



Utrecht University

Master Thesis

The Use of Deardorff's Process Model of Intercultural Competences in
Intercultural Training - an empirical Investigation

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Abstract

The current world is more interconnected than ever before and multiple cultures are in contact with each other on a regular basis. Thus, intercultural competences are a key qualification particularly in the international labor market. However, previous research and scholars could not yet settle on one definition of the term intercultural competences. Thus, this issue occurs when training intercultural competences as crucial skills in the labor market. Therefore, this paper aims to investigate how theoretical models could be implemented in intercultural training to give a starting point for research based training of intercultural competences. For this purpose the process model of intercultural competences by Darla Deardorff (2006) was used. The model does not promote a linear, but circular development of intercultural competences and thus is the first model of this kind. This study investigates the application of the model in intercultural training via qualitative research, namely a combination of semi-structured interviews with six experts in the field of intercultural training and content analysis. The findings of this research show that linear models are widely used within intercultural training, whereas a circular model, such as Deardorff's is not yet implemented. Nevertheless, the results showed that the majority of the components from Deardorff's model are incorporated in the trainings, without the experts being aware of the alignment. Moreover, the study revealed that although most experts were not familiar with the model, they would implement it in their trainings, due to its unique approach of circularity.

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1. Introduction

Our society is not only developing communicatively and linguistically but international contexts and cultures are becoming increasingly diverse and interconnected (Messelink, van Maele & Spencer-Oatey, 2015). Thus, intercultural competences, which can be defined as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2004, p. 194), are important to train as a key qualification in the international labor market.

Various scholars have already explored the theoretical basis of intercultural competences and designed models that attempt to simplify its complexity (e.g. Byram, 1997; Deardorff, 2004; Deardorff, 2006; Scheitza, 2009; Spitzberg and Changnon, 2009; Thomas, 2006). These models are concerned with awareness of one's own cultural background and behavior and discuss how social identities change and adapt when interacting in intercultural situations. The debate about adaptability based on relocation found its peak in the 1970s. Researchers such as Ruben and Kealey (1979) studied the linkage between social and interpersonal behaviors (e.g. empathy, politeness, display of respect, etc.) and the success rate in cross-cultural adaptation. Moreover, with Byram's (1997) publication of his intercultural dimensions a first model to assess intercultural competence was brought into educational training. Another important cornerstone in research on intercultural competence was Spitzberg and Changnon's (2009) work on conceptualizing intercultural competence within a scientific field. These researchers are only a few of many contributors to the intercultural field where it is today.

Nowadays, intercultural competences, as defined above, are increasingly taught in training or coaching sessions for companies or individuals who, for example, will be working abroad, work in international teams or would like to communicate appropriately with an international partner

(Deardorff, 2006; Perry, 2011). However, the knowledge of most intercultural trainers is strongly influenced by the specific and therefore inevitably limited perspective of their knowledge in social sciences, humanities, communications, linguistics or economics on intercultural issues (Scheitza, 2009). Thus, trainers of individual intercultural competencies cannot completely draw on an area of research that has been systematized in one way or another. It is therefore important to research how the use of models in the field of intercultural competences could be implemented in intercultural training.

In order to do so, this master thesis focuses on the process model of intercultural competence by Darla Deardorff (2006), which promotes a circular development of intercultural competences and its implementation in intercultural training. To the author's best knowledge this thesis will be the first in academic research to investigate Deardorff's (2006) application in intercultural training and thus will give a starting point for the usage of research-based training in companies. In the process of this thesis, six semi-structures interviews with experts in the field of intercultural training were conducted to investigate the structure and resources of existing intercultural trainings. Moreover, a content analysis was performed in a second step to investigate patterns within the trainings that align with Deardorff's (2006) process model and thus find indicators that support a research-based approach in intercultural training.

The present thesis is structured as follows: First, a theoretical framework will give an adequate overview of research made in the field of intercultural competence. Through this, the term, definitions and models of intercultural competence will form the basis for the necessary understanding of the subsequent research. Additionally, Deardorff's (2006) process model will be explained in depth and all components of the model clarified. Finally, the theoretical framework will end with a clear introduction of the topic intercultural training and lead to the research and

sub-questions created for this research. Second, the chosen qualitative method will be explained by presenting the selection and overview of participants, the process and conduction of interviews, as well as a detailed description of the steps taken during the content analysis. Afterwards, the results of the interviews, as well as the content analysis will be introduced. Lastly, the discussion of this thesis will evaluate the results in regards to the theoretical outline given. Moreover, the application of Deardorff's model, its incorporation into trainings, as well as the value of theoretical models in intercultural trainings will be debated. The conclusion will summarize the most relevant findings and will be accompanied by possible limitations of the study and indications for future research in the field of intercultural competence training.

2. Theoretical Framework

Globalization is playing an increasingly important role in the current economy and labor market, and cross-border communication is working more effectively than ever before (Deardorff, 2009; Messelink et al., 2015). In 2002, 175 million people lived outside of their country of birth and by 2017 over 77 million in Europe migrated - the majority between 25 and 45 years of age (United Nations, 2017). According to Berry (2008), globalization should be seen as a process, in which societies interact, share beliefs, establish relationships and networks across borders. This interaction and the belonging to multiple cultural groups will lead to a form of acculturation or cultural and behavioral change with a high probability (Berry, 2008). The numbers and outcomes of globalization not only illustrate the need for preparation to live in another country, but they also underline the realization of multinational corporations that success in a global marketplace depends, to a large degree, on their employees' ability to deal in the international arena (Fantini,

2000). Thus, the necessity of awareness for and applicability of intercultural competencies becomes particularly clear.

This chapter will assess existing research in the field of study. Firstly, an overview on theories and models regarding the term *intercultural competence* will be given, in order to establish a common ground of knowledge. Secondly, Deardorff's (2006) *process model of intercultural competence* will be explained in detail, since her discussion of intercultural competence will be the focus of the research in this paper. Lastly, an introduction into *intercultural training* will be given, in which the approaches and methods within intercultural trainings are explained thoroughly.

2.1 Intercultural Competence

In order to develop and apply intercultural competencies, it is important to understand the concept in itself. "Intercultural competence is the personal ability needed to communicate and work efficiently in intercultural every-day and business situations with members of different cultural groups or in a foreign cultural environment" (Friesenhahn, 2001, p. 65, as cited in Behrnd & Porzelt, 2012, p. 214). Different definitions have been trying to simplify the complexity of the term *Intercultural Competence*, such as Knapp-Potthoff's (1997) four components: "1. knowledge of language and culture, 2. insight into general communicative principles, 3. strategies of interaction for engaging in intercultural situations, and 4. (cap)abilities to learn in and through intercultural situations" (Knapp-Potthoff, 1997, p. 589 as cited in Ten Thije, 2016). According to Brislin (1993), interculturally competent individuals are more likely to deal efficiently and stress-free within intercultural situations. In order to behave this way, interculturally competent people should obtain the following traits: "willingness to learn, contact initiative, empathy, self-

reflection, frustration tolerance, control of impulse, optimism, tolerance of ambiguity, responsibility, and goal orientation” (Stahl, 1998 as cited in Behrnd & Porzelt, 2012).

The number of scholars stated above demonstrate the difficulty of summarizing intercultural competence in one definition. Thus, aside from defining the term, various scholars have also attempted to theorize intercultural competencies and its assessment in the form of models. Spitzberg and Changnon (2009) developed five different types of models of intercultural competence, namely *compositional models*, *co-orientational models*, *developmental models*, *adaptations models*, and *casual process models*.

Firstly, *compositional models* offer different characteristics, abilities and skills an intercultural competent person should have, excluding the level or amount each person should have in each category (Spitzberg & Changnon, 2009). Secondly, *co-orientational models* are concerned with the criteria of intercultural competence.

One approach of depicting the complexity of intercultural competence in form of a co-orientational model is Byram’s (1997) model of intercultural dimensions. The dimensions discuss the concept of social identities and the awareness and influence of one’s own identity within intercultural interactions (see Figure 1). Byram’s dimensions present the term ‘intercultural speakers’, a flexible approach that wants to teach the understanding of multiple identities and avoidance of stereotyping due to relying too much on one’s own national identity (Byram, Gribkova & Starkey, 2002). Moreover, Byram (1997) introduced a reflective approach by taking into account that successful intercultural interactions start with an awareness of an individual’s own social identity and behavior. In his work, Byram focuses on five elements: attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction and critical awareness. These elements can generally be found within multiple models describing intercultural

competence (e.g. Bennett, 2008; Deardorff, 2006; Heyward, 2002; Hiller & Wozniak, 2009; Lustig & Koester, 2006).

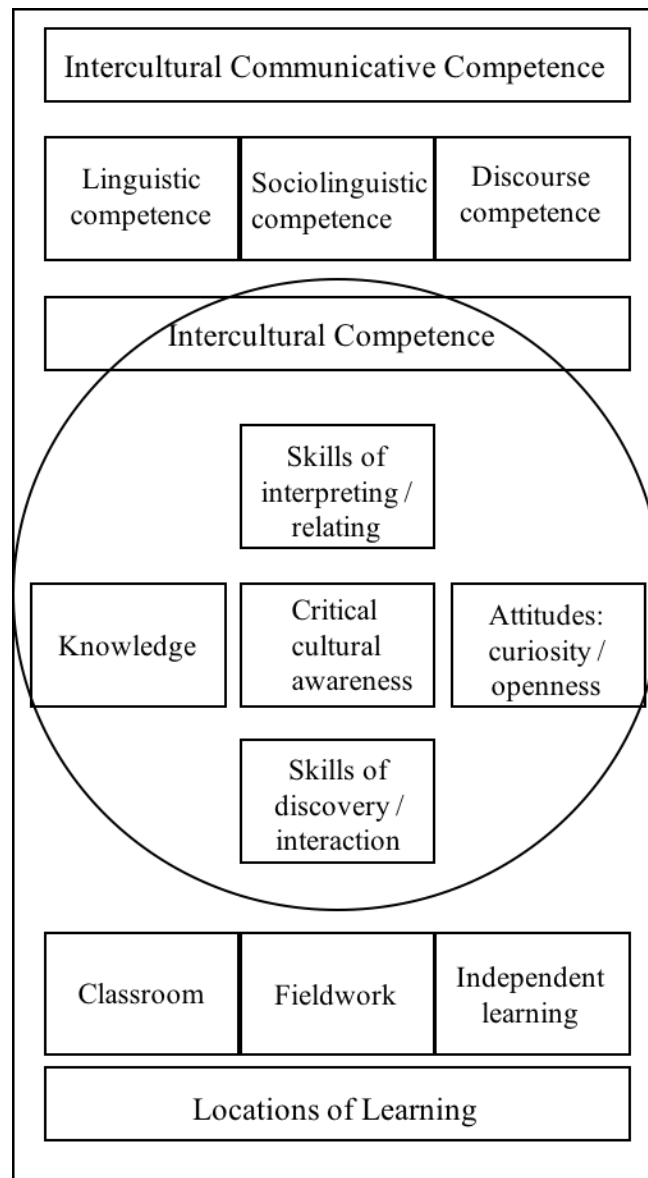


Figure 1. Byram's (1997) model of intercultural dimensions. Source: Own creation according to Waliński, J. (2012).

Referring back to Spitzberg and Changnon (2006), the third type of intercultural competence models are *developmental models*, which present different stages in which an individual evaluates another culture in comparison to his/her own culture when interacting in an

intercultural context. The fourth type, *adaptation models*, focus on intercultural progression and the interdependence of individuals within their experience in another culture (Spitzberg & Changnon, 2006). Lastly, *casual process models* outline correlations between the models components (Ten Thije, 2016).

One of these processes, and a more application-oriented model, is Bolten's (2007) process model of intercultural competence (see Figure 2). Bolten's (2007) differentiates between four components of competence, namely intercultural professional competence, strategic competence, individual competence, and social competence. The ability to transfer between these competences combined with a general knowledge of own- and foreign cultural processes decides on the degree of an individual's competence within a certain intercultural context (Bolten, 2007).

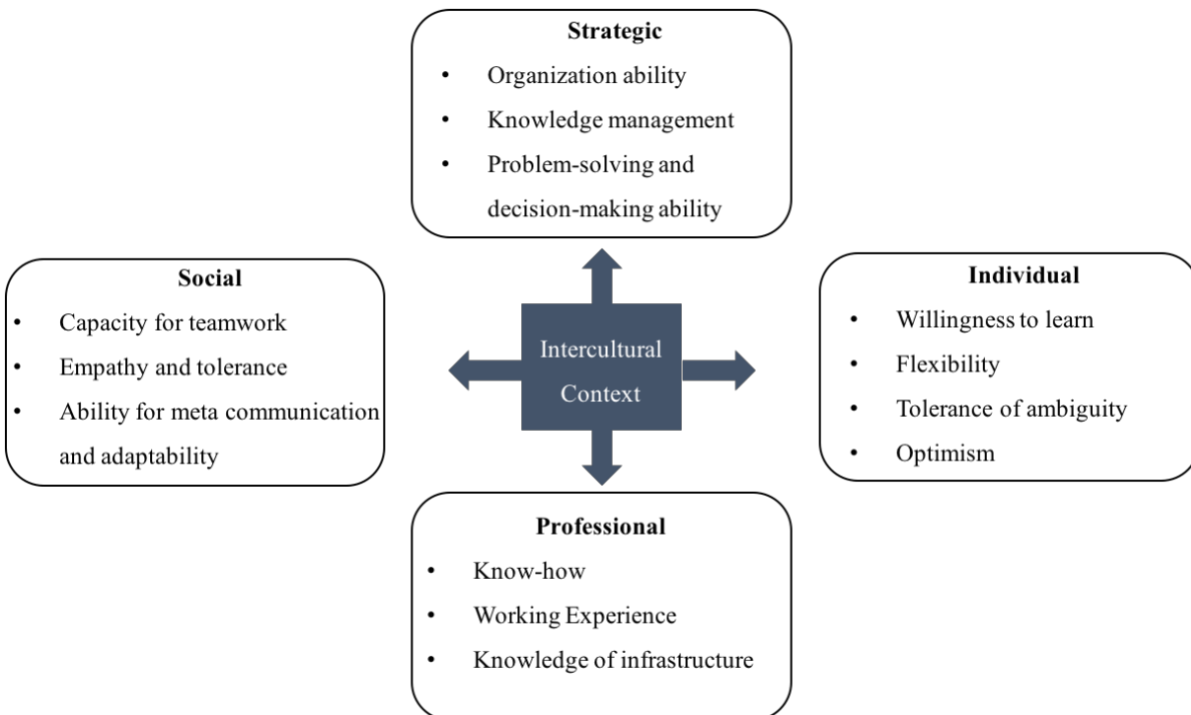


Figure 2. Bolten's (2007) Process model of intercultural competence. Source: Own creation according to Behrnd & Porzelt (2006).

Bolten (2007) clearly states that intercultural competence must be seen as a synergetic process that cannot be reduced to soft skills, such as positive communication capabilities, friendliness, or the ability of working in team (Cimatti, 2016). This is in line with Byram's (1997) model, since it equally focuses on the elements attitudes (individual competence), knowledge (professional competence), skills of interpreting and relating (social and strategic competence), skills of discovery and interaction and critical awareness (individual, social, and strategic competence). Both Byram (1997) and Bolten (2007) describe the development towards intercultural competence and thus the effective combination of all above mentioned elements as linear. This means that an individual, capable of combining all elements, will achieve full intercultural competence. This can then be measured with certain assessment tools, such as the Intercultural Development Inventory (IDI) by Hammer, Bennett and Wiseman (2003).

The IDI (Hammer, Bennett & Wiseman, 2003) is a 60-item psychometric questionnaire that measures and assesses a person's orientation towards cultural differences and intercultural competence (Hammer, 2012). The IDI mainly focuses on the assessment of intercultural sensitivity, in the sense that it tests one's flexibility and openness, emotional resilience and cultural knowledge as a development construct. By asking questions concerned with the acceptance of other cultural identities the tests tries to estimate if the participants attitude is rather ethnocentric (to consider one's own culture as superior) or ethnorelative (no culture is superior to another) (Paige et al., 2003). The IDI builds on the Development Model of Intercultural Sensitivity (DMIS) by Milton Bennett and is therefore based on grounded theory in communication science (Bennett, 2017). The DMIS, introduced in 1986, investigates how individuals establish their identity by "constructing boundaries of 'self' and 'other'" within intercultural interactions (Bennett, 2018, p. 1). This is done by assessing a person's behavior in

intercultural settings and explains how he or she interprets intercultural events. Thus, cultural patterns that possibly limit or guide a person's behavior in intercultural interactions can be identified (Garrett-Rucks, 2012). These patterns can be found within six categories of the assessment tool that derive from a lower to a higher sensitivity towards cultural differences. The first three categories - acceptance, adaptation, and integration stage - are considered ethnocentric, thus considering the own culture as "better", as similarly stated in the IDI. The latter three categories are seen from an ethnorelative perspective and therefore acceptance, adaptation, and integration are happening whilst embracing the fact that multiple cultures are equally valid (Garrett-Rucks, 2012).

Similar to Byram's intercultural dimensions, the IDI or DMIS, a high number of theoretical models depict the process towards intercultural competence as linear (Bhawuk, 1998; Hammer, Bennett & Wiseman, 2003; Thomas, 2003; Garrett-Rucks, 2012). Thus, these linear models suggest that intercultural competence can be built up incrementally.

