
Education in Cultural Understanding, Technologically-Enhanced

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1. Purpose of Document:

This deliverable is the first iteration of a **cultural learning interdisciplinary framework**. The content of this report is a review of key psychological issues relating to the conceptual framework that ties the different tasks and work packages together with a view to cultural learning. The theoretical framework proposed is important (1) to define a common terminology, (2) to create cohesion with regard to the cultural differences that eCUTE will and will not address, (3) for the decision process of what the simulations should take into account with regard to how different cultures are displayed and (4) for determining what type of cultural differences might be expected in the users of the simulation. Thus, there is relevance for training and assessment. A second iteration of this document is scheduled for month 18 and a third one for month 30.

2. Executive Overview:

Initially, key terms of relevance for eCUTE are defined, specifically ‘intercultural training’. The report then provides information on assessment of needs of the intercultural training programs’ audience and presents goals of intercultural training. Further, it discusses the process of learning in the context of culture and briefly summarizes training methods. In general, this section connects the eCUTE project to the field of intercultural training and sketches its theoretical background.

The subsequent part of this document summarizes intercultural differences in cognition, emotion, and behaviour. In particular, it provides empirical evidence for variability in attention and perception, patterns of appraisal, and expression of emotion, for instance in face and gestures.

Next, the conceptualization and operationalization of the eCUTE framework are presented. That is, cognitive, emotional, and behavioural dimensions of intercultural training are linked to the concepts of intercultural awareness, sensitivity, and communication and interaction competence. Goals to be achieved with the development of awareness, sensitivity and communication and interaction competence are also mentioned. They are subsequently elaborated upon and ordered according to the stages and dimensions of acquiring knowledge about distinct cultures. This constitutes the intercultural training framework.

An intercultural glossary in Annex I includes a collection of diverse viewpoints on awareness, sensitivity, and communication and interaction competence from writings by various authors, and highlights the differences between these concepts. In addition, Annex I provides an overview of some of the most common assessment tools of intercultural sensitivity that have been informative in the definition of the intercultural framework.

3. Introduction

3.1. Selected Issues of Intercultural Training

In the following section of this document, a short introduction to the state of the art of the field of intercultural training is provided. This entails the discussion of several selected issues which are of importance for the conceptualization of the theoretical framework within the eCUTE project. The present document is a first attempt within eCUTE to provide such an overview. According to the description of this deliverable, updates are planned for months 18 and 30.

3.1.1. Definition of intercultural training

The field of intercultural training has its roots in a variety of disciplines. It draws on cross-cultural psychology, anthropology, and intercultural education, among others (Bennett, Bennett, & Landis, 2004). Due to the considerable applied interest in intercultural training, a heterogeneous state-of-the-art has emerged with basic research on the one hand, and business-driven interests of practitioners in the field on the other hand. Evaluation of intercultural skills, needs assessment, and training is valuable and the methods employed are often not publicly available. This is of course a challenge to testing the scientific validity of certain methods, but also a problem for implementing the current state of knowledge into computational models. The aim of eCUTE is to bring the varied disciplines involved in intercultural training together in order to extend current theories behind education in intercultural awareness and understanding with a clear view towards their application.

The concept of intercultural training itself refers actually to **three types of training** (Fowler & Blohm, 2004). First, *training across cultures* corresponds to a situation in which an intercultural trainer works with a group of trainees who belong either to one culture other than his or her own, or who come from many different cultural backgrounds. The latter one is the kind of setting in which trainers find themselves more often, as nowadays culturally homogenous trainee groups seem not to be very common. However, it is worth stating that culture is not equivalent to group membership as people with different cultural backgrounds may assemble in a single group (e.g., sports groups) or groups with separate identities are similar in culture (e.g. Balkans, for a critical discussion of culture and group identity see Hofstede, 2009b). Second, *training about cultures* employs culture-specific or culture-general points of view (described in detail later), or both of them concurrently, to educate trainees in regard to the issues pertaining to intercultural relations. Third, intercultural training can, and it will in the eCUTE project, encompass the two types of training together, blending elements from training across and training about cultures in a single training program.

Some authors do not readily apply this specific distinction between training across cultures and training about cultures. Instead, they talk about *intercultural communication training* because they consider the ability to communicate with members of another culture to have the greatest influence on people's intercultural competence. Furthermore, the term intercultural communication training is often used interchangeably with cross-cultural training (Brislin & Yoshida, 1994). *Cross-cultural training* is defined as an undertaking that aims at

equipping trainees with knowledge and skills that they may need while living in another country and/or interacting with people belonging to a different culture (Carbaugh, 1990; Bhawuk, 1990). Such an enterprise is necessarily budgeted, conducted by training experts, and meticulously planned in advance. An important step in planning is the assessment of needs of people who will be taking part in the training program.

3.1.2. Needs assessment

Before any training content is decided upon, trainers should conduct needs assessment as it allows them to gather information about their future audience. This makes it possible for them to develop an understanding of what role the training will play for trainees, and to tailor the training program to their demands, significantly increasing the likelihood of the training being successful. For the eCUTE project, two age groups will be involved: late primary children (9-11-year-olds) and young adults (18-25-year-olds). Both training groups are likely to come from lower to upper middle class with mixed socioeconomic and racial backgrounds. Moreover, some of the trainees may need to face very urgent issues (i.e., language problems), and if these issues fail to be immediately addressed, they will be prone to dismissing other information covered in sessions as well (Gudykunst, Guzley & Hammer, 1996). Therefore, insight into the trainees' expectations and perceptions of what it is that should be achieved throughout the training program is especially valuable.

Another objective of the needs assessment is to estimate the preexisting level of the trainees' *familiarity with a foreign culture*. Here it may be useful for trainers to ascertain how much of intercultural experience their trainees have already had and how knowledgeable they are in regard to various intercultural issues. That is, trainers can establish the *degree of cultural sensitivity of their audience* at the starting point of the training program, which is likely to have an impact on how they are going to respond to the material taught in training sessions. Information on *how knowledgeable the trainees are* considering their own culture and the ways it is expressed in their identity may be profitable as well. Taking all of these factors into account ought to result in applying such learning strategies that suit the preferences of the trainees. This seems to be of particular importance for designing the story content for the learning scenarios in eCUTE. Furthermore, the content of the training should match the trainees' capabilities (including moral development), so that it is neither too easy nor too challenging, and appropriate in regard to sequencing and timing of training activities (Paige, 2004).

There is a usual variability in what the trainees expect from training and what they want to gain from it. Within the eCUTE project, children and young adults will be included as a group of trainees, in the context of having difficulties in interacting with their schoolmates who happen to have a different cultural background (Bergsgaard & Larsson, 1984). Being in the same classroom, school or university requires members of both training groups to maintain good interpersonal relationships with acquaintances from different cultures (contact theory, Allport, 1954). Moreover, they have to be able to communicate with them regardless of cultural differences in order to achieve common academic and social goals. These two conditions allow for establishment of training goals for the eCUTE's groups of interest.

3.1.3. Goals of intercultural training

Independently of the specific goals to be achieved in eCUTE, there are some central goals for each intercultural training approach. The most basic goal of intercultural training, applicable both to young adults and children, and independent of the setting they find themselves in, is to accept people belonging to a given out-group into one's own "*moral circle*". This term was first used by a philosopher Peter Singer (1981, see also Pizarro, Detweiler-Bedell, & Bloom, 2006). A "moral circle" is formed by those who adhere to a common purpose and group identity; those who follow a common set of moral rules and values and who trust each other (Hofstede, 2009a). The concept of a moral circle is very versatile: a queue, a theatre crowd, a class, a neighbourhood, a village, a social network, society at large: these are all moral circles. Each social setting creates its own 'moral circle' consisting of all people who belong to that setting. Consequently, its rules only apply to those who belong. We establish unwritten rules for behaviour and monitors our own and others' performance. In this context, all kinds of covert and overt feedback signals and sanctions are used to try to enforce good behaviour in the above mentioned contexts. A moral circle has a boundary that delineates those who belong from all others. How solid and permeable the boundary of one's moral circle are, is co-determined by one's culture.

Thus, one of the steps in the course of intercultural training is to be willing to include the out-group's members in one's own moral circle, and then to try to understand their unwritten rules. In the context of culture, such a process can be supported by, for instance, gathering knowledge of what the major differences between cultures are. This in turn may lead to greater familiarity with a range of behaviours that are acceptable in a given culture and possibly to adoption of these behaviours in intercultural interactions. Extension of one's moral circle is likely to abound in benefits such as becoming conscious of the influence of one's own culture on perceptions, easier adaptation to a host culture, or, most generally, being able to grant full humanness to strangers and to treat them as valuable counterparts (Hofstede, 2009a).

