METHODOLOGY FOR DEVELOPMENT OF INTERCULTURAL COMPETENCE

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Dear Colleagues,

partner team of the „Development of Intercultural Competence of Students and Trainers in EU VET institutions“ project (INCOM-VET Nr. LLP-LdV-TOI-2013-LT-0145), in accordance to European Commission’s educational policy guidelines and applying the material contained in the book “Building Intercultural Competencies: a Handbook for Professionals in Education, Social Work and Health Care” (compiled by Prof. Maria Giovanna Onorati and Furio Bednarz, 2010), prepared methodological material which consists of four parts:

1. Methodology for development of intercultural competence (in English, Lithuanian, Finnish, Estonian and German).
4. Methodology for working with participants of livings labs (in English).

Applying this methodological material, which is full of examples, exercises and tests, you will have the opportunity to improve the intercultural competence, gain a better understanding of the multiple interconnections among cultures and integrate more successfully into the European Union’s labour market.

Researchers, practitioners, experts from Switzerland and European Union countries, namely, Italy, Germany, Finland, Estonia and Lithuania participated in the „Development of Intercultural Competence of Students and Trainers in EU VET institutions“ project (INCOM-VET Nr. LLP-LdV-TOI-2013-LT-0145).

This methodological material is intended not only for the European Union’s vocational training specialists, vocational teachers, students but also for scientists who examine intercultural competence development opportunities.

We hope that high school, university, college students and teachers in different countries will have an opportunity to effectively apply this methodological material.

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Project coordinator Ivaras Giniotis
INTRODUCTION

The growth of diversity in societies, the increase in cultural heterogeneity of educational settings, the learning of languages to a greater extent, living and working with people from different cultures lead us to consider the need for intercultural competence. The teachers must revise the curricula and the students have to improve their skills according to multicultural reality. The contacts between people with different cultural backgrounds provide the new global context for education (Palfreyman & McBride, 2010).

In the second decade of the twenty-first century, intercultural competence is among the central ingredients of society life. In our days the majority of the world have to live and to work with people from many cultures. Because of demographic, technological, economic, peace, and interpersonal concerns, the need to improve accommodation and understanding among people who differ from one another is growing (Lustig & Koester, 2013).

The economic success of the European Union in the global arena increasingly depends on individual and collective abilities to communicate competently with people from other countries. Economic relationships require global interdependence and intercultural competence, since economic growth or retrenchment in one part of the world now reverberates and affects many others. European banking and debt crises are having worldwide consequences. The integration into the global workforce of workers from new members of EU is increasing labour costs.

The priorities for enhanced European cooperation in vocational education and training for the period of 2011-2020 indicated six strategic objectives to be achieved by 2020, including the objective of international mobility in VET (participation in a mobility programs and development of internationalization strategies). The Global vision for vocational education and training in 2020 stressed the need to encourage a greater number of VET students and professionals to participate in transnational mobility and to ensure the provision of intercultural competences in VET curricula (Supporting vocational education and training in Europe: THE BRUGES COMMUNIQUE, 2011).

Corporations can also move people from one country to another, so within the workforce of most nations, there are representatives from different cultures throughout the world. Despite of culturally diverse student and staff populations throughout the European Union countries’ educational system, however, students should be equipped with knowledge about the role and working of societal institutions and regulations, as well as introduced to the norms and values that form the binding element in the functioning of our society.

In 2008, the Council of Europe’s White Paper on Intercultural Dialogue: Living Together as Equals in Dignity identified intercultural education as one of several key areas where action is required to enhance intercultural dialogue to safeguard and develop human rights, democracy and the rule of law. The White Paper viewed intercultural competence as a crucial capability which needs to be developed by every individual to enable them to participate in intercultural dialogue. Intercultural competence is not acquired automatically, but instead needs to be learned, practiced and maintained throughout life. Later, the report of the Group of Eminent Persons, Living Together: Combining Diversity and Freedom in 21st Century Europe (2011) stressed that educators and education authorities in all member states should aim at developing intercultural competence as a core element of school curricula, and should aim at extending it beyond formal education to non-formal settings as well.
When widening access to intercultural views and increasing the students’ opportunities and competence in intercultural development, it is important to understand the education as a global phenomenon. Global education is an education perspective which arises from the fact that contemporary students live and interact in an increasingly globalized world (Cabezudo et al., 2012). Global education may be understood as the pedagogical concept of the development of intercultural competence. It could be interpreted as a holistic response to the historical challenge, a response to gender, socioeconomic, ethnic, religious and cultural differences of today’s world.

The need to develop intercultural competence possesses the questions: what the intercultural competence is, how it is composed, and how to develop it?

The “Methodology for the development of intercultural competence” was written as the methodological tool for VET teachers whose objective is the development of intercultural competence in their students and themselves. The paradigm of intercultural competence is presented in the Handbook with an objective to conceptualize the development of intercultural competence. The significance of intercultural competence for labour market and its influence on learning and working processes is discussed in the Methodology. Some theoretical models for the development of intercultural competence are overviewed, and the Pyramid, Process and Developmental models are analyzed in the methodology as the most appropriate to serve as the background for intercultural competence development. The collection of methods and tools for the development of intercultural competence, both traditional and innovative, are presented in the Methodology as well. The innovative methods have proved to be the most effective for the development of intercultural competence. Specific methodological recommendations in the last section of the Methodology can help VET teachers, who are looking for practical advice, to acknowledge the process of intercultural competence development easier. Concrete examples of how to use the models and didactic strategies in the development of intercultural competence practically are provided in the last section of the Methodology.

The Methodology is expected to motivate teachers of VET institutions to refer to the methodological background in practical development of intercultural competence. This material can also be used as methodological support for authors who seek to develop their own teaching material on intercultural competence for students as well as teachers in various areas of VET.
METHODOLOGY FOR DEVELOPMENT OF INTERCULTURAL COMPETENCE
PARADIGM OF INTERCULTURAL COMPETENCE
"Intercultural competence" is no longer an objective found only in specific courses, it is now often one of the specific goals of vocational education. VET institutions are in a situation of growing awareness that in a world that is becoming a global village, cultural matters should be a part of education. VET educators face with such questions: „What are the most important competences?“, „What is intercultural competence?“, „Which characteristics of the individual correlates to effective intercultural competence?“, „Whether an individual who is competent in one culture is also competent in another culture?“, „How to improve intercultural competence?“

Today, competences are proved to be a critical tool in various fields of application, for example, education, human resource and performance management, as well as vocational training. However, the research community and practitioners have not agreed upon a commonly accepted definition of the term due to its multiple interpretations. There are various approaches and definitions of the concept of competence. In the context of vocational training and workplace one of the proposed and accepted definitions is such: „Competence is the capability to perform; to use knowledge, skills and attitudes that are integrated in the professional repertoire of the individual“ (Mulder et al., 2006).

Competencies can be defined in terms of three distinct perspectives (Garavan & McGuire, 2001):
1. competencies as individual characteristics;
2. competencies as characteristics of organisations;
3. competencies represent a tool to improve communication in education and the labour market.

There have been three main approaches in competence research since the middle of the last century: the behaviorist, the generic and the cognitive. The behaviorist tradition stresses the importance of observing successful and effective job performers and determining what differentiates them from their less successful counterparts. The generic approach emphasizes identifying the common abilities that explain variations in performance. The cognitive approach includes all of the mental resources of individuals that are used to master tasks, acquire knowledge and achieve a good performance, and the concept of competencies is often used simultaneously with intelligence or intellectual abilities.

A holistic competence approach is most suitable as it allows a limited set of core competencies and knowledge components, and it can have a guiding function for the development of a curriculum.

It is clear that there exists multiple conceptualisations of competence, and each perspective highlights some significant differences of competencies (Le Deist & Winterton, 2005). Bednardz (2010) considers, that in the case of vocational training it is particularly useful to understand competence as capabilities normally acted on by a person qualified in a broader sense. He states three key points:

Competence has to be related to „application“ of knowledge, and therefore to the role played by experience and reflection in building up applicable and transferable knowledge;

Competence is something which includes a certain mastery in dealing with unexpected and critical situations, coping with something „diverse“ from routines, far apart from our common framework;

As competence implies the mobilization of our personal attitudes, relations and emotions, it also implies a holistic perception of human learning, including the cognitive and content dimension of learning, but also the affective and social ones (Bednardz, 2010, p. 41).

Measures regarding the development of vocational education and training should be based on continuous competence development processes involving pupils, students and graduates from the perspective of life long learning (Mulder et al., 2006).
Everyday understanding of "culture" refers to fine arts, cultural goods and services, customary beliefs, social forms, and material traits of a racial, religious, or social groups. Theoretical understanding of culture differs from culture as socially negotiated order or culture as meaning-making process and culture as experiential world making.

One of the definitions of culture, used in intercultural communication context, states, that, "Culture is a learned set of shared interpretations about beliefs, values, norms, and social practices, which affect the behaviors of a relatively large group" (Lustig & Koester, 2013, p. 25). That means, that:

- Culture is learned.
- Culture is a set of shared interpretations.
- Culture involves beliefs, values, norms and social practices.
- Culture affects behavior.
- Culture involves large groups of people.

Culture can be defined as shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of a human group and are transmitted across generations. Various understandings of culture have some common aspects: focus on commonality among members of a particular culture; ideas that are transmitted across generations (on societal as well as organizational level); culture being held at a basic level of cognition (Dickson et al., 2012).

One of popular ways for culture research is identifying and measuring cultural dimensions, common societal values and beliefs. The model of cultural dimensions was proposed by Geert Hofstede in 1980. He analyzed survey-based data at national level and quantified differences between national cultures by positions of these dimensions. Now the dimensional paradigm is one of the most influential frameworks in cultural studies, and Hofstede’s dimensions are one of the most widely accepted and well-studied sets of cultural dimensions. The recent Hofstede model identifies six dimensions of national cultures (Hofstede, 2011):

- **Individualism/Collectivism dimension**: societal differences based on independence versus interdependence. In individualist societies people are expected to take care of themselves and to look after their own interest. In collectivist societies, people are expected to place the interest of the collective before their personal interest.

- **Uncertainty avoidance dimension**: the extent to which a society avoids ambiguity and uncertain situations. Individuals in societies that score high in uncertainty avoidance resist risk and unexpected events by emphasizing rules and norms.

- **Power distance dimension**: the extent to which members of society accept unequal distribution of power in institutions and organizations.