2.2 Deardorff's Process Model of Intercultural Competence

Contrarily, a non-linear approach of depicting the process of competence development can be seen in Deardorff's (2006) process model of intercultural competence (see Figure 3), which "creates a continuous process of working on attitudes, knowledge, internal outcomes and external outcomes related to intercultural competence" (Kramer Moeller & Nugent, 2014, p. 4). In order to create a more universal definition of intercultural competence, Deardorff made use of the so-called *Delphi technique*, which examines the opinions of intercultural scientists on definitions, components and evaluation strategies of intercultural competence (Behrnd & Porzelt, 2006). Through this method Deardorff made sure to determine a broader definition, instead of releasing

several definitions that were solely based on multiple different components (Behrnd & Porzelt, 2006). According to the Council of Europe (2014), an individual's intercultural competence is "never complete but can always be enriched still further from continuing experience of different kinds of intercultural encounter" (p. 17). This aligns with Deardorff's (2006) statement that competence development is a dynamic movement and a process from a personal to an interpersonal level. The process starts on the individual level with one's attitude, which can be understood as the openness and respect towards other cultures, curiosity and tolerating ambiguity (Deardorff, 2006). Other descriptions for the component attitude also include willingness to be empathetic, learn from and about people with other cultural orientations, as well as to challenge "normal" worldviews and to engage within intercultural interactions (Council of Europe, 2014). Since these attributes can be seen as a base or starting point for any development, attitude is a key constituent regarding the growth of intercultural competence. The next component is the development of knowledge and comprehension in the sense of cultural self-awareness, deep cultural knowledge and sociolinguistic awareness (Deardorff, 2006). Moreover, knowledge and comprehension contribute to intercultural competence by understanding the existence of heterogeneity of all cultural groups, as well as preconceptions, stereotypes, or prejudices. Additionally, sociolinguistic awareness can also include understanding the fact that other languages "may express shared ideas in a unique way or express unique ideas difficult to access through one's own language(s)" (Council of Europe, 2014, p. 18-19). The last component on the individual level is skills, which are one's abilities to listen, observe, evaluate and thereafter analyze, interpret and being able to relate to other cultures (Deardorff, 2006). These skills can also be described as the ability of multiperspectivity, empathy (understand and act on other opinions, values and emotions), cognitive flexibility (adjust and adapt according to a situation or

context) and the ability to use all these traits in order to mediate between cultures (Council of Europe, 2014). From the personal level (attitude, knowledge and comprehension, skills), Deardorff's model moves to an interactive intercultural level, where the outcomes of one's intercultural competencies are assessed. Internal outcomes that arise within intercultural interactions are a shift in the informed frame of reference, described as adaptability, flexibility and empathy (Deardorff, 2006). This can be experienced as challenging one's own attitudes and behaviors and co-operating with people who have different cultural orientations in order to construct common views or perspectives (Council of Europe, 2014). Lastly, the external outcomes complete the circular process of developing intercultural competencies with the ability to effectively and appropriately communicate and behave in intercultural situations (Deardorff, 2006).

Comparable to Byram (1997), Deardorff (2006) puts an emphasis on the individuals ability to reflect on its own attitude, skills and knowledge in order to accomplish an inner behavior change in form of the internal outcomes. Thus, the successful completion of each component will lead to efficient adjustment in a multicultural environment and moreover, a high tolerance towards different perspectives (Kashima et al., 2017). The unique element of this model is the possible move between each of the components and the idea of competence development as an ongoing and protracted process (Schartner, 2016). Moreover, during the process of acquiring intercultural competences, moments of stagnation or regression could appear (Fantini, 2005). According to Deardorff (2006), one can directly move from attitude and/or skills and knowledge to an appropriate communication and behavior (external outcome). However, the more components a person passes through and therefore develops, the more appropriate and effective

the internal and external outcome will be. Therefore, Deardorff depicts the versatile and flexible nature of intercultural competence and thus, the difficulty of effectively teaching it.

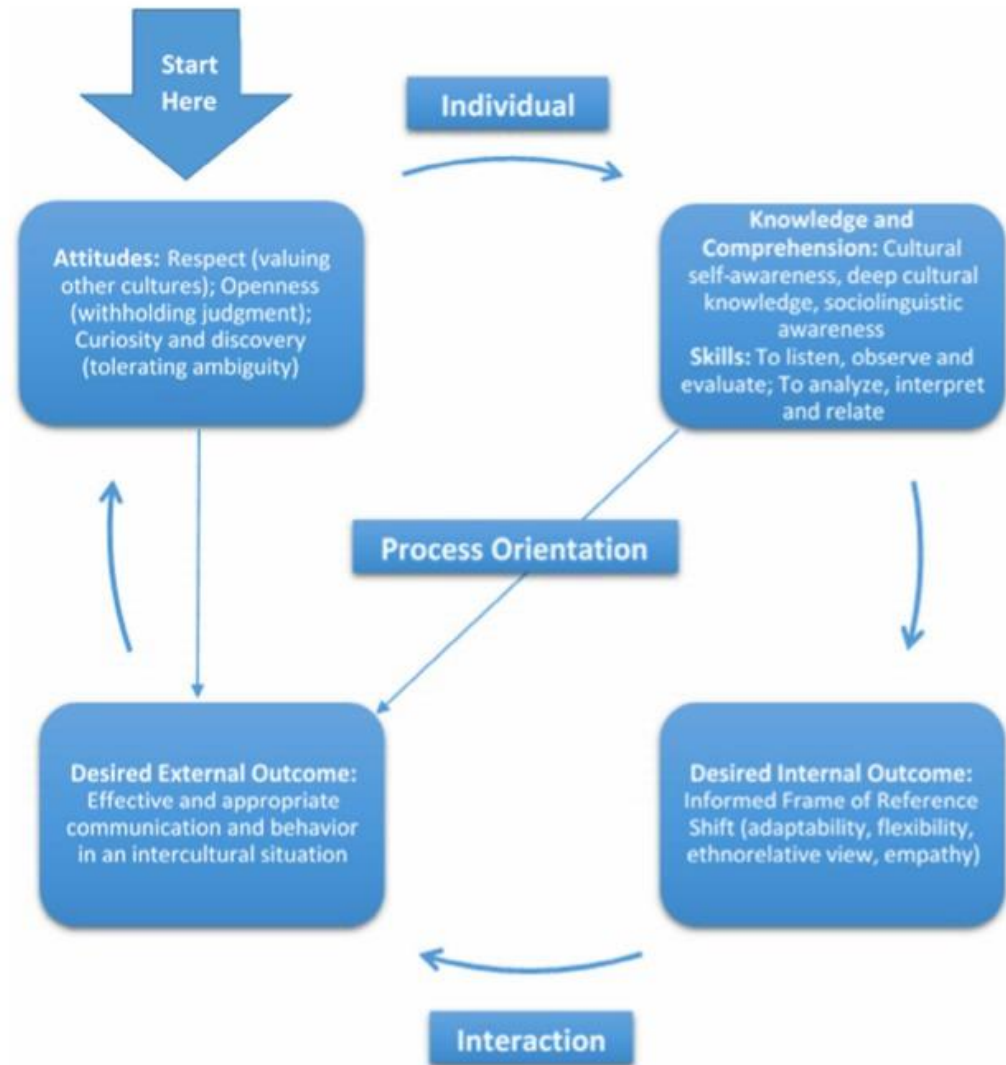


Figure 3. Deardorff's (2006) Process Model of Intercultural Competence. Source: Dr. Darla K. Deardorff in *Journal of International Education*, Fall 2006, (10), 241-266.

2.3 Intercultural Training

The versatility of intercultural competences and thus the struggle of effectively achieving them is experienced by more and more companies wishing to send their employees abroad. Therefore they wish to take advantage of intercultural training in order to properly prepare their employees for the abroad experience. Nevertheless, problems may arise due to a growing demand for intercultural training in this field that has only recently found attention in the labor market (Landis, Bennett & Bennett, 2013).

According to Deardorff (2009), the development of intercultural competences faces particularly great challenges, but can be trained through various actions, such as reading, participating in conferences, lectures or intensive training workshops. In his book *Intercultural Competence*, Bolten (2007) explains that the currently existing range of these intensive trainings can be divided into two approaches: off- and on the job trainings.

Off-the-job trainings focus on job-separated measures, such as advanced vocational training, and can be either culture-sensitizing or culture-specific. The latter means that trainings target culture-appropriate behavior and norms for one specific culture the participant is approaching (Bolten, 2007). Culture-specific trainings can be done either trainer-oriented or experience-oriented. In the case of trainer-oriented courses a more cognitive approach is used in form of informational trainings, seminars, working with case studies, or discourse analysis, in order to establish a first understanding of the terms culture, the other, or interculturality. Experience-oriented trainings use a more playful approach in form of intercultural simulation games – also called critical incidents or best practices (Bolten, 2007; Degens, 2016). According to Bolten (2007), a positive effect of trainer-oriented culture-specific training is the high learning effect regarding the understanding on how to communicate with certain cultures. However, a

negative outcome of these trainings might be the danger of leaving with an abstract and isolating image of cultures. Culture-sensitizing trainings on the other hand, work with participants who have already had some form of intercultural contact and want to enhance their intercultural knowledge in trainings. Similar to culture-specific trainings these also have either a trainer- or experience-oriented approach. Trainer-oriented trainings make use of cultural theory- and anthropology and make the participants aware of intercultural peculiarities within the professional context. Experience-oriented trainings make use of role plays in order to sensitize the participants within a fictitious context of action (Bolten, 2007; Degens, 2016).

The second approach, namely on-the-job trainings, can be seen as an addition to the possibilities offered by off-the-job trainings. The responsibility of an intercultural coach relies in accompanying an intercultural team on-site and assisting with any possible conflicts that may occur due to cultural differences. The goal in this case is to make the employees aware of their behavior in relation to certain cultures, as well as to develop efficient collaboration in a multicultural team (Bolten, 2007). As this development happens within a work setting, both the coach and the employees have to react spontaneous and on the spot. Therefore, off-the-job trainings are recommended in order to secure long-lasting effects and implementation of the developed intercultural competences (Bolten, 2007).

Generally it can be said that experience-oriented trainings are more common within the context of intercultural trainings, due to their highly interactive approach (Bolten, 2007). As stated by Bolten (2007), fictitious role plays and simulations try to make the participants experience interculturality and find solutions on their own, by letting them work through problematic situations. Moreover, they teach the participants the underlying reasons for possible misunderstandings (Degens, 2016). Such games are usually built up in a similar manner: the

participants are divided into two groups, each representing opposed cultures and are assigned to work towards a solution within a predefined context of action (a selling, or to convince the other of a certain opinion) – hence, miscommunication based on the opposed characteristics is inevitable (Bolten, 2007). The participants in these situations will learn how to communicate effectively towards a goal, by understanding the peculiarities of the other group, repairing misconceptions, and practice metacommunication. Through these plays the participants will enhance their ability to shift their individual cultural frames and can strengthen their intercultural competences by directly applying them (Bolten, 2007).

However, as stated above there is an absence of consensus about the actual concept of intercultural competences, which makes it difficult to teach or design applicable trainings of this dynamic and individual process (Scheitza, 2009; Ogay & Edelmann, 2016). The training of intercultural competences is present in fields such as psychology or business management typically involves teaching methods on how to properly interact with another culture (Perry, 2011). However, only rarely do these trainings target interculturally applicable competencies but rather focus on the above explained culture-specific training. Since culture-specific training targets the enhancement of cognitive knowledge of the target culture and focuses on the comparison and not reflective discussion of cultures, only some degree of intercultural understanding can be developed (Bhawuk, 1998). Therefore, linking the theoretical basis of models that target intercultural competence, such as Deardorff (2006), with the demand of interculturally skilled employees in the diverse context of globalization can be seen as particularly valuable to promote appropriate competencies for a modern and globalized society. In order to be able to empirically investigate this link between theory and practice, the following research question was created for this Master's thesis:

- 1) *How are the components of Deardorff's process model of intercultural competencies applied in intercultural trainings?*

To adequately answer the research question and in consideration of all aspects of previous literature, the following sub-questions were designed:

- 1.1) *What components of Deardorff's process model of intercultural competencies are applied in intercultural training?*
- 1.2) *What components of Deardorff's process model of intercultural competencies are not applied in intercultural training?*

3. Method

In order to answer the research and sub-questions semi-structured interviews and content analysis were selected as appropriate methods. As stated in the theory above, the objective of this thesis is to investigate how the components of Deardorff's process model of intercultural competence are implemented in intercultural training. Therefore, the methods were chosen to firstly investigate how intercultural trainings are structured and secondly, if these structures align with Deardorff's components of intercultural competence. According to Dörnyei (2007), interviews allow for the conduction of in-depth data and have a flexible approach, which means that the focus of the conversation is to create a proper flow instead of sticking to a predefined structure. The content analysis focuses on the investigation of patterns and making interpretations based on a derived

data set. Thus, these methods were chosen since they are the most versatile research instruments and characterized by diversity which makes them applicable to this study (Dörnyei, 2007).

3.1 Participants

The participants of the interviews were selected from a pool of existing and new contacts within the author's network and reached via email or LinkedIn. All interviewees are based within London (United Kingdom) and were chosen due to the author's convenience of access within the network. In total, the author of the thesis contacted 15 possible participants. In line with Dörnyei's (2007) recommendation for qualitative research, a purposive sample size of six participants was chosen within the age range of 25 – 55, in order to provide rich and varied insights. Based on previous research, several sampling strategies were used in order to reach the chosen participants. Firstly, typical sampling was chosen to determine the group of participants, meaning that they share certain experiences within the research focus (in this case work within the field of intercultural trainings) (Dörnyei, 2007). Secondly, snowball and convenience sampling strategy was used, which means that the chosen respondents were asked to recruit further participants within the field in order to reach further interviewees, concurrently the sample is based on voluntary participation (Dörnyei, 2007). Lastly, the sampling process was theoretical sampling, meaning that the selection of respondents was flexible and evolving, as well as directed by earlier interviews with other participants, in order to further test the results and refine them by interviewing a range of trainers and company employees (Glaser & Strauß, 1967 in Dörnyei, 2007). All participants are or have been working within the field of intercultural training, either as trainers or within a position essential to developing intercultural trainings within a company. An

overview of the participants, their age range, gender, nationality and profession can be found in table 1.

<u>Interviewee Code</u>	<u>Age</u>	<u>Gender</u>	<u>Nationality</u>	<u>Profession</u>
Participant 1	45-55	F	British	Director and Intercultural Trainer
Participant 2	26-30	F	Dutch	Program Manager
Participant 3	45-55	F	British	Intercultural and Relocation Trainer
Participant 4	31-35	F	Polish	Intercultural and Skills Consultant and Instructional Designer
Participant 5	20-25	F	Danish	Intercultural Skills Team Lead Manager
Participant 6	36-40	F	Slovakian & British	Intercultural Program Specialist

3.2 Interview procedure

Before conducting the interviews, the questions were developed in the form of a semi-structured interview. Semi-structured interviews contain set of questions that were prepared and discussed with other researchers beforehand, but make use of room for additional information, by using open ended-questions and by encouraging the interviewee to elaborate on the questions or other remarks (Dörnyei, 2007). By not categorizing the questions beforehand, the interview allowed for an organic development and authentic answers, based on the knowledge in the field of both the interviewer and the interviewee (Dörnyei, 2007). In order to answer the research and sub-

questions, the participants were firstly asked to give some background information about themselves, the company they work for, as well as the trainings offered. Afterwards, the interviewer asked the participants about the creation and development of the offered trainings, as well as content and goals (questions 1 – 5). Thereafter, the participants were asked to elaborate on the use of theoretical models within their trainings (questions 6 – 6.2) and lastly, if the participants are aware of Deardorff's (2006) process model of intercultural competence and its implementation in their trainings (questions 7 – 8.2). The interview questions can be found in Appendix A.

An interview guide was sent to the interviewees one day before the interview, in order for them to prepare their answers and ask questions in advance. The interviews were performed either via Skype, WhatsApp Call, Facetime or on-site (face-to-face) and audio recorded with a separate mobile phone, or with Quick Time Player version 10.4, after obtaining the consent of the interviewee. During the interviews, the researcher tried to make sure that the conversation ran as naturally as possible while still covering all important aspects needed for further research and a substantial quantity of results (Dörnyei, 2007). The interviews lasted between 19 and 22 minutes, were conducted in English and transcribed by the author within Microsoft Word. In case of missing information about statements made by the participants, the author added a note within the transcripts marked with square brackets “[]”. Additionally, an ellipsis, i.e. brackets surrounding three dots “(…)” indicate an intentional omission of parts of the citation without altering its original meaning, or a longer pause by the interviewee. The transcripts can be found in Appendix B. Lastly, the results of the interviews were reviewed in-depth and analyzed via a content analysis in order to determine which attributes of Deardorff's model are applied in intercultural trainings at the companies.

