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Intercultural competence of first year students of English at the Faculty of Education, Masaryk University: a report of research

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Abstract
The article presents the initial stage of research conducted at the Department of English Language and Literature at the Faculty of Education, Masaryk University in Brno. The aim of the research is to examine the departmental students' intercultural competence (IC) at the beginning of their studies (autumn 2011), compare it with their level of IC at the end of their studies (autumn 2016) and investigate the influences that played a role in their IC development. In this paper, only the initial stage of the research is presented, i.e. examining the students' IC at the beginning of the studies. The Intercultural Development Inventory®, version 3, was used for the purposes of the research. Since this instrument is not currently being used for academic or corporate purposes in the Czech (or Slovak) Republic, a secondary aim of the article is to introduce it to the wider academic community. The results indicate that students tend to overestimate their level of IC, and find themselves in ethnocentric stages of intercultural development at the beginning of their university studies.
Key words: intercultural competence, assessment tools of intercultural competence, Intercultural Development Inventory®, The IDI®, version 3, students of English, first year students

Introduction
The initial stage of research conducted at the Department of English Language and Literature at the Faculty of Education, Masaryk University in Brno is presented in this paper. The aims of the research are to examine the departmental students' intercultural competence (IC) at the beginning of their studies (autumn 2011), compare it with their level of IC at the end of their studies (autumn 2016) and investigate the influences that played a role in their IC development. This paper introduces the results of the initial stage of the research, i.e examining the students' IC at the beginning of the studies.

This endeavour necessarily opens the question of which research instrument is the most suitable for these purposes. Therefore, the choice of the instrument is described first, followed by a description of the sample, the methodology and selected preliminary results of the initial stage of the research.

The description of the selected research instrument – The IDI®, version 3 (Hammer 2009a; see subchapter 1.2), and an introduction of what it can offer to the wider academic community being a secondary aim of the article, necessitates the use of multiple graphs and tables in the article, which may distract some readers; however, they are needed to provide a faithful demonstration of what the research instrument can offer.

1. Assessment tools of intercultural competence
1.1 Assessment tools available in English

The number of assessment tools available in English is vast. An extensive overview of assessment tools of intercultural communicative competence was published by Fantini (2006) and a more detailed description of many of these by Landis et al. (2004) and Fantini (2009). Among the most influential models of intercultural competence is Deardorff's (2004) *Pyramid Model of Intercultural Competence* and *Process Model of Intercultural Competence.* The most important idea underlying these two models is that the foundation of intercultural competence is with the individual's attitudes which the study identified as openness, respect and curiosity.

Knowledge (cultural self-awareness, deep understanding and knowledge of culture, culture-specific information, sociolinguistic awareness) and skills (to listen, observe, and interpret, to analyze, evaluate, and relate) further build upon these to arrive at the desired internal (informed frame of reference shift – adaptability, flexibility, ethnorelative view, empathy) and external (effective and appropriate communication and behaviour in an intercultural situation) outcomes. A tool which can be used in developing one's skills in intercultural competence is the OSEE tool (Deardorff 2009), which starts with the basics of observation and moves on to stating objectively what is happening, exploring different explanations of what is happening and evaluating which explanation is the most likely one.

Another major theory is represented by Bennett's (1986) *Developmental Model of Intercultural Sensitivity (DMIS)*. Based on this model the *Intercultural Development Inventory, v.3.* (Hammer, 2009a), used worldwide to assess the developmental stage of an individual's or group's IC, was developed. Since this tool is available in Czech it is described in more detail below in a subchapter devoted to assessment tools available in Czech (subchapter 1.2).

Fantini's *YOGA Form* ("*Your Objectives, Guidelines, and Assessment*") for assessing IC (Fantini, 1995, 1999), based on his *A+ASK model*, represents another widely used tool and concept. In this construct of intercultural communicative competence, there are five dimensions – awareness, attitudes, skills, knowledge and proficiency in the target language. The assessment approach is normative, formative, as well as summative, and the completion of the form – contrary to most of the other tools available for assessing IC – is based on both observations and performance (Fantini, 1999).

Another one of the widely used assessment instruments is the *Sociocultural Adaptation Scale* (Searle & Ward 1990; Ward & Kennedy 1999 as cited in Landis et al. 2004) with 29 Likert-style items, designed to measure the cognitive and behavioural dimensions of sociocultural adaptation. The choices range from "no difficulty" to "extreme difficulty". Sample items include making yourself understood, understanding jokes and humour, or communicating with people of a different ethnic group.

Another assessment instrument is represented by the *Intercultural Sensitivity Inventory* (ICSI, Bhawuk & Brislin 1992 as cited in Landis et al. 2004), which measures the cultural constructs of three variables: individualism, collectivism and flexibility and open-mindedness. It is a 46-item self-report instrument suitable for exploring cultural identity through the examination of one's cultural value orientations and flexibility in adapting to new cultures and people. The respondents score the 46 items using a 7-point response set ranging from "strongly agree" to "strongly disagree". The items include for example the following statements: "I prefer to be direct when dealing with other people", or "While living abroad, I spend most of my personal time with people from my own country."

1.2 Assessment tools available in Czech

Since neither a model of IC nor an assessment tool of IC designed in and for the Czech context exists and because using an assessment tool in English might influence the results due to the low level of English of some of the students at the beginning of their studies, the assessment tools available in Czech, although they have not been designed specifically for the Czech context, were examined to decide which would be the most suitable ones for the purposes of assessing the intercultural competence of English language students (and future teachers). The process of development of a model and an assessment tool in and for the Czech context, being a complex and long-term endeavour, remains a task for the future.

