

Impact of intercultural training on the development of intercultural competences

Tahani Horchani Elmadssia (Corresponding author)

Faculty of economic Sciences and management

University of Tunis El Manar

B.P 248 El Manar II 2092 TUNIS.

E-mail: tahani_horchani@yahoo.fr

Mouna Hosni

University of Tunis

Higher Institute of Management of Tunis

41, Street of freedom, City Bouchoucha 2000, Bardo, Tunis -TUNISIA

E-mail : hosnimouna@gmail.com

Abstract

Due to the increase in international mergers, acquisitions and cooperation; the HRM sees itself confronted with a challenge: more and more co-workers stemming from different horizons are brought to work together in multicultural contexts. Often, the differences in the methods of work and the styles of communication engender intercultural misunderstandings. This variety within companies incites the specialists in HRM to organize trainings to develop the intercultural competence of the co-workers.

This article, of theoretical reach, comes to explain the impact of the intercultural trainings on the development and the learning of the intercultural competences. We shall at first attempt to define the intercultural competences and to explain how they can improve the quality of the cooperation within the multicultural companies. Then, we examine the process of intercultural learning. Finally, we concentrate on the development of these competences.

Keywords: Competence, intercultural competence, intercultural learning, intercultural training.

1. Introduction

The globalization, the international mergers and the expatriations slow down the opportunities of multicultural teamwork. So, the international organizations manage not only products and services, but also are more and more brought to privilege the government of employees stemming from diverse countries and whose harmonious collaboration should assure the financial success of companies (Mayrhofer, 2005; Urban, 1993). The success of this internationalization of companies thus depends, to a large extent, on the effective cooperation of the concerned individuals and on their skills (Cazal and Peretti, 1992).

This effective cooperation, at Casnir (1999), defines itself by the creation of an "interculture". This inter-culture is a new conscious or unconscious, dynamic and constructed culture, emanating from actions between partners in interaction, native of various cultures. The actors involved in the interaction negotiate new rules and new modes of behavior accepted and adopted by all the participants. Within the framework of this inter-culture, the attitude of the actors is different from that adopted in the national context.

From the combination and from the dynamics of different cultural elements, the actors elaborate a new common space of communication and cooperation, the "third culture ", an "intermediate world". The complementarity of the various points of view and the skills can ideally end in a capital gain, as the intercultural synergy, for example in project management or within the framework of the reorganization of a service.

Boterf (1994), on his part, considers that the concept of intercultural competence is the key of success in the international context. By placing this concept in the social field as a whole, he considers that The intercultural competence can be defined as this capacity which allows, at the same time, to know how to analyze and understand the situations of contact between persons and between expanding groups of different cultures, and to know how to manage these situations. By becoming international, companies enter a new complexity which involves new capacities of individual and organizational learning. The learning of the interpersonal, social and intercultural skills becomes a real stake for the company. This research work seeks to define such concepts as competence and intercultural competences and to explain how the latter can improve the quality of the cooperation in the environment of intercultural work. Then, we study the process of intercultural learning. Finally, we concentrate on the impact of the intercultural training on the development of these skills.

2. Competence and intercultural competence

During the intercultural meetings within the foreign companies, the human resources management takes more importance seen the specificity of the problems which we can meet at this level. We become called, besides the research for the good qualifications to the selected staff, to aim and to set up a real management of the skills which takes into account necessary adaptations for the cultural differences in a context of globalization. The notion of competence was widely discussed while demonstrating that it was clearly difficult to hold a unique definition. Boterf (2000) considers that the competence is the resultant of three factors: the know-how to act, the intention to act and the ability to act. While Perrenoud (2008), sees the competence as being the capacity to act effectively in front of a set of situations which we manage to master because we have at our disposal both the

necessary knowledge and the capacity to mobilize them at the appropriate time.

