

CULTURAL ALTERITY WITHIN COMPANIES: OVERVIEWS REGARDING THE INTERCULTURAL COMPETENCES IN THE WORKPLACE

Francesc-Xavier Marín & Àngel-Jesús Navarro

Abstract: Globalisation has given rise to a new field of debate due to the growing mobility of the workers and the consequent cultural diversity inside companies. In this sense, a complex world like ours demands a review of the professional profile which should include the so called intercultural competences as a structuring element of companies' policy and strategic plan. Subsequently it is suggested that, as the intercultural competences affect the cognitive, affective and behavioural aspects, they actually imply a transformation of the person's identity.

Key words: *interculturality, company, competence.*

That to live is to live with others –other human beings; other beings like us- is obvious to the point of banality. What is less obvious and not at all banal, is the fact that what we call “the others” we live with –that is, once we live a sort of life which includes the awareness that we live it with others– is what we know of them. Each of us construes his or her own assortment of others out of the sedimented, selected and processed memory of past encounters, communications, exchanges, joint ventures or battles

Zygmunt Bauman

For the European people the ego is an entity a priori which goes beyond all circumstances. Although for the Japanese, the first person does not exist in itself but only as an element of contingent relationship which establishes in a particular scene. How many European businessmen haven't felt disconcerted during the negotiations with their Japanese colleagues until they have understood (or until someone has made them understand) that Japanese is a logocentric language, that is, that the ego of the Japanese people is in a state of lack of definition, of absence of coordinates until a particular object does not appear for the speaker to determine its exact nature? How many Western businessmen haven't understood what they were being announced when to justify a flight delay, they heard on the PA system the phrase “As you are tired the flight will depart later”? The same reason explains why the Japanese people tend to give the image of being excessively argumentative, almost until becoming obvious, as stated on the following notice in an office: “We request you do not smoke as if you do you may disturb those who share the area with you and who, to be polite, will not ask you to put out your cigarette”; as, without this apparently banal explanation, any Japanese person would think that the prohibition of smoking comes from the person who wrote the notice. Therefore, for a Japanese person, an event is not explained as the result of individual intents but as a process through which the events inexorably succeed each other, an argument that drives crazy more than one Western colleague businessman who ends up thinking that Japanese workers do not put enough effort in dealing with the economic situation but seems to accept it unavoidably. How many attempts of joint ventures have failed

because the Japanese interlocutors felt uncomfortable due to the height of a table, the location of the doors and windows or the colour on the walls of the meeting room?

These examples intend to reflect a reality which more companies encounter each day, mainly because globalisation favours business mobility and cultural diversity among employees. In this sense, facing cultural plurality does not only consist of learning languages or undertaking ongoing training courses that present the fundamental principles of the culture where a specific company is going to be implemented. Basically it is a matter of developing competences related to acknowledging the complexity of reality, with the capacity to communicate and of solving conflicts. In this article we dispense with the implications of the so called *organisational culture* of each company to focus on a more general reflection on the new professional profile demanded by a globalised world, and secondly, on the debate raised by the intercultural competences understood as an important part of the professional competences.

GLOBALISATION:

A NEW HEADQUARTER FOR COMPANIES

The phenomenon that to simplify we name globalisation is, in fact, a complex process where variables of a different magnitude intervene which end up favouring the financial, economic, social, political and cultural interconnection.¹ This process has obviously got to be considered within the context of a world that was coming out of a serious economical recession in 1973 and that in 1989 signed the triumph of capitalism. All of which has undeniably entailed a true overturn of the industrial societies and of the working world which, despite the fact of meaning real possibility of promoting wellbeing, it also leads to the exclusion of human collectives and extensive geographical areas. Thereby in 1999 the UN announced that the number of poor people had doubled since 1974, precisely one year after the recession which increased the competition

¹ On globalisation as a phenomenon that determines our contemporaneous situation we recommend the following works: Ramonet (1996), Burbach, Núñez & Kagarlitsky (1997), Bauman (1998), Beck (1998; 2002), Bauman & Giddens (2000), Mària (2000), Jarauta (2002), Stiglitz (2002), Chomsky, García-Albea, Gómez & Domènech (2002), Tester (2002).

among companies and which, due to the implementation of the ICT's in the management models and of a considerable reduction in some production and transport costs, would end up favouring the internationalisation of many companies.

