### Intercultural Competence vs. Anti-Oppressive Pedagogies

<table>
<thead>
<tr>
<th>Intercultural Competence</th>
<th>Anti-Oppressive Pedagogies</th>
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<tr>
<td>The goal of cultural self-awareness (i.e., the idea that we are all cultural beings and that before we can effectively interact with people who are different from us, we have to know our own cultural values).</td>
<td>Encourages self-awareness of one's “social location” and the ways that location can privilege and/or disadvantage someone -- both in the classroom setting and in the larger world. Often embraces an “intersectional” understanding of identity and privilege. Never discusses “difference” without also considering inequality and power.</td>
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<td>The context of person-to-person interactions between individuals (i.e., intercultural competence is usually framed in terms of these one-on-one interactions rather than in terms of larger systems).</td>
<td>Understands oppression as structural, “embedded in unquestioned norms, habits, and symbols, in the assumptions underlying institutional rules and the collective consequences of following those rules” (Young 1983). Sees the classroom, then, as a space in which oppressive systems and relationships are (re)produced -- and so seeks to disrupt oppression in the classroom as a way of challenging oppression “in the world.” Instructors often seek to “decenter” their authority in the classroom as a way of disrupting the traditional teacher-student power relationship.</td>
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<td>The goal of mutual adaptation (i.e., in an ideal scenario, the people in an interaction would each adapt their thoughts and behavior, as appropriate, to more effectively communicate with each other, but without losing their groundedness in their own identity).</td>
<td>Considers how privilege and larger social systems impact interpersonal interactions and encourages those from privileged groups to actively listen to the perspectives of those on the margins.</td>
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<td>The context of developmental models (i.e., over time, people can become more interculturally competent through intention and reflection).</td>
<td>Intentionally incorporates the experiences/perspectives of marginalized groups into courses and may embrace the idea of “centering marginalized perspectives” as an organizing principle.</td>
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<td>The importance of cultural mentoring (i.e., in order for learners to develop, especially early on, they need mentors such as faculty to model intercultural competence for them).</td>
<td>Instructors model self-awareness of their own social locations and typically opt to be transparent about their perspectives rather than attempt to remain “neutral” about debates.</td>
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<td>The context of cognitive, affective, and behavioral dimensions (i.e., we need to be aware of all three aspects of human experience to optimally develop our intercultural competence).</td>
<td>Rejects the “banking model” (as described by Paulo Freire) which positions the student as an empty vessel to be filled with knowledge by the instructor. Instead invites students to be co-creators of knowledge and seeks to highlight knowledge as something that is socially constructed.</td>
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Selected Bibliography

Intercultural Competence


Critical Intercultural Competence


**Figure 28.2** Process Model of Intercultural Competence

**SOURCE:** Deardorff (2006).

**NOTES:**
- Begin with attitudes; move from individual level (attitudes) to interaction level (outcome).
- Degree of intercultural competence depends on degree of attitudes, knowledge/comprehension, and skills.
Intercultural Development Continuum

- Monocultural Mindset
- Denial
- Polarization
- Minimization
- Acceptance
- Adaptation
- Intercultural Mindset