In-Depth Analysis of Recent Intercultural Competence Measurement Tools

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Abstract

The international market and the increase of culturally diverse teams nowadays asks

employees to be able to work and collaborate with people from different backgrounds. Recent

years have witnessed the emergence of intercultural competence measurement tools for the

assessment of an employee's intercultural competences. For organisations and their

managements, it is often useful to examine how interculturally competent their employees or

teams are in order to determine who is suitable for a certain task. On top of that, the results of

the tools show what is still needed in order to work together as efficient as possible. However,

there is no review of the tools' applicability to the newest theories about the development of

intercultural competences. The most salient research is conducted by Darla K. Deardorff. This

study addresses this gap of literature. It seeks to find three appropriate intercultural

competence measurement tools and evaluate each of them with regard to their view on

culture, approach of assessment, and scope. The in-depth analysis of the three themes leads to

a clear understanding of the tools. Moreover, it helps to find out whether their approaches and

results are valid and sufficient in order to grasp a distinct idea of the complexity of an

individual's intercultural competences. The results of this research allow to detect the

advantages of the tools and some points of criticism. Moreover, conclusions can be made as

to whether the tools apply to the most salient research on the development and use of

intercultural competences.

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1. Introduction

We live in a fast-changing world, in which it has become much easier for individuals to share and receive information and knowledge. On top of that, people from all cultures come together due to higher accessibilities in terms of travelling. These information exchanges and cultural encounters now form the daily basis of the lives of many people in our increasingly globalised and internationalised world (Dervin, 2012). For many researchers, as well as for organisations and individuals, it has become intriguing to find out how to implement effective intercultural encounters between people from different backgrounds for valuable business outcomes (Page, 2017). The focus of this paper lies on the business sector and the examination of intercultural competences within this field. One reason for this choice is that a great amount of organisations have realised the importance of the international market. Spitzberg (2000) states, "[t]he need for businesses to deal effectively across international borders is growing" (p. 390). As a result, many of them have either expanded their own businesses, or work together with other organisations, groups or individuals for a successful position in the international market. The second reason for this paper´s focus on the business sector is that, especially nowadays, intercultural encounters already start within an institution´s home country and its employees working there. It has become important to operate effectively in culturally diverse teams as a growing number of employees from different backgrounds have to work together effectively (Deardorff, 2015). Therefore, employees should be aware of the fact that other co-workers might see and understand the world in a very different way but that a consensus has to be found in order to achieve the best possible working outcomes.

Even though the fast-changing development of the business sector entails many economic advantages due to internationalisation, its intercultural encounters might bring about some crucial disadvantages or risks for an organisation, as well. For instance, Ang,

Leung and Tan (2014) explain that "[a]ltough an emerging global village offers exciting new experiences and ideas, persisting hot spots of intercultural conflict around the world serve as stark reminders of the malevolence of cultural misunderstandings, tension, and intolerance" (p. 490). This accounts to communication failures of both expats who are sent abroad, and co-workers of a culturally diverse team within an institution's home country (Graf & Harland, 2005). Taking the example of an expat, a new environment implicates an unknown culture for the employee. People of this culture might think about the world in a different way. As a result, they may behave, and also do business differently. Whenever the intercultural communication between both parts does not work as expected, making business or working together effectively is at stake (Huang, Reyner & Zhuang, 2003). The researchers claim that an expatriate's failure due to inadequate communication in another country can cost an organisation between $200,000 and $1,2 million. Additionally, "failed expatriate efforts can also lead to negative organizational outcomes such as delayed productivity, poor relationships with local nationals, [and] negative perceptions of the company" (p. 46). Organisations want to prevent failed business chances and high costs by finding someone who is suitable for a specific task or job. As a result, intercultural competence measurement tools have been created. Another important reason for the creation of intercultural competence measurement tools is that managers often want to use them as they allow them to create an overview of how intercultural competent their teams are in a relatively short period of time (Apud et al.,2006) . On top of that, the scores of the tools could help organisations to detect what is still required in terms of the employees' intercultural competences. Intercultural trainings can then be offered to employees with the aim to help them develop the necessary intercultural competences.

In this research, I focus on the examination of three intercultural competence tools. I intend to find out if they apply to Deardorff's (2006) theory concerning the measurements and

the development of an individual's intercultural competences. Firstly, it has to be explained in which way institutions and employees can look at culture and how this has changed over the years. Secondly, it is important to explain intercultural trainings and their culture-general or culture-specific way of teaching participants about cultures. After stating that one of their major aims is to develop a participant's intercultural competences, this complex term has to be explained according to the newest and most cited literature by Deardorff (2006). Eventually, I will analyse the measurement tools with a focus on their view on culture, approach of assessment, and scope.

2. Theoretical Framework

The following theories and their results serve as a main reference for the rest of this research. It aims to inform about the academic framework and theories on intercultural training as well as the concept of intercultural competences and their evaluation through measurement tools.

2.1 Importance of Diversity and Cultural Knowledge in the Business Sector

According to the results of a study by the McKinsey Global Institute, employee diversity of an organisation is associated with better business outcomes (Page, 2017). Many organisations have realised the importance of a culturally diverse working environment for their own profit. When it comes to the decision-making process of hiring a new employee, employers do not only look at an applicant's technical and subject knowledge anymore but also increasingly stress the importance of "intercultural skills and the ability to work successfully in diverse teams" (Deardorff, 2015, p. 137).

Together with diversity on the work floor, the understanding and importance of cultural knowledge has also increased (Fantini, 2009). Culture is a broad concept which can

be explained through different perspectives. In order to clarify this term and apply it to a culturally diverse business sector, Apud, Johnson, and Lenartowicz (2006) differentiate between two dimensions of how culture can be understood and looked at. One dimension of this knowledge, which includes language and rules of interaction, is culture-specific. It focusses on facts about one certain culture or nation and demands specific conceptual and attributional knowledge of an employee. This kind of comprehension is often interesting to an organisation as a culture-specific approach helps to understand others based on their culture, which offers an overview of how they work and do business. However, the culture-specific approach has disadvantages, as well. To put oneself into someone else's position and see and understand possible (cultural) differences of one's own and someone else's way of working, might not always be easy. An employee might feel uncomfortable or stressed as a result of being unprepared for the challenges and confrontations that cultural differences may raise. Whenever it is difficult to figure out how such a situation can be solved, people often refer to stereotypes and oversimplified explanations. A culture-specific way of looking at others and their cultures might reinforce that. Additionally, stereotypes can lead to essentialism, which entails the (often negative and) oversimplified view that a person from a specific culture is the way he is because of his national background. Individualism is then neglected as someone is seen as very much the same as the rest of his cultural group. Accordingly, "cultural elements are [then] explanations for peoples' behaviours, encounters, opinions" (Dervin, 2012, p. 187). Essentialism could develop into a crucial problem in culturally diverse teams because colleagues might not be able to appropriately interact with each other or they might try to find comfort in understanding others based on an oversimplified view of them (Brinkmann & van Weerdenburg, 2003).

The second dimension of cultural knowledge is culture-general. According to Apud et al. (2006), this way of understanding and teaching about culture focusses on a broad

comprehension and universally applicable skills that facilitate cross-cultural competence [1] in international business. Thus, the knowledge of a specific culture, its people and their habits, beliefs, and ways of working is not of major importance anymore. Quite the contrary, the aim of gaining culture-general knowledge is for example, about the development of an employee's universally applicable open-mindedness and positive attitudes towards unknown cultures. Since the culture-specific approach seems to oversimplify a culture and its people, the sector of international business has realised the importance of culture-general knowledge over the years (Matsumoto & Hwang, 2013). However, it remains controversial as to whether intercultural trainings have put the theory about the importance of the culture-general view into practice yet.