3.3 Content analysis procedure

The second step in finding out which components of Deardorff's model are (or are not) applied within the intercultural training was done via content analysis. A combination of manifest and latent level analysis was chosen to collect the results, which means that there are two levels of analysis: The first level, the manifest content analysis, can be described as the interpretation of the exact spoken words from the interviews (Dörnyei, 2007). This way direct alignments with Deardorff's components attitude, knowledge and comprehension, skills, internal and external outcomes were revealed. The second level was the latent content analysis, meaning the interpretation analysis of the underlying meaning of the data (Dörnyei, 2007). In order to analyze the data appropriately, the interviews were firstly transcribed into textual form with Microsoft Word by the researcher. During this process the researcher combined both the transcripts as well as interview notes that were made during the conversation in order to make the transcripts as accurate as possible.

Afterwards, the analysis of the results was done by firstly highlighting the most relevant parts in regards to the research questions and coding (or labelling) these parts in order to identify or group them together. By this, the data was simplified and the most striking results were highlighted in order to link them to the broader research concept (Dörnyei, 2007). The coding categories, as stated in table 2, were established beforehand and are based on the components attitude, knowledge and comprehension, skills, internal and external outcomes of Deardorff's process model of intercultural competence. This process made it possible to directly identify the categories when examining the interview transcripts.

Table 2	
<i>Coding categories</i>	
<u>Categories</u>	<u>Content</u>
Attitude	Respect (valuing other cultures); Openness (withholding judgment); Curiosity and Discovery (tolerating ambiguity)
Knowledge and Comprehension	Cultural self-awareness; Deep cultural knowledge; Socio-linguistic awareness
Skills	To listen, observe and evaluate; To analyze, interpret and relate
Internal Outcomes	Informed frame of reference shift (adaptability, flexibility, ethnorelative view, empathy)
External Outcomes	Effective and appropriate communication and behavior in an intercultural situation

For the manifest content analysis the author created a table to identify how often the attributes were directly referred to, as can be seen in table 3. This was done by reading the interview transcripts, counting the number of times each attribute was named and directly noting these in table 3. For the latent content analysis, quotes from the interviews were used to show in which cases the categories were mentioned indirectly. This was done by reading the interview transcripts multiple times and highlighting the words in which category contents were described by the participants. This method helps to conduct the coding of a large volume of text for each interview in a focused and (time-)efficient manner (Dörnyei, 2007). A revision and fine-tuning in form of removing and adding categories during the analysis process was not necessary in the case of the present study, since the categories represent the attributes of Deardorff's process model.

For the interpretation of the results and the finished category overview, theory about intercultural competences as mentioned in the theoretical framework will be discussed and linked to the data in the following chapters. Afterwards, a discussion will evaluate the usage of Deardorff's (2006) model and finally, the results of the work will be summarized and a research outlook will be given.

4. Results

In the present section the results of the conducted interviews will be introduced. In the course of this, the following aspects will be kept in mind: firstly, statements the participants made about the existence of theoretical models within intercultural trainings will be shown. Secondly, the interview statements will show several components that are trained within the intercultural trainings. The latter will be done by presenting the outcomes of the manifest and latent content analysis. On the one hand, the results will show which components of Deardorff's model are explicitly or indirectly mentioned within the interviews. On the other hand, they will also reveal which components are not stated in any form by the participants. Direct quotes from each interview will be used to underpin the results. The interview transcripts can be found in Appendix B, p. 55.

4.1 Interviews

Overall, the interviews showed that theoretical models are widely used within intercultural trainings across the various companies. This can be seen in the statements made by all participants regarding question 6.: "Do you use any theoretical or academic models to create your trainings?" and question 6.2: "If yes, which models do you know and how do you incorporate these?".

Participant 1 stated a use of various theoretical models within trainings is essential, since “*the theory underpins everything we say*” (Appendix B, p. 64), which coincides with the following statement made by Participant 2: “*I would say the models are most important*” (Appendix B, p. 70). Additionally, Participant 3 (“*So I use everything*”, Appendix B, p. 77), as well as Participant 4 (“*Yes we use some of the theories as well*”, Appendix B, p. 88) directly agreed on the use of theoretical models within intercultural trainings.

Moreover, all participants underlined this incorporation with naming several theoretical models that are used within the creation of intercultural trainings at the companies:

Participant 1: “*So we do still often do a little bit on the kind of dimensional models [by Byram] (...). We use the International Profiler which was created by Worldwork (...). Yes, and I do also like the Milton Bennett (...) you know the moving from ethnocentric to ethnorelative, but I don't tend to talk about Hofstede or Trompenaar often, but I do talk about for example that the attitudes towards hierarchy might be different (...). I also really like, (...) the Thunderbird School of Global Management and their work they've done on global mindsets [the Global Mindset Inventory is a psychometric assessment tool that measures performance in global leadership].*” (Appendix B, p. 60-61);

Participant 2: “*(...) and then we would use the most common theories, for example Hofstede, Trompenaar, so all the key theories.*” (Appendix B, p. 68);

Participant 3: “*I would say from Hall, Hofstede, Trompenaar, Milton Bennett, sometimes a bit more modern stuff, so the culture map by Erin Meyer. I use the cultural intelligence sort of triangle - I use David Thomas' there.*” (Appendix B, p. 77);

Participant 4: “*Yes, so we use the Interskills-model of culture [a self-created model within the company], which has five dimensions and it’s a mixture of Edward Hall, Geerd Hofstede and Fons Trompenaar.*” (Appendix B, p. 90);

Participant 5: “*In the beginning we used Hofstede a little bit, just to show you know cultural gaps and what to expect. And in the power point we do reference, what is it called, a section to Trompenaars definition of culture.*” (Appendix B, p. 100);

Participant 6: “*So we, or you know our trainers, reference Hofstede quite a lot, and Richard Luis. (...) And another one who is quite regularly quoted is Edward T. Hall*” (Appendix B, p. 106).

These quotes show that all participants base their intercultural trainings on the theoretical models by Geert Hofstede¹ and Fons Trompenaars². Participant 1 and 3 additionally make use of a model by Milton Bennett, one of the creators of the Intercultural Development Inventory, and the International Profiler, an online assessment tool on intercultural competence (WorldWork, 2019). Furthermore, the models by Edward Hall, Erin Meyer, David Thomas and Richard Luis, as well as the assessment tool “Global Mindset Inventory” are used within intercultural trainings by the participants.

Regarding Deardorff’s process model of intercultural competence (2006), the interviews showed that the model is largely unknown. In fact, only Participant 1 indicated that she is “*aware of it*”, but has not used the model “*off the page*” (Appendix B, p. 63) within intercultural trainings.

¹ Geert Hofstede introduced his dimensions of culture in 1984, based on an IBM study that characterizes 76 countries in relation to their values. A country can score between 0 (low) to 100 (high) in the dimensions individualism, power-distance, masculinity/femininity, uncertainty-avoidance, long-term/short-term orientation, and indulgence and thus indicates a particular cultural pre-disposition (see Hofstede, 1984; Hofstede, 2018; Kedia, 1992; Money, 2003; Shane, 1995; etc.).

² Fons Trompenaars, student of Hofstede, published his work on cultural differences and how they affect the process of doing business and managing in his book in 1998. Similar to Hofstede he does so by describing different cultural orientations (see Trompenaar & Hampden-Turner, 1998).

The remaining participants stated that they were not familiar with Deardorff's model whatsoever, as can be seen in the following quotes:

Participant 2: "*Deardorff, no that doesn't ring a bell*" (Appendix B, p. 71); Participant 3: "*I am not, no. I wanted to look it up, but I didn't*" (Appendix B, p. 80); Participant 4: "*I wasn't, but I am now*" (Appendix B, p. 92); Participant 5: "*I actually had to google it, but now I know*" (Appendix B, p. 101); and Participant 6: "*No, I haven't heard of it before and tried to google it*" (Appendix B, p. 107).

4.2 Content Analysis

Despite the model by Deardorff being largely unknown among the participants, the content analysis revealed interesting results regarding the use of components similar or equal to those in Deardorff's (2006) process model. In order to adequately present these, the results from the manifest and the latent level analysis will be introduced successively.

4.2.1 Manifest Level Analysis

The results of the manifest level analysis show how often the categories, and thus the components mentioned in Deardorff's process model, were explicitly stated by the interview participants. These results can be seen in table 3 below. Quotes from the interview transcripts will be used to underpin the results. In order to investigate the implementation of Deardorff's components within intercultural trainings, the participants were asked what traits are targeted and what the participants want to achieve (questions 3 – 5, Appendix A, p. 54).

Table 3							
<i>Number of times Deardorff's components were explicitly stated</i>							
<u>Category</u>	<u>P* 1</u>	<u>P 2</u>	<u>P 3</u>	<u>P 4</u>	<u>P 5</u>	<u>P 6</u>	<u>Total</u>
Attitude	3	0	1	1	0	0	5
Skills	1	2	3	5	3	3	17
Knowledge and Comprehension	2	1	0	4	0	2	9
Internal Outcomes	0	0	0	1	0	0	1
External Outcomes	0	0	0	1	0	0	1

**P = Participant*

As can be seen in table 3, the category *skills* was mentioned the most within the interviews. Overall, the participants explicitly stated this category 17 times within the conversation. This can be seen in the following statements made by Participant 2: “*So, with Learnlight and Communicaid the focus is pretty much on training cultural skills*” (Appendix B, p. 68); as well as “*The corporate participants really want to have, you know, they want to know how you can apply skills*” (Appendix B, p. 72). The category *skills* can also largely be found in the interview with Participant 3: “*I think you’re teaching more like skills and maybe differences and similarities in communication*” (Appendix B, p. 78); “*I would look at the various competences that they could improve working internationally. So it might be communication skills, it might be self-reflection (...).*” (Appendix B, p. 78); “*Basically they identify maybe three or four things they like to improve on, so it might*

be to do with their listening skills (...) we work on it and then throughout the week I see if they sort of moved their pointers up slightly” (Appendix B, p. 79). Furthermore, Participant 4 explained that the trainings of her company are mainly focused on skills: *“We have five soft skills categories: intercultural, communication, management, virtual and personal skills.”* (Appendix B, p. 86), as well as *“So, we look a little bit at country-specific facts. And then we move to skills”* (Appendix B, p. 92). This aligns with the statements made by Participant 5: *“For skills training it can be intercultural skills training (...) it can also be more soft skills, so personal development (...) management skills in general; leadership skills.”* (Appendix B, p. 96) and Participant 6: *“So it’s a skills and competence build training and we (...) help them develop the skills that they need for successful adaptation”* (Appendix B, p. 106).

When looking at the categories *attitude* and *knowledge and comprehension*, the interviews revealed multiple explicit mentioning, such as *“be aware of your own attitudes and where your attitudes come from and then look at your behaviors and how you develop and adapt those behaviors in the context”* (Participant 1, Appendix B, p. 61), or *“So, we use this foundation kind of framed knowledge, but we don’t go too deep as we would go in intercultural communication studies”* (Participant 2, Appendix B, p. 68). Moreover, Participant 4 states that attitude is important for the participants to succeed by saying that some people *“think they can surely adapt everywhere, but that’s not the case. You need to have that attitude and that mindset to help yourself, because every situation, every country is different”* (Appendix B, p. 93). Concerning the category *knowledge and comprehension*, Participant 6 clearly states that the intercultural trainings are *“targeted to develop competencies in three areas and they are awareness, knowledge and skills”* and that the trainings aim *“on building their knowledge on the new culture or country which is their focus”* (Appendix B, p. 105-106). Moreover, Participant 1 and 4 mention that they target all

of the three categories *attitude, skills and knowledge*, when they state: “*I’ve always talked about knowledge, skills and attitude. I don’t think that’s particularly new, I think that’s the core of the training that most people will offer*” (Appendix B, p. 61) and “*You know, have the knowledge to understand yourself and the others*” (Appendix B, p. 61), as well as “*so we try to look at knowledge, skills and attitudes the learners need to achieve the desired outcomes*” (Appendix B, p. 89). Overall, the category *knowledge and comprehension* was mentioned nine times, whereas the category *attitude* was mentioned five times, as stated in table 3.

Concerning the categories *internal* and *external outcomes*, only one Participant explicitly mentions these components, however directly in regards to Deardorff’s process model and as a possible future implementation to her trainings: “*So empathy for example would be internal. External would be how learners demonstrate intercultural skills through their behavior and communication*” (Participant 4, Appendix B, p. 92).

The results show that the category *skills* was mostly mentioned by all of the interview participants when talking about traits or attributes that are targeted within their intercultural trainings. The second most mentioned category was *knowledge and comprehension*, closely followed by *attitude*. Lastly, the categories *internal* and *external outcomes* were only once mentioned and only by Participant 4 (see table 3).

4.2.2 Latent Level Analysis

Different from the manifest level analysis, the latent level analysis shows the underlying meaning of the spoken words in regards to the components of Deardorff’s process model. This means that the categories (or their content, as seen in Table 2) were referred to by the participants without explicitly naming them.

Firstly, concerning the category *attitude*, Participant 1 states that in order to start any intercultural training, the participants need to “*understand the others*” (Appendix B, p. 60) and “*be curious*” (Appendix B, p. 61). Furthermore, Participant 3 believes that attitude can be seen as a starting point for intercultural encounters by mentioning that “*(...) everybody says “I’m open-minded”, right you would never say “I’m not open-minded”, so it’s a process you have to keep sort of reflecting on and then I often use anecdotes to make it clearer to the participants what it actually means being open-minded and then you go into detail*” (Appendix 2.3, p. 80). These aspects can also be found within Participant 4’s statement that “*learners objectives might be to become open-minded or flexible or adaptable with their communication or working styles*” (Appendix B, p. 89). She continues with explaining the model used within the company’s trainings, “*that looks at being comfortable with ambiguity*” (Appendix B, p. 92), which also aligns with the content of the category *attitudes*, as seen in Table 2.

Secondly, moving on to the second category *skills*, Participant 2 and 4 referred to this component indirectly when talking about “*pointers and tools to think and analyze the cultural differences*” (Participant 2, Appendix B, p. 69) and the use of “*the DIVE-model, so describe, interpret, verify and evaluate*” (Participant 4, Appendix B, p. 92), which aligns with Deardorff’s description of the component *skills*.

The following categories that were analyzed are *knowledge and comprehension*, which are described by four of the participants, namely Participant 1, 3, 4 and 5. Participant 1 and 3 both indicate the imparting of *knowledge and comprehension* to be at the beginning of their sessions: “*I guess in terms of a structure we start with understanding ourselves, understanding what culture means (...) and what can we do practically to fill those gaps*” (Participant 1, Appendix B, p. 60) and “*at the beginning it’s more about awareness I would say and getting*

people to self-reflect more, because I find without encouraging clients to do that you can't really, you sort of end up in a dead end with this topic" (Participant 3, Appendix B, p. 78). Moreover, Participant 5 describes the process of examining the attendants knowledge before the beginning of a training by saying *"there are also a lot of columns where he can tick if he wants to know cultural values, he wants to know where to go grocery shopping, (...), if he's just a little bit unsure about body language"* (Appendix B, p. 99). This statement is supported by Participant 4's description of traits that are being targeted within their trainings, such as *"understand the cross-cultural values; the differences of the values of the team members, also the differences between individual and organizational values (...)"* (Participant 4, Appendix B, p. 89).

Lastly, the category *internal outcomes* was identified within several statements made by the participants, for instance *"I agree that we need to adapt more (...) those things we need to emphasize"* (Participant 1, Appendix B, p. 61), as well as *"the main skill is stopping and becoming aware of your own behavior. So, this behavior that is very inherent to yourself, and how this might be differently interpreted by other cultures"* (Participant 2, Appendix B, p. 70). Furthermore, Participant 4 stated that *"learners objectives might be to smoothly adapt to living and working in a new country"* and that her company *"aim[s] to raise awareness and change behavior, which is quite ambitious, because behavior change is not easy to do"* (Appendix B, p. 89). Lastly, Participant 6 shared that the overall aim of the trainings *"is to help to develop the person's self-awareness and cultural sensitivity"* (Appendix B, p. 105), which aligns with Deardorff's description of the component *internal outcomes*.

Overall, the participant's statements align with Deardorff's descriptions of the components *attitude, skills, knowledge and comprehension*, as well as *internal outcomes*, as seen in Table 2.

The last category *external outcomes* was not identified by the author as an underlying meaning of the statements made by the interview participants.

5. Discussion

The aim of this thesis is to determine which components of Deardorff's (2006) process model of intercultural competence are incorporated in intercultural trainings by investigating the structure and resources of existing intercultural trainings that are mentioned. Through this, recommendations for the use of researched based training in companies could be given. In order to arrange the amount of information that was empirically conducted, the discussion structured as follows: firstly, the overall use, relevance and applicability of theoretical models in trainings will be presented, based on the statements made by the interview participants. Secondly, the trained attributes in intercultural trainings of the examined companies and their comparability to Deardorff's components will be discussed, based on the results from the manifest and latent level analysis. Lastly, the possible incorporation of Deardorff's model into intercultural training will be evaluated and underpinned with participants quotes.

5.1 Theoretical models in intercultural training

When looking at the results from the interview questions it can clearly be said that theoretical models are widely used and recommended within intercultural training. This can be seen in several statements made by the participants, such as "*What I always say is, the theory underpins everything we say*" (Participant 1, Appendix 2.1, p. 64), "*it's also really good to have [the theoretical models] because you sometimes get people (...) who find the whole idea of culture*

a bit hard to untangle (...), so an academic model is really helpful" (Participant 3, Appendix B, p. 78). Additionally, Participant 6 states that *"they give it the legitimacy of science behind them. So I think it kind of strengthens our position, as this is something that has been very well researched"* (Appendix B, p. 108). These statements align with the theory outlined in chapter 2, in which the necessity of theoretical models in order to simplify the complexity of the term and establish room for assessment of intercultural competence is described (Knapp-Potthoff, 1997; Spitzberg & Changnon, 2009; Byram, 1997, Bolten, 2007, Hammer, Bennett & Wiseman, 2003).