1.2.1 INCA project – Intercultural Competence Assessment

The INCA project, funded by Leonardo da Vinci II, has developed a framework and a suite of assessment tools for the assessment of IC linked to language and subject knowledge competence. The tools were developed and tested first in the engineering sector. The project partners and contributors were experts from Austria, the Czech Republic, Germany and the United Kingdom. Six competences and three strands of IC were defined (see Table 1).

Table 1: Six competences and three strands of IC as defined by the INCA project

Six competences	Three strands of IC
empathy	openness
respect for otherness	knowledge
knowledge discovery	flexibility
communicative awareness	
tolerance for ambiguity	
behavioural flexibility	

The project aimed to link Byram's (1997) *Framework for Intercultural Competence Learning* to the needs of industry, and produce thereby a framework for delivery and assessment suitable for use in promoting intercultural awareness and understanding as part of a vocational languages programme. Therefore, the target audience are young engineers, employees, apprentices and trainees, engineering sector employers and other professionals from the field, who have been offered postings abroad or who are interested in how effectively their staff can work with people from other countries or cultures. Due to the characteristics, aims and target audience mentioned above, it seems that the INCA assessment tools are not suitable for assessing language teachers' and students' IC.

1.2.2 Cross-Cultural Adaptability Inventory (CCAI)

This inventory (Kelley & Meyers 1995 as cited in Landis et al. 2004) helps individuals gain insight into their likely ability to adjust to a new culture and the potential stressors they might encounter. It is a 50-item questionnaire, specifically designed to develop an individual's readiness for travel and relocation abroad. It measures an individual's potential for cross-cultural adaptability regardless of experience with and knowledge of another language or culture and uses four measurement scales (see Table 2). The CCAI integrates individual self-assessment, observe feedback, skill-building exercises and action planning. A Czech version – Inventář Interkulturní Adaptability – is available in Institut pedagogicko-psychologického poradenství.

Table 2: The CCAI measurement scales

The CCAI measurement scales	
Emotional Resilience	the degree to which an individual can rebound from and react positively to new experiences
Flexibility/Openness	the extent to which a person enjoys different ways of thinking and behaving
Perceptual Acuity	the extent to which a person pays attention to and accurately perceives various aspects of the environment
Personal Autonomy	the extent to which and individual has evolved a personal system of values and beliefs while at the same time respecting the value systems of others

The CCAI assessment tool is a suitable one to help both students and teachers identify their strengths and weaknesses in the context of intercultural communication. However, only a limited amount of the inventories is available in Czech from the Institut pedagogicko-psychologického poradenství, which restricts its use for isolated random groups of respondents and hinders the development of a large-scale research and training programmes.

1.2.3 Intercultural Development Inventory® (The IDI®, version 3)

The IDI®, version 3 (Hammer 2009a) is a statistically reliable, cross-culturally valid psychometric assessment tool of an individual's or group's intercultural competence. It is based on the Developmental Model of Intercultural Sensitivity (DMIS) originated by Bennett (1986). It has been used worldwide in a number of settings (corporate, academic, military, church, medical, etc.) for research and training. It is a 50-item paper-and-pencil (in English and other languages) and online (in English, Czech and other languages) questionnaire. Back translation procedures were followed in translating the IDI into the other languages. The respondents score the 50 statements using a 5-point response set ranging from "agree" to "disagree". The items include for example the following statements: "People are the same despite outward differences in appearances", or "I often act as a cultural mediator in disagreements between people from different cultures". Once completed, the IDI generates an individual (or group) graphic profile of the respondent's overall position on the Intercultural development continuum®. This continuum (Figure 1) identifies specific orientations toward cultural differences that range from more monocultural perspectives to more intercultural mindsets. The continuum begins with the

more monocultural orientations of *Denial* and *Polarization (Defence/Reversal)* and moves on through a more transitional mindset of *Minimization* to the more intercultural or global mindsets of *Acceptance* and *Adaptation* (see Hammer, 2009a, 2009b; Hammer, Bennett & Wiseman, 2003).

Figure 1: Intercultural Development Continuum (see Hammer, 2009b)

Denial	Polarization/ Defence/ Reversal	Minimization	Acceptance	Adaptation

Monocultural Mindset ——————————— **Intercultural Mindset**

Denial represents a stage in which an individual is typically not able to recognize cultural differences, is disinterested and can even avoid cultural diversity.

Polarization can take two forms – the form of a *Defence* or *Reversal* orientation. In *Defence* the individual sees the ways of his or her own community as superior to those of other cultural communities. Cultural differences are seen as an obstacle to be overcome. *Reversal* can be characterized by the opposite view – the ways of the other cultural group are viewed as superior to one's own culture, which leads to stereotypical evaluations of the other culture and little deeper understanding of the other cultural community.

In *Minimization* an individual is able to recognize some cultural differences but focuses on more unifying frameworks, which leads him or her into viewing the other culture from the perspective of his or her own. Underlying differences stay masked.

Acceptance represents a stage in which an individual begins to explore cultural differences more deeply and recognizes that these cultural patterns need to be understood from the perspective of the other culture. What stays unclear, however, is how to appropriately adapt to cultural difference.

