

The Intercultural Competence of Students of the Faculty of Humanities at Tomas Bata University in Zlín

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ABSTRAKT

Bakalářská práce se sěžejně zabývá interkulturních kompetencí studentů Univerzity Tomáše Bati a je zaměřena na popis jejich konkrétních modelů. Dochází zde ke komparaci interkulturních kompetencí u studentů, kteří studují obor Anglický jazyk pro manažerskou praxi.

Klíčová slova: interkulturní kompetence, interkulturní výchova

ABSTRACT

The bachelor thesis deals with intercultural competence of students of Tomas Bata University and is focused on the description of their specific models. There is a comparison of intercultural competencies among students who study English for business administration.

Keywords: intercultural competence, intercultural education

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INTRODUCTION

Multiculturalism is a reality of the 21st century, which brings great diversity that has an impact on the whole society. The society becomes a part of the contemporary process of globalization, it becomes a microcosm, so-called "melting pot", a place where individuals get together not only the general word senses but men and women with their own history. Also Czech Republic can be considered as a relatively diverse society. Diversity, but also conflicts often stems from a misunderstanding or even hatred and differences in this case ethnicity. It is obvious, that if we want to avoid future intercultural problems, then the students must be prepared for a future career in a multicultural environment and must have certain multicultural capabilities across all disciplines. One of the tools which may multicultural understanding, skills and attitudes measure is precisely the intercultural competence, which I will detail the work to deal with. Intercultural competence is formed throughout life, but it is important to get a "healthy" basis in childhood from parents, surroundings and especially at school. I mainly deal with multicultural competencies of students in my thesis. I will deal with multicultural competencies from multiple perspectives and their separation. In the practical part I will use the advantage of knowing the models of competence for the application of research to examine the above mentioned multicultural competence. The practical part explores language skills and commitment to work abroad.

I. THEORY

1 INTERCULTURALISM IN TODAY'S SOCIETY

Along with increasing globalization comes an increase of interactions between people, cultures and civilizations, and with the help of mobility and migration a new multiethnic and multicultural society is being created. Intercultural society is the one in which there is a mutual meetings, cultural exchanges, cooperation and dialogue of people who are culturally different. This difference can be understood as an opportunity to enrich themselves, but can also be a potential source of conflict. Intercultural misunderstandings and conflicts are happening because of interculturally incompetent dealing with people who are from different cultural areas. In this chapter we will introduce the fundamental concepts that are related to the issue of intercultural skills and concepts that are particular culture, nation and nationality. An important part of this chapter also is defining the differences between the concepts of intercultural and multicultural.

1.1 Culture and related terms

What is culture? Perception of culture have evolved from culture, understood as static, obtained as a product of beauty (Greverus 1978 cit by Göbel 2007), through the understanding of culture as the arrangement and way of life of society, to the perception of culture as a historical structure of meanings rooted in symbols of traditional concepts, which is reflected in the attitudes and knowledge of life, and which forms the basis of communication to their members.

Gradually culture ceases to be seen as something static, as a phenomenon that shapes the individual, and interaction between individual and society is emphasized, which the given culture constructs. This trend is particularly evident from the 80 years of the 20th century, when it is being talked for the first time about multicultural competencies in the USA in the context of counseling psychology and improving the quality of provision of psychological counseling in a multicultural environment (Pope, Reynolds, 1997).

Explaining the concept of culture is very difficult because there are dozens of definitions from various fields and disciplines. Culture is the most common system, which affects the values, perceptions, behavior and way of thinking shared a certain group of people and classic Hersky's definitions (1948, p.17) sees culture as the part of the environment that is created or shaped by human beings.

1.1.1. Culture as the software of mind

Because we use the concept of culture, where is cultural homogeneity only apparent within a single "national culture", there are "foreign" experience, subcultures, cultural organizations and various cultural families that break down the idea of culture as "coherent", and vice versa emphasize its internal differences, we now introduce the concept of culture and how it is approached by Hofstede and Hofstede (2006). Every person carries certain patterns of thinking, feeling and potensíálu for negotiations, which he learned during his life. Hofstede and Hofstede (2006). are comparing these formulas to "software of the mind" and based on the assumption that the source of mental programming of individuals originating from the social environment in which he collected his life experiences. Introduced term is "the culture". In most western languages, culture usually corresponds to the "cultivation of the mind" and in particular the results of the culture in the form of education, the arts and literature (compared Hofstede, Hofstede 2005; Göbel 2007). Thus we can define culture in the strict sense of the word. Culture as "software of the mind" corresponds to a much broader concept.

Culture is a collective phenomenon, it is learned, not inborn, and we should distinguish it from human nature and personality (see Figure 1), although it is very difficult to determine where the boundaries between human nature and culture, and between culture and personality is (compared Hofstede, Hofstede 2005).

Human nature (fundamental) is a universal level of human mental software and refers to what is common to all men, some kind of "operating system", which is determining for the physical and mental functioning. Hofstede and Hofstede (2006) place here, for example, the human ability to experience fear, anger, love, joy, sorrow, the need of contact with other people, etc. That, however, how a person expresses joy or anger is influenced by culture.

Personality of the individual on the other hand is a set of unique personal mental programs not shared with any other human individuals. It is based on features that are partly inherited, given to the individual's unique set of genes and parts are learned. "Learnt" means modified by influence of the collective programming (culture) and by unique personal experience of the individual.

Scientist, advisors, cultural anthropologists and other experts have been dealing with the issues of culture relation mathematics for many years, but according to Rosinsky: "The

group culture is a file of unique characteristics, by which their members differ from other groups. “ This definition includes visible utterances (such as behavior, language) and hidden utterances (such as standards, values and basic premises or convictions) of a culture. This definition expresses nature of culture: that is a group phenomenon, counterpart of individual fact. (Rosinski, 2009)

1.1.2. Nation, ethnic group and race

Often used terms such as **nation**, ethnic groups and race are very closely connected with term culture. We also may often hear terms such as *subculture* and *co-culture* when talking about groups of people. There have, always been essential difference among these closely related terms and the groups of people to which they are connected.

Very often we can hear people treating terms culture and nation as equivalent. But, certainly, they are not. **Nation** is more of a politically used term that is referring to a government and a group of common and legitimate mechanisms that adjust the governmental behavior of its citizens. These limitations usually encompass such aspects of these citizens as how representatives are chosen. The culture, or cultures, that exist in between borders of a nation-state definitely affect the regulations that a nation develops, but the concept *culture* is not synonymous with *nation*. Although on cultural sector overcomes in some nations, most nations are composed of multiple cultures within their borders.

We can take United States as an excellent example of a nation, that is composed of various essential cultural groups that live inside its geographical borders. African Americans, Latin Americans, Asia Americans, European Americans and Native Americans – all these cultures are living together on one spacious part of a continent. (intercultural competence. Lustig, Koester, Str. 30)

1.2 Multiculturalism/ Interculturalism and differences in terminology

Now we will define the differences between the concepts of interculturalism and multiculturalism, as in specialized publications we often meet the inconsistency of terminology.

We draw from concept of culture, in which is cultural homogeneity only apparent and within a single " national culture " there are " foreign" experience , subcultures , cultural organizations and various cultural family, which break the idea of culture as " coherent" , and vice versa emphasize its internal differences. Such a concept of culture also represents eg Hofstede and Hofstede (2006) in his concept of culture he calls it the "software of the mind". The covering culture is broken into a groups of people who share together a particular way of communication, perception, values, and customs (Janebová, 2010). Society in which arise the processes of cultural exchange and changes is so called intercultural.

We can come across two different terms in Czech and foreign literature: **the multicultural and intercultural**. Generally, we can say that the concept of multicultural and intercultural term is being treated unsystematically, and it is very complicated to find a unifying connection in the field of intercultural / multicultural education.

Průcha (2001) offers certain compensation in the form of the argument that the term "multicultural" is used primarily in the USA, Canada, Australia and the UK, while the term "intercultural" is used mainly in the European Union. But there is also another simplification being offered that comes from a different perspective.

The term "multicultural" is usually understood in conditions of Czech Republic and in the educational process as existence of cultures side by side, and multicultural education transmits knowledge about the reality of the situation of minorities, and facts about the multicultural composition of society. At the same time, the question of peaceful coexistence in the context of interculturality is a constant challenge.

Multiculturalism is indeed tightly connected with "identity politics," "the politics of difference," and "the politics of recognition," all of these take a part in remodeling unrecognized identities and changing important parts of diplomacy and connection that interact certain groups. (Young 1990, Taylor 1992, Gutmann 2003). Multiculturalism is also connected with economic values and political sphere, and this demands remedies to economic and political downsides of people that are weakened by their cultural stance.

According to Balvín, the **interculturalism** reflects the intended effort of social system to harmonize society in presence of diverse cultures, ethnic, nationalities, peoples and national minorities. By interculturalism we call a specific ideology, policy that leads to regimentation of a dialog, and communication between these two subjects, to its

management and direction in a way that there will not be any conflict caused by multicultural and pluralist differences.

As with multiculturalism, that found its critics and opponents in both scientific theory and practice, also interculturalism does not have only positive feedbacks. Its criticism comes from the tremendous differences, and so all the efforts of any dialogue have no success at all. This relative truth is also shared by the practice around the world: contract between Israel and Palestine is nowhere in sight and bloody genocidal practices only confirm the impossibility of an intercultural communication and dialog.

Yet this communication and dialog are needed and essential. Otherwise the world would have died on its own annihilation. In this sense the interculturalism, as a certain ideology and policy promoting the communication and dialog between people from different cultures, has a great meaning. (Balvín 2012) Development of understanding and acceptance of diversity as a positive phenomenon and evaluate the differences between people from different cultures as beneficial is enabled Intercultural Education. The aim of intercultural education is to prepare students for life in a culturally pluralistic society by equipping them with the necessary intercultural competencies that will be explained in the next chapter.

2 COMPETENCE

Competence is in a certain degree described as a scholarly, political and public discussion and is used with some obviousness. Although it's clear and by all accepted definition causes difficulties. Competencies are issues of various science fields. At the same time their development is a goal of educational, social and economic politics and development of human resources in organizations. Competencies are determined by various disciplines on an analytic level, for practical and political purposes are mostly used normatively. Competencies are also understood as guarantee of a successful dealing in particular situations, so they are individual and unique in their own special way. But general models and criteria are needed in order to be able to use competencies for needs of practice. Apart from education or qualification the competencies also include the attitude and motivation of their carrier. (Beneš, 2008).

2.1 Definition of competence

As stated by Bennett competence is "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts." (Bennett, 2008).

According to Veteška and Tureckiová we can define competence as a unique ability of being able to communicate and further widen our own potential based on our own resources, in certain context of different tasks, activities and life situations, connected with possibility of deciding and being responsible for our decisions. (Veteška, Tureckiová 2008, 21)

Competence is described very simply in Oxford pedagogy dictionary (2008) as an ability to practice certain activity on a certain level defined by standard.

Gudykunst (2004) says that culture sets the rules for the game called life. Rules change from culture to culture and it is important to know, how to use these rules in certain society. Problems and misunderstandings begin when person enters a different cultural environment where different rules apply. And that is exactly why it is so important to care about intercultural competence.

Competence presents "how" we achieve "what". In other words: we are not only interested in what person achieved but also in what way he did it. In the procedure of tender or an

interview, we do not really have many facts which could be considerate as results, in other words meaning “what”, and so we assume the relation between manner of act and result.