Another intercultural training goal that is as relevant to young adults as it is to children is *conflict competence*. It is defined as "the mindful management of emotional frustrations and conflict interaction struggles due primarily to cultural or ethnic group membership differences" (Ting-Toomey 2004, p.101). Such frustrations seem to be inevitable when people interact with those who are different from them, be that at work or school, on a daily basis. Culturally distant backgrounds attenuate mismatches in how people perceive the antagonistic situation, how they react to it, and what expectations they have in regard to its outcome. Therefore, intercultural conflict competence is potentially a very important ability. It is also of particular relevance for the eCUTE project (given the set-up of showcases on cultural conflicts).

Intercultural conflict competence encompasses a **number of criteria**. The first is *appropriateness*, which concerns implementation of behaviours that fit both the cultural situation and the expectations of people interacting with one another. To achieve this, one has to acquire knowledge of norms defining proper or improper conflict styles, which contribute to given conflict outcomes. The second criterion is *effectiveness*, which refers to whether people engaged in a conflict situation are able to construct a shared meaning of this situation and to reach their respective goal-related outcomes. This can be possible if they hold a variety

of verbal and nonverbal conflict skills, for example, when they are conscious of how their ethnocentrism or stereotypes may interfere with the conflict negotiation process. Appropriateness and effectiveness are interdependent; for instance, when one party acts in the right way, these actions can be reciprocated, increasing the effectiveness of interaction. The last criterion of intercultural conflict competence is *communication adaptability*. That is, a person involved in a conflict needs to constantly adjust their behaviours and goals to the evolving situation by drawing on one's abilities to be flexible and attentive (Ting-Toomey, 2009).

There are **some prerequisites** to the development of intercultural conflict competence. According to the conflict face negotiation theory, *knowledge* is the most important one (Ting-Toomey, 2005). It is expressed in profound understanding of cultural concepts, such as cultural value patterns, it increases self- and other-awareness, and contributes to competent management of intercultural antagonisms (Ting-Toomey, 2009). Furthermore, *mindfulness* is necessary to reflect on one's personal assumptions and expectations, but also to notice those of other people thanks to careful observation of interactions during a conflict. This includes the ability to see them from distinct perspectives, and to differentiate between the cultural and situational factors framing a conflict. Finally, the above mentioned *conflict communication skills* are what allows for dealing with a conflict episode by employing behaviours such as engaged listening, reframing, face-sensitive conversation and negotiation, among others (Coleman & Raider, 2006).

Other authors delineate more goals of intercultural training, all of which are connected to broadly defined adjustment and global effectiveness issues. For example, intercultural training is presumed to enhance people's *ability to enjoy* the activities that they carry out with members of a different culture, and to improve their *overall well-being* in multi-cultural contexts (Cushner & Brislin, 1997). If achievement of enjoyment turns out to be extremely hard, training should emphasize possible benefits of intercultural experience (Brislin & Yoshida, 1994). One of such benefits would be the development of intercultural relationships which should be characterized by positive attitudes and respect towards members of another culture (Cushner & Brislin, 1997).

3.1.4. Learning in the context of culture

Adept management of intercultural encounters poses great demands on people who are to interact with representatives of groups that not only do not share their verbal and nonverbal communication styles, but also live adhering to strange rules and customs. A psychological framework for behavioural components of such interactions is provided by the *culture learning theory* which has been chosen as a theoretical model in eCUTE. In contrast to other theories (i.e., stress and coping approach, social identification approach) this theory draws on social and experimental psychology, and especially on work on social skills and interpersonal behaviours (e.g., Argyle, 1969), to describe social processes taking place between people new to a given culture and members of that culture. Furthermore, it highlights the characteristics of the process of learning which is at the foundation of the eCUTE project for acquiring skills that are essential to communicating in novel environments.

According to the culture learning theory, intercultural interactions closely resemble any

other type of social interactions in that they can be easily disrupted when the parties engaged fail to regulate the interaction appropriately. Generally, this occurs when they are not familiar with conventions that guide the other's behaviour. Foreign etiquette has a variety of components one should get acquainted with if the intercultural interaction is to develop smoothly. These entail norms concerning expression of emotions, proper use of posture, gaze and silence for communicating nonverbal messages, and performance of various routines, for example greetings (Trower, Bryant & Argyle, 1978). When people from different cultural backgrounds violate each other's expectations as to the above mentioned activities, effective intercultural interactions may be endangered.

The culture learning theory points to culture-specific knowledge as to the main predictor of adaptation to a new social context. This kind of knowledge has to be paired with certain skills. Communication skills, together with language fluency, are an example of an adaptive ability contributing to quality of intercultural interaction (Ward, 2004), greater satisfaction with contacts with people from the different culture and to better adjustment to new, culturally rich environments (Ward & Kennedy, 1993). Other skills that can enhance adaptation to a foreign culture include academic skills, such as the mode of expressing private opinions or asking for feedback or further explanations (Ward, 2004).

The culture learning theory suggests that learning in the context of an extraneous culture is treated as all other forms of learning. One of complementary approaches to learning conceptualizes it as a **three-step process** (Anderson, 1990). The starting point is to learn a description of a particular procedure; this is when people are at the *cognitive stage* of learning because the knowledge they acquire is only declarative. Thus, every time they are required to perform the routine, they need to invest a certain amount of effort in recalling and then applying what they have learned. The next step is to transform the declarative knowledge into its procedural representation, a process called proceduralization. People progress here to the *associative stage* of learning; they are able to perform their routine step by step and to tolerate distractors, such as simultaneously taking part in a conversation, while doing it. Eventually, people can perform the routine quickly and automatically, without rehearsing each step separately. They are now in the *autonomous stage*, being experts and using their knowledge with high efficiency. Within the eCUTE project, trainees should go through all three steps with the ultimate goal of employing their acquired knowledge and skills in an autonomous way.

3.1.5. Training methods

Intercultural training programs combine a diversity of methods to enable acquisition of cogent knowledge. Most of them can be categorized along two dimensions. The first one, didactic – experiential, factual refers to the process of training, whereas the second one, culture-general – culture-specific, is applied to its content. Methods which are primarily *didactic* aim at achieving a cognitive understanding of a given topic through equipping trainees in factual information about another culture (Cushner & Brislin, 1997). Such knowledge is ordinarily distributed via lectures, written materials, for instance manuals and workbooks, films, tapes, and field trips, but also through self-assessment tools that allow for exploration of the trainees' private attitudes, case studies requiring the trainees to find a solution to a cross-cultural issue, and critical incidents presenting conflicts stemming from

intercultural differences (Fowler & Blohm, 2004). This kind of training is considered to be a precondition for subsequent intercultural interaction.

An *experiential approach* to intercultural training rests on the assumption that the best way to teach the trainees about another culture is to make them experience this culture directly or via simulation (Cushner & Brislin, 1997), as it will be implemented in eCUTE. Experiential methods include role plays, in which people act as if they were engaged in a real cross-cultural encounter, simulation games, most popular of which is BaFa BaFa (Shirts, 1995) with its version for children called RaFa RaFa, and other intercultural exercises that are based on the content of a specific training session (Fowler & Blohm, 2004). All of these activities are designed to give the trainees a set of concrete skills that may be applied in unfamiliar situations, and to practice them in safe environment that provides feedback as well (Fowler & Blohm, 2004). However, good intercultural training should be multilayered in that it ought to comprise both didactic and experiential methods. This allows for development of both knowledge and skills useful in intercultural context, and also for accommodating the design of the training to its receivers.

Didactic and experiential methods can be used for distributing either culture-specific or culture-general information. *Culture-specific* content focuses on just one particular culture or on predetermined cross-cultural interactions. Here methods such as role plays and simulations concerned with a specific culture are usually beneficial (Cushner & Brislin, 1997). *Culture-general* training, as chosen by eCUTE, prepares trainees for various interactions with representatives of another culture. Most often, it is based on role plays, culture assimilators and sensitizers, which challenge the trainees' interpretations of behaviours in intercultural situations, cross-cultural analyses and dialogues, area studies, and immersion, which puts the trainees right into the environment they will have to function in (Fowler & Blohm, 2004).

