How to Create Organization Based on Intercultural Approach? Example of CICA organisation

Marzanna Farnicka, Ph.D.
University of Zielona Góra, POLAND

Migiel Bettin, Ph.D.
Instituto de Estudios Psicobiosociales y de Intervención en Violencias (IEPSIV) and Fundaction CerSer, COLOMBIA

Joanna Rosner
University of Zielona Góra, POLAND

ABSTRACT

The article is focused on application psychological intercultural approach based on cross – cultural challenges. In the paper the theory, procedures were presented and what is most interested one example of real organisation which can be called "intercultural competence excellence". In the first part of the paper, the report and "working' definition of intercultural competencies are described and intercultural approach based on Bennet, Deardorff and Heyward were presented. Having a framework of intercultural competence such as these presented and discussed above, the criteria of ICC was presented. They was used to described the CICA as an organisation. The real example can be helpful in ensuring a more comprehensive, integrated approach in everyday work and life and promoting a better cross-cultural dialogue.

Introduction

In the report on the challenges in next 50 years, scientists claim that in the future there will not be a crisis of development (critical infrastructure, food, overpopulation) but we may face the crisis of humanity. Viktor Mayer-Schonberger, Professor of Internet Governance and Regulation, Oxford Internet Institute wrote: *My first issue is not the future of democracy (or related issues such as fake news, social networking bubbles, or even cybersecurity), but the future of humanity. As we are developing more and more ways to let computers take over reasoning through adaptive learning, we are faced with an existential question: what is it – in a long term – that makes us human?*[1].

What the intercultural approach is?

The study and many years of experience in training this kind of competence have shown that the high level of ICC unfortunately does not "just happen" for most[2]. Therefore, for many it must be intentionally addressed. It is possible when we use the cognitive-behavioural methods and attitudes approach. The outputs should be positive because the main aim of this competence is *to achieve one's goals to some degree of compatibility with others.* So, according this framework, the individual can be more effective and appropriate in behaviour and/or communication by adding necessary knowledge and skills. It has been more important to use the intercultural competence concept in practice than explore its theoretical basis.

Looking at developmental psychology point of view, ICC is connected with Erik Erikson's theory[3]. Erikson's theory is based on three poles: biology, psychology and social bias. In the course of individual development (the eight stages of psychosocial development), the person experiences a psychosocial crisis which could have a positive or negative outcome for personality. The outcome of the natural 'maturation timetable' is a wide and integrated set of life skills and abilities that function together within the autonomous individual.

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[1] V. Mayer-Schoenberger, *Big Data – Eine Revolution, die unser Leben Veraendem wird,* „Bundesgesundheitsblatt – Gesundheitsforschung – Gesundheitsschutz", 2015, 58 (8), p. 788–793.

[2] D.K. Deardorff, *A Comparative Analysis and Global Perspective of Regional Studies on Intercultural Competence*, UNESCO, Paris 2010.

[3] E. Erikson, *Identity: Youth and crisis*, Norton, New York, 1968.

The other approach to understand multiculturalism, diversity and intercultural skills as an output of personal growth was presented by Berry[4]. He noticed two types of strategies in societes. He described ways of coping with own indentity and values in different kinds of societes as a way to integration, assimilation, separation, marginalisation, exclusion or segregation. In this case, the ppsychological aspects of integration cannot overlook the so-called psychological stress/distress, the acculturative stress (a burden that a person experiences when encountering other cultures), and the psychological disorientation, which is experienced by people trying to adapt to radically different cultural environments. *Developmental Model of Intercultural Sensitivity* (DMIS[5]) should be taken under consideration as well as social thinking or intervention in the process of acculturation. According to Bennet, the ability to move from the monocultural level to the intercultural level of mindset is connected with some intrapersonal skills which can be developed[6]. According to Benett[7], the process of acculturation requires the engagement of numerous abilities at the level of behavior, and a number of psychological processes taking place in a group and at the intra-psychological level.

Cross-cultural experiences provide opportunities for individuals to experience personal growth and develop intercultural competence. Heyward's dimensions of intercultural literacy are good tools to show and understand the development of intercultural competence (from unconsciously incompetent to unconsciously competent[8].

According to Deardoff[9], ICC should be sought on two levels: intrapersonal and interpersonal. The intrapersonal level involves the following

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[4] J. Berry, *Achieving a global psychology*, "Canadian Psychology", 2013, 54(1), p. 55–61, http://dx.doi.org/10.1037/a0031246.

