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INTERCULTURAL COMPETENCE DEVELOPMENTAL MODELS – THEORY AND PRACTICE THROUGH COMPARATIVE ANALYSIS

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Abstract

Intercultural competence is currently an area of research in which new approaches and perspectives appear in large numbers every year. Given the importance of intercultural competence there is a need for a consensus within this multidisciplinary approach. This comparative analysis focuses on two developmental models of intercultural competence, the Reflective Intercultural Competence Assessment model, and the Developmental Model of Intercultural Sensitivity. The purpose of this paper is to discover guidelines and future direction for current and potential use of these developmental models. This study focuses on a general comparison line which can be applicable in further intercultural competence model studies.

Keywords

Comparison of Intercultural Competence Developmental Models, RICA (Reflective Intercultural Competence Assessment), DMIS (Developmental Model of Intercultural Sensitivity)

1. Introduction

Today's world is inconceivable without the concept of globalization. Current economic development is defined by modern communication opportunities, multinational and transnational corporations, foreign learning opportunities and migration. As a result of all these changes, it has become necessary to develop skills that facilitate communication between people with different backgrounds, habits, and attitudes, this enhances intercultural understanding.

This study focuses on two intercultural competence developmental models, one with a significant research background, the Developmental Model of Intercultural Sensitivity (DMIS), and the other currently being introduced, the Reflective Intercultural Competence Assessment (RICA). Through a theoretical comparative analysis this paper addresses the requirements for a model to function properly, the steps needed to improve a model that is still in the phase of being introduced. This study focuses on a general comparison line which can be applicable in further intercultural competence model studies.

1.1 Intercultural Competence

Different intercultural competency definitions vary according to disciplines and approaches, such as education or business. As stated by Fantini (2009), the use of a variety of terms also proves the lack of consensus. There are many different concepts such as biculturalism, multiculturalism, communication competence, intercultural adaptation, intercultural awareness, intercultural sensitivity, transcultural communication, global competence, intercultural interaction. The same diversity can be found in measuring instruments as well.

There are currently more than one hundred definitions of intercultural competence in the literature. The first detailed comparative analysis of different definitions is associated with Deardorff (2006), who sought unity between the various concepts and their identity. The concept she proposes includes the ability of effective communication (where effectiveness means that an individual is able to achieve his/her goals in his/her interactions) and appropriate behaviour (where appropriate behaviour indicates that interaction does not violate cultural rules and norms) in intercultural situations, based on the individual's intercultural knowledge, skills and attitudes.

Intercultural competence assumes that we participate in social life as the unwritten rules require. In social life the community creates a kind of moral circle in which members share common standard moral roles (Hofstede 2009). The role of knowledge of these moral

concepts is paramount. In intercultural interactions commonalities of people diminish while their differences increase (Fantini, 2000). Ting-Toomey (2009) emphasized that cultural distance is an important element within the intercultural competence development, according to which the greater the cultural distance between the two parties, the more likely the negotiation process would be misconstrued.

The concept of intercultural citizenship is a combination of skills, knowledge, and attitudes necessary for a person in social action (Byram et al., 2001). Individuals experience their own culture in the context of other cultures (Hammer, Bennett and Wiseman, 2003).

Barret (2013) interprets the concept of intercultural competence from a psychological point of view, but at the same time presents a sort of comprehensive multidisciplinary approach. He emphasizes the role of meanings and sub-concepts, in which defining culture is primarily important. The culture itself is composed of three aspects. The material culture consists of the physical artefacts which are commonly used by the members of a cultural group (tools, goods, foods etc.), the social culture consists of the social institutions of the group (language, religion, laws, rules of social conduct etc.), and the subjective culture consists of the beliefs, norms, collective memories, attitudes, values, discourses and practices which group members commonly use as a frame of reference for thinking about (Barrett et al., 2014). Knowledge, skills and attitudes as components of intercultural competence are complemented by the values one holds which are part of one's belonging to a given society (Byram et al., 2001).

1.2 Intercultural models (Spitzberg and Changnon, 2009)

Spitzberg and Changon (2009) distinguished five types of intercultural models in a comprehensive analysis. These are compositional models, co-orientational models, developmental models, adaptational models, and causal path models. These are considered subjective categories that have been emphasized in the analysis by highlighting similarities. These models are not mutually exclusive models, and there are other types of alternative typologies, but this systematization uses substantive distinctions when comparing these models.