Figure 1 Relationship between outcomes and competencies

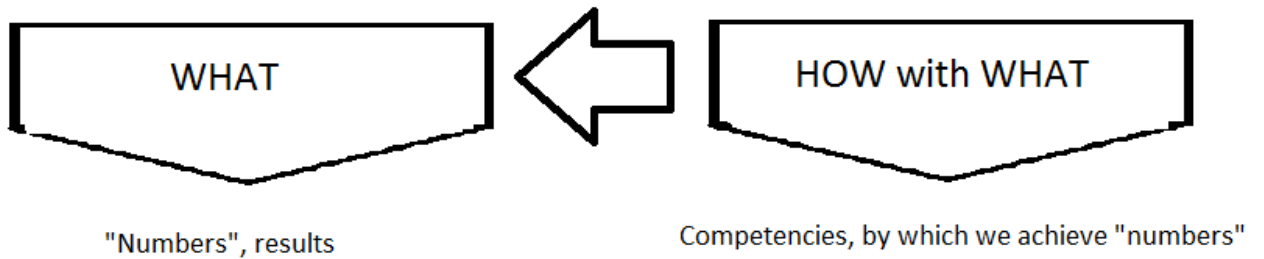
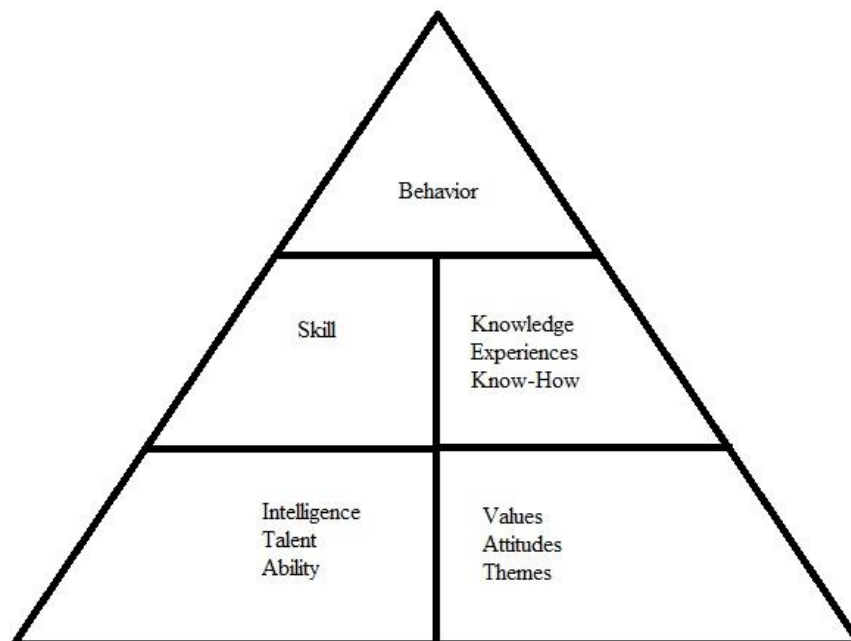


Figure 2 Hierarchical structure model of competencies



2.2 Definition of intercultural competence

Lack of system while using concepts also reflects in a terminological definition of multicultural competence and intercultural competence (or even intercultural communication competence). In the thesis, we use both terms, so that we may respect the wording of each author. Intercultural competence is understood as the optimal integration of knowledge, mindfulness and communication skills during the solving of problematic

interactions appropriately, efficiently and adaptively. The art of communication in an intercultural situation as sub-competencies intercultural competence is essential for resolving conflicts (conflict management). This is especially the authenticity, ability to listen, realize and respect the formal rules of a foreign culture, to interpret nonverbal signals to nuance - the specificity of humor or irony, different cultures (Morgernstrová, Šulová, 2009).

The criteria of intercultural competence, efficiency and adaptability serve us as a measuring scale to identify, if the intercultural communication was perceived as competent or incompetent, and therefore it was a consequence of intercultural conflict.

Scientists, teachers and also students agree on that the world around us is changing politically, economically, culturally, socially and technologically (Janebová, 2009). Colleges are part of wider society - contemporary globalization process, but as well as by their own.

According to Byrum, Nichols, and Stevens, (2001) “The components of intercultural competence are knowledge, skills, and attitudes, complemented by the values one holds because of one’s belonging to a number of social groups, values which are part of one’s belonging to a given society.”

Jandourek (2007) understands culture as a summary of living forms, valuable visions and life conditions of civilians on time and space defined section. This concept suggests that people are not living under rules given by natural legality. According to Kee-sing the culture represents everything that man learns during the journey of his life (1971). Průcha (2006) distinguishes two conceptions of culture: wider conception, which includes all creations of civilization (material and spiritual) and closer conception, where culture is understood as all the behaviors of man (communication, habits, symbols, rituals etc.) to me this closer conceptions seems more suitable for the intercultural competencies.

2.3 Demarcation of multicultural competencies and its models

If we look closely at the issue of multicultural competence we will most likely find certain disunity, leastways of its models. Furthermore I have separated these models into two groups, according to how their authors define them:

2.3.1 Models focused on files of multicultural competence

As was stated in the previous chapter, there are several different opinions about the files of multicultural competence. In most cases they come from own research on this topic or from comparing their knowledge with other authors.

Nevertheless it is worth mentioning the separation and description of particular files done by Morgenster (2007). The concept that she is mentioning consists 3 files: cognitive, affective and behavioral. Each competence consists of diverse abilities, knowledge and skills.

Morgenstern (2007) presents following separation:

- **Cognitive competence**
 - Realistic view of yourself (reflection)
 - Cultural identity (realizing your “cultural me”, cultural values, traditions and their meanings for your personality)
 - Knowledge about foreign culture (gain knowledge about foreign culture, analyze the behavior of a culture member correctly, realize the differences between own and foreign culture)
 - Preventing prejudice, tolerance of differences (learn to be culturally open and tolerant)

- **Affective competence**
 - Intercultural sensitivity and adaptability (sensitivity to foreign cultures and the ability to adaptability)
 - Empathy (the ability to empathize with foreign mentalities and better interpret foreign formula behavior)
 - Interpersonal relationships and their perception (correctly interpret emotions in the culture, etc.)

- **Behavioral competence**
 - Art of intercultural communication (ability to communicate without communication noise and misunderstanding, listening skills, work with non-verbal communication, etc.)

- Intercultural conflict resolution (correct perception of conflict situations, learning strategies of conflict resolution)
- Ability to cooperate and work in a multicultural team (respect others, understand personal role in the team, contributing to the development of the team)

Also Chen and Starosta (1996) have very similar stand to conception of intercultural competence just like Morgenstern (2007), and they define exactly the same sub-components of intercultural competence.

But Byram (1997) came up with one of the most used distribution of intercultural competence, and he divided it to **knowledge skills, attitudes and knowledge**.

- **Attitudes**

He understands the attitudes in this context as readiness and openness to trust to other cultures, but also to his own. He mainly included these following objectives:

- willingness to seek and receive opportunities that enable us to live with others in equality
- interest in learning about other perspectives
- being ready to adapt to a foreign culture
- being ready and open to different styles of verbal and nonverbal communication

- **Knowledge**

- specific knowledge of social groups and their cultures, product knowledge and practices of individual groups or cultures. Objectives defined (knowledge) as follows:
 - current and historical relations between own and partner's (in dialogue) countries
 - means to achieve contact with the partner (in distance or proximity)
 - socialization process in our own and in partner's country
 - social differences and their main characteristics in our own and in our partner's country
 - processes of social interaction in our own and in our partner's country
 - "national memory and knowledge" about the partner's country and the resulting perspective.

- **Skills**

He understands skills primarily as a tool for quick understanding of new cultural environment and ability to interact with people from this area. This category includes in particular:

- Being able to use real-time appropriate combination of knowledge, skills and attitudes to interact with someone from a different culture
- Being able to identify the differences between their own and the foreign culture and know their meaning
- Being able to properly communicate with someone from a different culture
- Being able to identify and differences and similarities in the process of interaction with someone from a different culture, and hence also to behave.

- **Consciousness**

He understands consciousness as the ability to critically evaluate perspectives, practices and products of our and foreign cultures. He states in particular:

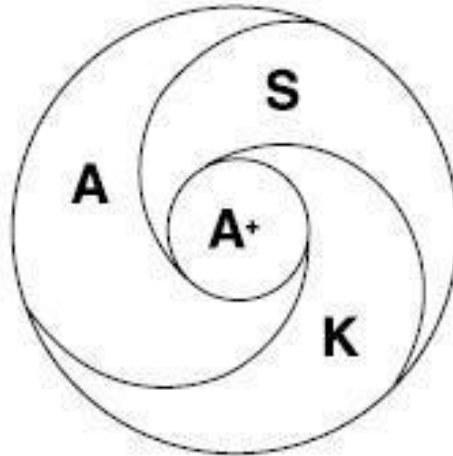
- Identification and interpretation of its own and foreign cultures
- Assessing these values

Also Pope, Reynolds and Mueller (2004) see these files of multicultural competence very similarly. As they state, that it is very important to have a cultural knowledge, knowledge skills and consciousness even when interacting with a member of your own culture, and not just with a member of a different culture. These authors add up also another characteristic to the files. According to them multicultural awareness mainly consists of values, attitudes and assumptions necessary for interacting with culturally different individuals. Multicultural knowledge consists of information about different cultural groups, cultural and racial identity and acculturation. Multicultural skills include, in particular behavior that will enable us to effectively apply knowledge and multicultural awareness into everyday life. The building block is the ability to communicate across cultures with an emphasis on specific aspects of verbal and non-verbal communication.

Models focused on the components of multicultural competence assume interdependence of the individual components that are equally important. Many authors, as stated by Fantini (2000), however, consider just cultural consciousness as a foundation stone on which the

group is based effective intercultural interaction. This relationship is shown on the picture below.

Figure 3 The interdependence of the components of intercultural competence.



The strongest part, awareness, is shown right in the middle, and is surrounded by the knowledge, attitudes and skills. However, it is clear that one component would not exist without the other.

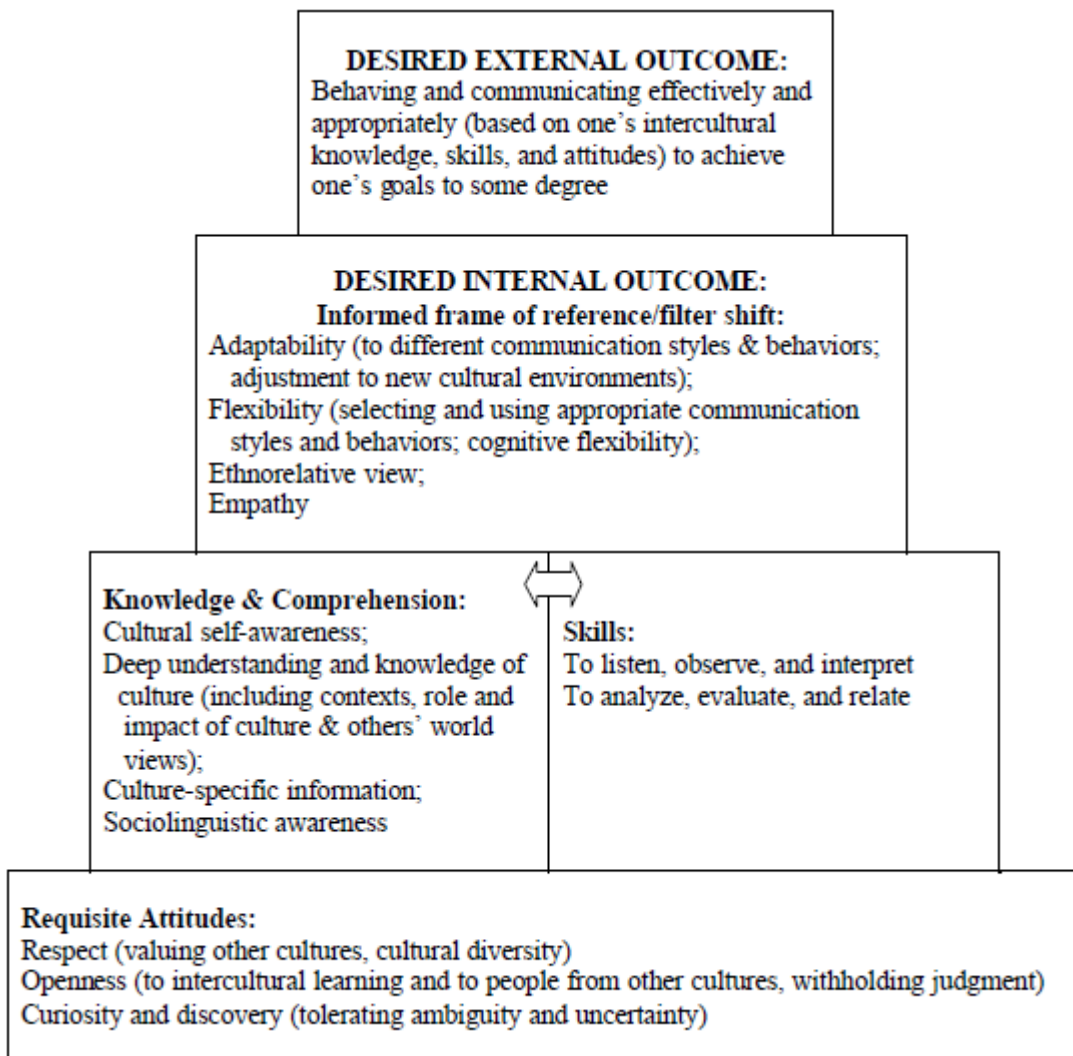
It would be, of course, possible to name much more theories that contain another files of intercultural competence. For example Kupka, Everett and Wildermuth (2007) came up with new model of intercultural competence called Rainbow, that even includes 10 components. These components are: 1. foreign language competence, 2. Cultural distance, 3. self-awareness, 4. Knowledge, 5. Skills, 6. Motivation, 7. Adequacy, 8. Efficiency, 9. and 10. Intercultural affinity. But in my opinion, the most important and most used models are those, that are focused just on the components of multicultural competence and those are mainly made up of four components namely: knowledge, skills, consciousness and attitudes.