As from the 1980's, we therefore encounter a new situation marked by the dematerialisation of many products (with an added value that does not depend basically from the manufacturing anymore but from the design and the marketing of the brand image, that is, moving the emphasis of the physical handling in the organisation and the financing of creative ideas) as well as by a progressive denationalization of the productive processes (not only for the growth of the imports and exports but, mainly, for the division of the production in countries with cheaper labour or in duty free areas).

These changes have also caused a remarkable modification of the labour world. We highlight here, as an example, the division of the employees in two major categories: the self-programmable employees (who, thanks to their command of the ICT's and their capacity of adapting to changes, are loyalised by the companies as they generate the most important part of the added value of the processes) and the generic workers (replaceable on an individual level due to their professional non-specialisation, employed in job positions of low qualification and therefore, directly affected by job insecurity and unemployment).

It is not necessary to go into detail and we simply state several elements which configure the current situation: a growing dualization of the labour market (employed and unemployed workers, permanent and temporary, native and immigrant...), a constitutive difficulty for the action of the trade unions on an international level, a complexification of the capital ownership (the integration on a global scale of the financial markets favours the anonymity of the business decisions), the acceleration of business merges (with the consequent modification of the market share), as well as the considerable loss of economical authority of the States (in favour of the International Monetary Fund, the World Bank, the European Central Bank, the G-20...).

In all, the world's new situation enables establishing that not only the people migrate but so do the companies by means of acquisitions, merges or in search for more profitable market conditions. This mobility on behalf of companies beyond their original borders has lead to a growing cultural diversity within the organisations which is clearly reflected, for example, in the different worldviews represented by the executives or directors

from the company's original country and those values exemplified by the workers of the reception country.

In view of this structural situation, the United Nations created in June 2000, by means of the UNPD, the so called Global Compact which required companies to incorporate to their respective strategic visions 9 principles aimed at the promotion of civil responsibility in the field of the respect for Human Rights (committing to fight against abuses, exploitations and discrimination), to assume job standards (recognising the freedom of association, the right to collective negotiation, elimination of hard labour, the abolition of child labour...) and the respect for the environment.

From the Global Compact the Green Paper of the European Union was elaborated with the aim of promoting a European Framework for corporate responsibility in the Management appointed by the Lisbon European Council which demanded an economy capable of growing in a sustainable way, with more and better job position and with greater social cohesion (ESADE, 2002). It therefore established that, beyond the objective of generating profits, a company must safeguard the investment in social objectives both on an external level (contributing to the development of the local communities; favouring the positive relations with commercial partners, suppliers and consumers; respect for human rights, etc.) and on an internal level (health and safety at work, responsible practices regarding staff employment, designing ongoing training programmes with local agents, taking into consideration the local workers' interests in the implementation of possible restructuring, etc.).

Therefore, each time it is more evident that the scope of needs satisfied by the business' activity not only includes consumer goods but also intangible goods, such as the promotion of harmony and cooperation within the company in search for the coherence between that declared in the programmatic documents and the daily work practices, a management based on the respect for the cultural identity and values or the attention dedicated to balancing work and family life or the spirituality in work. All of which is reflected in the new profile of the worker requested by the organisations in the global environment (Barker, Gilbreath & Stone, 1998; Gow & McDonald, 2000; van Horn, 1995; Bikson & Law, 1994).

A NEW PROFESSIONAL PROFILE: INTERCULTURAL COMPETENCES

Significantly, a progressive inclusion of the construct of intercultural competence is stated as an important part of the professional competences in multinational companies or in the management of staff and marketing in foreign countries although, at the same time, it is also evident that there is little consistency of its transcendence both in University students (Chaney & Martin, 1993; Hayward, 2000) and in employees recently incorporated to the labour world (Jenni, 1997; Werner, 1995).