According to Spitzberg and Changon (2009) the compositional models identify potential components of competence without detailing the connection between the components and their relationships, a sort of list of skills and personality traits that can play an important role in that interaction. These models are useful in defining core contents determining an intercultural competence theory. The co-orientational models categorize intercultural models for intercultural performance and understanding or conceptualization of

some of their components. Their focus is on communication reciprocity and social orientation. Spitzberg and Chagon (2009) emphasize that both the conceptual and the co-orientational models lack the role of time, which is not only important for the development process, but also for the emerging intercultural relationship. This deficiency is supplemented by developmental models. The developmental models retain the dominant role of intercultural interactions, highlighting the stages of progression and advancement where the development of competence is assumed. Fantini (2000) highlights that these models usually reflect a particular orientation, developmental sequences, psychological adjustments, or the stages and phases commonly experienced by intercultural sojourners. The intercultural competence model can be viewed as an ongoing, often even lifelong developmental process. He points out that we may develop our competencies, but new challenges always exist.

These developmental models focus on modeling systematic levels of changes but are weak in defining the properties of intercultural and interpersonal competences that promote or reduce evolutionary processes. The adaptational models require more participants in the interaction process and emphasize the participants' independence in the mutual adaptation process. Competence is manifested in interactions within different cultures, through attitudes and understanding of other cultures and emphasizes the process of adaptation as a criterion. The causal path models reflect specific relationships between the elements and are easiest to translate into demonstrable statements. Models emphasizing causal processes attempt to represent intercultural competence as a theoretical linear system (Spitzberg and Chagon, 2009).

2. Comparative analysis of the DMIS model and its measuring instrument and the RICA model

Through a theoretical comparative analysis this study demonstrates why and how a model works, and what steps can be taken to improve a model that is still being introduced. Since the RICA model is part of the developmental theory of intercultural competence, in this comparative analysis it is combined with the DMIS model, which is already well-known and has been used for several years as a developmental theory model.

The RICA model follows the traditions of developmental models, which are based on the recognition that competence evolves over time. Development models point to the fact that through continuous interactions, people become more and more capable of developing better cooperation, learning, and the incorporation of a respective cultural perspective (Bracci et al., 2013). Developmental models often attempt to identify the stages of development that indicate a more competent level of interaction. This finding applies equally to RICA and

DMIS models, providing an appropriate basis for comparing the two models. It is important to note that both models are complex models. Therefore, during the general analysis, the DMIS theoretical model was taken together with its measurement instrument, the IDI (Intercultural Development Inventory), while the RICA model was given the EUFICCS (European Use of Full immersion, Culture, Content and Service) approach required for implementation.

2.1 Backgrounds of the models

Milton Bennett collected data for about 20 years on how people respond to cultural differences, how they experience them, and how these experiences become increasingly sophisticated. Based on these observations, Bennett developed the Intercultural Sensitivity Development Model, DMIS, which can be considered a well-grounded model (Greenholtz, 2000).

The model is primarily based on the observation of teachers in real-life situations and the experience of students (Bennett 1986). It is an attempt to explain why people react differently to cultural experiences. Based on cognitive psychological foundations and constructivism (Anderson, Lawton, Rexeisen, and Hubbard 2006), it is a theoretical construction. That is, a descriptive explanation derived from experience-based observations of changes in sensitivity to intercultural differences. It is a complex intercultural developmental model that incorporates the individual's emotional, cognitive and behavioural determinants and the phenomenology of responding to cultural differences (Paige, Jacobs-Cassuto, Yershova and DeJaeghere 2003). The related instrument, IDI, has been designed in line with DMIS. The background model (DMIS) and its measuring instrument (IDI) should not be confused (Hammer et al., 2003). IDI is a tool designed to measure the primary constructs of the DMIS model for intercultural sensitivity and to identify the levels of development that respondents have achieved, from Denial to the level of Integration. DMIS provided a background model for describing the development of intercultural sensitivity. The IDI was developed in 1998 by Bennett and Hammer for objective measurement of intercultural sensitivity based on the DMIS theoretical construct developed by Bennett in 1993 (Hammer et al., 2003).

The RICA model was developed in 2008 by the researchers of Siena Italian Studies to provide an opportunity to measure individual intercultural competence achieved through the EUFICCS approach (Biagi, Bracci, Filippone and Nash, 2012). In RICA model, researchers applied their own approach to learning (EUFICSS) and supplemented it with reflective education in order to create reflective intercultural competence through the learning

experience (Biagi et al., 2012). The EUFICCS approach can only be applied in a secondary linguistic environment, one of its essential elements is the full immersion in the culture of the country of the given language environment. The RICA model describes the development of reflective intercultural competence. By examining competence, and by defining it, it includes the individual's affective, cognitive and behavioural manifestations.