2.3.2 Process models

Very interesting type model of multicultural competence model is focused on the process or interaction. One of the most famous authors who focus on the process is Darla K. Deardorff (2006), which comes with a pyramidal model, which consists of attitudes as the base of the pyramid. On these foundations are built next to each other, two blocks and knowledge + understanding and skills. These are followed by the desired result and the

inner tip of the pyramid form the desired external outcome. The higher levels are strengthened and improved by the lower levels. The author has used the so-called Delphi method. This technique is based on predicting future outcomes, in this case, with the participation of experts in the scientific field (Wildermuth, 2009). This research involved 23 experts on multicultural competence. According to Deardorff (2006), it expresses in better way the complexity of intercultural competence, below mentioned process, rather than the pyramid.

Figure 4 Pyramid Model of Intercultural Competence



During an ongoing process of orientation is, according Deardorff, (2006) crucial: a) be aware of the learning that occurs at any point of the process; b) have the skills that are necessary for the acquisition of intercultural competence. This process model of

multicultural competence also shows the movement and orientation process that occurs between different elements. We can see, for example, movement from personal to interpersonal level (intercultural interaction). This move shows that it is possible for an individual using the attitudes and / or skills (knowledge) directly reach the desired external outcome, however, the appropriateness and effectiveness of the results may not be nearly as strong as when the cycle is completed properly and starts all over again. As we all know practice makes perfect and by repetition we can only support the better outcome of this cycle. The process model also illustrates the complexity of the development of multicultural competence.

Also authors Kupka, Everett and Wildermuth (2007) come up with the process model of intercultural competence. They named their model as "Rainbow". This model is built mainly on psychological theories, such as the construction of social reality, social learning theory, the theory of cultural identity, identity theory and the theory of coping with anxiety. "Rainbow" includes ten interconnected units that constitute intercultural competence.

Those are: the competence of foreign language, cultural distance, cultural self-awareness, knowledge, skills, motivation, adequacy, effectiveness, context and cultural affinity.

This image expresses the communication process between two members of different cultures. The individual components of intercultural competence activate the mutual intercultural understanding and harmony.

The interaction process reflects the "rainbow", which contains the individual components of intercultural competence. This process of interaction may be disturbed by environmental, psychological, physical, situational or semantic aspects.

We went through two types that represent a different kind of process. The Deardoff (2006) model focuses on the acquisition and improvement of intercultural competence, while the Kupka, Everett and Wildermuth (2007) model focuses on the process of interaction between two individuals of different cultures.

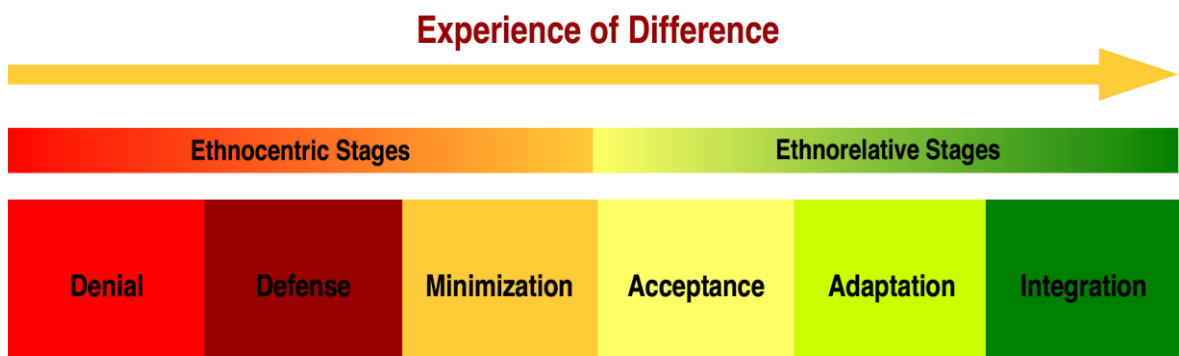
2.3.3 Development models

Development models share one major thing and that is author's understanding of multicultural competence as a process of evolution. These models tend to describe the stages by which are the adopters of multicultural competence going through while

acquiring some new skills. It is the development of skills acquisition, which includes certain qualitative leap from the cultural unconscious to cultural awareness within the frame of multicultural competence.

For example, Bennett (1993) came up with the developmental model of intercultural sensitivity, which includes six stages of development. These include: denial, defense, minimization, acceptance, adaptation and integration. It is therefore a description of the two counterparts in the form of denial of intercultural differences to their absolute adaptation and, in some cases, to integrate into one's identity. This process describes the movement from ethnocentrism (denial, defense, minimization) for ethnorelativism (phase acceptance, adaptation and integration).

Figure 5 Flow model, described by Bennett (1993)



Fantini (2000) focused on describing itself for an individual in a multicultural environment.

It is an adaptation to the new cultural environment. He stated four phases, which include:

- The educated traveler (short visits in foreign country)
- Temporary residents (visits that are between 4-8 months in duration)
- Professional (workers, trainees and businessman who are employed in a multicultural environment)
- Intercultural specialist (individuals focused on multicultural education)

This model, however, unlike the previous does not reflect the actual quality of the individual stages too much. It might be because it automatically calculates with them.

Other authors, such as King and Baxter Magolda (2005), have come with the development model. They come with an initial, advanced and mature stage of intercultural development. This model attempts to identify the level of cultural awareness, sensitivity and ability to

adapt to differences across cultures. Low degree of cultural awareness and sensitivity are less competent ways of intercultural interaction. A higher degree of cultural awareness and sensitivity is a more competent intercultural interaction. The assumption of the model is that individuals reach higher levels of competence only through ongoing study, observation, and interaction with representatives of other cultures.

Development model by King and Baxter Magolda (2005):

- **Basic level of development**

Cognitive

Naivety about different cultures, values and practices. He sees different cultural perspectives as bad. Categorizing.

Intrapersonal

Missing sense of own values and social (racial, sexual, ethnic) identity, a lack of understanding of other cultures, diversity is seen as a threat

Interpersonal

The primary source of identity formation are relationships with people from the same background. Other perspectives are seen as incorrect. Social problem sees as self-centered. He does not understand society as an organized unit.

- **Advanced level of development**

Cognitive

Evolving cultural consciousness, accepts multiple perspectives. The ability to customize views of authority by himself.

Intrapersonal

Identity evolves from a distance away from foreign ideas and opinions. It recognizes the legitimacy of other cultures. He recognizes the value of other cultures himself.

Interpersonal

The effort to interact with different people and to avoid the premature judgments. It relies on an independent relationship, which includes multiple perspectives (uncoordinated). "I" is often in shadows of the needs of others. He begins to discover how the social system affects group norms.

- **Mature level of development**

Cognitive

The ability to shift perspectives and behavior into alternative cultural worldview and the use of multiple cultural frameworks.

Intrapersonal

The ability to create inner “I”, that openly deals with the opinion challenges. It evaluates the social identity (racial, generated, etc.) in the global and national context.

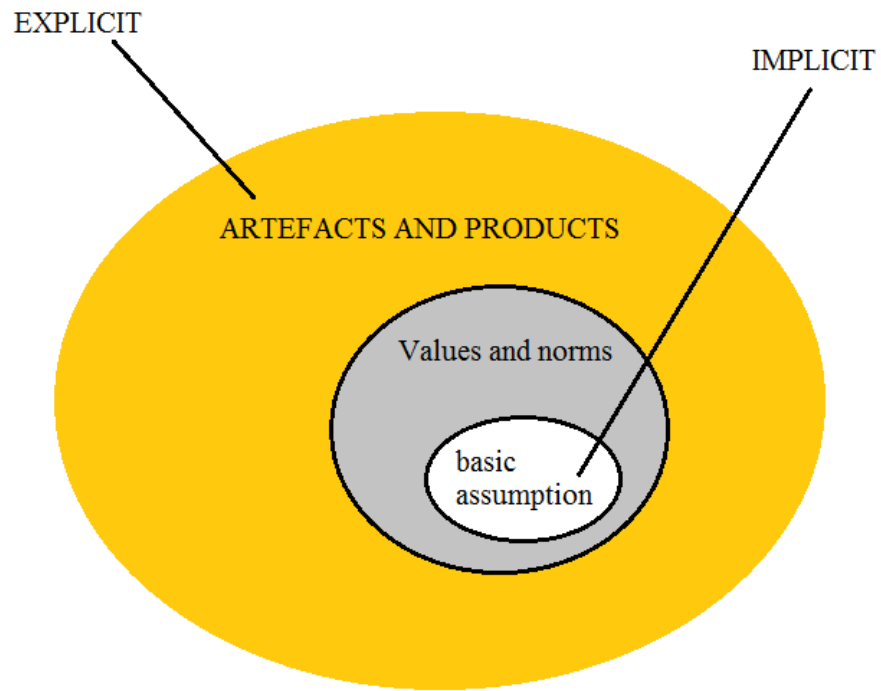
Interpersonal

The ability to get involved in meaningful, coherent relationships with different individuals, that are based on understanding and respect for differences. He understands how individuals and communities affect the social system. He is willing to fight for other people’s rights.

The above model shows a developmental trajectory of intercultural maturity. Described are three qualitatively different stages. It is clear that the development of multilingual competence is a process that begins by contact with a different culture, but it does not necessarily have to have an end. If you think about this statement, we find that the development of multicultural competencies in progress and can take a lifetime.

2.4 Developing student’s intercultural competencies

If Tomas Bata University in Zlín wants to provide a higher quality education and produce high quality, competitive and applicable graduates outside the Czech Republic, it is clear that it cannot just blindly focus on the actual content of the fields, but it must try to implement into teaching a certain kind of added value. This, among other things, could be found in the development of multicultural competencies. At first glance it may seem that students of FHS do not need to study these competencies more than they do during their classes in college. However, if we focus on the overall development in past years, the increasing rate of people moving and traveling across the whole world and take into account the impact of globalization, we find that there are certain skills, effective and appropriate interaction that are needed.



3 INTERCULTURAL EDUCATION AND TRAINING

3.1 Intercultural Education

As for the term *intercultural education*, we would not find any evidence of it in the most popular Czech pedagogic dictionary. It is mostly because Průcha replaced this term by multicultural education, which is defined as interdisciplinary field of theory and research.

Seeking creation of qualification of people to understand and respect other cultures than their own by creating educational programs. It has a great practical importance due to a creation of attitudes towards immigrants and members of different cultures, race and so on (Průcha, Walter, Mareš, 2003). But this replacement of the term *intercultural education* by the term *multicultural education* seems way too narrow and distorting. intercultural education is monitored also in special fields for professionals that come across different cultures during their practice. The concordance of education and training in intercultural processes is very important and necessary in school. Pedagogy needs to create complex programs of intercultural education and training.

Intercultural education is generally defined as preparation for the social, political and economic realities that students experience in culturally diverse contacts with the people. (Encyclopedia of Educational Research, New York, 1982).

The term multicultural education expresses efforts through training programs to increase people's capacities to understand and respect other cultures than their own. (Pedagogical Dictionary, 1998)

Intercultural Education allows individuals to develop an understanding and acceptance of diversity as a positive phenomenon and to evaluate the differences between people from different cultures as beneficial. The difference should not be construed as a potential source of conflict, but as an opportunity to enrich them. Intercultural education and training contributes to the creation of respecting the relations between different cultures in order to avoid negative events that occur in multicultural societies, not only in the majority group - such as the denial of minority groups (racism, xenophobia) - but also between minorities, such as assimilation, acculturation, loss of cultural values, loss of individual identity, flouting its own culture, forced integration and adaptation. Intercultural education develops concrete ideas and integrates them into global ideas. That's why there are interdisciplinary activities focused on raising children as

global citizens, allowing them to analyze and evaluate the new situation, involving. In a multicultural world, habits and behaviors of different cultural groups who live together also stored conflicts and contradictions, but at the same time it has many opportunities for cross-fertilization. Intercultural education leads students to respect the ever-growing cultural diversity and opens the way to different ways of living, thinking and understanding the world. Students through its own expressive means learning to communicate and collaborate with members of different socio-cultural groups and are increasingly led to be more aware of a less striking aspects of different cultures. Critical analysis and understanding of differences should shape motivation for learning and intercultural exchanges as a result of a sense of solidarity and the ability to reflect social and economic inequality.

