



INTERCULTURAL COMPETENCE AND PREJUDICE

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ABSTRACT

Intercultural competence is suggested as what is necessary for more mature and effective communication in the multicultural situation. What can be considered as a part of the intercultural competence is cultural intelligence. Especially in this paper the relationship between prejudice and motivation in Cultural Intelligence will be focused. The motivation in cultural intelligence is the attitude of thoughts on the multicultural situation. However, one of factors that negatively hinder motivation is wrong prejudice. What various perspectives are needed and considered is studied to overcome the problems caused by the prejudice. prejudice is researched as an element to hinder intercultural competence. Prejudice itself has multi-layered access for research. It will be meaningful to study prejudice and obstacles as an important part directly connected to motivation of cultural intelligence.

Keywords: Categorization, Prejudice, Intercultural Competencies, Stereotype, Cultural Intelligence

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1. INTRODUCTION

Intercultural competence is suggested as what is necessary for more mature and effective communication in the multicultural situation. Intercultural competence is being researched and being actualized by scholars, policy makers and corporations in various fields. This means that intercultural competence is an important task, and at the same time it should be accessed in multiple perspectives carefully.

What can be considered as a part of the intercultural competence is cultural intelligence. The cultural intelligence is defined slightly differently depending on scholars. Christopher Earley defined the cultural intelligence as an individual's ability to be adjusted to an unfamiliar cultural context successfully.[1] Brooks Peterson considered it as the ability to exert skills and talent that can properly react to cultural value standard and attitude of others who an individual interacts.[2] According to David Livermore, Cultural intelligence is the capability to relate and work effectively in culturally diverse situations.[3] It is defined slightly differently, but ultimately cultural intelligence is the ability of communicating and

considering others for peaceful coexistence with people who have different cultural backgrounds.



Figure 1 CQ as a 4-step cycle by David Livermore [4]

With rapid globalization, cultural diversity deepens and widens intercultural meeting. However, in reality it is hard for people who lived in homogeneous cultural sphere to have communication skills realized when they meet with people from different cultures. Each culture has different patterns of thinking, way of thought and even different way of communication, which leads to possibility of embarrassment or conflict. For the past 20 years in line with localization of multinational companies, from the comparative cultural perspective transfer of other culture's knowledge has been the response. However, as the limits of it began to emerge, complementary measures are being made, and among them is the development of mutual cultural ability. Rather than discussing all the methodological perspective and contents regarding mutual cultural ability, this study will examine one reason which stands in the way in terms of motivation aspect. That is none other than fear and prejudice about other cultures. Whether dispatched as a sojourning employee or not, or whether having a meeting with people from other culture, fear and prejudice from cultural differences definitely can work as hurdles in multicultural circumstances. Accordingly, this study will examine the cause and content regarding fear and prejudice which can be problems in facing multicultural situations, and discuss aspects of motivation of enhancing communication skills between cultures.



Figure 2 CQ as a 4-step cycle by David Livermore [4]

2. CATEGORIZATION AND PREJUDICE

After the motivation mentioned in cultural intelligence is reviewed, prejudice will be studied continually. The motivation in cultural intelligence is the attitude of thoughts on the multicultural situation. However, one of factors that negatively hinder motivation is wrong prejudice. Therefore, Livermore straightforwardly said that people have to admit their own prejudice frankly. It means people should be honest to themselves. [3]

Livermore also said people acquires our own methods to view the world from the moment we are born. Most of socialization process occurs in the subconscious. We learn what is normal and what is abnormal from parents, from which we come to know how to distinguish right things from wrong things and success from failure. The acquisition during infant period is continuously expanded in the relations with family, neighbors and schools into our own perspectives towards the world. Therefore, we all have internal prejudice. It is important to start from admitting this fact. That's because when we are honest with prejudice, we can make relationships with others more moderate and smooth. Rather than viewing others according to their cultural backgrounds whenever we meet new people, it is important to treat them in the perspective of same people. In addition, the necessity of training should be accomplished through multilateral efforts including education. [3]

Any human being has prejudice with no exception. Whether through direct experience or indirect experience, people cannot avoid prejudice which is accumulated without their knowing. And this prejudice can be not only fear about multicultural situations but also an obstacle. In this regard, prejudice can be linked with stereotype about categorization. When prejudice becomes fixed, it can hamper the effort for understanding and communication about other people literally. Categorization which can become solidified as a justification about this behavior will be examined first. For understanding the exaggerated faith problem, five features seen in the process of categorization will be examined.

In categorization, there are five important features. [5] 1) First, categorization makes lots of clusters and makes them adjusted to daily businesses. Second, categorization assimilates as many as things in a cluster. Third, categorization makes it easy to realize related things. Fourth, categorization makes everything included in it to have the same meaning and feeling.