- **Masculinity/Femininity dimension**: the extent to which a society values masculine pursuits such as strength, competitiveness, and material achievement or values feminine pursuits such as concern for others, quality of relationships, and quality of life.

- **Long/Short term orientation dimension**: the extent to which people respect tradition, fulfill social obligations, and protect their own face.

- **Indulgence/Restraint dimension**: indulgence characterizes a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun. Restraint means that society controls gratification of needs and regulates it by means of strict social norms.
Using data from studies representing over 200,000 individuals, researchers conducted meta-analysis of the relationship between G. Hofstede’s original four cultural value dimensions and a variety of organizationally relevant outcomes (Taras, Kirkman & Steel, 2010). Results show that values predict outcomes at the individual level of analysis. The predictive power of cultural values was significantly lower than that of personality traits and demographics for job performance, absenteeism, turnover, were significantly higher for organizational commitment, identification, citizenship behavior, team-related attitudes, feedback seeking. Cultural values were most strongly related to emotions, followed by attitudes, then behaviors, and finally job performance. Cultural values were more strongly related to outcomes for managers (rather than students) and for older, male, and more educated respondents. These findings show significantly stronger effects in culturally tighter, rather than looser, countries (Taras, Kirkman & Steel, 2010).

Content and number of dimensions are still discussed actively by a number of researchers. In Hofstede model, the structure of cultural dimensions has one level (desired values). One of the alternatives suggests two levels of cultural dimensions: cultural values (as they are), and cultural practices (as they should be). The “Global Leadership and Organizational Behavior Effectiveness” (GLOBE) Research Program measured culture in different segments (country, industry, and organization) exploring both current practices and values. Its results are based on data from about 17,300 middle managers from 951 organizations in various service industries in 62 societies of 58 countries (http://www.ccl.org/leadership/pdf/assessments/GlobeStudy.pdf). It identified nine cultural dimensions that make it possible to capture the similarities and/or differences in norms, values, beliefs and practices among societies (House et al., 2002):

- **Power distance dimension** is the degree to which members of an organization or society expect and agree that power should be distributed equally.
- **Uncertainty avoidance dimension** is the extent to which a society or a group strives to avoid uncertainty and relies on social norms, rules, procedures and bureaucratic practices to alleviate the unpredictability of future events.
- **Humane orientation dimension** refers to the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, generous, caring, and kind to others.
- **Collectivism I (Institutional) dimension** shows the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.
- **Collectivism II (In-Group) dimension** is the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.
- **Assertiveness dimension** reflects the degree to which individuals are assertive, confrontational, and aggressive in their social relationships with others.
- **Gender egalitarianism dimension** is the degree to which an organization or society minimize gender role differences and gender discrimination.
- **Future orientation dimension** refers to the extent to which individuals in organizations or societies engage in future-oriented behaviors such as delaying gratification, planning, and investing in the future.
- **Performance orientation dimension** is the degree to which an organization or society encourages and rewards group members for performance improvement and excellence.
Several researchers group cultures into clusters based on similarities among some societies and some values and behaviors which are acceptable across a group of societies. According to GLOBE model dimensions, all societies can be grouped into ten clusters (Leader Effectiveness and Culture: The GLOBE Study, 2012, p.3):

• Latin Europe (Israel, Italy, Spain, Portugal, France, Switzerland-FR).
• Germanic Europe (Austria, Switzerland-DE, Germany East, Germany West, Netherlands).
• Nordic Europe (Denmark, Sweeden, Finland).
• Anglo (USA, Canada, Australia, Ireland, England, New Zealand, South Africa-White).
• Eastern Europe (Russia, Poland, Georgia, Greece, Hungary, Albania, Slovenia, Kazakhstan).
• Latin America (Guatemala, El Salvador, Argentina, Venezuela, Costa Rica, Columbia, Ecuador, Mexico, Bolivia, Brazil).
• Middle East (Morocco, Turkey, Kuwait, Egypt, Qatar).
• Sub-Sahara Africa (Nigeria, Zambia, Namibia, Zimbabwe, South Africa–Black).
• Confucian Asia (South Korea, Hong Kong, Singapore, Taiwan, China, Japan).
• Southern Asia (Philippines, Indonesia, Malaysia, Thailand, India, Iran).

The third rather influential and systematic approach with theoretical and empirical foundations is Schwartz typology (Schwartz, 1999). It considers how values relate and identify cultural differences of value orientations. Schwartz identified three basic social issues: the relationship between individual and the group; assuring responsible social behavior and the roles of humans in the natural and social world. Cultural adaptations to resolve these three issues constitute the framework, which consists of seven national-cultural domains: embeddedness, intellectual autonomy, affective autonomy, hierarchy, egalitarianism, mastery, and harmony.

The applicability of findings across cultures and usability of the practices built upon those theories remains at question (Hofstede, 2011). The dimensional models and other usual frameworks for understanding of cultures are based on the assumption of culture being viewed as static, mental codes and values abstracted from context, something self-contained and stable that can be identified and generalized. In a situation of the presence of two or more cultures, educational intervention, defined as multicultural education, is concerned with the recognition of commonalities and differences of these cultures. The important goals are the acknowledgment and respect of cultural diversity. In practice, the tendency to see other cultures as static and rigid creates danger of stratification as well as risk of placing of different persons or cultural groups in a hierarchy.

Social antropologists try to develop more flexible and contextualized culture perspectives. These perspectives treat culture as being (Bjerregaard et al., 2009, p. 219):

• situated and produced in a context of social, economic or political relationships;
• characterized by processes;
• shaped by agency;
• influenced by actors’ socially shaped interests or experiential knowledge.

From this perspective, the role of culture cannot be properly understood without taking into consideration the contextual workplace aspects in which meaning-making processes occur and develop, and how the context of social, organizational and power relationships shapes the role of culture in vocational area. The concept of culture as dynamically enfolded in practice and socially situated spe-
cific contexts, seems to be particularly useful in the case of development of intercultural competences in vocational training. In intercultural education, identity and culture are interpreted as a possibility for enrichment and for personal and social growth. Cultural differences and similarities are taken into consideration, and the meeting with the 'other', with an individual of different cultural origin, is seen as a challenge and as a possibility of confrontation and reflection in the realms of values, rules and behavioural standards (Portera, 2008, p.485).

Recommendation 2006/962/EC of the European Parliament and of the Council of 18 December 2006 on key competences for lifelong learning (Official Journal L 394 of 30.12.2006) states, that intercultural competence is a part of one key competences for lifelong learning, social and civic competences: "...These include personal, interpersonal and intercultural competence and cover all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working life, and particularly in increasingly diverse societies, and to resolve conflict where necessary. ...

Essential knowledge, skills and attitudes related to this competence:

... For successful interpersonal and social participation it is essential to understand the codes of conduct and manners generally accepted in different societies and environments (e.g. at work). It is equally important to be aware of basic concepts relating to individuals, groups, work organisations, gender equality and non-discrimination, society and culture. Understanding the multi-cultural and socio-economic dimensions of European societies and how national cultural identity interacts with the European identity is essential.

The core skills of this competence include the ability to communicate constructively in different environments, to show tolerance, express and understand different viewpoints, to negotiate with the ability to create confidence, and to feel empathy.

The competence is based on an attitude of collaboration, assertiveness and integrity. Individuals should have an interest in socio-economic developments and intercultural communication and should value diversity and respect others, and be prepared both to overcome prejudices and to compromise.

Intercultural competence is now one of specific goals in lifelong learning. It is understood as a part of one of key competences, social competences. The assumption is that if attained on a personal level, intercultural competence will help learners deal with current states of diversity and globalization. Intercultural competence may be defined as complex abilities that are required to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself (Fantini, 2009, p. 458).

There are various approaches and definitions of the concept of intercultural competence. One of the most quotable definitions states: "Intercultural competence is the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations to the world. These orientations will most commonly be reflected in such normative categories as nationality, race, ethnicity, tribe, religion, or region. To a large extent, therefore, intercultural interaction is tantamount to intergroup interaction" (Spitzberg & Changon, 2009, p. 7). Based on the results of the literature review, the empirical study and the focus groups, A. Portera (2014) suggests that intercultural competence "could be defined as a set of abilities, knowledge, attitudes and skills, that allow one to appropriately and effectively manage relations with persons of different linguistic and cultural backgrounds" (Portera, 2014, p.159).
The authors of the “Handbook for professionals in education, social work and health care” (eds.: F. Bednarz, M. Onorati) summarize, that intercultural competence could be defined as cultural-aware mobilization, managed by individuals, of knowledge, skills, attitudes and values, enabling them to cope with unfamiliar ever changing problems arising from encounters with people socialized in different culture, in order to find new and shared solutions. The authors emphasize the importance of intercultural awareness as the tuning of learner’s own behaviour according to the comprehension of other cultures, history and economics and the changes within society and culture. Intercultural competence is important for each member of society. It requires the integration of knowledge, skills, and behaviour, and should not be limited only to behaviour and attitudes towards ethnic-cultural minorities but also towards all members of society (Gorgoz & Van der Meirsch, 2010).

Root and Ngampornchai (2012) summarize that no matter how intercultural competence is theorized within intercultural communication, most scholars agree on at least three core assumptions:
1. Intercultural competence should be conceptualized based on cognitive, affective, and behavioral approaches.
2. The end result should be communication that is considered both effective and appropriate.
3. Intercultural competence is culture-general and there are core competencies that individuals can develop that are not specific to any culture.

Nowadays, when people need to develop knowledge, skills and resources to dismantle oppression and discrimination at personal, cultural and structural levels, intercultural competence would then require individuals to learn (Hoskins & Sallah, 2011):
1. Knowledge of key concepts of discrimination and inequalities; sexism, racism, colonialism and class both at a structural and on an individual level.
2. Knowledge of the political systems and how historically they have been created (on global, European, national and local levels) including how these structures have developed in relationship to the key concepts.
3. Knowledge about human rights and other legal frameworks and have the knowledge and the skills of how they can be utilised if discrimination is faced.
4. Understanding of power relationships and the skills to analyse where power relationships exist and understand the consequences for representation.
5. Knowledge of the complexity of multiple forms of difference and to have the skills to identify which aspects are salient at a particular moment.
6. Critical thinking towards your own beliefs and actions and towards others.
7. Positive attitudes and values towards social justice.
8. The disposition to act to create peaceful social change based on reducing inequalities and discrimination, including creating action to change structures, laws and the implementation of rights.
9. A willingness and interest to be involved in politics.