3.2 The objectives of intercultural education

General aim of intercultural education (ICE) is to promote and consolidate mutual relationships between socio-cultural groups, especially between the majority and the minority. This objective aims to members of all socio-cultural groups (not just the majority) the following requirements:

- realize that diversity and diversity is based on unconditional equality
- trying to identify distinct cultural identity and respect them as equal
- learn how to solve conflicts peacefully

Educator who wants to implement the content, methods and principles of intercultural education in teaching secondary school or secondary vocational school, will probably best serve the following definition:

The aim of intercultural education is to prepare students for life in a culturally pluralistic society, and equipping them with the necessary intercultural competencies.

3.3 Multicultural education as a tool for developing multicultural competence

One of the options, as a tool for developing multicultural competencies is multicultural education, which is taught for a few years as a breakthrough topic in RVP. This subject can be taught also on college and there is no doubt about the influence of multicultural education on multicultural competencies. For instance as stated by Buryánek (2002), the main goal of multicultural education should be giving these students the important and needed intercultural competencies. These competencies shall be as following:

- Knowledge of various ethnic and cultural groups living in Czech Republic and European Union.
- Ability to navigate themselves in a culturally pluralistic world and use intercultural contacts and dialogue in order to enrich themselves and others.
- The attitudes of tolerance, respect and determination openness to different groups and life forms, including awareness of the need for personal involvement.

(Buryánek, 2002)

As same as with multicultural competence is the terminology of this concept very much unclear. There is again this collision of the words multi, inter and there are some similar names used abroad such as cross-cultural education, global education and so on. But the main key still remains that the shared core of these subjects is cultural difference and education to a certain respect and tolerance to other cultures.

Mistrík (2008) defines the term multicultural education as a set of educational objectives and procedures to promote the peaceful coexistence of cultures. Průcha understands multicultural education very likely. It is an educational activity which aims to teach a diverse group of people live together in mutual cooperation and respect. Průcha (2009) also adds, that individuals are with the help of this educational process creating a positive perception and evaluation of different cultures.

There is no doubt that one of the important goals of multicultural education should be the development of a pluralistic orientation of students. We shall definitely strive to achieve results that involve critical thinking of students and the ability to interact, communicate and

deepen relations with individuals in a diverse society. This pluralist orientation in Czech literature is reflected by Buryánek et al.

The pluralistic orientation is tied to students' thinking ability and their social interactions, as stated by Enberg and Hurtado (2011) which are closely linked to cognitive developmental theory as well, such as maturity model of intercultural competence from Magoldy Baxter and King (2005), which is described in the previous chapter.

From a theoretical point of view the pluralistic orientation involves a higher degree of complex thinking, which allows students greater involvement in teamwork, critical thinking and develop of his empathy (Engberg, and Hurtado 2011).

It can, therefore, be said that the development of multicultural competencies and training of multicultural education leads to the development of certain soft skills, which are certainly a irreplaceable bonus for graduates that struggle in job market.

Multicultural education, according to Bennett (2001) stands on four basic principles:

- theory of cultural pluralism
- ideals of social justice, reduction of racism, sexism, and other forms of prejudice and discrimination
- confirmation of culture in the educational process
- vision of equity in education, which leads to a high level of academic education for all students

Bennett (2001) in her "genre" Multicultural Education introduces multicultural competence as an essential component of multicultural education. Her model, among other, shows of this interdisciplinary field. Although this model is aimed at children, it can surely apply also to tertiary education. Banks (2007) adds that all students, regardless of their gender, social class, ethnic, racial or cultural characteristics, should also have equal opportunity in school education.

Table 1 “Genres” of multicultural education, Bennett 2001

Group 1 curriculum reform	Group 2 Fair Education	Group 3 Multicultural competence	Group 4 Social spravedlnost
<i>assumptions</i>	<i>assumptions</i>	<i>assumptions</i>	<i>assumptions</i>
Knowledge is controversial and designed.	All children have special talents and ability to learn. The main goal of education is to enable all children to fulfill their potential. Cultural socialization and perceptions of ethnic identity affect the teaching and learning process.	Reducing racial and cultural prejudices is possible and desirable. An individual can become tolerant to others, may not reject family views.	Social change is a necessary condition for achieving equitable education. Social justice is possible in accordance with fundamental democratic values.
Genre: 1	Genre: 4	Genre: 7	Genre: 10
Historical research	School and classroom climate	Ethnic identity and its development	Demography
Genre: 2	Genre: 5	Genre: 8	Genre: 11
Detection bias in texts and instructional materials	Student performance and success	The reduction of prejudice	Culture and ethnicity in popular culture
Genre:3	Genre:6	Genre: 9	Genre: 12
Curriculum theory	Cultural styles in the educational process	Culture of Ethnic Groups	Social measures

As we can see, Bennett (2001) focused more on the ability to reduce prejudice against other ethnic groups and races and the knowledge of different cultures. These points should be essential for multicultural education.

3.4 Methods of developing multicultural competencies

Brainstorming

The method of brainstorming is based on the fast gathering and writing ideas, suggestions and information. Its aim is to produce as many ideas or discuss some topic from all possible angles in the least possible time. In the initial stage of brainstorming is important promote students' ideas without producing any evaluation, only in the next phase are ideas and information sorted, repaired, valued or eliminated. As similar to discussion it is important to ensure that the subject was adequately formulated. Brainstorming is useful in the early stages of lessons when the teacher needs to quickly determine what information students already know about a topic, or what their attitudes are. The collected data are then served as the starting point for the next activity, whether it will be interpretation, discussion or other method of teaching. (Buryánek, 2002)

Group lessons

Group teaching is a form of work in groups smaller than a class that requires team effort, cooperation, mutual help of students and collective problem solving. Students perform a specific task by working together with all members of the group - solves the problem. The social climate of the group gives better opportunities for the application of individuals. This lowers inhibitions, stage fright, shyness in front of a big group consciousness too much responsibility for a speech before more number of students. A small group environment is much more natural and closer to life situations than classroom. (Buryánek, 2002)

Simulation games and drama

These methods encourage the playful activities, develop effective way of thinking student, his creativity, free activities and also aesthetic and moral sense. Dramatization allows students to play the role that requires learning purpose. By identifying with the new role of student gains empathy, which brings past experience, and can thus be compared with newly acquired experience in a new role. (Buryánek, 2002)

Critical thinking

Critical thinking does not present a specific method of working, it is more of an ideal competency that we want students to grow. Students should be able to carefully

read texts, classify individual information, to distinguish what is fact, what views, what interpretation indicate that the information is already known. (Buryánek, 2002)

Project teaching

Project education is a long-term method in which a student, group of students or class team is working on a solution to a problem or processes specified topic. While working on the project, students learn to organize complex study and work deeds. Project teaching, in the context of this form is kind of alternative or supplement proposed activities or their parts. (Buryánek, 2002)

3.5 Stages of the process of intercultural education

Intercultural education is a long process, during which participants go through profound personal transformation. Given that ethnocentrism and xenophobia are to some extent inherent in all cultural communities, it is not easy these often ingrained attitudes change. Therefore, the process of intercultural education should proceed in stages:

1. Students imagines himself from outside as

Students

- reviewing the pros and cons of perception in our world, our reality
- seek to understand that our thinking, lifestyle, habits and traditions are just one of the possible reactions to the world
- realizes that there are other ways of perceiving the world that are no better or worse, but they are only different
- explain the "obviousness" of our perception of the world to some stranger, who does not belong to "our" society. This explanation helps erode rock-solid certainty of the natural character "Obvious" or "normal"

2. Students learn to understand the world and times in which we live

Students are encouraged to understand that:

- in the variety and diversity ensures momentum of development, development is due interaction and blending of different views of the world. The fastest developing the societies are those, which are in contact with different cultures. Isolation of the culture causes its stagnation
- the cultures need each other. Every culture has something to offer; has interesting, inspiring and effective ways of coping with the world. The combination of these methods can facilitate human existence of all cultures
- Europe is not the whole planet, but only a small tip of Asia. Most of the inhabitants of the planet seen the world and life differently than Europeans
- 20th and 21st centuries are only a tiny fraction of human history. People throughout the ages have lived differently, than we live in today. Way of understanding the world to them, as well as allowed us to material and spiritual existence

II. ANALYSIS

4 HEADING

In the practical part of my work, you can read about the results of the research, which dealt with intercultural competences and in particular their degree students of the Faculty of Humanities. The reason for focus on students as the sample is mainly due to the changing environment, mainly from the perspective of increasing globalization and the resulting need to adapt to change, and health "work" in an increasingly heterogeneous environment. We would not be able to find a better exploratory material than students who are in this environment will live the rest of my life. Many of them due to the increasing demand for labor, adverse weather on employment and other important factors will be forced to travel for work and even outside the country. For this purpose, it would be advisable that students possess certain competencies that will help them during this phase of their lives.

Universities are becoming the microcosm of the society, they are so called *melting pot*, a place where individuals, man and women with own history meet.

Universities are places, where people with different cultural background, values, personalities meet and therefore intercultural conflicts are inevitable (Turnuklu, Kacmaz, Turk, Kalender, Sevkin, Zengin, 2010). Also Crawford, Bodine (1996) state similarly that many conflicts on academic ground arise from distinction – national, ethnic, gender, class, physical and mental. Such conflicts we call intercultural, and these can have form of prejudices, discrimination and harassment. Nevertheless it is important to observe these conflicts from a complex point of view, because their nature is not only in prejudices and discrimination, but they are also a consequence of structure, relation of inequality and privileges.

4.1 Type of research

For this issue I have chosen as a crucial part the quantitative data collection methods. This was mainly for the reason by the need to verify the statistical data the compared groups. Data was collected using the most common forms of quantitative research and that was questionnaire.

4.2 Research goal

The aim of the thesis is to analyze the intercultural competence of students of English for Business Administration.

The main goals are:

1. Determine the number of languages that students of English for Business Administration on TBU know.
2. Determine whether students of English for Business Administration on TBU have friends from foreign cultures.
3. Determine whether students of English for Business Administration on TBU would accept job offer abroad.
4. Investigate the level of intercultural competence of students of English for Business Administration on TBU.

4.3 Research questions

1. What is the number of languages that student of English for Business Administration on TBU know?
2. Do students of English for Business Administration on TBU have friends from foreign cultures?
3. Would students of English for Business Administration on TBU accept job offer abroad?
4. What is the level of intercultural competence of students of English for Business Administration on TBU?

4.4 The research group

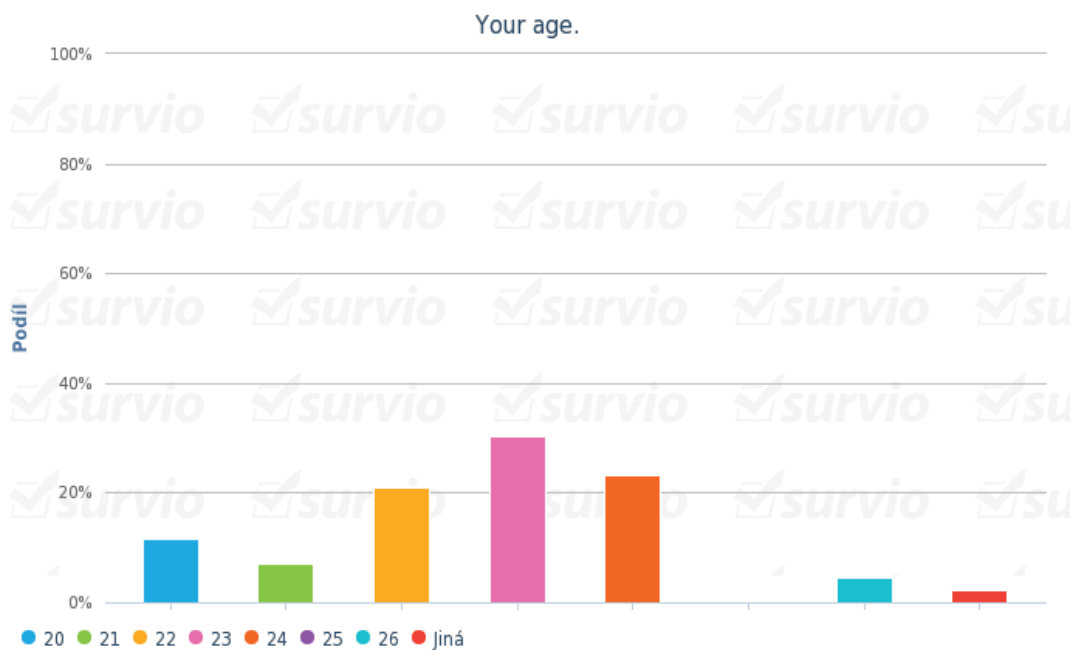
The research group of this thesis are the students of English for Business Administration on Faculty of Humanities on TBU. The basic set are students of Bachelor's programme from second year here on TBU which is approximately 330 students. The final research was attended by 129 students.