2.2 Intercultural Training

In order to prevent expats and members of intercultural teams from, amongst others, uneasiness, essentialism, and subsequent failed businesses, intercultural trainings have been developed also for the business sector. One of the main aims is to ensure highly successful and effective working outcomes amongst co-workers and business partners. This goal accounts as well for intercultural teams within the own company and country (Brinkmann & van Weerdenburg, 2003), as for individuals who are sent abroad by their organisation (Ang et al., 2014). In both situations, intercultural trainers aim to foster cultural differences through elucidation and guide the participants through the lesson of cultural learning which "is an integration of the experience and [their] ability to construe that experience" (Bennet, 2012, p. 14). As explained in the previous chapter, cultural knowledge can be taught through different lenses. As a result, intercultural trainings can teach participants cultural knowledge and

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[1] According to Deardorff (2006), the term intercultural competence can also be referred to as global competence, cross-cultural competence, and global citizenship.

awareness based on a more culture-specific focus, a culture-general focus, or a combination of both. The method and (desired) outcomes of the trainings are often strongly influenced by the requests and needs of clients. Accordingly, different trainings can vary in their motives, approach, and final aim. To exemplify, Ang and her colleagues (2014) examine different intercultural training methods. In case of preparing participants for employee diversity, for instance, an intercultural training can focus on diverse angles of intervention. One of many is the cultural awareness training. The aim of this training is to support the participant in terms of understanding and appreciating cultural differences and develop an attitudinal flexibility. This approach promotes culture-general knowledge and awareness and aims to teach universally applicable characteristics and skills. Hwang and Matsumoto (2013) add that such culture-general knowledge is based on "the assumption that individuals inherently possess knowledge, skills, abilities, and other […] related to cross-cultural competence without regard to a specific culture or region" (p. 850). The second focus of intervention lays on cultural assimilators, which includes teaching "individuals to make isomorphic attributions in foreign countries" (p. 507). This culture-specific approach intends for individuals to look for sameness in unknown environments and amongst people from different backgrounds. This might help them to feel more comfortable and approach a new situation or a group of people with a positive attitude. However, this form of intervention may also lead to a simplified and generalised view on a certain culture. Consequently, stereotypes can be reinforced or even created, which might restrain an individual from finding similarities (Brinkmann & van Weerdenburg, 2003). It can thus be suggested that his culture-specific approach should be used only to convey valuable additional knowledge.

Morris & Robie have examined "positive correlations between intercultural training and expatriate intercultural adjustment and performance" (as cited in Ang et al., 2014, p. 506). Thus, intercultural trainings might increase an effective cooperation amongst culturally

diverse colleagues due to the participants' development of specific characteristics, also referred to as intercultural competences. As the concept of intercultural competences is complex, the next section will engage in defining and clarifying this term. Only then it will be possible to understand the discussion about the application of intercultural competence measurement tools later on.

2.3 Intercultural Competences

   2.3.1 Definition by several authors. Intercultural competences have been examined and described based on different focusses. As the understanding of this complex term might differ depending on an organisation's vision or can shift based on diverse work situations and their desired outcomes, existing definitions might move into disparate directions. The meaning can be influenced depending on the target group and its needs. Different professions, age groups, or educational levels of individuals might demand adapted ways of teaching intercultural competences. Also researchers can focus on diverse angles when trying to clarify what intercultural competences comprise of (Ang et al., 20014; Apud et al., 2006; Brinkmann, 2019; Deardorff, 2006; Huang et al., 2003). The following definitions will help to explain what it means and entails to be interculturally effective [2] and create an overview of intercultural competences. The definitions have been chosen because either their focus lies on the business sector, they are the most used and referred ones, or because they are one of the most actual attempts to define the concept of intercultural competences.

   To begin with, Ang and her colleagues (2003) recognise the challenges of working across cultures. According to them, intercultural competences refer to "an individual's abilit[ies] to function effectively across cultures" (p. 490). This aligns with the definition by

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[2] To work effectively together with people from other cultural backgrounds and to achieve the best possible working outcomes (Brinkmann, 2019).

Bennet, Hammer, and Wiseman (2003), claiming that intercultural competences are certain skills which allow an individual to think and act appropriately in an intercultural setting. As these definitions might still be too broad, Ang et al. (2014) divided over 300 possible characteristics of intercultural competences into three categories, namely traits, attitudes and worldviews, and capabilities. The first category includes characteristics like open-mindedness, tolerance, or emotional resilience. According to the second category, being interculturally competent means having a positive attitude towards intercultural encounters and the unknown. The last category of intercultural competences indicates the awareness and knowledge of other cultures, linguistic skills, and an individual's adaptability to (foreign) communication. The article by Ang et al. (2014) might be especially useful as it may serve as a starting point or inspiration on how to evaluate intercultural competence measurement tools. It will help to find out which characteristics and categories the tools' assessments can focus on.

Another example of what is meant by intercultural competences can be found in the research by Kanungo and Misra (1992), which is discussed in Brinkmann's (2019) presentation on predicting intercultural effectiveness. They assert that intercultural competences comprise "abilities to engage in cognitive activities that enhance adaptive functioning in face of a complex and unpredictable job environment" (as cited in Brinkmann, 2019, p. 5). On top of that, Brinkmann (2019) adds that these abilities also help an individual to decide when and how to apply or use them. They can be understood as knowledge, attitudes, habits, values, traits, motives, self-images and the social role of an individual and his awareness about them. According to this definition, intercultural competences can be explained as the "abilities to engage in cognitive activities that help to adapt meaningfully in face of a complex and unpredictable social environment. They help to decide which skills to use when" (as cited in Brinkmann, 2019, p. 10). Intercultural competences can serve as a

frame of reference which is often demanded during intercultural encounters in order for individuals to make sense of the world.

Apud and his colleagues (2006) lay a specific focus on the examination of cross-cultural competences within the business sector. Here, the scholars use the term cross-cultural competence which pays attention to slightly different angles of an individual's intercultural effectiveness (Deardorff, 2006). However, their approach and definition of cross-cultural competences is in many ways applicable to the concept of intercultural competences and adds extra information about the business world. As many of the former theories on intercultural competences focus on expat experiences and their intercultural training for an organisational success, Apud and his colleagues (2006) add that cross-cultural competence can be defined on three different levels. The first one they call international business, which accords to the theories about expats who are sent abroad for a business task or project and are therefore demanded to already have or develop abilities to "function effectively in another culture" (Apud et al., 2006, p. 527). The second level is called workplace diversity, which includes the effective cooperation of an international or culturally diverse team within the same organisation and country. The third level in terms of a cross-cultural competence definition is intercultural communication. As the scholars explain, "[c]ompetence in this field of study means to be appropriate and effective in interaction between individuals from different national cultures" (p. 527). In addition to the three different levels of definition, the researchers developed a model to create an overview of the cross-cultural competence development process in international business (Figure 1).
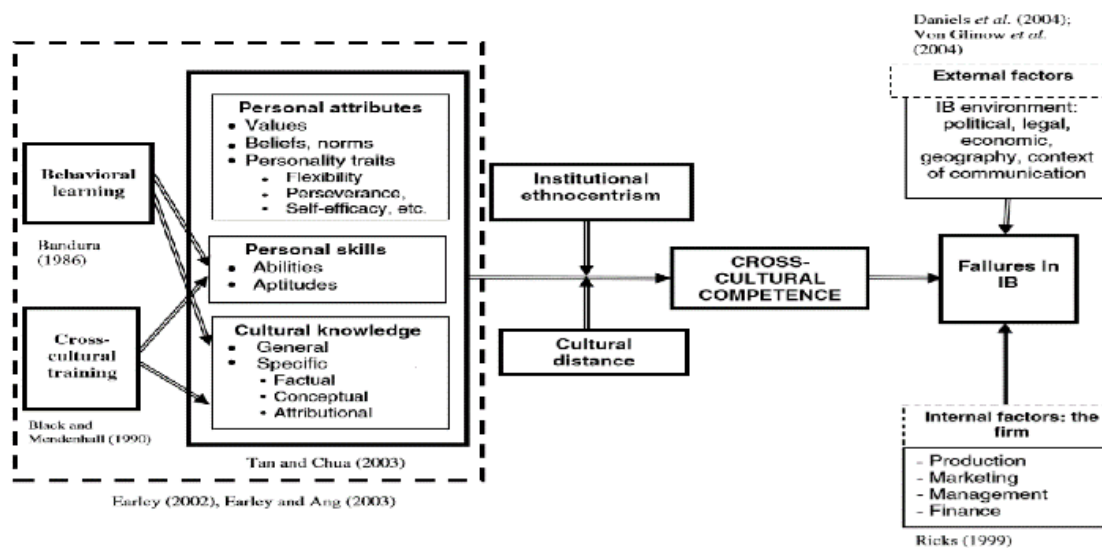
Figure 1. Model of Cross-Cultural Competence Development in International Business, Apud et al. (2006, p. 533)

Looking at this model, it becomes clear that cross-cultural competence can be learned or further developed through behavioural and cross-cultural trainings, which then influence the development or reinforcement of a participant's personal attributes consisting of their values and beliefs, their skills (abilities and aptitudes), and their cultural knowledge (general or specific). Their personal skills might be negatively influenced or impeded by cultural distances between different cultures and institutional ethnocentrism[3]. This process of learning and developing eventually creates a person's cross-cultural competences. The scholars go further by explaining that international business is likely to fail whenever the cross-cultural competences of an employee are not appropriate. Another important article that aligns with the broad theories of Apud and his colleagues (2006) is the one by Huang et al. (2003). Their study is essential because the scholars found "[an] association between 'intercultural

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[3] This term describes the ethnocentric view of an institution and its understanding of how to do business. It comprises the home culture's way of thinking and working, which is seen as the right way by the management of the institution. This might lead to negative attitudes towards multicultural teams and diversity through individualism (Apud et al., 2006).

competence' and the quality of business relationships between business partners from […] two countries" (p. 277).

