcoming Day Two Introduction
1. Review of Day One (4 min)
2. Expectations (10 min)
3. Goal-Objectives of Day Two (3 min)
4. Overview of day Two (3 min) |
| 9:20  | 90 min   | Session 1 | The Process of Attribution
1. Understanding Attribution (50 min)
2. Discuss Attribution Biases (30 min)
3. Making more accurate Attributions (10 min) |
| 10:50 | 15 min   | Break   |         |
| 11:05 | 90 min   | Session 2 | The Process of Social Categorization
1. Understanding Social Categorization (30 min)
2. Examining Social identity (10 min)
3. Discuss Ethnocentrism-Rigid Attitudes (30 min)
4. Making positive Categorizations (10 min)
5. Changing Attitudes (10 min) |
| 12:35 | 50 min   | Lunch   |         |
| 1:25  | 90 min   | Session 3 | Stereotypes and Stereotyping
1. Understanding Stereotyping (60 min)
2. Discuss Generalization and Stereotype (20 min)
3. Using Mindful Stereotyping (10 min) |
| 2:55  | 15 min   | Break   |         |
| 3:10  | 90 min   | Session 4 | Prejudice and Discrimination
1. Understanding Prejudice (30 min)
2. Understanding Discrimination (10 min)
3. Examine the Acting-out of Prejudice (20 min)
4. Examine the Pyramid of Hate (10 min)
5. Reducing Prejudice (10 min)
6. Making Positive Discrimination (10 min) |
| 4:40  | 20 min   | Evaluation | Training Administration and Content Day Two |
| 5:00  |          | End      |         |
Opening Session
Welcoming
• See instructions from training day one

Day Two Introduction
• See instructions from day one
• Adjust content of goal and objective for day two

First Session
Understanding Attribution
• Run a culture-general, intercultural sensitizer/cultural assimilator exercise. Sensitizer/Assimilator exercises can be found in:
  o Intercultural sourcebook, v. 1, Fowler & Mumford, 1995
  o Exploring cultures, Hofstede et al., 2002, p. 83
• Debrief the exercise using the guidelines in appendix C
• Ask the participants to form groups of four and ask them to come up with a definition and explanation for the process of attribution. Ask them to share and make a chart of the results
• Based on the exercise and reports above, explain the concept of attribution, its components, factors, and processes (see Communicating across cultures, Ting-Toomey, 1999, pp. 152-155; Handbook of conflict resolution, Deutsch & Colleman, 2000, pp. 236-255; Bridging differences, Gudykunst, 2004, pp. 158-190)

Discuss Attribution Biases
• Present the various types of attribution biases, explaining their mechanisms (see Bridging differences, Gudykunst, 2004, pp. 162-164).
• Give the list of biases as a handout to the participants.
• Ask participants to come with different examples, from their own experiences, for each type of attribution bias

Making more accurate Attributions
• Briefly present the various manners and the various steps necessary to make more accurate attributions (see Bridging differences, Gudykunst, 2004, pp. 179-188).
• Explain to the participants that you will go back to this point in the skills section, where they will have an opportunity to practice making more accurate attributions by learning and practicing the skills necessary

Second Session
Understanding Social Categorization
• Show a 10 minutes segment of a movie that presents the categorization process and its consequences, social groups and the relations between them. Examples of movies can be:
  o Pearl Harbor
  o Lilies of the Field
  o The Invisible Chapel
  o Crossing Arizona
• Drawing from the movie, debrief explaining the cognitive need for categorization and social categorization. Explain the definition of the concept of social categorization. Explain the formation and dynamics of ingroup-outgroup pointing out the consequences of it that will be further addressed in the coming sessions (see Communicating across cultures, Ting-Toomey, 1999, pp. 145-151; Bridging differences, Gudykunst, 2004, pp. 74-80)

Examining Social identity
• Ask participants to individually assess the importance of their social identity. Use instrument in Bridging differences, Gudykunst, 2004, p. 79. Explain that this assessment will not be shared
• Briefly explain the concept and characteristics of social identity

Discuss Ethnocentrism-Rigid Attitudes
• Ask participants to individually assess their ethnocentrism. Use instrument in Bridging differences, Gudykunst, 2004, p. 134. Explain that this assessment will not be shared
• Based on the film segment and the explanations about social categorization, present the definition of ethnocentrism. Explain how ethnocentrism is a natural attitude. Explain its function and its consequences for intercultural relationships.
• Deriving from the ethnocentrism explanation, introduce a few other rigid attitudes such as racism, ageism, sexism, classicism, etc.
• Underline the categorization dynamic behind them all

Making positive Categorizations
• Briefly present the steps necessary to make positive categorizations (see Mindfulness, Langer, 1989, pp. 123-137)
• Explain to the participants that you will go back to this point in the skills section, where they will have an opportunity to practice making positive categorizations by learning and practicing the skills necessary

Changing Attitudes
• Briefly present the various steps necessary to change attitudes (see Bridging differences, Gudykunst, 2004, pp. 151-155)
• Explain to the participants that you will go back to this point in the skills section, where they will have an opportunity to practice changing attitudes by learning and practicing the skills necessary

Third Session
Understanding Stereotyping
• Ask participants to individually assess their stereotyping tendencies. Use instrument in Bridging differences, Gudykunst, 2004, pp. 129-130. Explain that this assessment will not be shared
• Ask participants to identify one or two stereotypes they have and that they strongly feel influences their behavior and communication patterns toward the group stereotyped. Explain that no one is immune to stereotyping, so there is no need to deny having one or a few
• Show a 20 minutes segment of a film containing stereotypes and stereotyping behavior. Examples of films are:
  o Reel Asian
  o Pocahontas
  o Caught in the crossfire
  o Ethnic Notions
• Drawing from the film, debrief explaining the definition, the process of formation and maintenance, and the function of stereotype and stereotyping. Explain about negative and positive stereotyping and their contents. Explain the relation between stereotyping and expectations (see Communicating across culture, Ting-Toomey, 1999, pp. 160-168; Culture’s influence, Brislin, 2000, pp. 198-205; Bridging differences, Gudykunst, 2004, pp. 113-129)
Discuss Generalization and Stereotype
• Explain the differences between generalizations and stereotyping (see Basic concepts of intercultural communication, Bennett, 1998, pp. 1-34; Intercultural service, Wederspahn, 2000, pp. 17-25)
• Make a strong point about the dangers of oversimplifications when dealing with cultural information and broad groupings of cultural groups
Using Mindful Stereotyping
• Briefly present the various steps necessary to use mindful stereotyping (see Communicating across culture, Ting-Toomey, 1999, pp. 161-164)
• Explain to the participants that you will go back to this point in the skills section, where they will have an opportunity to practice using mindful stereotyping by learning and practicing the skills necessary. Explain also that they will use the stereotype they identified they have to work on eliminating it or diminishing its influence.
Fourth Session
Understanding Prejudice
• Ask participants to individually assess their prejudice. Use instrument in Bridging differences, Gudykunst, 2004, p. 143. Explain that this assessment will not be shared
• Show a 10 minutes segment of the film “skin Deep”
• Debrief the film by asking they perceptions, feelings, and reactions
• Drawing from the film and the debriefing above, explain the definition and process of formation of prejudice and the prejudicial attitude (see Communicating across cultures, Ting-Toomey, 1999, pp. 164-165; Culture’s influence, Brislin, 2000, pp. 208-212; Bridging differences, Gudykunst, 2004, pp. 134-144)
Understanding Discrimination
• Continuing in line with the reflection of prejudice, explain the definition and development of discrimination and discriminatory behavior (see Communicating across cultures, Ting-Toomey, 1999, pp. 165-173; Bridging differences, Gudykunst, 2004, pp. 134-144)
Examining the Acting-out of Prejudice
- Remaining in groups, ask participants to make a short list of ways prejudice and discrimination are enacted in general and in particular in parishes. Ask them to share and make a chart
- Connect their comments with the films’ segments shown during the day
- Explain the various ways and forms to act-out prejudice and discrimination (see Communicating across cultures, Ting-Toomey, 1999, pp. 156-170; Culture’s influence, Brislin, 2000, pp. 213-225; Bridging differences, Gudykunst, 2004, pp. 134-144)