4.5 Technology of research

Data were collected by questionnaire that consists of a modified version of the questionnaire translated Cultural Intelligence Scale further CQS (Cultural Intelligence Center , 2005) , which is further complemented by me questions fancy . Interview CQS examines the cultural intelligentsia, in four dimensions - metacognitive, cognitive, behavioral and motivational. I chose this instrument because of a lack of consistency in the field of multicultural competencies and their measurement. It is almost impossible to find a general tool to measure multicultural competence. According to Ang, Van Dyne, Koh and others (2007), the above four dimensions of CQ provide the opportunity to organize and integrate existing research on multicultural competence. Additionally, this tool includes questions that fit into the multicultural dimension without exception. Metacognitive and cognitive part belongs under the knowledge and skills of multicultural models. Motivation belongs the attitudes and behavior belongs under the part regarding skills. CQS is general enough that it can be used by writers in any environment. This tool I added my questions focusing mainly on attitudes to particular groups, namely: the most widespread religion in the EU, the European Union itself, the most numerous immigrants and their various races. I have also focused on the part that CQ was not listed and is considered by most authors as an essential part of multicultural competence and "cultural awareness".

4.6 Data interpretation

Graph 1 Correspondents age



This graph shows the age of correspondent which was from 20 to 27 years of age.

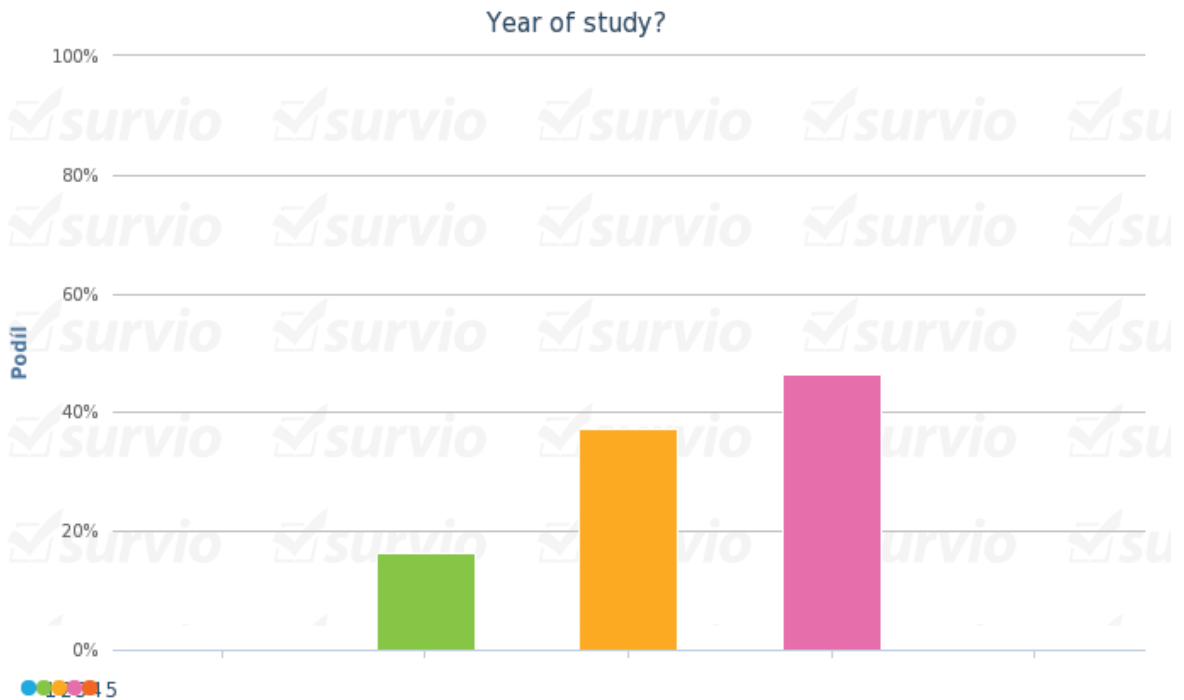
Nationality

Czech 120

Slovak 9

Here we see that Czech nationality was dominant and that there were only 9 students from Slovak Republic who answered my questionnaire.

Graph 2 Year of study



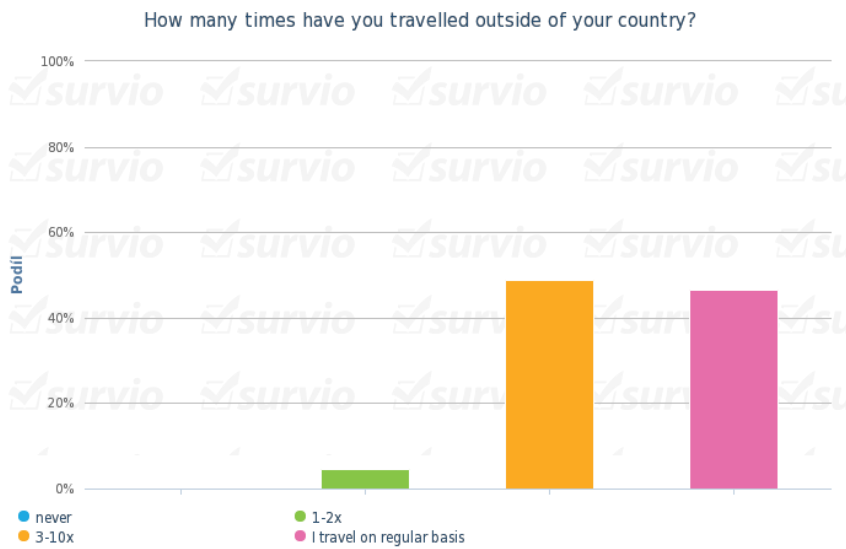
This graph shows that the highest number of correspondents was from the fourth year, which were students who extended their Bachelor studies into 4th year.

Graph 3 Foreign languages



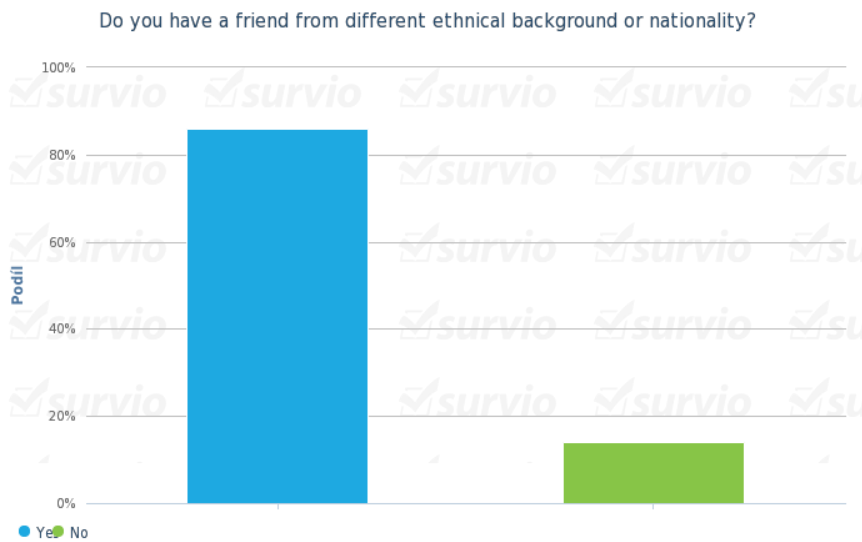
This graph represents the amount of languages that students know. Two foreign languages were the most answered option (over 61%). This is mainly because it is compulsory to know English and one other language while studying English for Business Administration.

Graph 4 Times travelled abroad



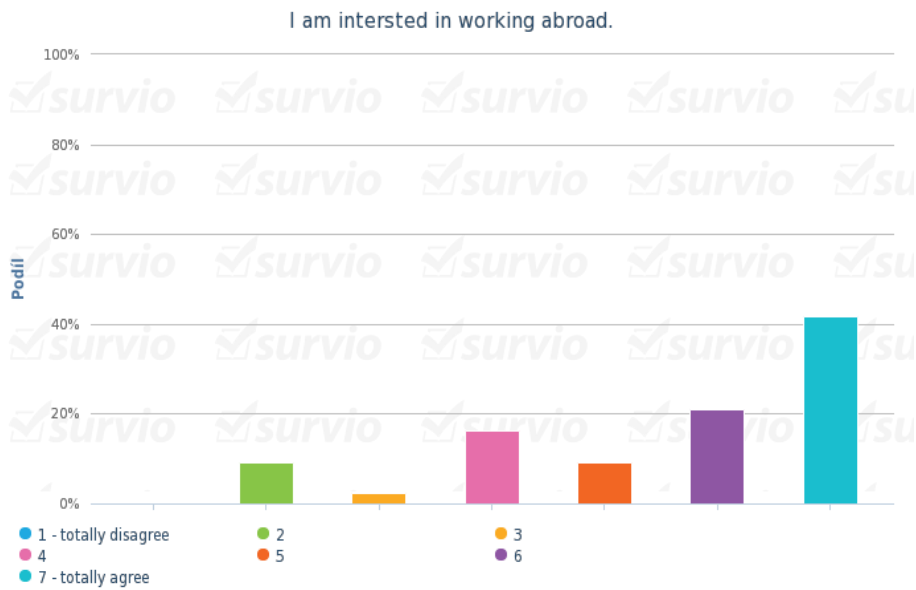
This graph shows that the vast majority of students (over 43%), travel on regular basis or at least they have been abroad more often (over 43%).

Graph 5 Friend from different culture



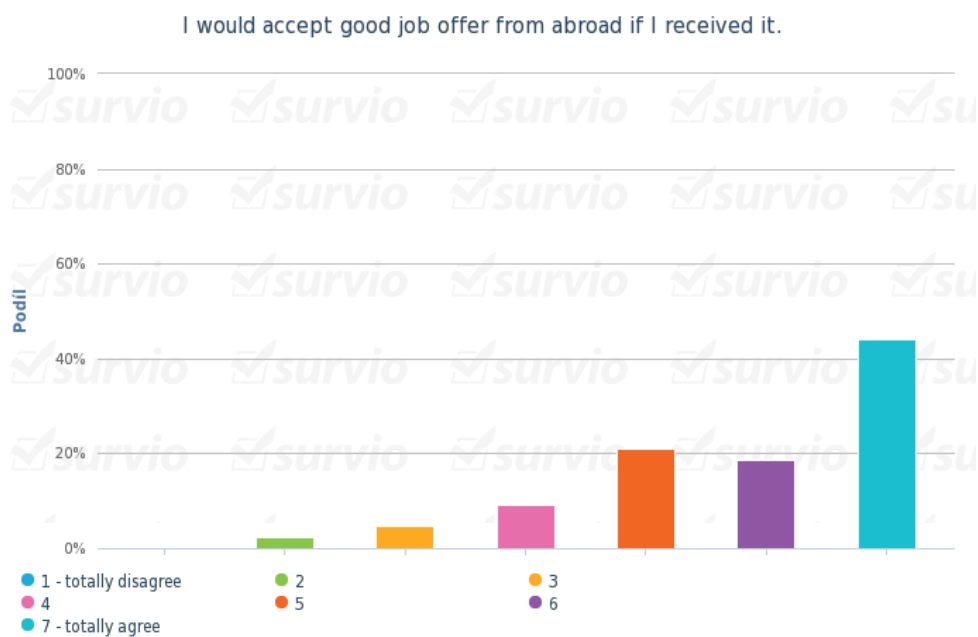
This graph shows that vast majority of respondents (over 86%), do have a connection with person from different culture.