Therefore, outstanding among the challenges set forth for the higher education of the 20th century on a global level is the design of a training offer which collaborates in the development of intercultural skills as a structuring element of companies' policies and strategic plan². It is not all solved by increasing the teaching hours dedicated to studying languages or in favouring the mobility of the future professionals (degrees and international practices, exchange programmes and stays, etc.), as if this was sufficient to work efficiently with people from other cultures. On the contrary, the intercultural competence, as well as the linguistic competence, has to do with a receptive attitude towards cooperation, adapting to new environments, solving conflicts and the respect for diversity. Therefore, besides from a much more noticeable presence of the intercultural approach in the contents of the subjects it is necessary to promote intellectual opening and curiosity, the respect for cultural differences and the enjoyment in the interaction with people from other countries. Therefore, every time more, it is clear that, besides from the specialised technical knowledge, the context of progressive internationalisation or of progressive work in multicultural environments,

² Here it would be necessary to analyse both the importance of the intercultural dimension in the design of the workplaces and the selection of personnel and in the identification of future training needs. It would also be necessary to study in detail the debate on whether there are differences between the intercultural competences that the person who leaves his/her country of origin to work abroad should command in relation to those which affect the persons who do not move from the workplace although provide services to people from other cultures. It would also be necessary to study the possible adaptations of the intercultural competences in the different professional fields (education, health, tourism, social services...). Neuhauser & Smith (1996), Tokar & Brown (1997), Saunders (1998), Hanson (1991), Ruhland & Wilkinson (1993), Lee & Rothwell (1995).

recommends implementing the development of intercultural competences: knowledge on languages, availability to international mobility, self-confidence, flexibility and flair for team working.

It is therefore observed that the *intercultural competence* construct is complex as proven by the studies carried out in the fields of communications, psychology and education prior to being incorporated to the business management environment (Sue, Arredondo & McDavis, 1992). In any case, following the classic diagram, we can summarize it into three major dimensions:

- Cognitive: knowledge of the influence of the own culture in the construction process of the self-identity, as well as the capacity to diagnose the world of the other different culture.
- Affective: awareness towards the other culture, which is expressed in the rejection of ethnocentrism and the incorporation of respect, empathy, valuation and acceptance of the other cultures.
- Behavioural: skill to interact with members of other cultures, with capacity to intervene efficiently in the case of dispute due to the presence of different worldviews.

Therefore, the development of the intercultural competence is an active process of ongoing learning which implies a transformation of the person's identity (Locke & Parker, 1991; Kerka, 1992; Taylor, 1994).

This is a process with a high existential component, that is, carried out mainly by means of the direct experience with the other different culture, whether with individual or group interactions, in the own country or abroad (Coulson-Thomas, 1990; Anderson, MacPhee & Govan, 2000; Arthur, 2001).

In this way, the intercultural competence is basically the result of a self-learning process in which, through the interaction with the environment, one tries to analyse the importance of the perspectivistic view over reality, the cooperative working and the skill to negotiate, of the communications management and in all, of the weight of the values in construction process (reconstruction, deconstruction) of the identity (Hellriegel, Slocum & Woodman, 1999).

We can summarize the development of the theoretical approach regarding the professional competences in the last decades of the 20th century due to the globalization of the business world (Echeverría, 2001; 2002).

As from the 1960's the emphasis was placed on the capacities to perform activities defined and linked to a specific profession. That is, the notion of the task prevailed over that of the duty integrated within the company system. The instruction was more important than the promotion of co-responsibility and initiative within the system. Therefore, there was a shared vision of a segmented and additive organisation and interdependence dynamics among duties were not often requested. However, as from the 80's professional qualifications were started to be required, that is, knowledge and skills to exercise a wide range of work activities. Mobility is started to be recognised as a professional culture which demands a capacity to adapt to the intelligent performance of a relatively high range of duties. From the beginning of the 90's, the intersection of individual qualifications and structural or institutional qualifications forces to reconsider the professional profiles, which progressively tend to be defined in terms of competence. It will be as from then that models will be set forth which will include both the competences derived from the workplace's basic tasks as the needs arisen from the social and organisational context of the professional activity (Alex, 1991; Le Boterf, 1991).