Now the five features mentioned above will be specifically examined. First, categorization makes types and clusters, and makes them to be adjusted to daily businesses, which means that experiences in a daily life can naturally make categorization. We tend to categorize various events and accidents happening in a daily life. Continuous experiences are included in the existing categorization and even become one's own unique prejudice. Any experience of meeting with people of other cultures is the representative case and it can be placed in each categorization.

Second, categorization tends to assimilate as many things as possible in a cluster. This is related to people's inertia of trying to understand and resolve problems more easily. By placing a problem in a familiar cluster, people try to solve a problem by using the categorization. For instance, when a German employer generalize Korean people's characteristics believing that they are short-tempered and act according to the thought, the employer can deal with employees with less efforts than in the case where they treat them individually. It is like trying to understand a situation very easily.

Third, categorization makes it easy to recognize related things, which means that stereotype formed from categorization can works as a clue for understanding other people. For example, when people see Asian people with yellow skin or African people with black skin, the stereotype which comes to people's mind first can easily cause prejudice with no concrete understanding. There was a news report that a professor at a UK university of

African origin was caught by a police because of misunderstanding of the police in front of his house. This is not an isolated case and there are many cases where skin color leads to conflict and violence too easily, and we can easily know what the third part means. Categorization can make recognition and behavior easily. This can cause considerable mistakes, but people still tend to accept the convenience of categorization consciously or unconsciously.

Fourth, categorization makes everything included in it to have the same meaning and feeling. Concept has not only meaning but also unique feeling. For examples of ethnic group, each has its own feeling. Japanese, Taiwanese, Chinese, and German people's meaning can be understood and sometimes love and hatred can be included.

Fifth, categorization is reasonable to some extent. In the case of ethnic group, it may seem reasonable to categorize them. Unique features of each ethnic group, for instance, skin color, language, and other various classifications can be regarded as a reasonable classification. And unreasonable classification of groups such as Bangladesh people are lazy, and German people are diligent, can brings us convenience. However, this unreasonable faith can be learned as quickly as reasonable faith, and such unreasonable categorization can be easily made. Probably unreasonable categorization can be easily formed.

However, what should be cautioned with regard to categorization is the exception recognition mechanism and reinforcement mechanism. This is self-justification which occurs when evidences do not match categorization, and means the tendency of sticking to one's own thought even when stereotypes do not conform to evidences. Take exception recognition mechanism as an example. "There is a great black person. However ..." This kind of exception recognition is carved into oneself and even revealed facts are abandoned. Conflicting evidences are rejected and generalization is not revised. This is related to refencing mechanism, and peculiar examples of refencing can be found in the remark about a black person. Let's say there is a person who is not friendly to black people. They tend to solidify refencing through sly questions such as "Will you allow your daughter to get married with a black person?". [5]

What is closely related to aforementioned categorization is the stage theory of prejudice. Anyone would feel offended when they are told that they are occupied with their prejudice, and may get angry or dispute, saying that he does not have any prejudice. However, stage theory suggests that anyone can have prejudice even though they do not show prejudice in the form of violence. Only the degree is different, and anyone can have prejudice. What is important here is that brutal violence from prejudice has preparatory step like the following in advance. Since when "categorical stereotype has long existed, victim groups have been stigmatized, and people begin to lose power of thinking which regards members of external groups as individuals." [5]

According to Allport who is renowned for prejudice research, prejudice is defined as a thought to regard a person to be bad without enough reason. He presents 5 stages of expressing the thought from a weak hostile act to a strong one. [5] Stages regarding prejudice will be examined from now on in order of strength from weak to strong prejudice. They are antilocution, avoidance, discrimination, physical attack, and extermination in that order.

1. stage (weakest)	antilocution
2. stage	avoidance
3. stage	discrimination,
4. stage	physical attack
5. stage (strongest)	extermination

Figure 3 5 stages of expressing the thought from a weak hostile act to a strong one [5]

The weakest stage of prejudice, antilocution is like the following. Most of people with prejudice express hostile words in any way. Toward strangers, they make hostile remarks by using words or sentences of hostile feeling even by making facial expressions. Regardless of whether such behaviors are seen by others or not, or said publicly or not, if a person makes hostile words with no difficulty, the person is in the first stage. In the second stage of avoidance behavior, prejudice is more nakedly expressed. In this stage, people avoid meeting people of a group which the person dislike or regards hostile even when they have to endure inconvenience. People in this stage may be occupied by self-justification that they are not inflicting any harm to other people. They think they do not have any prejudice. They think they do not harm other people, and they endure inconvenience. However, this is more serious stage than saying hostile words in terms of prejudice degree, the prejudice may become stronger. The third stage is discrimination. People who have prejudice from this stage begin to hurt other people. For instance, they do not hire people of the other group, the subject of prejudice, do not give political rights, try to deny them education, or try to exclude them from various welfare such as housing or hospitals in a clever way. Institutionalized discrimination such as racial segregation is a well-known historical fact. In the fourth stage, physical violence begins to be conducted. In this stage which amounts to physical attack, violence or semi-violence behavior is made. When black people move in a neighborhood where white people live, white people use violence against black people, forcefully exclude them, and threat them to make black people move out in many cases in the past. Fifth, the cruelest form of prejudice is extermination. Ethnic cleansing done by Hitler in Germany toward Jews is the case.