The articles named above serve as an adequate basis in order to create an overview of what intercultural competences include. Moreover, two of the articles lay a specific focus on intercultural competences in international business (Apud et al., 2006; Huang et al., 2003). They align with the topic of this research and are thus appropriate to gain more theoretical knowledge about this field. However, it has to be mentioned that even though the theories add important information or might provide new angles, they will not be the main sources of reference for this study. One essential reason for this decision is that the theories appear to lay more focus on a culture-specific, essentialist way of understanding and developing intercultural competences, which are of importance mainly for expats going to a specific country. Since a mere culture-specific approach appears to be outdated and too simple (Brinkmann & van Weerdenburg, 2003), the theories named above might not be enough in order to define the developing process of an individual's intercultural competences (Apud et al., 2006). Therefore, a more culture-general approach for the definition of intercultural competences has to be considered.

2.3.2 Definition and model by Deardorff. My research now continues to focus on the definition of intercultural competences by Deardorff (2006). The scholar conducts research on intercultural competences because she points to the missing of a clear definition of the term. According to the researcher, intercultural competences can be described as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitude" (as cited in Deardorff, 2006, p. 247). She adds that knowledge alone is not enough in terms of the development of intercultural competences. Even though her study focusses on the educational sector, the main findings might also be

applicable to the (international) business sector. Based on the results of her research, she

developed the process model of intercultural competence (Figure 2). This reveals the

complexity and development of intercultural competences, suggesting that the process is an

ongoing movement instead of a linear development in which characteristics can reach an

ultimate score.
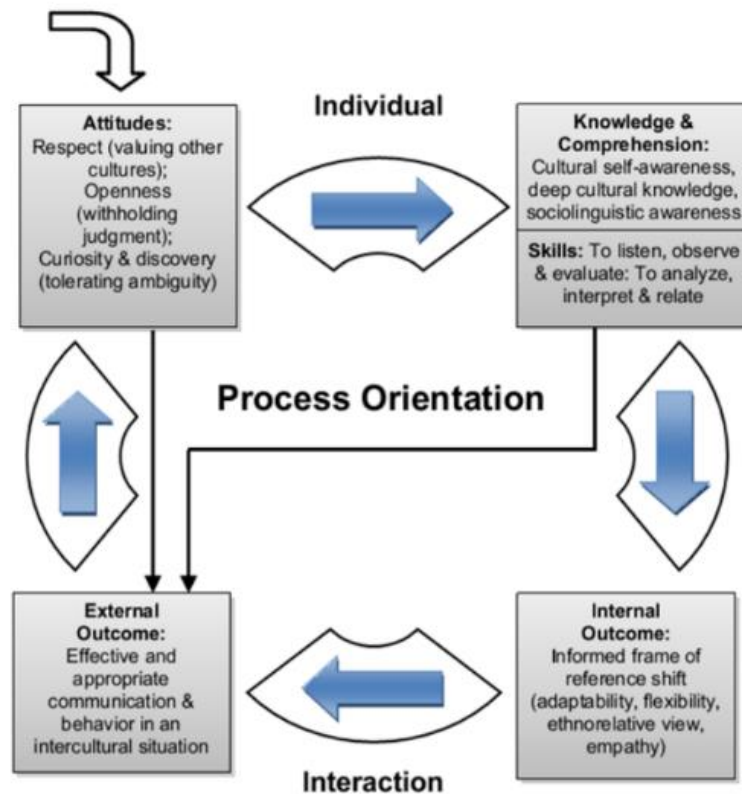
Figure 2. Process Model of Intercultural Competence, Deardorff (2006)

The process model shows "the movement and process orientation that occurs between the

various elements" and the movement between the personal and interpersonal level of

acquiring intercultural competences, also named intercultural interaction (p. 257). The scholar

states that attitude is a fundamental starting point when it comes to the process of establishing

intercultural competences. Moreover, attitudes serve as the basis of intercultural competences

as they impact all other steps thereafter. The next step would be the acquisition of knowledge

and comprehension, which amongst others includes skills like the cultural self-awareness and

an increased deep cultural knowledge. Deardorff states that it would be possible to go from attitudes and/or knowledge and skills/comprehension directly to the stage of external outcomes, which describes the effective and appropriate communication and behaviour in intercultural situations. However, the most successful outcomes of the process of an individual's intercultural competences development would also entail the third stage before that, namely the internal outcomes. This stage includes an informed frame of reference shift, resulting in adaptability, flexibility, empathy, and an ethnorelative view. The best results concerning an individual's development of intercultural competences can only be required whenever he goes through all four stages of the process model, both on the individual level, including attitudes and knowledge/comprehension, and on the interactional level, which comprises the internal and external outcomes. What is special about the process model by Deardorff is the claim that intercultural competences do not end with an ultimate accomplishment of intercultural competences, as the development never ends. After an individual's external outcomes have been achieved, the process will go on with the step of attitudes again. Another, new situation or encounter might ask for different intercultural competences, for which an individual has to go through the process again in order to develop the most effective attitudes, knowledge, and skills suitable for that specific situation.

It is important to notice that the intercultural effectiveness of each individual will vary because everyone has a different background and therefore brings along a unique frame of reference and understanding of the world. Deardorff's model aims to be broadly applicable. However, it might not be valid or count for the process of every individual's development of intercultural competences. Thus, even though Deardorff tries to depict the complexity and the possibility of different ways of acquiring intercultural competences, her model might still be too simple. It is likely that models cannot fully illustrate the mind and competences of every individual because people differentiate too much from one another and the models are an

abstract simplification of reality. Nevertheless, the scholar's model appears to be the most realistic one compared to other models or theories. Her idea have been acknowledged and cited the most by other researchers in the field of intercultural communication and competences. Moreover, her work appears to be the most elaborated and up-to-date one in terms of a culture-general approach of defining and developing intercultural competences. Concerning this, Deardorff (2006) illustrates the complexity of acquiring intercultural competences in the best possible way. Her study will be essential to this study as it helps to create an overview of her elaborated construct of intercultural competences. This is the reason why my research's analysis of the intercultural competence measurement tools will mainly be based on the theories by Deardorff.

2.3.3 Measurement of intercultural competences and its challenges. For an organisation's management or its employers, as well as for applicants and employees, it has become interesting to find out how interculturally competent the latter group is (Deardorff, 2015). Because of these interests, measuring tools have been created in order to indicate an individual's or group's level of intercultural competences. Hwang and Matsumoto (2013) claim that it is important to create measurement tools which are based on a more culture-general approach. They state that the culture-specific way of measuring intercultural competences might be too essentialist. As a result, they are less likely to allow individuals to be as interculturally competent in a very different culture or situation than the one they were assessed in because of the tool's focus on simply one culture. Moreover, the test's results would focus on a participant's intercultural competences in only one culture. In contrast, the culture-general approach concentrates on the assessment of a participant's internal psychological resource pool through which he sees the world and (re)acts to situations or people differently.

Even though the concept of intercultural competences is abstract, it can be measured according to scholars (Deardorff, 2015; Hwang & Matsumoto, 2013). Also Fantini (2009) confirms this. However, the scholar's study shows that theories and findings about the measurement of intercultural competences should be examined critically in terms of the theories' scope and general applicability because they are mainly based on a Western worldview. Moreover, she demands a two-ways assessment (of self and other) of intercultural competences for dual perspectives, plus the possibility of an emic approach, which she refers to as "host view" (p. 15). Thus, Fantini is critical about the method which has been widely used in the field of intercultural competences. She states that an approach of only self-assessment is not enough to create an adequate idea on what intercultural competences are and what they comprise of. Referring back to Deardorff (2006), she emphasises the importance that the assessment of intercultural competences needs to be "multidimensional as well as multiperspective, ongoing, integrated, aligned, and intentional" (p. 465). Deardorff (2006) adds that a valid and efficient intercultural competence measurement tool should include both quantitative and qualitative approaches with, amongst others, interviews, judgment by self and others, and observations. Furthermore, it is also important to analyse the situational, social, and historical context of the participant. This critical view aligns with Spitzberg (2000) who explains: "Competence cannot inhere in the behaviour or ability itself. It must instead be viewed as a social evaluation of behaviour" (p. 380). He agrees with Deardorff (2006) and Fantini (2009) by demanding that competences should be evaluated not by a self-assessment only, but by looking at someone's social interactions in several situations, as well. The question then arises as to whether the available intercultural competence measurement tools allow for such extensive and complex assessments as described in the literature named above.