Nevertheless, the interviews also showed that solely using theoretical models within intercultural trainings is neither preferred by participants of the trainings nor recommended by the trainers. As Scheitza (2009) discussed in his theory, the difficulty lies in designing applicable trainings of intercultural competences and providing tools for the participants to use. This opinion is also widely represented in the interview statements, such as *"it's quite important to note that the (...) training, while it has a foundation that roots in a theoretical model (...) is very much focused on application"* (Participant 2, Appendix B, p. 68), or *"we would add some of the theories there, but present them in a way that's digestible and simple enough and applicable as well"* (Participant 4, Appendix B, p. 89). Some participants even stated that the combination of theory and applicable tools is necessary, in order for the learners to properly make use of the contents: *"I think that a model, even though I find it very important, might be too theoretical to cover it in initial details"* (Participant 2, Appendix B, p. 73); *"Using a lot of theories in the raw sort of form doesn't always speak to the learners, who are corporate workers, who are not familiar with theories"* (Participant 4, Appendix B, p. 88); *"We don't really want to make our trainings really theory heavy, because it's typically not what people are interested in"* (Participant 6, Appendix B, p. 109). The combination of theory and applicability can also be found in Bolten's (2007) theory

on off-the-job training as mentioned in chapter 2. In his work, as well as in the trainings described by the interview participants, a combination of trainer- and experience-oriented training, combines the cognitive and active approach of learning about (inter)cultural behavior (Bolten, 2007): *“I don't tend to take a model and take them through the model very often. I do sometimes, but I think the important thing is the “so what?”, so how do we apply this?”* (Participant 1, Appendix B, p. 60).

Another issue that was discovered during the empirical analysis was the choice of theoretical models used in intercultural trainings. As Bahwuk (1998) mentioned, existing trainings rarely target intercultural competences, but rather focus on specific cultures and thus, enhance cognitive knowledge of the target culture but not on how to generally interact with multiple cultures in an effective and appropriate way. This focus should be critically discussed concerning the fact that intercultural competence is not only the ability to work efficiently in a single foreign environment, but moreover with “member of different cultural groups” (Friesenhahn, 2001, p. 65 as cited in Behrnd & Porzelt, 2012). Nevertheless, trainings still make use of theoretical models that are criticized for being too essentialistic or nation-focused, such as Hofstede and Trompenaars, as can be seen in the results of the interview analysis (chapter 5.1). Interestingly, although all of the participants make use of these models within their trainings, arguments were made for both the use and the avoidance of these specific models: *“I use it as a discussion point, and (...) I do think it does have some value. It's very much criticized nowadays I know, but I think there is a place for it”* (Participant 1, Appendix B, p. 63); *“As much as there is a lot of critique around intercultural dimensions (...), a lot of generalization (...), sometimes this can also provide a benchmark”* (Participant 4, Appendix B, p. 90); *“Maybe for these programs that we are delivering a lot of, that*

are so standardized (...), I feel as if we rely too much on someone like Hofstede” (Participant 5, Appendix B, p. 100).

The statements from the interview participants, as well as the theory from chapter 2 show that theoretical models in intercultural trainings are and should further be used as a solid scientific basis. However, in order to effectively teach intercultural competences a combination of theory and applicability needs to be incorporated into trainings, as well as a range of various theoretical models to prevent an abstract and isolating image of cultures in the learners minds (Bolten, 2007).

5.2 Deardorff's components of intercultural competence in intercultural training

As stated above, prevention of teaching a homogenic picture of culture in trainings could be achieved by using models with reflective approaches. This could be done by focusing on coaching of intercultural competences rather than cultural cognitive knowledge (Bahwuk, 1998; Deardorff, 2006). In order to explore the use of such models the interviews focused on the question if and how Deardorff's process model of intercultural competence (2006) is integrated in intercultural training. As seen in the results, the first striking element that was discovered, was the general lack of awareness about Deardorff and her work on intercultural competences. This can be seen in the statements made by Participants 2-6 (chapter 4.1, p. 28-29). The question arises why the model has not been incorporated into intercultural trainings, although the participants stated that trainings were constantly updated in order to incorporate current theories on intercultural competence: *“it is the product specialist job to stay up to date with the content (...) and there are new theories coming out all the time, so new theories will be added, or moved as it goes along”* (Participant 2, Appendix B, p. 68). Participant 1 states that the reason for not including the model into training is that *“the concepts aren't unique”* (Appendix B, p. 63), which can be supported by

the theory that shows that Deardorff's components *attitude, skills, knowledge and comprehension, internal and external outcomes* can be found in similar way in other models or definitions of intercultural competence, such as Knapp-Potthoff's (1997) four components, Byram's model of intercultural dimensions (1997), as well as in theories by Bennett (2008), Heyward (2002), Hiller & Wozniak (2009), and Lustig & Koester (2006). Nonetheless, the results revealed that almost all components of Deardorff's model are predominantly incorporated in the existing trainings at the companies.

As seen in the results, the component *skills* is most represented in the trainings (see Table 2). This is based on the applicability companies strive for in their trainings, as can also be seen in multiple statements by the participants, such as "*The corporate participants really want to (...) know how you can apply skills and everyone is very practical*" (Participant 2, Appendix B, p. 72). This leads to the assumption that skills-based trainings are most wanted within the labor market, in order to work in international teams or communicate appropriately with an international partner (Perry, 2011).

However, Deardorff (2006) states that *attitude* is a key component and should be seen as a starting point in developing any other intercultural competences. Moreover, only by having a willingness to being open, empathetic and challenge normal worldviews, one can build on *skills* or *knowledge* (Deardorff, 2006; Council of Europe, 2014). Since only three out of six participants acknowledge *attitude* as the basic component of intercultural competence development (namely Participant 1, 3 and 4 as seen in table 3, p. 30) it can be assumed that intercultural trainings rely too heavily on *skills* and should put an emphasis on *attitude* of the learners, since an appropriate and reflective mindset for developing intercultural competences is necessary for long-lasting effects (Deardorff, 2006).

According to Deardorff (2006), the component *knowledge and comprehension* is the third component that can be developed in the process model on the individual level. This stage concerns the training of cognitive contents, such as “knowledge of language and culture” (Knapp-Potthoff, 1997, p. 589 as cited in Ten Thije, 2016), sociolinguistic awareness (Deardorff, 2006), or the understanding about stereotypes and prejudices (Council of Europe, 2014). Similar to *skills* this component can be seen as more applicable in actual interactions and therefore desirable for the learners to acquire. This is also reflected in the statements made by the participants in both the manifest and the latent level analysis (chapter 4.2.1 and 4.2.2). However, it is interesting to note that *knowledge and comprehension* is seen as valuable for culture-specific training, meaning that the learners will acquire information about a certain culture they will be sent to by their employer (Bolten, 2007). Nonetheless, as stated by Participant 3 the development of *knowledge and comprehension* should not solely be about acquiring information in the sense of professional competence as stated in Bolten (2007). But rather about making learners understand that “*being interculturally competent isn’t about just being adventurous, or good in English or these sort of things*” (Appendix B, p. 79) and thus train the understanding of heterogeneity as existing in all cultural groups (Council of Europe, 2014). Moreover, by training all three components on the individual level, learners will be able to comfortably and appropriately behave in intercultural interactions, as stated in Brislin (1993) and Stahl (1998).

According to Deardorff (2006), this desired stress-free behavior starts by shifting the internal frame of reference. Outcomes can be described as being flexible, developing an ethnorelative view and challenging one’s own attitudes (Deardorff, 2006; Council of Europe, 2014). As seen in the results, *internal outcomes* is rarely and mostly mentioned indirectly, as revealed in the latent level analysis (see chapter 4.2.2). Thus, it can be assumed that companies are

not equipped with the right methods to target behavior change. According to Bolten (2007), one approach would be more incorporation of experience-oriented trainings. Through the experience of interculturality in role plays, learners are confronted with other attitudes and views and thus challenge their own frame of references (Bolten, 2007). This intention is reflected in a statement made by Participant 4: “*We aim to raise awareness and change behavior, which is quite ambitious, because behavior change is not easy to do*” (Appendix B, p. 89). Additionally, this supports the theory on difficulties in teaching a dynamic an individual process such as the development of intercultural competences (Scheitza, 2009).

Lastly, the single mentioning of the component *external outcomes* reveals that this can be understood as a final goal or aim for the learners in intercultural trainings. Only Participant 4 states that “*external would be how learners demonstrate intercultural skills through their behavior and communication*” (Participant 4, Appendix B, p. 92) and thus aligns with Deardorff’s definition of the last component (“*the ability to communicate effectively and appropriately in intercultural situations*”, Deardorff, 2004, p. 194). It can therefore be assumed that the companies do not see themselves in a position to measure the actual achievement of this goal. This would only be possible through follow-up sessions after the foreign assignment of the employee, which is only mentioned by Participant 5 as “*the consolidation afterwards*” (Appendix B, p. 98). However, in order to assure the successful development of intercultural competences, these follow-up sessions should be an integral part of any program, as Participant 4 suggests: “*This could be considered in training evaluation (...) look at that behavioral change internally and externally, how after the training the learners can actually illustrate their new behavior*” (Appendix B, p. 93).

As seen by the results, the components on the individual level are largely incorporated within intercultural training, both directly (manifest) and indirectly (latent). This shows that intercultural

trainings put an emphasis on providing their learners with tools they can apply by themselves, which is also supported by theory on intercultural trainings. Hence, sub-question “1.1) *Which components of Deardorff's process model of intercultural competencies are applied in intercultural training?*” can be answered by stating that the components *attitude, skills and knowledge and comprehension* are widely applied within intercultural trainings. Regarding sub-question “1.2) *What components of Deardorff's process model of intercultural competencies are not applied in intercultural training?*” the results and evaluation showed that the components *internal and external outcomes* are mostly not applied within intercultural training. The rare mention of *internal and external outcomes* as desired goals shows that the companies are aware of the difficulty of teaching inner behavior. However, it should be stated that this inner change is more or less the foundation of a long lasting development towards intercultural competence and should therefore be further included in any intercultural training.

5.3 Incorporation of Deardorff's model into intercultural training

Elaborating on the points discussed in 6.2, the interview participants mostly agreed that the incorporation of Deardorff's model would be possible. Subsequently, currently used models put an emphasis on teaching a linear approach of developing intercultural competence (Byram, 1997; Bolten, 2007; Bennett, 2008). Nevertheless, according to the Council of Europe (2014), intercultural competence is “never complete but can always be enriched” (p. 17) and thus aligns with Deardorff's (2006) statement that competence development is a dynamic movement and should thus be depicted as a circular process. This is supported by a statement made by Participant 3: “*Yeah, it's very good actually, because I often think that you know you become so confident in one culture that you think “Oh I am really interculturally competent”, but then you forget to adjust*

in other cultures and people get really blinded by that” (Appendix B, p. 81). This unique fact about Deardorff’s model makes it stand out from other linear models and convinced most of the participants that an incorporation into trainings in the future is indeed possible and valuable. This is supported by the participant statements, such as *“I think actually the model you’ve just described could actually be incorporated into training”* (Participant 3, Appendix B, p. 82); *“Yes I think it can be used in training, it has a place and I would love to explore this further and see how I can use it more”* (Participant 4, Appendix B, p. 92); and *“I think it could totally be used. As I mentioned, people (...) are more interested in practical matters. But the theory could probably be interesting or useful for the trainers”* (Participant 6, Appendix B, p. 109). Since only one participant (namely Participant 1) argued against this, the author would see an incorporation of the model in intercultural training as very likely. However, it could be argued that Deardorff’s (2006) model has not yet been incorporated into training, because it’s highly reflective approach due to circularity is too difficult to teach. This would be supported by the statements made in chapter 5.2 saying that raising awareness and promoting a change of inner behavior can be quite challenging. Nevertheless, as stated above a variety of models in trainings should be used as a basis, in order to assure multiple approaches on understanding and depicting cultures, as defined by Spitzberg & Changnon (2009) in their five types of models of intercultural competence.

6. Conclusion

The present thesis investigated the extent to which Deardorff’s process model of intercultural competences is applied in intercultural training. For this purpose, the application of each component of Deardorff’s model in intercultural training in various companies was examined. In

the process, the structure and resources of existing intercultural trainings were studied via the conduction of six interviews with experts in the field. Finally, the interviews also served to explore the awareness and possible incorporation of Deardorff's model into intercultural training at the companies.

Firstly, the results of the thesis, as well as topics discussed in 6.1 and 6.2 show that currently existing trainings do indeed provide a platform for research-based content. This can be recognized by the already used theoretical models in trainings, such as Hofstede, Trompenaars, Hall, or Bennett. Moreover, the interviews showed that a scientific basis in form of theoretical models is recommended for intercultural trainings and valued, based on the integrity trainings thereby achieve. Nevertheless, there has been consensus that trainings should have a balanced degree of theory and usability and therefore put an emphasis on skills training.

Secondly, on the basis of the results and discussion of thesis in which the sub-questions were answered, the research question "*How are the components of Deardorff's process model of intercultural competencies applied in intercultural trainings?*" can be answered as follows: overall, all components are applied within intercultural training to a greater or lesser degree. On the one hand, the components *attitude, skills and knowledge and comprehension* are all widely applied within the trainings since they serve as a form of coaching of individual attributes and tools to use in foreign environments. On the other hand, the components *internal and external outcomes* are rarely applied in intercultural trainings. This is due to the difficulty of training inner behavioral changes the trainers face and therefore avoid. However, these components can be developed by experiencing intercultural contact.

Lastly, this research revealed that despite the model by Deardorff being largely unknown among the participants, there was a positive attitude towards a potential incorporation of the model

in training. Five out of six participants agreed that the model could introduce new and interesting approaches for learners and decided to continue working with the model in the future.

This study revealed that a linkage between the theoretical basis of models targeting intercultural competence and the demand of interculturally skilled employees exists. However, it also discovered that current intercultural trainings still heavily rely on linear models and therefore exposes the need for the application of circular models of intercultural competence, such as Deardorff's process model of intercultural competence.

7. Limitations and further research

In the course of this work a few factors were not taken into account that might have influenced the results. Firstly, regarding the qualitative method of choice in form of semi-structured interviews and content analysis may have limited the research in its quantifiability. This means that due to time restrictions the author was only able to conduct six interviews with experts in the field of intercultural training. A bigger sample size or a quantitative choice of method, such as survey, might have altered the results. Additionally, although interviews allow for an organic development of the content, chances exist that information may be missing and social desirability may influence the statements of the participants. Moreover, qualitative methods, and particularly content analysis leave room for interpretation and are therefore based on the author's subjective opinion.

Secondly, regarding the sample selection it must be said that based on the participants profession the in-depth knowledge about the field varied. Overall, all participants have been or are currently working in the field of intercultural training. Nevertheless, participants who were directly related to the training of intercultural competence (either as trainers, or as training designers) were

more able to answer the interview questions in detail than others. This fact might have influenced the richness of information.

Thirdly, this research solely focused on the trained components that align with Deardorff's process model of intercultural competence. Correlations between the training contents and Deardorff's model are therefore based on the author's assumptions. Future studies in the field could therefore explore the similarities between multiple intercultural competence models and trainings. Moreover, the value of the currently used theoretical models, such as Hofstede and Trompenaars, could further be researched in relation to intercultural competence training. Lastly, the attitude towards Deardorff's process model and the possible incorporation into training could be researched based on both the trainers, as well as the learners side. Thus, an effective integration of the model that satisfies the needs of both sides could be carried out.

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Appendices

Appendix A - Interview Scheme

Interviewer:
Date:
Starting & Ending time:
Interviewee (code):
Gender:
Nationality:
Age range:
<p>Instructions for the interviewer</p> <ul style="list-style-type: none"> <input type="checkbox"/> <i>Test the recording equipment</i> <input type="checkbox"/> <i>Make sure you have a good internet connection</i> <input type="checkbox"/> <i>Take notes per interview topic</i> <input type="checkbox"/> <i>Use a timer to keep time</i>
<p>For academic purposes, I would like to record this interview. May I have your consent?</p> <p>Welcome and thank you for participating this interview about the structure of intercultural trainings. This interview is a part of the Master thesis at Utrecht University.</p> <p>The interview will take 15-20 minutes with 9 questions related to intercultural trainings and the structure and resources those are built upon. Please do not hesitate to ask questions during the interview if anything is unclear. Based on the interview results, I will analyze how intercultural trainings are structured and set up and if there are any correlations with a certain theoretical model of intercultural competences. For my records, please provide some basic background information, such as your age range, gender, nationality.</p>

Please tell me at what company you work and what your job title is.

Please indicate the kind of work your company does.

What is the range of trainings your company provides?

Who are your clients (individuals, companies, etc.)?

Who are your trainers (in-house, freelancers, etc.)?

1. Do you develop the intercultural trainings collaboratively or individually (by trainers / by your company)?

2. On what resources are the intercultural trainings based on (experience of the trainers, personal experience)?

3. What aspects or traits in the participants does your training target ?

4. How do you target each of these traits?

5. What is the main goal of your intercultural trainings?

6. Do you use any theoretical or academic models to create your trainings?

6.1 If yes, do you believe that the use of theoretical models of intercultural competence can be of value for intercultural trainings?