Examining the Pyramid of Hate
- Present the pyramid of hate (handout)
- Ask participants to form groups of four and discuss the pyramid schema
- Ask them to share their comments

Reducing Prejudice
- Briefly present the various steps necessary to use mindful stereotyping
- Explain to the participants that you will go back to this point in the skills section, where they will have an opportunity to practice using mindful stereotyping by learning and practicing the skills necessary

Making Positive Discrimination
- Briefly present the various steps necessary to use mindful stereotyping
- Explain to the participants that you will go back to this point in the skills section, where they will have an opportunity to practice using mindful stereotyping by learning and practicing the skills necessary

Evaluation
Day-two training evaluations
- Evaluate training administration. Use Form A in appendix B
- Evaluate training content. Use Form D in appendix B
Day 3 – Engaging in Intercultural Encounters 1
Acquiring the Skills to become a Competent Intercultural Communicator

**Goal:** to learn the necessary foundational skills to be a competent intercultural communicator

**Objectives:** to help participants to

1. Learn the Skills to Become more Mindful
2. Learn the Skill to Gather Cultural Information
3. Learn the Skill to Improve Attributions
4. Learn the skill to Manage Stereotyping

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<tr>
<th>Time</th>
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<th>Session</th>
<th>Content</th>
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| 9:00  | 20 min   | Opening   | Welcoming Day Three Introduction
1. Review of Day Two (4 min)
2. Expectations (10 min)
3. Goal-Objectives of Day Three (3 min)
4. Overview of Day Three (3 min) |
| 9:20  | 90 min   | Session 1 | The Ability to Be Mindful
1. The Assessment of Mindfulness (10 min)
2. The Concept of Mindfulness (10 min)
3. The Impact of Mindfulness (10 min)
4. The Practice of Mindfulness (60 min) |
| 10:50 | 15 min   | Break     |                                                                          |
| 11:05 | 90 min   | Session 2 | The Ability to Gather Cultural Information
1. Discuss the skills’ components (15 min)
2. Practice Empathy skills (25 min)
3. Practice Collaborative Dialogue skills (25 min)
4. Practice Values Clarifications skills (25 min) |
| 12:35 | 45 min   | Lunch     |                                                                          |
| 1:20  | 90 min   | Session 3 | The Ability to Improve Attributions
1. Discuss the skills components (15 min)
2. Practice Mindful Observations skills (25 min)
3. Practice Mindful Listening skills (25 min)
4. Practice Nonverbal Sensitivity skills (25 min) |
| 2:50  | 15 min   | Break     |                                                                          |
| 3:05  | 95 min   | Session 4 | The Ability to Manage Stereotyping
1. Discuss the skills’ components (15 min)
2. Learning Decategorization (10 min)
3. Learning Recategorization (10 min)
4. Learning Differentiation (10 min)
5. Practice Mindful Stereotyping skills (40 min) |
| 4:40  | 20 min   | Evaluation| Training Administration and Content Day Three |
| 5:00  |          | End       |                                                                          |
Opening Session

Welcoming
- See instructions from training day one

Day three Introduction
- See instructions from day one
- Adjust content of goal and objective for day three

First Session

The Assessment of Mindfulness
- Ask participants to individually assess their mindfulness. Use instrument in Bridging differences, Gudykunst, 2004, p. 255. Explain that this assessment will not be shared

The Concept of Mindfulness
- Building on the content of the mindfulness assessment above, explain the concept of mindfulness. Explain its components mainly as openness to new information, new categories, and new perspectives (see Mindfulness, Langer, 1989; Communicating across cultures, Ting-Toomey, 1999, pp. 45-48 and 267-268; Bridging differences, Gudykunst, 2004, pp. 1-38 and 253-254)

The Impact of Mindfulness
- Continuing along the same lines, explain the impact of mindfulness, how it works and influences the intercultural communication process. Explain how it makes a difference and why it is so important (see Mindfulness, Langer, 1989; Communicating across cultures, Ting-Toomey, 1999, pp. 45-48 and 267-268; Bridging differences, Gudykunst, 2004, pp. 1-38 and 253-254)

The Practice of Mindfulness
- Ask participants to form groups of four.
- Distribute a handout with two critical incident stories. Critical incident story exercises can be found in:
  - Intercultural sourcebook, v. 1, Fowler & Mumford, 1995
  - Intercultural interaction, Brislin, 1986
- Instruct them to read the first story (indicate which one so everyone works on the same exercise). Then, work on answering the questions posed in the exercise by seeking for new information, being opened to new categories and perspectives. Which new cultural information is needed in order to address the issues involved? Which new categories are needed to make the interaction understandable? What do I need to do, how do I put myself in the other's perspective?
- Debrief the exercise as you ask groups to share their responses
- Repeat the same process for the second story

Second Session

The ability to gather cultural information
- This session will teach skills on how to gather the needed cultural information that for a more competent interaction with a cultural dissimilar other.
Discuss the skills’ components

- Explain what this skill means in practical terms and which are the elements that compose it (see Communicating across cultures, Ting-Toomey, 1999, pp. 261-271; Bridging difference, Gudykunst, 2004, pp. 243-246 and 260-263)
  - Empathy
  - Collaborative dialogue
  - Values clarification
  - Mindful observation
  - Mindful listening
  - Nonverbal sensitivity
  - Verbal empathy
- Explain the content of each component and how it helps to gather cultural information competently. Explain that these skills form a set of skills that enable one to “learn how to learn” instead of depending on broad generalizations that risk to become stereotypical.
- Explain that some of these components, such as mindful observation and mindful listening, will be learned further ahead under another skill heading. Explain that many of these skills fit under different headings and that they interconnect with each other in creating intercultural competence.