3. Research Question

Concerning the great number of different definitions of intercultural competences and the critique on self-assessments, the question arises as to whether intercultural competences are measured in a valid way. Graf and Harland, for example, denote the importance of intercultural skills within a multinational work environment and with different conversation partners. However, even though the measurement of such skills would be very useful, the researchers indicate that "assessment of such factors is conducted less often than would be expected due to the paucity of validated measures" (as cited in Graf & Harland, 2005, p. 47). On top of that, it has not yet been examined if the available tools apply to the newest literature, which in this case is the process model by Deardorff (2006). No one has written about whether or not intercultural competence measurement tools can assess an individual's culture-general skills -at least to a large extent- which would be broadly applicable. According to Hwang and Matsumoto (2013), more culture-general measurement tools are necessary to move away from the outdated and essentialist assessment of a participant's lowest and highest score of certain characteristics. The findings of the theories named above and the gap of the literature have led to the following research question:

Concerning the development and measurement of an individual's intercultural competences, to what extent do intercultural competence measurement tools apply to the most recent developments of intercultural competences, which is covered by Deardorff 's research (2006, 2015)?

I can state that intercultural competence measurement tools are used because they seem clear, convenient, and easily accessible. Especially in the business sector, where it is implied that they save money and time. However, a short (self-)assessment within an experimental environment might not be enough to create a full and extensive understanding of an individual's intercultural competences. I believe that different circumstances and power

distances between conversation partners, for instance, lead to diverse intercultural competences scores for the same person. There may be more to intercultural competences than the score of a short measurement tool and its results. Moreover, I hypothesise that (many of) the often used intercultural competence measurement tools do not fully apply to the newest literature.

In order to answer the main question and therefore fill the gap of the existing literature, the following sub-questions will be addressed:

1. Which three tools are the most evaluated and appropriate ones based on the evaluation of the three literature sources chosen for this research?

2. What are the outcomes of the in-depth analysis of the three chosen tools concerning their view on culture, approach of assessment, and scope?

3. In how far do the three chosen tools apply to the most salient theory by Deardorff (2006) on the process and development of an employee's intercultural competences?

4. Method

In this section, I will explain how I selected three intercultural competence measurement tools. Afterwards, I will clarify what I did for my in-depth analysis concerning three themes of each tool. This will help to clarify the results of the analysis section thereafter.

4.1 Desk Study: Finding Intercultural Competence Measurement Tools

Firstly, I undertook the answering of sub-question one (Which three tools are the most evaluated and appropriate ones based on the three literature sources chosen for this research?) through desk research. With the aid of this qualitative method, the available intercultural

competence measurement tools were detected. This approach helped to make sense of a great amount of existing tools and the complexity of grasping an individual's level of his intercultural competences. I wanted to find tools which are sufficient for employees within the business sector (Fantini, 2009). My data was based on the articles by Brinkmann and van Weerdenburg (2003) and Hwang and Matsumoto (2013), together with the PowerPoint presentation by Brinkmann (2019), and the list of intercultural competence assessment tools by KnowledgeWorkx (2017). These sources were used firstly to create an overview of what is available for organisations and their employees. Secondly, the works by Brinkmann (2019), Brinkmann and van Weerdenburg (2003), Hwang and Matsumoto (2013) were chosen as data because they conduct in-depth research and evaluate available intercultural measurement tools. Their research leads to a conclusion about which tools are the most appropriate and valid ones. With the aid of this data, I was able to find the most relevant, used, and applicable intercultural competence measurement tools.

Because of the time limitations of this research, I decided to conduct an in-depth content analysis of three chosen intercultural measurement tools to answer the first sub-question. As the measurement tools can be described as instruments, their examination was also an instrumental case study (Dörnyei, 2007). An instrumental case study "examine[s] a case to gain insights into a more general matter" (Dörnyei, 2007, p. 153). The argumentations and results of the scholars' findings (Brinkmann, 2019; Brinkmann & Weerdenburg, 2003; Hwang & Matsumoto, 2013; KnowledgeWorkx, 2017) served as a reasonable basis to discover what appropriate and effective measurement tools are. I selected the following three intercultural competence measurement tools. The first one was the Multicultural Personality Questionnaire (MPQ) by Oudenhoven and van der Zee (2000). The second tool chosen for the analysis was the Cultural Intelligence Quotient (CQ) by Ang et al. (2007) and the third one was the Intercultural Readiness Check (IRC) by Brinkmann and van Weerdenburg (2014).

There were several reasons for this decision. For instance, the three chosen tools served as a sample to find what intercultural competence measurement tools in general miss or what they could improve. While searching for the tools, I considered whether they are easily accessible, up-to-date and if they have been in use recently by organisations or individuals. Furthermore, as Matsumoto and Hwang (2013) argue, it was important that the tools were published in peer-reviewed articles. They explain that they "relied on peer-reviewed articles because they provided a standard of quality control over the information presented" (p. 853). Peer-reviewed articles include a checked and detailed description and evaluation of the tools, which also leads to the tools' validations. The comparison of the scholars' findings was another important argument for the decision. Each one of the three tools was named and examined in at least three of the four different sources (Brinkmann, 2019; Brinkmann & van Weerdenburg, 2003; Hwang & Matsumoto, 2013; KnoweledgeWorkx, 2017). For transparency, Table 1 provides an overview of them. Moreover, Appendix 1A-G includes screenshots of each tool for additional clarifications. They show the tools' descriptions of what is assessed, the results sections, and the explanations of a participant's results.

Table 1.

Overview of the Three Chosen Intercultural Competence Measurement Tools

Name	By	Year	Target Group	Website	Peer-Reviewed
Cultural Intelligence Quotient (CQ)	Ang et al.	2007	Especially students and business sector	https://culturalq.com	Yes
Multicultural Personality Questionnaire (MPQ)	Oudenhoven & van der Zee	2000	Especially business sector	https://www.kit.nl/service/multicultural-personality-questionnaire-mpq/	Yes
Intercultural Readiness Check (IRC)	Brinkmann & van Weerdenburg	2014	Especially business sector	https://www.irc-center.com/index.php?lrv=v	Yes

4.2 Framework for In-Depth Evaluation of the Three Chosen Tools

The in-depth evaluation of the three intercultural competence measurement tools was based on the second sub-question (What are the outcomes of the in-depth analysis of the three chosen tools concerning their view on culture, approach of assessment, and scope?). Based on the discussed research in the theoretical framework, I analysed three themes of each measurement tool, namely their view on culture, approach of assessment, and scope. Dörnyei (2007) justifies the material's division into themes as follows: "[a qualitative] analysis can define [themes] through which certain aspects of qualitative data can be quantified" (p.38). This makes it easier to analyse the available material in an objective way and capture as much rich and complex data as possible. For transparency, Table 2 will offer an overview of the framework for the in-depth analysis of the three chosen tools.

Table 2.

Framework for in-Depth Analysis of the three Chosen Tools

Category	Description
View on culture	How is culture looked at? - Culture-general and/or culture-specific focus? - Based on focus, are the tools (non-)essentialist?
Approach of assessment	How are intercultural competences measured? - Only self-assessment or various ways of assessing? - Scores illustrated via tables/scales/number? How do they look? - Are the scores commented on? What do the comments consist of?
Scope	Is the measurement sufficient? - Is it possible to grasp an idea of how interculturally competent an employee is through the results of the tool? - Are the results of the tool valid for the diverse situations and circumstances in the business sector on a daily basis?

The evaluation of the tools' first theme (view on culture) generated the question as to whether the tools are based on a culture-general or culture-specific approach, which might result in a (non-)essentialist way of looking at and understanding culture. As I have mentioned in the theoretical framework, Hwang and Matsumoto (2013) stress the importance of a culture-general approach. Only then the tool can be used broadly and not simply for the measurement of an individual's intercultural competences applied to a single culture. The scholars' findings were taken into consideration while examining this theme of the measurement tools. Through the second theme (approach of assessment), I intended to find out how intercultural competences are measured and presented to the participant. Thus, I examined whether the tools measure intercultural competences through self-assessment only or if more methods were used to detect an individual's eventual score or results. Moreover, it was important to look at the way in which the scores of an individual's intercultural competences are shown.

Important questions to ask were: Are the participant's scores illustrated by a scale?; Do they show the average score to allow comparison to other participants?; Were comments provided under the scores? The analysis of this theme was important because it showed if and to what extent the developers of the tools considered the findings of the literatures' theories on intercultural competences, especially within the business sector, during the creation of the tools (Ang et al., 2014; Huang et al., 2003). As discussed in the theoretical framework, the use of more than one approach of assessment would increase the validity of the intercultural competence measurement tool (Deardorff, 2006; Fantini, 2009). Through the examination of the tools' third theme (scope), I wanted to find out if what they measure is sufficient. Therefore, the question arose as to whether or not the way in which the tools have been created is enough to grasp a realistic idea of how interculturally competent an employee is. As Deardorff (2015) explains, there might be more to intercultural competences, as they may change or be used differently by individuals. Her claim could be based on the consideration of changing situations and power distances during conversations, for instance. I critically evaluated the scope and applicability of the intercultural competence measurement tools. I found out if there was more to the competences' use on a daily basis and under different circumstances than what an employee's reached score within an experimental environment shows. In the following section, I will deal with the results of the in-depth analysis of the three intercultural competence measurement tools and their themes to create a clear overview of each single one.

