INTER-CULTURAL COMPETENCY
CONNECTING CULTURES FOR CHRIST
“THE UMC HAS A FUTURE ONLY TO THE EXTENT THAT IT CAN REACH MORE PEOPLE, MORE YOUNG PEOPLE, AND MORE DIVERSE PEOPLE.”

Dr. Lovett H. Weems, Jr.
Ministry Model

*Institutional Equity
Building systems, policies and processes that level the playing field for all.

*Inter-cultural Competency
Having the skills and awareness to build relationships across cultures.

*Vital Conversations
Developing authentic relationships where lives, churches and communities are transformed.
WHAT PEOPLE NOTICE*

- Skin Color
- Age
- Facial Expressions
- Movement
- Touch
- Gender
- Appearance
- Eye Contact
- Personal Space

* Elsea, Janet, *The Four Minute Sell.*
The Iceberg Concept of Culture

Like an iceberg, nine-tenths of culture is below the surface.

Surface Culture
Most easily seen
Emotional level - low

Shallow Culture
Unspoken Rules
Emotional level - high

courtesy, contextual conversational patterns, concept of time, personal space, rules of conduct, facial expressions, nonverbal communication, body language, touching, eye contact, patterns of handling emotions, notions of modesty, concept of beauty, courtship practices, relationships to animals, notions of leadership, tempo of work, concepts of food, ideals of child rearing, theory of disease, social interaction rate, nature of friendships, tone of voice, attitudes toward elders, concept of cleanliness, notions of adolescence, patterns of group decision-making, definition of insanity, preferences for competition or cooperation, tolerance of physical pain, concept of "self", concept of past and future, definition of obscenity, attitudes toward dependents, problem solving roles in relation to age, sex, class, occupation, kinship, and ...
That whole which includes knowledge, beliefs, art, laws, morals, customs, and any capabilities or habits acquired by one as a member of a certain group.

- Shared by many members of a group
- Passed on from generation to generation
- Shapes our behavior and structures our perceptions
- Constantly, but slowly, changing
Four Layers of Diversity in the UMC

- **Organizational Dimensions**: Functional Level/Conference (General, Jurisdictional, Central, Annual, District, Local)
- **External Dimensions**: Geographic Location
- **Internal Dimensions**: Age/Generation, Race, Gender, Political Affiliation, Recreational Habits, National Boards and Agencies
- **Personality**: Status (Bishops, DS, GS, Staff, etc.), Marital Status, Income, Leadership Role, Group Affiliation (UMW, MM, Caucuses, etc.), Appearance, Ethnicity, Physical Ability, Educational Background, Faith Tradition(s), Clergy or Laity, Work Location, Educational Level, Work Experience, Gender, Political Affiliation

Adapted from *Diverse Teams at Work*, Gardenswartz & Rowe (SHRM, 2003)

*Internal Dimensions and External Dimensions are adapted from Marilyn Loden and Judy Rosener, *Workforce America!* (Business One Irwin, 1991)
CULTURAL DISCOVERY
1. My understanding of an issue (in this case, wedding) does not come from my Philippine culture but from my work experience in the US.
TAKE AWAY FROM THIS EXPERIENCE

1. My understanding of an issue (in this case, wedding) does not come from my Philippine culture but from my work experience in the US.
2. My Filipino culture is from almost 30 years ago!
That whole which includes knowledge, beliefs, art, laws, morals, customs, and any capabilities or habits acquired by one as a member of a certain group.

- Shared by many members of a group
- Passed on from generation to generation
- Shapes our behavior and structures our perceptions
- Constantly, but slowly, changing
How do people matter?

- Name five (5) sections that impact your thinking and behaving on a daily basis?
- What are the implications of these items if you were working with others as a team?
- How could they affect your work together?