Adaptation involves the ability to shift perspective to another culture and adapt behaviour to a cultural context. An individual in this stage is able to at least partially take the perspective of one or more cultures, bridge between different cultures, and change behaviour in culturally appropriate and authentic ways (cf, Hammer, 2009a, 2009b).

An intercultural mindset then is represented by the capability to shift cultural perspective and adapt behaviour to a different cultural context. The IDI

assesses a respondent's (or group's) primary orientation toward cultural differences and indicates key "developmental" or "leading" issues that directly face the respondent which, when systematically addressed, can result in further progression along the continuum. It further identifies "trailing" issues (unresolved aspects associated with an earlier orientation) that are currently "holding back" the respondent (or group) from moving further along the developmental continuum. The IDI also assesses, as a separate and distinct dimension from those orientations placed along the developmental continuum, the degree of *Cultural Disengagement* an individual (or group) possesses. Cultural Disengagement reflects a sense of being disconnected and not feeling fully part of one's cultural group (Hammer, 2009a, 2009b) and is not a core orientation developmentally (cf. Hammer, 2009a, 2009b).

The individual profile report the IDI generates provides the reader with summary orientation descriptions in the following way (see Table 3).

Apart from the IDI Individual Profile, the IDI also generates the Intercultural Development Plan™ (IDP), which is supposed to help the respondent systematically increase their intercultural competence by working through the tasks included in it. The Plan is specifically customized to the particular IDI Profile results. After completing the suggested activities in the IDP, the respondent should again take the IDI to determine their progress in increasing their intercultural competence. Accompanying this new IDI profile report is another customized and different Intercultural Development Plan that can help them further increase their skills in shifting cultural perspective and adapting behaviour.

Table 3: Summary Orientation Descriptions as given by the IDI (Hammer, 2009a)

Denial	An orientation that likely recognizes more observable cultural differences (e.g., food) but may not notice deeper cultural differences (e.g., conflict resolution styles) and may avoid or withdraw from cultural differences.
Polarization	A judgmental orientation that views cultural differences in terms of "us" and "them". There are two forms it can take: *Defence*: An uncritical view towards one's own cultural values and practices and an overly critical view towards other cultural values and practices. *Reversal*: An overly critical orientation towards one's own cultural values and practices and an uncritical view towards other cultural values and practices.
Minimization	An orientation that highlights cultural commonality and universal values and principles that may also mask deeper recognition and appreciation of cultural differences.
Acceptance	An orientation that recognizes and appreciates patterns of cultural difference and commonality in one's own and other cultures.
Adaptation	An orientation that is capable of shifting cultural perspective and changing behaviour in culturally appropriate and authentic ways.
Cultural Disengagement	A sense of disconnection or detachment from a primary cultural group.

Since this assessment tool is available in Czech and because of its qualities described above, it seems particularly suitable for measuring language teachers' and students' intercultural competence. It seems desirable that (future) language teachers find themselves in the stages of *Acceptance* or *Adaptation*. Unless they find themselves in the global mindsets stages, it seems unlikely the IC of language students/pupils can be effectively developed (although there are a number of

other factors influencing the teaching process – e.g. teaching methods, it seems that the IC of teachers themselves represents the cornerstone and starting point of the whole process). A training programme aimed at the specific needs of language teachers uncovered by the IDI can be successfully developed. Therefore, this particular assessment instrument was chosen for the purposes of the presented research.

2. Research sample and methodology

The research sample comprised 50 randomly selected first year students enrolled in the Lower Secondary School Teacher Training in English Language and Literature study programme at the Department of English Language and Literature at Masaryk University in Brno and represented 50% of the total amount of students enrolled in this daily study programme in the autumn semester 2011 (the number of students was limited due to financial reasons). These 50 students were asked to fill in the Intercultural Development Inventory (Hammer, 2009a) in Czech and offered a follow-up interview, which none of them expressed an interest in. 44 students, however, did fill in the IDI. Those students who graduate from their master's studies in spring/autumn 2016 will be asked to fill in the IDI once more and the results will be compared, with additional questions added to investigate the influences that played a major role in their IC development.

There were 4 men and 40 women in the sample, 38 of them between 18 and 21 years old and 6 of them between 22 and 30 years old. The students were asked to indicate the country that they consider their primary country of citizenship as well as to describe what their nationality and/or ethnical background is. There was one Slovak person included in the sample – the remaining 43 students were all Czech.

The students were asked to answer some other demographic questions as well. I was mainly interested in how often they were in touch with people of a different nationality (Graph 1 indicates the number of students in each category) and how long their longest stay abroad was (Graph 2) as these two main factors were likely to have influenced their level of IC the most so far. 63% of the students were in touch with people of a different nationality at least once a week, while 25% of them claimed they were in touch with them once or twice a year only (one person actually indicating it never happened) – see Graph 1.

As to the second question (see Graph 2), 52% of the students had never spent a period of time longer than 2 weeks abroad, 40% of them had spent one to three months abroad, just one student (2%) had spent four to six months and two students (siblings) lived abroad for a longer period of time (7-12 months).