6.2 If yes, which models do you know and how do you incorporate these?

7. Do you know the process model of intercultural competence by Darla Deardorff ?

8. Do you believe that this model could be incorporated in your trainings?

8.1 If yes, how?

8.2 If no, why?

Do you have any remarks or questions?

Please state if any of the following information can be named in the study: your name and the name of your organization - or if you would like to be treated anonymously.

Would you like to receive a report with the most important findings of the study?

My contact info is xxx@students.uu.nl.

Appendix B - Interview Transcripts**Interview PARTICIPANT 1**

Interviewer: Merle Zur
Date: 15.02.2019
Starting & Ending time: 10:30 am – 11:51:56 am (21:56 minutes)
Gender: Female
Nationality: British
Age range 45-55
Interviewer: For academic purposes, I would like to record this interview. May I have your consent?
<i>PARTICIPANT 1: Yes, that is fine.</i>
Interviewer: Welcome and thank you very much for doing this interview. I am currently writing my master thesis and this is part of it, so just to give you an overview of what I do: I want to see how intercultural trainings are structured and eventually I want to see if I can find any similarities to a certain theoretical model that I studied during my course.
<i>PARTICIPANT 1: Yes, interesting.</i>
Interviewer: I am focusing on one particular model which maybe you have seen already in the questions I have send you before. The model is by Darla Deardorff and it is a model on intercultural competence, but I will come back to that later on.

PARTICIPANT 1: Yes, sure.

Interviewer: The interview will take approximately 20 minutes and I have prepared 9 questions that I sent you upfront and if there is anything unclear in between please let me know.

PARTICIPANT 1: Sure!

Interviewer: For my records, I would need some basic background information, such as your age range, gender, and your nationality.

PARTICIPANT 1: So I am British, female and I would rather like to say I am between 45 and 55.

Interviewer: Wonderful thank you. Can you please tell me where you work and what your job title is?

PARTICIPANT 1: Sure, so I work at the London School of International Communication, which is part of the London School Group, and I am the director of this part of the business.

Interviewer: Ok interesting. And what kind of work does your company do, and in this case the London School of International Communication?

PARTICIPANT 1: So, I think you know this really, but we provide (...). So it's broadly speaking skills-based training to help people work across borders and cultures. We divide it into intercultural training, international communication skills and global leadership.

Interviewer: Ok, so this is the range of trainings that you provide?

PARTICIPANT 1: Yeah, everything we do has an intercultural goal to it and it's training and coaching.

Interviewer: Yes, and who exactly are your clients?

PARTICIPANT 1: So, I guess our core business is working business to business. So, not necessarily with companies or organizations. So, we've worked with a lot of companies, but also with a lot of public sector institutions. There is a client list on our website if you need more specifics, but yes typically like, kind of mid-sized companies, mostly in the UK but some overseas as well. And we also run courses here which are aimed at individuals. So, we talk to the alumni of the London School of English as well, and so sometimes we have individuals coming to our courses here, but the core is business to business.

Interviewer: Okay, interesting. Thank you. And who exactly are your trainers? For example, are they in-house trainers, or freelancers and how do you approach these?

PARTICIPANT 1: So, I do some of the training, so I am in-house. Occasionally I use a couple of trainers of the London School of English, who have an intercultural background, but the majority of our trainers are freelance. So they work for me as when required on a project-basis, so I book them for the course. Ehm, do you want to know how I find them or what their background is?

Interviewer: Yes, that would be very interesting.

PARTICIPANT 1: Both. So, I guess the background, they tend to be people who have worked internationally themselves, but also have an understanding of intercultural communication from the theoretical side as well. Ehm, not necessarily having got a Masters root or academic root, but obviously they need to show me that they have a grounding in some of the models. But, it's equally important that they kind of been there and done it, and that they can understand the challenges the client faces. And I guess I find them mainly through my network.

I've been working in the field for a long time, about 15 years, so I have a really good network of people I have known for a long time. If I need to find new trainers, which I do sometimes, I guess my first point of call is to ask my network. Look on LinkedIn and parts of Sietar [The Society for Intercultural Education Training and Research], so that's a good source of trainers as well.

Interviewer: Yes I know them. Very good, thank you.

PARTICIPANT 1: I also get people approaching me. So I have a folder in my inbox with CVs of people that have written to me.

Interviewer: And then you choose them depending on what is needed from your client?

PARTICIPANT 1: If they look fantastic and perhaps they offer a range of skills and courses, I might just do an initial interview with them as soon as I can. But otherwise, I'll let them know that I got the details and I come back to them when there's a need.

Interviewer: Interesting. Okay, thank you! So I will focus now on the intercultural trainings and if you structure and create them, is that your task or is it a collaboration with your trainers and the clients?

PARTICIPANT 1: Yes, so it's collaborative. So obviously we have a brand and an image, so we have templates that we expect the trainers to use, but it's a bit more than just giving them the template. So, before I engage with the trainer I will have spoken to the client and put together like an overview of what we think the training should look like. When we engage with the trainer, when they have worked with, ok let's say they've never worked with us before, I will send them our template, but it also includes you know, the slides that we intend to use, so if there's a model we would have that already there.

We use an accompanying workbook that includes some of the tips, some of the typical exercises to use. And then I encourage the trainers to build on that. What I always say to the trainers is “You need to make it your own and you need to make it relevant to the client”. So we tell our clients that every training that we offer is bespoke, so obviously that means even I'd have the perfect course with perfect material I would still expect the trainer to do those two things. Because I think all trainers are different I think it's important to enhance the expertise of the trainers rather than saying you must use this material in this way. I am not a big fan of being too prescriptive, but equally it needs to look and feel like a LSIC – course, but it's also important that they understand the client requirements and you know adapt what they're doing. So if we use case studies for example it's important that they kind of speak to the context of the client. Is that enough?

Interviewer: Yes thank you very much!

Interviewer: So these training - templates that you've talked about, how do you create them? Or, on what resources are they build on?

PARTICIPANT 1: I guess it's quite organic, because I've worked for consultancies, I've worked on my own, so I've seen a lot of different things. I didn't sit down with a piece of paper and started creating, I had a lot of this already so on a very personal level I guess I am quite pragmatic, so I think it's important that you do have some theory and some models in order to underpin what you're doing with the client. But I don't tend to take a model and take them through the model very often.

I do sometimes, but I think the important thing is the “so what?”, so how do we apply this? So we do still often do a little bit on the kind of dimensional models [by Byram], so we will (...) but I don't tend to talk about Hofstede or Trompenaar often, but I do talk about for example that the attitudes towards hierarchy might be different, does it work if a culture is more risk-averse, all those things. What else?

I guess I've observed so many trainers over the years and I don't have a Masters in intercultural trainings, but I've been in on so many short courses and workshops that certainly the way I worked has come very organically and I think some of the trainers I've been working with a long time would be “oh it's really similar to the needs of the client we've worked with last year, so why not take that as a starting point?” and then we just adapt it. So, I think as well we start, I guess in terms of a structure we start with understanding ourselves, understanding what culture means, how do we understand the others and what can we do practically to fill those gaps to work perfectly together and what kind of skills and traits do we need to become more interculturally competent If you like.

Interviewer: Yes and what would you say are these traits or aspects that you try to target?

PARTICIPANT 1: Eh, so I guess the usual suspects. So, one thing I haven't mentioned is we use the International Profiler which was created by Worldwork, not sure if you're familiar with them. So I like they're concept of push and pull [‘Push’ as a focus on taking some risks to deliver on commitments and ‘Pull’ as a focus on adapting to different cultural ways of behaving].

So a lot of the stuff that we typically talk about in intercultural competence, I mean don't get me wrong I agree that we need to adapt more, be curious, those things we need to emphasize, absolutely, but I think in a business context we also sometimes need to push things forward. So, the International Profiler, we don't use it on all our courses, it's psychometric and it works well with coaching and people kind of see the 22 competencies, they see where their strengths are, where perhaps they score lower, where they look at their own context and work out really which competencies they need to improve on. I also really like, I don't know if you're familiar with the Thunderbird School of Global Management and their work they've done on global mindsets [the Global Mindset Inventory is a psychometric assessment tool that measures performance in global leadership]. So, they talk about intellectual, psychological and social capital that we need. But I think for a long long time, I had to look at the model that you're talking about, I know the name but I'm not super familiar with it, but for a long time I've always talked about knowledge, skills and attitude. I don't think that's particularly new, I think that's the core of the training that most people will offer. You know, have the knowledge to understand yourself and the others, be aware of your own attitudes and where your attitudes come from and then look at your behaviors and how you develop and adapt those behaviors in the context.

Interviewer: Yes, so this movement from the personal to the interpersonal level.

PARTICIPANT 1: Yes, and I do also like the Milton Bennett, the I never get the acronym right, you know the moving from ethnocentric to ethnorelative, is it the Inventory of Intercultural Development? I never get the letters right.

Interviewer: And the International Profiler and the Thunderbird School, do you do that before or during the actual training to see where the participants are?

PARTICIPANT 1: The International Profiler yes. So, the individual goes online, does a questionnaire that takes about half an hour which generates a report and then we have typically an hour of feedback before. So, it adds to the cost, so I would say it's something that all our clients do far from it, but we do have a couple of clients where we've done it as part of a coaching program, or we've done it where, say it's a workshop scenario, they do the questionnaire, have an hour on the phone feedback and then they will come together and join the workshop.

Interviewer: Hm, yes okay!

PARTICIPANT 1: The Thunderbird thing, I do tend to do that more, I do a lot of short workshops, you know presentations and that kind of things. I do tend to use it more there, in particular in the context of you know intercultural management, global leadership, looking on how you need to shift your mindsets if you're in leadership role in a global environment. I think they do have a questionnaire, but I haven't bought it, so.

Interviewer: Yes. So, in general, you've talked about Hofstede and Trompenaar, which is rather essentialistic, but would you say that these kind of theoretical models, also Deardorff and the IDI for example, have generally a big value for intercultural trainings?

PARTICIPANT 1: I think it depends very much how you use it. I think gone are the days certainly with Hofstede and Trompenaar, where people go through the dimensions and plot the countries. I hope that none of our trainers do that, I think. But, I use it as a discussion

point, and I think I do think it does have some value. It's very much criticized nowadays I know, but I think there is a place for it.

Interviewer: And it's always a starting point.

PARTICIPANT 1: Absolutely.

Interviewer: And coming back to Deardorff. So you know the part of attitude, skills and knowledge, as you've talked about it earlier the personal level and then from this you move to the interpersonal level where we have our outcomes. So from - if I am intercultural competent or if I have the attitude, skills and knowledge to make me intercultural competent, then I can see this in my outcomes, which is my ability to adapt and to be empathetic, and then to being able to effectively and appropriately communicate in intercultural situations. Have used this model before in your trainings?

PARTICIPANT 1: No, not of the page if you like. I am aware of it and I think the concepts aren't unique, but no I've not used the model off the page.

Interviewer: Yes, so would you say the reason is because it is not unique, but rather something that we know from other models to target?

PARTICIPANT 1: Honestly, I wouldn't like to say. I don't know if it is that, but it's not come my way specifically. I am sure I got some of her books somewhere, I think it's not that I've never heard of her before, but it's just that it's not something I've presented in training as "here's this model".

Interviewer: Yes, and I mean you always compare what you can use at this moment for this training and specifically for the client.

PARTICIPANT 1: Yeah, and sometimes just what you've been confronted with you know. I don't think I've been to a workshop myself where people have presented it, you know what I mean? It's just not something that's ..

Interviewer: Yes, on top of the head.

PARTICIPANT 1: Yes, exactly.

Interviewer: Okay, wonderful! Thank you, I think this is it from my side. Do you have any more questions or remarks for me?

PARTICIPANT 1: Ehm, certainly no questions. I think the one thing I would say in the UK the culture is much more pragmatic, and therefore the attitude to training is also. So, especially at the moment we're really pushed on time, so a training program is increasingly half a day. A day, which I would say is the norm, is much harder. I think, because of that we don't have time to be too in the theory. What I always say is, the theory underpins everything we say, but we don't necessarily present a model, because we simply don't have the time unfortunately. And I think it's more so here than in the Netherlands, or in Germany.

Interviewer: Maybe yes. But that's an interesting point. And it always makes sense to use models and then to develop them that people can work with right at this moment.

PARTICIPANT 1: Yes, and I think one of the challenges especially with companies is that there's often a difference between what they tell you they need and what we think they need. So our job is to manage this and include both, which can be very difficult.

Interviewer: Ok, thank you very much! Are you alright with me stating your name and the name of your organization?

PARTICIPANT 1: Yes, that should be fine.

Interviewer: And would you like to receive a report with the most important findings of the study?

PARTICIPANT 1: Yes sure why not? That might be interesting.

Interviewer: Well, thank you very much *PARTICIPANT 1*. That was a very interesting talk!

PARTICIPANT 1: Sure, thank you. I hope everything goes well.

--- record ended.

Interview PARTICIPANT 2

Interviewer: Merle Zur
Date: 19.02.19
Starting & Ending time: 19:30 pm – 19:53:19 pm (23:19 minutes)
Gender: Female
Nationality: Dutch
Age range: 26-30

Interviewer: Hello PARTICIPANT 2! Thank you so much for getting back to me and doing this interview with me. Before we start, I need your consent for recording this interview.

PARTICIPANT 2: Hi! Yes, that is fine with me.

Interviewer: Wonderful. So, some information upfront. As I have told you before, this interview is a part of my Master thesis at Utrecht University within the program Intercultural Communication. The interview will take around 20 minutes and consists of 9 prepared questions. Please feel free to ask me any questions during the interview if anything is unclear. Based on the interview results, I will analyze how intercultural trainings are structured and set up and if there are any correlations with a certain theoretical model of intercultural competences, that I will also explain to you later in-depth.

PARTICIPANT 2: Yes, alright. Would you like to go through the questions or ask me any other questions?

Interviewer: No sure, we can just go through the questions I sent you.

PARTICIPANT 2: Alright. I will read them out loud, because I hadn't had a chance to read them. Sorry, when I was writing my own thesis, because I remember tracing people down for interviews, I had the same where people were saying "Oh I am so busy at work", and now I've turned into one of them.

PARTICIPANT 2: Okay, so the construction of intercultural trainings as a collaborative or individual task. I am assuming not in the logistical aspect, but how you design the training and courses?

Interviewer: Yes, exactly.

PARTICIPANT 2: Ok, so at Learnlight as well as Communicaid [acquisition with Learnlight in 2017] we'd have a pre-designed outline and this outline would've been designed by the content specialist. So, I think, I'm thinking in my brain, so that would've been within the product innovation team. So we would have an outline and every manager in the product innovation team would make minor adjustments until this outline is fixed. This outline includes for example which models we use, which topics we cover and then the trainer can, has a flexibility to decide where to spend the most time on. For example within Learnlight we have a pre-training questionnaire and so when the client completes this pre-training questionnaire before the training, the trainer will look at it and say "Okay, so based on what the clients looking for, I'm gonna emphasize this part of the training or that part of the training". So the trainer has that kind of flexibility to kind of tailor the focus area. Let me have a think. While the trainer has to stick to a certain format, they will also have the flexibility to bring in his own experiences or her experiences, but that doesn't change the outline. As well, sometimes, we deliver kind of off-the-shelf courses. You know, like fixed outlines. There might be instances where we have kind of a hybrid course, because we also offer you know tailored courses as well. If we offer a hybrid course, the project specialist will work together with the trainer through the outline where we can make some changes. So, the initiative comes from the company, but the trainer can also bring in feedback based on his own experiences, saying "Hey, why don't we cover this, because of my previous experience I found this helpful". So again, the main lead is the company, but the trainers can bring in their own feedback.

Interviewer: Yes, I see. And these templates, or the outlines, how did they get developed? Or, on what resources or theoretical models are they based on?

PARTICIPANT 2: So, I can't say the exact date when these models were created. What I do know, and this is back at the Communicaid days, at a certain point we decided on which courses we would offer in a portfolio, that was when these were designed, by a product specialist. And then we would use the most common theories, for example Hofstede, Trompenaar, so all the key theories. Also, it is the product specialist job to stay up to date with the content. So, I know that for example Hofstede and Trompenaar they do have quite a lot of critique and there are new theories coming out all the time, so new theories will be added, or moved as it goes along. And this is an individual task by whoever is in charge of the product. But it's quite important to note that the focus of the training, while it has a foundation that roots in a theoretical model, it is very much focused on application, because the audience of this training course, so expats that gonna move abroad or people that are going to work together with international counter parts, they really want to have practical aspects as in "Okay, so this is great that there are six different dimensions on how culture can differ, but how is it relevant to me?". So, we use this foundation kind of framed knowledge, but we don't go too deep as we would go in intercultural communication studies. If this makes sense.

Interviewer: Yes very much. So this also kind of answers the questions on what aspects or traits you target in the trainings. Basically the awareness of the cultural differences?