Any educational approach is related to cultural standards, identities or other cultural elements. Unfortunately, part of educators aim at applying educational strategies relying on universal elements (human rights, ethics, human needs) and common aspects of different cultures, and overemphasize stability and permanence, as well as those responsible for school politics quite often misunderstand the basic principles of intercultural education. The intercultural approach is placed between cultural
universalism (education of the universal human being) and relativism (equality in difference, cultural identity, static cultures, cultural pluralism). Intercultural education is based on the advantages of transcultural as well as multicultural education, and takes into consideration processes of change in cultural systems. “Since intercultural education takes into consideration both the common objectives of all human beings and specific peculiarities, it transcends the mere acknowledgment of equal dignity of all people of the world, regardless of skin color, language and religion (basic principles of trans-cultural education), respect for differences (right to have the same opportunities though being different), or peaceful coexistence (basic principles of multi-cultural education, which is a desirable goal when we consider wars and injustices in many parts of the world)” (Portera, 2008, p. 488). It emphasizes importance of real interaction, dialogue and relationship, direct exchange of ideas, principles and behaviors. On an epistemological level, intercultural education accepts scientific principles of general, social and comparative education, transcultural and social psychology, sociology, cultural anthropology, ethology, and communication sciences. Intercultural competences are gained through experience, training and self-reflection, and they must be clarified, taught, promoted and enacted. Understanding of intercultural competence and development of intercultural competences in VET institutions is a complex multilevel task and a challenge for trainers as well as for learners.
SIGNIFICANCE OF INTERCULTURAL COMPETENCE FOR LABOUR MARKET AND ITS INFLUENCE ON LEARNING AND WORK PROCESSES
The processes of globalization create new major challenges on a daily basis because of the difficulties in bridging cultures and eliminating boundaries between existing cultural differences. However, globalization is the reality of our present-day living. One of the essential components of globalization is manifested by the processes of migration. The globalized world, where travel is becoming easier with every day, moves fast in the direction of establishing international companies, with their branches set around the world, and recruiting people also from all over the world, that is, the global market. Viewing the situation from a recent historical perspective, globalization, a term that has been constantly gaining popularity in the last two decades, primarily means free movement of capital, labour, goods, information and ideas for the sake of exchanging global communication and gaining faster and cheaper geographic mobility. The problems that in the past were a matter of separate parties involved, today they are being addressed on an international agreement level - by setting up various global organizations and unions, looking for adequate response to the challenges. With reference to a particular aspect of social life, as the process gets accelerated and intensified, several forms of globalization can be identified, the major ones being:

- economic globalization;
- political globalization;
- social globalization;
- globalization of information;
- cultural globalization;
- other forms of globalization.

From the perspective of a separate individual, globalization encourages the processes of building a world-wide community (Bernotas, Guogis, 2006), and the individual starts perceiving himself/herself as a citizen of the world. By analogy, within the European Union, the rights and obligations of all citizens of the EU are equal as, on the basis of the Maastricht Treaty, the citizens of every single EU country are considered to be the citizens of the whole European Union. For the people of different cultures to be able to successfully communicate, intercultural competence becomes the key to the realization of personal and professional potential of citizens.

Migration is influenced by a combination of economic, political and social factors: either in a migrant’s country of origin (push factors) or in the country of destination (pull factors). Until the end of the 1960’s Europe continued to be an emigration area with negative migration balance, since 1970’s all the regions of Western Europe had positive net migration and the international migration became more global in magnitude and extent. The end of Cold War in 1989, the third wave of migration developed with the emphasis on asylum seeking migration and migration defined by policies “illegal” (Ruspini, 2014). Nowadays south-to-south and south-to-north migration dominated. Historically, the relative economic prosperity and political stability of the EU are thought to have exerted a considerable pull effect on immigrants. New forms of mobility have developed making European migration much more diverse.

In destination countries, international migration may be used as a tool to solve specific labour market shortages. During 2012, there were an estimated 1.7 million immigrants to the EU-27 from countries outside the EU-27 (see Table). In addition, 1.7 million people previously residing in one of the EU Member States migrated to another Member State. Germany reported the largest number of im-
migrants (592 200) in 2012, followed by the United Kingdom (498 000), Italy (350 800), France (327 400) and Spain (304 100). There are immigrants: in Switzerland (149 100), Finland (31 300), Lithuania (19 800) and Estonia (2 600).

The EU-27 foreign population (people residing in an EU-27 Member State with citizenship of a non-member country) on 1 January 2013 was 20.4 million, representing 4.1 % of the EU-27 population. In addition, there were 13.7 million people living in an EU-27 Member State on 1 January 2013 with the citizenship of another EU-27 Member State. An analysis of the age structure of the population shows that, for the EU-27 as a whole, the foreign population was younger than the national population. The distribution by age for foreigners shows, compared with that for nationals, a greater proportion of relatively young working age adults.

In most EU Member States, the majority of non-nationals are citizens of non-member countries. In the case of Latvia and Estonia, the proportion of citizens from non-member countries is particularly large due to the high number of the recognized non-citizens (mainly former Soviet Union citizens, who are permanently residing in these countries but have not acquired any other citizenship). Long term international scenarios for Europe are not only demographic, but also have to take into account various economic, political, sociological and ethnic factors.

Intercultural competence refers to all forms of individual behavior, and it enables a person to effectively and constructively participate in social life and successfully interact with other people or groups of people. Intercultural competence is equally important within the global context of work force diversity, with reference to cultural, gender, ethnic, linguistic, religious, age and other differences. Intercultural competence is also important in the fields of the activity of civil servants in all major national institutions: migration regulation, health care and medical treatment services, education and other socially sensitive areas, including vocational training services.

### Table 1. International migration rates.

<table>
<thead>
<tr>
<th></th>
<th>Total immigrants (1 000)</th>
<th>Nationals (1 000)</th>
<th>Total (1 000)</th>
<th>Non-nationals Citizens of other EU-27 Member States (1 000)</th>
<th>Citizens of non-member countries (1 000)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(%)</td>
<td>(%)</td>
</tr>
<tr>
<td>EU-27</td>
<td>1693.9</td>
<td></td>
<td></td>
<td>503.6 85.0</td>
<td>298.5 50.4</td>
</tr>
<tr>
<td>Germany</td>
<td>592.2 87.2</td>
<td>14.7</td>
<td>503.6 85.0</td>
<td>298.5 50.4</td>
<td>205.1 34.6</td>
</tr>
<tr>
<td>Estonia</td>
<td>2.6 1.5 58.1</td>
<td>1.1 41.9</td>
<td>1.1 41.9</td>
<td>0.1 2.7</td>
<td>1.0 39.3</td>
</tr>
<tr>
<td>Lithuania</td>
<td>19.8 17.4 87.5</td>
<td>2.5 12.5</td>
<td>2.5 12.5</td>
<td>0.7 3.7</td>
<td>1.7 8.8</td>
</tr>
<tr>
<td>Finland</td>
<td>31.3 7.9 25.4</td>
<td>22.8 73.0</td>
<td>22.8 73.0</td>
<td>10.3 32.9</td>
<td>12.6 40.1</td>
</tr>
<tr>
<td>Switzerland</td>
<td>149.1 24.0 16.1</td>
<td>125.0 83.9</td>
<td>125.0 83.9</td>
<td>90.1 60.5</td>
<td>34.9 23.4</td>
</tr>
<tr>
<td>Italy</td>
<td>350.8 29.5 8.4</td>
<td>321.3 91.6</td>
<td>321.3 91.6</td>
<td>104.1 29.7</td>
<td>217.2 61.9</td>
</tr>
</tbody>
</table>

Note: The values for the different categories of citizenship may not sum to the total due to rounding and the exclusion of the category “unknown citizenship” from the table.

Source: Eurostat (online data codes: migr_imm1ctz and migr_imm5prv)
Research data provide basis for the analysis of major problems occurring in the situations when intercultural competence of the employees is inadequate or insufficiently developed. The following points have been outlined as key problem areas in multicultural organizations: religious differences; different attitudes towards professional duties, money, the opposite sex; differences about the world-view; differences in the body language; differences in national traditions and the way of life; different behavioral patterns (meals, code of dress, recreational activities); differences in the national character and its manifestations. In general terms, inadequate intercultural competence leads to problems of the following type: timing and time management; differences of psychological character; different understanding of the role of in-company culture; differences in rank and hierarchical relations in the job situations.

The content of intercultural competence finds its expression in the following components (European Commission document, 2004):

- knowledge of conventional behavior rules in different cultures;
- knowledge of key hygienic norms and standards of health care and nutrition in family life;
- comprehensive knowledge of the multicultural peculiarities of the European Community;
- ability to demonstrate skills of constructive communication in different socially-specific situations (tolerance of different world-outlooks, readiness for personal and shared responsibility);
- ability to gain trust and show empathy;
- ability to control one’s negative emotions (e.g., anger) and act in a constructive manner;
- ability to separate personal matters from professional ones;
- understanding of otherness in international communication;
- ability and skill to demonstrate your understanding of different cultural views and readiness to share your views and ideas with others;
- skills of negotiating meaning in reaching consensus.

The process of gaining intercultural competence is not a one-way-process, but an interactive development, that requires both the ability to emphasize the common aspects of human life and the will to solve conflicts that emerge from differences between people of different cultural backgrounds. According to the data obtained from the research (Barrett et al., 2013), employees communicating in their professional environment should have mastered the following skills and abilities of intercultural communication:

- ability to identify cultural and social differences;
- capability of functioning in the multinational community;
- ability to predict forthcoming trends and logic of their development;
- tolerance to national and racial differences;
- ability to adjust to new requirements of the changing environment;
- good communication skills with representatives of other cultures;
- readiness to carry out professional activity on the level of international job market;
- good working knowledge of foreign languages;
- awareness of one’s own culture as different from other cultures (Barrett et al., 2013).

In-company culture in the broad sense of the word depends on the intercultural enterprise competence. Intercultural enterprise competence is the above mentioned ability plus the ability to coop-
erate successfully in challenging business situation with partners from diverse cultures. Intercultural enterprise competence is seen to be related to the quality of, in particular, long-time relationships. It is the key business skill and decisive competitive edge in global business. The majority of expatriate assignments with the need to be terminated prematurely, joint ventures or international negotiations which fail, do so mostly because of a lack of intercultural enterprise competence of the parties involved.