Graph 1: How often are you in touch with people of a different nationality?
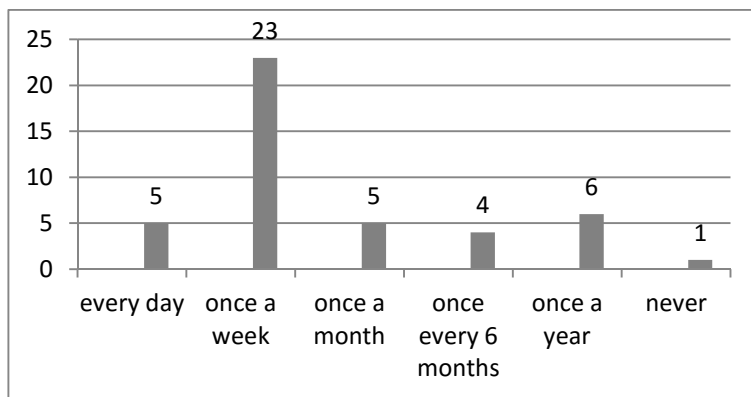
Graph 2: How long was your longest stay abroad?
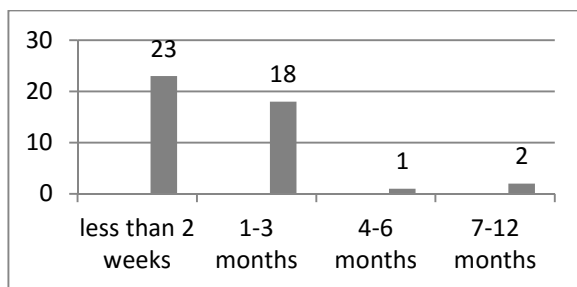
It is not surprising that the intercultural experience of the first year students as defined by these two questions is limited. These findings naturally lead to the following research questions:
1) Is there a relationship between the level of the students' IC and the frequency of their contact with people of a different nationality?
2) Does the level of the students' IC get higher provided they spent a longer period of time abroad?

To be able to determine this, I first wanted to find out:
1) what the *perceived orientation* (see below) of the individual students is and
2) what the *developmental orientation* (see below) of the individual students is and how it compares to their perceived orientation

To be able to understand the results and graphs in the following subchapter, a number of terms the IDI (Hammer, 2009a) uses need to be explained:

- One's *Perceived Orientation (PO)* reflects where a person places himself or herself along the intercultural development continuum.
- One's *Developmental Orientation (DO)* indicates one's primary orientation toward cultural differences and commonalities along the continuum as assessed by the IDI. The DO is a perspective a person most likely applies in those situations where cultural differences and commonalities need to be bridged.
- The *Orientation Gap (OG)* is the difference along the continuum between one's Perceived Orientation and Developmental Orientation. A gap score of seven points or higher indicates a meaningful difference between the Perceived Orientation and the assessed Developmental Orientation. A Perceived Orientation score that is seven points or higher than the Developmental Orientation score indicates an *overestimation* of one's intercultural competence. A Developmental Orientation score that is seven points or higher than the Perceived Orientation score indicates an *underestimation* of one's intercultural competence.
- *Trailing orientations* are those orientations that are "in back of" one's Developmental Orientation (DO) on the intercultural continuum *that are not "resolved"*. When an earlier orientation is not resolved, this "trailing" perspective may be used to make sense of cultural differences at particular times, around certain topics, or in specific situations. Trailing Orientations, when they arise, tend to "pull a person back" from his or her Developmental Orientation for dealing with cultural differences and commonalities. The IDI identifies the *level of resolution* a person has attained regarding possible Trailing Orientations. In cases when individuals have Trailing Orientations, they may respond to a specific situation from the perspective of this "earlier" orientation rather than the Developmental Orientation or mindset that characterizes their predominant way of dealing with cultural difference challenges. When this happens, there may be a sense at times of "going two steps forward and one step back." When individuals have trailing orientations, it is not uncommon for progress in building intercultural competence to have a "back and forth" quality in the school setting, when these earlier orientations arise. As you begin to "move past" or resolve the trailing orientations, a more consistent sense of progress and "shared focus" emerges.
- *Leading Orientations* are those orientations that are immediately "in front" of one's Developmental Orientation (DO). A Leading Orientation is the next step

to take in further development of intercultural competence. For example, if one's Developmental Orientation is Minimization, then the Leading Orientations (LO) would be Acceptance and Adaptation.

3. Selected results
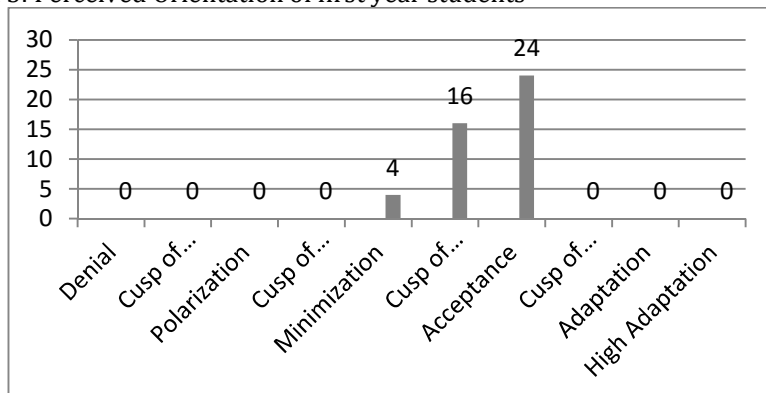## 3.1 Perceived and Developmental Orientations

The Perceived Orientation Score of this group of first year students indicates that they rate their own capability in understanding and appropriately adapting to cultural differences at the cusp of Acceptance, reflecting a relatively early orientation that recognizes and appreciates patterns of cultural difference in one's own and other cultures in values, perceptions and behaviours (see Figure 2).