5. Analysis

The analysis of the three measurement tools intends to firstly explain every one of them in more detail. This is done by introducing the tool and its ideas and concepts and then

specifically examine their view on culture, approach of assessment and scope. As mentioned in the method section, also refer to Appendix 1A-G for some example pages of each tool.

5.1 Cultural Intelligence Quotient by Ang et al. (2007)

      5.1.1 Introduction of the tool. The Cultural Intelligence Quotient (CQ) was created in 2007 by Ang and her colleagues. According to Ang, van Dyne and Livermore (2010), cultural intelligence refers to "an individual's capability to function effectively across cultures" (p. 132). This accounts for all types of cultures, such as national, organisational, and ethnic. After looking at the website, it becomes clear how the CQ defines intercultural competences. I found that the website of the CQ, together with the study by Ang et al. (2014) describe intercultural competences as the ability "to work effectively in culturally diverse situations" (https://culturalq.com). This would account for situations within an organisation's home country and its team, as well as for expats who face a yet unknown culture. The website offers an explanation of the CQ's understanding of intercultural competences by dividing them into four domains. The first one is the CQ Drive/Motivation, which describes an individual's level of interest, persistence, and confidence during multicultural interactions. The second domain includes Knowledge/Cognitive CQ. It can be defined as the employee's understanding about how cultures are similar and different to one another. The third domain, CQ Strategy/Awareness refers to someone's awareness and ability to plan for multicultural interactions. The fourth and last domain describes CQ Action/Behavior and includes an employee's ability to adapt when relating and working in multicultural contexts (Hwang & Matsumoto, 2013). As can be seen in Figure 3, the development of an individual's CQ is illustrated and understood as an ongoing process which never ends.

CQ Drive	CQ Knowledge
Your level of interest, persistense, and confidence during multicultural interactions.	Your understanding about how cultures are similar and different.
CQ Action	CQ Strategy
Your ability to adapt when relating and working in multicultural contexts.	Your awareness and ability to plan for multicultural interactions.

Figure 3. Description of CQ Domains (https://culturalq.com)

5.1.2 View on culture. My examination of the tool's view on culture showed that the CQ has a more culture-general approach to understanding culture. One of the important results of my analysis is that the four domains describe an individual's universally applicable skills, attitude and knowledge. For instance, the domain Knowledge does not include culture-specific knowledge but focuses on the understanding of cultural differences. This domain is therefore culture-general, as the tool supports a broad understanding of the fact that cultures differ from each other. I could also find that the domain Strategy/Awareness lays a focus on multicultural interactions in general. The awareness and ability to plan for multicultural interactions is focused not on only one culture, but asks for skills which can be universally applied.

5.1.3 Approach of assessment. Looking at the assessment approach of the CQ, I found that the tool has three different CQ products, namely CQ Classroom, CQ Study Abroad, and CQ Business. For the purpose of this study, I focused on the target group business. In relation to the business target group, I found that intercultural competences are important in this sector, as "managers need effective people and teams"

(https://culturalq.com). After selecting the target group to which the participant belongs, he can choose between different types of assessment: Assessing Intercultural Intelligence, Understanding and Developing Intercultural Intelligence, and Cultural Intelligence for teams. The website offers assessment options for an online self-assessment and the option for a Multi-Rater test. The self-assessment is meant to be filled in by the participant, who will eventually receive personalised feedback on his score, together with a detailed explanation. Moreover, the results of the participant's CQ are compared to the worldwide norms. However, it is not completely clear what the worldwide norms are based on or where they come from. The Multi-Rater test is another option a participant can choose for. It includes both self-report and additional observer-report feedback. The website of the CQ explains, "[t]he assessment can be set up so that [a participant] select[s] 5-7 observers on [his] own to complete the survey on their behalf" (https://culturalq.com).

Through my analysis, I found that a participant's results are shown on a CQ Profile Summary after filling in the questionnaire (See Appendix 1A). It shows the participant's CQ score of the four domains compared to the world wide norms. Every domain has its own scale from 1 to 100 and the own results are illustrated by a small square on the scale. To indicate the participant's score compared to the worldwide norms, three different colours are shown on the scale for each CQ domain. Taking the CQ Drive as an example, its scale begins with light grey, indicating a low score of CQ. I discovered that light grey means that "scores in this range are in the bottom 25% of the world wide norms" (https://culturalq.com/). This is followed by a dark grey area on the scale, which indicates a score in the middle 50% of the world wide norms. The last range on the scale is orange and shows the top 25% of the world wide norms. The first page of the results is a summary of every domain. Thereafter, every domain is evaluated in more detail and the participant receives personal feedback for his score. At the end of the results section, the participant receives an individual development

plan. It contains questions and plans about future goals and strategies in order to improve the participant's CQ (See Appendix 1B).

5.1.4 Scope. My examination of the tool's scope showed that the CQ and its website explain and understand skills as to be developed universally, without focusing and naming a specific culture for which a participant has to prepare. Additionally, the focus groups are not based on cultures, but orient towards age and field of application which makes the CQ less culture-specific. There is a third supporting point for the statement that this measurement tool has a high scope. One page of the website provides 123 peer-reviewed articles about the CQ. The articles and books conduct research on, amongst others, the tool's creation, validity, and application. They also show a clear correlation between the CQ and personality traits, emotional intelligence, leadership effectiveness, and cooperative negotiation heuristics. I also found that the research on culturally intelligence to date spans 98 countries and over 75,000 individuals. The tool is also available in English, Italian, Spanish, Japanese, Portuguese, and simple Chinese and easily accessible via internet (https://culturalq.com/).

5.2 Multicultural Personality Questionnaire by Oudenhoven and van der Zee (2000)

5.2.1 Introduction of the tool. The Multicultural Personality Questionnaire (MPQ) was created in 2000 by the researchers Oudenhoven and van der Zee. I read that the MPQ is a "personality assessment questionnaire that was constructed specifically to describe behavior when one is interacting with people from different cultures" (https://www.kit.nl/service/multicultural-personality-questionnaire-mpq/). The tool is used in order to assess the extent to which an employee is able to adjust to other cultures and people. My analysis showed that the MPQ aims to predict how a participant feels in a new cultural setting. The tool assesses a participant's level of five different domains of intercultural

competences. The first domain is called Cultural Empathy. It detects how far an individual is able to identify with the feelings, thoughts and behaviour of others from another cultural background. The second domain, Open Mindedness includes a participant's level of being open and having a positive and unprejudiced attitude towards other cultures and people. Through the evaluation of the third domain, called Social Initiative, the tool shows if and to what extent a participant actively approaches social situations. The fourth intercultural competence, Emotional Stability, assesses what stressful situations due to cultural differences do to a participant and whether or not he can remain calm. The last domain, called Flexibility, refers to a participant's ability to adjust to yet unknown or uncommon situations.

5.2.2 View on culture. The assessment of this intercultural competence measurement tool shows that the MPQ is oriented towards a more culture-general approach. Taking the measurement of cultural empathy as an example, I could see that the domain's focus lies on the participant's general positive attitude, the reflection on his own and other cultures and the ability to show empathy. Culture-specific knowledge is not required in order to gain a high score. This culture-general composition and view on culture also accounts for the other domains of intercultural competences.

5.2.3 Approach of assessment. Intercultural competences are measured through an online self-assessment, which takes about 15 minutes. Looking at how the MPQ demonstrates and explains the results of the participant's score, I found that the five domains are presented on a scale (See Appendix 1D). The scores range from 0-10, with 10 being the highest for each intercultural competence. A yellow bar within the scale indicates the score of the participant. Under each scale, written feedback is given and the participant's score is compared to the average score. Moreover, the feedback includes an explanation of the score, shedding light on general information about the participant. One example of this is: "A person with this score actively seeks out changes and adventurous situations"

(https://www.kit.nl/service/multicultural-personality-questionnaire-mpq/). After receiving the results of the self-assessment, the participant will get the opportunity to explore his results with an expert intercultural communication trainer. This can take place through a group discussion or through individual feedback

5.2.4 Scope. The tool is easily accessible via internet. I discovered that the tool is available in two languages, namely Dutch and English. On top of that, the tool was firstly created merely for expats. However, I examined that the tool is now also used for other culturally diverse groups. As the domains of this measurement tool are culture-general, they can be used universally and are thus not only applicable for expats. Another important point concerning the tool's scope is that the MPQ takes into account the dynamics of intercultural communication. My analysis showed that the MPQ lays a focus on the psychological wellbeing of the participant. Nevertheless, it is not mainly about the understanding of others, but more about the abilities of the participants to adapt and adjust to other cultures and feel well in the most diverse situations. I found that Hwang and Matsumoto (2013) provide information about a number of peer-reviewed articles who evaluate the MPQ to proof its validity.