In recent situation, it is important to stress the learning outcomes of the VET teacher training module in the field of migration and the model in which the components of intercultural competences are classified according to knowledge, skills and attitudes (Ruspini, 2014, p.97-98):

**Knowledge** in this particular learning context means:
- Understanding human migration in historical and contemporary perspective;
- Becoming familiar with global migration trends, push and pull factors of worldwide migration flows and different migration typologies (e.g. regular and irregular, circular, transit and return migration);
- Learning about the social consequences of migration for sending are receiving societies and about these societies’ responses to migration;
- Learning about immigrant integration, discrimination in work-life perspective with particular reference to the...national and local context.

**Skills** imply different types of abilities such as:
- Ability to grasp the breadth of the current migration phenomena, as well to differentiate between perceptions and reality of their extent;
- Ability to identify differences and similarities between migration flows and between societies responses to migration;
- Ability to deconstruct one’s one position in relation to migrants and ethnic minorities and thus to put oneself in “migrant shoes”.

**Attitude** should include:
- Self-reflection disposition when working or exposed to encounters with migrants and minorities;
- Appraisal of the opportunities and benefits of international migration for the individual and society as whole.

For example, Lithuania has also become part of the globalized world economy, with its technology, information and cultural space integrated into the global community and becoming part of one whole. Therefore, one of the most important goals of educational institutions in Lithuania at present is to organize a wide network of intercultural training activities to provide the country’s professionals with the knowledge and skills needed for successful and fluent integration into the rapidly changing national and international labour market. Thus, all different bodies and institutions of education, including VET, are facing new demands in skilled workers training in terms of educating intercultural competences. Requirements for skilled workers’ employment can no longer be restricted to only professional skills training as they will necessarily comprise a much wider scale of competences and skills, including intercultural competences and self-employment skills for success in both national and international labour markets.

However, it would be a questionable idea to think that intercultural competence education should exclude the national culture. On the contrary, encountering people from other cultures serves as a motivating factor to take a better look at one’s own culture, and those processes encourage in-
dividuals to study their own culture as a source of personal development. Besides, while exchanging observations and views on cultural differences, people tend to gradually move towards greater understanding of otherness and, simultaneously, deepening self-understanding. It should be pointed out that language is a powerful tool in international communication as through differences among linguistic expressions of meaning very significant content points can be revealed and discussed. At the same time, note should be made that intercultural competence is not in the power of bridging all racial, political and social differences though it paves the way to handling the above-mentioned problems in other, institution-regulated levels (Barrett, Byram, 2013). Intercultural competence in its own right adds to a range of developmental factors as it is only possible to achieve the desirable results through a chain of long-term experiences, focused and directed towards life-long education.
THEORETICAL MODELS FOR DEVELOPMENT OF INTERCULTURAL COMPETENCE
The scientists have been conducting research and creating the models of intercultural competence. These models reflect different theoretical approaches and methodologies ranging from very simple to more complex models that incorporate multiple dimensions (Freeman et al., 2009). The chronological review of intercultural competence models reveals progression to systemic and inclusive models. Some of these models may help to identify the main components of intercultural competence to be developed. This chapter is devoted to the review of several models of intercultural competence and to the analysis of their strengths and weaknesses. These models can be applied in vocational education and training settings.

### 3.1. Five types of intercultural competence models.

Various theories and models of intercultural competence rely significantly on five basic conceptual concerns to guide their explanations: *motivation* (affective, emotion), *knowledge* (cognitive), *skills* (behavioral, actional), *context* (situation, environment, culture, relationship, function) and *outcomes* (perceived appropriateness and effectiveness, satisfaction, understanding, attraction, intimacy, assimilation, task achievement). Notwithstanding, the importance of different aspects of intercultural competence (e.g., structure, or components; interactual achievement of intercultural understanding; process of competence development; interactants’ adaptation; causal interrelationships among various components), reflects the need to apply different models. Spitzberg and Changnon (2009) have classified various models of intercultural competence into five types (compositional, co-orientational, developmental, adaptational, and causal process):

1. **Compositional models**, which contain the lists of attitudes, skills and knowledge as the components of intercultural competence. They simply identify the components without speculation about interconnections between and could be assessed as an analytic scheme. Compositional models could be useful in defining the content of intercultural competence, but they do not help to specify the conditional relations among the components. Models, which could be assigned to this type, are: Intercultural competence components model (Hamilton et al, 1998); Facework-based model of intercultural competence (Ting-Toomey & Kurogi, 1998); Pyramid model of intercultural competence (Deardorff, 2006; 2009); Global competencies model (Hunter et al., 2006).

2. **Co-orientational models**, which conceptualize the meanings of intercultural interactions and understandings. These models are useful in solving the problem of competent interactions dependence on misunderstandings, disparity and ambiguity in comprehension. Nevertheless, co-orientational models of intercultural competence do not deal with processes related to the intercultural competence and thus miss the important element: time. Models, which could be assigned to this type, are: Intercultural interlocutor competence model (Fantini, 1995); Intercultural competence model (Byram, 1997; 2003); Intercultural competence model for strategic human resource management (Kupka, 2008); Coherence-cohesion model of intercultural competence (Rathje, 2007).

3. **Developmental models**, which focus on the time dimension and present the stages of intercultural competence development. These models recognize the fact that intercultural competence
evolves over time and draw the attention to the learning and the maturation processes. The stages, levels or learning curves of intercultural competence are presented in most developmental models. These could serve as certain criteria for the assessment of the success of the learning process. However, the developmental models are weak in specifying the intercultural competence traits that facilitate or moderate the learning process. Models, which could be assigned to this type, are: Intercultural maturity model (King & Baxter Magolda, 2005; Developmental intercultural competence model (Bennett, 1986); U-Curve model of intercultural adjustment (Gullahorn & Gullahorn, 1962).

4. **Adaptational models**, which postulate the mutual adjustment of attitudes, understandings and behaviors during interaction with members of different culture. Adaptation is presented there as a criterion of intercultural competence. The models demonstrate the individual's movement from ethnocentric view to ethnorelative one. The adaptational models of intercultural competence could be useful for determination of what the group of individuals is expected to adapt, and in what degree is its adaptation. Most of these models, nevertheless, raise the question if the adaptation is sufficient and the only criterion of intercultural competence. Models, which could be assigned to this type, are: Intercultural communicative competence model (Kim, 1988); Intercultural communicative accommodation model (Gallois et al., 1988); Attitude acculturation model (Berry et al., 1989); Relative acculturation extended model (Navas et al., 2005; 2007).

5. **Causal process models**, which reveal the causal interrelations among different components of intercultural dimensions, give the testable set of concepts. These models represent the intercultural competence as a theoretical linear system and deal with the variables, which influence and/or are influenced by the other variables. The main strength of these models is the theoretical explanation of intercultural competence, and the weakness – the theoretical explanations could be severely tested empirically. Models, which could be assigned to this type, are: Anxiety/Uncertainty management model of intercultural competence (Hammer et al., 1998); Relational model of intercultural competence (Imahori & Lanigan, 1989); Multilevel process change model of intercultural competence (Ting-Toomey, 1999); Intercultural communication model of relationship quality (Griffith & Harvey, 2000); Process model of intercultural competence (Deardorff, 2006); Model of intercultural communication competence (Aratsaratnam, 2008).

It can be concluded that the models of intercultural competence display substantial similarity of its components (motivation, cognition, behavior) in broader sense and certain diversity at the subcomponents. Intercultural competence is the combination of knowledge, skills, values and attitudes (Cabezudo et al., 2012). Despite the large number of intercultural competence models, the consensus on the components of intercultural competence is notable as well among the researchers. Deardorf (2006) had found about 22 of the common components of intercultural competence.

When possible models of intercultural competence are overviewed, the need arises to determine, which model is the most appropriate for use in development of intercultural competence of VET teachers and students. The suitable model for that purpose seems to be the one, which integrates the intercultural competence components and its relationship over time. Because such a model failed to be found, two models were selected to be appropriate. It was the Pyramid and Process models of intercultural competence (Deardorff, 2006; 2008; 2009; 2011). Deardorff’s (2006; 2008; 2009; 2011)
models are useful for a variety reasons. They reflect the thinking of today’s leading scientists of intercultural competence and at the same time remain flexible and adaptable as well. The Pyramid model emphasizes that an individual can be more effective and appropriate in one’s intercultural interactions acquiring the necessary knowledge and skills and forming the requisite attitudes. This model gives attention to what must be acquired by an individual to be interculturally competent. The Process model interprets intercultural competence as a process (a lifelong process), and proves that an individual can never become completely interculturally competent. This model gives reasonable explanation of how an individual acquires the knowledge and skills and forms the attitudes.

3.2. Pyramid model of intercultural competence.

The Pyramid model of intercultural competence was employed after the qualitative research study using the grounded theory method. Similar to many compositional models, this model represents motivational (attitudes), cognitive (knowledge and comprehension) and skills components of intercultural competence and incorporates the context within these components: attitudes, knowledge and skills produce the outcomes. The main dimensions of intercultural competence are cognitive; affective and behavioral (Spitzberg & Changnon, 2009). The cognitive dimension is revealed by knowledge in the area of intercultural competence. Affective dimension is opened by motivation or willingness to develop intercultural competence and by positive attitudes to interculturality. Behavioral dimension is expressed in actions and skills relating to intercultural competence. In this respect, the Pyramid model, considering its components, fits the purpose of intercultural competence development the best. The value of the model increases the fact that, according to Deardorff (2009), the specific attitudes, knowledge and skills can be used to derive specific criteria for assessment of intercultural competence.

The Pyramid model of intercultural competence (Deardorff, 2006; 2008; 2009; 2011) had found resonance in different cultural contexts and can be used to guide curriculum and/or assessment of development of intercultural competence. This model starts from attitudes, continues with knowledge and skills and ends with the desired internal and external outcomes.

The background of Pyramid model of intercultural competence is the requisite attitudes:

- **Respect** to others and to the cultural diversity, and when valuing other cultures.
- **Openness** to intercultural learning and to people from other cultures, withholding judgment.
- **Curiosity** and discovery implying willingness to risk and to move beyond one’s comfort zone, and tolerating ambiguity and uncertainty.

In expressing respect to others, it is important to demonstrate that others are valued. It could be implemented through showing interest to other individuals, listening with attention, and remembering that respect may be expressed differently in different cultural contexts. Curiosity sets a foundation for ways to turn differences into opportunities while openness allows the possibility of seeing from more than one perspective. These three attitudes are the foundation for the further development of knowledge and skills which are needed for intercultural competence.