*Internal Dimensions and External Dimensions are adapted from Marilyn Loden and Judy Rosener, *Workforce America!* (Business One Irwin, 1991)

What sections of diversity are represented?
Four Layers of Diversity in the UMC

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   - Functional Level/Conference
     (General, Jurisdictional, Central, Annual, District, Local)

2. External Dimensions
   - Geographic Location

3. Internal Dimensions
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- Status (Bishops, DS, GS, Staff, etc.)
- Marital Status
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- Group Affiliation (UMW, MM, Caucuses, etc.)
- Appearance
- Ethnicity
- Physical Ability
- Educational Background
- Work Experience
- Work Location
- Clergy or Laity
- Faith Tradition(s)
- Sexual Orientation
- Recreational Habits

Adapted from *Diverse Teams at Work*, Gardenswartz & Rowe (SHRM, 2003)

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Diversity is a reality.
Inclusion is a choice.

Gardenswartz & Rowe
“The truth won’t set us free — until we develop the skills and the habit and the talent and the moral courage to use it.”

– Margaret Heffernan
The United Methodist Church

GLOBAL CHURCH = GLOBAL COMPANY
MIDDLE MANAGEMENT OF GLOBAL COMPANIES

Require

ADAPTATION STAGE

DEVELOPMENTAL MODEL OF INTERCULTURAL SENSITIVITY
Developmental Model of Intercultural Sensitivity

EXPERIENCE OF CULTURAL DIFFERENCE

ethnocentric stages

Denial, Defense, Minimization, Acceptance, Adaptation, Integration

ethnorelativistic stages

<table>
<thead>
<tr>
<th>Ethnocentric</th>
<th>Ethnorelative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Denial</strong></td>
<td><strong>Acceptance</strong></td>
</tr>
<tr>
<td>My cultural experience is the only one that is real and valid. There is little to no thought of “other.”</td>
<td>I accept but may not agree with other cultures. Generally, I am curious and respectful.</td>
</tr>
<tr>
<td><strong>Defense</strong></td>
<td><strong>Adaptation</strong></td>
</tr>
<tr>
<td>“We” are superior and “they” are inferior. One feels threatened and is highly critical. What is strange may be labeled as stupid.</td>
<td>I “see” the world through different eyes and make intentional changes in my own behavior and values.</td>
</tr>
<tr>
<td><strong>Minimization</strong></td>
<td><strong>Integration</strong></td>
</tr>
<tr>
<td>Other cultures are trivialized or romanticized. One tends to deny differences (e.g., “color blind”) and only seek similarities.</td>
<td>I easily move in and out of different cultural worldviews.</td>
</tr>
</tbody>
</table>
1 Corinthians 9:19-23: Paul’s Use of His Freedom

19 Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. 20 To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21 To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. 22 To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. 23 I do all this for the sake of the gospel, that I may share in its blessings.
Characteristics of Interculturally Competent People

1. **Self-Knowledge**—understanding one’s own values, styles, and behaviors and their impact
2. **Empathy**—consistently attempting to see the world from someone else’s perspective.
3. **Communication Style Fluency**—ability to hear, respond to and use a range of styles.
4. **Flexibility**—able to generate a range of optional explanations for different behaviors.
5. **Curiosity**—a desire to learn about and understand different perspectives.
6. **Tolerance for Ambiguity**—the willingness to be in new situations from which to learn.
7. **Culture Conflict Management**—a desire to learn about and understand different perspectives—and to approach disagreements respectfully.

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CULTURAL HUMILITY

- Reinforces the wisdom that we never attain an end point as each experience keeps the journey ongoing.
THREE PRINCIPLES

- Lifelong learning process of self-reflection and self-critique
- Recognize and challenge power imbalances for respectful partnership
- Institutional accountability
Matthew 8: 5-13 The Faith of the Centurion

5 When Jesus had entered Capernaum, a centurion came to him, asking for help.
6 “Lord,” he said, “my servant lies at home paralyzed, suffering terribly.”
7 Jesus said to him, “Shall I come and heal him?”
8 The centurion replied, “Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. 9 For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.”
10 When Jesus heard this, he was amazed and said to those following him, “Truly I tell you, I have not found anyone in Israel with such great faith. 11 I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. 12 But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.”
13 Then Jesus said to the centurion, “Go! Let it be done just as you believed it would.” And his servant was healed at that moment.
Three Principles

1. Life-long learning self-reflection and self-critique
   “he was amazed” (v. 10)

2. Recognizes and challenges power imbalance
   “But the subjects of the kingdom will be thrown outside…” (v. 12)

3. Institutional accountability (v. 12)
Matthew 15: 21-28 The Faith of a Canaanite Woman

21 Leaving that place, Jesus withdrew to the region of Tyre and Sidon. 22 A Canaanite woman from that vicinity came to him, crying out, “Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly.”

