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Bewertung interkultureller Kompetenzen: die Quadratur des Kreises?

„Interkulturelle Kompetenz [*IC: intercultural competence*] ist bei Byram (1997) **eine** Komponente von interkultureller kommunikativer Kompetenz [*ICC: intercultural communicative competence*], die besteht aus **Sprachkompetenz** [*linguistic competence*], **soziolinguistischer Kompetenz** [*sociolinguistic competence*], **Diskurskompetenz** [*discourse competence*] und **interkultureller Kompetenz** [*intercultural competence*].

Die **interdependenten** Komponenten der interkulturellen Kompetenz sind **Einstellungen** (*savoir être*) [*attitudes*], **Wissen** (*savoirs*) [*knowledge*] und **Fertigkeiten** (*savoir comprendre, savoir apprendre/ faire*) [*skills of interpreting and relating, skills of discovery and interaction*], die gleichsam münden in *savoir s'engager*, der **Fähigkeit zur Bewertung** von kulturellen Praktiken, Produkten oder Perspektiven auf der Basis von expliziten Kriterien und unter Zuhilfenahme von Einstellungen, dem vorhandenen Wissen und den eigenen Fertigkeiten [*critical cultural awareness*].

Einstellungen meint eine Haltung, die von Neugier und Offenheit gekennzeichnet ist.

Wissen bezieht sich auf das relationale Wissen (d. h. bezogen auf die eigene als auch andere Gruppen) über soziale Gruppen und ihre Produkte und Praktiken, aber auch auf Wissen über Interaktionsprozesse.

Byrams **Fertigkeiten** [*skills*] umfassen zum einen die Fähigkeit zu **interpretieren** (*savoir comprendre*), z. B. einen Reiseführer aus einer anderen Kultur, und in Beziehung zur eigenen Kultur zu setzen [*skills of interpreting & relating*]. Die Fähigkeit zur **Entdeckung** (*savoir apprendre*) [*skills of discovery*] kann ohne eine konkrete Kommunikationssituation entwickelt werden, nicht aber die Fähigkeit zur **Interaktion** (*savoir faire*) [*skills of interaction*], die die Bewältigung von Kommunikationssituationen in Echtzeit [*communication in real time*] fokussiert.

Alle Komponenten sind **voneinander abhängig** und die Fähigkeiten **integriert**, so dass beispielsweise die Interpretation von Highschool-Jahrbüchern als einem Dokument nicht nur die Fertigkeit der Interpretation, sondern auch Hintergrundwissen und eine offene Haltung voraussetzt, um die Aufgabe angemessen zu lösen. Für die **Bewertungssituation** bedeutet dies, dass ein **separates Abtesten** von Komponenten, so wie es die traditionelle Unterrichtstheorie vorsieht, **nicht angemessen** ist.“

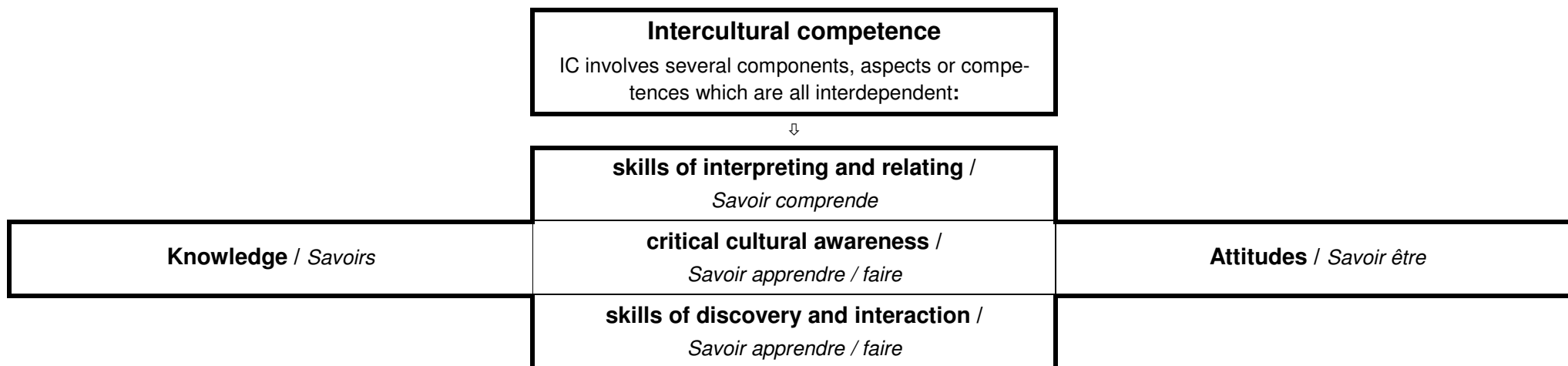
(Hervorhebungen und Ergänzungen MF)

Michael Byram's model of ICC

In order to become an intercultural speaker and to develop ICC the learner needs to have a good command of the foreign language, i.e. the learners need to acquire a linguistic, a sociolinguistic and discourse competence.