Simulation games are an example of a training method that is especially relevant to the eCUTE project and that allows the combination of the experiential process of learning with culture-general content (this is of course not to say that simulation games can also be used for culture-specific content, see Hofstede & Pedersen, 1999; Hofstede, 2008). They are constructed in a way that assimilates elements of a game, such as that wins and losses are contingent on the player's decisions, and partial replication of real-life situations (Fowler & Blohm, 2004). Participants of a simulation game are expected to extend both their knowledge and skills, and to learn on multiple levels. This involves abilities of independent thinking as well as cooperating with a group, development of responsibility, enhancement of motivation, and better understanding of social values. What is unique to simulation games is that they provide the opportunity to practice new behaviours in a safe environment (Fowler & Blohm, 2004).

The emotional engagement of participants does not necessarily rely on realism in games. Even simple video games can elicit physiological responses that would be expected in real life situations of similar meaning structure, e.g., not getting something that one wants or needs (Kappas & Pecchinenda, 1999). Recent evidence from the context of social neuroscience indicates that even highly symbolic stimuli "interacting" with each other activate the same brain regions that are active when participants try to understand actions and motivations of others (e.g., Gobbini et al. 2007).

Simulation games are versatile so they may be used for different training purposes, such as educating the trainees about obstacles to intercultural communication or differences in

values across cultures; they also encourage experimentation and active learning, and warrant that concrete behaviours will be practiced in a safe environment. Furthermore, they bridge the gap between theory and actual use of acquired skills. As they can be conveniently used with many participants at once, they add to their sense of community (Fowler & Blohm, 2004). They work particularly well with audiences that enjoy more interactive forms of education, and are as appropriate for adults and adolescents as for children. On the other hand, simulation games may not be quickly accepted by members of some cultures, for instance by people who feel better in a highly structured learning environment or who prefer other learning strategies, such as observation. Furthermore, some games take a lot of time, require a minimal number of participants, and have to be followed by in-depth briefings (Fowler & Blohm, 2004). However, this may also be dependent on the design of the game, as not all simulation games involve high degrees of interaction.

Although in general the main focus of a didactic approach to training is to develop knowledge, while experiential approach concentrates on skills, the two are deeply interconnected and any training activity in the eCUTE project will likely involve components of each of these approaches. The choice of a particular method depends upon the final goal of training, as well as on preferences of the audience. For instance, members of Western cultures (i.e., British, Germans) may be more inclined to participate in very active sessions, while others (i.e., Japanese) may favor methods that let them listen to the trainer and reflect on the presented material. Nevertheless, it is worth emphasizing that the trainees should be enabled to develop their knowledge, skills, and attitudes simultaneously during single training program (Paige, 1993).

4. Core Contents

4.1. Cultural Differences in Interpersonal Behaviour

The following report aims to provide an empirical overview of cultural differences in cognition, emotion and behaviour. In this context, certain aspects of each domain have been selected regarding their relevance for the eCUTE project. We therefore focus on a) attention and perception, b) appraisal, and c) expression (face, gesture). All aspects have strong practical implications for the modeling of culture-specific behaviour of autonomous agents in eCUTE. Moreover, they suggest that user groups of different cultural backgrounds may perform differently, thereby implying perceptual differences of the eCUTE learning platform. When discussing cultural differences it should be stated that universality as well as culture-specificity co-exist for most of the constructs discussed here. In fact, more empirical evidence currently points towards the existence of cross-cultural similarities than differences (Mesquita & Markus, 2004; for early reviews see Mesquita & Frijda, 1992; Markus & Kitayama, 1991; see also Heine & Ruby, 2010). It should be noted that the discussion in the literature contrasting commonalities or differences is linked to larger theoretical debates as to the nature of emotion and communication. From a more practical and applied perspective, some of these discussions are informative, but only of limited use with regard to the implementation of artificial systems that aim at the synthesis or the analysis of behaviour. Similarly, with regard to training purposes not all differences are equally important in real life. Despite the gaps in the literature on relevant differences there is a considerable amount of data and theory – too much to collect for the present purpose. The following empirical overview therefore represents a selective excerpt of the available literature targeted for the context of eCUTE without the aim of being exhaustive or exclusive in its nature.

Before discussing cultural differences in interpersonal behaviour in each domain, a gross description of relevant aspects of psychological self-construal of Western and Eastern cultures shall be provided. Despite variations of each individual's personality, considerable evidence suggests that these two types of cultures strikingly differ in their construals of the self, others and the interdependence of the two (see Markus & Kitayama, 1991; see also Hofstede, Hofstede, & Minkov, 2010). Specifically, *Western cultures* (e.g., Northern Europe, North America) are defined as being more independently oriented towards fulfilling personal goals and standing out autonomously from the group. The self is understood as an independent and autonomous person. In contrast, *Eastern or Asian cultures* (e.g. China, Korea, Japan) are thought to be more interdependently oriented towards achieving common goals and fitting in with the social group. This leads the person to be seen as inseparable from the social context and less differentiated from others (Markus & Kitayama, 1994). As a result of the individualistic and collectivistic orientation (see Hofstede, 1980) of the two cultures cognitive, affective and behavioural processes have been suggested to differ accordingly (Mesquita & Frijda, 1992). Whereas in Western cultures thoughts, feelings and actions may be conceived of as individual processes which derive from the person's internal repertoire, in Eastern cultures they have another person or the social group as the primary referent (Markus & Kitayama, 1994). The following literature review aims to discuss the consequences of these two types of cultural orientation. This does not imply that these two dimensions are by no

means the only one which are of importance for cross-cultural research, nor do they preclude the idea of variety and change in society. Furthermore, not every cross-cultural study has implemented such a dimensional view and/or demonstrated a significant relationship with these two dimensions. The empirical findings will therefore be discussed as intended by each study author as a function of either cultural or regional differences.

4.1.1. Attention & Perception

Attention plays a crucial role in cognition as it determines which sensory information (e.g., visual details) is processed. As cultures vary in their socialization practices, different cognitive styles and attention strategies have been suggested to apply for Independent (i.e., Western) and Interdependent (i.e., Eastern) cultures. Specifically, in *Independent cultures* cognition is supposed to be more analytic, using logical or deductive reasoning. Attention is focused on individual objects and their characteristic features while surrounding contextual attributes are disregarded (Duffy & Kitayama, 2010; Park & Kitayama, 2011). In comparison, *Interdependent cultures* involve a more holistic style of cognition, relying on inferential approaches. Attention is dispersed with greater cognitive elaboration of the other or the object in relation to its context (Markus & Kitayama, 1991).

Several studies have provided empirical support for these two types of cognitive styles (analytic vs. holistic). In a framed line task, Kitayama, Duffy, Kawamura and Larsen (2003) showed that Americans were better at reproducing a target line by ignoring the surrounding frame (absolute task), whereas Japanese excelled in reproducing the relationship between the line and its frame (relative task). Similar differences in field dependency have been reported by Ji, Peng, and Nisbett (2000) for Americans and East Asians on a rod-and-frame test. As attention influences what is later remembered, attention strategies have also been shown to lead to differential effects on recognition memory. Masuda and Nisbett (2001) found that Americans not only reported more aspects of the focal objects (e.g., colour and size of fish), but remembered them independently of the context in which they were presented (e.g., pond). For Japanese, however, recognition memory was affected by the context and was highest for objects which were presented with the original background. In a subsequent study on change blindness (Masuda & Nisbett, 2006), Americans detected more changes in focal objects (e.g., foreground machines), whereas Japanese were more sensitive to changes in the periphery or context (e.g., background buildings) of images. Thus, Americans' focused attention may have led to better memory of the central object in the scene, whereas the dispersed attention of Japanese enabled better remembering of the surrounding context (Duffy & Kitayama, 2010).

Further evidence suggests that cultural differences also influence how faces are processed. In the literature a gross distinction is made between featural (focus on single features within a face) and configural processing of faces (focus on the relation between the various features; Duffy & Kitayama, 2010). Miyamoto, Yoshikawa and Kitayama (2011) showed that Americans relied more on feature resemblance and consequently rated faces with the same features as more similar. In contrast, Japanese were more accurate in identifying the spatial configuration of features and used overall face resemblance as criterion in a speeded identity-matching task. This difference also extends to the processing of the emotional content of faces. In a study by Masuda et al. (2008), participants had to rate the degree of happiness or

sadness of a target individual which was surrounded by other people expressing the same emotion as the target person or a different emotion. Whereas Americans judged the target's happiness regardless of what the other people expressed, the surrounding people's emotions significantly influenced Japanese in how happy and sad they rated the target person. This provides additional support for cultural variation and suggests that Western cultures rely on individual objects, events or people as primary source of reference, whereas for Eastern cultures those are inseparable from the attributes of the context or group. In summary, it is now certain that there are basic information processing differences between individuals raised in different cultures. This implies that in interaction there are likely differences not only in the emotional vocabulary in linguistic and nonverbal terms, but the way that participants navigate the interpersonal space is likely different as they are apt to perceive different things, attend to different facets, remember different details, and structure and restructure the meaning of encounters in very different ways. The following section will show that such cultural differences are also inherent in the appraisal of the emotion-eliciting events itself.