PARTICIPANT 2: Absolutely. So, with Learnlight and Communicaid the focus is pretty much on training cultural skills. So, we obviously don't provide a to do- and don't list, because they

can easily find that online. Also, we can't possibly cover all cultural elements in one training course. So, we are giving them pointers and tools to think and analyze the cultural differences, for example. An easy classic example would be, if a Brazilian person is going to the Netherlands or Germany and they'll have an intern and say someone is really direct to them, very rude to them and he would think "Oh gosh this is really rude, but hang on what have I learned in my intercultural class? I know that Dutch and Germans are direct so maybe that's an expression of directness".

Interviewer: Hm, yes.

PARTICIPANT 2: So it makes sense to give some intercultural tools to analyze future encounters. I'm just gonna quickly read the questions to avoid just rambling and not giving you information you need.

Interviewer: It's all very helpful so far!

PARTICIPANT 2: Ok, wonderful! Have I answered this question or is there anything else I can elaborate on?

Interviewer: I was wondering if you also, because so far it sounds as if these trainings are rather culture-specific if you like. If there are also trainings that target intercultural or culture-general aspects, like having an open attitude, the skills to relate or shift the frame of reference, things like that? Or if you really focus on culture-specific?

PARTICIPANT 2: Ehm. I think it is also in a way culture-general. So just that the main skill is stopping and becoming aware of your own behavior. So, this behavior that is very inherent to yourself, and how this might be differently interpreted by other cultures. So, you again I am giving the example when you have had intercultural training. Ok no, I am trying to think of a better example. (...) There are for example country-specific courses and the focus is on that culture specifically, but in general you know, if you are aware that the Chinese have longer pauses between their sentences. If you are aware of that you might be able to think "Oh, maybe the Chinese do this, maybe the Brazilians do that then". Is that helpful?

Interviewer: Ok, I think what you mean is the understanding that all cultures are different and you can take things you've learned from one culture and implement them to another.

PARTICIPANT 2: Yes, thank you for rephrasing that!

Interviewer: Sure. So, basically, you've already talked about Hofstede and Trompenaar, if we go a bit further in the questions, would you say that these theoretical models are the basis of your trainings and therefore very helpful? Or would you say that the experience of the trainers is actually more important?

PARTICIPANT 2: Ehm, I would say the models are most important, but the trainers that we work with they've all done some sort of certification. They all have some sort of background in intercultural communication and obviously Hofstede and Trompenaar are the most common, so to say the kings of intercultural communication, so they don't mind using it. But in a general sense, and I think sometimes, and I am trying to remember this from the PowerPoints I reviewed, some trainers add another theory. Now I can't think of the name but

I know that some trainers expanded Hofstede's theory with one or more extra feedback. So I know that they already added that, which is fine with us.

Interviewer: Yes. And are you or were you familiar with the process model of intercultural competence by Darla Deardorff ?

PARTICIPANT 2: Of who?

Interviewer: Darla Deardorff.

PARTICIPANT 2: Deardorff, no that doesn't ring a bell. Can you quickly explain it to me? Maybe I recognize the content.

Interviewer: Of course. So it basically says that intercultural competence is not a linear thing that you develop and that you eventually have, but that it's more a process. And she says that there is a personal level and an interpersonal level. And you train your intercultural competence by having an open attitude towards others, by having knowledge and comprehension of your own culture and also other cultures and by also having skills to adapt the knowledge that you have and to relate this to other cultures. And then these individual traits build a basis for one's intercultural competence, which can be seen in intercultural interactions on the interpersonal level. You then have internal outcomes, where you have a shift of your own frame of reference and the external outcome is that you can effectively and appropriately communicate with other cultures and know how to behave during intercultural interactions.

PARTICIPANT 2: Aha ok.

Interviewer: And why I focus on this model is because I like the idea of developing competence as a process. Deardorff says that if you go through every stage you get more intercultural competent, but then it can happen that suddenly you get to know another culture and you find yourself all the way at the starting point. And I think it shows this versatile nature that intercultural competence has at the end, because nobody can really be fully intercultural competent in my opinion.

PARTICIPANT 2: Yes, that is very true. That reminds me of one model, that might be Deardorff as well. It says that you have different stages of intercultural competence and that lifts every characteristic at each stage. And that many people assess themselves as far more intercultural competent as they actually are. And I have done this myself and then it turns out that I was not as intercultural competent as I thought I was. There were five different stages and you can reach one the more competent you become.

Interviewer: Ah yes. I am not sure if that is Deardorff's older model, or pyramid model. Because there are many models that talk about attitude and skills, etc. Might also be Byram's model or Bennett, or Thomas model. So I am not sure if it that one.

PARTICIPANT 2: Hm, yes. Might be one of these as well. But I do know that up until I've worked at Learnlight it was not incorporated in the training outline or in the training courses whatsoever.

Interviewer: Ah ok. And do you know why?

PARTICIPANT 2: Ehm, the reason again has to do with how applicable the course is. These sessions usually tend to be very busy. The corporate participants really want to have, you know, they want to know how you can apply skills and everyone is very practical and so. And

I think that a model, even though I find it very important, might be too theoretical to cover it in initial details. Obviously, a very short summary of it I think would be personally a good idea. As in, you know, bullet points on what are intercultural skills and while I am talking I noticed I should give you a heads up that I was the program manager at Learnlight and Communicaid. So, I focused on the clients. I worked with the trainers, because I was curious and the PowerPoints, but because I wasn't the product specialist, I wasn't as deep in it as other people from the office.

Interviewer: Yes, no worries. That's fine. While we're at it, maybe we can quickly cover the first general questions. So, where do you work and what is your job title?

PARTICIPANT 2: Ah yeah. So at Learnlight as was a program manager and a client manager. And I worked at Learnlight until last year.

Interviewer: Yes, and did you also have other kind of trainings than culture-specific trainings at Learnlight? For example, leadership-skills, etc.?

PARTICIPANT 2: We offered a whole variety of cultural courses. So, we had a sections that was called intercultural training courses, we also had a section leadership courses, how to lead in different cultures and we also have a section called general communication skills. And when I left they also developed a range of other courses.

Interviewer: Ok, and the clients at Learnlight, were they usually companies who wanted expand or send their employees abroad? Or did you also have individuals who wanted to participate in intercultural trainings?

PARTICIPANT 2: So, my accounts were relocation accounts and then under relocation each company had a certain fixed amount of intercultural trainings we deliver and they are

organized on the company level. Learnlight and Communicaid are both B2B [Business to Business] so when an individual comes to us saying “Hey, I would like to take a training course, but my company doesn’t pay for it, it’s just me”, then we don’t do that. We only take clients on a company level. The reason, or the two reasons, were that our courses are more on a premium level price range, depending on the content and the trainers we use. And also, the most people who want individual training, they want to join a group. So if they say “Hey, are there any open courses that I could join?”, we don’t do that.

Interviewer: Ah yes, and the trainers at Learnlight, were they in-house or freelancers?

PARTICIPANT 2: All freelance.

Interviewer: Okay, interesting. Okay, I would only need your age range, nationality is Dutch, and gender?

PARTICIPANT 2: Yes, so between 26 and 30. Yes, Dutch and female.

Interviewer: Wonderful, thank you. Are you alright with me stating your name and the name of your organization, in this case Learnlight? Or would rather like to be treated anonymously?

PARTICIPANT 2: Ehm, no that’s fine. And then say sometimes Learnlight and sometimes Communicaid. And also, I left two months ago so I am not sure how much they’ve changed, so what I shared was during my time.

Interviewer: Yes, and are interested in a report with the findings?

PARTICIPANT 2: Yes, sure!

Interviewer: Wonderful, do you have any remarks or questions?

PARTICIPANT 2: No I don’t.

Interviewer: Ok, thank you very much! And I will end the record now.

--- record ended.

Interview PARTICIPANT 3

Interviewer: Merle Zur

Date: 21.02.2019

Starting & Ending time: 19:40 pm – 19:59:14 pm (19:14 minutes)

Gender: Female

Nationality: British

Age range:
46-50

Interviewer: Hello and thank you so much for doing this interview. Before we start, I would like to record this interview for academic purposes. May I have your consent?

PARTICIPANT 3: Yes of course!

Interviewer: Wonderful, well as I have told you before this interview is a part of my Master thesis at Utrecht University within my program Intercultural Communication and will take around 20 minutes. I've send you the 9 questions upfront but if anything is unclear please do not hesitate to ask questions. For my records, please provide some basic background information, such as your age range, gender, nationality.

PARTICIPANT 3: Yeah, ok so I am female, British and I am 46-50.

Interviewer: Ok, wonderful, thank you.

Interviewer: I saw that you are self-employed, and what exactly is your job title?

PARTICIPANT 3: Yes, so I am an intercultural trainer and relocation trainer. But I also am a part-time lecturer in intercultural awareness at the University of Applied Sciences in Vorarlberg, Austria.

Interviewer: Ah, do you speak German?

PARTICIPANT 3: Yes, yes I do! I lived in Austria for many years and kept going with some of the things I was doing in Austria as well.

Interviewer: Very nice! So, you on the one hand teach and then on the other hand you provide intercultural and relocation trainings or also other kind of trainings?

PARTICIPANT 3: Probably most of the intercultural training I do is one-to-one, so it's more like training coaching and I do 'Developing intercultural competences'- workshops. But, sometimes I get jobs where I need to be more specific, like doing relocation preparation for somebody who is moving to Germany or somebody moving from Germany to the UK, yes.

Interviewer: So that would be more cultural-specific?

PARTICIPANT 3: Yes, that's more cultural-specific, so I say the majority is developing intercultural competences as a whole, so more like sensitization of things, but then sometimes they want something more specific and I can do that. Like the UK or Austria and German speaking Switzerland. With Germany I am a bit reluctant there, because I've never actually lived there, worked but not lived there, yeah.

Interviewer: Ok, and the clients that you have are they mainly individuals or companies?

PARTICIPANT 3: Mainly individuals, but sometimes I get assigned companies and that would be through other companies who provide relocation training for a specific company. So, yes if it's for a training company like in relocation like saying working for another company in the UK mainly.

Interviewer: Ok, and the trainings that you have or maybe the templates that you use how did you develop them and what are they based on?

PARTICIPANT 3: Okay, so ehm, sometimes if I'm working with a training company they provide me with their standard slides or work materials. Or I add my own things to them. Or if I am teaching directly I have my own resources and then I can integrate different models depending on who I am teaching, if that makes sense?

Interviewer: Yes definitely. And do you also use the experiences living abroad as well within your trainings?

PARTICIPANT 3: Yes, I do. So, I mean I am also trained to use the International Profiler, which is a tool by Worldwork, so I often use that. But if I look at my own slides they are based on a lot of models, because I also studies Intercultural Communication, I have a Masters in it too, so I use everything I would say from Hall, Hofstede, Trompenaar, Milton Bennett, a bit more modern stuff, so the culture map by Erin Meyer, I use the cultural intelligence sort of triangle, I use David Thomas' there. So a lot of my stuff is quite mixed I would say, not really based on one particular model.

Interviewer: Okay, so since we are already talking about models I can really see that you believe that these are very useful.

PARTICIPANT 3: Yeah, I mean sometimes when I am, so basically when I'm teaching at the university I have to use models, because I have to give it some academic background. And the only thing is when I work in companies or I work for the London School of International Communication a lot, we try and use different terminology and then not so model-heavy, just because I think you're teaching more like skills and maybe differences and similarities in communication and how people deal with time, how people deal with trust, how do you use those different elements of, sort of, working internationally, and I think going with a model or an academic model doesn't work in those settings based on my experience. But it's also really good to have them because you sometimes get people who want more sort of substance and they find the whole idea of culture a bit hard to untangle, so if you can throw in a model when its relevant, an academic model is really helpful.

Interviewer: Yes and so the aspects that you target in your trainings are, for the company mainly skills, but then if you go to the individuals what are the aspects that you really try to target?

PARTICIPANT 3: Ok so, then if I am using for example the International Profiler I would look at the various competences that they could improve working internationally. So it might be communication skills, it might be self-reflection, it might be building resilience when working on international assignments, but at the beginning it's more about awareness I would say and getting people to self-reflect more, because I find without encouraging clients to do that you can't really, you sort of end up in a dead end with this topic.

Interviewer: Yes that's true and then do you have a main goal for your trainings, because I think it's hard to say that people leave the training and are interculturally competent. So do you have one main goal or steps of goals?

PARTICIPANT 3: Ehm, yeah probably. If I am working with them for a longer time, let's say over a week, if I work with someone every day for a few hours which is often the case, this is the kind of way it works when I work in London, because I get weekly contracts, if I am doing that, I start by reflecting on all of the different competencies and then I go through them based on a psychometric test they've done. Which ones they think they should focus on a bit more if they work internationally. So, basically they identify maybe three or four things they like to improve on, so it might be to do with their listening skills, it might be to do with focusing on goals would might be one, or it could be something totally different. Then clarity of communication is often one of them, we work on it and then throughout the week I see if they sort of moved their pointers up slightly. And then they go away with a plan at the end. But sometimes it takes people a long time to realize that being interculturally competent isn't about just being adventurous, or good in English or these sort of things. So, I often find in my training, although I'm getting people to identify things, they often, these things they refer to when it's finished or when they start really using it, but I think sometimes it's just, a lot of it is making them realize that there are things that they could be doing and it's not all alike and you can actually shift some of these things, if you realize that you would benefit from it if you're managing an international team or whatever.

Interviewer: And I think it's also often the starting point that they realize that they need to have a certain attitude to be open.

PARTICIPANT 3: Definitely, because everybody says “I’m open-minded”, right you would never say “I’m not open-minded”, so it’s a process you have to keep sort of reflecting on and then I often use anecdotes to make it clearer to the participants what it actually means being open-minded and then you go into detail.

Interviewer: Talking about process, are you familiar with the process model of intercultural competence by Deardorff?

PARTICIPANT 3: I am not, no. I wanted to look it up but I didn’t.

Interviewer: Yes okay so I can summarize it for you shortly. So the model is from around 2006 and what Deardorff says is that intercultural competence is not linear but it’s a circular process. You start with an individual level and move to an interpersonal level. And at your individual level you have attitude, skills, knowledge and comprehension and you can develop these within yourself and you can be for example cultural aware, have a sociolinguistic awareness and you are able to observe and interpret. And with these traits that you have you move on to the interpersonal level which then intercultural interaction. And you have internal outcomes, for example that you can shift your frame of reference and these all lead to the external outcomes, which is the competence to appropriately and effectively communicate in intercultural situations. But what I think is the significant thing about this model is that she said you can move to external outcomes directly from having an open attitude or directly from skills, you can be very appropriate and effective when communicating with people from other cultures, because you’re open minded towards that culture. But if you then meet

another person from another culture you suddenly start at the beginning, because it's a process, it's very versatile.

PARTICIPANT 3: Yeah, it's very good actually, because I often think that you know you become so confident in one culture that you think "Oh I am really interculturally competent", but then you forget to adjust in other cultures and people get really blinded by that. They think "Oh well I can speak this language, so I am very interculturally competent" so you're very comfortable in that culture. But as you said moving to another culture you maybe stop developing, don't you because you think you've already been there. Okay that sounds good. So it's basically you don't have to work on yourself first before you are successful on the outer circle, if I understand correctly?

Interviewer: Hm, it's not an inner or an outer circle, it's just one circular process and you basically develop yourself from attitude all the way to external outcomes. It says that yes you could go to the competencies of the external outcomes directly but you will not be as competent as if you would've also worked on your skills and your knowledge.

PARTICIPANT 3: Yeah.

Interviewer: You can be very open-minded towards another culture, but if you're not aware of their backgrounds or their language than the outcome will be less effective.

PARTICIPANT 3: So it is similar to the sort of cultural intelligence model I know. Where one circle is cognitive, one is behavior and one is emotional [meaning mindfulness as can be seen below].

Interviewer: Yes, exactly, sort of.

PARTICIPANT 3: And obviously to be successful you have to have a bit of all of those, it's the cross-over in the middle. It's similar in a way I suppose, but it sounds a bit more like something that people identify with more than the CQ-model I know, because people tend to get confused with the cognitive, with the behavior and with this mindfulness. The mindfulness and the behavior gets quite complex for some people. Yeah, okay, yeah that sounds good!

Interviewer: Yeah, I've been wondering if this model could be integrated or implemented into intercultural training, because I've both sides. I've heard that it's very interesting and people could identify with it, but I also heard that it's too complex and too versatile for people to understand it.

PARTICIPANT 3: Ah yeah okay. I'd have to look at it in more detail, but the way you've described it, I can see that it could be something that people could understand if you explain it to them. Yeah just because I think you know, also with the TIP I use, the International Profiler, there are 22 competences on there which is quite a lot for people who think about changing or what they want to change, but some of them are really, you know like purpose or focus on goals, those are actually quite difficult things to change. Whereas your listening skills are something you can change quite easily. So I think actually the model you've just describes could actually be incorporated into training. I don't know whether you could just use that as a basis.

Interviewer: Probably not.

PARTICIPANT 3: Yeah that would probably not be enough. But it could probably give participants a tool they could use and work with.

Interviewer: Yes, and I think it's also not very suitable for culture-specific training.

PARTICIPANT 3: Okay, yeah. For general it would work then. Yeah and I think if you like it as well, I think that's another thing, that's a good trick for training I use myself, if you like it so much and if you can identify with it, then that's half of trying to incorporate it successfully and I think it's a room for a lot of different models and I don't think everybody has to use the same one.

Interviewer: Good wonderful, then I think I am at the end of my questions. Do you have any questions or remarks for me?