Practice Empathy skills

- Ask participants to form groups of four
- Distribute a handout with one case study story. Case study orientation, guidelines, and stories can be found in:
  - Intercultural sourcebook, Fowler & Mumford, 1995
  - Culture’s influence, Brislin, 2000
  - Handbook of intercultural training, Landis et al., 2004
- Ask groups to read it and tackle the problem (s) proposed by the case
- Ask them to focus on new and alternative perspectives necessary to make sense out of the story and to address it competently.
- Debrief exercise as you ask groups to share their responses

Practice Collaborative Dialogue skills

- Ask participants to form pairs and ask them to choose a topic for a five minute conversation. Give them a list of topics to choose from.
- Explain the elements of collaborative dialogue and the points to focus on (see Communicating across cultures, Ting-Toomey, 1999, pp. 224-226 and 269-271; Bridging differences, Gudykunst, 2004, pp. 265)
- Ask them to engage in the five minutes conversation aware of and focusing on the behaviors pertaining to the collaborative dialogue process
- Debrief the exercise as the group share their comments

Practice Values Clarifications skills

- Ask participants to go back to groups of four
- Use any of the exercises from pp. 68-76 of Lambert & Myers, Trainer’s diversity sourcebook, including the debriefing.
Third Session

The ability to improve attributions

- This session will teach skills on how to be able to make more accurate attributions for a more competent interaction with a cultural dissimilar other.

Discuss the skills components

- Explain what this skill means in practical terms and which are the elements that compose it (see Communicating across cultures, Ting-Toomey, 1999, pp. 269-270; Bridging difference, Gudykunst, 2004, pp. 179-190 and 268-270)
  - Mindful observation
  - Mindful listening
  - Nonverbal sensitivity
  - Verbal empathy

- Explain the content of each component and how it helps to make more accurate attributions. Explain that these skills form a set of skills that enable one to "learn how to learn" instead of depending on broad generalizations that risk to become stereotypical.

- Explain that verbal empathy will be learned and practiced under the heading of another skill further ahead. Repeat that many of these skills fit under different headings and that they complement and interconnect with each other in creating intercultural competence.

Practice Mindful observations skills

- Ask participants to form groups of four and give them a handout with the ODIS method as follows:
  - Observe behavior
  - Describe behavior
  - generate alternative Interpretations
  - Suspend ethnocentric evaluation/Recognize ethnocentric feelings

- Show them a 5 minutes segment of a film portraying a not so common behavior of a culturally diverse person. You may use the same films used in day two for categorization and stereotyping

- Ask them to apply the ODIS method on the behavior shown in the film segment and discuss it in group.

- Debrief exercise as they report their findings and comments

Practice Mindful listening skills

- Ask participants to go back to the pair formation
- Give them a handout with a list of the elements composing the skill of mindful listening (attending, following, comprehending, feedbacking)
- Give then another handout with a list of topics for conversation
- Ask them to choose a theme from the list and engage in a 5 minutes conversation about it and to apply the mindful listening skills while doing so. Ask them to focus on the verbal conversation process
• Debrief exercise as they share their experience and comments.
• Because the conversation exercise has taken place between culturally similar persons, explain and point out where there will be major differences in a process of mindful listening when conversation is carried out between individuals from more dissimilar cultural backgrounds.

Practice Nonverbal Sensitivity skills
• Ask participants to continue in pairs
• Ask them to continue engaged in conversation for another 5 minutes
• Instruct them to apply both mindful observation and listening skills previously learned, this time focusing on the nonverbal interaction
• Debrief exercise as they share their experience and comments
• Repeat explanation about differences for culturally dissimilar others

Fourth Session
The ability to manage stereotyping
• This session will teach skills on how to be able to manage stereotyping for a more competent interaction with a cultural dissimilar other.

Discuss the skills’ components
• Explain what this skill means in practical terms and which are the elements that compose it (see Communicating across cultures, Ting-Toomey, 1999, pp. 161-164; Bridging difference, Gudykunst, 2004, pp. 153-155)
  o Decategorizing skills
  o Recategorizing skills
  o Differentiating skills
  o Mindful stereotyping skills
• Explain the content of each component and how it helps to manage stereotyping. Explain that these skills form a set of skills that enable one to “learn how to learn” instead of depending on broad generalizations that risk to become stereotypical.

Learning Decategorization
• Give participants a handout with an outlined process for Decategorization (see Bridging difference, Gudykunst, 2004, p. 154)
• Ask them to study it in group and comment on it in the larger group
• Give some examples of interaction based on decategorization

Learning Recategorization
• Give participants a handout with an outlined process for Recategorization (see Bridging difference, Gudykunst, 2004, p. 154-155)
• Ask them to study it in group and comment on it in the larger group
• Give some examples of interaction based on recategorization

Learning Differentiation
• Give participants a handout with an outlined process for Differentiation (see Bridging difference, Gudykunst, 2004, p. 155)
• Ask them to study it in group and comment on it in the larger group
• Give some examples of interaction based on differentiation
Practice Mindful stereotyping skills

- Ask participants to form groups of four
- Show them a 15 minutes segment of a film on stereotyping. You may use the same films from day two on categorization and stereotyping
- Instruct them to apply their newly learned skills of mindful observation and listening as they watch the film. Instruct them to take notes using these skills. Also instruct them to focus on both verbal and nonverbal behaviors
- After the film, give them a handout with an outline of the components and process of mindful stereotyping (see Communicating across cultures, Ting-Toomey, 1999, pp. 161-164)
- Ask them to discuss their findings in group
- Debrief exercise as groups share their findings and comments

Evaluation

Day-three training evaluations

- Evaluate training administration. Use Form A in appendix B
- Evaluate training content. Use Form E in appendix B
Day 4 – Engaging in Intercultural Encounters 2
Acquiring the Skills to become a Competent Intercultural Communicator

**Goal:** to learn the necessary foundational skills to be a competent intercultural communicator

**Objectives:** to help participants to
1. Learn the Skill to Manage Anxiety and other Emotions
2. Learn the Skill to Adapt Communication and exchange messages
3. Learn the skills to Manage Conflict Positively
4. Learn the skill to Validate Identity