In the majority of cases, the new models proposed present the intercultural competence as a transversal element which at the same time has to do with the capacity to learn to acknowledge (have a better understanding in a critical way of the environment's facets), learn how to perform (know how to face situations which require the use of selective knowledge), learn to coexist (to be prepared to face possible conflicts respecting different points of view) and to learn to be (in a process of experience based self-learning through which, in short, we build ourselves as human beings). Or, if preferred, the intercultural competence has to do with knowing, knowing how to perform, knowing how to act, how to be. It is therefore the intention to point out that interculturality is not only related to the capacity of collecting and analysing information, planning and organisation, but it is also related to self-esteem, creativity, adaptability, self-control, team working, etc. (UNESCO-Delors, 1996).

Whichever way, and beyond the debates entailed by the fact of being a recently created construct still in a research stage³, the case is that all the

³ Behind the terminological diversity (intercultural communicative competence, intercultural communicative effectiveness, intercultural adjustment, intercultural adaptation, intercultural success, intercultural effectiveness, intercultural consistency...) there is an intent of combining cognitive skills (the intercultural conscience understood

current proposals coincide in indicating that the intercultural competence incorporates a cognitive aspect (cultural understanding), an emotional aspect (cultural sensitivity) and a behavioural aspect (cultural interaction)⁴.

Therefore, the intercultural competence can be organised around the capacity to diagnose, to relate itself and to face cultural diversity (Aneas, 2003).

However, a proven evidence imposes on all of this: the intercultural training must try to meet the growing need of adapting individuals who will have to work in an international environment or that require support to effectively get by in environments where the multicultural presence is every day more frequent (businessmen, teachers, health specialists, counsellors, interpreters...). Nevertheless, the simple fact of operating abroad does not mean the person's attitudes should also be changed with regard to the individuals belonging to other cultural environments. Because, plain international mobility does not necessarily increase the capability to think internationally, and even less of doing so in an intercultural manner.⁵

as a knowledge of the similarities and differences with other cultures, as well as of the cultural standards which affect the way in which we think and behave), other affective ones (the intercultural sensibility understood as the desire which motivates people to know, understand, appreciate and accept the differences between cultures, showing rejection of the ethnocentrism and empathy for the alterity) and conductual ones (the intercultural effectiveness, that is, the skill to activate in an operative manner the interactions between members of different cultures). Chen (1989; 1990; 1992).

⁴ Chen developed and validated a measuring instrument named Intercultural Sensitivity Scale (ISS). English developed The International Competence Intention Index. Sue listed 31 competences for intercultural guidance, which have been used as the basis for the Multicultural Awareness-Knowledge-Skills Survey (MAKKS), the Multicultural Counselling Inventory (MCI) and the Multicultural Counselling Awareness Scale (MCAS-B). These studies indicate that there seems to be a correlation between the intercultural awareness and the experience of having lived abroad, participated in exchanges, studied languages or to have friends abroad... Therefore, the alumni with none or little International experience emphasises a vision of the intercultural competences as from an ethnocentric view, from the fear of the unknown and the uncertainty of the cultural shock, instead of doing so from positive participation and dialogue. Pope-Davis & Dings (1995), Pope & Reynolds (1997), Sodowsky, Taffe, Gutkin & Wise (1994), Sodowsky, Kuo-Jackson, Richardson & Corey (1998).

⁵ According to Schneider & Barsoux (1997), 30% of the failure of the expansion of the north-American multinationals was due to the difficulty to adapt to new cultures.

For this reason companies started to implement strategies which intended to meet this intercultural training need, by trying to facilitate the adaptation of the manager to the foreign culture and, in this way, optimise the possibilities of effectiveness at work (Phatak, 1992; Tung, 1997).

We notice, in this sense, that the models with a specific culture approach have started to be abandoned (that is, of training regarding the country or cultural groups of destination) in favour of the models which give more importance to the development of the generic human relations skills (communication, flexibility, negotiation, team working...) (Cushner & Brislin, 1996).

That is, more than acknowledging a particular culture the international managers need to be aware of the keys that indicate cultural differences, being much more important to identify which dimensions of the culture are relevant rather than know the main tendencies of a country in particular.