Graph 6 Work abroad



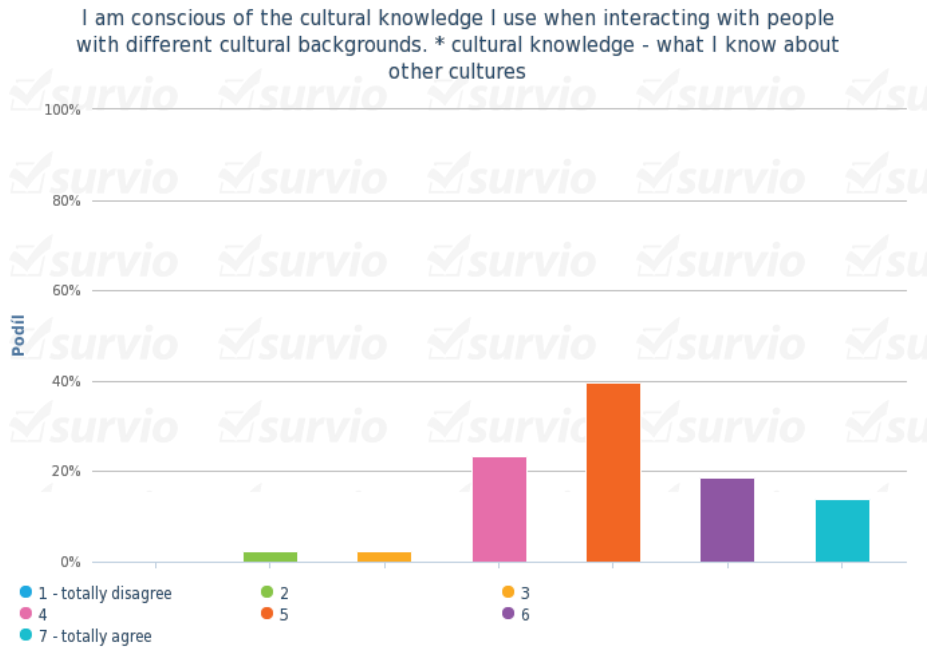
In this graph we can see that the vast majority of students (over 43%), totally agreed that they are interested in working abroad which means they would certainly like to work in different culture.

Graph 7 Accepting job offer from abroad



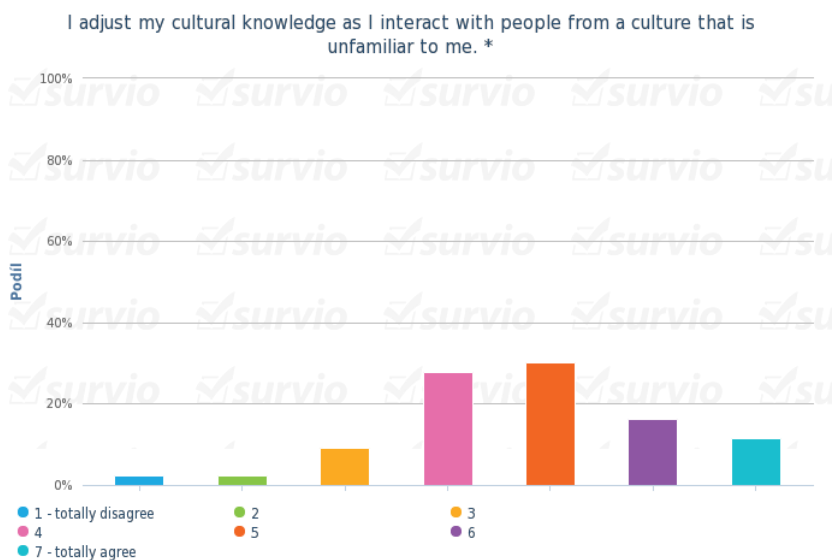
This graph supports that fact above that vast majority (over 45%) totally agrees with accepting the job offer in different country.

Graph 8 Cultural knowledge



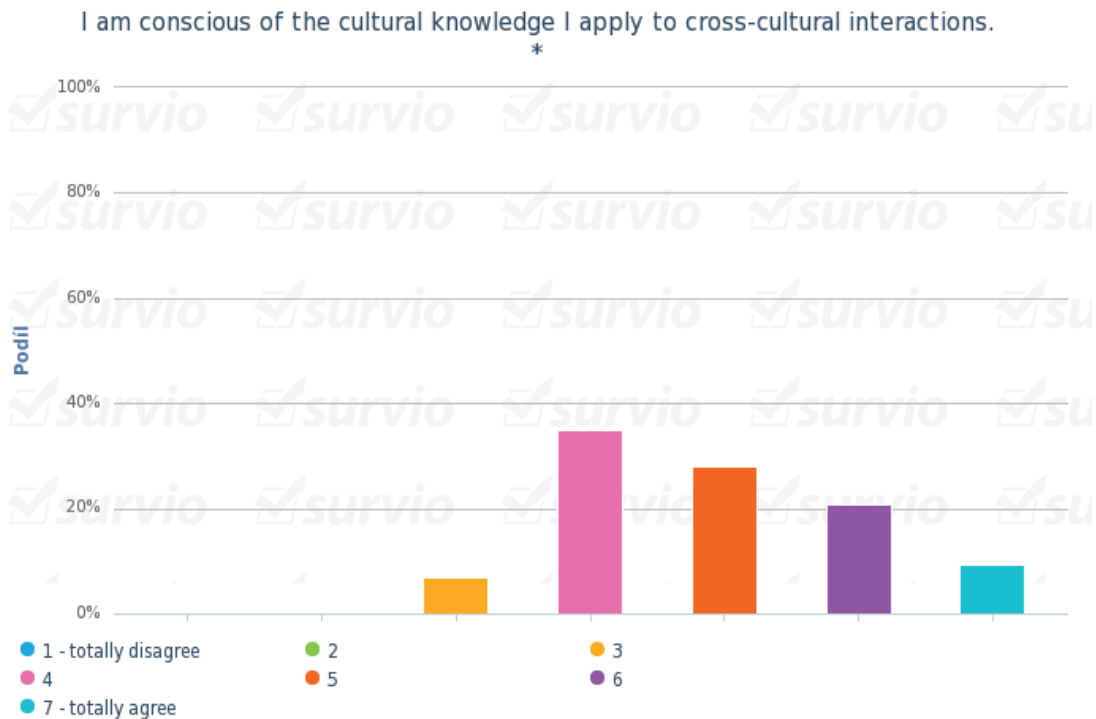
In this graph we see that over 40% of students are conscious of the cultural knowledge that they use while communicating with people from different cultures, meaning that they know the background of the different country.

Graph 9 Adjustment of cultural knowledge



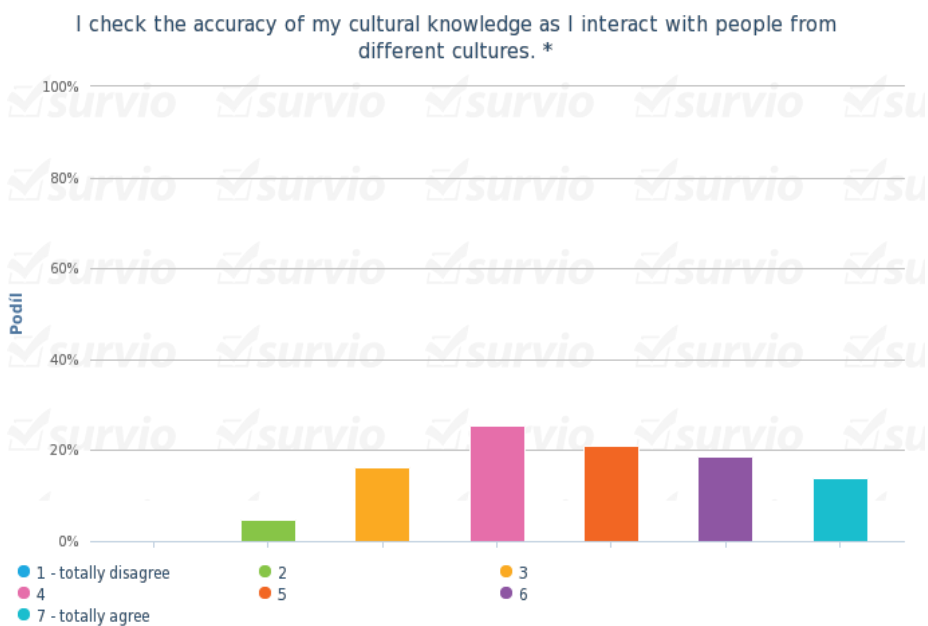
In this graph we see that almost 30% of students agreed on the fact that they do adjust their cultural knowledge while communicating with unfamiliar people.

Graph 10 Cross-cultural interactions



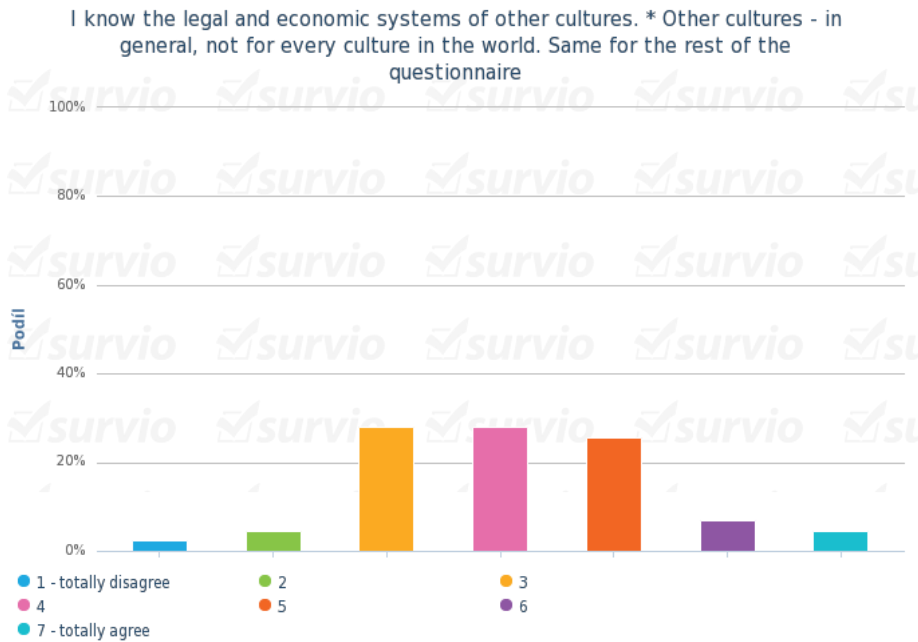
In this graph we see that over 34% of students responded neutrally about applying the knowledge in cross-cultural interactions.

Graph 11 Accuracy of cultural knowledge



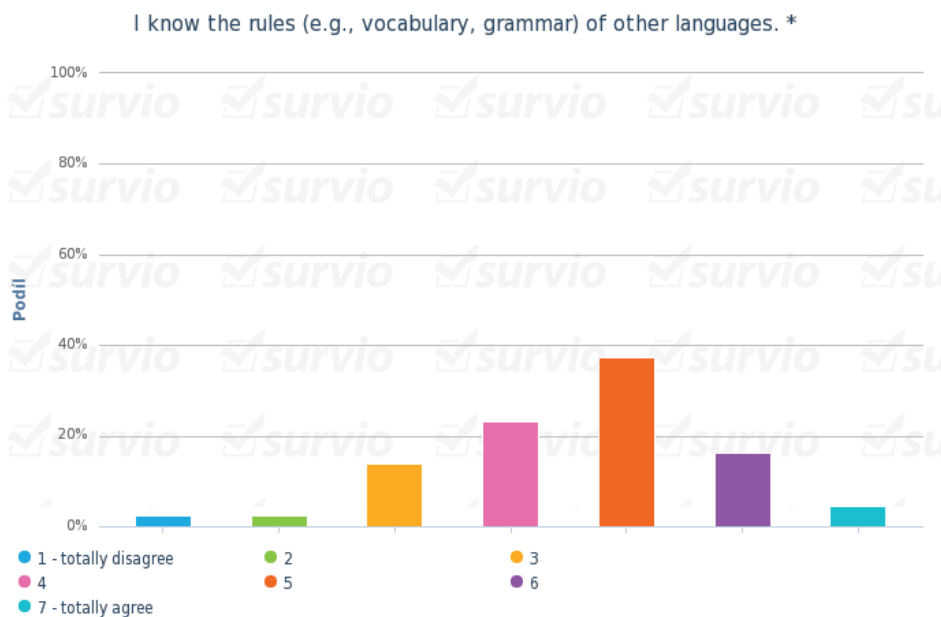
Here over 34% of students responded neutrally about checking their accuracy of their cultural knowledge while interacting with people from different cultures.