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<th>Time</th>
<th>Duration</th>
<th>Session</th>
<th>Content</th>
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<tbody>
<tr>
<td>9:00</td>
<td>20 min</td>
<td>Opening</td>
<td>Welcoming Day Four Introduction&lt;br&gt;1. Review of Day Three (4 min)&lt;br&gt;2. Expectations (10 min)&lt;br&gt;3. Goal-Objectives of Day Four (3 min)&lt;br&gt;4. Overview of day Four (3 min)</td>
</tr>
<tr>
<td>9:20</td>
<td>90 min</td>
<td>Session 1</td>
<td>The Ability to Manage Anxiety and other Emotions&lt;br&gt;1. Discuss the skills’ components (15 min)&lt;br&gt;2. Practice Anxiety Management (40 min)&lt;br&gt;3. Dealing with Fear and Threat (20 min)&lt;br&gt;4. Dealing with Scarcity Mindset (20 min)</td>
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<td>10:50</td>
<td>15 min</td>
<td>Break</td>
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<tr>
<td>11:05</td>
<td>90 min</td>
<td>Session 2</td>
<td>The ability to Adapt Communication&lt;br&gt;1. Discuss the skills’ components (15 min)&lt;br&gt;2. Practice Verbal Empathy (25 min)&lt;br&gt;3. Practice Situation Sensitivity (25 min)&lt;br&gt;4. Practice Situation Flexibility (25 min)</td>
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<tr>
<td>12:35</td>
<td>50 min</td>
<td>Lunch</td>
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<tr>
<td>1:25</td>
<td>90 min</td>
<td>Session 3</td>
<td>The Ability to Manage Conflict Positively&lt;br&gt;1. The Concept of Conflict (15 min)&lt;br&gt;2. The Dimensions of Conflict (5 min)&lt;br&gt;3. The Impact of Culture on Conflict (5 min)&lt;br&gt;4. The Assessment of Conflict Styles (20 min)&lt;br&gt;5. Practicing Constructive Conflict (45 min)</td>
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<td>2:55</td>
<td>15 min</td>
<td>Break</td>
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<tr>
<td>3:10</td>
<td>90 min</td>
<td>Session 4</td>
<td>The Ability to Validate identity&lt;br&gt;1. Discuss Identity Validation (10 min)&lt;br&gt;2. Discuss Identity Maintenance (10 min)&lt;br&gt;3. Discuss Facework (30 min)&lt;br&gt;4. Practice Identity Validation (40 min)</td>
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<tr>
<td>4:40</td>
<td>20 min</td>
<td>Evaluation</td>
<td>Training Administration and Content Day Four</td>
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<td>5:00</td>
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<td>End</td>
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Opening Session
  Welcoming
  • See instructions from training day one

Day Four Introduction
  • See instructions from day one
  • Adjust content of goal and objective for day four

First Session
The ability to manage anxiety and other feelings
  • This session will teach skills on how to be able to manage anxiety and other feelings for a more competent interaction with a cultural dissimilar other.

Discuss the skills’ components
  • Explain what this skill means in practical terms and which are the elements that compose it (see Bridging difference, Gudykunst, 2004, pp. 256-260)
    o Controlling physical symptoms
    o Controlling cognitive roots
    o Tolerance for ambiguity
  • Explain the content of each component and how it helps to manage anxiety and other related emotions and cognitions.

Practice Anxiety Management
  • Model a relaxation techniques and instruct participants to repeat the exercise
  • Ask participants to form groups of four
  • Give them a handout with a list of cognitive distortions that fuel anxiety and suggestions on how to control or overcome them (see Bridging differences, Gudykunst, 2004, pp. 258-260). Ask them to study it in group
  • Ask them to complete exercise 7.2 of Bridging differences, p. 261 (make it into a handout) in group
  • Debrief exercise
  • Ask participants to individually assess their tolerance for ambiguity. Use instrument in Bridging difference, p. 257. Explain that this assessment will not be shared
  • Give participants a critical incident where there is a lot of ambiguity. For resources on critical incident stories, see session one, day three, the practice of mindfulness
  • Ask them how do they feel and ask them to write a little of steps on how to manage this ambiguity based on the material about anxiety learned above

Dealing with Fear and Threat
  • Ask participants to remain in groups of four.
  • Ask them to compose a definition of fear and feelings of threat.
  • Ask them to make a short list of perceived and real threats they see in the parish communities by the presence of the stranger, the culturally dissimilar other, the newcomer
  • Explain that he method to address these emotions are basically the same one to address anxiety
Dealing with Scarcity Mindset

- Ask participants to remain in groups of four
- Present a definition of the “scarcity mentality”
- Ask them to discuss in group where and how do they see this mentality present in the parish community and how they see it affects intercultural relations I general and in particular
- Present the “Theology of Abundance” at the root of Catholic doctrine
- Ask them to explain how that impacts and change the scenario for intercultural interactions in parishes

Second Session

The ability to adapt communication

- This session will teach skills on how to be able to adapt communication for a more competent interaction with a cultural dissimilar other.

Discuss the skills’ components

- Explain what this skill means in practical terms and which are the elements that compose it (see Communicating across cultures, Ting-Toomey, 1999, pp. 226-227; Bridging difference, Gudykunst, 2004, pp. 264-268)
  - Verbal empathy
  - Situation sensitivity
  - Situation flexibility
- Explain the content of each component and how it helps to adapt communication. Explain that these skills form a set of skills that enable one to “learn how to learn” instead of depending on broad generalizations that risk to become stereotypical
- Ask participants to individually assess their ability to adapt communicative behavior. Use instrument in Bridging differences, Gudykunst, 2004, p. 268. Explain that this assessment will not be shared

Practice Verbal Empathy (or accommodation)

- Ask participants to form pairs
- Give them a handout with an outline of the components and the steps necessary to enact verbal empathy (see communicating across cultures, Ting-Toomey, 1999, p. 112)
- Give them a list of topics for conversation. Ask them to choose a topic and engage in a 5 minutes conversation. Instruct them to apply the verbal empathy skill elements as they conduct the conversation
- Debrief exercise as they share their experience and comments
- Because the conversation exercise has taken place between culturally similar persons, explain and point out where there will be major differences in a process of verbal empathy when conversation is carried out between individuals from more dissimilar cultural backgrounds

Practice Situation Sensitivity

- Ask participants to form groups of four
- Give them a handout with a critical incident story
• Ask them to discuss in group the various ways one must be sensitive according to the situation presented in the critical incident. For resources on critical incident stories, see session one of day three, the practice of mindfulness
• Debrief exercise as groups share their comments. Fill in the gaps

Practice Situation Flexibility
• Ask participants to form groups of four
• Give them a handout with a critical incident story
• Ask them to discuss in group the various ways one must be flexible according to the situation presented in the critical incident. For resources on critical incident stories, see session one of day three, the practice of mindfulness
• Debrief exercise as groups share their comments. Fill in the gaps

Third Session

The ability to manage conflict positively
• This session will teach skills on how to be able to manage conflict positively for a more competent interaction with a cultural dissimilar other (see Communicating across cultures, Ting-Toomey, 1999, pp. 194-232; Bridging difference, Gudykunst, 2004, pp. 274-308)

The Concept of Conflict
• Apply a conflict experience exercise. Use “Trading value card” exercise in Lambert & Myers, Trainer’s diversity sourcebook, 2005, p. 79.
• Based on exercise results, present a definition of conflict that is not necessarily negative, but as a part of human existence that can be positive

The Dimensions of Conflict
• Present the various dimensions of conflict based on the reference material from Gudykunst and Ting-Toomey cited above

The Impact of Culture on Conflict
• Explain the impact of culture on conflict also based on the reference material from Gudykunst and Ting-Toomey cited above

The Assessment of Conflict Styles
• Ask participants to individually assess their preferred conflict style. Use “doves or hawks” exercise in Lambert & Myers, Trainer’s diversity sourcebook, 2005, p.134
• Debrief exercise pointing out the various styles of conflict and how culture impacts them and the preference for a particular style

Practicing Constructive Conflict
• Ask participants to form groups of four
• Give them a handout with a list of the necessary skills and steps, containing a brief explanation of they are and how to do them, to conduct a constructive management of conflict. Instruct them to study the handout
• Give them a critical incident story of a conflictive situation
• Ask them to apply the skills and steps necessary to the story. For resource on critical incident, see session one, day three, practicing mindfulness
• Debrief exercise as groups share their responses. Fill in the gaps

Fourth Session

The ability to validate identity

• This session will teach skills on how to be able to validate identity for a more competent interaction with a cultural dissimilar other.