On the second level of the model there are two important components:
1. **Knowledge and comprehension:**

- *Cultural self-awareness,* which means the ways in which one's culture has influenced one's identity and worldview.
- Deep understanding and knowledge of culture (including contexts, role and impact of culture and others' worldviews).
- *Culture-specific information.*
- *Sociolinguistic awareness.*

This component of intercultural competence is of specific interest to educators and learners, who have the objective to develop intercultural competence. It should be noted that knowledge necessary for the development of intercultural competence could be transmitted quite easily through lectures or/and seminars and could be rather objectively assessed. Nevertheless, frequent visits to other cultures or learning in international groups could facilitate the transfer of such knowledge.

2. **Skills:**

- *Listening.*
- *Observation.*
- *Interpreting.*
- *Analyzing.*
- *Evaluating.*
- *Relating.*

These skills are necessary for the processing of knowledge: obtaining, keeping and reproducing the information. The skills dimension is associated with the behavioral aspect of intercultural competence.

On the third level of the Pyramid model there is the **desired internal outcome.** Attitudes, knowledge and skills lead to an internal outcome that consists of:

- *Adaptability* to different communication styles and behaviors; adjustment to new cultural environments.
- *Flexibility* by selecting and using appropriate communication styles and behaviors; also cognitive flexibility.
- *Ethnorelative view.*
- *Empathy.*

The desired internal outcome occurs within the individual as a result of the acquired attitudes, knowledge and skills necessary for intercultural competence. Individuals can reach this outcome in different degrees.

The fourth and the highest level of Pyramid model of intercultural competence is appointed for the **desired external outcome:**

- *Behaving and communicating effectively and appropriately (based on one’s intercultural knowledge, skills, and attitudes) to achieve one’s goals to some degree.*

The summation of the attitudes, knowledge, skills and the internal outcome manifests themselves through the individual's behavior and communication. The desired external outcome becomes visible when individual's intercultural competence is experienced by the other individual. Effectiveness of behaving and communication can be determined by the individual himself, but appropriateness – by the other individual merely.
Deardorff (2011) has compiled the list of skills describing intercultural competence minimally. The minimal requirements to develop intercultural competence include:

- **respect** (valuing of others);
- **self-awareness/identity** (understanding the lens through which we each view the world);
- **seeing from other perspectives/world views** (both how these perspectives are similar and different);
- **listening** (engaging in authentic intercultural dialogue);
- **adaptation** (being able to shift temporarily into another perspective);
- **relationship building** (forging lasting cross-cultural personal bonds);
- **cultural humility** (combines respect with self-awareness);

The degree of individual’s intercultural competence depends on the acquired degree of underlying dimensions (Deardorff & Jones, 2012).

It is important to accept that knowledge, skills, values and attitudes as the dimensions of intercultural competence could be deployed and put into practice through actions (Barrett et al., 2013). Vocational education and training is an important area which can provide background to VET students and teachers to form their attitudes, to develop knowledge and skills, related to intercultural competence.

### 3.3. Process model of intercultural competence

The Process model of intercultural competence (Deardorff, 2006; 2009) contains the same elements as the Pyramid model of intercultural competence, but it is oriented to the process. The Process model of intercultural competence reveals the interaction between attitudes, knowledge, skills and outcomes in the development of intercultural competence. This model also illustrates that the development of intercultural competence is a lifelong process. There is not a single point at which an individual could become entirely interculturally competent.

This model reveals the movement from the personal level to the interpersonal level (intercultural interaction). The entire cycle of intercultural competence development begins from the attitudes and continues to the external outcomes time and again. The noteworthy fact is that the individual can achieve the external outcome of behaving and communicating effectively and appropriately in intercultural situations without having fully achieved the internal outcome, however, the degree of effectiveness and appropriateness would be limited. This process model discloses the continual process of improvement, and it should be noted that attitudes are the starting point in the cycle of intercultural competence development. “Attitudes of openness, respect (valuing all cultures), curiosity and discovery (tolerating ambiguity) are viewed as fundamental to intercultural competence” (Deardorff, 2006, p. 255). Knowledge and comprehension and skills for acquiring knowledge are also considered as important in developing of internal outcome.

Deardorff (2006; 2009) focuses on the components of intercultural competence and how to develop them. Nevertheless, she asserts that the Process model of intercultural competence allows for the clarification of specific indicators for the general assessment of intercultural competence.

The Process model of intercultural competence was visualized and its visualization is presented in Figure 1.
The Process model of intercultural competence depicts the educational mission of VET institutions to acquire intercultural competence very well. This model distinguishes different skills and attitudes which enable the students and the teachers to think and feel at the intercultural situations correctly and to react flexibly and constructively (Bertelsmann Foundation, 2008). The more positive the attitudes of the students and the teachers are, the more knowledge and skills they can develop (Hiller, 2010). Using practical training methods, the components of intercultural competence can be transformed into experience. Barrett et al. (2013) argue that the experience could enable students to:
1. understand and respect people who are perceived to have different cultural affiliations from oneself;
2. respond appropriately, effectively and respectfully when interacting and communicating with such people;
3. establish positive and constructive relationships with such people;
4. understand oneself and one’s own multiple cultural affiliations through encounters with cultural difference.

The experience becomes more complex and deeper, when the intercultural competence increases.

### Developmental model of intercultural sensitivity.

The Developmental model of intercultural sensitivity (Bennett, 1989; 1993; 2004) reveals the process of accumulation of experience and changes in the attitudes. The stages of intercultural sensitivity development are presented as well in this model starting from the stage of denial and ending with the stage of integration (see Figure 2).
The initial Denial stage is connected with stereotyping and culturally deviant behavior. Developmental task at this stage is to recognize the existence of cultural differences. The individual reflects attitude that his own culture is real and legitimate while other cultures are irrelevant. Sometimes the cultural differences are denied at all. Such attitude is more common among individuals who rarely interact with individuals from different cultural groups.

The Defense stage is characterized by dualistic thinking and isolation from cultural differences. Developmental task at this stage is to mitigate polarization by emphasizing “common humanity.” The individual recognizes the other culture in perspective “us” versus “them.” The cultural differences are recognized, but the defence against differences is constructed for the reason these differences could be threatening to self-awareness.

The Minimization of difference stage is revealed by recognition of cultural differences. Developmental task at this stage is to build cultural self-awareness. The individual is better able to view his own culture from the perspective of other cultures. He acknowledges cultural differences but considers that they are overridden by cultural similarities.

The Acceptance of difference stage is opened by appreciation of cultural differences in behavior and values. Developmental task at this stage is to refine analysis of cultural contrasts. The individual appreciates cultural differences without evaluating them as positively or negatively. When the individual is increasingly able to implement such appreciation in his behavior and then to include it in his value system, the process of adaptation to the other culture will begin. This stage helps to develop from ethnocentrism to ethnorelativism.

The Adaptation to difference stage is expressed by the development of communication skills that enable intercultural communication. Developmental task at this stage is to develop frame of reference shifting skills (the ability to look through “different eyes”). The individual develops skills for communication and interaction with people of other cultures. When the individual continues the development of intercultural competence, the integration of his and other cultural worldviews starts.

The Integration of difference stage is exposed by the internalization of multicultural views. The individual values the multitude of cultures and perceives the limitations of living just in one cultural context.
The first three stages of intercultural sensitivity development (denial, defense, and minimization) are ethnocentric stages, and the next three (acceptance, adaptation, and integration) are ethnorelativistic (Bennett, 2004).

The model of intercultural sensitivity development (Bennett, 1986; 1993; 2004; 2013) is highly evaluated and influential in training and research (Cushner & Mahon, 2009; Leung & Cheng, 2014). This model consisting of six stages could be particularly useable in the VET institutions for the development of intercultural competence.

Authors of International Course of Intercultural Competence (ICIC) identify seven phases of acquiring intercultural competence (Bednarz, 2010):

1. becoming aware of cultural influences
2. becoming aware of stereotyping processes
3. recognizing and becoming aware of cultural shock
4. reflecting on one’s own cultural background
5. tackling a variety of cultural background
6. managing conflict in intercultural contexts
7. developing synergies in intercultural contexts

As well as on the basis of the Multicultural personality model (Van der Zee & Van Oudenhoven, 2000) the supplementary dimension of intercultural competence could be presented in this chapter. The personality dimension of intercultural competence reveals itself through personality characteristics, which are recognized as antecedents to the effective development of intercultural competence. “The similarities in basic trait dimensions, however defined, provide a common psychological basis that underlies differences in overt culture-characteristic behavior patterns of individuals” (Berry et al, 2006, p. 113). Internalized values and available attitudes could be included into the personality dimension too. Personality characteristics such as curiosity, tolerance, self-efficacy, enthusiasm, courage, openness to experience, extraversion, agreeableness, emotional stability, etc., are essential in developing intercultural competence. It can be assumed that the learners are not the same trainable and could not develop the intercultural competence equally well and fast.

These are the dimensions of intercultural competence which are important to development of it. It must be noted that the learners shall not ignore the impact of environment in which the development of intercultural competence takes place. The environmental barriers that challenge the development of intercultural competence include the institutional ethnocentrism and cultural distance.
The institutional ethnocentrism reflects in the denial of the opportunity to learn in international groups. The development of intercultural competence is the process that needs solid support from the administration of educational institution. The ignorance of the need to think and act globally will lead to inability to respond appropriately to cultural differences. The concept of cultural distance reveals the span that could exist between persons who do not share the same cultural values and so they are not prepared for the cultural shock. The learners must pay more attention to this barrier of the development of intercultural competence.

The development of intercultural competence does not happen without motivation. The general aim of such a development is to motivate the students and the staff of VET institutions to become interested in the process and to seek the development of their intercultural knowledge, skills and attitudes. The appropriate set of methods and tools for the development of intercultural competence may enhance such motivation as well.
SET OF METHODS AND TOOLS FOR DEVELOPMENT OF INTERCULTURAL COMPETENCE
The development of intercultural competence is understood as a gradual, never ending learning process, therefore the learning methods must allow for holistic and complex effects. Acquiring and fostering intercultural competences involves accumulation of experience, training and reflection upon both. It should be emphasized that the developmental model relies upon a holistic approach to learning and competence development, and is strongly based on experience and reflection, both considered as a necessary source for learning in complex societies and managing change.