23 Jesus did not answer a word. So his disciples came to him and urged him, “Send her away, for she keeps crying out after us.”

24 He answered, “I was sent only to the lost sheep of Israel.”

25 The woman came and knelt before him. “Lord, help me!” she said.

26 He replied, “It is not right to take the children’s bread and toss it to the dogs.”

27 “Yes it is, Lord,” she said. “Even the dogs eat the crumbs that fall from their master’s table.”

28 Then Jesus said to her, “Woman, you have great faith! Your request is granted.” And her daughter was healed at that moment.
Three Principles

1. Life-long learning self-reflection and self-critique

2. Recognizes and challenges power imbalance

3. Institutional accountability
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“Cultural competence is defined in relation to a specific context or location, such as geography, nationality, and history. Competence in one context is no assurance of competence in another.”

*Public Statement on Cultural Competence in Evaluation (AEA 2011, Fairhaven, MA)*
INTERCULTURAL COMPETENCE

A set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts.

Janet M. Bennett, Ph.D. © 2013
COMMUNICATION STYLE CONTINUUM

Linear………………………………………………………………………..Circular
Direct………………………………………………………………………..Indirect
Formal………………………………………………………………………..Informal
Detached…………………………………………………………………….Attached
Idea Focus ……………………………..Person Focus
Task……………………………………………………………………….Relationship
Low Context…………………….High Context
CONTINUUM ACTIVITY

- Share your preferences with the group.
- Compare similarities and differences within group.
- Discuss the possible impact of style differences:
  - On individual
  - On teams
  - At the organizational level
- List at least two strengths and two possible challenges for each style.
LEARNING CYCLE

- **Concrete Experience (CE)**
  - Learning by experiencing
  - Learning from specific experiences
  - Relating to people
  - Being sensitive to feelings and people

- **Reflective Observation (RO)**
  - Learning by reflecting
  - Observing carefully before making judgments
  - Viewing issues from different perspectives
  - Looking for the meaning of things
LEARNING CYCLE

- **Abstract Conceptualization (AC)**
  - *Learning by thinking*
    - Analyzing ideas logically
    - Planning systematically
    - Acting on an intellectual understanding of a situation

- **Active Experimentation (AE)**
  - *Learning by doing*
    - Showing the ability to get things done
    - Taking risks
    - Influencing people and events through action
Kolb's learning styles

Concrete Experience

Feelings

Accommodating
(feel and do)
CE/AE

Diverging
(feel and watch)
CE/RO

Active Experimentation
Doing

Processing
how we

Converging
(think and do)
AC/AE

Assimilating
(think and watch)
AC/RO

Perception Continuum
how we think about things

Reflective Observation
Watching

Abstract
Conceptualisation
Thinking

Continuum
how we react to things

© concept david kolb, adaptation and design alanchapman 2005-06, based on Kolb's learning styles, 1984
Not to be sold or published. More free online learning resources at www.businessballs.com. Sole use with user.
CROSS-CULTURAL STYLES OF CONFLICT RESOLUTION

- Denial or Suppression
- Power of Authority
- Third Party Intermediary
- Group Consensus
- Direct Discussion
- Patience and Waiting it Out
CROSS-CULTURAL VALUES
1. Cultural values influence our beliefs about basic human nature, human relationships to nature, how we think about time, the balance between being and doing, and appropriate human relationships.
2. If our culture(s) have given us different values in any of these five areas, we may misunderstand and have conflicts with others.
3. Understanding our own values and those of others can help us reduce the misunderstandings and conflicts that can result from those differences.
“...the feeling of being excluded provoked the same sort of reaction in the brain that physical pain might cause.”
Naming emotions reduces emotional reaction in the amygdala.