Figure 2: Perceived Orientation of first year students
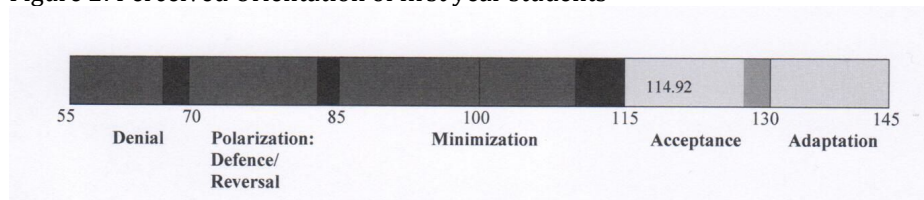
Graph 3 shows that 4 students' Perceived Orientation is Minimization, 16 students find themselves at the cusp of Acceptance and 24 students' Perceived Orientation is Acceptance. Table 5 below shows the results of the individual students in more detail.

Graph 3: Perceived Orientation of first year students

The students' Developmental Orientation Score indicates that their primary orientation toward cultural differences was within Polarization (see Figure 3), reflecting an "us and them" judgmental viewpoint toward cultural differences, that can take form of (1) Defence, in which different values, perceptions and behaviours associated with a culturally different group of people tend to be evaluated negatively and values, perceptions and behaviours of "my" group are judged more favourably, or (2) Reversal, in which other cultural practices are less critically evaluated and cultural practices within one's own group are likely to be judged from an overly critical standpoint. More specifically, their responses to the IDI indicated that 48 percent of their resolution of Polarization perspective was more from a Defence view and 52 percent was from a Reversal Orientation (see Graph 4).

Figure 3: Developmental Orientation of first year students
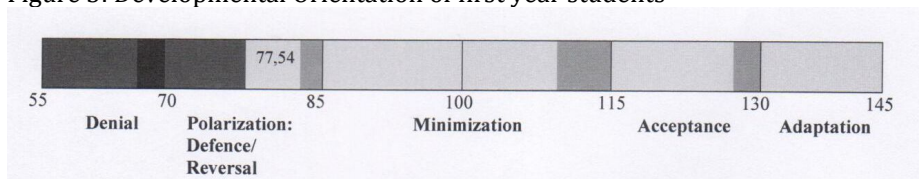
Graph 4: Percent of Resolution of Polarization (Cusp of Polarization, Polarization) from defence and reversal
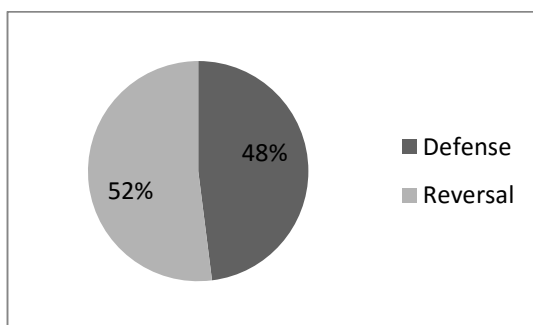

Because they are aware of challenges that can arise around cultural difference, they may overemphasize certain differences without fully understanding them. Their developmental opportunity is to search for commonalities as well as develop a less negatively evaluative understanding of

specific differences that seem to be leading to the greatest barriers in their work and personal interactions.

Graph 5 shows how many students find themselves in Denial (8 students), at the cusp of Polarization (2 students), Polarization (18 students), at the cusp of Minimization (4 students), and in Minimization (12 students).

Graph 5: Developmental Orientation of first year students
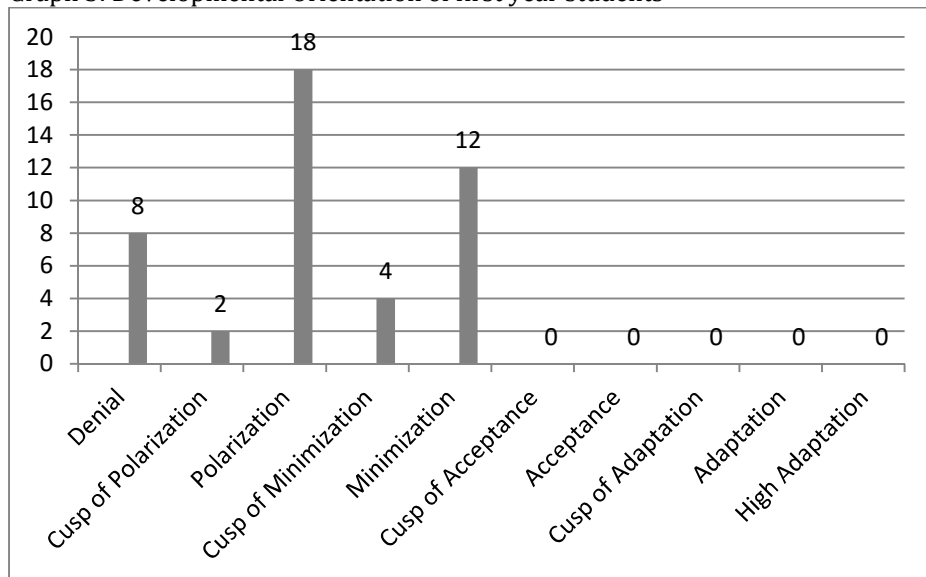
The Orientation Gap between their Perceived Orientation score and Developmental Orientation score was 37.38 points (see Graph 6 and Table 4). A gap score of 7 points or higher can be considered a meaningful difference between where they perceive "they are" on the developmental continuum and where the IDI places their level of intercultural competence. The IDI indicates that they overestimated their level of intercultural competence and may be surprised their DO score was not higher.