Development of intercultural competence includes a complex set of skills, attitudes, and knowledge. Skills most directly relevant to fostering intercultural competence include observation, listening, evaluating, analyzing, interpreting, relating, adaptability, ability to be non-judgmental, stress management, meta-communication, and creative problem resolution (Intercultural competences, 2013, p. 13). Attitudes relevant to intercultural competences include: respect, empathy, open-mindedness, curiosity, risk-taking, flexibility and tolerance of ambiguity (Intercultural competences, 2013, p. 11). VET teachers are responsible not only for the content of teaching material, but also for modeling curiosity, and creating emotional safety for participants. Teachers can choose appropriate tools considering priorities of teaching subject, needs and diversity of participants, and context factors (situation, environment, culture, relationship, function), to achieve desirable outcomes (perceived appropriateness and effectiveness, satisfaction, understanding, attraction, assimilation, task achievement).

The set of methods for the development of intercultural competence can be based on some conclusions, which relate to different research on intercultural competence and help to ascertain the methods for the development of intercultural competence:

The Council of Europe has proposed a number of materials (for example Intercultural Learning T-Kit or All Different All Equal Education Pack) containing the descriptions of methods and activities that can be used to develop the intercultural competence. Intercultural competence can be developed in different ways through different types of education: formal, non-formal and informal. VET institutions provide formal education as well, however, non-formal and informal education is becoming a priority for national and European vocational education and training (Cedefop, 2007). Each type of education could be used when developing intercultural competence of teachers and students in VET institution.

4.1. Methods for development of intercultural competence

Different methods for development of intercultural competence could be grouped together and classified into types. Classification could be done on different backgrounds, therefore there are a lot of classifications of such methods. Tudorache (2012) proposed classification of methods of intercultural competence development which is presented in this chapter.

Cognitive methods. They can be used to collect knowledge about cultural diversity: behavioral norms, expectations, social and political structures, history, religion and so on. This information could be provided, for example, through lectures, seminars, group discussions. The advantage of these methods is the possibility to present large amount of information in the structured form and in the economical manner. The main disadvantage is that they put so much emphasis on the intelligence of learners.
Self-insight methods. Self-insight methods enable students to learn about themselves, for example, for their possible reactions to other people with different cultural background. The advantage of the methods is that learners can use these methods during non-formal learning. The disadvantage consist in the fact that learners’ self-knowledge and self-analysis can be very poor, and the insights can be not straightforward and difficult to verbalize.

Behavioral methods. Behavioral methods could be considered as an extension of the cognitive methods. The main objective of these methods is to help to obtain effective behaviors and to replace inappropriate ones. The advantage of behavioral methods is the opportunity to practice real different behaviors, but the disadvantage becomes evident when very great efforts are needed to make behavioral changes.

Experiential methods. When using these methods, the learners can simulate different scenarios where they must behave as representatives from other cultures, and in which cultural customs and foreign language must be used. As advantage of these methods, learners can form a real view of the consequences that their actions might have, but the disadvantage is that the methods are difficult to apply therefore well trained specialists for implementation of these methods are needed.

Attribution methods. Attribution methods help learners to see another culture perspective while analysing behavior of others. The learners may be encouraged to draw the conclusions based on facts.

Effectively used in formal, informal and non-formal education such methods as experience, comparison, analysis, reflection and cooperative activities can be used. All of them may be adapted in VET institutions for the development of intercultural competence.

Experience. Learning through experience develops attitudes of curiosity, respect and openness, provides knowledge about other cultures, and shapes skills of comparison and analysis. Best results can be achieved by the use of this method when experience is obtained directly: communicating and acting with the people from different cultures, but considering the availability, “real” experience could be replaced by the “imagined” one. Experiences could be gained, for example, through games, activities, media, books, training events or correspondence. “Disjunctural experiences of difference, such as cultural shock, misunderstanding, miscommunication, estrangement, have been intentionally treated by practicing reflection, encouraging memorization and turning it into significant learning.” (Onorati & Bednardz, 2010, p. 11). Experiences abroad have an obvious impact on students’ cognitive, affective, and behavioral skills (Root & Ngampornchai, 2013).

Comparison. When using this method, the learners may compare what is uncommon with what is common and evaluate the uncommon not as “worse” but as “different”: comparison for value must be replaced by comparison for understanding. Differences could be seen in non-judgmental manner at the same time expressing respect for and understanding of people with different cultural background. Taking the perspective of others helps to develop attitudes of respect and openness, the skill of comparison gives knowledge about the construction of stereotypes.

Analysis. The learners may analyze the hidden meaning of other people’s actions, values and beliefs, and search for explanation of dissimilarity of their actions, values and beliefs. This method can be applied, for example, during the discussions, self-reflections, when questioning one’s own actions, values and beliefs, observations or educational research. Analysis helps to develop attitude of curios-
ity, the skills of analyzing and interpreting, and extends knowledge about cultural contexts, roles and impacts of culture on other people’s actions, values and beliefs.

**Reflection.** This method of intercultural competence development is closely associated with non-formal education because special time and space must be provided for learners’ reflection. Three methods described above (experience, comparison and analysis) must be accompanied by the method of reflection. Reflection may occur during discussions about the obtained experience, gained knowledge and acquired skills during the learning process. The method of reflection develops learners’ attitude of openness, knowledge about cultural self-awareness, and skills of evaluating and relating. “The starting point for developing intercultural competence in the education context is to understand one’s own cultural background” (Lustig & Koester, 2013, p. 272).

**Cooperative activity.** The learners must be involved in cooperative activities with people who have different cultural background. Such intercultural dialogue in the process of communication as well as acting together provide the solid basis for the development of attitudes of respect and openness, the source of culture-specific information and sociolinguistic awareness, develop skills of listening, observing, interpreting, analyzing, evaluating and relating, lead to adaptability, flexibility, ethnocentric view and empathy. Cooperative activity helps to engage with others and to gain something valuable and meaningful with full responsibility and respectfulness.

It should be noted that the learners could learn well in contexts where transmission of information via lectures is minimal. Experiential learning or learning by doing is more effective than lecturing as it may include the methods of experience, comparison, analysis, reflection and cooperative activities.

The methods of experience, comparison, analysis, reflection and cooperative activities need effective, emotionally active and innovative tools and techniques for the development of intercultural competence.

### 4.2. Tools for development of intercultural competence.

In the following, the review of some tools for intercultural competence development, which may facilitate and enhance the developmental process, is presented.

#### 4.2.1. Classical tools for development of intercultural competence.

**Verbal or written description.** The description must be supplemented by verbal or written descriptions of the same event or behavior provided by other people, preferably with different cultural backgrounds, who see them from different perspectives. This tool develops learner’s empathy, non-judgmental thinking and skills of observation, interpretation, comparing, analyzing, and openness as the personality trait. The discussion helps to answer the questions, why people tend to see the same event or behavior differently, and what happens, when we misjudge people on the basis of first impressions, preliminary assumptions or stereotypes. The debriefing is necessary for reflection of experiences. This
tool can also be used in the resolution of real conflicts among the multicultural members of group and could develop the intercultural competence as well.

**Narration of stories.** This tool may help learners to decentrate from their own values, norms and beliefs by taking the perspective of people involved in the stories. The story telling supports learners in exploring each other as a complex individual despite the over-simplification of their identities. The stories could be real or fictional or pulled together to exemplify the group's cultural diversity. The diversity can be reflected and analyzed by each learner during the discussion.

**Role play, simulations and drama.** This tool develops learners' intercultural competence through acting very differently from usual ways, norms and standards, and “taking a new identity”. Learners experience what is to be different, excluded and criticized, and discover the fact that these differences do not make them less valuable. The discussion is very useful after each role play or simulation. The learners may reflect their experience and reveal clearly what happened during the role play or simulation. This tool can help to develop empathy, attitudes of respect and curiosity, and skills of adapting. The implementation of role play, simulations and drama in the development of intercultural competence assist to gain knowledge about similarities and differences, assumptions and prejudices, and verbal and non-verbal communicative conventions. It should be noted that when this tool is implemented incorrectly, it can lead to reinforcement of stereotypes and prejudices. Discussion about the stereotypes' creation and maintenance, their helpfulness and harmfulness, reduction and change is needed as well. The role plays, simulation and drama were evaluated by experts as a promising tool for the development of intercultural competence (Hiller, 2010).

**Theatre, poetry and creative writing.** The watching plays and reading poems facilitate learning about otherness of people, cultural affiliations, and variety of perspectives. The learners can explore and reflect experiences they never had in their real life. Plays and poems could be discussed, illustrated by drawings, and creatively rewritten from the learners' point of view. This tool for the development of intercultural competence is based on literature. It helps to acquire knowledge about people that learners may have never met and to imagine the lives they have never lived. The result of the application of this tool in practice could be learners' willingness to protect and to respect cultural diversity. Writing the dialogue between two persons belonging to different cultures may stimulate learners' empathy and efficient communication skills too.

**Ethnographic tasks.** The tasks can be given to learners to explore the real life in the real world by using the observation and an interview. The main objectives are to ascertain how people live, think, feel, sense, respond and what verbal and non-verbal means they use to express their cultural diversity. Ethnographic tasks can stimulate learners' self-reflection, when they accumulate the experience of daily multiculturalism (Campbell, 2012). The observation and interview processes help to develop the cultural awareness, deep understanding of knowledge of culture, skills of observation and listening, and ethno relative view. The learners’ interview with their grandparents may provide knowledge about how their own culture can change over the time. The results of observations and interviews may be analyzed, summarized, interpreted and presented.

**Watching short films.** The learners should explore actors' cultural identity and gestures, customs and stereotypes, manifestations of racism and nationalism during film watching. “Mapping the ideological field – especially that concerning ethnic differences – outlined by the media through the
way in which messages are constructed and organized within a communicative project, and highlighting the social characteristics of such a terrain where power relations are at work, are integral goals of any intercultural education project based on a holistic approach to knowledge and, consequently, to competency. (Onorati, 2010, p. 148). Depending on the choice of the film such a tool can potentially enhance intercultural competence when discussing and dealing with conflicts and tensions related to diversity in contexts which may never be physically accessible to the learners.

**Presentations.** Presentations about one’s own country and the countries of others could be helpful for the development of intercultural competence. The aim of this tool is to raise interest for the country the learners live in and to increase the motivation to deepen knowledge about other countries. Personal approach is the key to the development of intercultural competence by this tool. Learners’ attempts to compare an aspect of their own culture with that aspect in the foreign culture or making association with similar situations in their own country could be appreciated. The CDs, videos, internet texts, applications, photos, animations and special effects – everything that makes data more interesting - may be used to illustrate such presentations.