[5] M. Bennett, *Toward Ethnorelativism: A Developmental Model of Intercultural Sensitivity*, [in:] *Education for the Intercultural Experience,* R. M. Paige (ed.), Intercultural Press, Yarmouth, ME, 1993, p. 21–71.

[6] M. Bennett, *The SAGE encyclopedia of intercultural competence*, SAGE, Thousand Oaks, CA, 2015.

[7] M. Bennett, *A Developmental Special Issue on Intercultural Training*, "International Journal of Intercultural Relations", 1986, nr 10, p. 65–72.

[8] M. Heyward, *From international to intercultural*: *Redefining the international school for a globalized world*, "Journal of Research in International Education", 2002, 1(1), p. 9–32, https://www.sagepub.com/sites/default/files/upm-binaries/30482_1.pdf.

[9] D. K. Deardorff, *The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States*, "Journal of Studies in International Education", 2006, 10, p. 241–266.

attitudes: respect (valuing other cultures, cultural diversity and openness – to intercultural learning and to people from other cultures), openness (to intercultural learning and to people from other cultures, withholding judgment), curiosity and discovery (tolerating ambiguity and uncertainty) and skills (to listen, to observe, to interpret, to analyze, evaluate, and relate). The interpersonal level consists of knowledge and comprehension which individual can develop during social life and gathering own experience concurred with cultural self-awareness, deep understanding and knowledge of culture (including contexts, role and impact of culture and others' word views), culture-specific information, and sociolinguistic awareness.

Criteria of evaluation

In the literature, many criteria to evaluate organization exist. Some of them are: Bennet's[10] criteria, Heyward's[11] or Farnicka's[12] criteria. Below, based on Salto proposal[13] the following criteria to evaluated was used:

1. Taking an active role in confronting social injustice and discrimination (the awareness of possible situations and reasons, information about legal, social, political instruments – output: – awarness and engagement).
2. Promoting and protecting human rights (output: engagement and promoting).
3. Understanding culture as a dynamic multifaceted process (output: giving knowledge of the dynamism of the culture, discovering information about different cultures in a critical manner while exploring the connectivity and complexity between identity, politics, society and history but also geographical aspects in a modest and sensitive way).
4. Creating a sense of solidarity (output: social and personal awareness of one another, as well as enhanced skills to demand the right and duty to speak up against every abuse of power against oneself and others both as members of a democratic society and as human beings).

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[10] M. Bennett, *The SAGE encyclopedia of intercultural competence*, SAGE, Thousand Oaks, CA, 2015.

[11] M. Heyward, *From international to intercultural: Redefining the international school for a globalized world*, "Journal of Research in International Education", 2002, 1(1), p. 9–32.

[12] M. Farnicka, *Marginalization and exclusion as violence*, "Society", Quicio, Revista de Psicologia, 2016, I, p. 15–33.

[13] P. Bortini, M. A. Behrooz, *SALTO Youth, Intercultural Competence Research Report*, UE, 2012, http//ec.europa.eu/youth.

5. Dealing with insecurity (improve communication skills, develop a social network).
6. Fostering critical thinking (output – evaluating information gathered from or generated by observation, experience, reflection, reasoning, or communication; it includes also the capacity to de-construct situations and last but not least the ability to say no and be intolerant in obvious and justified cases, e.g. when violation of rights is explained as a cultural habit).
7. Creating empathy (move towards a critical dialogue based on mutual curiosity, willingness to suspend judgment and valuing cultural diversity).
8. Fostering tolerance of ambiguity (ability to tolerate different interests, expectations and needs and make 'space' for them in situations of interaction, acceptation that there are different mental structures even though one does not fully agree with nor fully understand them).

Examples of organization

The Heyward's work showed that it is possible nm not only thinking about intercultural organization, but we are able to create that organization e.g. schools. In the Salto EU Report[14] was shown the training which improved: coping with anonymity, segregation and misinformation. Below CICA as an organization and its phenomenon was presented.

What CICA is?

The CICA conferences started in the early eighties of the last century, gathering scholars and researchers interested on the analysis and discussion of the relationship between brain and aggression, and other close topics, such as violence, terrorism, peace, and conflicts at their different levels, from the internal to the international ones, through an integrated, comprehensive, and interdisciplinary approach that considers both biological and psycho-socio-cultural factors.

From the CICA webpage:[15]

> First "Coloquio Internacional sobre Cerebro y Agresion" (CICA) was, as a post-conference event after a very interesting meeting in Fes (Morocco) on relationships between the brain and the mind. Karl Pribram and Dianne Mc Guiness were the first invited scholars. One year later,

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[14] P. Bortini, M.A. Behrooz, *SALTO Youth, Intercultural Competence Research Report*, UE, 2012, http//ec.europa.eu/youth.