Graph 6: Orientation Gap between the Perceived and Developmental Orientation of first year students
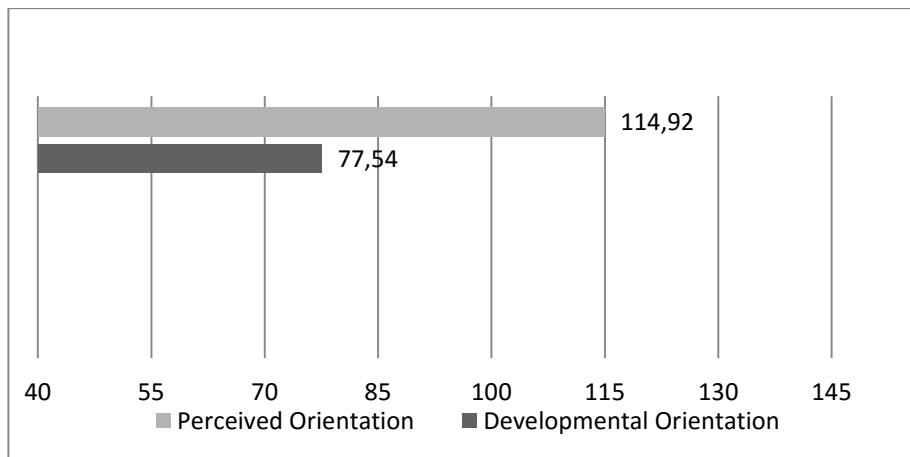

Table 4: Perceived and Developmental Orientation of first year students

	# of Respondents	Mean Score	Standard deviation
Perceived Orientation (PO)	44	114.92	5.27
Developmental Orientation (DO)	44	77.54	13.27
Orientation Gap Score	44	37.38	8.29

Table 5 shows the Perceived and Developmental Orientations of the individual students. There are students to be found whose PO is Acceptance, but whose DO falls into Polarization (e.g. student no 1), while in others the difference is smaller (e.g. student no 11 with their PO in Minimization and DO in Denial).

Table 5: Perceived and Developmental Orientation of the individual first year students

1st year students: Autumn 2011 (beginning of studies)		
Stu dent	*Perceived Orientation*	*Developmental Orientation*
1	Acceptance	Polarization (Reversal; 47 % resolved)
2	Acceptance	Minimization
3	Minimization/Acceptance	Polarization (Reversal; 45 % resolved)
4	Acceptance	Polarization (Defence; 44 % resolved)
5	Acceptance	Polarization/Minimization
6	Minimization/Acceptance	Polarization (Reversal; 49 % resolved)
7	Minimization/Acceptance	Denial
8	Minimization/Acceptance	Denial
9	Minimization/Acceptance	Denial
10	Acceptance	Minimization
11	Minimization	Denial
12	Acceptance	Minimization
13	Acceptance	Polarization (Reversal; 48 % resolved)
14	Minimization/Acceptance	Denial/Polarization (Reversal; 45 % resolved)
15	Acceptance	Polarization (Reversal; 40 % resolved)
16	Minimization/Acceptance	Polarization (Reversal; 48 % resolved)
17	Acceptance	Minimization
18	Minimization	Denial
19	Minimization/Acceptance	Denial/Polarization (Reversal; 39 % resolved
20	Acceptance	Minimization
21	Minimization/Acceptance	Polarization (Reversal; 41 % resolved)
22	Acceptance	Minimization
23	Acceptance	Minimization
24	Acceptance	Minimization
25	Minimization/Acceptance	Denial
26	Acceptance	Minimization
27	Acceptance	Polarization (Reversal; 48 % resolved)
28	Acceptance	Polarization/Minimization
29	Minimization/Acceptance	Polarization (Reversal; 45 % resolved)
30	Minimization/Acceptance	Polarization (Defence; 48 % resolved)

31	Acceptance	Minimization
32	Acceptance	Polarization (Reversal; 48 % resolved)
33	Acceptance	Minimization
34	Minimization/Acceptance	Polarization (Reversal; 43 % resolved)
35	Acceptance	Polarization (Reversal; 37 % resolved)
36	Minimization/Acceptance	Polarization (Reversal; 49 % resolved)
37	Acceptance	Minimization
38	Minimization	Denial
39	Minimization	Denial
40	Minimization/Acceptance	Polarization (Reversal; 49 % resolved)
41	Acceptance	Polarization/Minimization
42	Acceptance	Polarization/Minimization
43	Minimization/Acceptance	Polarization (Reversal; 47 % resolved)
44	Acceptance	Polarization (Reversal; 46 % resolved)

3.2 Trailing and Leading Orientations

Figures 4 and 5 show Trailing Orientations – orientations that come before the DO of this particular group of students and remain unresolved. Scores of less than 4.00 indicate a Trailing Orientation because they are not "resolved". Trailing or secondary orientations for this group were Denial TO and Disinterest in Culture Difference TO.