**Still image making.** This tool of the development of intercultural competence may be applied through creation of images using a number of learners. The task is to assemble a group of people who will create a new group of people collaborating efficiently and using non-verbal communication exclusively. The new group must represent some event and relate to various aspects of different cultures. More complex image making may lead to such tools as role plays or drama. Still image making provides an opportunity for learners to develop attitudes of openness and curiosity, and the skill of adapting to cultural situations or contexts.

**On-line communication.** The learners can exchange their views and opinions with other people or groups of people whom they may never meet in the real life. The on-line communication encourages the learners to interact with culturally different people. Despite relevant risk, this tool assists to the exchange of even radical opinions and can be used as the powerful tool for he development of intercultural competence in the learning context. On-line communication develops deep understanding and knowledge of cultures, sociolinguistic awareness, adaptability and flexibility, skills of listening and interpreting. The issues of ethnicity, religion, gender or sexual orientation often become insignificant during on-line conversations and learners’ communication gradually becomes interculturally competent. This tool may be the first and the most convenient technique for learners to interact with people from completely different cultural backgrounds. The discussions about miscommunication or difficult on-line communication and harmful effects of on-line communication could facilitate the process of intercultural competence development.

**Project works.** This tool of the development of intercultural competence has become very popular recently and is suitable for different ages and levels. The topic could be appointed to or chosen by the learner and then the learner must organize his/her own activities and manage his/her own time to solve the problem or investigate a phenomenon. The learner creates his/her own learning material and presents it for the evaluation.
4. SET OF METHODS AND TOOLS FOR DEVELOPMENT OF INTERCULTURAL COMPETENCE

4.2.2. Innovative tools for development of intercultural competence.

**Concept mapping.** The use of concept maps in intercultural competence development helps to organize intercultural knowledge structurally and to find the relationships between different concepts. Concept mapping makes learning meaningful. This tool enables the learners to use knowledge in new contexts and to store it in their memory for a longer period of time. „Concept mapping, then, could be a productive analytical tool to investigate intercultural dialogues, share concepts and knowledge, find shared solutions to problems and difficulties, make shareable decisions.” (Indirli, 2010, p. 141).

**Use of media.** Media is not a neutral way to transmit information. It is a rather ideological means to impact on one's beliefs and attitudes. The use of photos for the development of intercultural competence makes, for example, the analysis of racist messages conveyed by these photos possible. It is important that photos would be selected for the fulfilment of actual objectives. The first step in the development of intercultural competence would be the discussion about what intercultural message is encoded in the photo. Movies and films from various sources (for example YouTube) can be used alongside the other media instruments through which beliefs and attitudes could be affected. Some activities of learners using media for the development of intercultural competence contribute to the development of inter-media literacy too, because learners can learn how to use computers for making complex media products.

**Intercultural shock.** Unpleasant feeling, following the experience of a different and unknown cultural environment, is known as an intercultural shock. It can occur when the learners are travelling, studying or working abroad and even in their own country. Intercultural shock results in miscommunication in most cases. Intercultural shock may be provoked for educational purposes, for example, by presenting particular movie scenes, however, visiting other places and having contact with people from different cultural backgrounds is a more effective way to develop intercultural competence. “Thanks to cultural shock analysis, participants start to question assumptions that appear self-evident, either because they are considered to be scientifically proven or “natural” (Görgöz & Van der Meirsch, 2010, p. 165).

**City exploration.** Observation, exploration and analysis of multicultural areas of the host town help to translate theoretical understanding about different culture into practice through face to face contacts. The learners receive the task to explore some cities and find out their similarities and differences in cultural matters. When analyzing their experiences afterwards, the learners may compare the new experiences with these in their home country. “The method of city exploration is an interesting way to develop students’ intercultural competences. It is a varied teaching method and leads to unforgettable experiences among students and also tutors.” (Görgöz et al., 2010, p. 193).

**Case studies.** This tool of the development of intercultural competence includes the search for alternative solutions on the basis of interesting topics about real life. It fosters critical thinking and develops problem-solving skills. The preparatory, discussion and analytical phases could be identified during the application of this tool. “It encourages participants to reflect on their own views and to discuss alternative solutions to problems where no simple answers exist.” (Rimpioja & Salmenkangas, 2010, p. 205).

**Reflective diaries.** The reflective diary writing helps to personalize and deepen the development of intercultural competence, and also to deal with information obtained and activities conducted.
The reflective diary could be non-structured or semi-structured, but it should be the tool for recording experiences and learning outcomes. This tool for the development of intercultural competence creates the opportunity for learners to record their feelings, thoughts, reactions, positive and negative experience, expectations, attitudes, and beliefs, which emerged during the process of learning. “A Reflective Diary is a useful tool for undertaking a systematic look at one’s practice and recording one’s own personal experiences, thoughts, and feelings in order to understand one’s own actions.” (Bednarz & Leoni, 2010, p. 214). The discussions in small groups may enrich individual reflections and assess them from different aspects.

**Virtual Living laboratories.** This tool of intercultural competence development activates social and experiential learning in virtual learning space. The learners can communicate online, share files, documents, applications, photos, videos and knowledge, develop creativity, comment editing, do online surveys, visualize network, arrange online-conferences, blogg and so on. The teacher’s role using this tool is not dominant, he/she acts as an initiator, moderator and sometimes as a mediator in the context of interculturality. The teacher must be sufficiently flexible in his/her role changes. Virtual Living laboratories enable learners’ groups from different countries to exchange their intercultural experiences, ideas and interests.

The tools of the development of intercultural competences reviewed above differ in their effectiveness. The learners could meet difficulties in applying them in educational environments of VET institutions. The teachers and the students definitely have the right to create alternatives, especially the tools generated specifically to the circumstances and requirements of particular cultural settings, curriculum or specific needs of VET institutions.

For example, in INCOM-VET project, during the initial stage of adaptation of transfer material, the study was conducted to investigate the opinions of VET trainers and students about how much could various activities help to develop their intercultural competence. Assessing the sum of ranks, the use of media proved to be the most effective method for the development of intercultural competence in VET students’ sample and the reflective diaries – in VET teachers’ sample. The least effective method for the development of intercultural competence in students’ sample (101 students) proved to be concept mapping, and “intercultural shock” – in teachers’ sample (35 teachers) (see Table 2).

<table>
<thead>
<tr>
<th>Activity</th>
<th>Rank number (students)</th>
<th>Rank number (teachers)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Concept mapping (organization of intercultural knowledge structurally and finding relationships between concepts)</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>2. Use of media (for example, analysis of racist messages conveyed by photos and movies)</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>3. “Intercultural shock” (miscommunication following the experience of a different cultural environment and analysis of it)</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>4. City exploration (observation and analysis of multicultural areas of the host town)</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>5. Case studies (telling stories about cultural diversity and searching for alternative solutions)</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>6. Reflective diaries (understanding of experience of cultural diversity, norms and values)</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 2. Perceived effectiveness of different methods of intercultural competence development in VET
Some tools for the development of a number of components of intercultural competence such as, empathy, flexibility, skills of interpreting and relating, were proposed by the Council of Europe, for example, the Autobiography of intercultural encounters or Images of others: An Autobiography of intercultural encounters (http://www.coe.int/t/dg4/autobiography/Source/AIE_en/AIE_context_concepts_and_theories_en.pdf).

The results of the project study show that a special international course would be helpful for the development of intercultural competence (53% of students and 71% of teachers). The majority of VET teachers (87%) identified a special international course as moderately easy to be implemented in their institution. The study has revealed the most popular ways for the development of intercultural competence. In VET students’ sample answers about the key ways in which they are enabled to develop intercultural competence were: International week (59%), Cultural programs (52%), International competitions (40%), Students organizations (38%). In VET teachers’ sample such forms were: International conferences (83%), International week (76%), Cultural programs (69%), Language classes (50%).

Intercultural competence can be developed not only by special developmental tools but also by attending international schools and multi-ethnic institutions.
METHODOLOGY FOR DEVELOPMENT OF INTERCULTURAL COMPETENCE
METHODOLOGICAL RECOMMENDATIONS AND EXAMPLES HOW TO HANDLE THIS MATERIAL
Modern learners must be able to understand cultural diversity of 21st century world and to act effectively in cultural environments. Intercultural competence development process provides an opportunity for them to receive knowledge, to form attitudes, and to acquire skills. Intercultural competence development process requires the appropriate methodological recommendations based on the principles of intercultural education and on the application of training methods and tools.

The intercultural educational approach can be seen as one of the most appropriate responses to the challenges of globalization. It helps to identify the risks and qualities of globalization and complexity of multicultural communities, and offers “a means to gain a complete and thorough understanding of the concepts of democracy and pluralism, as well as different customs, traditions, faiths and values” (Portera, 2008, p. 488). Open-minded dialogue is needed to meet the educational challenges of globalization, pluralism and complexity. “Intercultural education offers the opportunity to ‘show’ real cultural differences, to compare and exchange them, in a word, to interact: action in the activity; a compulsory principle in every educational relationship. …There is a game, an ‘interaction’; between people with different ethnic, linguistic and cultural backgrounds in which the aim is not assimilation or fusion, but encounter, communication, dialogue, contact, in which roles and limits are clear, but the end is open” (Portera, 2008, p. 488).

Intercultural approach can help identify new opportunities for effective forms of communication and relationship between people with different backgrounds. Such education provides the participants with skills and abilities to manage activities with common norms and regulations.

### 5.1. Methodological recommendations

Three principles of intercultural education published by UNESCO could be the methodological basis for the development of intercultural competence (Intercultural competences, 2013, p. 27):

**Principle 1:** Intercultural education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

**Principle 2:** Intercultural education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

**Principle 3:** Intercultural education provides every learner with the cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

Six key methodological fundamentals for the development of intercultural competence could be (Bednarz, 2010):

1. Focus on experiential and reflective learning settings and processes.
2. Conceive the development of intercultural competence as a continuous process.
3. Rethink learning spaces.
5. Embed learning processes in real work and daily life.
6. Take into account the ethical dimension of intercultural competence.