The purpose of these intercultural education programmes is to increase the probability of an efficient adjustment of the people in their treatment with other cultures, therefore helping them to face the obstacles that could interfere in the enjoyment of interacting with others who are culturally different (Brislin & Yoshida, 1994).

These programmes intend to improve the effectiveness of the cultural awareness and the communicative skills taking into consideration the analysis of different cultural dimensions which condition the identity: the conception of power and the hierarchies, the duality between individualism-collectivism, universalism-particularism, masculine-feminine, the management of uncertainty, the understanding of space and time... (Hofstede, 1980; Trompenaars & Hampden-Turner, 1998; 2000; Hall 1998; 2001).

According to this criteria one can get an idea of how the cultural factors (often introjected unconsciously) condition our sense of belonging to groups, the management of anxiety in view of the unknown, the creation of expectations, the confrontation with one's own prejudices and stereotypes, the roles and their ritualization, the conception of a hierarchical order, learning styles, the game between ingroups and outgroups and, in all, the values which are the foundations of our identity.

All of this means that we can hardly interpret appropriately the conduct or attitudes of someone from another culture if we do not take into consideration a set of basic elements which every human group understands as external adaptability criteria to the environment and of internal integration of the collective identity. Here we consider aspects such as the type of relation established with nature (to understand reality

as a set of controllable facts and events or either, on the contrary, as fatally predetermined)⁶, the basic conception of the human condition⁷, the relation existing between reality and the truth⁸, the moral valuation of the people⁹, the connection between the businesses and the interpersonal relations¹⁰, the hierarchical conception of the relations¹¹, the duality between individualist-collectivist societies¹², the use of the language¹³, the valuation

⁶ Simplifying very much we can exemplify these two opinions in the north-American management based on the conviction of being able to actively intervene in reality, confronted with the apparent Islamic passivity specified in the *ins'allah* (if God wishes) which intends to be respectful to a pre-established order.

⁷ Here consider cultures that tend towards activism confronted to others which seem to be pleased with more thoughtful attitudes. If the caricature is accepted, a north-American saying quotes: "Don't stand there wasting your time and do something", whilst a popular Chinese sentence says: "Don't just do things, and from time to time, stop to think". In an analogue direction, some societies promote those who make an effort to achieve their objectives, whilst others value as a priority those who are loyal to the group and leave on a second term individual expectations.

⁸ The companies of some cultures paramount induction above the deduction, a fact that causes misunderstandings in meetings as some interpret it as a negative to get to work whilst is it done the other way round, there is the risk of interpreting it as simple superficial marketing. In a similar way, many western people have difficulties understanding how an Asian businessman can base serious business decisions consulting fortune tellers.

⁹ Some societies conceive the human being as intrinsically bad and therefore require a permanent external supervision whilst the human groups who believe in the human goodness will initially be more favourable to grant autonomy and favour the initiative of the workers.

¹⁰ Some western people intent to keep their businesses in a kind of neutral atmosphere, whilst in a great part of Asia and the Near East it is difficult to imagine doing business without previously establishing some kind of personal relationship.

¹¹ In some cultures the hierarchical order is unalterable and urge to the duality submission-superiority whilst in other societies the function of the manager is eliminated and the employees are urged to get involved in the decision making process.

¹² This element focuses on an orientation towards the cooperative work or towards the competition. In individualist societies people feel affectively independent from the group whilst in the collective societies, the identity individual's identity refers to the sense of belonging to the group.

¹³ Some cultures require for the language to be clear, straight forward and explicit, without obliging to read between the lines, whilst others give much more importance to that implicit, the silence, the corporal language. Therefore, in the Far East, for example, it is implied that to express emotions in public is a sign of immaturity and impulsiveness very dangerous for business.

of the space¹⁴ or the experience of time¹⁵. All of these variables do not operate on their own but as a system, a fact which initially makes even more difficult intercultural dialogue. Indeed, in the cultures where they stimulate action above the nature, the dominant conception is that of a monochromic time which can be controlled by means of schedules and agendas understood as strategies to optimise the resources; on the contrary, in those other cultures where they believe beyond in a type of destiny which links the events with each other, the being moves in front of the fact of doing and the group loyalty is promoted in views of preserving the harmony of the group.