As for (Levy-Leboyer, 1996), he insists on the personal and contextualized character of the competence and specifies that the skills are directories of behavior which certain persons master better than others, which makes them effective in a given situation. In the same order of ideas, Delange and Pierre (2007) come to clarify the confusion between competence and qualification. They anticipate that the qualification means competence when we treat them as being recognition of the acquired experiences. But both concepts are totally different because the qualification is acquired punctually in the time, while the competence becomes updated in a cyclic and iterative way. Following the current of research on the key factors of success in the expatriation (Mendenhall and Oddou, 1985; Black et al., 1991; Arthur and Bennett, 1995), the cultural skills began to take place completely in the bend of the 21st century; the authors propose a corpus of knowledge the utility of which is well beyond the only expatriation. Several researcher undertook studies on the cultural skills (Earley and Ang, 2003; Tropenaars and Hampden-Turner, 2004; Magala, 2005), even if sometimes they use different terms in particular, that of "intercultural intelligence".

By placing this competence in a social field, it corresponds to a set of analytical and strategic abilities, which widen the range of interpretations and actions of the individual in his interpersonal interactions with the members of the other cultures (Ammon, 2005; Dinges and Baldwin, 1996).

Consequently, it allows the individuals disposing it to know both, how to analyze and understand the situations of contact between persons and between expanding groups of different cultures, and to know how to manage these situations (Boterf, 2000). Delange and Pierre (2007) consider that the fact of being competent, in the context of cultural interaction, is to be more than tolerant. The tolerance defines itself as the acceptance of a difference in spite of an immediate instinct of rejection. The intercultural competence is the fact of accepting the other without his own expectation of gratitude being depreciated or threatened.

Several authors track down certain individual qualities as being intercultural skills. For example, Mendenhall and Oddou (1985) suggest as qualities the capacity of mastering the stress, which consists of developing a good personal relationship with the other, the will to communicate and the capacity to decode and understand the behavior of the foreigners. Other authors emphasize the emotional stability, the extroversion and the opening in the experiences (Ward et al., 2004; Shaffer et al., 2006). As for Leiba-O'Sullivan (1999), she distinguishes between two skills: the cultural and the dynamic.

According to this author, it is indeed possible to separate the stable elements (mainly personality's features) and the dynamic elements (the cultural knowledge, the confidence, the capacity to manage the stress and to resolve the conflicts, and the critical questioning, etc.). Other researchers identified the personal, similar features with personality's features.

For example, the persons having self-sufficiency and self-monitoring adapt themselves generally better in intercultural meetings (Harrison, et al., 1996).

Several authors consider that this competence integrates three types of attitudes (Dinges and Baldwin, 1996; Mercelot, 2006; Waxin and Barmeyer, 2008).

- Emotional Attitudes (Cultural sensibility): the intercultural competence is associated first of all

with the social competence. It thus touches the features of the personality and the propensity to be interested in others (It is to note that this competence is also worth in monocultural contexts).

- Cognitive knowledge: It corresponds to specific knowledge relative to the civilization, to the history, to the valuable orientations, to the structure and to the functioning of the economic, social and organizational systems of the partner cultures.
- The behavioral capacities: the cognitive and emotional skills have to effectively harmonize in intercultural situation. That is a person can show intercultural competence only, as far as, he is capable of applying this knowledge and of adapting himself to a foreign cultural situation. The intercultural competence is thus the result of the interaction between these three dimensions, as shown in the figure 1.

The works of Thomas (2000) join these results and demonstrate that the cross-cultural skills include generally *three types* of knowledge: the Knowledge, the Know-how and the Knowledge to be. Rakotomena Mialy (2005), as for her, estimates that the resources incorporated by these skills are as follows:

- The physiological resources: the capacity to manage situations of stress or conflicts, the taste for danger, the degree of motivation.
- The capacities or the qualities: we speak about dominant features of the personality such as the flexibility, the open-mindedness, the tolerance and the empathy.
- The Know how: It is the knowledge acquired after a process of experiential learning. We mention the linguistic, the communicative, the behavioral and the relational capacities.
- Cultural knowledge: It is to know his/her own culture as well as the other culture with which he/she is going to interact.

3. The learning process of the intercultural competences

The intercultural competence can contribute to the short or long term integration of the individual in the social system of the company. This integration passes by a process of individual learning which is specific to every individual and depends on his personality and on his international experience (Bennett, 1993).