Discuss the skills’ components

• Explain what this skill means in practical terms and which are the elements that compose it (see Communicating across cultures, Ting-Toomey, 1999, pp.216-218 and 269-271; Bridging difference, Gudykunst, 2004, pp. 225-226 and 239-240)
  o Identity confirmation
  o Identity maintenance
  o Facework

• Explain the content of each component and how it helps to validate identity

Discuss Identity Confirmation

• Present the elements necessary to confirm another’s identity based on the reference material from Gudykunst and Ting-Toomey above.
• Give participants a handout with an outline of the elements and their definition following the presentation

Discuss Identity Maintenance

• Present the elements necessary to maintain one’s own identity based on the reference material from Gudykunst and Ting-Toomey above.
• Give participants a handout with an outline of the elements and their definition following the presentation

Discuss Facework

• Present the elements necessary to maintain one’s own identity based on the reference material from Gudykunst and Ting-Toomey above and on Ting-Toomey, handbook of intercultural training, 3rd ed., pp. 217-248
• Give participants a handout with an outline of the elements and their definition following the presentation

Practice Identity Validation

• Ask participants to form pairs
• Give them an intercultural interaction story and ask them to practice, using the handouts, the skills of identity confirmation, maintenance, and facework just learned.
• Ask them to role-play: one is from a individualistic culture and the other from a collectivistic. Instruct them to take turns.

Evaluation

Day-four training evaluations

• Evaluate training administration. Use Form A in appendix B
• Evaluate training content. Use Form F in appendix B
Day 5 – Creating an Intercultural Environment
Building the Organizational Structures to sustain Intercultural Relations

**Goal:** to examine the structural elements and dimensions of IR and learn a method to build an organizational structure that supports positive IR

**Objectives:** to help participants to
1. Become aware of how Power Relations impact Intercultural Relations
2. Become aware of the dynamics of Intergroup Contact
3. Understand the Structural Dimensions of Intercultural Relations
4. Learn a method to build structures to sustain positive Intercultural Relations

<table>
<thead>
<tr>
<th>Time</th>
<th>Duration</th>
<th>Session</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00</td>
<td>20 min</td>
<td>Opening</td>
<td>Welcoming&lt;br&gt;Day Five Introduction&lt;br&gt;1. Review of Day Four (4 min)&lt;br&gt;2. Goal-Objectives of Day Five (35 min)&lt;br&gt;3. Overview of Day Five (3 min)&lt;br&gt;4. Expectations (10 min)</td>
</tr>
<tr>
<td>9:20</td>
<td>90 min</td>
<td>Session 1</td>
<td>Power Relations&lt;br&gt;1. Examine the Concept of Power (15 min)&lt;br&gt;2. Examine how power impacts IR (15 min)&lt;br&gt;3. Assessing Power in the community (30 min)&lt;br&gt;4. Building Institutional Equality (30 min)</td>
</tr>
<tr>
<td>10:50</td>
<td>15 min</td>
<td>Break</td>
<td></td>
</tr>
<tr>
<td>11:05</td>
<td>90 min</td>
<td>Session 2</td>
<td>Intergroup Contact&lt;br&gt;1. The Concept of Intergroup Contact (5 min)&lt;br&gt;2. The elements for Positive Contact (5 min)&lt;br&gt;3. Creating the Ingroup Common Identity (50 min)&lt;br&gt;4. Examine Moral Inclusiveness (5 min)&lt;br&gt;5. Creating Moral Inclusiveness (25 min)</td>
</tr>
<tr>
<td>12:35</td>
<td>50 min</td>
<td>Lunch</td>
<td></td>
</tr>
<tr>
<td>1:25</td>
<td>90 min</td>
<td>Session 3</td>
<td>Structural Dimensions of IR&lt;br&gt;1. The Structural Dimensions of IR (20 min)&lt;br&gt;2. The Challenges and Barriers (30 min)&lt;br&gt;3. Assessing the challenges and barriers in the community (40 min)</td>
</tr>
<tr>
<td>2:55</td>
<td>15 min</td>
<td>Break</td>
<td></td>
</tr>
<tr>
<td>3:10</td>
<td>90 min</td>
<td>Session 4</td>
<td>Guidelines to build structures for Positive IR&lt;br&gt;1. The Four Steps to Structural IR (30 min)&lt;br&gt;2. Applying the steps in building a structure for positive IR in the community (60 min)</td>
</tr>
<tr>
<td>4:40</td>
<td>20 min</td>
<td>Evaluation</td>
<td>Training Administration and Content Day Five and Complete Training Program (all five days)</td>
</tr>
<tr>
<td>5:00</td>
<td></td>
<td>End</td>
<td></td>
</tr>
</tbody>
</table>
Opening Session
Welcoming
- See instructions from training day one

Day Five Introduction
- See instructions from day one
- Adjust content of goal and objective for day five

First Session
Examine the Concept of Power
- Ask participants to form groups of four
- Ask them to produce a definition of power
- Ask groups to share and write them on newsprint paper
- Compose an integrated definition adjusted by other definitions such as the definitions found in Deutsch & Colleman, Handbook of conflict resolution, pp. 79-102

Examine how power impacts IR
- Continuing in groups of four, ask participants to discuss, identify, and write how they see power impacting on intercultural relations
- Ask groups to share and compose a summary of the responses
- Complete the list with other forms of impact of power on intercultural relations that maybe missing based on the work of Young Yun Kim and others

Assessing Power in the community
- Still in groups of four, ask groups to identify and write the various ways they see power affecting intercultural intergroup interactions in parish communities
- Ask groups to report and summarize the findings
- Move from specific parish communities to create a list of ways that may be present in any given parish in general
- Complete the list, if there are any forms missing

Building Institutional Equality
- Ask group to identify the power structure in a parish community
- Ask groups to report and summarize the findings
- Ask group to write a “Decalogue” of rules and norms for the community organized according to the power structure identified, that will help to create a more equal institution in a given parish community

Second Session
The Concept of Intergroup Contact
- Explain the concept of intergroup contact and its relation to intercultural interactions based on the work of Allport, Brewer, Brown, Dovidio, Gaertner, Hewstone, Pettigrew, Stephen, and Tajfel

The elements for Positive Contact
- Present a summary of the intergroup contact hypothesis in its elements for positive contact outcomes
- Give participants a handout of the list of the conditions for positive contact
Creating the Ingroup Common Identity

- Ask participants to form groups of four
- Present a definition of the Ingroup Common Identity model and an outline of the steps necessary to construct it (see Revisiting the contact hypothesis, Gartner, Dovidio, Bachman, 1992). Give this information as a handout
- Based on the guidelines presented above, ask groups to create a parish whose pastoral and ministerial vision and mission statement is based on the Ingroup common Identity model
- Ask groups to share and generate an integrated (one model) set of guidelines out of the entire group’s work.