5.3 Intercultural Readiness Check by Brinkmann and van Weerdenburg (2014)

5.3.1 Introduction of the tool. The Intercultural Readiness Check (IRC) by Brinkmann and van Weerdenburg (2014) is the third tool that I analysed. Brinkmann (2016) states that the tool describes the way in which an individual works in an intercultural setting. There are four different domains of intercultural competences which are assessed by the IRC. The first one is called Intercultural Sensitivity. It describes how aware a person is of his own background and his interest in other people and their cultures. The second domain,

Intercultural Communication, looks at a participant's level of awareness of his own communication. I found that it refers to an individual's ability to listen to others and examines if he carefully chooses utterances with respect to his communication partners. The third domain, which Brinkmann and van Weerdenburg (2014) call Building Commitment, is an individual's competence to bring people together and actively work on shared values, knowledge and understanding. It examines if and in how far a participant listens to everyone who is involved and comes up with a fair solution. For the last domain, Managing Uncertainty, a high score is reached whenever a participant is able to understand a culturally diverse environment as a chance for his own personal development. Thus, it looks at how an individual copes with uncertain and yet unknown situations. Every domain is then again divided into two different facets for further explanations of what each domain is about. This is shown in Figure 4.
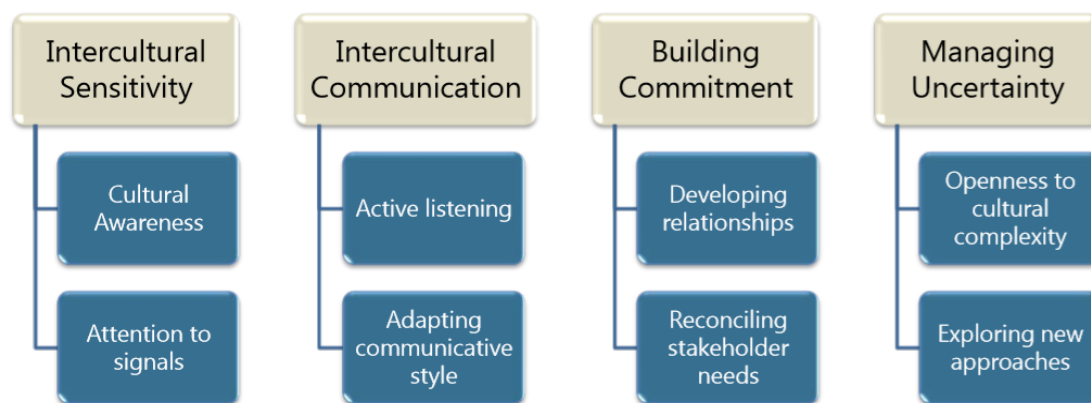

Figure 4. The Four Domains of IRC and their Facets, Brinkmann (2016)

5.3.2 View on culture. My analysis of the IRC shows that this intercultural competence measurement tool has a culture-general focus. The eight competences named above, together with their facets, describe universally applicable skills. They do not focus on the participant's knowledge on one specific culture or the detection of what makes one other

culture different to someone's own. Taking the example of cultural sensitivity, I can state that the first facet (Cultural Awareness) refers to an employee's reflective skills additional to self-knowledge and cultural differences in general. The second facet (Attention to Signals) is reached whenever an employee is aware of the fact that not everyone is the same and that he is careful and respectful whenever he communicates and works with people from another cultural background. This example showed me that the IRC intends to measure an individual's universally applicable facets of his intercultural competences.

5.3.3 Approach of assessment. The tool offers an online self-assessment with detailed feedback and explanations of the competences and their facets. The participant can find out which of the two facets received a higher score and which one of the two needs more attention. The facets results are demonstrated on three levels (low/average/high) which, I believe have been generated based on the average scores of other participants. There are, however, no details provided about the number of former participants or their backgrounds. The competences are shown on a vertical scale from 0-10 and 27 little steps are illustrated within this scale. On the results page of the tool, one of the steps is marked in dark blue. This is the score of the participant (See Appendix 1F). In addition to the feedback on the participant's scores, the IRC also provides possible pitfalls and further steps for improvement of each facet.

5.3.4 Scope. The tool is available in eight different languages: English, French, German, Japan, Spanish, Chinese, Brazilian Portuguese, and Dutch. Although, it is not clearly mentioned why and how the specific languages have been chosen above other languages. I could easily access the IRC via internet. My analysis showed that this measurement tool is intended for various target groups, which entails a universal applicability of the IRC. The participant is asked to choose one of the suggested pitfalls and improvement possibilities. Since the tool takes the diverse facets of an employee's competences into account, it supports

a more detailed reflection of them. Additionally, I found that more than 40,000 participants have filled in the survey from all over the world. They differ in many aspects, such as age, gender, qualifications, industry and profession, and how much time they spent abroad. To proof validity, the website of the tool offers information about peer-reviewed articles and a big re-study with more than 13,000 respondents for the improvement of the IRC.

6. Discussion and Conclusion

I was able to answer sub-question one and two after finding three appropriate intercultural competence measurement tools and analysing them in-depth. In order to answer the third research question (In how far do the three chosen tools apply to the most salient theory by Deardorff (2006) on the process and development of an employee's intercultural competences?), I will now consider Deardorff's (2006) theory presented in this paper and conclude which of the three tools applies to her research the most. On top of that, I will critically evaluate the tools and compare them to each other by also referring to other essential research named in the theoretical background. This will help to conclude what the intercultural competence measurement tools applied and what they miss or probably could improve. Eventually, I will also mention the research's limitations and suggestions for future research.

6.1 Advantages of the Tools

This research shows that intercultural competence measurement tools help organisations and employees to figure out how interculturally effective they are in culturally diverse working environments. Moreover, the tools provide an overview of what is still needed for employees or teams of an organisation in terms of the development of specific

characteristics, attitudes or skills. Brinkmann and van Weerdenburg (2003) add, "these are just a few examples of how a clearly focussed intercultural competence approach, backed up by valid and reliable assessment tools, can dramatically enhance our understanding of success factors in extremely complex and dynamic intercultural work situations" (p. 65). The IRC, for instance, offers several suggestions for improvement. Even though many people might have the exact same score in numbers, every individual is different and might not face the same problems or obstacles in an intercultural setting. Therefore, different participants will need diverse future steps to improve their individually required intercultural competences. The different outcomes of one and the same score make the IRC more realistic than the CQ and the MPQ. Moreover, the IRC offers the most detailed explanation of the results with one page for every (domain).

Nevertheless, it became clear that the CQ applies the most to the literature by Deardorff (2006). The model's illustration aligns with the appearance of Deardorff's Process Model of Intercultural Competence because both of them show an ongoing process of intercultural competences. Moreover, the domains of both models can be compared to each other, as well. The CQ Drive/Motivation can be compared to Deardorff's domain called Attitude. CQ Knowledge/Cognitive CQ has similarities to Knowledge and Comprehension and CQ Strategy/Awareness to the External Outcome. CQ Action/Behaviour can be compared to the Internal Outcome.

6.2 Cultural Knowledge

The three tools seem to lay a focus on a more culture-general view and understanding of cultural knowledge and intercultural competences, which are important for effective intercultural working outcomes (Huang et al., 2003; Hwang & Matsumoto, 2013). This also

supports the theory by Apud et al. (2006), who mention that cultural knowledge and intelligence should go beyond cognitive abilities. However, it should be mentioned that even though intercultural tools should strive for a culture-general approach and composition, some culture-specific knowledge can help to improve an employee's effective working outcomes. Additionally, culture-specific knowledge, when treated and understood carefully, might help an employee to feel safer and more comfortable in an unknown environment. For example, Ang et al. (2010) support this by asserting that the understanding of cultural systems is important, too. This includes economic approaches, family and social structures, educational practices, political, legal and social controls, and religious beliefs. These facts might seem theoretical and could lead to an essentialist way of understanding cultures. However, although they might not be applicable to every individual within a certain society, the understanding of cultural systems might be of importance for a culturally diverse working environment. Additionally, even though Deardorff (2006) demands a rather culture-general approach of assessing and developing an individual's intercultural competences, she also claims the importance of some culture-specific knowledge. It could help to understand others better and be prepared to react effectively in specific situations, such as during business meetings. Understanding the cultural systems may help in terms of orientation. However, it has to be remembered that every individual of a culture is different and that this knowledge does not apply to everyone. They serve as a guideline, which should be considered carefully while learning about them.