3.1. Definitions: learning and individual learning

The researches on learning and the ways of thinking occupied the researchers for several years. It is the theme which marks its presence throughout the life of the individual, and does not limit itself to a precise phase during its growth curve. It did not then stop gaining important areas of study after the proliferation of new learning situations.

Girodan (1998) anticipates that learning results from a deliberate intention. Consequently, the learning process is part of a personal dynamics of the individual; the decision to learn belongs to him and belongs only to him. In the same order of ideas, Besnard and Lietard (2001) add that only a clear awareness of to what is going to be of use what is learnt, can give meaning to this learning. Another current of reflection defended by Levy-Leboyer (1996) considers that the experience is the

main source of learning. While Weiss (1995) considers that learning begins with the experience which -on its own- is not enough for learning. A more global view of this concept comes on behalf of Barmeyer (2004), who sees that learning does not arise from a single aspect of the human functioning, such as the cognition or the perception, but it requires the integrated participation of all these aspects: Thought, feelings, perceptions and behavior.

And to investigate the diversity of the variables which intervene in the act of learning, we refer to Carré (2005) who considers that learning is the set of suitable forms for the act of learning in all its situations, whether they are formal or not, experiential or didactic, self-managed or managed, deliberate or accidental. To define the concept of individual learning, our presentation concentrates on the theories mobilized in the management sciences. These theories consider individual learning as the process of creation and acquisition of knowledge by an entity. The first approach we expose of this concept is that of the behaviourists. They anticipate a behaviouristic approach postulating an objectification of the reality, dreaded by facts and observable data (Fillol, 2009; Roulin, 2006; Tavis and Wade, 1999).

Edward Lee Thorndike is the first psychologist to have studied animal learning in a systematic way. His conception is part of the framework of stimulus-response (S-R) schema. The response of the subject to a situation which acts as stimulus depends on the strength of connection which unites the stimulus and the considered answer (Roulin, 2006).

On his part, the Russian researcher Pavlov is interested in the *responding conditioning*, which is in the conditioning of an answer triggered by a stimulus which precedes it. He considers that the learning can remain if, besides the stimulus favoring the appearance of the wished behavior (answer), we add to it an intensifier (Grandmont, 1999).

Skinner develops the notion of effective conditioning, rejecting the idea of an innate reflex. In fact this author inspired rapidly growing fields of application such as the programmed learning and the therapy of the behavior. Besides, he questioned the traditional consequences of the man and of his relations with his physical and social environment (Richelle, 1977).

The second approach, whose founder is Piaget, is the cognitive approach. We owe to him the teaching by discovery in which the students interact with their environment (Lebrun, 2007). In fact, his approach can be summarized by this idea: "the intelligence is adaptation ". The learning is thus the tool by which the body adapts itself (Roulin, 2006).

The third approach is that of the socio-constructivists. Vygotski, one of the authors of this current, considers that the cognitive development is in direct relation and based on the social development. What the individuals learn and the way they think is the direct result of the social, cultural and historic environment which surrounds them (Lebrun, 2007).

3. 2. The individual learning of the intercultural competences

Several authors consider that the learning of the intercultural competences is essentially an intercultural learning (Meier, 2004; Désiré, 2006; Leroy, 2001).

In a vision essentially based on the interaction, the learning in the intercultural context complements

itself by the permanent confrontation with the other points of view (Thomas, 2000). He adds that this learning requires, besides the active methods of experiment, means of observation, analysis and evaluation. The intercultural learning thus requires bringing in the emotional and the cognitive at the same time, which calls back the concept of individual learning by experience. In fact Kolb (1984) considers that this learning is a continuous life-lasting process and contributes to influence and to modify the subsequent reflections and actions.

In the model which he represents of this learning, he sees that the learner -to be effective- needs four types of skill bound respectively to Concrete Experience (CE), to Reflective Observation (R.O), to Abstract Conceptualization (AC) and to Active Experimentation (AE). This model is represented in the figure 2.