2.2 Measuring Instruments

The IDI includes 50 statements in the original device (multiple variations of the device have been created, such as Hammer IDI v1, v2, v3), expressing agreement or disagreement using a 5-point Likert scale. The IDI provides a general measure of respondents' perception, their orientation toward cultural differences, and thus provides information on their position on the DMIS ethnocentric-ethnorelative continuum. The IDI tool follows the theoretical line of DMIS (Denial, Defense, Minimization, Acceptance, Adaptation, or Integration), but does not fully coincide with the levels (Denial / Defense, Reversal, Minimization, Acceptance / Adaptation, Encapsulated Marginality). IDI is a tool designed to measure the primary constructs of the DMIS model for intercultural sensitivity and to identify the levels of development that respondents have achieved. The higher the score, the more it resolves the issues at the given level. Individuals do not have to complete a level to move to the next level on the scale. As the individual score increases on the IDI scale, the closer it is to the culture from an ethnorelative point of view (Anderson et al., 2006).

In contrast, the RICA model, as a measuring instrument, is closely linked to the EUFICCS approach, which aims to provide practical background for the implementation. The measurement is based on personal journal entries, which is a continuous reflection written by the participant during the program. This is a model for measuring reflective intercultural competence (RIC) development, and it is currently being introduced with practical experiences and an underpinning theoretical system. Applying the RICA model, allows researchers to properly evaluate the reflective intercultural competence through six developmental stages (The six levels are Pre-Contact, Contact, Superficial Understanding, Deep Understanding and Social Acting). Individuals do not have to complete a level to move to the next level on the scale. There are occasional step backs between each level. By reaching the last level of six developmental stages, the person completes the reflective intercultural competence, where he or she becomes an active actor of the host society.

The IDI quantitative scale simplifies measurement related to the DMIS model and can be easily and quickly reproduced anywhere. It is not necessary to complete an entire process, but enough to compare starting and endpoints. At the same time, this type of quantitative

measurement creates a kind of data loss, and contains limited, finite forms of information, which results in much personal information being lost during the analysis.

By contrast, the RICA model analyses personal journals to indicate the developmental levels. In order to access the reflective intercultural competence, the RICA model has been developed as a special measuring instrument, and it is able to track and measure the development of RIC (Reflective Intercultural Competence) through personal journals and reflections. During the study abroad program the developmental process becomes more visible as personal journals are written continuously. In contrast the intercultural development measured by the IDI can show only the current level of development. The IDI tool also has an Intercultural Competence Profile (ICP) and has a development plan. The tool is equally suitable for determining the profile and development plan of individuals and organizations. The evaluation can be used both on a team and on an individual level, and the profile it produces can be used to design trainings and then evaluate its effectiveness and to increase awareness of intercultural sensitivity. The same wide scope of use does not apply to the RICA model, since it is capable of measuring the competence of individuals only (although journals provide some information about organizations as service learning places, but are by no means comparable to organizational profiles). Support for competence development in RICA is done through the EUFICCS approach, and through the use of reflection as a tool to increase and improve the awareness of intercultural sensitivity.

Bennett's DMIS model assumes that the more advanced the individual is in the field of cultural differences, the better the intercultural competence. In the model, sensitivity refers to the complex perception of cultural diversity, while competence reflects the appropriate and effective behaviour in another cultural context. Intercultural learning and the identification of cultural differences can be transposed in this sense to other cultural contexts (Bennett, 2012). In the RICA model, reflective intercultural competence (Biagi, Bracci, Ruiz-Coll and Bella Owona, 2012) can be learned through the support of the EUFICCS approach, through managed and structured reflective processes and through learning experiences gained by immersion into the whole culture. In RICA, intercultural competence is the ability to handle and process signals, codes and situations belonging to a foreign culture, as well as the ability to recognize, analyse and reflect on differences and similarities, and to basically begin to understand them (Biagi et al., 2009). Ultimately, through the development of reflective intercultural competence, the student becomes a globally competent world citizen, capable of meeting and interacting with different cultures, through the development of their own cultural awareness and sensitivity. By the end of the study abroad program, students need to develop

a range of skills such as language competence, social competence, global competence, and reflective intercultural competence. Through cultural differences, at the end of the process, the individual is able to understand not only the foreign but also his/her own culture. This process of development can be started at the moment of arrival and will continue, not only during a stay abroad but also after returning to their own culture.