3. PREJUDICE AND CAUSE

What are the causes for these kind of prejudices? Regarding the causes of prejudice, there are largely three main reasons. This is tantamount to characteristics and it is called. The other two are causes of competition and social learning effect.

I will examine more specifically the contents explaining the three causes of prejudice. [6] First, according to characteristics, or scapegoat theory, people's prejudice comes from individuals' disposition tension. Individuals' special dynamics are emphasized. This theory regards prejudice as displaced aggression. Displacement occurs because of anger, and the cause of such anger comes from frustration in many cases. For instance, when there are many unemployed people because of bad economic situation, the subject of the cause may be searched for. Even though the cause of selecting the scapegoat is unreasonable, people tend to blame the scapegoat as an aggression subject of the anger. At that time, the scapegoat is selected from relatively weak and powerless people in many cases.

The cause for the second prejudice is competition. Let's say the seats to be gained from competition is limited. At that time, the conflict for the mutually exclusive goal is getting worse. Limitless competition for limited seats can serve as a mechanism for strengthening the exclusive characteristics toward internal groups and external groups, and another categorization is made, making negative view toward each other getting serious.

Third, formation of prejudice is made by learning. In this regard, learning means social learning in particular, and it is done by the learning that a child receives when the child grows up. This is called the socialization process. As the child grows up, because of parents, families, friends, and colleagues, the relationships get expanded, and direct and indirect learning about various prejudices rooted in a society is conducted. In particular if a reward is given when a behavior of prejudice is conducted, the learning effect is stronger than other things. At that time, categorization about other specific groups also becomes solidified and attitude of prejudice toward other many groups become deeper.

The causes of prejudice are examined largely in three parts. The causes will be expanded and examined in research methodological approach. As for the causes of prejudice, individuals' characteristics, competition, and learning are cited. Researching the causes in a more academic way requires the following four methodological approaches. They are historical approach, mental dynamic approach, sociocultural approach, and circumstantial approach. [5]

First, historical approach is like the following. Historians say that conflicts between various groups have historical background behind it in many cases, and without understanding it, resolving the prejudice and conflicts would be problematic. This suggests that social conflicts accumulated in the historical context create prejudice and this point seems to be significantly valid.

Second, mental dynamic approach suggests that frustration causes and strengthens prejudice and it is the work of tracing it. It is a scapegoat theory which was mentioned before, it is a trace based on psychology. Deprivation and frustration create hostile impulse, and it is expressed in minority ethnic people if not constrained. Excited people have limited and distorted view of society, and the person may think that minority ethnic people hatch a plot. If excited emotions hamper normal thinking and powerless minority ethnic people are forced to sacrifice. However, one problem is that there are people to which hostile behavior is expressed and there are also people to which hostile behavior is not expressed, which suggests that explanation is not sufficient. That there are lots of people who are not displaced even when there is a big frustration is not explained.

The third sociocultural approach finds the cause of conflicts and prejudice among groups in sociocultural factors. Sociologists and anthropologists try to examine the cause variously by valuing the overall social context and focusing on relative upward movement possibility of internal and external groups, population density, and meeting types between groups depending on scholars within social context.

Lastly, there is a circumstantial approach. The representative example is atmosphere theory. For example, if a child is grown under the effect of surrounding atmosphere, prejudice is created due to what the child watches and listens in the surrounding atmosphere. It is the approach which traces cause of prejudice by citing the strong power which the atmosphere, or the circumstance can place on attitude formation. Labor market is another example, and labor market can change. Somebody's prejudice can be created because of the circumstance at that time.

Besides these approaches, there are other approaches tracing causes of prejudice, but the main four approaches were examined. What appears clear here is that all of the aforementioned approaches have to be accepted, as each has clear implications and a single approach appears not to serve as the only directive. All of the social phenomena have various causes which are complicatedly intertwined, and it is more desirable to find the cause of prejudice in a more sophisticated way not through a selected approach but through overall approach.

