

Byram's¹ (1997) Model of Intercultural Communicative competence -Learning Objectives to develop ICC

<i>Knowledge: of social groups and their products and practices in one's own and one's interlocutor's country, and the general processes of societal and individual interaction</i>	
<i>Objective (knowledge of/about)</i>	<i>Explanation</i>
(a) historical and contemporary relationships between one's own and one's interlocutor	The intercultural speaker (IS) knows about events, significant individuals and diverse interpretations of events which have involved both countries and the traces left in the national memory; and about political and economic factors in the contemporary alliances of each country.
(c) ² types of causes of misunderstanding between interlocutors of different cultural origins	The IS knows about conventions of communication and interaction in their own and the foreign cultures, about the unconscious effects of paralinguistic and nonverbal phenomena, about the alternative interpretations of shared concepts, gestures, customs and rituals.
(d) national memory of one's own country and how its events are related to and seen from the perspective of other countries	The IS knows the events and their emblems (myths, cultural products, sites of significance to the collective memory) which are markers of national identity in one's own country as they are portrayed in public institutions and transmitted through processes of socialization, particularly those experienced in schools; and is aware of other perspectives on those events.
(e) national memory of one's interlocutor's country and the perspective on them from one's own country	The IS knows about the national memory of the other in the same way as his/her own (see above).
(f) the national definitions of geographical space in one's own country, and how these are perceived from the perspective of other countries	The IS knows about perceptions of regions and regional identities, of language varieties (particularly regional dialects and languages), of landmarks of significance, of markers of internal and external borders and frontiers and how these are perceived by others.
(g) the national definitions of geographical space in one's interlocutor's country and the perspective on them from one's own country	The IS speaker knows about perceptions of space in the other country and their own (see above).
(h) the processes and institutions of socialization in one's own and the interlocutor's country	The IS knows about education systems, religious institutions, and similar locations where individuals acquire a national identity; are introduced to the dominant culture in their society; pass through specific rites marking stages in the life-cycle, in both their own and the other country.
(i) social distinctions and their principal markers, in one's own country and in the interlocutor's	The IS knows about the social distinction dominant in the two countries-e.g. those of social class, ethnicity, gender, profession, religion-and how these are marked by visible phenomena such as clothing or food, and invisible phenomena such as language variety-or nonverbal behavior, or modes of socialization and rites of passage.
(k) the processes of social interaction in the interlocutor's country	The IS knows about levels of formality in the language and non verbal behavior of interaction, about conventions of behavior and beliefs and taboos in routine situations such as meals, different forms of public and private meetings, public behavior

¹ See Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, England: Multilingual Matters.

² (b) objective does not apply to the FL class but to situations abroad.

<i>Skills of interpreting and relating: ability to interpret a document or event from another culture, to explain to it and relate it to documents or events from one's own.</i>	
<i>Objectives (ability to)</i>	<i>Explanation</i>
a) identify ethnocentric perspectives in a document or event and explain their origin	The IS can 'read' a document or event, analyzing its origins/sources-e.g. in the media, in political speech or historical writing-and the meanings and value which arise from a national or other ethnocentric perspective (stereotypes, historical connotation in texts) and which are presupposed and implicit, leading to conclusions which can be challenged from a different perspective
(b) identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present	The IS can identify uses of misunderstanding (e.g. use of concepts apparently similar but with different meanings or connotations use of genre in inappropriate situations; introduction of topics inappropriate to a context, etc) and dysfunctions (e.g. unconscious response to unfamiliar non-verbal behavior, proxemics and paralanguage phenomena; over-generalization from examples; mistaken assumptions about representativeness of views expressed); and can explain the errors and their causes by reference to knowledge of each culture involved.
c) mediate between conflicting interpretations of phenomena	The IS can use their explanations of sources of misunderstanding and dysfunction to help interlocutors overcome conflicting perspectives; can explain the perspective of each and the origins of those perspectives in terms accessible to the other; can help interlocutors to identify common ground and unresolvable differences
<i>Skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.</i>	
<i>Objectives (ability to)</i>	<i>Explanation</i>
(a) elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena	The IS can use a range of questioning techniques to elicit from informants the allusions, connotations and presuppositions of a document or event and their origins, sources, and can develop and test generalizations about their shared meanings and values (by using them to interpret another document; by questioning another informant; by consulting appropriate literature) and establish links and relationships of hierarchy, of cause and effect, of conditions and consequence, etc.)
(b) identify significant references within and	The IS can 'read' a document or event for the implicit references to shared meanings and