Let's say it once more: as the identity of the people replies to underlying cultural suppositions, a reflection is also the identity of the organisations and companies. The set of cultural determinations (as for the human being there is no extra-cultural possibility...) marks the guidelines of the different business strategies. Depending on whether in a society the paramount is the individual or the group, the autonomy or the hierarchy, the monochromic or the polychromic time, it will be understood in one way or another which is the mission of a work group, until what point is it necessary to specify things, what profile must a worker have, how are the priorities determined, how are the schedules established, how are the budgets elaborated, how are the responsibilities evaluated, how must the leadership be performed, how are the decisions made, which is the language used at work or which communication strategies are implemented, how are the conflicts managed, what is understood as to negotiate, which role do women play, how the staff is selected, how are the ongoing training requirements and recycling elaborated, how is the work mobility understood, what is valued in the treatment with the client or the partners...

This is what is at stake when we earlier talked about the intercultural competence as a capability to diagnose, relate and face up to. It is through

¹⁴ The juxtaposition of the traditional areas in Japan tries to abolish the interior/ exterior dichotomy in order to favour interaction and harmony among those who share a room. Other societies, on the contrary, search for an area of intimacy and privacy in order to favour the necessary concentration to work.

¹⁵ The monochromic time of the Northern Europe is imagined as a limited resource which is used in a lineal manner, in order to promote making the most of time (agendas, punctuality, agreements in meetings...), whilst the polychromic time of the Near East expands to ones discretion in order to adapt to the requirements of each situation. It obviously also affects the Management of companies to work in a culture which gives priority the present instead of doing so with the past or the future.

the filter of the cultural parameters that one evaluates one's own possibilities and limitations, whether one is more or less willing to a critical review of one's attitudes, accepts or marginalises the alterity of any kind, adheres or not to the company's philosophy and to the values related to work, develops an attentive listening or rather acts with stubbornness, has the ability for team-working or on the contrary tends to individualism, has the capacity or not for leadership and negotiation, is open or not to recycling, is sensitive or not to the management of complexity, generates or not the sense of belongingness to the company, etc.

CONCLUSIONS

How does it affect us to belong to a specific culture? What does working with people from other cultures imply? What must we understand as an intercultural company? Globalisation urges us each time more (willingly or reluctantly) to consider questions of this order. Because culture operates as a type of paradigm which enables us to organise, plan and normalise our conduct and, after all, our identity. The cultural determinants go right through us, they form and configure us, and they make us who we are. For centuries it was upheld that the human existence is nothing more than the work that each one of us has to inevitably carry out in order to make-ourselves, unmake-ourselves and redo-ourselves. The time we have to live enables us to each time be more sensitive to the importance of that variable which introduces plurality. Indeed, to the inherent diversity of the fact that everyone is unique and unrepeatably, in addition to all the diversities coming from the language, the ethnic group, the system of beliefs and of values. We live surrounded by plurality and that, whichever way we look at it, beyond the fact of favouring or hindering businesses, is an ethical challenge. This is the meaning of Bauman's quotation which is at the heading of this text: the own identity is built as from the identity we attribute to others, from the selective memory of the interactions between ingroups and outgroups and, after all, the complex game between prejudices, stereotypes and discriminations. However, it seems incoherent to talk about the intercultural competences demanded from the workers without adopting, as the core of the reflection and of the training practice, an essentially ethical perspective.