4.1.2. Appraisal

According to appraisal theories (Ellsworth, 1991; Roseman, 1991; Scherer, 1984), emotions are largely determined by the way events are appraised. Cultural differences in emotional responses to events therefore reflect cultural differences in the evaluations of those events. Empirical evidence suggests that individualistic and collectivistic cultures systematically differ in the extent and manner in which emotion-eliciting events are appraised. For example, Mauro, Sato and Tucker (1992) showed substantial differences between Eastern and Western cultures on three complex appraisal dimensions such as control, responsibility and anticipated effort. Overall, Americans made more use of the responsibility dimension than did Japanese when describing emotional experiences. Interestingly, people from China reported feeling less hostility when feeling contempt or guilt and less guiltiness when being ashamed than did participants from the USA. Chinese may be therefore more likely to accept unpleasant experiences caused by others as fate. This suggests the existence of cultural differences in beliefs about fate and feelings of control.

The findings are in line with previous descriptions of these cultures (Matsumoto, 1989). Specifically, East Asians have been shown to be more likely to take pride in events that were perceived to be beyond anyone's control, whereas for Americans pride was predominantly due to one's own actions (Mauro et al., 1992). For sadness-eliciting events, however, Americans were found to attribute the responsibility mainly to others, whilst East Asians tended to attribute the cause of the event to themselves (Matsumoto, Kudoh, Scherer, & Wallbott, 1988). Similar cultural differences have been reported for appraisals of self-esteem. Kitayama, Matsumoto, Markus, and Norasakkunkit (1997) showed that Americans interpreted situations more readily as self-esteem enhancing, whereas Japanese appraised them more readily as self-esteem decreasing. In Eastern cultures in which the individual is required to fit into and adjust to social relationships, personal responsibility for negative emotions as well as self-criticism consequently may be useful mechanisms to achieve consensual standards in a shared relationship.

Nonetheless, what is considered fair and moral in a specific situation may vary among

cultures. In a comparison study with 37 countries, sizable and consistent culture effects were found for appraisals of immorality, unfairness and external attribution (Scherer, 1997a, 1997b). Specifically, people from Africa tended to appraise events as more immoral, unfair, and externally caused. By contrast, people in Latin America tended to appraise emotion-antecedent events as less immoral than those in other countries. Such evaluations were most likely to affect emotions such as shame and guilt. In a study by Roseman, Dhawan, Rettek, Naidu, and Thapa (1995), Americans and Indians significantly differed in appraisals of situational state, power and probability. Across sadness, fear and anger situations, Indians reported higher consistency with their motives (less discrepancy) and appraised their power as lower than did Americans. Interestingly, motive-consistency accounted for lower levels of sadness and anger they experienced in those situations. Culture-specific evaluations of emotion-eliciting events consequently seem to determine how people regulate emotions.

To systematically investigate whether coping mechanisms vary as a function of the cultural group, Mesquita, Karasawa, Haire, and Izumi (2002, cited in Mesquita & Markus, 2004) asked Americans and Japanese to report situations in which they had encountered an offense. Whereas Americans most frequently reported blaming the offender, aggression, and distancing oneself of the relationship, Japanese respondents reported doing nothing, taking responsibility for the offense, and seeking closeness to the offender. Similar results have been reported in a study by Matsumoto et al. (1988) in which more Japanese than American subjects believed that no action was required for emotions such as fear, anger, disgust, shame and guilt. Together, these findings seem to suggest that coping styles are intrinsically linked with collectivistic/individualistic orientations of culture. In this sense, Americans tend to cope with negative emotions in ways that a) reaffirm positive self-esteem (by attributing responsibility to another), b) actively influence the environment, and c) prioritize the concerns of the individuals over those of the relationship. In contrast, Japanese cope in ways that allow a) adjustment to the environment, b) maintaining or repairing relationships (by taking responsibility for the offense and seeking closeness), and c) taking an outside-in perspective (Mesquita & Markus, 2004). In summary, the basic processes that elicit emotions can and will differ from one culture to another, particularly with regard to situations that are social in nature and involve interacting with members of the same group or others. Appraisal can operate at different levels of processing (Leventhal & Scherer, 1987). In consequence, many of these processes will be outside of individual's awareness. This makes it also difficult to explain for an observer why a member of a different culture might react differently to a given situation – even if one would ask, there will be aspects of the way situations and events are evaluated that would not be accessible to the respondent. In addition, there are differences in how emotions might be expressed – thus the 'same' emotion might be differentially externalized in different cultures. The next section gives a brief overview regarding cultural variations in emotional expressive behaviour.

4.1.3. Expression

4.1.3.1. Face

According to Basic Emotion Theory (Ekman, 1994, 1999) cultural influences on the expression and perception of emotions are conceptualized in terms of *cultural display rules*. These are culturally prescribed rules regarding the appropriateness of emotion displays in certain situations. They are learned early in life and act to exaggerate, minimize, mask, or qualify innate expressions of emotion depending on the social circumstance (Ekman, 1972; Ekman & Friesen, 1969). The operation of such display rules was first demonstrated in a study by Friesen (see Ekman, 1972) in which American and Japanese viewed a stressful film alone and in the presence of an experimenter. It was found that Japanese tended to smile more than the Americans when with the experimenter, despite the fact that they showed the same negative expressions as the Americans when they were alone. In an extension of that study, Matsumoto and colleagues showed that these cultural display rules differed systematically according to individualistic versus collectivistic differences in meaning of self-ingroup and self-outgroup relationships (Matsumoto, Franklin, Choi, Rogers, & Tatani, 2002). Specifically, when viewing negative film clips in the presence of an experimenter, collectivistic participants were found to mask their negative feelings (by showing less negative expressions), while individualists did not. Interestingly, collectivists also masked their positive feelings when viewing positive film clips with the experimenter (Matsumoto & Kupperbusch, 2001). Thus, cultural display rules may prescribe the suppression of all emotions, not just negative ones.

Supportive evidence comes from a study by Matsumoto et al. (2008) which surveyed display rules in over 30 countries of the world. They found that collectivistic cultures were associated with a display norm of less overall expressivity than individualistic cultures, suggesting that expression regulation for all emotions is central to the maintenance of social order in these cultures (Matsumoto, 2009). Such cultural differences in expressivity have been documented already in children under one year of age. In anger/frustration, surprise, and fear eliciting situations, Chinese children were found to be less expressive (showing less facial movements) than their European American counterparts (Camras et al., 1998). In a recent study by Elfenbein, Beaupré, Levesque and Hess (2007) systematic variations in the facial muscle configurations occurred in Canadian and African participants. Although both cultural groups were asked to pose the same emotional expressions different styles of emotion displays emerged, particularly for serenity, shame, and contempt.

These differences in expressivity also translate into the perception of emotion expressions. Ekman et al. (1987) found cultural differences in judgements of emotional intensity. In his study, participants from Western cultures (i.e., Americans, British) rated expressions more intensely than those from Eastern cultures (Japan, Hong Kong). Similar findings have been reported by Matsumoto and Ekman (1989), yielding that American subjects were more likely than Japanese to give the highest intensity ratings to the emotion being posed. Biehl et al. (1997) found consistent cultural differences in intensity ratings for photos of contempt, disgust and happiness. In a study by Matsumoto et al. (1999) Americans gave higher ratings than Japanese to external appearance, although Japanese inferred greater intensity of subjective experience. Together these findings suggest that Western cultures not

only express emotions more intensely, but also attribute higher levels of intensity to facial expressions.

It is likely that the influence of social context on what is expressed and how is rather complex and operates to a certain degree outside of awareness. Fridlund (1991) demonstrated that social context can even be implicit, i.e., not dependent on the actual presence of other people. Hess, Banse, and Kappas (1995) could show that such effects can be neither explained by Ekman's neuro-cultural theory of expression, nor the competing view that Fridlund (see also 1994) had proposed. While there is still debate regarding the relationship of emotion and expression, it is clear that the type of implicit processes that are presently debated are subject to considerable cultural variation. It is not possible to simply make lists of which expression is when shown to whom.