PARTICIPANT 3: Ehm, no I think that's it.

Interviewer: Okay, wonderful. So, I would like to know if I can state your name within my thesis?

PARTICIPANT 3: Yes, that's absolutely fine.

Interviewer: And are you interested in a report with the findings?

PARTICIPANT 3: Yes, definitely, I would love to read it. Then I can have a look at the model as well. Yes that'd be great to see what you find out.

Interviewer: Wonderful.

PARTICIPANT 3: Actually there is one comment, there is one colleague in the UK who developed such a model. I am trying to think what it's called. Just because that it was quite complex, his was even more complex in terms of three circles, and one is individual and one is language and one is something else. And actually I think it's important that things aren't too complex if you're using it in a cultural thing, because I think it's such a complex topic anyway that sometimes you need something very clear to make people understand what it's

all about. Otherwise it's too much psychology and too social. If I think of the name of the model I'll send it to you.

Interviewer: Yes that would be nice. Well thank you very much for your time!

PARTICIPANT 3: Yeah, no worries. Thank you and good luck!

---record end.

Interview PARTICIPANT 4

Interviewer: Merle Zur

Date: 12.03.19

Starting & Ending time: 15:10 pm – 15:31:30 pm (21:30 minutes)

Gender: Female

Nationality: Polish

Age range:
31-35

Interviewer: I would like to record this interview. May I have your consent?

PARTICIPANT 4: Yes of course.

Interviewer: Welcome and thank you so much for participating this interview! As you know, the interview will take around 20 minutes. If you have any questions, please do not hesitate to ask them. For my records, could you please provide with some basic background information, such as your age range, gender, nationality.

PARTICIPANT 4: Yes of course. So I am female, nationality is Polish and age range is 31 to 35.

Interviewer: Ok wonderful. And can you tell me at what company you work and what your job title is?

PARTICIPANT 4: Yes, I work at Interskills [the participant does not want the name of the company to be named, therefore the company will be called “Interskills” hereafter] and I am an Intercultural and Skills Consultant and Instructional Designer. So I’m responsible for designing our intercultural training content, as well as developing training solutions and programs for global clients.

Interviewer: May I ask what your background is?

PARTICIPANT 4: I studied Intercultural Business Communication. So I’ve been living in the UK, outside of my home country for 12 years. Always in an international environment and intercultural training has always been interesting, the whole topic, the whole field has always been interesting and fascinating for me since my studies. So I am really glad that I can actually have a job that is what I love to do!

Interviewer: Ah, interesting. Can you explain to me what exactly Interskills does?

PARTICIPANT 4: Yes. So, we are a global Ed-Tech company, so we provide soft skills education combined with cutting edge technology [the most modern stage of development in educational technology]. So, we do a lot of blended learning, virtual training as well, but alongside with the traditional learning, face-to-face for example. We combine different approaches.

Interviewer: And what kind of trainings do you offer at Interskills?

PARTICIPANT 4: We have five soft skills categories: intercultural, communication, management, virtual and personal skills. So in terms of intercultural training we provide courses for example for global mobility clients, such as living and working in China, or working effectively with the French, just to give some examples of the products that we have. We also provide the general intercultural skills courses, such as working effectively across cultures, or leading or managing cultural diverse teams, having global remote teams working better together, these are trainings that we provide.

Interviewer: Yes, and the clients that you have and the people who perceive these trainings, are they mostly companies?

PARTICIPANT 4: Yes, it's business to business, B2B, mostly working with other companies. We don't do individuals. But, also we do language training, apart from skills training. And again it's for organizations not for individuals.

Interviewer: Ok, so also the language trainings are for companies?

PARTICIPANT 4: Yes.

Interviewer: Ok, why do the clients approach Interskills – did they expand, to they send employees abroad? What is usually the reason for taking part in intercultural trainings?

PARTICIPANT 4: Usually clients could be organizations that merge. Maybe one organization buys another one in a different country and they feel like they want to provide their staff with a language training of that country, or culture training just because they are merging or some teams come together to work jointly on some projects and they feel like culture is this hot topic out there right now. Which is really good to see, because now clients consider training, but maybe it wasn't that recognized or important when I was studying or getting into the field. I graduated in 2012 and I remember there googling different companies and what was going on the field and I couldn't find as many things as I could now.

Interviewer: Yes, although it's still not as much compared to other branches.

PARTICIPANT 4: Yes, definitely. But it's expanding. And across different countries as well. In Poland for example we still have a long way to go. We are originally a Spanish company, so the Spanish market is tougher in terms of soft skills in the culture than English speaking markets perhaps. That's where we see a difference as well, so yes.

Interviewer: And your trainers, are they freelancer, in-house and how do you reach them?

PARTICIPANT 4: They are freelance intercultural trainers, yes. And, so this includes country-specific trainers and generalist, for general intercultural skills, cultural awareness training and some other aspects, for example presenting to cultural audiences or negotiating across cultures. So, different range and expertise, but all freelance trainers, for languages as well.

Interviewer: And coming back to the trainings: How are these trainings created? Was that your task alone, did it happen in a collaborative manner?

PARTICIPANT 4: That's a good question. I've been with the company for over a year, so Interskills when they purchased Conveys [the participant does not want the name of this company to be named, therefore this company will be called "Conveys" hereafter] a lot of intercultural training, knowledge, assets, materials, course content was coming from Conveys, and I believe that the content was developed in conjunction with trainers who are the experts in the different areas. Also, perhaps in conjunction with students who used to (...) Ok, so in the UK there was a change of law how students can be recruited for their work placements. So, previously Conveys had students on work placements and I think they were also experts in the intercultural field, helping to develop of the materials, advise on the content. So, I think that's how the training came up. But I also worked in conjunction with trainers when I develop training, I would often be guided by the experts because I can't know all the countries. So as much as I can use some of my knowledge and studies and experience, for certain country specific content I would need to work with the country specific trainer to be able to get the correct information in the training.

Interviewer: And when you create these training, do you base them mainly on your or the trainers experience or do you also use any theoretical or academic base?

PARTICIPANT 4: Yes, we use some of the theories as well. Although, we want our training to be practical and using a lot of theories in the raw sort of form doesn't always speak to the learners, who are corporate workers, who are not familiar with theories. So, it is about how we would add some of the theories there, but present them in a way that's digestible and

simple enough and applicable as well for the learners to actually think how this training can help them to their job better.

Interviewer: While you are talking about applicability, what kind of set of skills or traits are trained within these trainings?

PARTICIPANT 4: Well it very much depends on the type of the training that we are doing. We aim to raise awareness and change behavior, which is quite ambitious, because behavior change is not easy to do. And again what we target depends very much on the type, the objectives and the outcomes of the learners of the client as well. So one learners objectives might be to smoothly adapt to living and working in a new country. Another learners objectives might be to become open-minded or flexible or adaptable with their communication or working styles. Or develop to build better relationships with the culturally diverse colleagues. So, I think we also need to ensure that the training is interactive, it's relatable to learners context and it's practical. So that they can remember what they are learning about and actually apply what they are learning to their day to day jobs. So we try to look at knowledge, skills and attitudes the learners need to achieve the desired outcomes. So, for example if we train employees or an international manager they usually need to learn how to build an effective relationship, understand each other, culture triggers, perhaps how to solve problems if there is a merger, if the team need to work more effectively together. So we would look at helping them to understand the cross-cultural values; the differences of the values of the team members, also the differences between individual and organizational values; what might cause a potential clash in the team; we would explore how different cultures build relationships and trust; we might also look at the importance of dealing with ambiguity;

variety of communication; adaptability; problem-solving. I am not sure if this actually answers your questions, but this sort of how we try to change behavior.

Interviewer: Yes it does very much. Thank you. So you already said that using raw theoretical models does not usually work with corporate workers, but if I understood correctly you use some theoretical models which you use as a base for your trainings, is that correct? Which ones are they?

PARTICIPANT 4: Yes, so we use the Interskills-model of culture [a self-created model within the company], which has five dimensions and it's a mixture of Edward Hall, Geerd Hofstede and Fons Trompenaar. So we have power distance, we have teams vs. individual, task vs. relationship, level of directness and attitude to time. And the dimensions are just called differently in the Interskills-model, but essentially these are the ones that you can see out there that are probably the most used ones in the field. And it's a useful model for learners to understand the culture differences, it provides them with that anchor, the reference point it certainly helps them to make sense of the intercultural skills or knowledge one needs to feel somewhat more comfortable when working across cultures. So as much as there is a lot of critique around intercultural dimensions or cross-cultural, country-specific, a lot of generalization of course and this can lead to stereotypes, sometimes this can also provide a benchmark. Of course, I think it's also important to be aware that dimensions, well Hofstede's dimensions let say, were not meant to evaluate individuals but nations. So, we can talk about organizational culture, we can talk about individual culture, you know how complex the area or the field is. So, when we use dimensions and trainers expert would know that very well, that you can have discussions around "How do you feel about this dimension? Can you reflect

yourself in this? How about your colleagues from your own culture? How about your colleagues from another culture?” and then you can explore some of the complexities of what culture is.

Interviewer: Yes, so is the Interskills-model used in both culture-general and culture-specific training?

PARTICIPANT 4: Usually yes. Whatever fits, usually yes. Because we always start at some point at the beginning of the training with “What is culture? What are the key cultural values?”. If we have different teams than it’s of course more of an individual sort of “What is my culture? Who am I? How do my colleagues and others see me? How do I see them?”. If it is specifically two different teams or three different teams then we can look at these two or three national culture, but of course “What does it mean in the context of our team? What does it mean for us individually?”

Interviewer: How long are these trainings usually?

PARTICIPANT 4: Oh well it very much depends. Usually one day. Our clients don’t always have time for a one day training. There are also budget issues, so that could be another reason why clients would prefer a half-day let’s say. But we also do a lot of virtual training. So, virtual life sessions and these are divided in to shorter sessions of either 60 or 90 minutes.

Interviewer: Ok interesting. And since you talked about models before, are you aware of the model by Darla Deardorff ?

PARTICIPANT 4: I wasn't, but I am now. I checked it. And it reminds me of the attitudes, knowledge, skills when you think about designing a learning experience and what the learners need to know, what they need to be able to do, how they need to be able to do it after the training, so knowledge, skills and attitudes. But Darla also puts attitudes first, which I thought was interesting and it reminded me of the Culture Intelligence model, the first CQ stage is drive, it's motivation, curiosity, discovery. So, yes I think it can be used in training, it has a place and I would love to explore this further and see how I can use it more. Perhaps to a certain extent we are already using it, because we try to focus on activities that spark curiosity – help the learners learn more about the intercultural colleague, maybe explore and demystify stereotypes. These are the types of activities that we would use. So we look at the specific information, knowledge they need to learn, so country-specific information sometimes for global mobility learners, they need to have an overview of that country they will be moving to. So, we look a little bit at country-specific facts. And then we move to skills. So Darla speaks about addressing the processing of knowledge by observation, listening, evaluating and so on. And at Interskills we use the DIVE-model, so describe, interpret, verify and evaluate. And we also have another model that looks at being comfortable with ambiguity, being flexible, adaptable, communicating clearly, asking questions, clarifying, empathy and so on. So, Darla says that we can further divide these attitudes if you like, or skills, behaviors, internal and external outcomes. So empathy for example would be internal. External would be how learners demonstrate intercultural skills through their behavior and communication. So

perhaps this could be considered in training evaluation, when I was reviewing this, you know look at that behavioral change internally and externally, how after the training the learners can actually illustrate their new behavior. Maybe not necessarily directly after the training, you need to allow more time, 3 or 6 months longer, and evaluate the training afterwards where you can really see the changes. So, it's definitely very interesting.

Interviewer: Yes, and I think, or for me personally, the peculiar and interesting thing about her model is that it's a circular process. So, it really says you can have the knowledge of and attitude towards one culture, you can appropriately and effectively communicate in that culture, but then you go somewhere else and you again have to have an open attitude and need to have certain skills to get along in this other culture. So, it's a circle and it's not linear where you can be fully intercultural competent at some point. And I think that's very interesting.

PARTICIPANT 4: Yes, absolutely. And often we come across clients who fly there, some of the staff members, arrive somewhere in the world and they say they don't need intercultural training, because they've been two or three places already. So they think they can surely adapt everywhere, but that's not the case. You need to have that attitude and that mindset to help yourself, because every situation, every country is different. If you are alright in France, you might not be alright in South Africa. Right?

Interview: Yes that's true. Do you do something like follow ups after the trainings?

PARTICIPANT 4: Yes, so for global mobility learner can have some of their training (...) So in one-day training, say it's virtual, you can divide it into two half days. Or you can have multiple virtual sessions, so you can have one session before departure and one session after

departure. Or, some clients prefer to have it all after departure, where the learners have time to get used to the new place and figure out what is challenging, what's not and then get some support with it.

Interviewer: Ok, very interesting. Wonderful thank you! I think that's already it from my side, do you have any more remarks or questions?

PARTICIPANT 4: Any more remarks.. no I don't think so, I don't think so. Very good questions, it got me thinking about my job a little bit deeper, so thank you!

Interviewer: Thank you! Are you okay if I state your name and organization in my thesis or would you rather like to stay anonymous?

PARTICIPANT 4: I prefer to keep it anonymous, if that's alright.

Interviewer: Yes of course, no problem. And are you interested in a report with the findings?

PARTICIPANT 4: Yes please!

Interviewer: Ok wonderful. Well thank you again very much! And I will stop the recording now.

---record ended.

Interview PARTICIPANT 5

Interviewer: Merle Zur

Date: 12.03.2019

Starting & Ending time: 16:10 pm – 16:26:33 pm (16:33 minutes)

Gender: Female

Nationality: Danish

Age range:
20-25

Interviewer: Ok, so before I start may I have your consent to record this interview?

PARTICIPANT 5: Yes of course.

Interviewer: Wonderful. So this interview is part of my Master thesis at Utrecht University and is concerned with the structure and resources of intercultural trainings. Please do not hesitate to ask questions during the interview if anything is unclear. Maybe you can start by telling me your age range, gender, nationality?

PARTICIPANT 5: Yes, female, I am Danish national and my age range is 20-25.

Interviewer: Ok, thank you. Can you tell me at what company you work and what your job title is?

PARTICIPANT 5: Yes, so I work at Interskills [the participant does not want the name of the company to be named, therefore the company will be called “Interskills” hereafter] and I am the Intercultural Skills Team Lead Manager and I lead the team, it’s a group of coordinators, coordinating intercultural skills training, mainly for relocation companies. Well that’s our biggest client, but relocation. Yes.

Interviewer: Thank you. And can you give me a short overview of the kind of work your company does?

PARTICIPANT 5: So Interskills is an Ed-Tech company, delivering language and skills training to organizations around the globe.

Interviewer: And what kind of trainings do you provide?

PARTICIPANT 5: So there's the language part, which is mainly virtual so everywhere in the world, it's face-to-face as well, but then it's mainly in London, and now in Germany, because we just acquired a company there, but also in Spain. And it's not just the language but it can also be legal English for lawyers and you know language sessions like that. For skills training it can be intercultural skills training; or living and working in a country; or it can be working effectively with a country; it can also be more soft skills, so personal development; it can be how to manage a virtual team; management skills in general; leadership skills; yeah.

Interviewer: Okay, and these intercultural trainings are they focused on specific countries or do you also provide general trainings?

PARTICIPANT 5: Eh, so we have what they call Learning & Development, where it's organizations who are offering their employees training. And that can be because their expanding or because they want to go to another country and set up a business. And also just general awareness training for those companies. And then we have big clients in the relocation atmosphere, so that's a lot of Global Mobility and that's mainly our "living and working in"-courses, where it's living and working in a target culture, for assignees going somewhere or expats going somewhere abroad.

Interviewer: Ok, and you only work B2B correct?

PARTICIPANT 5: Yes I only work with that.

Interviewer: And do you also work with trainers or have contact to them?

PARTICIPANT 5: Yes I am in contact with the trainers and they are all freelancers.

Interviewer: Alright and talking about the intercultural trainings, how were they developed ?

PARTICIPANT 5: Good questions and this is something PARTICIPANT 4 does a lot. So, whenever we have a one-off client, as we like to call them, or a company who would like, let's say 10 different skills training sessions, then we go in and tailor make whatever it is that they would like, in order for us to sell them the program. So then someone like PARTICIPANT 4 in collaboration with someone from sales will talk to the client and then structure a training and figure out how it's all set up. But for our big global mobility clients we have sold from the beginning how our programs are. So they know exactly what they're expecting, but then we ask our trainers to tailor the session to the assignee, based on pre-training questionnaire, based on intake call notes, just like a needs analysis and other observations and objectives that the assignee has. So it is a standard program, but it will be tailored when it's delivered by a trainer.

Interviewer: Yes and what does the standard program consist of ?

PARTICIPANT 5: That consist of (...) so we use blended methodology for those, so there are activities on the platform for that and they consist of four units typically: "What is culture?", "Cultural skills for a target culture", then it consists of "Working in a country" and then "Living in a country". And those sessions are 90 minutes each, so you have three hours and then a lunch break and then three hours.

Interviewer: And what exactly is targeted within each of these units ?

PARTICIPANT 5: I can send you our course outlines if you would like to see them afterwards?

Interviewer: Yes thank you!