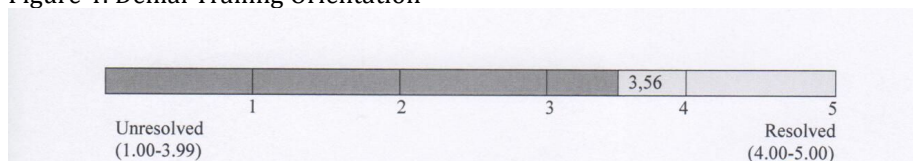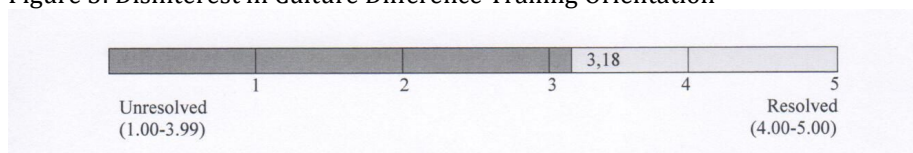Figure 4: Denial Trailing Orientation

Figure 5: Disinterest in Culture Difference Trailing Orientation

The Leading Orientations (see Figure 6) for this group were Minimization through Acceptance. Elimination of Polarization as a response to cultural differences is supported by a focus on the commonalities they and their own

culture group has with other cultural communities. Identifying similarities in underlying needs, values, goals and practices reduces the "us vs. them" tendency and leads to a greater recognition of the common humanity people share with one another. In addition, a focus on increasing cultural self-awareness also helps eliminate an "us vs. them" tendency for dealing with cultural differences. Also, as commonalities are examined from a framework of increased cultural self-awareness, they can also begin to focus on deeper cultural patterns of difference that may be overlooked.

Figure 6: Leading Orientations
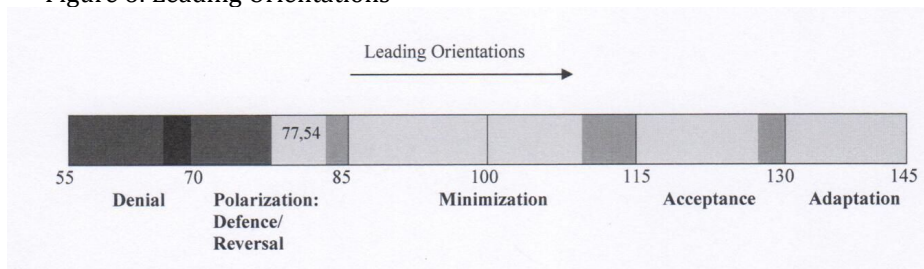
3.3 Cultural Disengagement

Cultural Disengagement is a sense of disconnection or detachment from one's cultural group. Scores of less than 4.00 indicate a person is not "resolved" and may be experiencing to some degree a lack of involvement in core aspects of being a member of a cultural community (53% of students in this particular group – see graph 8). Overall, the Cultural Disengagement score of this group of students was 3.67, indicating they are Unresolved (see Graph 7).

Graph 7: Cultural Disengagement Score
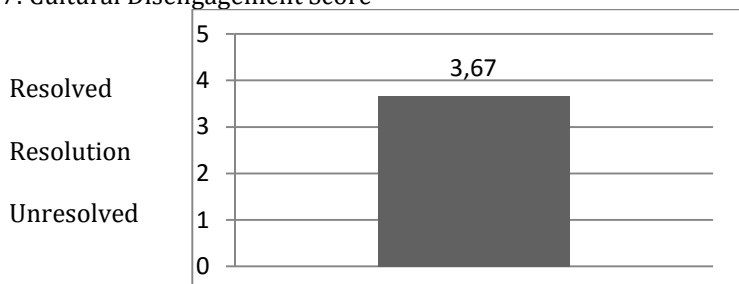
Graph 8: Resolution of Cultural Disengagement
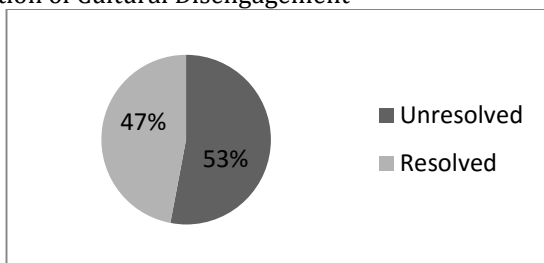
3.4 Frequency of contact with foreigners and stays abroad in connection to IC

When looking for answers to research questions (see below) concerning the relationship between the level of the students' IC and the frequency of their contact with people of a different nationality and their stays abroad, ANOVA was used in both cases:

1) Is there a relationship between the level of the students' IC and the frequency of their contact with people of a different nationality?
2) Is the level of the students' IC higher provided they spent a longer period of time abroad?

There were no statistically significant differences between group means as determined by one-way ANOVA found in either case. Further, a post-hoc Fisher's LSD test was used to identify significant differences between the respective groups. Graphs 9 and 10 represent the mean scores and standard deviations for each of the groups and Tables 6 and 7 show the results of the post-hoc tests.

As can be seen from Table 7, a difference[1] was found (at the level of 0.05) between the first (24 students) and the second (17 students) group (second research question). The results, however, have limited value due to the small sample size and its distribution among the individual groups.