Examine Moral Inclusiveness

- Explain the concept of Moral exclusion and then introduce the concept of moral inclusiveness (see Communicating across cultures, Ting-Toomey, 1999, pp. 269-275; Bridging differences, Gudykunst, 2004, pp. 361-368)

Creating Moral Inclusiveness

- Ask participants to form groups of four
- Ask groups to use the guidelines of moral inclusiveness presented above to draft a set of guidelines that would help a parish community to enact moral inclusiveness within its structures and interactions.

Third Session

The Structural Dimensions of IR

- Present the structural dimensions of intercultural relations according to the work of Kelly, Azelton, Burzetti, and Mock, Creating social settings for diversity, 1994

The Challenges and Barriers

- Ask participants to form groups of four
- Explain the
  - “tendency to homogenization” and
  - “the lack of motivation for interdependence”
  according to Kelly, Azelton, Burzetti, and Mock, Creating social settings for diversity, 1994 as the two greatest barriers and challenges to the implementation of norms for the structural dimension of diversity and intercultural relations in a given organization, thus in parish communities
- Ask groups to make a list of challenges and barriers to the structural level of intercultural relations as they see it.
- Ask them to share their comments
- Combine their responses into one list and keep it as reference for the next exercise below in session four

Assessing the challenges and barriers in the community

- Ask groups to identify and write the challenges and barriers listed above in the parish communities as they see them, beginning with specific parishes and moving toward forming a list of challenges and barriers that could be found in any given parish community

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Fourth Session

The Four Steps to Structural IR

- Present a summary of the four steps toward social settings for diversity, or the structural dimensions of intercultural relations according to Kelly, Azelton, Burzetti, and Mock, Creating social settings for diversity, 1994
  - Creating norms for interdependence
  - Creating norms for resource person role
  - Creating norms for setting exchange
  - Creating norms for evaluation and integration

Applying the steps in building a structure for positive IR in the community

- Ask participants to form groups of four
- Ask them to use the guidelines above and create specific norms that would help implement this structural dimension of diversity and intercultural relations in a parish community, so that it could have a structure that supports and motivates positive intercultural relations among individuals and groups in that parish community

Evaluation

Day-five training evaluations

- Evaluate training administration. Use Form A in appendix B
- Evaluate training content. Use Form F in appendix B
- Evaluate entire program administration. Use form B in appendix B
- Run the Post-Test instrument. Use form H in appendix B
APPENDIX B

EVALUATION INSTRUMENTS
Evaluation of Training Administration – Form A

Circle training day being evaluated – 1 2 3 4 5

1. Please rate today’s training day
   a. Excellent     b. Good     c. Fair     d. Poor

2. Today’s training day addressed
   a. All of my expectations
   b. Most of my expectations
   c. Some of my expectations
   d. None of my expectations

3. Today’s training day presented
   a. Too much material
   b. The right amount of material
   c. Not enough material

4. Was today’s training day profitable to you?
   a. Very much     b. Partially    c. Not at all

5. What part or parts of today’s training day is most useful to you?
   a. Session 1 2 3 4

6. List five weaknesses of today’s training day
   a. 
   b. 
   c. 
   d. 
   e. 

7. List five strengths of today’s training day
   a. 
   b. 
   c. 
   d. 
   e. 

8. What could be improved in today’s training day?
   a. 
   b. 
   c. 
   d. 
   e. 

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9. Trainer evaluation (*Please write trainer’s name on each line*)
   a. ______ excellent good fair poor
   b. ______ excellent good fair poor
   c. ______ excellent good fair poor
   d. ______ excellent good fair poor

10. Environment evaluation
    a. Adequate and conducive to learning
    b. Somewhat appropriate and conducive to learning
    c. Inadequate and not conducive to learning

11. Logistics evaluation
    a. Well organized
    b. Fairly organized
    c. Poorly organized

12. Schedule evaluation
    a. Well balanced timeframe
    b. Fairly balanced timeframe
    c. Poorly balanced timeframe
Evaluation of Program Administration – Form B

Evaluation of the complete (all five days) training program
(To be used in the last day of training)

1. Please rate the complete training program
   a. Excellent   b. Good   c. Fair   d. Poor

2. This training program addressed
   a. All of my expectations
   b. Most of my expectations
   c. Some of my expectations
   d. None of my expectations

3. This training program presented
   a. Too much material
   b. The right amount of material
   c. Not enough material

4. Was this entire training program profitable to you?
   a. Very much   b. Partially   c. Not at all

5. What part or parts of this training program is most useful to you?
   a. Session 1 2 3 4

6. List five weaknesses of this training program
   a.
   b.
   c.
   d.
   e.

7. List five strengths of this training program
   a.
   b.
   c.
   d.
   e.

8. What could be improved in this training program?
   a.
   b.
   c.
   d.
Please read the statements below and identify if they are True or False:

1. It is always possible to understand the intended meaning in communicating with someone from another culture
2. Knowing the language of a person from another culture is enough to avoid misunderstandings
3. Anxiety is uncomfortable, but does not influence communication
4. When communicating with a person from another culture here is a tendency to use one’s own culture as reference for meaning and how to communicate
5. The communication process is simple, people make it complicated
6. Intercultural communication has many factors and mechanisms that make it a complex human endeavor
7. Fear of the unknown and the feeling of being threatened increase anxiety and disrupts communication with person from another culture
8. Not knowing another culture makes difficult to communicate effectively
9. Communication and language are one and the same
10. Culture is a human dimension that complete permeates one’s existence
11. Culture is only expressed through visible features such as food, language, art, objects, architectural styles, and clothes
12. Culture varies along several different dimensions
13. Cultures only changes on the surface, deep inside everyone is the same
14. Two fundamental ways cultures vary from one another are individualism and collectivism
15. Culture is another way to refer to a person’s personality and way of acting
16. Identity is the locus where culture and communication meet
17. There is only one type of identity and that is Personal Identity
18. Identity salience is the preferred identity someone uses in a given situation
19. Identity domain is the type of identity that shapes one overall identity
20. Cultural identity is the part of one’s identity shaped by the culture one is immersed in
21. Misunderstandings happen because people assume they perceive other people from different cultures without any biases
22. Communication is different depending on whether one uses social, cultural, or personal identities
23. In communication, meanings are never transmitted, only messages are transmitted
24. Communication is influenced by culture through identity
25. Effective communication is defined as the achievement of identity satisfaction by shared meaning in the negotiation of identity through exchange of messages
Evaluation of Content – Training Day Two – Form D