4. CONTACT HYPOTHESIS

The importance of the work of finding out and tracing the cause of this prejudice may be known to have what meaning it has. From now on regarding measures to resolve concrete prejudice, contact hypothesis which is mentioned as a suggestion and a concrete work needs to be examined. First, the need for the measure to remove prejudice is raised in two perspectives. One emphasizes changes in social structure and the other emphasizes the changes in individual structure. What emphasizing changes in social structure means is that alternatives in social structural dimension such as legislation, housing reform, and

administrative order would be created. Contrary to this, emphasis on individual structure starts from the assumption that cultural education, children training, and discipline would reduce individual prejudice problem. [7]

In these two kinds of large frameworks, along with prejudice removal measure, what has been researched in sociopsychology area and what seems to produce research results successfully is none other than contact hypothesis. As seen in the name of the hypothesis, it is about contact, or meeting. It says that meeting of two groups would serve to reduce mutual tension and conflict and prejudice mutually.

In this regard, the conditions suggested by Allport is very big. Allport said that such contact would be a desirable approach to reduce prejudice and suggested four preconditions. [5] The first is that providing authority which supports unity through social and institutional support. This condition means that regarding the suggestions encouraging contacts, social and institutional support need to be guaranteed. The second condition is about the power of friendship between groups with acquaintance possibility. The conditions for successful contact are sufficient frequency period, intimacy, and closeness for groups to develop into meaningful relationship.

The third one is about equal position and it says that for successful contact should take place on an equal footing. The fourth one is about cooperation and it says that rather than facing against each other the important condition for contact on an equal footing is cooperation and collaboration. Without this condition being met, prejudice will not be reduced but prejudice will be created more.

1	providing authority which supports unity through social and institutional support
2	power of friendship between groups with acquaintance possibility
3	equal position
4	cooperation

Figure 4 4 contact preconditions to reduce prejudice suggested by Allport [5]

Regarding the contact hypothesis what is thought to be able to expand the possibility with continued research about its meaning and effect is the extended contact which says the effects of indirect contact. Attitude change in extended contact focuses on changes which can happen after knowing people of external groups, and it is not because the people of the external groups are friends. There is an aspect that the scope of use is various from story to various media. Admittedly, there are conditions that critical judgment regarding cultural literacy need come together.

The reason that extended contact reduces can be explained through the following four things. [7] First, extended has a strong point that it can reduce fear from direct contact. Extended contact amounts to indirect contact can be a methodology for developing thinking that oneself can be also that way while looking at good relationship with people of the external groups. It is linked to prejudice reduction through indirect courses. Second, extended contact is coupled with social identity theory and can bring about expansion of identity concept. By looking at people of the internal groups getting along well with people of the external groups, people can enhance embracing attitude about others as well as positive relationship with others. Right called the process ‘inclusion of other in the self(IOS). Third, when people look their acquaintances become friends with people of the external groups it is possible to feel the atmosphere that friendship with the external groups is actually possible. This can lead to internal group norms which try to expand the scope of co-existence through friendship by changing the changes in recognition from extended contact. Lastly, through

extended contact what is exaggerated and misunderstood can be reduced. It is possible to reduce negative thinking about external groups about which oneself is making assumption. For instance, negative thinking that people of majority groups forming external groups dislike and try to exclude people of minority groups can be offset through other courses, and it is possible to increase the thought that it is possible to form friendship of co-existence with people of the external groups. In a word, through reduction of misunderstanding created by prejudice, motivation attitude for meeting with others can be a chance to be changed into positive one.

5. COCLUSION

There have been multilateral studies on intercultural sustainability. Intercultural competence and cultural intelligence are parts of them. This field should be researched very broadly, and the application to reality seems to be in the same category with the accomplishment. Here, prejudice is researched as an element to hinder intercultural competence. As mentioned above, prejudice itself has multi-layered access for research. It is also meaningful as an important part directly connected to motivation of cultural intelligence.

What was tried to be discussed in this study is to find out obstacles about motivation regarding multicultural situation in the cultural diversity era and to think about the alternatives. The first factor hampering mature communication between cultures in terms of motivation is none other than prejudice. However, finding out why prejudice that we all know and feel abstractly is created was the first discussion subject. And along with the cause of the prejudice, it was examined whether all of us can be free from violent behavior from someone's prejudice.

And it was found out that categorization taking place on a daily basis is also related with our prejudice. How can we overcome communication difficulties from prejudice? One suggestion is contact hypothesis. Admittedly discussion about contact hypothesis needs to be researched more deeply and more widely in the future, but this study just tries to make a rough sketch. Globalization will force all of us to meeting with people from completely different cultures. And over time the degree will become greater. Do we have to repeat the story past history tell us, which is that conflicts are inevitable because all of us are different? Or do we have to make efforts to lead more mutual meeting in a different way? The answer to this will not be easy because of complexity of reality and it is known. However, if desire and vision for positive global communication continues to be accumulated and practiced, a better world than past is believed to come. Prejudice was discussed as a factor hampering mature global communication, but deeper research needs to be continuously conducted.

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