REFERENCES

- Alex, L. (1991), "Descripción y registro de las cualificaciones. El concepto de cualificación". *Revista Formación Profesional*, 2, pp. 23-27.
- Anderson, S. K., MacPhee, D. & Govan, D. (2000), "Infusion of multicultural issues in curricula: A student perspective". *Innovative Higher Education*, 25 (1), pp. 37-57
- Aneas, A. (2003), *Competencias interculturales en la empresa. Un modelo para la detección de necesidades formativas. Doctoral thesis*. University of Barcelona.
- Arthur, N. (2001), "The multicultural counselling competencies of Canadian counsellors". *Canadian Journal of Counselling*, 35 (1), pp. 36-48.
- Barker, R. T.; Gilbreath, G. H. & Stone, W. S. (1998), "The interdisciplinary needs of organizations. Are new employees adequately equipped?". *Journal of Management Development*, 17 (3), pp. 219-232.
- Bauman, Z. (1998), *Globalization: The Human Consequences*. Columbia University, New York.
- Bauman, Z. & Tester, K. (2001), *Conversations with Zygmunt Bauman*. Polity Press, Cambridge.
- Beck, U. (1997), *Was ist Globalisierung? Irrtümer des Globalismus - Antworten auf Globalisierung*. Suhrkamp, Frankfurt am Main.
- (1998), *World Risk Society*. Polity Press, Cambridge.
- Bikson, T. K. & Law, S. A. (1994), *Global Preparedness and Human Resources: College and Corporate Perspectives*. Institut On Education and training. Santa Mónica.
- Brislin, R.W. & Yoshida, T. (1994), *Improving intercultural interactions. Modules for Cross-Cultural Training Programs*. SAGE, London.
- Burbach, R., Núñez, O. & Kagarlitsky, B. (1997), *Globalization and its Discontents*. Pluto, London-Chicago
- Chaney, L. H. & Martin, J. S. (1993), "Intercultural awareness of business communication students". *Journal of Language for International Business*, 5 (1), pp. 1-13.
- Chen, Guo-Ming (1989), "Relationships of the dimensions of intercultural communication competence". *Communication Quarterly*, 37, pp. 118-133.
- (1990), "Intercultural communication competence: some perspectives of research". *The Howard Journal of Communication*, 2, pp. 243-261.
- (1992), "A test of intercultural communication competence". *Intercultural Communication Studies*, 2, pp. 62-83.

- Chomsky, N., García-Albea, J. E., Gomez Mompart, J. L. & Domènech, A. (2002), *Los límites de la globalización*. Ariel, Barcelona.
- Coulson-Thomas, C. J. (1990), *Human Resource Development for International Operation*. Surrey University Publications, Surrey.
- Cushner, K. & Brislin, R.W. (1996), *Intercultural interactions. A practical guide*. SAGE, London
- Echeverría, S. B. (2001), "Configuración actual de la profesionalidad". *Letras de Deusto*, 31 (91), pp. 35-55.
- (2002), "Gestión de la competencia de acción profesional". *Revista de Investigación Educativa*, 20 (1), pp. 7-43.
- ESADE (2002), *Libro verde de la Comisión Europea. Fomentar un marco europeo para la responsabilidad social de las empresas*. ESADE-IPES. Barcelona.
- Giddens, A. (1999), *Runaway World: How Globalization is Reshaping Our Lives*. Profile, London.
- Gow, K. & McDonald, P. (2000), "Attributes required of graduates for the future workplace". *Journal of Vocational Education & Training*, 52 (3), pp. 373-394.
- Hall, E.T. (1998), "The power of hidden differences" in Bennett, M. (ed.), *Basic Concepts of Intercultural Communication: Selected Readings*. Intercultural Press, Yarmouth, pp. 53-67.
- (2001), "Key concepts: underlying structures of culture" in Albrecht, M.H. (ed), *International HRM. Managing diversity in the workplace*. Blackwell Publishers, Oxford, pp. 24-40.
- Hanson, K. T. (1991), *Solidifying international bridges through communication teaching*. Eastern Michigan University, Ypsilanti.
- Hayward, F. M. (2000), *Internationalization of U.S. Higher Education. Preliminary Status Report*. American Council on Education. Washington.
- Hellriegel, D.; Slocum, J. & Woodman, R. (1999), *Comportamiento organizacional*. International Thomson Editores, México.
- Hofstede, G. (1980), *Culture's consequences: international differences in work-related values*. SAGE, Beverly Hills.
- Jarauta, F. (ed.) (2002), *Desafíos de la mundialización*. Fundación Marcelino Botín. Santander.
- Jenni, R. (1997), *Transitions to adulthood: recent alumni's views of their academic, interpersonal and life skills*. American Educational Research Association, Chicago.
- Kerka, S. (1992), *Multicultural career education and development*. Clearinghouse on adult, career and vocational education. Columbus.