[15] Ciciainternational: http://cicainternational.org/CICAinternational/CICA_SSV.html.

Robert Hinde and Grazia Attili were kind enough to come to Seville and share with us their scientific experiences on aggression in children. It was the 2nd CICA. Its success animated us to organize them periodically and disseminate their main scientific contributions in the frame of a series of books on the topic. Seville and La Rábida were hosts of a row of CICAs, as well as of the 4th European Conference of the International Society for Research on Aggression (ISRA). The Seville Statement of Violence was also finalized there in 1986 and was endorsed by the General Conference of UNESCO in 1989.

Even the Seville Statement was criticized as an example of the moralistic fallacy[16], the SS are till today important manifest as in statement conclusion *Just as 'wars begin in the minds of men', peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us*[17].

Peace and conflict studies have grown in stature as scholarly subjects in recent years. The academic environment has witnessed a conceptual expansion, broadening out from issues of traditional security and military strategy to include conflict transformation, human security, peace building and governance. There is now much greater awareness that peace and conflict depend on a vast range of factors, inter alia inequality, human rights, arms control, international norms and psychological and mobilization processes. The main characteristic of these CICA meetings throughout the world therefore is precisely this comprehensive approach, in the hope that its effort will show the value of purposefully crossing disciplinary boundaries. Consequently, it is open to plenty of disciplines, such as: individual and social psychology, psychiatry, physiology, sociology, anthropology, animal behavior, criminology, international law, political science, pharmacology, child development, education, security studies and international relations, law and world affairs, military and peace studies, as well as policy makers. This interdisciplinary character of the CICA explains why, besides the discussion of both empirical and theoretical contributions in line with the title of each conference, they are always open to all scientists interested in how to deal with any of the of other above mentioned subjects, broader related to the general aims of the CICA.

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[16] S. Pinker, *How the Mind Works*, W. W. Norton & Company, London, 1997, p. 44–49.

[17] J.M. Ramirez, *Aggression: Causes and Functions*, "Hiroshima Forum for Psychology", 1996, 17, p. 21–37.

The evidences that CICA is the intercultural organization

Below according the criteria described above the CICA as an organization was presented.

1. Taking an active role in confronting social injustice and discrimination – you can check last topics of CICA. They constantly changes the topics. It is possible because of the possibility to formulate topics by local organizers. *In a year marked by both hopeful trends and alarming challenges related to the so called "crisis of refugees", the CICA's mission to provide thoughtful, policy-relevant research and insights for a more secure, peaceful world, has chosen as a main goal of this present 42nd CICA*[18].

2. Promoting and protecting human rights. For many years during each CICA the human rights were promoted. Both in discussion and by special session focused on human rights. output: engagement and promoting). The evidence: *Since many years the members of* GAO Science and Human Rights Coalition participated in the meetings and below is part of program of the 42 CICa presented:

   3rd Session: **Human Rights**

   Topics in the session:

   C*ultural Misunderstanding or Genocide, with emphasis on indigenous/western relations*,

   The torture of detainees is counterproductive,
   Violence against women. From words to deeds,
   Women's Human Rights in a multicultural peace culture[19].

3. Understanding culture as a dynamic multifaceted process. Each Conference is focused on giving knowledge of the dynamism of the culture, discovering information about different cultures in a critical manner while exploring the connectivity and complexity between identity, politics, society and history but also geographical aspects in a modest and sensitive way.

4. Creating a sense of solidarity. During conference social and personal awareness of one another can be improved. The one of the rules of the conference is the tolerance and kindness and courtesy to all participants.

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[18] J. M. Ramírez, *The Introduction to 42 CICA*, Universidad Nebrija and CICA Cátedra Nebrija Santander sobre Gestión de Riesgos y Conflictos, Publishing House: Universidad Antonio de Nebrija, Madrid, 18th September 2017, p. 7–10.

[19] J. M. Ramirez, L. Garcia, *Conflict and transcultural Dialogue*, Universidad Nebrija and CICA Cátedra Nebrija Santander sobre Gestión de Riesgos y Conflictos, Publishing House: Universidad Antonio de Nebrija, Madrid, 18th September 2017, p. 19.

5. Dealing with insecurity . The conference is a great opportunity too improve communication skills and be part of a social group.