It is clearly visible that the development of intercultural competence in both the DMIS and the RICA model is a way of creating a competent global citizen. In both cases, the goal is to develop a citizen who is efficiently and properly behaving in different cultural environments, who, with the help of consciousness, becomes a conscious acquaintance of his/her own culture and the foreign culture at the same time. It is important to emphasize that the competency is easily and well applied in any other similar situation.

2.3 A Continuum

For both models, the development is a kind of continuum in which the direction of progress can be clearly defined, from the starting point to the target. Both the DMIS and the RICA models assume that the direction of development is one-way process from the ethnocentric phase to the ethnorelative phase. For the DMIS model, the continuum represents the separation of ethnocentric and ethnorelative sections. Bennett (1998) describes ethnocentric stages as people use their own set of standards and customs, often unconsciously, while ethnorelative stages as people are comfortable with more standards and customs and able to adapt their behaviour and judgments to many interpersonal settings.

The DMIS model specifically identifies the subsections of ethnocentric and ethnorelative phases (first three stages are the ethnocentric phase of - Denial, Defense and Minimization - ; second three stages are the ethnorelative phase of - Acceptance, Adaptation and Integration), while in the RICA model there is only a general progression from the ethnocentric towards the ethnorelative, and the model does not state separately which subsections belong to which phase.

According to the DMIS model, identity goes beyond the culture of which the individual perceives him or herself, it can be interpreted as maintaining a kind of meta-level that creates the feeling of coherence in the individual's experiences. By contrast, the RICA model raises a role change in the last stage of development, resulting in an individual becoming an active actor of culture.

2.4 Effective Intercultural Learning

For both models, the role of intercultural learning, closely linked to the development of intercultural competence, is of particular importance.

The RICA model highlights the role of reflection. In reflection, the individual integrates the cognitive and affective processes, which are fundamental tools for foreign learning aimed at developing intercultural competence. Reflection and the related journal writing becomes a tool that is the only form of observation of the learner's intercultural competence acquisition process, documenting the steps from the ethnocentric dimension to the ethnorelative dimension. It is a way for a student to gain access to his own intercultural knowledge, which later becomes reusable when encountered within another culture. Guided analysis and reflection develop the kind of cultural awareness that supports this intercultural learning (Biagi et al., 2012).

The DMIS model emphasizes that cultural learning is not the same as intercultural learning. Cultural learning is the acquisition of a kind of knowledge about a foreign culture. This emic knowledge (culture-specific) is not necessarily linked to intercultural competence (Bennett, 2009). The acquisition of general intercultural competence requires the learning of etic knowledge (culture-general) or the acquisition of culture-general categories of the culture for identifying a wide range of cultural differences (Bennett 2012). Intercultural learning involves the development of cultural awareness as a basis for moving towards intercultural sensitivity and competence.

Since intercultural learning also shows how we learn from a culture, a person moving to a new culture can easily acquire the knowledge that can turn cultural sensitivity into a competence. Greater respect for an adaptation to cultural diversity can be described as the result of intercultural learning (Bennett 2012).

The DMIS model distinguishes the measurable impact of intercultural learning in terms of timeframes. In the short term, intercultural learning encompasses intercultural sensitivity. Medium-term impact is the transfer of intercultural sensitivity and competence from one culture to another culture. As a long-term effect, it includes the development of global citizenship and / or increased attention to cultural differences (Bennett 2012). In the current RICA model, the study abroad program is ten weeks long.

For both models, it is important to emphasize that promoting effective intercultural learning also includes local and post-return programs. While this was implemented in the practice of using the DMIS model, in the RICA model it has been identified as a theoretical assumption and is likely to be included in future expansion of the program. In both models it can be said that the development of ultimate intercultural competence is actually created as a result of intercultural learning.

2.5 Conditions of Intercultural Learning

In terms of intercultural learning process, the implementation of the program and its associated background conditions are particularly important to the RICA model, while the IDI of the DMIS theory can be used under any conditions.

Bennet used the term of “little-c” culture, as subjective culture indicating the worldview of people who interact in a particular context and the term of “Big-C” culture, as objective culture referring to a set of institutional, political and historical circumstances maintained by a group of interacting people. The role of the subjective culture has been emphasized in the DMIS model together with the importance of learning a culture. Acquiring the objective, “Big-C” may happen in the individual's own culture, however learning of the subjective culture is impossible without real personal contact (Bennett, 2012). Consequently, in the RICA model, the local knowledge of the receiving culture as well as the full immersion in the host culture defined by the EUFICCS approach is a fundamental factor. It emphasizes the role of service learning, which is an indispensable condition for the development of reflective intercultural competence.