He adds that the acquisition of new knowledge, abilities or skills, is made thanks to a confrontation of these four modes of learning. First of all, the concrete experience that he defines as “learning by feelings” and which constitutes the ability of an individual to open to a different culture allowing him to improve his specific knowledge relative to the culture of the other one as well as his relational skills. The second phase called the reflective observation defines itself as “learning by reflection” and allows the individual to strengthen his personal skills as well as his environmental skills. The third phase which is the abstract conceptualization called also “learning by thought” allows to establish the operational skills of the individual. Finally, the phase of the active experiment called “learning by action” allows building the behavioral skills.

Barmeyer (2007) considers that the division of the intercultural skills into three parts (emotional, cognitive and behavioral) can be moved closer to the theory of “learning by experience”. Three out of four competences can be classified under Kolb’s three phases of learning by experience, except that of “The Observer” which is not directly classifiable under a competence. But as perception, it is always present in a latent way.

The emotional skills correspond to the feeling dimension, the cognitive skills to the thinking dimension and the behavioral skills to the making dimension, as indicated in the figure 3.

• **Impact of the intercultural training on the development of the intercultural skills**

The intercultural competence can be enriched during the primary socialization or the professional processes of learning. While traits of individual character are inherent to the person and little modifiable, the knowledge, the capacities and attitudes can be developed during a framed training. Consequently, the company can promote the acquisition and the development of these skills by offering intercultural trainings to its employees (Brislin and Tomoko, 1994; Waxin and Panaccio, 2005). The objective of the training is to improve the performance of the employees in their current jobs. Rhinesmith (1993) suggests the following training programs to develop the types of competences and the necessary attitudes for the staff of the global companies:

- The programs of orientation, where the participants come from different jobs to develop the types of abilities and the necessary attitudes for the staff of global companies.
- The global seminars of location (global scanning seminars) contribute to familiarize the participants with the global trends on the social, economic and political levels.

- The training seminars help executives to find a balance between the global integration, the global coordination and the local responsibility.

In the same order of ideas, comes the objective of the intercultural training. It has as purpose to generate an awareness of the cultural differences and to increase capacities allowing to well-manage the intercultural situations (Xaxin and Barmeyer, 2008). It allows teaching members of a culture to interact effectively with members of another culture and to prepare them to a fast adaptation with their new posts (Black et al., 1991). In this way, the intercultural misunderstandings can be reduced and we can reach a better collaboration or even make possible the development of a cultural synergy (Adler, 2002). For that reason, the human resources departments of the big companies organize intercultural trainings for the managers intended for migration or for the management of international projects.

Concerning the types of intercultural trainings Brislin (1979), intercultural psychologist, distinguishes three types of trainings: cognitive, emotional and behavioral. The authors in sciences of management picked up the types of Brislin (1979) by adding to them the situational variables (the hardness of the culture and the communication, Tung, 1987; the function and the role of the executive, Black et al., 1992; the expected duration of the migration, Mendenhall and Oddou, 1986) and individual (the degree of active participation, Black et al., 1992). Tung (1981) distinguishes five different training programs inscribed on a continuum: 1. The documentary programs, 2. The assimilation programs, 3. The linguistic programs, 4. Awareness programs and 5. The field experiences.

Gertsen (1990) proposes a typology of the methods of trainings in four categories. At first, she distinguishes two kinds of training: the conventional training where the information is delivered during a uni-directional communication as in schools and universities and experimental training, during which the trainer involves the participants by simulating real life situations. Then, the author distinguishes two possible training orientations: either the training is directed to a deepening of the notion of culture in general and its objective is to sensitize the participants with the concept of culture; or the training is directed to the discovery of a specific culture, and its objective is to make the participants competent in a particular culture. The studies in intercultural psychology and in management sciences show the beneficial effect of the intercultural training on the adaptation of the migrants.

The authors dealing with this subject (Black and Mendenhall, 1990; Black et al., 1991; Deshpande and Viswesvaran, 1992) show that the intercultural training is associated: 1. With the feelings of greater welfare and higher self-confidence; 2. With the development of a suitable behaviour in the context of another culture and 3. With the improvement of the relations with the individuals of the host country.

Recently, Waxin and Panaccio (2005) confirm the positive effect of the cultural training on three facets of the intercultural adaptation of the international executives (adaptation to the work, adaptation to the interaction and the general adaptation).