- Le Boterf, G. (1991), *Ingeniería y evaluación de los planes de formación*. Aedipe-Deusto, Bilbao.
- Lee, S. & Rothwell, W. (1995), *Exploring HRD competencies in Taiwan: The results of a crosscultural study*. *International of Vocational Education and Training*, 3 (2), pp. 5-20.
- Locke, D. C. & Parker, L. D. (1991), *A multicultural focus on career education*. Center on Education and Training for Employment. Columbus.
- Mària, J.F. (2000), "La globalització. Una meravellosa excusa per a moltes coses". *Quaderns Cristianisme i Justícia*, 103.
- Neuhauser, Ch. & Smith, B. (1996), "International business competencies required for all business school graduates". *Journal of teaching in international business*, 18 (1), pp. 79-102.
- Phatak, A.V. (1992), *International Dimensions of Management*. PWS Publishing Co, Kent.
- Pope-Davis, D. B. & Dings, J. G. (1995), "The assessment of multicultural counselling competencies" in Ponterotto, J. & Casas, J. M. (eds.) *Handbook of Multicultural Counselling*. SAGE, Thousand Oaks, pp. 287-311.
- Pope, R. L. & Reynolds, A. L. (1997), "Student affairs core competencies: integrating multicultural awareness, knowledge and skills". *Journal of College Student Development*, 38 (3), pp. 266-277.
- Ramonet, I. (1996), *Un mundo sin rumbo*. Debate, Madrid.
- Ruhland, S. & Wilkinson, R. (1993), *Identification and development of academic and higher education-order workplace competencies in the Missouri marketing education core curriculum*. Missouri University, Columbia.
- Saunders, J. (1998), *Indicators of competency: profiling employees and the workplace*. National Centre for Vocational Education Research, Leabrook.
- Schneider, S. & Barsoux, J. L. (1997), *Managing across cultures*. Prentice Hall, New Jersey, pp. 157-160.
- Sodowsky, G. R., Taffe, R. C., Gutkin, T. B. & Wise, S. L. (1994), "Development of the multicultural inventory: A self-report measure of multicultural competencies". *Journal of Counselling Psychology*, 41 (2), pp. 137-148.
- Sodowsky, G. R., Kuo-Jackson, P. Y., Richardson, M. & Corey, A. T. (1998), "Correlates of self reported multicultural competencies: Counsellor multicultural social desirability, race, social inadequacy,

- locus of control racial ideology and multicultural training". *Journal of Counselling Psychology*, 45 (3), pp. 256-264.
- Stiglitz, J. (2002), *Globalization and Its Discontents*, W.W. Norton & Company, New York.
- Sue, D. W., Arredondo, P. & McDavis, R. (1992), "Multicultural counselling competencies and standards: a call to the profession". *Journal of Counselling and Development*, 70, pp. 477-486.
- Trompenaars, F. & Hampden-Turner, Ch. (1998), *Riding The Waves of Culture: Understanding Diversity in Global Business*. McGraw Hill, New York.
- (2000), *Building Cross-Cultural Competence: How to Create Wealth from Conflicting Values*. Yale University Press.
- Van Horn, C. E. (1995), *Enhancing the Connection between Higher Education and the Workplace: A Survey of Employers*. State Higher Education Executive Officers and Education Commission of the United States, Denver.
- Werner, M. C. (1995), *Australian key competencies in an international perspective*. National Centre for Vocational Education, Leabrook.
- Taylor, E. W. (1994), "Intercultural competency: A transformative learning process". *Adult Education Quarterly*, 44 (3), pp. 154-174.
- Tokar, B. L. & Brown, R. (1997), "Are business schools teaching the international financial management competencies that are important now and for the future?". *Journal of Teaching in International Business*, 9 (2), pp. 1-15.
- Tung, R. L. (1997), "International and intranational diversity" in Granrose, Ch. & Oskamp, S. (1997), *Cross-cultural work groups*. SAGE, Thousand Oaks, CA. pp. 163-185.
- UNESCO-Jacques Delors (1996), *Educació: hi ha un tresor amagat a dins*. Centre UNESCO de Catalunya. Barcelona.