EMOTIONAL INTELLIGENCE & DIVERSITY
EMOTIONAL INTELLIGENCE & DIVERSITY

Affirmative Introspection

• Knowing what makes me tick
• Being comfortable in my own skin
• Being in tune with my own biases and hot buttons
EMOTIONAL INTELLIGENCE & DIVERSITY

Self-Governance

• Making ambiguity an ally
• Being my own change master
• Getting in charge of self-talk
EMOTIONAL INTELLIGENCE & DIVERSITY

Intercultural Literacy

• Understanding cultural whys behind behavior
• Seeing the benefits and limitations of all norms
• Transcending my own perspective (empathy)
EMOTIONAL INTELLIGENCE & DIVERSITY

Social Architecting

• Serving as a cultural interpreter
• Communicating effectively and resolving conflicts in diverse settings
• Structuring synergistic and compelling environments
CONSIDERATIONS IN MANAGING HIJACKING

- Intent/Impact
- Expectations
- Losses
- Control/Approval
- Nature of Relationship
- Cultural influences
HOW TO BREAK THE ANGER CYCLE

THREAT

LOSS OF CONTROL OR APPROVAL
unmet expectation of self OR others

ASSUMPTIONS

SELF – TALK
What is it I’m telling myself?

POWER ASSESSMENT

OPTIONS/CHOICES

TAKING CHARGE
ALTER: Situation
Behavior
Attitude

If trapped, may end up

The Anger Cycle
John E. Jones
DIALOGUE: Hijacking

- Discuss a situation where you were hijacked—what value(s) were under attack and what feelings were generated?
- How did you respond and how did you feel about your response?
DIFFERENCES

STEREOTYPES

• Categorizing all members of a group as having the same characteristics.
• May or may not be based on fact.
• Tend to be inflexible and closed to new information.
• Can lead to prejudice and intentional or unintentional discrimination

GENERALIZATIONS

• Categorizing many members of a group as having similar characteristics
• Based on research or widespread observation
• Flexible and open to new information
• Can lead to curiosity, increased awareness and improved cross cultural relationships
WEARING LABELS

Right Shoulder (Goldenrod color)

<table>
<thead>
<tr>
<th>Stereotype</th>
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<tr>
<td>1.</td>
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<td>2.</td>
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Left Shoulder (Salmon color)

<table>
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<th>Who I Really Am</th>
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<td>Label _______________</td>
</tr>
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CONTACT THEORY

- Greater contact tends to lead to fewer prejudices
- Optimal conditions: voluntary, equal status, intergroup cooperation, common goals, authority support
- Friendships strongly reduce prejudice—and may generalize to other out groups
- Results typically larger for majority than minority participants
- Appears to be prejudice reducing power of indirect contact
- Contact increases empathy & decreases anxiety
- Knowledge is increased with contact but has minor impact on prejudice reduction; reduced anxiety has strongest impact on reduced prejudice
- Sorority and fraternity presence on campus increased resistance to diversity & inter-ethnic dating by increasing focus on in-group loyalty

THE INTROSPECTIVE PROCESS

- THE EVENT
- THE IMPORTANCE/RELEVANCE
- THE IMPACT (DIFFERENT LEVELS)
- THE FEELINGS
- THE LEARNINGS
Think of a formative experience in each stage of your life.

Use the introspective process to analyze each experience and its influence on you and your life.

Share your four formative experiences with a partner.
CRITICAL BEHAVIORS FOR EMPATHY

• Abandon your perspective
• Suspend judgment
• Call upon your compassion and tolerance
Select two behaviors that bother you.

Pair up with a partner.

Put yourself in the shoes of an individual who does one of your irritating behaviors and explain for two minutes to your partner why you do that behavior.

Switch roles and repeat the process for two minutes.
THE CITY OF GOD

• What would it look like to be the beacon of inclusion and diversity engagement in the conference?

• How would the Christ culture through the United Methodist tradition look like in your church, conference, and community?