6. Fostering critical thinking. During the conference everybody can evaluating information gathered from or generated by observation, experience, reflection. *CICA how a cross-cultural dialogue may offer a positive solution of conflicts inherent to refugees, and more widely migrants. It will be analyzed from quite different perspectives: bridging cultures and religions, Western and Eastern cultures, dealing with different languages, considering the human rights, as well as its approach from quite different disciplines, such as psychology, art and law*[20].

7. Creating empathy. The main assumption of CICA is move towards a critical dialogue based on mutual curiosity, willingness to suspend judgement and valuing cultural diversity). The aim of CICa is: international, interdisciplinary, comprehensive approach characteristic of these meetings provides a useful biosocial focus by bringing together a number of disciplines to study more effectively the complex relationship between brain and aggression. The main goal is to bridge the persistent gulf between biologically based approaches and those built on the social sciences, in the understanding that real solutions will only be found through the integration of insights reached from the interaction of many different fields and levels[21].

8. Fostering tolerance of ambiguity. It is easy to imagine that during each meeting (3 days in one place, listening to each other and discussing ability to tolerate different interests, expectations and needs and make 'space' for them in situations of interaction, acceptation that there are different mental structures even though one does not fully agree with nor fully understand them. – from introduction of 42 CICA: *We hope that this international conference may help to materialize a new opportunity for exchanging interesting ideas and to contribute, even if modestly, to the development of some positive solutions to this key human conflict so vivid nowadays among our society*[22].

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[20] J. Martín Ramírez, *The Introduction to 42 CICA*, Universidad Nebrija and CICA Cátedra Nebrija Santander sobre Gestión de Riesgos y Conflictos, Publishing House: Universidad Antonio de Nebrija, Madrid, 18th September 2017, p. 7–10.

[21] Ciciainternational: http://cicainternational.org/CICAinternational.

[22] J. Martín Ramírez, *The Introduction to 42 CICA*, Universidad Nebrija and CICA Cátedra Nebrija Santander sobre Gestión de Riesgos y Conflictos, Publishing House: Universidad Antonio de Nebrija, Madrid, 18th September 2017, p. 10.

Conclusions

The ICC could be treated as the relationship between the emotional, cognitive and behavioural components[23]. Evidence had given above showed that it is possible to organize meeting based on values such as: respect (valuing other cultures, cultural diversity and openness – to intercultural learning and to people from other cultures), openness (to intercultural learning and to people from other cultures, withholding judgment), curiosity and discovery (tolerating ambiguity and uncertainty) and basic skills such as: to listen, to observe, to interpret, to analyze, evaluate, and relate. And the next step depend on one's own possibilities to develop during social life and gathering own experience concurred with cultural self-awareness, deep understanding and knowledge of culture (including contexts, role and impact of culture and others' word views), culture-specific information, and sociolinguistic awareness.

Daedroff strongly emphasizes that intercultural dialogue and competencies strongly depend on values e.g. in communication based on respect and curiosity it is important to demonstrate that others are valued. The next basis assumption is that the external outcomes involve changes in effectiveness of communication and behaviour (behaving and communicating effectively and appropriately – based on one's intercultural knowledge, skills and attitudes) are created during interaction between each other and orientation, evaluation and self- reflection processes are involved.

In conclusion, according to Deardorff[24], ICC can be part of knowledge of communication or social skills. The study and many years of experience in training this kind of competence have shown that the high level of ICC unfortunately does not "just happen" for most. Therefore, for many it must be intentionally addressed for example not only as a special training but by building and create the social situation based on ICC approach assumptions. The CICA is only one of many examples which showed that is possible.

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[23] D. K. Deardorff, *Implementing Intercultural Competence Assessment*, [in:] *The SAGE Handbook of Intercultural Competence,* D. K. Deardorff (ed.), Sage, Thousand Oaks, CA, 2009, p. 477–491.

[24] D. K. Deardorff, *A Comparative Analysis and Global Perspective of Regional Studies on Intercultural Competence,* UNESCO, Paris, 2010.

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14. Ramírez, J. M., *The Introduction to 42 CICA*, Universidad Nebrija and CICA Cátedra Nebrija Santander sobre Gestión de Riesgos y Conflictos, Publishing House: Universidad Antonio de Nebrija, Madrid, 18th September 2017.

15. Ramirez J. M., Garcia L., *Conflict and transcultural Dialogue*, Universidad Nebrija and CICA Cátedra Nebrija Santander sobre Gestión de Riesgos y Conflictos, Publishing House: Universidad Antonio de Nebrija, Madrid, 18th September 2017.

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16. Cicainternational: http://cicainternational.org/CICAinternational/CICA_SSV.html.