There are some methodologically important issues for the development of intercultural competence:
Cultural behaviour could be considered only in relation to the cultural context in which it appears. Learners must be aware of their one cultural norms, values, behaviours, assumptions, and characteristics, and seeking to promote them in the context of the world cultural heritage. Correlation between learning, teaching and assessment of learning results is highly recommended: it would help improve the results of learning and teaching. Development of intercultural competences could be realized in formal, informal and non-formal learning. Holistic multidimensional approach to learning gives the keywords for intercultural competence development: competence based learning, significant learning, meaningful learning, cooperative and peer learning, problem based learning, experiential learning, transformative learning, accommodative learning, and reflexive learning. The selection of any method and tool for the development of intercultural competence may be the decision of the learner in accordance with his/her objectives and experience. Make better use of the maximum number of different methods and tools rather than attach to one or to decide some are the best. Teachers must take an active role in transforming educational institutions and their students’ educational experiences. Students must participate in teaching activities actively and carry out active learning themselves. Formation of new attitudes is a gradual and slow process: knowledge of peculiarities of this process would be an advantage. Balance between Self and Other is necessary: if the balance goes to Self there is the risk of ethnocentrism, if it goes to the Other there is the risk to lose one's own cultural identity. Focus on the learners taking into account their personal characteristics is needed as well. Some learners can learn better from experience, others - from observation. Learners have their learning style preferences. These preferences could be determined by learners' cultural background as well (Mitsis & Foley, 2009). Educators must use effective pedagogical strategies which relate to different learning styles when developing intercultural competence. Get to know the Pyramid and Process models of intercultural competence (Deardorf, 2006; 2009; 2011) and Developmental model of intercultural sensitivity (Bennett, 1993; 2013). Some didactic strategies such as experiential learning, consolidation learning, problem based learning, reflective learning, student-centered learning or active learning could be effectively applied when developing intercultural competence. Methodology does not provide solutions but offers theoretical underpinnings.

5.2. Examples how to handle this material.

Culture impacts educational practice, as teaching and learning are not only individual intellectual activities but also a social process that takes place in certain cultural contexts. Cultural factors affect training effectiveness via contents and methods, selection of trainers (according to expertise in the subject, credibility and training style), and learners' motivation, valence and learning style (Yang et al., 2009).
For example, relying on dimensional paradigm of culture, the cultural factors should be considered by practitioners when conducting training (Yang et al., 2009):

**Individualism/collectivism:** How important is individual versus group accomplishment? Is it desirable to be responsible for others or should one primarily look after oneself? Is the training method non-participatory or participatory? Do trainees tend to have extrinsic motivation or intrinsic motivation? Is the training perceived to benefit the individuals, the group or the organization?

**Uncertainty avoidance:** What is the attitude toward risk and uncertainty? To what extent the members of a culture feel threatened by uncertain or unknown situations? Does the training have high challenging training tasks? Do the training tactics show the established and proven training effectiveness?

**Time orientation:** What is most important for a culture along the time: past, present or future? Does the training relate to immediate benefit or the needs of future work?

**Power distance:** How equally power should be distributed and how decisions of power holders should be treated by subordinates? Is the trainer specializing in the subject matter? Is the training implemented in a top-down approach?

**Masculinity/femininity:** Which is more important for culture: competitiveness/assertiveness or warm personal relationship? Is the training perceived to benefit personal competencies or interpersonal relationship?

**Shared assumptions about the nature of knowledge:** What is the nature of knowledge in terms of epistemological belief, objective or subjective? What is the training method? Is the training content focusing on cognitive contents, skill-based contents, or affective contents?

**Congruence between the parent culture and the host culture:** Is the host culture similar to parent culture for trainees? Does host culture impose challenges to trainees’ fundamental values and beliefs?

Specific and effective pedagogical strategies for the development of intercultural competence may be based on Pyramid and Process models of intercultural competence (Deardorf, 2006; 2009; 2011) and on Developmental model of intercultural sensitivity (Bennett, 1993; 2013).

For example, the **Pyramid model of intercultural competence** could be used by the VET teachers as a list of relevant components of intercultural competence to be developed. Teachers can identify the degree of intercultural competence by assessing the degree of attitudes, knowledge/comprehension and skills achieved by learners. It should be noted that the Pyramid model could be used for general or specific assessment of intercultural competence. The model indicates the internal as well as external outcomes of intercultural competence development. These outcomes could become the desired learning objectives for each learner in VET institution who needs to achieve a higher level of intercultural competence.

**The Process model of intercultural competence** can be particularly important for development of attitudes. The attitudes are fundamental to learning. Positive attitudes create positive motivation to gain knowledge and to develop skills, and, in turn, increased knowledge and improved skills create positive attitudes. The Process model illustrates learners’ move from personal level (attitude) to interpersonal level (outcomes), and thus assists the teacher to manage the complex process of intercultural competence development. This model also demonstrates the continuity of intercultural competence development, which means that the ultimate intercultural competence may never be achieved.
The Developmental model of intercultural sensitivity (Bennett, 1993; 2013) can help to understand the process of intercultural competence development step by step. Development of intercultural competence is a process and like other processes has its own features. Understanding of features of intercultural competence development process from the lowest to the highest level could help facilitate the learners’ transition from ethno-centered reasoning to ethno-relative one. When learners are in the denial stage, they view their own culture as the only real one, avoid or are indifferent to other cultures, and can act aggressively. The defense stage is complicated due to criticism of other cultures and rigid division into “us” and “them”. Being aware of this, teachers can provide efficient didactic strategies and teaching methods according to peculiarities of stages of intercultural competence development.

The success of intercultural competence development is defined by interaction of different factors, and one of them is the didactic strategy employed by the teacher. The didactic strategy is a complex system of methods and tools aimed at achieving goals which are based on a coherent theory. Specific didactic strategies can be used in the development of intercultural competence as well. Overview of the most suitable didactic strategies for the VET institutions is presented below. The application of these strategies can help make the activity of teacher more efficient for intercultural competence development through revealing how knowledge could be obtained, how attitudes could be constructed, how skills and abilities could be developed.

Experiential learning strategy, based on the learning theory of Kolb, could be helpful in creating linkage between the development of intercultural competence and the real world, because it “combines experience, perception, cognition, and behaviour” (Kolb, 1984, p. 21). For example, in order to develop intercultural competence using experiential learning strategy, four different kinds of learning experiences could be applied in practice: Concrete Experience, Reflective Observation, Abstract Conceptualization, and Active Experimentation.

Concrete Experience relates to the learner’s personal involvement in intercultural experiences and could be implemented in a particular VET institution by the trip to a foreign country or local meeting with foreigners. Particular intercultural experience helps develop the attitude dimension of intercultural competence.

Reflective Observation requires the learner’s watching, listening, and looking for the meaning of observations, and could be realized, for example, during the lecture by a bicultural or multicultural guest lecturer or a film presentation. Reflective observation helps develop the skills dimension of intercultural competence.

Abstract Conceptualization is linked with the learner’s ability to understand and create concepts and theories and could be actualized, for example, during lectures by theory-based materials and readings. Abstract conceptualization helps develop the knowledge and comprehension dimension of intercultural competence.

Active Experimentation motivates the learner to use these concepts and theories in specific decision making and problems solving, and could be put into practice, for example, by intergroup discussions or team projects. Active experimentation helps develop the skills dimension of intercultural competence.

Consolidation learning strategy based on Consolidation theory of learning (McGaugh, 2000; Lieberman, 2012) could help understand the dynamics of memory fixing in intercultural competence.
development. When the learner’s mind deals with new information, it undergoes a process of consolidation: memories are linked, and considering some things one can recall the other. Information without connection with the previous one tends to be forgotten or distorted, and to prevent this, learners need to receive new information that is based or connected with the previous one. The process of consolidation involves neurophysiological changes in the brain. Memory consolidation refers to a slow process that stabilises a memory trace after initial acquisition of novel events. The consolidation theory posits that once a memory is stored in the brain, it remains fixed for the lifetime of the memory. Generalisation of newly learnt information to untrained contexts requires offline memory consolidation. Such generalisation should not be observed immediately after training, as these accounts claim unconsolidated representations are context and hippocampus-dependent and gain contextual and hippocampal independence only after consolidation (Tamminen et al., 2012).

**Problem based learning** strategy based on the Problem based learning approach (Barrows, 1996) could help utilize prior knowledge by placing learners in problem-solvers’ roles. They could develop effective problem-solving skills, intrinsic motivation to learn, and to become self-directed.

**Reflective learning** strategy based on Reflective learning approach (Moon, 2004) could enable learners to accept responsibility for their personal development of intercultural competence, and to understand why they are developing it and what is the benefit of developing intercultural competence for them. Reflective learning could improve intercultural competence of learners by using the outcomes of reflection.

**Student-centred learning** strategy based on Student-centred learning approach (Attard et al., 2010) with putting learners at the centre could help personalize the development of intercultural competence. It means that learners’ cultural background, needs, interests, abilities or aspirations are assumed to be essential, and the learners’ learning can take place outside the classroom or school-based setting with the possibility to make choices about the place and time for learning. The teacher is viewed as a facilitator of learning.

**Active learning** strategy based on Active learning approach (Prince, 2004; Felder & Brent, 2009) could motivate learners to do more than simply listening and watching. The learners could be engaged in activities (reading, writing, discussion, problem solving and etc.) that promote the processes of analysis, synthesis and evaluation.

Some other didactic strategies such as collaborative learning, project-based learning, situated learning, transformative learning, scaffolding learning, interactive learning etc. were not listed here, but can be studied and adapted by the teachers of VET institutions individually.
CONCLUSIONS

1. Intercultural education is one of several key areas where action is required to enhance intercultural dialogue to assure and develop human rights, democracy and the rule of law.

2. Intercultural competence is the efficient management of interaction among people who, to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations of the world. These orientations will most commonly be reflected in such normative categories as nationality, race, ethnicity, tribe, religion, or region.

3. The Pyramid model of intercultural competence represents motivational (attitudes), cognitive (knowledge and comprehension) and skills components of intercultural competence and incorporates the context within these components.

4. The Process model of intercultural competence reveals the interaction between attitudes, knowledge, skills and outcomes in the development of intercultural competence.

5. The Developmental model of intercultural sensitivity reveals the process of accumulation of experience and changes in the attitudes during intercultural competence development.

6. Intercultural competence can be developed in different ways through the use of different learning methods, classical and innovative learning tools that enable to stimulate transformative processes necessary to develop intercultural competence. It must be developed according to a holistic understanding of human learning, in which knowledge, incentive and interactive dimensions of learning should be simultaneously valued to improve intercultural competence.

7. According to pragmatic and constructionistic approach to knowledge and society, informal learning and experience of collaborative interaction in informal situations are key elements to stimulate learner’s cognitive processes and to mobilize knowledge, skills, as well as personal and social resources. VET teachers need to apply comprehensive and constructivistic approach to be successful in increasing intercultural competence of students and themselves.
REFERENCES