At the same time, while in the RICA model a key element of learning is the language of the host culture, the DMIS model does not give any special emphasis to the knowledge of the given foreign language. The question is, if this acquisition of language competence is not part of learning, how is it possible to achieve the level of Integration. In highlighting the importance of language in the RICA model, the development of competences at levels three and four may be accompanied by the possible appearance of frustration due to the lack of language skills. For the EUFICCS approach it is important to note that it is only applicable in a secondary language environment (immersion in the culture of a given country). This condition for the realization of intercultural learning cannot be found in the DMIS model.

3. Questions and Suggestions

The overall view of differences and similarities (Table I and Figure I) and experience, questions and suggestions (Table II and Figure II) uncovered during the analyzes can be summarized as follows:

- The two models in comparison were developed with different approaches. While the DMIS model is based on long-term observations and the model itself was described and later supplemented by the IDI, the RICA model was developed as a model for a concrete practical purpose based on a robust methodology, serving to support the development of intercultural competence and its measurement.
- Although the IDI for the DMIS theory provides quantitative measurements, and the RICA model offers a qualitative analysis based measurement system, it is still

possible to compare the two models and instruments by naming the levels. At the same time, beyond the levels, it is important to focus on a more detailed examination of the development continuum, namely the ethnocentric-ethnorelative continuum as well as the continuum of the monocultural-intercultural thinking. It would be worthwhile to compare these expressions and their behavioural patterns in the two models, as well as to observe the changing points.

- The objective of both models is to achieve the emergence of a global citizen with intercultural competence. In connection with this, both models designate development levels, the ultimate goal of which is to reach the level of intercultural competence. In the DMIS model, an individual is capable of integrating diversity while being aware of one's own and the other culture, whereas the RICA model's purpose is becoming an active part of the host culture. Based on the RICA design, there is a maximum level of competence and later this acquired competence can be transposed into another foreign environment. However, since the study abroad program (based on the RICA model) runs over a 10 week period, the question arises what happens after the program? How can the knowledge acquired in the program be utilized and further developed? It would be worth examining whether the extent to which the acquired intercultural knowledge, competence, outlined by the DMIS or RICA models is equally useful in similar situations later. Or are there limitations implicit in the RICA model?
- Because the two models and measuring instruments show great similarity, it may be assumed that all of the experiential knowledge and related findings that have surfaced in the practical application of the DMIS model and IDI measuring instrument can be a guide to the application and operation of the RICA model too. It would be interesting to investigate this through research.
- As the DMIS model and instrument can be linked to the IDI with a specific development plan, and the role of the RICA model is to support the development of intercultural competence, it would be worth examining if the two models can be used to complement each other. For example, can a program based on the RICA model form part of an IDI development plan?
- As is clear from the analysis, it is an important difference between the two models that while DMIS-IDI can be used in any environment or situation, the RICA model is subject to specific conditions in which the EUFICCS approach has a prominent role in adopting a foreign language. It would be worth examining whether, as far as IDI's general development plan is concerned, a more targeted and conditioned development

plan, a specific target program would be faster and more effective than the RICA model.

- The experience of examining the two models, as well as the experiences of the theory and practice of intercultural competence, reflect the duality that certain theories are more "insistent" on the role of language learning or that they have evolved from the examination and improvement of that language while other theories consider other factors, such as the recognition of culture, as much more important and have evolved from this point of view. The question is if a model like RICA, the primary creation of language learning, is generally applicable in the same way as is the DMIS IDI. In the construction of the RICA model, it is important to emphasize the role of "subjective mistake" of evaluations, a qualitative based assessment system that simultaneously demonstrates its advantages and disadvantages. That is, it provides a more complete data source, but with greater possible error. Currently, very few RICA trained evaluators have the knowledge that allows them to evaluate personal journals, which makes it difficult to establish and implement a truly objective evaluation system. In future research it would be worthwhile to strive for as large a number of evaluators as possible to carry out a larger number of dataanalyses and to have a comparative analysis of these results. Only then can the validity of the entire evaluation system be verified. It is worthwhile to involve other types of measurement tools such as computer-assisted text analysis or automatic narrative analysis for journals in order to be able to analyze qualitative data in a quantitative way.