6.3 Critique on Assessment

There is some critique on the approach of assessment, as well. Firstly, the tools are available in a number of languages, with the MPQ being accessible in only English and Dutch. Organisations and individuals that are not acquainted with any of these two languages will

choose another measurement tool which is available in a language they are more familiar with. Secondly, the CQ, MPQ, and IRC all work with scores illustrated on a scale. For transparency, all of the three tools should give more clear information about how the scores come to existence and who they are compared to. The CQ and IRC offer an explanation about an average score of former participants, for example. However, there is no information given on how many former participants build the average or what their backgrounds are. It is not entirely clear if the average is based on the total amount of former participants or if just some of them were chosen, and if so, why and how. Thirdly, the measuring of an individual's intercultural competences within an experimental environment might not be sufficient enough to grasp a valid and universally applicable construct of a participant's intercultural competences. As Deardorff (2006), Fantini (2009), and Spitzberg (2000) state, several ways of assessing an individual's level of intercultural competences are required. Comparing the three tools with each other, I can conclude that this aligns the most with the possibilities of the CQ assessment as different tests or survey options are provided by the website. However, the participants or organisations can choose the CQ assessment options themselves. In terms of cost reduction and the saving of time, a mere self-assessment might be preferred. The results of a self-assessment could be biased and simplified due to the tools' experimental environments. The participant might fill in the survey based on answers he thinks are expected of him to give in order to reach a higher score. Additionally, a self-assessment only cannot grasp the whole complexity of an individual's use of his intercultural competences on a daily basis, in different situations, and under diverse circumstances (Deardorff, 2006; Fantini, 2009). Different power relations, for instance, might influence how intercultural competent an individual is. It is questionable whether an employee always behaves according to his score on the test, no matter how busy, challenging or unfamiliar a fast-changeable working environment nowadays can be. Thus, a participant's intercultural competences

should never be based on only one self-assessment. Even though the tools might offer more options, these are not obligatory. It is also important to notice that scales, scores and comparisons represent a Western world view. It refers to individuals who generally strive to reach the highest goal or score, especially by comparing themselves to others. However, it also seems hard to present how intercultural competent a participant is without using figures, scales or numbers for the explanation of a survey's results.

6.4 Limitations

I would like to acknowledge the limitations of this research. This study had to be finished within ten weeks. The time limitations did not allow to look at all available tools in-depth. It is therefore possible that some intercultural competence measurement tools might not have been discovered, although they may have been proven to be sufficient and created according to Deardorff's (2006) theory. Only three intercultural competence measurement tools were analysed in-depth. Others were neglected and generalisations were made. Even though other tools seemed to be less sufficient in the first place, they might have led to different results than expected.

6.5 Future Research

There are some suggestions for future research. Firstly, it might be interesting to conduct interviews with employees who assessed their intercultural competences through one of the tools. Questions about a change of their awareness, competences and beliefs could be asked in order to see if the tools do not simply present a score, but if the feedback has also helped the participants in terms of developing interculturally effective competences. On top of that, future research could examine if these competences do account for their application in the

international business sector only, or if the results of the measurement tools have reached beyond that scope and influenced other aspects of their lives, such as family life, sports, and social life.

Another important future research to consider could be the creation of an alternative to the current assessment approach of a survey. As mentioned in the discussion/conclusion, participants might fill in the survey differently compared to their behaviour in real situations due to the experimental environment of the self-assessment. Moreover, the scores of the self-assessment represent the results of the survey in this moment and leave out all other possible behaviour. Intercultural competences are in a never-ending development and they can change depending on the situation, a participant's state of mind, and his relation to a conversation partner. Since surveys cannot grasp the high complexity of intercultural competences, interviews or observations of different communication situations might offer more insight into a participant's real use of his intercultural competences. This approach might cost the company more time and money than the surveys, but it could help to understand the employees on a deeper level than a survey ever could.

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8. Appendix

8.1 1A: CQ Results Page

CQ Profile Summary

This is a one-page snapshot of your self CQ scores for the four CQ capabilities. Notice your self-ratings and the world wide norms for how other global professionals have assessed their CQ.

CQ RATINGS AND PERCENTAGES

LOW	MODERATE	HIGH
Scores in this range are in the bottom 25% of the world wide norms.	Scores in this range are in the middle 50% of the world wide norms.	Scores in this range are in the top 25% of the world wide norms.

☐ Self-Rating

| 1 | 10 | 20 | 30 | 40 | 50 | 60 | 70 | 80 | 90 | 100 |

CQ DRIVE — 89

CQ KNOWLEDGE — 31

CQ STRATEGY — 62

CQ ACTION — 45

Cultural Intelligence Center, LLC © 2008-2016   Sample, Self Assessment Pro   CQ Profile Summary

8.2 1B: CQ Development Plan

Development Plan

Your CQ is not fixed. With some simple but intentional goals and strategies, you can enhance your CQ. Spend some time reflecting upon your CQ feedback and develop an action plan.

Your trainer or coach can help you identify specific strategies to develop your CQ. Alternatively, visit www.culturalQ.com to learn more about resources for personalizing your development plan.

Based upon your CQ self-ratings, describe your cultural intelligence in your own words:

_____

_____

_____

PRESENT CHALLENGES

What intercultural challenges are you currently facing?

_____

_____

_____

FUTURE CHALLENGES

What intercultural or global opportunities do you want to pursue?
(e.g., becoming a global leader, living overseas, developing relationships in multicultural contexts, participating in a multicultural team, etc.)

_____

_____

_____

8.3 1C: MPQ Explanation

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Definitions

Cultural empathy

This scale assesses the capacity to identify with the feelings, thoughts and behavior of individuals from different cultural backgrounds. To function effectively with people of other cultures, it is important to acquire some understanding of those cultures, and cultural empathy seems important to "reading" other cultures. People who score high on cultural empathy are able to identify with the feelings, thoughts, and behaviors of people and groups who are part of different cultures. People with a low score have difficulties in identifying with the feelings, thoughts and behaviors of people and groups with different cultural backgrounds.

Open mindedness

This scale assesses people's capacity to be open and unprejudiced when encountering people outside of their own cultural group and who may have different values and norms. This ability, just like cultural empathy, seems vital to understanding the rules and values of other cultures and to coping with them in an effective manner.
People who score high on open mindedness have an open and unprejudiced attitude towards other groups, cultural values and norms and are open to new ideas.
People who score low are characterized by a predisposed attitude and a tendency to judge and stereotype other groups.

Social Initiative

Social initiative denotes people's tendency to approach social situations actively and to take initiative. This determines the degree to which they interact easily with people from different cultures and make friends within other cultures.
People who score high on this scale have a tendency to be active in social situations and to take initiative. They will tend to be out-going when in another culture. People who score low on this scale are less inclined to take initiative. They will be rather reserved and stay in the background.

Emotional stability

This scale assesses the degree to which people tend to remain calm in stressful situations. When working in another culture it is important to be able to cope well with psychological and emotional discomfort. A variety of factors (political system, procedures, lack of means and resources, impediments) may cause things in different cultures not to work in the same way as they do in one's own culture. When things do not go the way they do in one's own culture, this may lead to frustration, tension, fear, social detachment, financial problems and interpersonal conflicts.
People who score high on this scale tend to remain calm in stressful situations.
People who score low on this scale exhibit strong emotional reactions to stress.

Flexibility

This scale is associated with people's ability to adjust their behavior to new and unknown situations. When working in another culture it is important to be able to change strategies because customary and trusted ways of doing things do not always work in a new cultural environment.
People who score high on flexibility perceive new and unknown situations as a challenge. They are able to change behavioral patterns in response to unexpected or constrained circumstances within another culture. People who score low are quicker to see new and unknown situations as a threat. In addition they tend to stick to trusted behavioral patterns. Consequently they are less able to adjust their behavioral pattern in reaction to unexpected or constrained circumstances in another culture.
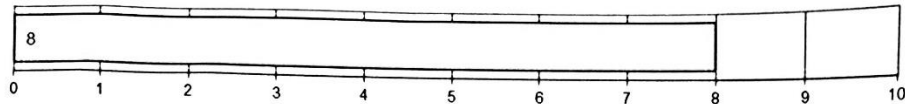
8.4 1D: MPQ Results Page

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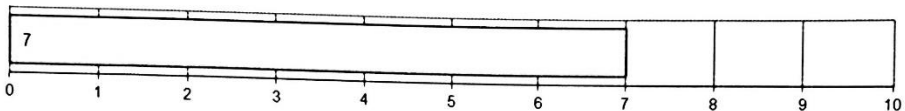
Your score and analysis

Cultural empathy

| 8									
0	1	2	3	4	5	6	7	8	9	10

This score is higher than average. A person with this score has an insight in the feelings, thoughts and behaviors of others. He/she exhibits an interest for people from different cultural backgrounds.

Emotional stability

| 7									
0	1	2	3	4	5	6	7	8	9	10

This score is higher than average. This person is able to see setbacks in their proper perspective and keeps his/her equilibrium in difficult circumstances. He/she approaches matters in a straightforward way and is able to quickly come up with solutions to various problems.