4.1.3.2. Gesture

Cultural differences in gestures have been widely documented (see Wang, Toosi, & Ambady, 2009). There are even claims that no universal language of gestures exists. Because culture not only determines what a specific gesture means, but also how it is used in a specific cultural context, gestures have been found to differ extensively. Thus, although gestures from different cultures may look similar they have significantly different meanings. For example, the American raised thumb gesture for 'good luck', suggests a vulgar meaning such as 'sit on this' in Sardinia, and 'screw you' in Iran (Archer, 1997). So far, there is no exhaustive inventory which would list the gestural categories in each culture. Some empirical studies, however, have documented differences in the frequency of gesture usage. Scherer, Wallbott, Matsumoto, and Kudoh (1988) instructed participants to describe situations or events that led them to experience happiness, sadness, fear, and anger. Across all emotions the Japanese were found to report fewer body part reactions (mostly hand and arm gestures) and whole body reactions than the Europeans and Americans. Although the data are based on subjective recall of situations, they indicate that the Japanese perceived themselves as being less expressive in terms of gross motor activity and gesturing. In a study by Waxer (1985) the nonverbal displays of emotion were compared for American and Canadian television game show contestants. Significant differences were found between the two cultural groups, in the sense that American females were seen as using their hands more than their Canadian counterparts. To examine the relationship between cultural adjustment and gesture recognition Molinsky, Krabbenhoft, Ambady, and Choi (2005) developed a gesture recognition task consisting of 15 American gestures and 13 fake gestures (that are not common to American culture). Not only did they provide detailed descriptions of all 28 gestures, but they could also show that performance on the gesture recognition task was positively correlated with intercultural communication competence. Cultural knowledge of various gestures may therefore reflect an intrinsic component in the cultural adaptation processes.

4.2. Conceptualization of the eCUTE Framework

Intercultural training approaches may have a great variety of goals, but independently of what they are, their result is supposed to bring about an overall improvement of people's performance in situations taking place in intercultural context (Gudykunst, Guzley & Hammer, 1996). Such an advancement can be generated out of changes in **three spheres** (see Figure 1). First, trainees should undergo a *cognitive* change, recognizing the impact that their own culture has on their interactions with members of different cultures, and gather as much information as possible about those cultures. That is, they need to develop intercultural awareness. Second, constituents of training that target *emotional* development of the trainees ought to enable changes in affective reactions to people of unfamiliar cultural background. This can be labeled as development of sensitivity. Last, trainees' *behavioural* repertoire should be expanded to include skills that facilitate effective communication with people from another culture (Gudykunst, Guzley & Hammer, 1996).

It should be stated that cognition and emotion are scientific constructs – they are not natural kinds that can be clearly separated. In fact, within psychology there is a long and ongoing debate on how independent emotion and cognition are (e.g., Zajonc, 1980, 1984; Lazarus, 1982, 1984). However, much of this debate depends on definition issues and not on principle misunderstandings (Leventhal & Scherer, 1987; Kappas, 2001, 2006). Current evidence from neuroscience (e.g., Ochsner et al. 2009) underlines the difficulties of clearly separating cognition and emotion in the brain – depending on how they are operationalized, they are interdependent. Nevertheless, for scientific discourse, and the present context specifically, it is useful to deal with *cognition* and *emotion* as separable concepts while bearing their interdependence in mind, as well as the importance of clear definitions.

Although the primary focus of the eCUTE project is on education in cultural awareness, understanding, and sensitivity, in fact it aims at eliciting changes in all three of the aforementioned dimensions, as all of them contribute to intercultural interactions being successful (Chen, 1997). Therefore, all three will be discussed in subsequent sections of this document.

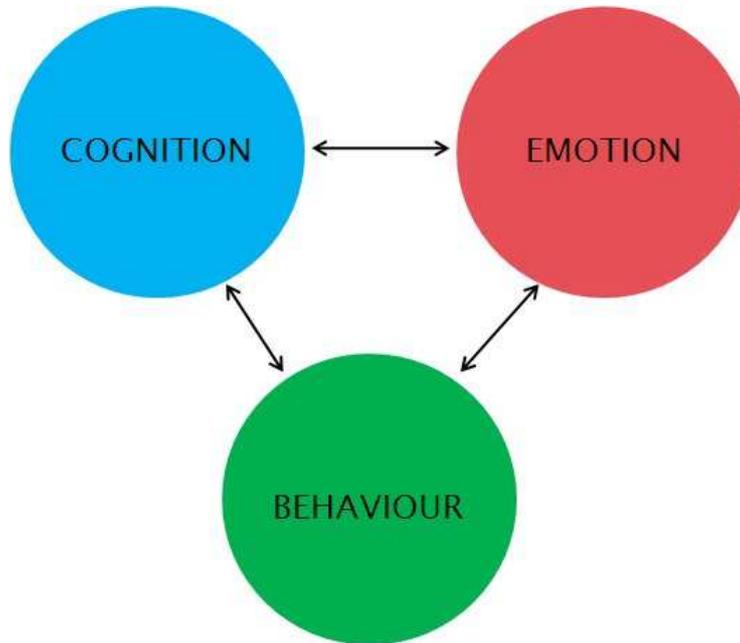


Figure 1. Dimensions of intercultural training outcomes.

4.2.1. A new model of intercultural sensitivity

Our starting point for a model of intercultural sensitivity was the DMIS (Developmental Model of Intercultural Sensitivity) model by Milton Bennett (1986, 1993). In this model a traveler in a foreign country will go quite linearly through six stages: denial, defense, minimization, acceptance, adaption and integration. Although the model is strong in modeling systemic stages of change, there are several drawbacks related to it: *Firstly*, it is weak in specifying the interpersonal and intercultural competence traits that facilitate or moderate the course of such change (Spitzberg & Changnon, 2009). *Secondly*, the DMIS model assumes that people always progress from one cultural learning stage to the next in a predetermined order. At this point there is no clear empirical evidence that the acquisition of intercultural sensitivity follows such a linear path. We hypothesize that this is entirely dependent on the attitudes of people toward a certain group. *Thirdly*, the evaluation tool for the DMIS model is proprietary, very expensive and not open to the type of validation we would require (see Appendix).

Within the eCUTE project we propose a new framework that incorporates elements from the DMIS model as well as elements from intercultural research. Our model includes DMIS-like attitudes and three aspects such as emotion, cognition and behaviour. All aspects are subsumed under a moral circle viewpoint. The row 'moral circle' in Table 1 shows the basic attitude or relationship with members of the other culture – even if usually unconscious – that underlies the emotional, cognitive and behavioural aspects. The moral circle, as used by us, means all who belong in a biological sense, the sense of groups of humans delimited by

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symbolical cues acting as units of survival. Moral circles can range from entire societies through youth gangs to haphazard, ephemeral groupings of people such as bystanders of a calamity, or people on an escalator (see section 3.1.3).

Table 1. Framework for intercultural learning.

Proposed framework for developing and testing cross-cultural sensitivity. Columns are attitudes (inspired by the DMIS phases), rows are aspects (inspired by our own synthesis of sources). The text in the matrix is from the point of view of a sojourner in a new society or group.

-> Attitude	ignorance	notice		neutral	acknowledge		adapt
		resist	reverse		accept	reject	
Moral circle	No idea	We are better	They are better	They are different	I want to belong here	I don't want to belong here	We and they are of a kind
- emotion	No experience =	I hate it here	I love it here ++	I can survive here =	I feel comfortable here +	I don't feel comfortable here -	I feel at home here +
- cognition	Never thought about it --	They make no sense	They have all the answers -	They have different unwritten rules ±	I understand their values +	I understand their values +	I understand their ways completely +
- behaviour	I use my own unwritten rules		-	I experiment with different rules		±	I use different rules depending on the situation +

4.2.2. Cognition: Awareness

Cognitive aspects of intercultural training are linked to the concept of *intercultural awareness* (for a short definition in the present context, see Figure 3). Cognition is the area that undergoes change at the earliest stage of intercultural training (Cushner & Brislin, 1997), and awareness here refers particularly to recognition of the significance of culture in how it affects one's patterns of thinking and how it is expressed in one's behaviour. Most importantly, this realization must be followed by understanding of cultural conventions as well as cultural differences, which often are a source of confusion. This, in turn, is likely to lead to a more adequate interpretation of other people's behaviour in intercultural environment (Chen, 1997). Furthermore, awareness enables trainees to seek information about cultures different than their own and to gather useful knowledge about it. Its development is therefore considered to be a critical component of training (Cushner & Brislin, 1997), and is also treated as the foundation for the development of intercultural sensitivity (Chen, 1997).