On the individual level, several authors assert that the intercultural training aims at developing intercultural competences. Thus, it prepares to minimize the critical incidents and helps to benefit from various members' of staff approaches (Joly, 2005; Brislin and Tomoko, 1994; Waxin and

Panaccio, 2005). In this research, we take back the typology of Brislin (1979), Barmeyer (2007) and Waxin and Barmeyer (2008) which suits best with the managed acquisition of an intercultural competence.

- Emotional-oriented training (Culture awareness)

It is a question of reaching a general sensitization to the appropriate value systems and to foreign cultures, to models of perception, to forms of communication and to ways of thinking and behavior, and thus to self-awareness and to culture-awareness. As regards value models, the confrontation of the standards of a person's own culture with those of the foreign culture is appropriate (Bennett, 1993; Brislin and Tomoko, 1994).

In a culture-oriented training, the development of the personality features and attitudes such as empathy, open-mindedness, tolerance, etc., are also in the foreground. By experimenting, by the experience, the person learns to know not only the other cultural logic but also his own culture which he interiorized. In the foreground is the intercultural awareness-raising (sensitization) which can be reached by numerous educational methods (discussions, interactive simulations, role plays). The advantages of this type of training are, on the one hand, the methods which mobilize the cognitive, emotional and behavioral levels of the participant, and on the other hand the transferable and unconnected character -to any specific culture- of what was learnt.

It is however difficult to judge to what extent the non-specific experiences, made by means of fictitious cultures and situations, make competent for intercultural actions during meetings with members of the other real cultures?

- Cognitive-oriented training

- *The university model*: This model proposes civilization seminars bringing basic information on the political, social, economic and managerial systems of a country. The contents can also determine the customs as well as some practical information such as the modalities of entry to the country or the social systems. Because of the orientation of the cognitive type of training which, in the form of conferences, readings of texts or case studies, follows the style of traditional university teaching, where from the name of "university model". The advantage of this training is that it supplied, in a short time, a big quantity of data and important facts. However, the participants learn only few things on the existing value systems, the modes of behavior and the forms of communication of the aimed culture because it is essentially of theoretical aspect.

- "*Culture Assimilator*": is based on the technique of the critical incidents. This training presents and analyzes generally a case study in which the individuals meet and live misunderstandings and cultural conflicts which make difficult or make the achievement of the common objective fail. The advantage of this concept of training is its flexibility of application, which allows studies without professor and discussions in groups. By participating in numerous episodes, it is possible to widen one's knowledge in a considerable way. The inconveniences are on one hand the possibility of monocausal interpretation. On the other hand, the answers given beforehand make one think that we can have a "correct" behavior and an "incorrect" behavior.

- Behavioral-oriented training

The participants in this training have the possibility to live the target culture by a direct contact with persons of the country. The ideal is a bicultural group, because the principle of the interactive training is that the participants are in interaction between each other and so learn from each other. By the intercultural interaction, the participants realize that because of divergent perceptions, their behavior will possibly be interpreted differently than in intra-cultural interactions.

The advantage of this training rests on the limitation of the descriptions and the ethnocentric interpretations.

The participants have the possibility, in an experience-based learning, to live the intercultural effects of the communication and the cooperation. However, this training is difficult to carry out because it requires a bicultural group as well as a bicultural trainers' team.

5. Conclusion

The intercultural competence can contribute to the integration of the individual for the short or long term in the social system of the company. This integration passes by a process of individual learning which is specific to every individual and which depends on his/her personality and on his/her experience.

The present work, shows that because the individual character traits are little modifiable, the acquisition of this intercultural competence can be made within the framework of a supervised training. Consequently, the company can promote the acquisition and the development of this competence by offering intercultural trainings to its employees.

Numerous types of intercultural training exist. Within the framework of our research, we expose three main types: the emotionally oriented training, the cognitively oriented training and the behaviorally oriented training.