Graph 12 Knowledge of legal and economic systems



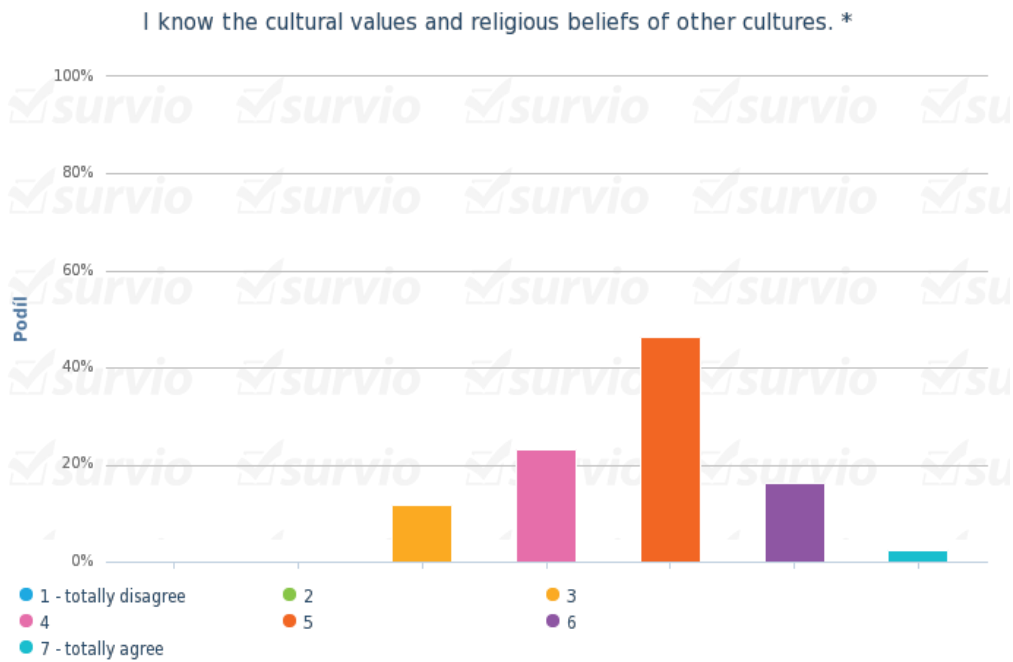
In this question over 29% of respondents answered that they are neutral about knowledge of legal and economic systems of other cultures.

Graph 13 Rules of other languages



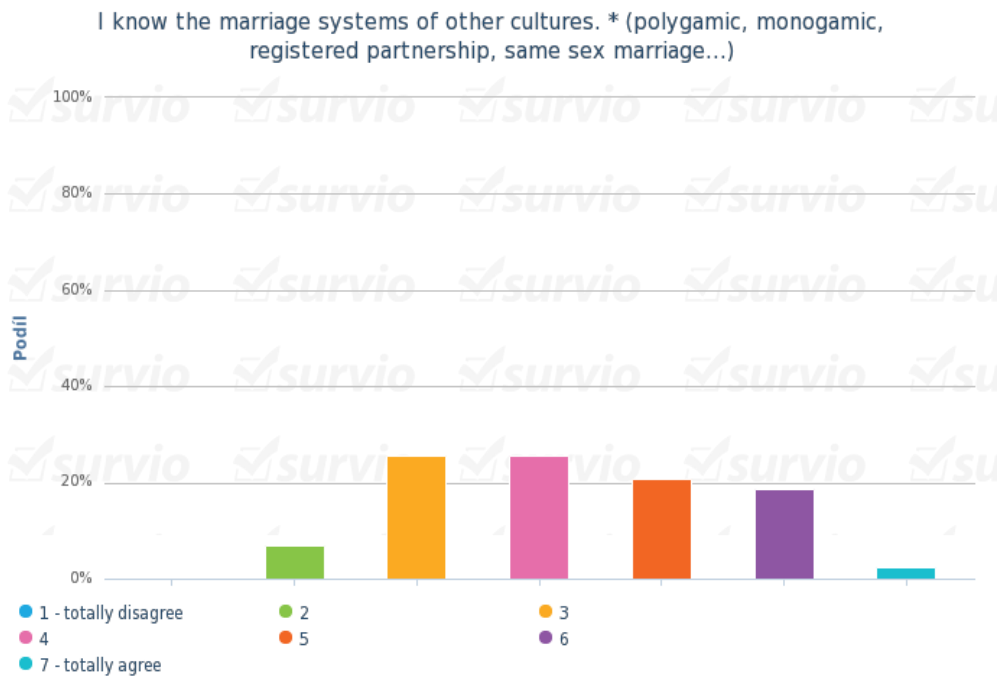
Here we see that 38.64% of students responded that agree on the fact of knowing the rules of other languages.

Graph 14 Cultural values and religious beliefs of other cultures



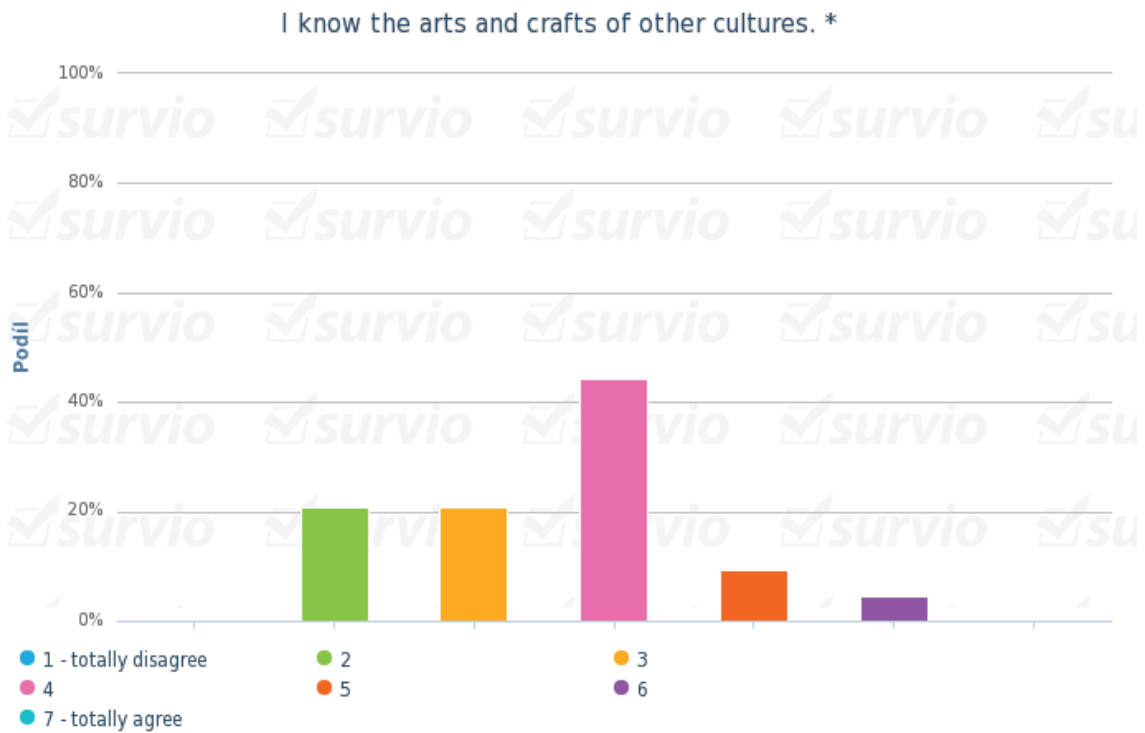
Here we see that 47.73% of students responded that agree on the fact of knowing the cultural values and religious beliefs of other cultures.

Graph 15 Knowledge of marriage systems of other cultures



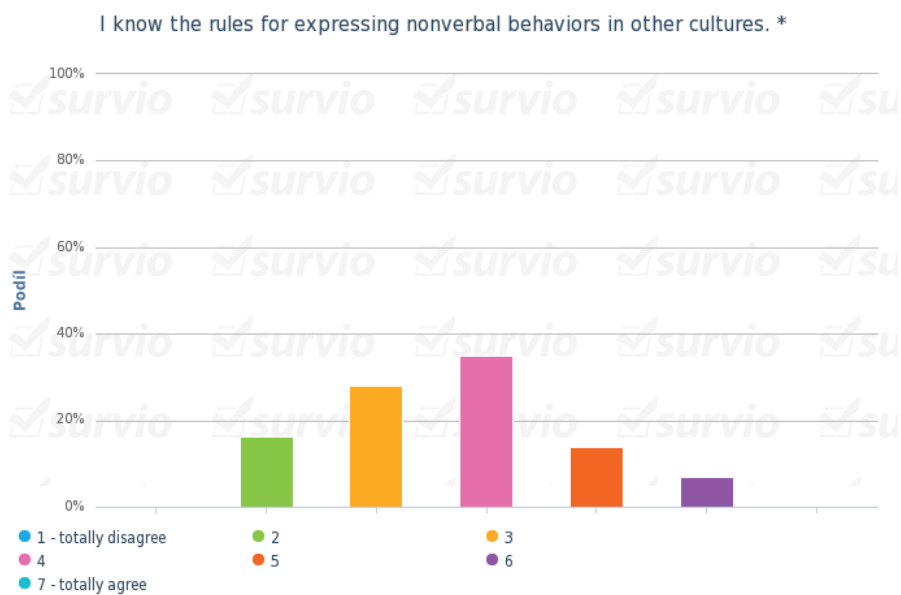
Here we see that 25% of students responded that they disagree with knowing about the marriage systems of other cultures, also 25% responded neutrally to this question.

Graph 16 Knowledge of arts and crafts of other cultures



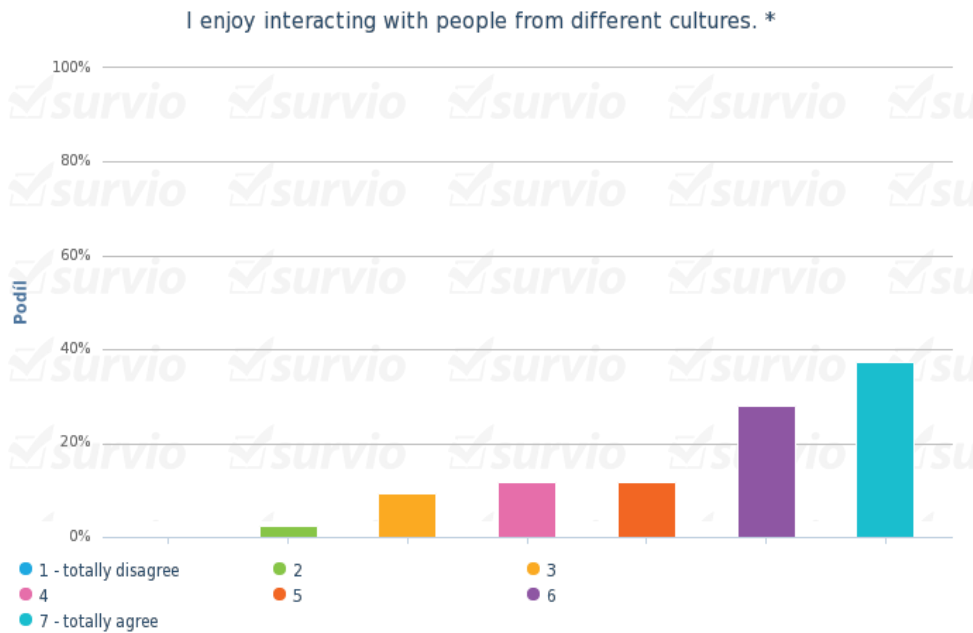
Here we see that 45.45% of students responded neutrally about the knowledge of arts and crafts of other cultures.