across cultures and elicit their significance and connotations	values (of national memory, of concepts of space, of social distinction, etc.) in particular to the culture of his/her interlocutor, or of international currency (arising for example from the dominance of western satellite television). In the latter case the IS can identify or elicit different interpretations and connotations and establish relationships of similarity and difference between them.
(c) identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances	The IS can use his/her knowledge of conventions of verbal and non-verbal interaction (of conversational structures; of formal communication such as presentations; of written correspondence; of business meetings; of informal gatherings, etc) to establish agreed procedures on specific occasions, which may be a combination of conventions from the different cultural systems present in the interaction.
(d) use in real time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture, taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other.	The IS is able to estimate his/her degree of proximity to the language and culture of his/her interlocutor (closely related cultures; cultures with little or no contact or little or no shared experience of international phenomena; cultures sharing the 'same' language; cultures with unrelated languages) and to draw accordingly on skills of interpreting, discovering, relating different assumptions and presuppositions or connotations in order to ensure understanding and avoid dysfunction.
(e) identify contemporary and past relationships between one's own and the other culture and society	The IS can use sources (e.g. reference books, newspaper, histories, experts, lay informants) to understand both contemporary and historical political economic and social relationships between cultures and societies and analyze the different interpretations involved.
(g) ³ use, in real time, knowledge, skills and attitudes for mediation between interlocutors of one's own and a foreign culture	The IS can identify and estimate the significance of misunderstandings and dysfunctions in a particular situation and is able to decide on and carry out appropriate intervention, without disrupting interaction and the mutual satisfaction of the interlocutors.

³ (f) objective does not apply to the FL class as it refers to situations abroad.

<i>Attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about ones' own.</i>	
<i>Objectives</i>	<i>Explanation</i>
(a) willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic of the profitable.	The IS is interested in others' experience of daily life in contexts not usually presented to outsiders through the media nor used to develop a commercial relationship with outsiders; is interested in the daily experiences of a range of social groups within a society and not only those represented in the dominant culture.
(b) interest in discovering other perspectives or interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices.	The IS does not assume that familiar phenomena-cultural practices or product common to themselves and the other –are understood in the same way, or that unfamiliar phenomena can only be understood by assimilating them to their own cultural phenomena; and is aware that they need to discover the other person's understanding of these, and of phenomena in their own culture which are not familiar to the other person.
(c) willingness to question the values and presuppositions in cultural practices and products in one's environment	The IS actively seeks the other's perspective and evaluations of phenomena in the intercultural speakers' environment which are taken for granted, and takes up the other's perspective in order to contrast and compare with the dominant evaluations in their own society.
(e) readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction	The IS notes and adopts the behaviors specific to a social group in a way in which they and the members of that group consider to be appropriate for an outsider; the intercultural speaker takes into consideration the expectations the others may have about appropriate behavior from foreigners.
<i>Critical cultural awareness/political education: an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries</i>	
<i>Objective (ability to)</i>	<i>Explanation</i>
(a) identify and interpret explicit and implicit values in documents and events in one's own and other culture's	The IS can use a range of analytical approaches to place a document or event in context (of origin and sources, time, place, other documents or events) and to demonstrate the ideology involved.
(b) make an evaluative analysis of the documents and events which refer socio-cultural to an explicit perspective and criteria	The IS is aware of his/her own ideological perspectives and values ('human rights'; socialist; liberal Moslem Christian, etc.) and evaluates documents or events with explicit reference to them
(c) interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes	The IS is aware of potential conflict between his/her own and other ideologies and is able to establish common criteria of evaluation of documents or events. Were this is not possible because of incompatibilities in belief and value systems, the IS is able to negotiate agreement on places of conflict and acceptance of differences.