<p style="text-align: center;">Linguistic competence (including grammatical competence)</p> <p>grammatical competence comprises the sentence level grammar forms (lexical, morphological, syntactical, phonological features) language use (not rules)</p> <p>linguistic competence (Byram, page 34): = the ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language</p>	<p style="text-align: center;">Sociolinguistic competence</p> <p>= the ability to give to the language produced by an interlocutor – whether native speaker or not – meanings which are taken for granted by the interlocutor or which are negotiated and made explicit with the interlocutor (p. 34 in the reader WS 12/13)</p> <p>sociocultural competence deals with the social rules of language (cultural meaning of language and cultural conventions – turntaking, appropriate content, politeness conventions, nonverbal features of language use) (page 27 in reader)</p>	<p style="text-align: center;">Discourse competence (including mediation and strategic competence)</p> <p>= the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes (p. 34)</p> <p>discourse competence: concerns ability to connect a number of utterances to form a meaningful oral or written text (p. 27)</p> <p>strategic competence: deals with coping strategies such as paraphrasing (p. 27)</p>
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But just learning the foreign language is not sufficient in order to become an intercultural speaker and to develop ICC (intercultural communicative competence), thus the learners need to develop all the competences of the intercultural competence (IC), too. These competences of IC are called *savoirs* and refer to knowledge, the attitudes (attitudinal level), cultural awareness and the skills of interpreting and relating as well as the skills of discovery and interaction.



“Byram uses the five basic communicative competences and develops them into a complex model of ICC which again comprises five competences” (Müller- Hartmann, Andreas / Schocker-von Ditzfurth; Marita 2007: 23).

	What? / Explanation	How can this aspect / competence be developed in the foreign language classroom?
Savoirs	<p>Knowledge</p> <ul style="list-style-type: none"> ❖ not primarily knowledge about a specific culture but rather k. of how social groups and identities function (own and others) ❖ knowledge of social processes ❖ + knowledge of illustrations of those processes and their products ❖ k. about how other people see oneself ❖ as well as k. about other people ❖ knowledge about self and other, of interaction (individual and societal) ❖ comprises traditional <i>Landeskunde</i> knowledge [autostereotypes (+/- stereotypes a person has about his/her own culture), hetero-stereotypes (+/- stereotypes sb has about other cultures)] 	<ul style="list-style-type: none"> ❖ facts (film, texts, internet, authentic material) ❖ working with stereotypes in class ❖ guest speakers ...
Savoir être	<p>Attitudes</p> <ul style="list-style-type: none"> ❖ values (one holds because of belonging to social groups / to a given society) ❖ attitudes of the intercultural speaker and mediator = foundation of ICC ❖ e.g. curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own ❖ willingness to relativise one's own values, beliefs, behaviours ❖ willingness not to assume own beliefs etc. are the only possible and correct ones ❖ ability to 'decentre' – ability to see how own values, beliefs, behaviours might look from the perspective of an outsider who has a different set of values, beliefs, behaviours 	<ul style="list-style-type: none"> ❖ using brainstorming ❖ visual aids when working with texts to create curiosity and interest ❖ using texts written by or about learners from other cultures telling about their lives ❖ children's and young adult literature (opportunity of identification) ❖ authentic texts brought by learners (songs, interviews) ❖ virtual and face-to-face encounter projects (e-mail, exchange): getting-to-know phase important, cultural similarities in forefront
Savoir comprendre	<p>skills of interpreting and relating</p> <ul style="list-style-type: none"> ❖ = ability to interpret a document/event from another culture ❖ ability to explain and relate it to documents/ events from one's own culture ❖ learners relate oral and written texts to each other and try to interpret each in the light of the other 	<ul style="list-style-type: none"> ❖ tasks that allow careful reading, analysis, interpretation of texts in order to achieve a change of perspective ❖ creative tasks working with literary texts (writing new scenes, new ending)

	What? / Explanation	How can this aspect / competence be developed in the foreign language classroom?
	<ul style="list-style-type: none"> ❖ involves the skill of mediation 	<ul style="list-style-type: none"> ❖ look at action in literary text from the point of view of minor characters (change of perspective) ❖ projects/simulations – learners experience a situation from different cultural point of view (how does the American school work – what is a typical day like at such a school) ❖ role plays / certain games
Savoir apprendre / faire /	<p>skills of discovery and interaction</p> <ul style="list-style-type: none"> ❖ ability to acquire new knowledge of a culture/cultural practices and to operate knowledge, attitudes, skills in real-time communication and interaction 	<ul style="list-style-type: none"> ❖ comparing e-mails ❖ face-to-face and virtual encounter projects (web cam) ❖ chat rooms ❖ student exchange p. ❖ study visits – ethnographic observation tasks (sounds, images, smells ...) ❖ negotiation of cultural misunderstandings ❖ role plays, critical incidents
Savoir s'engager	<p>critical cultural awareness</p> <ul style="list-style-type: none"> ❖ ability to evaluate critically on basis of explicit criteria, perspectives, practices, products in one's own culture / other cultures, countries ❖ closely connected with cultural studies ❖ dealing with speakers from another culture always involves the evaluation of a culture ⇒ this often leads to an exchange of stereotypes (aim deconstruction of stereotypes) ❖ aiming for a critical evaluation of another culture; development of all the other 4 levels / competences necessary, including a critical perspective on one's own culture 	<ul style="list-style-type: none"> ❖ critical comparison how Australian and German society deals with immigration

Müller- Hartmann, Andreas / Schocker-von Ditzfurth; Marita (2007). *Introduction to English Language Teaching*. Stuttgart: Klett, S. 18-27.

Decke-Cornill, Helene / Küster, Lutz (2010). *Fremdsprachendidaktik*. bachelor-wissen, Tübingen: Narr, S. 235-240.

<http://www.unc.edu/clac/documents/presentations/Arevalo%20Byram%27s%20model%20of%20ICC.pdf> (1.11.12)

Byram, Michael (1997). *Teaching and Assessing Intercultural Communicative Competence*. Clevedon: Multilingual Matters, pp. 43-53.