REFERENCES

- Adler, N. (2002). *International Dimensions of Organizational Behavior*. Thomson Learning, Cincinnati.
- Ammon, G. (2005). La compétence interculturelle : un concept et son champ d'application. In : Baasner, F. (Eds.). *Gérer la diversité culturelle* (pp.157-166). Frankfurt a.M. : Lang.
- Arthur, w. & Bennett, W.JR. (1995). The international assignee: The relative importance of factors perceived to contribute to success. *Personnel psychology*, 48, 99-114.
- Barmeyer, C. (2004). Learning styles and their impact on cross-cultural training. An international comparison in France, Germany and Quebec. *International Journal of Intercultural Relations*. 28. Jg. Nr. 6, S.577-594.
- Barmeyer, C. (2007). *Management interculturel et styles d'apprentissage: Étudiants et dirigeants en France, en Allemagne et au Québec*. Presses Université Laval.

- Bennett, M. J. 1993. Towards Ethnorelativism : A developmental Model of intercultural Sensitivity. In Paige M. (dir.), *Education for the Intercultural Experience*, Yarmouth, Intercultural Press, p.21-71.
- Besnard, P. & Liétard, B. (2001). *La formation continue*. PUF.
- Black, J.S., Mendenhall, M. & Oddou G. (1991). Toward a comprehensive model of international adjustment: an integration of multiple theoretical perspectives. *Academy of management review*. 16 (2), 291-317.
- Black J. S., Mendenhall M., (1990). Cross-cultural effectiveness: a review and a theoretical framework for future research, *Academy of Management Review*, 15, 1, 113-136.
- Black J. S., Gregensen H. B., Mendenhall M., (1992). *Global assignments: successfully expatriating and repatriating international managers*, San Francisco: Jossey-Bass.
- Brislin, R.W. et Tomoko, Y. (1994). *Intercultural Communication Training: An Introduction*. Sage publications, London.
- Brislin R. W., (1979). Orientation programs for cross-cultural preparation. In Marsella A. J., Tharp G., Ciborowski T.J. (eds.). *Perspectives on cross-cultural psychology*, 87-304, Orlando, F : Academic Press.
- Carré, P. (2005). *L'apprenance. Vers un nouveau rapport au savoir*. Paris : Dunod.
- Casrnir, F. (1999). Foundations for the study of intercultural communication based on a third-culture building model. *International Journal of Intercultural Relations*, 23(1), 91-116.
- Cazal, D. & Peretti, J.M. (1992). *L'Europe des ressources humaines*. Liaisons, Paris.
- Delange, N. & Pierre, Ph. (2007). Les compétences inter-culturelles des managers mobiles en entreprise. In Guentte, A.M., Lee, Y.T & Calvez, V. *La compétence culturelle : s'équiper pour les défis du management international*. Editions L'Harmattan.
- Deshpande S.P., Viswesvaran C., (1992). Is cross-cultural training of expatriate Managers effective: a meta analysis. *International Journal of Intercultural Relations*, 16, 3, 295-310.
- Désiré, L. (2006). Les enjeux de la diversité culturelle : le cas du management des équipes Interculturelles. *Revue internationale sur le travail et la société*. Mai.
- Dinges, N. & Baldwin, K. (1996). Intercultural Competence. A Research Perspective. In Landis, D. & Bhagat, R. (dir.), *Handbook of Intercultural Training*. (p.106-123). London, Sage.
- Earley, P. C. & Ang, S. (2003). *Cultural Intelligence: Individual Interactions across Cultures*. Stanford, Calif., Standford Business Books.
- Filloi, C. (2009). *L'entreprise apprenante: le knowledge management en question ?* Editions L'Harmattan.
- Girodan, A. (1998). *Apprendre !* Belin.