PARTICIPANT 5: Basically, they are split into pre-work that is expected from the assignee to complete before the session on the platform, so that way the trainer can see beforehand you know if there are difficulties in an area, maybe it's about values, the guy is not understanding the values in whatever country. Then it's the actual sessions and then it's the consolidation afterwards, which also takes place on the platform.

Interviewer: Ok, so it's all online?

PARTICIPANT 5: Well, because it's a blended solution everything is online, but there is also a live-session which is face-to-face or virtually with the trainer going through it all.

Interviewer: And can you explain to me what these sessions look like and how they target each of the goals?

PARTICIPANT 5: So, well actually in coordination, whenever we have a program (...) Ok, so this is "Living and working in the UK" for someone coming from China and let's say it's a guy, because it is 75% of the time unfortunately, so I can see on my internal documents that it's just a one-day "Living and working in the UK". Then I go to my trainers and I can also see if he wants to have it in China or in the UK if he already lives here, say he want it here. So then I go back and I ask my trainers "Are you available on this date? In London if it's in London?". And then I will also know the assignees, because I have the pre-training questionnaire where it states it's more about, you know if there are any personal objectives, is he going to manage people, how many, are his colleagues from a lot of different countries,

who is his manager? And then there are also a lot of columns where he can tick if he wants to know cultural values, he wants to know where to go grocery shopping, if he wants to play tennis and we need to find a tennis club for him, if he's just a little bit unsure about body language – all of these things he can add in the pre-training questionnaire and then I send that to the trainer. My colleague is also on the phone with the guy moving from China, just to talk about the pre-training questionnaire, because also sometimes there comes a lot of more deep information, such as “Well actually one of my kids got a handicap and I am really worried about he is going to adjust to the culture, can you please provide me with some details about that”. So sometimes it's a little bit more sensitive. It can also be “you know I've actually been to London and seen my colleague and it did not go well. I am doing something wrong”, some of them are even saying it's the colleagues that are doing something wrong, which just means that they definitely need cultural awareness training. So, details like this are provided to the trainer. So then when the trainer goes into the session on that day, before he has seen whatever the assignee has completed on the platform to become more aware of exactly his gaps are, and he has also gone through the pre-training questionnaire and the intake call notes that I've provided him with, he's been free to have a call as well with the assignee, if he thought you know “I am missing some information here” or “I would just like to introduce myself” and then I've also been giving him a power point presentation that he has been tailoring to this specific session. But I sure made sure that it still you know looks like a format that is aligned with what we're delivering on the platform. But still, I make sure to give him the flexibility that he can adjust the training to the way that he would like to. Sometimes, they say “You know what, although I will be living in the UK, I also have a lot of German colleagues.

So if you can provide me with a little bit of German details as well that would be great”, things like these. And then he delivers a program and hopefully we get a positive evaluation.

Interviewer: Yes, do you know if any theoretical or academic models are used to create your trainings?

PARTICIPANT 5: I don't know if we actually use any models in the trainings. In the beginning we used Hofstede a little bit, just to show you know cultural gaps and what to expect. And in the power point we do reference, what is it called, a section to Trompenaars definition of culture. But other than that I don't think we are using any models.

Interviewer: Do you think it would make sense to use models in the trainings or do you think it is too theoretical?

PARTICIPANT 5: I think it's a good question. Because I feel like (...), maybe for these programs that we are delivering a lot of, that are so standardized then it's up to the trainer to tailor it, I feel as if we rely too much on someone like Hofstede, you know then his theory has a lot of lacks because he is just using one demographic. So then we really need to be careful as to who we use to make sure it's someone that we are comfortable with. But I think for our clients who are just given a one-off program or maybe if we are going to a university that would like a class on something, then I think it makes a lot of sense to bring theories like that in. But for an assignee moving abroad that's just gonna fly over their head.

Interviewer: Yes, have you heard of the model by Darla Deardorff ?

PARTICIPANT 5: I actually had to google it, but now I know.

Interviewer: Yes, that's not a problem. So basically it's this circle of developing intercultural competence and I think as you said models are sometimes too theoretical for trainings and not something that the assignees can use because they want you know, tools and something they can work with. But what I think is very peculiar or interesting about this model is that it's a circle and she says that basically nobody is ever fully intercultural competent, because you feel comfortable in one culture but not necessarily in another culture, especially in a working environment I believe. And I think this approach is very interesting and do you know if this circular approach is taught within your trainings?

PARTICIPANT 5: Well I do know that some of our trainers apply some models into their session, but again that is so personal to the trainers, who they feel comfortable with, who they believe in using. And some just don't do anything, they just use whatever we give them and don't tailor it. So it really depends on the trainer.

Interviewer: Yes, interesting. And would you say in general, that it makes sense to incorporate more theoretical models, although they are sometimes more complex to understand?

PARTICIPANT 5: Yeah, I think it's good to capture people's attention and to make them aware of the complications and why they need to get this training. Or why they need to become more aware. Yeah, but it's just, I would love for trainers to be able to throw something in

there just to capture people's attention, but I am not at their trainings and I am not exactly sure who does it, I only know of a few who have been working a lot on it.

Interviewer: Ok, wonderful. This is already it from my side, do you have any other remarks or questions?

PARTICIPANT 5: No.

Interviewer: May I ask what your background is?

PARTICIPANT 5: I have a Bachelor in Sociology and Culture analysis and a Master in Intercultural Studies.

Interviewer: Ah, interesting! Wonderful, would you be alright with me stating your name and organization or would rather like to be treated anonymously?

PARTICIPANT 5: Anonymous please.

Interviewer: Ok, and would you like to receive a report as well?

PARTICIPANT 5: Yes sure!

Interviewer: Wonderful, then I will stop the recording now.

---record end.

Interview PARTICIPANT 6

Interviewer: Merle Zur

Date: 22.03.2019

Starting & Ending time: 10:00 am – 10:19:27 am (19:27 minutes)

Gender: Female

Nationality: Slovakian & British

Age range
36-40

Interviewer: I would like to record this interview for my thesis, is that okay with you?

PARTICIPANT 6: Yes, that is fine. I would just not like you to include my personal details, such as my name, it that is okay.

Interviewer: Of course, I will anonymous this interview! So, this interview is a part of the Master thesis at Utrecht University and it will only take around 20 minutes. I will ask you some questions related to intercultural trainings, their structure and resources those are built upon. If you have any questions in between please feel free to ask them! Before we start, would you mind telling my something about yourself, such as your age range, gender, nationality.

PARTICIPANT 6: Of course. So my age range is 36 – 40, female and my nationality is Slovakian.

Interviewer: Okay thank you. Can you maybe explain to me at what company you work and what your job title is?

PARTICIPANT 6: Yes, so I work at NGTA [the participant does not want the name of the company to be named, therefore the company will be called “NGTA” hereafter] and my job title is Intercultural Program Specialist.

Interviewer: Okay thank you. Can you maybe indicate the kind of work that NGTA does?

PARTICIPANT 6: Yeah sure, so NGTA is effectively a relocation and talent mobility manager. And we work with companies that move their employees across the globe. And then we provide services for those companies in relation to the population that they move them.

Interviewer: So the trainings that you provide are mainly culture-specific or also culture-general?

PARTICIPANT 6: Ehm, both. We have a wide range of programs which we can customize depending on what the client wants.

Interviewer: Can you maybe give me an example of what kind of trainings you provide?

PARTICIPANT 6: Yes, so generally we provide intercultural competence trainings for people who go on assignments and these can be, of course there are some generic modules depending on their level of experience, and then there are country-specific module, depending on where they're going. If they also work with clients and colleagues across the globe we can also cover that aspect of their work. So, how to work with global colleagues, different nationalities. And, yes so that is I think kind of our main program, but then we also do programs on virtual communication, working across the globe, pretty much anything that falls into this field of intercultural (...)yeah.

Interviewer: And do you mainly work B2B or do you also have individual participants?

PARTICIPANT 6: No we only work with companies.

Interviewer: Ok, and your trainers are they in-house, or are they freelancers?

PARTICIPANT 6: Freelance.

Interviewer: Ok, so do you have an existing network of freelance trainers or do you acquire new trainers on a regular basis?

PARTICIPANT 6: No we have an existing manage network.

Interviewer: Okay, wonderful. So the trainings that you provide, how were they created? Was that individually by the company or in collaboration with the trainers?

PARTICIPANT 6: No, so this is our own product, so our company creates the trainings. So, our product has existed for over 50 years and I think, I haven't been around for that long, but obviously we regularly update them and develop new materials to suit the current market and content. But the origins of it go to trainings of military forces in the US and that was some time in the 50's or 60's. So that's were our business started. I mean not the whole company, but just the department where I'm at, so the intercultural department.

Interviewer: Okay that is very interesting! Can you maybe explain to me how the trainings are structured and what kind of traits are targeted?

PARTICIPANT 6: Yes, so it's a skills and competence build training and we work (...) let me just open this one second (...). Yes, so basically our program is targeted to develop competencies in three areas and they are awareness, knowledge and skills. And so, a program is structured in a way that the different modules cover these three areas. So, the aim is to help to develop the person's self-awareness and cultural sensitivity, so that's the awareness section. And then on that basis we can build on building their knowledge on the

new culture or country which is their focus. And thirdly, help them develop the skills that they need for successful adaptation. So, it's just, you know, giving them the tools.

Interviewer: So, would you say the main goal is then successful adaptation?

PARTICIPANT 6: The main goal is, well it depends on what the person wants to achieve from the program, so it's not like we have a goal. We have to help the person reach their goal.

Interviewer: Yes, so is there some sort of pre-assessment you do?

PARTICIPANT 6: Yes there is, so we ask questions so that we can customize our program.

Interviewer: Yes, and how long are these trainings?

PARTICIPANT 6: One day or two days.

Interviewer: Ok, so depending on what the clients want and can afford?

PARTICIPANT 6: Yes, so the ones I am talking about are one or two days.

Interviewer: Okay thank you. Do you know if there are any theoretical or academic models used within your trainings?

PARTICIPANT 6: Theoretical models (...). So we, or you know our trainers, reference Hofstede quite a lot, and Richard Luis. It's called the Luis-model, the Luis-culture-model and he's a linguistic.

Interviewer: Okay that is very interesting! I will look this up!

PARTICIPANT 6: And another one who is quite regularly quoted is Edward T. Hall, you are probably familiar with him. And yes I think those are the three names.

Interviewer: Yes, okay. And do you think, based on your personal experience and those of your trainers, that these theoretical models are of value for intercultural trainings?

PARTICIPANT 6: Well, they give it the legitimacy of science behind them. So I think it kind of strengthens our position, you as this is something that has been very well researched. And I think there are people that really appreciate that type of reference.

Interviewer: Yes, definitely. Do you know if the models are actually shown or just used as a basis, or example within the trainings?

PARTICIPANT 6: I am not quite sure how our trainers use it, that's a good question. But I would say that we really don't want to go into too much theory, mainly just like, you know "this is where it comes from". Yes, so those are the scientists that worked on it, and that culture is not random and comes from these models and patterns. Or not that it comes from them, but it can be predicted or explained by these models. So, that's pretty much how it's used.

Interviewer: Alright, thank you! You mentioned to me before that you are not aware of the process model of intercultural competence by Darla Deardorff, correct?

PARTICIPANT 6: No, I haven't heard of it before and tried to google it. But there was actually not much I could find.

Interviewer: If you'd like I can explain it to you shortly?

PARTICIPANT 6: Yes sure!

Interviewer: So it basically says that the development of intercultural competence is not something linear, but that it's more a circle. And she says that there is a personal level and an interpersonal level. And when you have an intercultural interaction, you develop your intercultural competence by having an open attitude towards others.

And then with this attitude you can build on your knowledge and comprehension and your skills. This is very similar to what you've told me above. And then these individual traits build a basis for one's intercultural interaction, which can be seen in internal and external outcomes. And the internal outcomes is that you have a shift of your own frame of reference and you are able to adapt and the external outcome is that you can effectively and appropriately communicate with a person from another culture. And yes what I think is very interesting about this model is that the process is a circle and that you can be interculturally competent with one interaction, but if you find yourself in another situation you have to have an open attitude again and need to draw from the other knowledge that you might or might not have. And therefore, your external outcomes can be less successful if you don't develop certain skills and only have an open attitude and some knowledge.

PARTICIPANT 6: So is she basically saying that you can modify your style?

Interviewer: Maybe in a way. She says that you can come to the external outcomes via different routes, so straight from an open attitude or straight from your skills, but you will not be as successful as if you would've developed each component, including a shift

of reference frame within your internal outcomes. So, yes I believe that the circle is very interesting and quite new, opposed to linear models, which is why I am studying this model. And do you think this model could be incorporated into trainings?

PARTICIPANT 6: Yes, yes I think it is definitely very interesting! I would probably have to look into it and, like I said we don't really want to make our trainings really theory heavy, because it's typically not what people are interested in. But obviously there has to be science and research behind intercultural communication and these training. You know I think potentially, I don't think I'm in the right position to comment on this. But it sounds really interesting and I am going to look into it more.

Interviewer: Yes. I also had some conversations with people that said it is a very interesting model, but they think it's too complex to say to a participant that although they are here to train intercultural competence, they should be aware of the fact that you might never be fully interculturally competent and that this might be too complicated for people than a linear model.

PARTICIPANT 6: Yeah, I can see that. But I think it could totally be used. As I mentioned, people that we work with are more interested in practical matters. But the theory could probably be interesting or useful for the trainers, just to give them further material.

Interviewer: Alright thank you, that was it from my side. Do you have any remarks or questions?

PARTICIPANT 6: How did you find this model?

Interviewer: I had it in my studies and while writing my thesis, and I wrote about a couple of models, I notices that this one is actually one of the only ones that has this circle-approach. And I thought that was very interesting.

PARTICIPANT 6: Ok, but it's nice because, it really is a circle. I would like to see whatever you can share from your study! So when you have that, that would be interesting.

Interviewer: Yes of course! And you wanted your name and your organization to stay anonymous, correct?

PARTICIPANT 6: Yes, please. And if you need anything else please contact me.

Interviewer: Thank you very much and thank you for participating in this interview!

PARTICIPANT 6: Of course, happy to. And good luck !

Interviewer: Then have a nice day and I will end the record now.

---record end.

PLAGIARISM RULES AWARENESS STATEMENT

Fraud and Plagiarism

Scientific integrity is the foundation of academic life. Utrecht University considers any form of scientific deception to be an extremely serious infraction. Utrecht University therefore expects every student to be aware of, and to abide by, the norms and values regarding scientific integrity.

The most important forms of deception that affect this integrity are fraud and plagiarism. Plagiarism is the copying of another person's work without proper acknowledgement, and it is a form of fraud. The following is a detailed explanation of what is considered to be fraud and plagiarism, with a few concrete examples. Please note that this is not a comprehensive list!

If fraud or plagiarism is detected, the study programme's Examination Committee may decide to impose sanctions. The most serious sanction that the committee can impose is to submit a request to the Executive Board of the University to expel the student from the study programme.

Plagiarism

Plagiarism is the copying of another person's documents, ideas or lines of thought and presenting it as one's own work. You must always accurately indicate from whom you obtained ideas and insights, and you must constantly be aware of the difference between citing, paraphrasing and plagiarising. Students and staff must be very careful in citing sources; this concerns not only printed sources, but also information obtained from the Internet.

The following issues will always be considered to be plagiarism:

- cutting and pasting text from digital sources, such as an encyclopaedia or digital periodicals, without quotation marks and footnotes;
- cutting and pasting text from the Internet without quotation marks and footnotes;
- copying printed materials, such as books, magazines or encyclopaedias, without quotation marks or footnotes;
- including a translation of one of the sources named above without quotation marks or footnotes;
- paraphrasing (parts of) the texts listed above without proper references: paraphrasing must be marked as such, by expressly mentioning the original author in the text or in a footnote, so that you do not give the impression that it is your own idea;
- copying sound, video or test materials from others without references, and presenting it as one's own work;
- submitting work done previously by the student without reference to the original paper, and presenting it as original work done in the context of the course, without the express permission of the course lecturer;
- copying the work of another student and presenting it as one's own work. If this is done with the consent of the other student, then he or she is also complicit in the plagiarism;
- when one of the authors of a group paper commits plagiarism, then the other co-authors are also complicit in plagiarism if they could or should have known that the person was committing plagiarism;
- submitting papers acquired from a commercial institution, such as an Internet site with summaries or papers, that were written by another person, whether or not that other person received payment for the work.

The rules for plagiarism also apply to rough drafts of papers or (parts of) theses sent to a lecturer for feedback, to the extent that submitting rough drafts for feedback is mentioned in the course handbook or the thesis regulations.

The Education and Examination Regulations (Article 5.15) describe the formal procedure in case of suspicion of fraud and/or plagiarism, and the sanctions that can be imposed.

Ignorance of these rules is not an excuse. Each individual is responsible for their own behaviour. Utrecht University assumes that each student or staff member knows what fraud and plagiarism



entail. For its part, Utrecht University works to ensure that students are informed of the principles of scientific practice, which are taught as early as possible in the curriculum, and that students are informed of the institution's criteria for fraud and plagiarism, so that every student knows which norms they must abide by.

I hereby declare that I have read and understood the above.

Name: Merle Nicola Zur

Student number: 6499112

Date and signature: 12.04.2019

A handwritten signature in black ink, appearing to read 'M. Zur'.

Submit this form to your supervisor when you begin writing your Bachelor's final paper or your Master's thesis.

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