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**Feng, Anwei; Byram, Mike & Fleming, Mike** (eds.), *Becoming Interculturally Competent through Education and Training*. Bristol: Multilingual Matters, 2010. ISBN 978-1-84769-162-0. 215 Seiten. 31,99 Euro.

The book edited by Feng, Byram and Fleming is the fourth in the renowned series on interculturality from Durham University. Whereas the first focused on the relation between foreign language learning and intercultural competence, the second on the diverse locations where intercultural learning can and does take place and the third introduced and explored the concept of intercultural citizenship, this volume concentrates on the development of intercultural competence through education and training.

Education and training are usually, as the contributors to this volume rightly point out, portrayed as having different, sometimes even opposing objectives and methods. While the former ultimately aims for general human flourishing and understanding achieved through rational argumentation and dialogue, the latter often employs fairly rigid methods in order to attain specific, pre-defined performance output. Intercultural education and training are also institutionally separated: Universities and schools commonly pursue the former whereas private companies provide the latter for internationally active (mainly business) people. The main argument this book attempts to advance is that such a conceptual, ethical and institutional divide exaggerates the differences between the two, blurs similarities and, as a consequence obstructs fruitful cooperation and exchange. To counter this tendency, contributors from both sides, academia and commercial training, were invited to two symposia at the University of Durham in order to explore approaches and practices of common interest and to strengthen connections. Selected papers from these two meetings make up this edited volume.

The book is divided into two parts, "Investigations of Intercultural Encounters and Learning" and "Reflections on Teaching and Learning Programmes". The first article of the first part discusses the gate-keeping role of narratives in job interviews from an ethnographic perspective. It is followed by an investigation into the characteristics of internationally successful small and medium sized companies. The third text deals with the evolving intercultural identities of Mexican graduate students during their study abroad while the last contribution constitutes a theoretically oriented discussion of concepts of third space.

The second half of the book starts with a reflexive and critical investigation about teaching intercultural competence in a management department followed by a practically oriented presentation of several instruments for intercultural business training. The third contribution describes the intercultural component of a teacher development course at a Swedish university, while the next author explores the applicability and usefulness of the Human Global Positioning System (GPS) as a metaphor for intercultural competence. The two remaining articles contribute to the rather colourful range of topics, the first describes a set of tools that enhance intercultural learning in multi-ethnic workplaces such as hospitals in the UK; the second analyses another set of intercultural instruments that were developed for and tested out in the context of a European project on diversity management.

Both parts thus cover a variety of topics from very different theoretical perspectives and, in the case of the practically oriented contributions, diverse contexts of application. Readers who are interested in designing an intercultural seminar, training or programme might hence find useful concepts and ideas in this publication. At the same time though, the rather heterogeneous nature of this collection might have caused the editors to include four sections that attempt to bridge the gap between education and training argumentatively (two forewords, one introduction and one

afterword). Holliday alludes for example to common external pressures that make intercultural understanding "more than simply a point of efficiency, but a moral imperative" "in every walk of life, in schools, hospitals, small and large businesses, organization, universities and schools" (xi). According to Davidson-Lund, training might be regarded as a lower form of education since it remains at a surface level of cultural description and analysis. Nevertheless, she claims, attention to the surface level and mastery of pre-defined skills are necessary before educators can aim for depth, reflection and critique. She therefore advocates a "pragmatic compromise between binary extremes" (xvi). Fleming complements these arguments by pointing to the shared objective of both training and education, namely "to help people become more interculturally competent" (1).

Although these are valuable arguments and could have been further explored and deepened in the contributions themselves, the individual chapters stand somewhat unlinked side by side. Sometimes they even contradict each other, such as in the case of the self-reflexive and critical contribution by Jack, written from a postcolonialist and poststructuralist perspective and the subsequent article about instruments for intercultural training that is based on rather essentializing notions of culture and cultural belonging. It remains opaque how the conceptual framework of the latter approach can eventually lead to the critical intercultural awareness the former aims for. But Jack's sophisticated and worthwhile analysis about teaching intercultural competence in a management department also casts severe doubt on the possibility of developing critical intercultural competence in a context driven by strategic managerial goals. He comes to the honest but sad conclusion that his well-designed intercultural course achieved close to nothing in terms of critical awareness because his students used the dominant business discourse to resist reflection on their taken-for-granted assumptions. Instead of "unlearning their privilege" as the author had intended, they adopted an allegedly neutral stance outside of historical and political experiences, a position "unaffected by self doubt" (Kramsch and von Hoehne 1995: 337) that allowed them to incorporate and appropriate differences into their unchallenged pre-existing worldview.

The results of Jack's analysis bring us back to the main argument the book wants to promote, namely that education and training share similar objectives and can therefore exchange frameworks, methods and approaches. Intercultural training, however, at least in the business context, often subjugates understanding and critique to strategic objectives. Culture in this context comes into the equation when it is not in line with the means-end oriented goals of international enterprises and not because it is valuable per se. Concepts of culture that are used in commercial training therefore need to ensure predictability, control and applicability and this is better achieved through essentializing and homogenizing concepts, a dilemma Holliday (xiii) points out in his introduction: "how to refrain from Othering while defining precisely what it takes to recognise and treat well and efficiently with the foreign and the unfamiliar?"

The crucial question namely how reflexivity, understanding and critique can be promoted in and through conventional training thus remains unanswered in this publication. Byram himself is well aware of this problem which he puts right at the centre of his afterword. Rather disappointingly he decides to turn the question into an issue of individual preference: "Teachers/ trainers can then ask themselves if and to what extent their purposes included the encouragement of some level of criticality in some domains of learning, and then analyse their success in realising their purposes" (213).

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