- Grandmont, N. (1999). *Pédagogie du jeu: Jouer pour apprendre*. De Boeck Supérieur.
- Gertsen M., 1990, *Intercultural competence and expatriates*, Oslo Business school.
- Harrison, J.K., Chadwick, M., & Scales, M. (1996). The relationship between cross-cultural adjustment and the personality variables of self-efficacy and self-monitoring. *International Journal of Intercultural Relations*. 20, 167-188.
- Joly, H. (2005). *Formation des élites en France et en Allemagne*. CIRAC.
- Kolb, D.A. (1984). *Experiential learning: experience as the source of learning and development*. Prentice-Hall.
- Lebrun, M. (2007). *Théories et méthodes pédagogiques pour enseigner et apprendre: Quelle place pour les TIC dans l'éducation ?* De Boeck Supérieur.
- Leiba O'Sullivan, S. (1999). Trainability constraints in expatriate management. *Journal of International Business Studies*, Vol. 30 No. 4, pp. 709-26.
- Leroy, F. (2001). Processus de socialisation lors de la phase d'intégration post-fusion : modalités de partage de connaissances tacites et construction de narration commune. *X^{ème} Conférence de l'Association Internationale de Management Stratégique*. 13-14-15 juin.
- Levy-Leboyer, C. (1996). *La gestion des compétences*. Editions d'Organisation.
- Le Boterf, G. (1994). *De la compétence. Essai sur un attracteur étrange*. Paris, Les Éditions d'organisation.
- Le Boterf, G. (2000). *Construire les compétences individuelles et collectives*. Paris, Les Éditions d'organisation.
- Magala, S. (2005). *Cross-cultural competence*. Routledge.
- Mayrhofer, U. (2005). *Les rapprochements, forme d'internationalisation privilégiée par les entreprises ?* *Revue internationale de gestion*, hiver.
- Meier, O. (2004). *Management interculturel : Stratégie, Organisation, Performance*. Dunod.
- Mendenhall, M. & Oddou, G. (1985). The dimensions of expatriate acculturation: A review. *Academy of Management Review*. 10(1), 39-47.
- Mendenhall M., Oddou, G., (1991). Toward a comprehensive model of international adjustment: an integration of multiple theoretical perspectives, *Academy of Management Review*, 16, 2, 291-317.
- Mendenhall M., Oddou G., (1986). Acculturation profiles of expatriate managers: implications for cross-cultural training programs, *Columbia Journal of World Business*, 21, 4, 73-79.
- Mercelot, G. (2006). *Négociations commerciales et objectifs spécifiques: de la description à l'enseignement des interactions orales professionnelles*. Peter Lang.
- Perrenoud, Ph. (2008). Compétences et pratiques sociales : un socle pour préparer les changements imminents des Années à venir. Travail par compétences et socle commun. *Amiens, CRDP de*

l'Académie d'Amiens et Cahiers pédagogiques. (pp.209-213)

Rakotomena Mialy, H. (2005). Les ressources individuelles pour la compétence interculturelle individuelle. *Revue internationale sur le travail et la société.* Vol 3, N°2, p 668-691.

Rhinesmith S. H., 1993, *A Manager's Guide to Globalization: Six Keys to Success in a Changing World*, Homewood, Ill., Business One, Irwin.

Richelle, M. (1977). *B. F. Skinner: ou, Le péril behavioriste.* Editions Mardaga.

Roulin, J.L (2006). *Psychologie cognitive.* Editions Bréal.

Shaffer, M.A., Harrison, D.A., Gregerson, H., Black, J.S., & Ferzandi, L.A. (2006). You can take it with you: Individual differences and expatriate effectiveness. *Journal of Applied Psychology*, 91, 109-125.

Tavris, C. & Wade, C. (1999). *Introduction à la psychologie: Les grandes perspectives.* De Boeck Supérieur.

Thomas, M. (2000). *Acquérir une compétence interculturelle, des processus d'apprentissages interculturels au quotidien.* Mémoire de DESS en Psychologie des Actions Interculturelles, Université de Nancy 2, 92 p.

Trompenaars, F & Hampden Turner, C. (2004). *L'entreprise multiculturelle.* Edition augmentée Maxima.

Tung R. L., (1981). Selection and training of personnel for overseas assignments, *Columbia Journal of World Business.* 16, 1, 68 - 78.

Tung R. L., (1987). Expatriates assignments: enhancing success, minimizing failures. *Academy of Management Executive.* 1, 2, 117-126.

Urban, S. (1993). *Management international.* Editions Litec.