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[1] italicised in Table 7

Table 6: Post-hoc Fisher's LSD test for research question 1

F = 0.09; p = 0.91; post-hoc			
	every day	once a week	once a month
every day		0,664867	0,766411
once a week	0,664867		0,869358
once a month	0,766411	0,869358	
every day	78,03571	4,204672	
once a week	75,91714	2,427568	
once a month	76,52813	2,781129	

Graph 9: A boxplot graph for research question 1
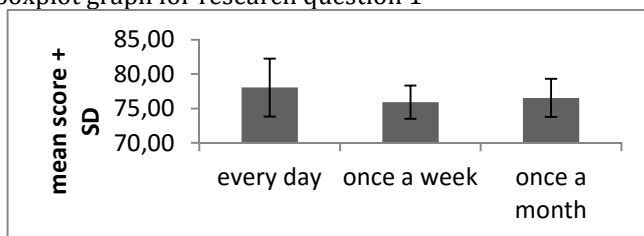
Table 7: Post-hoc Fisher's LSD test for research question 2

F = 2.92; p = 0.06; post-hoc			
	less than 2 weeks	1 - 3 months	4 – 6 and 7 - 12 months
less than 2 weeks		*0,020658*	0,761426
1 - 3 months	*0,020658*		0,363104
4 - 6, 7 - 12 months	0,761426	0,363104	
less than 2 weeks	73,26750	2,129415	
1 - 3 months	81,22824	2,530122	
4 - 6, 7 - 12 months	75,22000	6,022894	

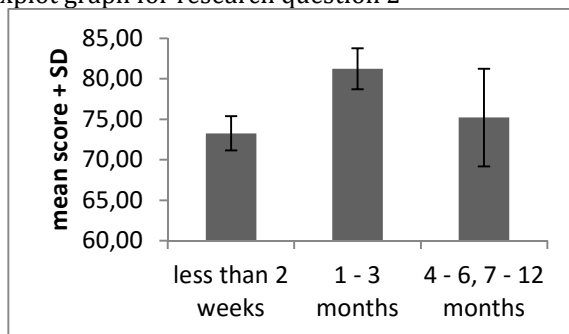Graph 10: A boxplot graph for research question 2

Table 8 shows Perceived and Developmental Orientations of students with daily contact with foreigners that represent a minor group in the sample. While their Perceived Orientations are homogeneous (ranking from Minimization/Acceptance to Acceptance), their Developmental Orientations differ more significantly. The results of students no 7 and 13 represent especially striking differences between their PO and DO.

Table 8: Perceived and Developmental Orientations of students with daily contact with foreigners

Student	Frequency of contact with foreigners	Perceived Orientation	Developmental Orientation
2	daily	Acceptance	Minimization
5	daily	Acceptance	Polarization/Minimization
7	daily	Minimization/Acceptance	Denial
13	daily	Acceptance	Polarization (Reversal; 48% resolved)
22	daily	Acceptance	Minimization

Table 9 shows the PO and DO of students with the longest stays abroad. It is interesting to observe that student no 11 finds herself in Denial even after a year-long stay abroad (a year spent at a high school in the USA), while student no 44 seems to overestimate her orientation significantly.

Table 9: Perceived and Developmental Orientations of students with the longest stays abroad

Student	The length of the longest stay abroad	Perceived Orientation	Developmental Orientation
11	7-12 months	Minimization	Denial
12	7-12 months	Acceptance	Minimization
44	4-6 months	Acceptance	Polarization (Defence; 46% resolved)

4. The IDI contexting questions

The students were also asked to respond to the IDI contexting questions. They provided most answers, although very brief, to the following IDI contexting question:

1) What is most challenging for you in working with people from other cultures (e.g., nationality, ethnicity)?

Language barrier was mentioned 7 times, followed by understanding different people's mentality, differences in their opinions, problem solving strategies, reactions to problems or behaviour, different view of life, different values, learning to accept the differences and being on good terms with people from other cultures, learning to cooperate, listening to them, tolerance and way of communication.

The three following IDI contexting questions (stated here because the secondary aim of this paper was to introduce the IDI) remained either unanswered or contained answers such as "I do not remember any situation like this", which seems consistent with the students' limited intercultural experience revealed by the IDI.

2) What are key goals, responsibilities or tasks you and/or your team have, if any, in which cultural differences need to be successfully navigated?

3) Please give examples of situations you were personally involved with or observed where cultural differences needed to be addressed within your organization, and the situation ended negatively –that is, was not successfully resolved. Please describe where and when the situation took place, who was involved (please do not use actual names), what happened and the final result.

4) The situation ended positively – that is, was successfully resolved. Please describe where and when the situation took place, who was involved (please do not use actual names), what happened and the final result.

Conclusion

The IDI group profile of the 50 first year students who took part in this research indicates that their intercultural experience is limited and that they rate their own capability in understanding and appropriately adapting to cultural differences higher (at the cusp of Acceptance) than the IDI shows it is (within Polarization). This difference can be considered a meaningful difference between where they perceive "they are" on the developmental continuum and where the IDI places their level of intercultural competence.

Considering the students' age and limited intercultural experience, it is not surprising they find themselves within the more monocultural orientation on the continuum. Since they are future-to-be teachers of English, intercultural training is desirable so that they can acquire their new role as autonomous intercultural speakers, learners and teachers and move on through a more transitional mindset of Minimization to the more intercultural or global mindsets of Acceptance and Adaptation. It is probable that mere contact with foreigners and stays abroad needn't bring about this change, and therefore these need to be supplemented by experiential intercultural training providing space for both solid theory and self-reflection.

Those who manage to graduate from their studies in the autumn semester 2016 will be asked to fill in the IDI once again, accompanied by questions related to their intercultural experience and influences on its development during the course of their studies, which may bring insight into the way of structuring the courses offered by the department and their contents, whose utmost goal is helping students become interculturally competent, able of self-reflection and constructive development of their students' intercultural competence without strengthening cultural stereotypes in them.

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