In the first stage of the model ('ignorance' to 'neutral' in Table 1) a person is gathering knowledge on a certain moral circle. The specific elements of knowledge can be best represented by 'the onion' from Hofstede's work (Hofstede, & Hofstede, 2005; Hofstede, Hofstede, & Minkov, 2010; see Figure 2). The onion represents different manifestations of culture at different levels of depth. The player starts out by observing (and judging) the superficial levels of a moral circle (practices), which consists of symbols, heroes and rituals. During this first stage a person is vulnerable to making stereotypical assumptions about people from a certain group (e.g., all Africans are barbarians because they slaughter goats) thus leading him to resist or idolize this group. It is important in this stage that players learn to become open-minded and not 'judge a book by its cover'.

The next step in intercultural awareness is trying to discover the underlying values of a moral circle ('neutral' to 'adapt' in Table 1). If a person idolizes or resists a certain moral circle, this person will not be able to look 'objectively' at the values of that group. These values can (and most likely will) evoke strong emotions in a person, since they determine what is right or wrong in a certain culture. In turn, this will lead to the person either accepting the culture (thus allowing oneself to adapt) or completely rejecting the culture.

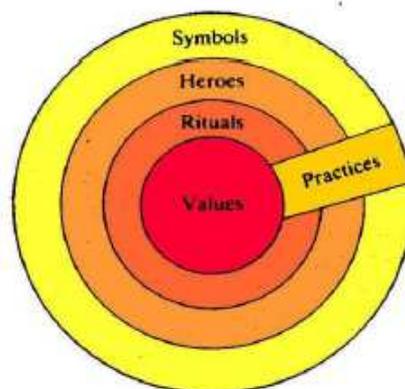


Figure 2. Manifestations of culture.

4.2.3. Emotion: Sensitivity

The notion of *intercultural sensitivity* encompasses the affective and motivational dimensions of culture-related learning (see Figure 3). It is a reaction to the freshly developed awareness of intercultural issues and a necessary step towards acquisition of behavioural skills. Achievement of change in this area requires trainees to understand the importance of being able to manage *anxiety* elicited by unfamiliar cultural settings and to actually begin to deal with their uncertainties and fears (Gudykunst, Guzley & Hammer, 1996). This typically is best accomplished via experiential exercises, such as BaFa BaFa (Shirts, 1995), described earlier (section 3.1.5). As their attitudes towards “the others” change, trainees should start to react with positive emotions to members of another culture. They ought to be willing to welcome and accept cultural differences, and to treat people who are different from them with respect (Chen, 1997).

In addition to changing their attitudes towards members of foreign cultures, people have to be capable of being empathic. *Empathy* in the present context is regarded as a fundamental aspect of intercultural sensitivity (Chen, 1997); it allows for taking the other person’s perspective and feeling what he or she is feeling at the moment. *Cultural empathy* is an ability to understand another individual’s experience as it is embedded in their culture (Mullavey-O’Byrne, 1997). It is also a capability of communicating this understanding in a way that will be meaningful for the other person, with concern for and attention to their feelings and reactions (Davis, 1983), which may later facilitate intercultural communication. Indeed, sensitivity is the middle step between intercultural awareness and communication competence.

It is worth pointing out that a somewhat wider understanding of sensitivity is adopted in the developmental model of intercultural sensitivity (Bennett, 1993), which has been conceptually of central importance for the eCUTE project. Intercultural experiences are thus organized there into three ethnocentric stages (denial, defense, minimization), followed by three ethnorelative stages (acceptance, adaptation, integration). Cognitions, emotions, and behaviours are all gradually changing as a person progresses through the stages towards intercultural sensitivity, which is equivalent to intercultural communication competence. The most current framework for eCUTE still draws on this model employing a similar pattern of stages. However, it turns to a more specific division into cognitive, emotional, and behavioural skills to delineate goals to be achieved by children and young adults.

Emotions in the present context can range between negative: I hate these people, to positive: I like their attitudes (‘notice’ to ‘acknowledge’ in Table 1). Our attitudes towards new people are shaped by our experiences in the past and to our current social standing. For example, if a person is not accepted in his own environment, he might have a more positive attitude towards meeting new groups. If he already belongs to a group that has a dislike of strangers, he will probably reject new groups with differing ideas (our way is better!). Emotions and empathy are among the most important aspects of the proposed new model. If we cannot make somebody feel comfortable within a new group, it will be impossible to teach him how to deal with intercultural situations.

4.2.4. Behaviour: Communication/ interaction

The behavioural dimension of intercultural learning is referred to as *intercultural communication and interaction competence* (see Figure 3). The developmental model of intercultural sensitivity equates the state of being sensitive with being competent in regard to intercultural communication (Bennett, 1993). Nonetheless, for the eCUTE framework it has been established that increase in both intercultural awareness and intercultural sensitivity should actually precede the acquisition of skills that allow people to efficiently communicate with members of a different culture, and that such a behavioural development is considered to be the ultimate aim of intercultural training programs. Specifically, trainees are expected to be able to alter both verbal and non-verbal behaviours that are deemed functional in their own culture in order to engage in behaviours that are more appropriate in a foreign culture (Cushner & Brislin, 1997).

Of course understanding the values of another group is not enough to be able to communicate effectively with people from that group. A player also has to learn (through trial and error) which ways of interacting are good, and which are not.

In our framework behaviour is kept very general. This is because it is not yet instantiated for particular cultural rules. But those rules are specified explicitly for each extreme dimension orientation in Hofstede et al. (Hofstede, Pederson, & Hofstede, 2002; Hofstede, Hofstede, & Minkov, 2010). So we do have ten specifications for each extreme of each of the five dimensions (individualism, power distance, masculinity, uncertainty avoidance, short/long term orientation). We will have to develop them for the sixth dimension (Indulgence vs. Restraint). It is important that we conceive of behaviour here as macro level relational aspects as opposed to specific nonverbal rules and codes of the type discussed in the previous session.



Figure 3. Short summary of definitions for the three dimensions of the intercultural training outcomes.

4.2.5. Learning goals

Formulation of learning goals is an essential step in designing an intercultural training program. Thus, it is also critical for the eCUTE framework. Cognitive, emotional, and behavioural changes should enhance development of awareness, sensitivity, and communication and interaction competence, respectively, and each of these components can be associated with new, distinct abilities. The purpose of this paragraph is to broadly present some of them (see also Figure 4); a more exhaustive overview of skills is provided in the intercultural glossary (Appendix).

Being aware in the context of culture indicates that people need to be prepared for self-reflection as they trace the possible influences of their culture on the way they think and act. During the process of gathering knowledge about other cultures, they need to learn to identify and name differences and similarities between those cultures and their culture. Dealing with their reactions to freshly discovered discrepancies, they should gradually accomplish a non-judgmental (context appropriate) stance towards members of outgroups, and start being involved in intercultural interaction while also being emphatic and trying to understand the other's perspective. Involvement in interaction includes being responsive, perceptive, and attentive (Cegala, 1981), which finally helps in engaging into effective communication.

Development of intercultural awareness is relatively easy to measure (mainly via paper-and pencil tests and questionnaires). Changes in thinking include greater knowledge of foreign cultures and their understanding, also from the perspective of these cultures' members, replacement of stereotypical thinking with more sophisticated ideas about other cultures, and increased interest in one's own culture (Brislin & Yoshida, 1994). Greater sensitivity indicates that people feel more self-confident in intercultural exchanges and that they enjoy intercultural interactions without being stressed about them (Brislin & Yoshida, 1994). Nevertheless, it has to be emphasized that this is the behavioural dimension that is most salient to observers. Identifiable change in behaviour can be expressed in more harmonious interactions with people from different cultural backgrounds in one's workplace, university or school, as evaluated by members of all cultures involved (Brislin & Yoshida, 1994).

