**ABSTRACT**

Culture is viewed through nation-state framework with specific behavior and beliefs attached and the study of culture is used as tool to predict and manage behavior. In the constructivist paradigm, reality is constructed from an individual’s lived experiences, thus culture cannot be considered a static variable or refuted as found in the post-positivist/functionalist paradigm (M. J. Bennett, 2012). This element of self-awareness is a key component, important to create learning interventions to engage students in critical reflection on experiences to create knowledge. Competence requires more than just cognitive knowledge, also incorporates elements of behavior and affectation.

**POST POSITIVIST PARADIGM**

In the constructivist paradigm, reality is constructed from an individual’s lived experiences, thus culture cannot be considered a static variable or refuted as found in the post-positivist/functionalist paradigm (M. J. Bennett, 2012).

**SOCIAL CONSTRUCTIVIST PARADIGM**

In the constructivist paradigm, reality is constructed from an individual’s lived experiences, thus culture cannot be considered a static variable or refuted as found in the post-positivist/functionalist paradigm (M. J. Bennett, 2012). This element of self-awareness is a key component, important to create learning interventions to engage students in critical reflection on experiences to create knowledge. Competence requires more than just cognitive knowledge, also incorporates elements of behavior and affectation.

**CRITICAL INTERCULTURAL COMMUNICATION**

A deeper understanding of intercultural communication has long been intertwined with international education efforts and internationalization strategies. Historically, intercultural competence has been encouraged through interventions in what has been described as a social constructivist paradigm. In this model, knowledge is constructed through reflection. While both models are used in higher education programming, what happens when working with students who do not identify with the nation-state or whose conceptualization of knowledge is centered in relationships and community?

**INTERCULTURAL COMPETENCE FOR WHOM?**

Higher Education and Intercultural Learning

Internationalization of higher education was born of the rise of globalization and the nation-state’s efforts to be successful and relevant in a globalized community (De wit 2002). Intercultural competence encourages students to develop communication skills to more successfully engage in a global world with diverse work styles, values and belief systems (Deardorff, 2006).

**METHODS**

What of students who encounter intercultural difference everyday, who are citizens of their nation but inhabit it as “others”? Native communities in the United States are not sojourners from a different country, their presence predates the creation of the U.S. Through settler-colonialism, reservations and assimilation tactics were used towards erasure.

**COMPLICATING CONCEPTS**

Due to the dominance of the field by Western scholars, many articles are written from a perspective of trying to understand the “other” in which the “other” represents cultures found in Asia, Africa and Latin America or non-dominant populations found in the West, such as Native American or African American communities.

**SELECT REFERENCES**


**PUBLICATING REFERENCES**

**IMPLICATIONS FOR HIGHER EDUCATION**

The positioning of the Western gaze as normative also illustrates the flow of intercultural communication research in which non-Western cultures are positioned as being understood but not of bother knowledge or insight.

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