Ward, C., Leong, C.H. & Low, M. (2004). Personality and Sojourner Adjustment. An Exploration of the Big Five and the Cultural Fit Proposition. *Journal of Cross-Cultural Psychology.* March. Vol. 35 no. 2 137-151. <http://dx.doi.10.1177/0022022103260719>

Waxin, M.F. & Barmeyer, C. (2008). *Gestion des ressources humaines internationales.* (Eds) Liaisons Sociales.

Waxin, M.F. & Panaccio, A. (2005). Cross-cultural training to facilitate expatriate adjustment: it works! *Personnel Review.* Vol. 34 Iss: 1, pp.51 – 67.

Weiss, R.S. (1995). *Learning from strangers: the art and method of qualitative interview studies.* Simon and Schuster.

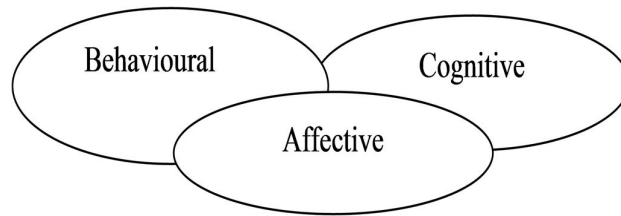


Figure 1: The three dimensions of the intercultural competence

Source: Rakotomena Mialy, H. (2005). « Les ressources individuelles pour la compétence interculturelle individuelle ».

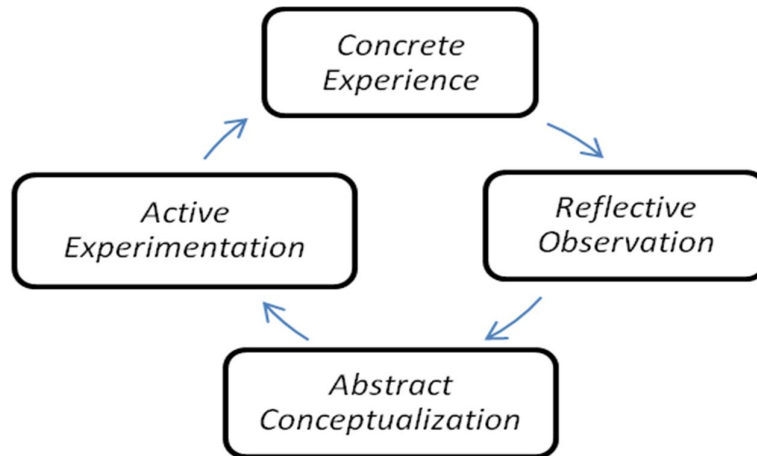


Figure 2: Kolb Experiential Learning Model (1984)

Source: Kolb David A. (1984) « Experiential learning: experience as the source of learning and development»

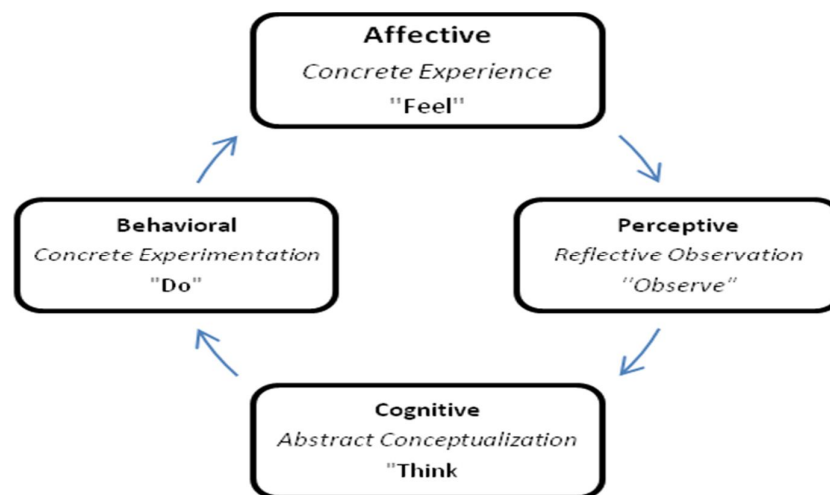


Figure 3: The individual learning of the intercultural skills

Source: Barmeyer C. (2007), "Intercultural Management and styles of learning. Students and leaders in France, Germany and in Quebec."