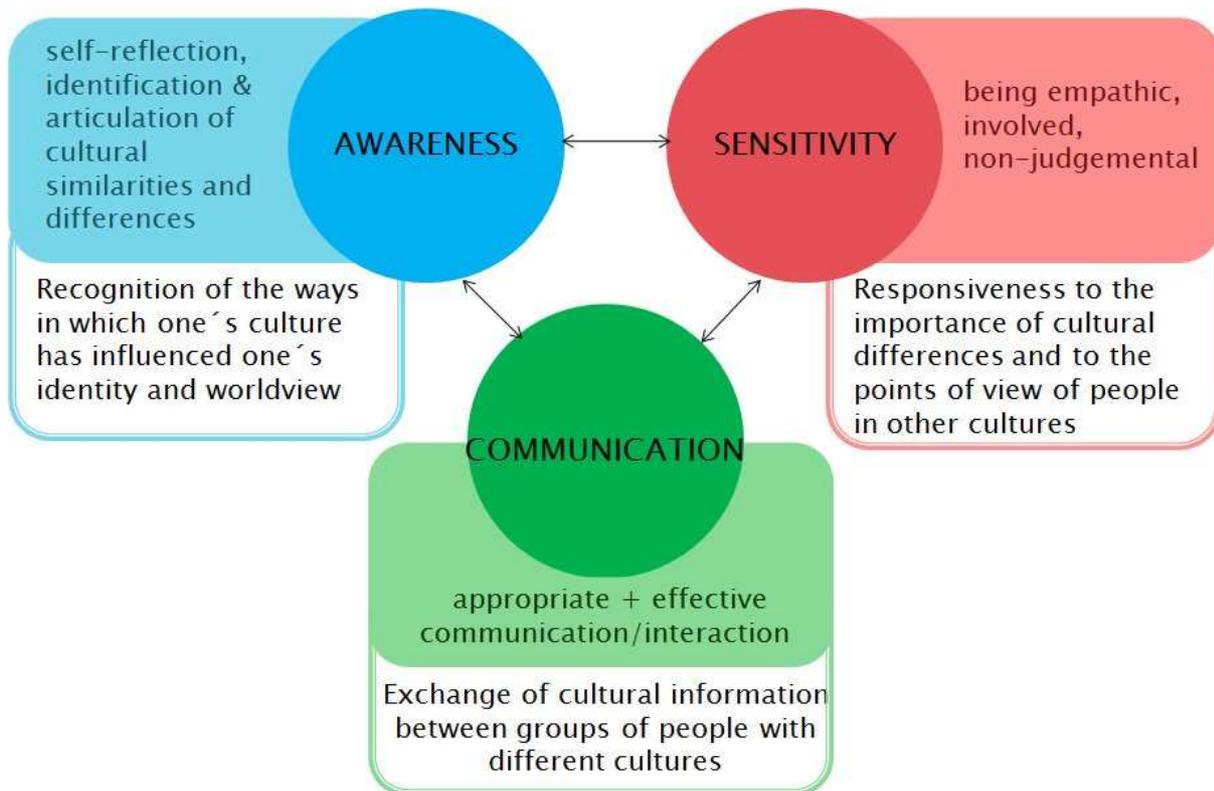


Figure 4. General learning goals for each element of training.

Based on the description of intercultural terms (see glossary in Appendix), we have made an overview of the necessary learning goals. These can be found in Table 2 and are in order of increasing difficulty. The first row in this table is the unconscious incompetence stage. This means that a person has discovered there a group has another cultural script, but does not yet know how to deal with this. This *first stage* thus focuses on getting to know your own emotions, paying full attention to members of that group, and understanding the differences between the cultural script of the other group and your own. In the *second stage* a person will know how to deal with the other culture, but it is not very natural (conscious competence). In this stage a person will have to increase their knowledge about the other culture, see the differences between the practices of a group and their underlying values, and learn to treat others without prejudice. In the *final stage* a person will be adapted to the other group, thus acting and feeling like a local. He is able to feel empathy for the members of that group, and is able to unconsciously adapt to new situations that might arise.

Table 2. Global learning goals for intercultural learning.

v Stage of learner v	Emotional goals	Cognitive goals		Behavioural goals
		Knowledge	Understanding	
Beginner (conscious incompetence)	Be able to recognize your emotions (for example fear and anxiety) when dealing with strange behaviours of another group	Start learning the specific practices of that group	Understand on a basic level the differences and similarities between another group and your own.	Be fully present in attending to the other's verbal and non-verbal messages
Journeyman (conscious competence)	Be able to observe the behaviour of another group without prejudice.	Start learning about specific elements of verbal and non-verbal behaviour that are important to another group (such as using silences in conversation, or whether or not you should gaze into somebody's eyes).	Be able to understand the relationship between the values and practices of a group.	Be able to participate in a group as a native (use symbols and rituals, and know heroes)
Expert (unconscious competence)	Be able to share emotions (such as sadness or happiness) of a member of another group through empathy	Be familiar the practices of another group.	Understand the other's experiences from the other's frame of reference	Develop the ability to unconsciously discriminate and select appropriate strategies when talking to a member of a certain group.

In Table 3 we provide an overview of the relationship between aspects and attitudes in our working model. This is thought to provide a basis for further specifications of the framework.

Table 3. Overview aspects versus attitudes.

	Emotion	Cognition		Behaviour
	Attitude	Knowledge	Understanding	Skills
Ignorance	Neutral	None	None	None
Resist	Negative	Some	None	None
Reverse	Extremely Positive	Some	None	None
Neutral	Neutral	A lot	Some	Some
Accept	Positive	A lot	A lot	Some
Reject	Negative	A lot	A lot	Some
Adapt	Positive	A lot	A lot	A lot

In conclusion, we believe that the proposed framework can be useful for a) creating and screening the storyline and scenarios, b) creating and screening non-verbal behaviours of synthetic characters, c) conducting class debriefings about the learning experience of our software, and d) creating an ex-ante and ex-post questionnaire for both target groups.

5. Conclusion

In this deliverable we have defined a common cultural learning interdisciplinary framework extending state of the art in cultural learning and cultural differences. In the first part a short introduction into selected aspects of intercultural training such as needs assessment, goals of training, and training methods was given. This allowed the reader to position the eCUTE project within the domain of intercultural training and outline its theoretical background.

The subsequent part of this document provided a state of the art report on cultural differences in interpersonal behaviour. In this context, empirical findings were reviewed regarding cultural variability in attention and perception, appraisal patterns and expression.

This research overview led to the conceptualization and operationalization of the eCUTE framework. Specifically, a three level model was introduced consisting of cognitive, emotional, and behavioural dimensions of intercultural training. The dimensions were linked to concepts of intercultural awareness, sensitivity, and communication and interaction competence, with learning goals specified for each dimension and learning stage.

The common cultural learning interdisciplinary framework in eCUTE depicts a conglomeration of psychological and educational theories as developed by Jacobs University and Wageningen University. It provides the basis for further extensions and refinements throughout the project with updates scheduled for month 18 and 30.

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7. Annex I

7.1. Glossary of terms

7.1.1. Intercultural awareness

7.1.1.1. Definition

- Cushner & Brislin (1997): awareness of a) the role of culture in people's socializations, b) how one's interactions and perceptions are affected by one's own biases and values, c) the necessity of becoming comfortable with differences to the extent that one should not be afraid to recognize them and to admit that they exist, d) the importance of recognizing that there may exist some differences to which one cannot adjust, e) despite such differences, a person can be successful when working in other cultures.
- Chen (1997): intercultural awareness is related to the cognitive aspect of intercultural situation; it is the foundation of intercultural sensitivity (mainly affective) which leads to intercultural competence (behavioural). Intercultural sensitivity is conceptualized here as "an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes an appropriate and effective behaviour in intercultural communication" (p. 5). Intercultural awareness refers then to this understanding, and it concerns cultural conventions that affect how people think and behave; it requires people to understand that they are cultural beings (own cultural perspective), and use this insight as a base for figuring out characteristics of other cultures to interpret behaviour of others in intercultural encounters. This may lead to many misunderstandings and difficulties in communication due to differences in thought pattern; to overcome them, people need intercultural awareness, which they attain by learning the similarities and differences between cultures. This process is enhanced and buffered by intercultural sensitivity.
- Tuleja (2008): expanding knowledge base about different culture; grasping the "what" of culture.
- King & Baxter Magolda (2005): according to the Intercultural Maturity Model, competence development comprises three levels – initial, intermediate, and mature. Each of them has a cognitive component (distinguished from intrapersonal and interpersonal components), which, following Chen (1997), may be treated as relating particularly to awareness. Cognitive components come together with a set of specific skills, described later (see the skills section).
- Hall & Toll (1999): these authors simply choose the term "intercultural awareness" from a bunch of other terms (cross-cultural capability/ skills/ competence; intercultural communication/ effectiveness etc.); for them, it manifests itself in feelings, attitudes and behaviours which show how well one adapted to another culture; it is influenced by knowledge about this culture as well as about one's own culture; apparently, it can also have phases which stand for emotional reactions to foreign culture (e.g., honeymoon, or culture shock).
- Hill (2006): awareness as a cognitive stage of knowledge about another culture; it

precedes understanding, which has a strong attitudinal component - one can have knowledge about other cultures without appreciating them.