Table 1: Differences and similarities

DMIS	RICA
Background	
<ul style="list-style-type: none"> • DMIS – descriptive model based on observations • The measuring tool is the IDI • The theory and the practice don't match perfectly, there is some discrepancy 	<ul style="list-style-type: none"> • RICA – based on the EUFICCS approach, its aim is to develop reflective intercultural competence (RIC) • The measuring tool is the RICA • The theory supports the practice • RICA includes the EUFICCS approach, thus is both theory and practice
Measurement	
Characteristics	

<ul style="list-style-type: none"> • IDI – 50 items, 5 level Likert-type scale • Quantitative (its purpose is to transform the DMIS qualitative descriptions into quantitative form) • Takes less time (filling in and analysing) • Quicker, simpler, BUT • This may cause loss of information • The possibility of repeated measurement is infinite <ul style="list-style-type: none"> ○ Determine the current development level ○ The progress of the development can be measured 	<ul style="list-style-type: none"> • RICA – the transformation of information received from journal writing (qualitative) into quantitative levels • It takes more time (writing it and analysing) • Slower, more complicated, BUT • Can provide more detailed information • Repeated measurements, it is the personal journal writing itself <ul style="list-style-type: none"> ○ Development which can be tracked ○ Progress which can be tracked
<i>Subject</i>	
<ul style="list-style-type: none"> • IDI –intercultural sensitivity • Measures the current sensibility, and current level of intercultural competence 	<ul style="list-style-type: none"> • RICA – reflective intercultural competence • Measures the current level of reflective intercultural competence
<i>Application</i>	
<ul style="list-style-type: none"> • Forming new intercultural competence profiles (ICP) for individuals/organizations • Forming development plans through profiles • Verifying the progress in development • Applicable also after the return into the homeculture 	<ul style="list-style-type: none"> • Definition of individual level in any given moment and in the process of development • There is no development plan based on it • Service learning place is also traceable • Has not been tried yet after return into the homeculture, but part of the research plan
<i>Verification and extension</i>	
<ul style="list-style-type: none"> • Repeatedly verified and validated, applied tool • Continuous improvement of the measurement tool, multiple variations 	<ul style="list-style-type: none"> • The applicability of the measurement tool is continuously checked • It was introduced in Italy first, tested in Portugal and Spain, and according to

<p>have appeared</p> <ul style="list-style-type: none"> • Applied in several cultures (a measuring tool applied in about 30 countries, translated into 13 languages) 	<p>future plans it will be tested in other countries too</p>
General	
<i>Movement among levels</i>	
<ul style="list-style-type: none"> • Moves, jumps and returns among the levels are possible • The ethnocentric-ethnorelative continuum has an advancing direction 	<ul style="list-style-type: none"> • Moves, jumps and returns among the levels are possible • The ethnocentric-ethnorelative continuum has an advancing direction
<i>Definition of the intercultural competence</i>	
<ul style="list-style-type: none"> • The intercultural competence means a proper and efficient behaviour, shaped by cultural sensibility, applied in a different cultural context • It can be increased <ul style="list-style-type: none"> ○ as the individual's understanding, referring to the cultural differences becomes more sophisticated ○ as the individual's general attitude integrates the cultural differences into the new identity ○ forming intercultural competence- a tool for shaping competent global citizens 	<ul style="list-style-type: none"> • Reflective intercultural competence –the ability to handle and process signs belonging to the foreign culture, the ability to recognize, analyse and to reflect on the differences and similarities • Reflective intercultural competence <ul style="list-style-type: none"> ○ Becoming a competent global cosmopolitan ○ Becoming able to encounter and interact with various cultures <p>forming intercultural competence- a tool for shaping competent global citizens</p>
<i>Conditions of intercultural learning</i>	
<ul style="list-style-type: none"> • Acquiring subjective culture is not possible without personal connection • doesn't emphasize the importance of language-learning 	<ul style="list-style-type: none"> • Acquired locally in host culture, complete immersion in the host culture • service learning and language-learning are necessary
<i>Role of the linguistic competences</i>	