Flexibility

| 9									
0	1	2	3	4	5	6	7	8	9	10
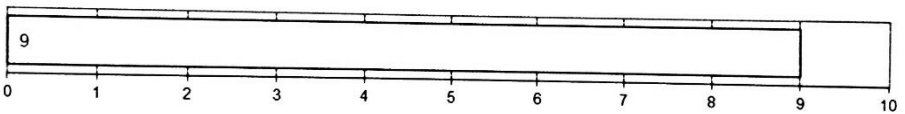
A person with this score actively seeks out changes and adventurous situations. He/she sees each change and unusual experience as a challenge. This person is quick to naturally adjust behavioral patterns in response to cultural settings and practical constraints. He/she shuns regularity and routine.

Open mindedness

8									
0	1	2	3	4	5	6	7	8	9	10
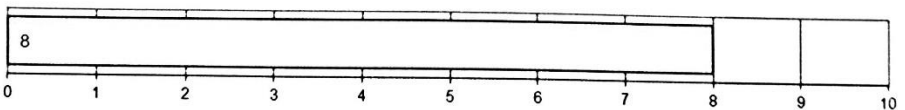
This score is higher than average. This person is open to new ideas and sees the value of changes and resurgences. He/she approaches people from other cultural backgrounds without prejudice.

Social Initiative

8									
0	1	2	3	4	5	6	7	8	9	10
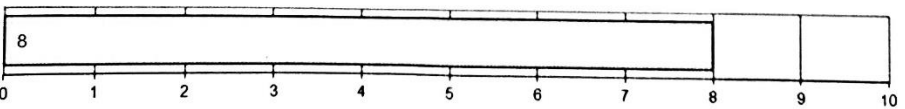
This score is higher than average. This person has an active viewpoint and will initiate conversation with strangers. He/she will take initiative to get to know others. He/she will also quite quickly feel at ease in other cultures and make friends.

8.5 1E: IRC Explanation

Intercultural
Readiness Check

De vier IRC competenties

Interculturele Sensitiviteit
De mate waarin iemand interesse toont voor anderen - hun culturele achtergronden, behoeften en opvattingen, en de manier waarop zij deze tonen. De score op deze dimensie geeft aan in hoeverre iemand zich van zijn of haar culturele achtergrond bewust is, en in het gedrag laat blijken dat hij of zij andere culturen als gelijkwaardig beschouwt. De scores geven tevens aan in hoeverre iemand actief probeert de gevoelens en gedachten van een ander te begrijpen, bijvoorbeeld door te letten op verbale en non-verbale signalen.

Interculturele Communicatie
De mate waarin iemand zich bewust is van zijn manier van communiceren. De score geeft aan in hoeverre iemand actief luistert naar wat een ander zegt, en goed wil begrijpen hoe zijn stijl van communiceren op anderen overkomt. Iemand met een hoge score op deze dimensie neemt de tijd om goed te communiceren, en is zorgvuldig wanneer hij of zij een lastige boodschap moet overbrengen. Hij of zij zal zijn stijl van communiceren aanpassen aan de behoeften van zijn gehoor.

Bevorderen van Betrokkenheid
De mate waarin iemand probeert zijn omgeving te beïnvloeden vanuit een interesse in relaties, en de wens om verschillende persoonlijkheden en behoeften met elkaar te verenigen. De score geeft aan in hoeverre iemand aandacht heeft voor anderen, en weet hoe hij of zij hun interesse en enthousiasme voor een gemeenschappelijk doel kan wekken. Iemand met een hoge score op deze dimensie is goed in het opbouwen van sterke en gevarieerde netwerken en het ontwikkelen van relaties. Hij of zij probeert voortdurend de behoeften en de belangen van de verschillende partijen te begrijpen, en is ervan overtuigd is dat hij of zij een flexibele oplossing kan vinden die deze belangen met elkaar verenigt.

Omgaan met Onzekerheid
De mate waarin iemand de onvoorspelbaarheid en de complexiteit van een cultureel diverse omgeving als een kans ziet voor zijn of haar persoonlijke ontwikkeling. De score op deze dimensie geeft aan in hoeverre iemand de dynamiek van een cultureel diverse omgeving begrijpt, en zelfbewust met onverwachte situaties omgaat. De score geeft tevens aan in hoeverre iemand bereid is om een nieuwe aanpak uit te proberen en culturele diversiteit als een bron van inspiratie ziet.

De interpretatie van uw resultaten

De IRC beschrijft uw manier van werken in een interculturele omgeving. Uw inschatting zou kunnen verschillen met die van een ander. De IRC feedback heeft tot doel u een beter inzicht te geven in uw sterke en zwakke punten bij het werken in een interculturele omgeving. Uw scores geven uw huidige benadering van interculturele omgevingen weer en de scores zijn dus geen definitieve indicatie van uw interculturele vaardigheden. Integendeel - elke competentie kan verder worden ontwikkeld. In de IRC feedback geven wij concrete suggesties voor het verbeteren van uw competenties. We maken u erop attent dat we geen verantwoordelijkheid kunnen aanvaarden voor het gebruik van de informatie in dit rapport.
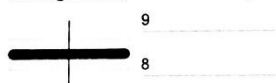
8.6 1F: IRC Results Page

Intercultural
Readiness Check

Interculturele Sensitiviteit

De scores op deze dimensie geven de mate aan waarin iemand interesse toont voor anderen - hun culturele achtergronden, behoeften en opvattingen, en voor de manier waarop zij deze tonen. Uw score is hoog.

9

8

Dit geeft aan dat u de reacties van uw gesprekspartners goed kunt inschatten, en dat u geïnteresseerd bent in de verschillen tussen uw eigen normen en waarden en die van anderen. U begrijpt intuïtief hoe cultuur onze opvattingen en omgangsvormen beïnvloedt en kunt uw intuïtieve kennis wellicht ook goed verwoorden.

Wij onderscheiden twee facetten van Interculturele Sensitiviteit: Belangstelling voor Culturele Verschillen en Aandacht voor Signalen. U scoort op beide facetten gelijk en kunt dus het best aan beide evenveel aandacht schenken. Hieronder staan een aantal valkuilen die u kunt tegenkomen en suggesties voor het ontwikkelen van deze competentie.

Facet 1: Belangstelling voor Culturele Verschillen

naar verhouding sterk
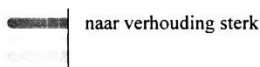
Het vermogen om eigen interpretaties, normen en waarden als cultuurspecifiek te zien, en uit uw gedrag te laten blijken dat u aandacht heeft voor de normen en waarden van een ander. Uw score geeft aan dat u voortdurend probeert om zich in de ander te verplaatsen, en dat u beseft dat uw culturele achtergrond uw opvattingen en overtuigingen heeft beïnvloed. U heeft wellicht al veel kennis over andere culturen.

Belangstelling voor Culturele Verschillen: Mogelijke valkuilen
Welke van deze valkuilen zijn wellicht nog van toepassing op u? Wellicht
— begrijpt u de verschillende invalshoeken van alle partijen maar vindt u het soms moeilijk om uw eigen mening voldoende duidelijk te maken
— vindt u het moeilijk om de voor- en nadelen van een beslissing niet langer te overwegen, maar over te gaan op concrete stappen
— weet u niet hoe u anderen kunt helpen om de complexiteit van een interculturele situatie te begrijpen.

Belangstelling voor Culturele Verschillen: Volgende stappen
Vink die punten aan waarop u zich wilt concentreren:
— Hoe kunt u mensen met een andere culturele achtergrond helpen om uw cultuur beter te begrijpen?
— Zoek naar rolmodellen in uw omgeving. Wie in uw omgeving heeft een goed inzicht in culturele verschillen en kan dit inzicht omzetten in constructieve acties?
— Wees assertiever wanneer u uw standpunt uitlegt zonder daarmee de behoeften van anderen uit het oog te verliezen.

8.7 1G: IRC Future Steps

**Intercultural
Readiness Check**

Terugkijkend op uw IRC profiel

You have by now carefully read your IRC profile and thought about the potential pitfalls and suggestions for development described in your profile.

The next step for you is to decide which aspects you want to focus on in particular, to share your learning with fellow participants, and to learn from them. To take this step, please click on the link below.

The link will bring you to the IRC Learning Journal. You need about 15 minutes for working with the tool. At the end, you can create your own 2-page IRC Handout with just a click on the button!

Please note: the IRC Learning Journal for your Client ID is accessible for a period of 183 days, starting 01 Aug 2018.

https://www.ibinet.nl/irclearningjournal?confkey=0659ab73eecd78b73dbb8e1439059bdc

You can also copy the link above (make sure to copy the entire 'confkey') and paste it in the location bar of your browser.

Alternatively, you can visit https://www.ibinet.nl/irclearningjournal and log in with your Client ID and Personal ID Code:

Client ID: IRCJournal18

Personal ID Code: k1B23Lq8