- Deardorff (n.d.): meaning the ways in which one's culture has influenced one's identity and worldview.

7.1.1.2. Skills

- Hamilton, Richardson & Shuford (1998): self-reflection, identification and articulation of cultural similarities and differences; also knowing self as it relates to cultural identity, and knowing similarities and differences across cultures.
- Deardorff (2006): listen, observe, interpret, analyze, evaluate, relate – but awareness is mentioned next to understanding and knowledge.
- King & Baxter Magolda (2005): shifting perspectives consciously and using multiple cultural frames (mature level).
- Chen (1997): learning, understanding, recognizing, respecting (the intercultural similarities and differences).
- Brislin & Yoshida (1994): 4 awareness competencies: a) self-awareness (the way one's own life has been shaped by the culture into which one has been born), b) consciousness of one's values and biases and their effects (conscious awareness of one's own values and biases and how they affect the way one interacts with culturally different people), c) necessity of becoming comfortable with differences (feel comfortable with the awareness that one may not be able to behave according to other values), d) sensitivity to circumstances (awareness that there may be certain cultural groups in which some people have a very hard time interacting).

7.1.1.3. How is it different from intercultural sensitivity/ understanding?

- Chen (1997): it focuses on cognition, leaving out the affective and behavioural components of intercultural encounters (these ones are covered by intercultural sensitivity and competence, respectively).

7.1.2. Intercultural sensitivity

7.1.2.1. Definition

- Hammer, Bennett, & Wiseman (2003): ability to discriminate and experience relevant cultural differences.
- two types of sensitivity as an ability in social perception:
 - McClelland (1958): to the generalized other – sensitivity to the social norms of one's own group,
 - Bronfenbrenner (1958): to individual differences – ability to distinguish how others differ in their behaviour, perceptions, feelings (interpersonal sensitivity).
- Hart & Burks (1972): mind-set applied in one's everyday life; includes abilities to accept personal complexity, avoid communication inflexibility, be conscious in interactions, appreciate ideas of others, and tolerate searching.
- Bennett (1993): developmental process in which one transforms oneself affectively, cognitively, and behaviourally through ethnocentric to ethnorelative stages; includes gradual changes in affection, cognition and behaviour which lead to the state of

intercultural communication competence; intercultural sensitivity=intercultural communication competence.

- Bhawuk & Brislin (1992): sensitivity to the importance of cultural differences and to the points of view of people in other cultures; comprises three elements: understanding of different behaviours, open-mindedness concerning the differences, and behavioural flexibility demonstrated in a new culture
- Chen (1997, p. 5): “an individual’s ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes an appropriate and effective behaviour in intercultural communication”. It is concerned mainly with affective components of intercultural encounters (but should be extended to include cognitive and behavioural components in training programs); people should be motivated to understand, appreciate, and accept intercultural differences and strive for positive outcomes of intercultural interactions
- Brinkmann & Weerdenburg (2009): perception of different communication styles and interest in cultural norms and values. How actively is a person interested in other people and their cultural backgrounds? This includes cultural awareness and attention to verbal and nonverbal signals.

7.1.2.2. Skills

- Chen (1997) mentions particular abilities among other components (such as self-esteem) of intercultural sensitivity:
 - ability to project and receive positive emotional responses in intercultural interactions,
 - self-monitoring (ability to regulate behaviour),
 - ability to openly and appropriately explain oneself, and to accept others’ explanations,
 - being empathetic, involved, non-judgmental.

7.1.2.3. How it is different from intercultural awareness/ understanding?

- The focus is on the affective components of intercultural situations, while awareness seems to concentrate on the cognitive components (knowledge);
- for some theorists, it indicates earlier stage of development in regard to understanding, which in turn precedes competence, but later in regard to awareness, which serves as a basis for sensitivity.

7.1.3. Intercultural communication/interaction

7.1.3.1. Definition

- Barnett & Lee (2002): exchange of cultural information between two groups of people with significantly different cultures
- Brislin & Yoshida (1994): refers to formal efforts designed to prepare people for more effective interpersonal relations when they interact with individuals from cultures other than their own (they cite Carbaugh, 1990 and Paige, 1992).

- Brinkmann & Weerdenburg (2009): flexibility in communicating with one or more individuals from another culture. How actively do people observe their communication style? This includes skills in monitoring how one communicates.
- Dinges & Baldwin (1996): it comprises nonverbal behaviours, verbal (topic/content) behaviours, and conversational management behaviours (Martin & Hammer, 1989)
- Ting-Tommey (2009): 3 criteria of communication: a) appropriateness: exchanged behaviours are regarded as proper and match the expectations generated by the insiders of the culture, b) effectiveness: the degree to which communicators achieve mutually shared meaning and integrative goal-related outcomes, c) adaptability: ability to change the interaction behaviours and goals to meet the specific needs of the situation
- Wiseman (2006): competent communication: effective in fulfilling certain rewarding objectives in a way that is also appropriate to the context in which the interaction occurs

7.1.3.2. Skills

- Ting-Tommey (2009): conflict management skills: deep listening, mindful reframing, decentering, face-sensitive respectful dialogue skills, collaborative conflict negotiation skills.
- Mullavey-O'Byrne (1997): In relation with Empathy: ability to be fully present in attending to the other's verbal and nonverbal messages, listening on all levels, perceptual acuity, style of communication and language that is attuned to the other person and is meaningful to them and their life situation.
- Spitzberg & Changnon (2009): listening, observation, trust building, dialogic collaboration, face management.
- Dinges & Baldwin (1996): communication competence: show of interest, friendliness, honesty, politeness, and make the other person comfortable and be myself/act natural.
- Martin & Hammer (1989): nonverbal behaviours: direct eye contact, listening carefully, smiling, paying attention and using gestures, nodding head.

7.1.3.3. How it is different from intercultural awareness/ sensitivity?

- It emphasizes the communicative aspect of intercultural relations (Brislin & Yoshida (1994) point to communication as to the ability that directly contributes to one's being satisfied with and successful in completing tasks related to work or education in a foreign culture),
- refers specifically to particular behaviours.

7.1.4. References

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7.2. Tools for measuring intercultural sensitivity

We found a multitude of frameworks and tools. Some 'key players' and our assessment of them are:

- Bennett's DMIS framework (Ethnocentrism: Denial, Defence, Reversal, and Minimization; Ethnorelativism: Acceptance, Adaptation, and Integration). Appealing, already been used in first months. The IDI tool developed to measure it is less convincing: limited validation (Hammer, Bennett & Wiseman 2003; *Journal of Intercultural Relations*, 27, 421-443) with a convenience sample of 226 subjects, 177 of whom were from the USA, ranging from 'low teens' to over 60 years of age. A further problem is that it is not possible to even get to see the 50-item questionnaire without paying big money for an accreditation course. Wanne Wiersinga of *itim* has investigated the IDI and summarizes "we like DMIS but are not certain whether IDI measures it, and we fear that validity is not the main focus of the authors, nor of the companies who use it; they care whether it is usable and looks good".
- IRC, in use at *itim*, meant for a business context, with four aspects (intercultural sensitivity, intercultural communication, building commitment, preference for certainty) that are not so obviously useful for us but that we can use as inspiration for the scenarios.
- INCA EU project (<http://www.incaproject.org/framework.htm>), with a framework with six competences linked strongly to personality elements: i) tolerance of ambiguity and ii) behavioural flexibility, iii) communicative awareness, iv) knowledge discovery, v) respect for others, vi) empathy; and three competence levels that is nice as a source of inspiration, but no tool. Public domain but not owned since the project

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ended a few years ago. We can use the ‘assessor framework’ as a source of inspiration for scenarios and competence test questions.

- PICO by Joseph Shaules with his ‘deep culture model’. <http://www.pico-global.com/>. Mentioned as good by Wanne Wiersinga. He has a model with three Bennett-like phases: Resistance, Acceptance, Adaptation; and two levels: visible (Hofstede’s practices) and ‘deep culture’ (Hofstede’s values). (Shaules 2009, *Deep Culture Learning Workbook* from www.pico-global.com).