<ul style="list-style-type: none"> • Generally used, not subject to the condition of language learning 	<ul style="list-style-type: none"> • The language learning strongly emphasized Can the <i>RICA model</i> also become more generally applicable?
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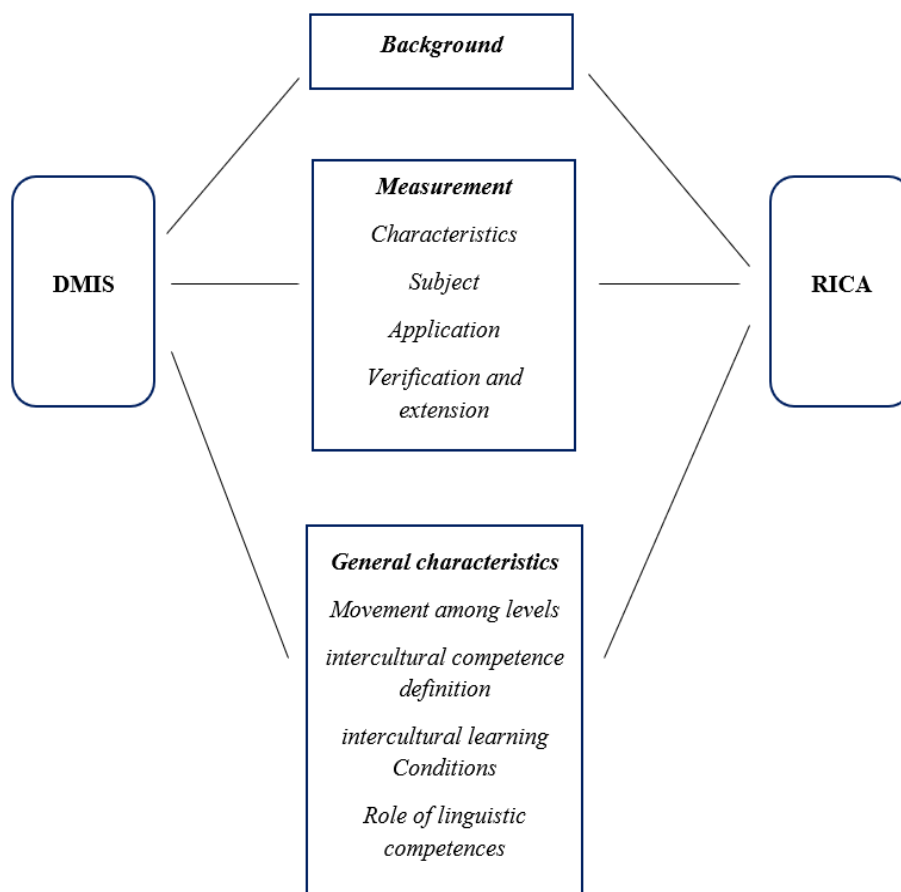


Figure 1: Differences and similarities

Table 2: Experiences, questions, suggestions

DMIS (+ IDI)	RICA
Characteristics of the model	
<i>Approach, evolution</i>	
<ul style="list-style-type: none"> • From a long-term observation • Model (DMIS) with the measuring tool for examining intercultural development(IDI) • Descriptive model (DMIS) + measuring tool (IDI) 	<ul style="list-style-type: none"> • Model based on methodology, elaborated with specific practical purpose • Supporting and measuring the development of intercultural competence • (RICA) Model and measuring tool simultaneously

<i>Complexity</i>	
<ul style="list-style-type: none"> • DMIS + IDI • Observation, theory and measurement 	<ul style="list-style-type: none"> • RICA • Theory, observation and measurement
<i>Measurement, levels</i>	
<ul style="list-style-type: none"> • IDI belonging to DMS model - quantitative measurement 	<ul style="list-style-type: none"> • RICA –measuring system based on qualitative analysis
<i>Continuum</i>	
<ul style="list-style-type: none"> • Ethnocentric - ethnorelative continuum • Mono-cultural-intercultural mindset (IDI) • Direction is advancing • Turning point following the phase of minimization 	<ul style="list-style-type: none"> • Ethnocentric - ethnorelative continuum • Direction is advancing • Turning point cannot be defined <p><i>Analysing- what kind of turning points are there and where are these?</i></p>
<i>Purpose</i>	
<ul style="list-style-type: none"> • Global citizen • with proper intercultural competences • The individual is able to integrate cultural differences into his identity, where he is both aware of his own and of the other culture and also of the ways applying these • Development levels (Indicating the highest level) • The acquired competence can be transferred into a new cultural environment • Implementation between any frames <p><i>More general knowledge, which is easier to re-apply?</i></p>	<ul style="list-style-type: none"> • Global citizen • with proper intercultural competences • The purpose is to shape individuals to become active participants of the home culture. • Development levels (Indicating the highest level) • The acquired competence can be transferred into a new cultural environment • A program with a specified length with specified circumstances. • More limited knowledge? What happens after the program? <i>How can the knowledge acquired in the program be applied and further developed?</i>
<i>Theory in practice</i>	
<i>Experiences</i>	