Please read the statements below and identify if they are True or False:

1. Ethnocentrism is a natural tendency that everyone in every culture has it.
2. Stereotypes and Generalizations are the same
3. All cultures are good but some cultures are better than others
4. Stereotypes can be positive or negative. Positive stereotypes are called sociotypes
5. Stereotypes are socially learned
6. Prejudice is always negative
7. Stereotypes are always inaccurate
8. Social identity is the identity informed by the belonging to specific groups
9. Prejudice is a consequence of social categorization and ethnocentrism
10. Ingroup is the group one belongs to while outgroup are all the other groups outside of the ingroup
11. Ingroup and Outgroup is the result of the process of social categorization
12. Individuation helps recognize the distinctions among members of the outgroups
13. Stereotypes are formed as result of individual biases
14. Social Categorization is a process of classifying the social reality into groupings and helps people to make sense of the social reality surrounding one
15. Attribution is the process of interpreting and predicting other people’s messages and behaviors
16. There is a tendency to see our mistakes as caused by outside forces
17. There is a tendency to see other people’s mistakes as caused by outside forces
18. Stereotypes have a the function to help us overcome uncertainty
19. Attribution sources are individual’s intention and the specific situation
20. Prejudice is a judgment based on a misguided generalization
21. Discrimination may help produce effective communication
22. Discrimination is the differentiated treatment to people according to their personal and group characteristics
23. Discrimination is the unequal treatment and exclusion of people because of their group membership
24. Decategorization and Recategorization are ways to reduce prejudice
25. Rigid Attitudes such as dogmatism, racism, sexism, classicism, etc creates distortions on one’s perceptions of other individuals and groups
26. There are several ways to improve one’s attribution, two of them are perception check and giving feedback
27. The ultimate attribution error usually leads to prejudice and discrimination
28. Molding other people to conform to one’s own culture is a result of ethnocentrism
29. Defining ingroups and outgroups is important for one’s social identity
30. Stereotypes engender negative expectations about people from other cultures
Evaluation of Content – Training Day Three – Form E

Please read the statements below and identify if they are True or False:

1. It is not possible to manage anxiety
2. In anxiety situations one always need to walk away
3. Anxiety is overall state of uneasiness and discomfort accompanied by a feeling of lack of control caused by unknown situations
4. Anxiety and Uncertainty are intimately connected
5. Anxiety can be overcome
6. Anxiety is also caused by several cognitive distortions. Overgeneralization is one of them
7. It is important to physically control anxiety through mediation, controlled breathing, relaxation, etc
8. Tolerance for ambiguity helps to decrease anxiety because it accepts the unknown and the ambiguous as non threatening
9. Tolerance for ambiguity allows one to search for the necessary information to clarify specific ambiguous situations
10. The more one has tolerance for ambiguity, the more one is able to work together with individuals from different cultures
11. Identity validation is important to achieve identity satisfaction and effective communication
12. Identity validation is the act of recognizing and supporting other’s identity as they would like it to be recognized and respected
13. Identity validation is different from sustaining one’s own identity
14. Identity validation is best accomplished by facework
15. Facework is the negotiation of identity that accounts for cultural differences in presenting one’s identity through messages and behaviors
16. Facework is the act of communicating in ways that protect one’s own and others face, that is, reputation and the way of being perceived in a positive light
17. Being mindful is the fundamental skill to sustain effective communication
18. Being mindful is being able to guess the message meaning of other people from different cultures
19. Mindfulness requires fundamentally openness to new information, to new categories, to new perspectives
20. Being mindful allows one to communicate in ways that are based on habits and one’s own cultural background
21. Mindfulness allows one to negotiate message meanings, that is, engage in communication that produces shared meaning and mutual understanding
22. Mindfulness is another name for awareness
23. Mindfulness requires awareness, knowledge, and skills
24. Mindfulness means that one is able to shift mindsets according to different cultural situations
Evaluation of Content – Training Day Four – Form F

Please read the statements below and identify if they are True or False:

1. Empathy is the ability to recognize how we would feel if we were in the other person’s situation
2. Constructive conflict resolution always achieve agreement and improvement of relationship
3. Empathy requires several behaviors among which are genuine interest for the other and sensitivity to other’s needs
4. The ability to observe, describe, interpret and suspend evaluation is called mindful observation
5. Collaborative dialogue requires one to deny one’s own point of view to understand others
6. Verbal empathy is the ability to put into action skills such as attending to the other, following the other, and practicing comprehension through perception checking, active listening, and probing questions
7. Listening mindfully is the act of being able to paraphrase others and check for one’s own perception
8. Ability to gather cultural information allows one to discover cultural and personal similarities and differences
9. Being able to treat each communication situationdistinctively from other situations is being situationally sensitive
10. The ability to adapt and change according to specific situations in communication is being situationally flexible
11. Code-switching is used to demonstrate empathy and bonding
12. It is necessary to avoid conflict at all time at any cost
13. Code-switching diminishes one’s own cultural identity
14. Examples of active approach to gathering information are observation and comparison with other people from the same culture
15. All cultures treat conflict the same way
16. Verbal empathy requires that one speak exactly the same way the other interacting person does
17. The ability of a collectivist person to communicate according to individualistic patterns of communication or vice-versa is an example of communication adaptation
18. Communication accommodation requires one be sensitive to speaking patterns of others and adapt vocabulary, sentence structure, among other features
19. Code-switching is used to show assimilation to the dominant culture
20. Conflict is always inherently negative
21. Intergroup conflict is marked by the way differences are perceived by groups while interpersonal conflict is based on personal differences
Evaluation of Content – Training Day Five – Form G

Please read the statements below and identify if they are True or False:

1. Power relations in intercultural interactions are about group social status
2. Different social status or power between groups make no difference for the outcome of intercultural relations
3. The higher the social power of a group, the more likely the members of this group are to maintain its cultural identity
4. Members of lower social status groups tend to reach out to members of other groups, especially those of higher power
5. Assimilation into the mainstream culture is motivated by higher group power
6. Power is the ability to influence and control. Power is relational
7. Intercultural contact between dissimilar others helps to decrease prejudice, conflict, and discrimination
8. Intergroup contact has more positive outcomes when there is a sense of interdependence among members of the groups interacting
9. Some of the conditions for positive intergroup contact are: cooperation, different status of members, institutional support, individuals are typical members, and voluntary contact
10. Intergroup contact helps the process of individuation of members of the outgroup
11. Superordinate goals are essential for positive intergroup contact
12. Contact reduces prejudice by changing one’s stereotypical perceptions of culturally dissimilar others
13. Intercultural competence can only be developed at the individual level
14. Interpersonal intercultural competence centered on tolerance can become individualistic and fuel ethnocentrism
15. Intercultural competence has a structural dimension that is fundamental to maintain its vitality and viability
16. Structures and norms cannot foster intercultural competence because it is a personal quality and only individuals can develop it
17. Social settings and norms can be developed to motivate and support diversity
18. Homogeneity and lack of cooperation can hinder the structural development of diversity
19. Interdependence, persons as resource, settings exchange, and integration are the four steps to build a structure that supports positive intercultural relations
20. Interdependence is created by developing a sense of complementation and common goals
21. Diversity and difference can be a source of increased resources
22. Intergroup exchange enhances appreciation for differences and diversity
23. There is no need for evaluation and integration in the process for creating structures to support positive intercultural relations
Evaluation of the Complete Training Program Effectiveness – Form H
Pre-Training and Post-Training Measurement
(Based on the MAKSS instrument by D’Andrea, M. et alt., 1991)

(To be used before the training begins, as Pre-Test, and after the complete program ends, as Post-Test)

For the questions below write: SD strongly disagree
D disagree
N do not know
A agree
SA strongly agree

1. Culture exists only within an individual, not externally
2. Acquiring specific knowledge about other cultures leads to stereotyping
3. My cultural background has very little influence on my way of being and acting in the world and in my relationship with others.
4. Although ministry and pastoral care of the faithful in its theology contains the dimensions of dignity, respect, diversity, and personhood, in its practice with persons of different cultures, it has usually used assimilation as a value in lieu of the theological ones.
5. Ministers, whether ordained or not ordained, as well as the regular faithful in the parish community have failed to meet the necessary level of intercultural competence if diversity is going to be respected.
6. Intercultural situations prompt anxiety, ambiguity, and stress because people are not usually sure on how to act in these situations.
7. Ministry would be more effective and unity more easily attained, if everyone agreed on a common cultural background as normative for the parish community.
8. In multicultural situations in a given parish, concepts such as liturgy, prayer, leadership, and ministry are not difficult to understand.
9. Ministers and the faithful in general need to change not only the content of their thoughts, but also the way they handle these contents, if they are going to build unity and address pastoral needs in the community.
10. Ministry, prayer, leadership, and spiritual needs vary according to cultural background.
11. There are some basic pastoral care skills that can be applied successfully independent of the faithful cultural background.
12. Ethnic minorities in general have the same academic achievement level as mainstream white American students.
13. Research indicates that boys and girls have the same achievement in math and science in the first grades of elementary school.
14. Ethnic groups in the U.S. and in other places such as Australia, Asia, and European countries have the same intercultural challenges.
15. All cultures and faithful of different cultural background should be treated the same in ministry and in pastoral care.
16. The difficulty with the concept of integration is that it is profoundly biased by the interpretation of the mainstream dominant culture.
17. Persons of ethnic minority background are underrepresented in leadership positions in the church, whether at the parish, diocesan, and national levels.
18. Differentiated approaches in pastoral care and ministry according to cultural background of the person, it not necessarily discriminatory.
19. All ministers, ordained and non ordained, use the same theological concepts with the same meaning, therefore, it is not necessary to clarify doctrinal terms and concepts when interacting among each other and with the faithful in general.
20. The concept of practicing Catholic is universal and a good measure for all faithful independent of their cultural background.

For the questions below, write: VL very limited
    L limited
    N not sure
    G good
    VG very good

1. How do you rate your understanding of culture
2. How do you rate your understanding of identity and cultural identity
3. How do you rate your understanding of the communication process
4. How do you rate your understanding of stereotype and stereotyping
5. How do you rate your understanding of prejudice
6. How do you rate your understanding of discrimination
7. How do you rate your understanding of mindfulness
8. How do you rate your understanding of social categorization
9. How do you rate your understanding of attribution
10. How do you rate your understanding of the structural and social dimensions of intercultural relations
11. How do you rate your understanding of intercultural competence
12. How do you rate your understanding of contact hypothesis
13. How do you rate your understanding of multicultural and intercultural
14. How do you rate your understanding of ethnocentrism
15. How do you rate your understanding of race and ethnicity
16. How do you rate your understanding of the impact of your cultural background on the way you interact with another person from a different culture
17. How do you rate your understanding of the impact of culture on the definition of goals, objectives, and methods of behavior of a given person.
18. How do you rate your level of awareness and understanding regarding different cultural institutions and systems
19. How do you rate your ability to compare and contrast your own cultural background and that of another culturally different person
20. How do you rate your ability to distinguish intentional from accidental communication signals in an intercultural interaction
21. How do you rate your ability to be mindful
22. How do you rate your ability to manage anxiety
23. How do you rate your ability to manage other emotions such as fear and feelings of being threatened by cultural differences
24. How do you rate your ability to deal with stereotyping mindfully
25. How do you rate your ability to deal with prejudice
26. How do you rate your ability to deal with discrimination
27. How do you rate your ability to change attitude
28. How do you rate your ability to make accurate attributions
29. How do you rate your ability to make mindful categorizations
30. How do you rate your ability to deal with conflict constructively
31. How do you rate your ability to engage in positive face-saving interactions
32. How do you rate your ability to be empathetic
33. How do you rate your ability to tolerate ambiguity
34. How do you rate your ability to collect cultural information
35. How do you rate your ability to adapt communication
36. How do you rate your ability to exchange clear messages
37. How do you rate your ability to negotiate and validate identity positively
38. How do you rate your ability to be flexible
39. How do you rate your ability to listen and observe mindfully
40. How do you rate your ability to deal with uncertainty
APPENDIX C
THE DEBRIFING PROCESS
The Six Steps of the Debriefing Process
From the work of Dr. Sivasailam “Thiagi” Thiagarajan
The Thiagi Group (www.thiagi.com)

1. How do you feel?
   In this step, the participants are motivated to get in touch with their feelings. It is also an opportunity to get these feelings out of the way of more objective and deeper analysis.

2. What happened?
   In this step, the participants are invited to share their perceptions and observations about what took place in the exercise and experiment the first analysis and their understanding of it.

3. What did you learn?
   In this step, the participants are called to identify and examine their own insights as well as their understandings of the particular subject that is the content of the exercise. These insights and understandings will be later examined by the training content and materials.

4. How does this relate to the real world?
   This is a crucial step because it allows the participants to create the bridges between the exercise and the reality surrounding them. It also allows them to begin rediscovering reality under another light (that of the exercise and its central point or points). This phase helps participants to develop the ability to use analogies and metaphors, which is an important element of mindfulness.

5. What if...?
   This step is important because it helps the participants to make other connections and seek alternate venues of understanding and explanations.

6. What next?
   In this step, the participants are invited to plan follow ups, to make attitudinal and behavioral decision, and to develop a certain commitment to a guideline plan of action based on the exercise and its debriefing.
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