<ul style="list-style-type: none"> • Extensive research background 	<ul style="list-style-type: none"> • Few practical experiences, researches, still under development <p><i>Can the DMIS-IDI experience be informative in examining the application and function of the RICA model?</i></p>
<p><i>Complementarity</i></p>	
<ul style="list-style-type: none"> • Elaboration of specific development plan for the improvement of the intercultural competence 	<ul style="list-style-type: none"> • The role of the RICA model is to support the development of intercultural competence <p><i>Can a program connecting to the RICA model become a concrete part of the IDI development plan?</i></p>
<p><i>Application</i></p>	
<ul style="list-style-type: none"> • Applicable in any environment and situation • Development plan which is not subject to any conditions. 	<ul style="list-style-type: none"> • The application is subject to specific conditions • Emphasized <ul style="list-style-type: none"> ○ EUFICCS approach ○ Learning of foreign language (language of the host culture) <p>Is the application of the targeted and conditioned development plan faster and more efficient?</p>

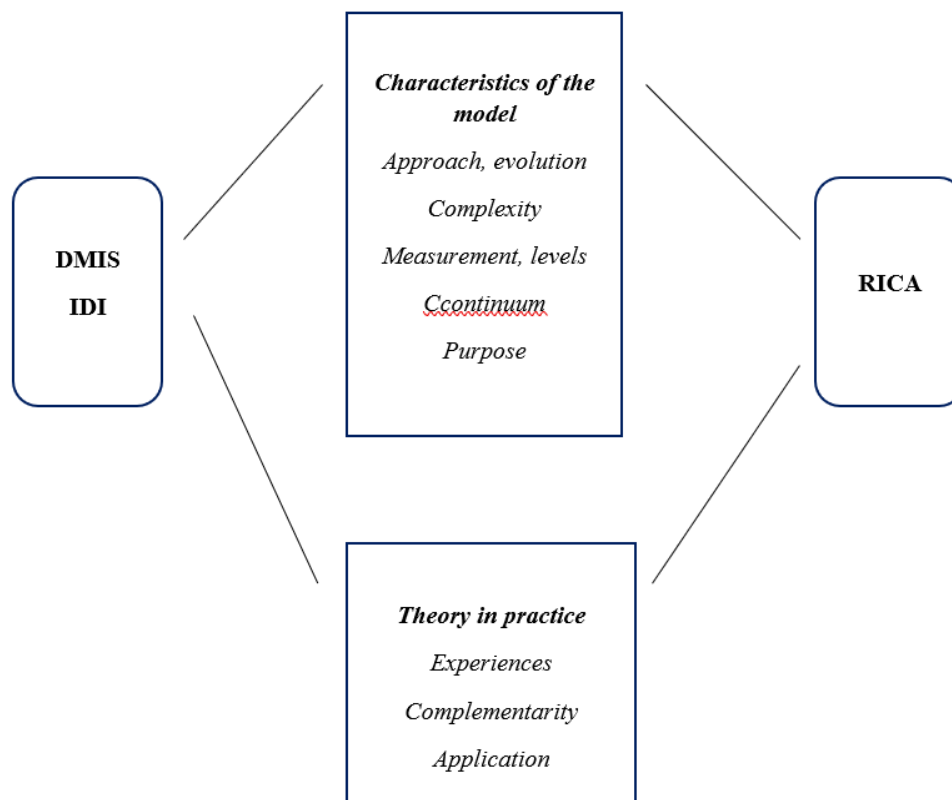


Figure 2: *Experience, Questions and Suggestions*

4. Discussion

By the end of the comparative analysis, there seem to be many more questions than answers. Further research is needed to effectively investigate the functioning of the RICA model, including additional analysis of the RIC developmental levels. Authors applied a two phases analysis in their earlier study (Vegh, 2018). They used descriptive statistics to examine variables and, on this basis, looked for typical tendencies that could provide useful information regarding the practical application of RICA model. In their current study they focus on a general comparison line which can be applicable in further intercultural competence model studies. The comparison of intercultural models, extending to a common intercultural "model-base", could make it possible to formulate a conceptualization of an intercultural competence model. The primary goal would not be building a single measuring instrument adopted by everyone, but to have measuring instruments that can be complemented, can support each other, and can support a comparable reliability. Focusing on the characteristics of each model, the application of the right model can become easier and more adapted to the certain situation. Within a practical use of any intercultural competence

model it is essential that such a measuring instrument is capable of showing something new and creating a kind of extra knowledge in measurements. It is important to highlight the role of further investigations, the rule of defining and clarifying the concepts.

5. Research limitations

Due to the limitations of the study, only tentative conclusions can be drawn from the analyzes presented, so their significance cannot be expressed as a result, but as a future research direction.

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