Graph 17 Knowledge of the rules for expressing nonverbal behaviors



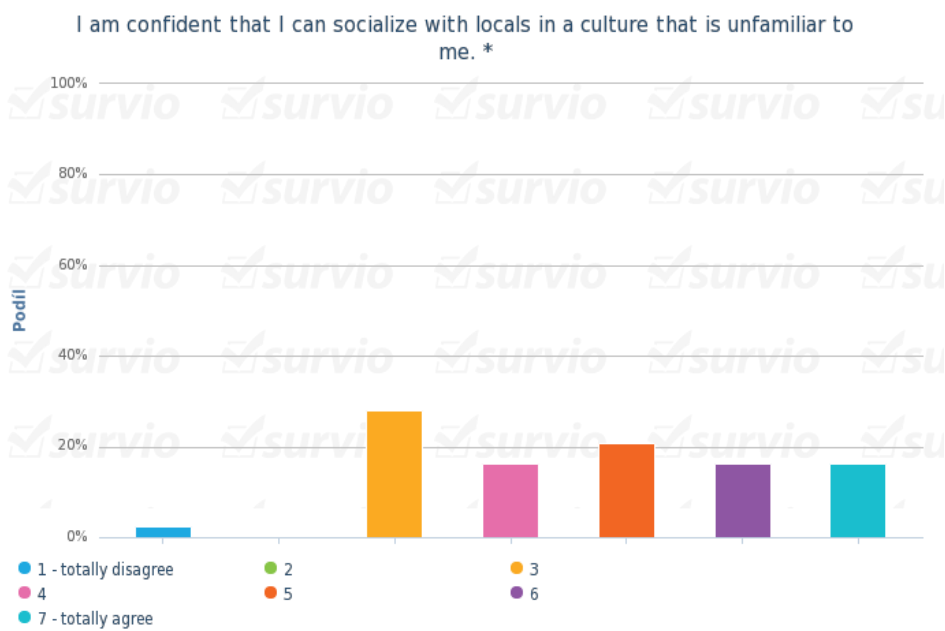
Here we see that 36.36% of students responded neutrally about the knowledge of the rules for expressing nonverbal behaviors in other cultures.

Graph 18 Interacting with foreigners



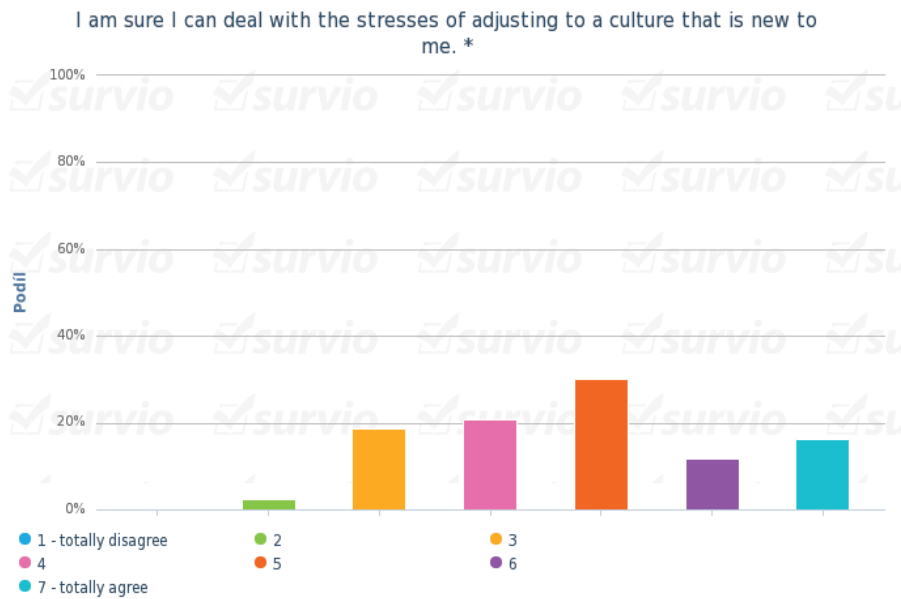
In this graph we can see clearly that over 38% of students totally agreed on the fact of enjoying the communication with people from different cultures which represents their positive attitude to foreigners.

Graph 19 Confident in socialization in unfamiliar cultures



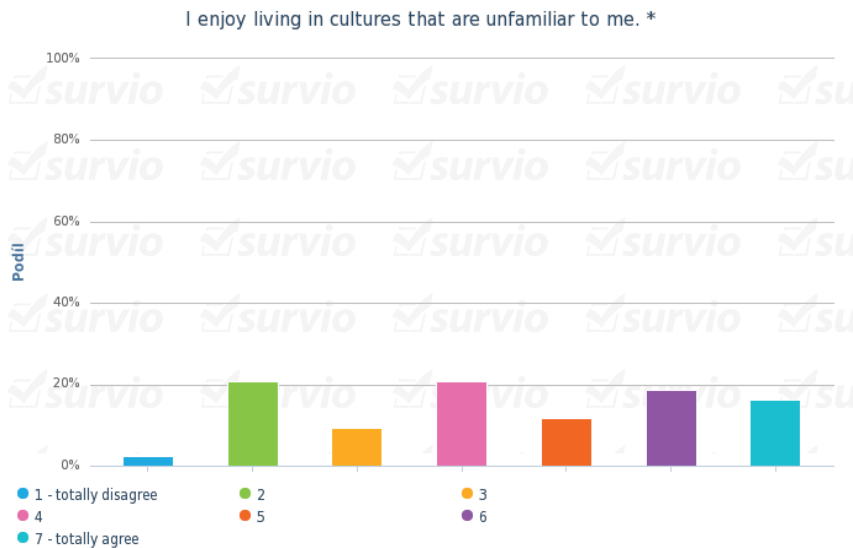
Here we see that over 27% of students disagreed on the fact of being confident with locals in unfamiliar cultures to them.

Graph 20 Dealing with stresses



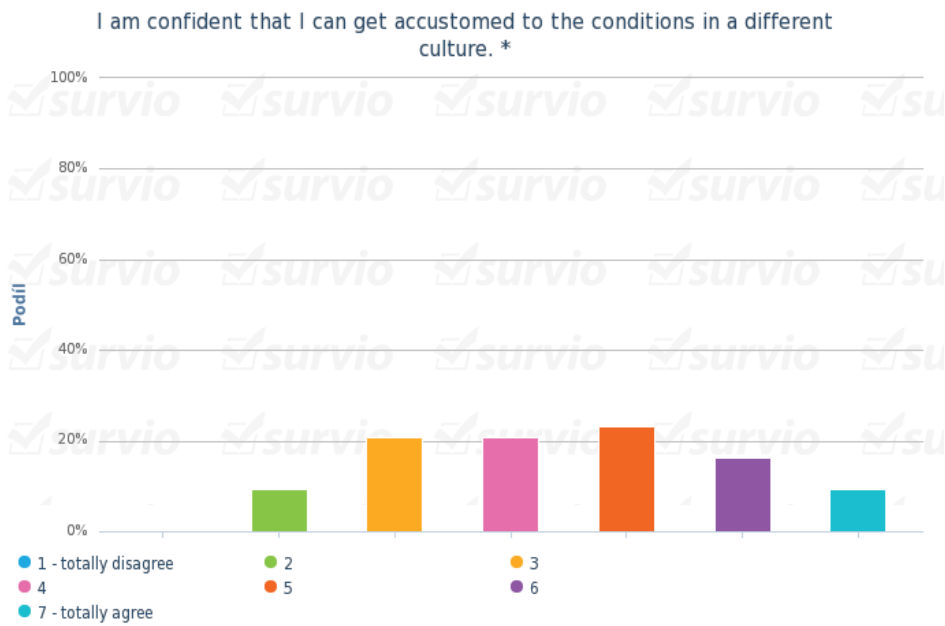
Here we see that almost 30% of students agreed on the fact of being able to deal with stresses of adjusting to a new culture which is for very positive in my opinion.

Graph 21 Living in unfamiliar cultures



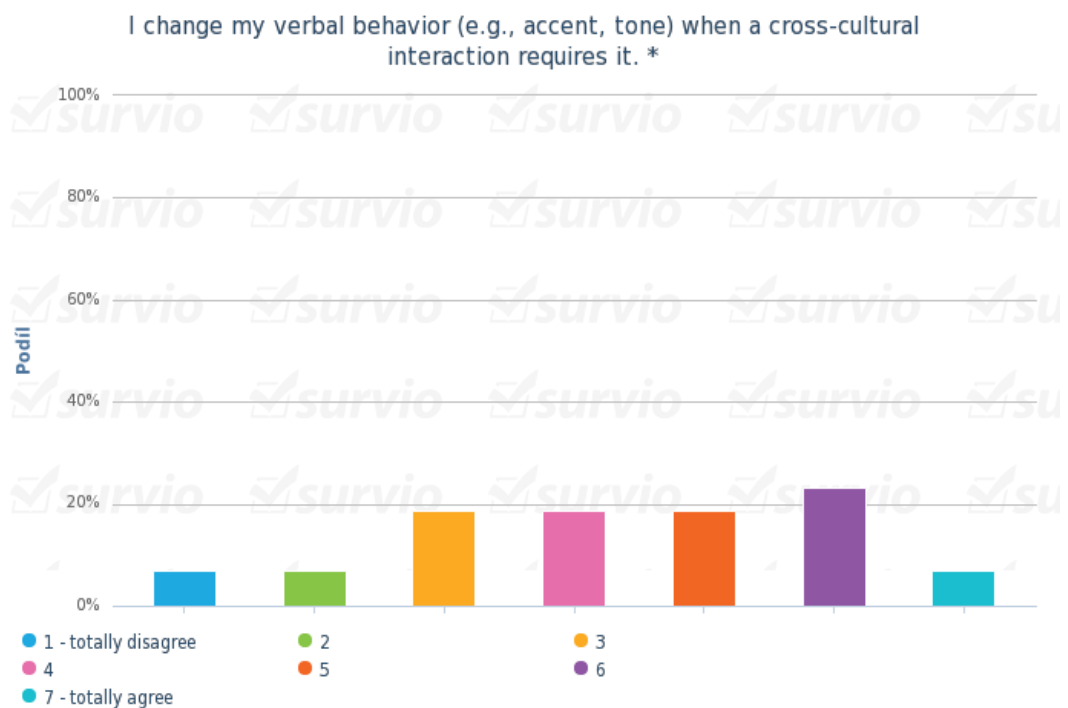
This graph shows us that every respondent feels very differently about enjoying the living in unfamiliar culture, but 20.45% answered that they strongly disagree and 20.45% is neutral about this matter. On the other hand 18.18% of students totally agrees on enjoying living in foreign country.

Graph 22 Confidence in getting accustomed



Here we see that 25% of student agreed on being confident in getting accustomed to the conditions in a different culture.

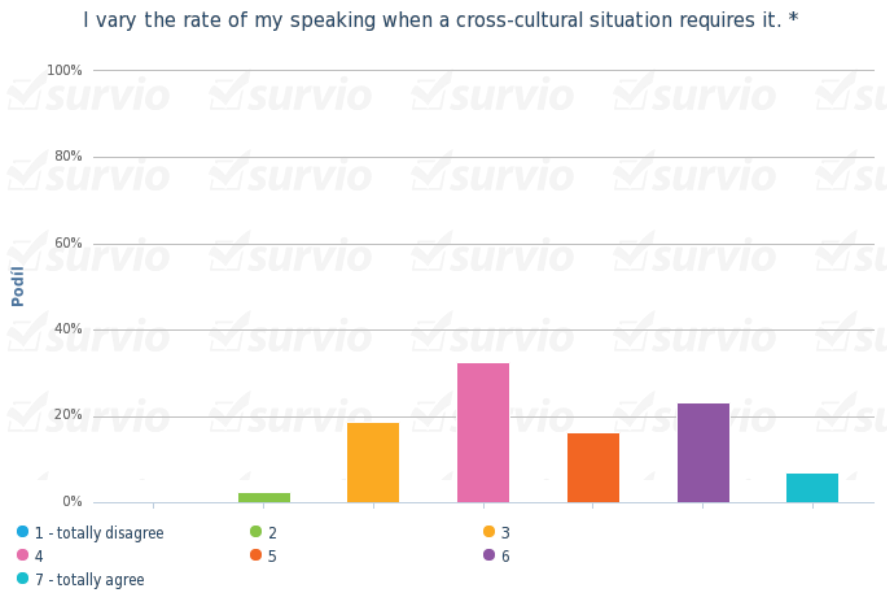
Graph 23 Change of verbal behavior



In this graph we see that vast majority of respondents - 25% strongly agrees on changing their verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.

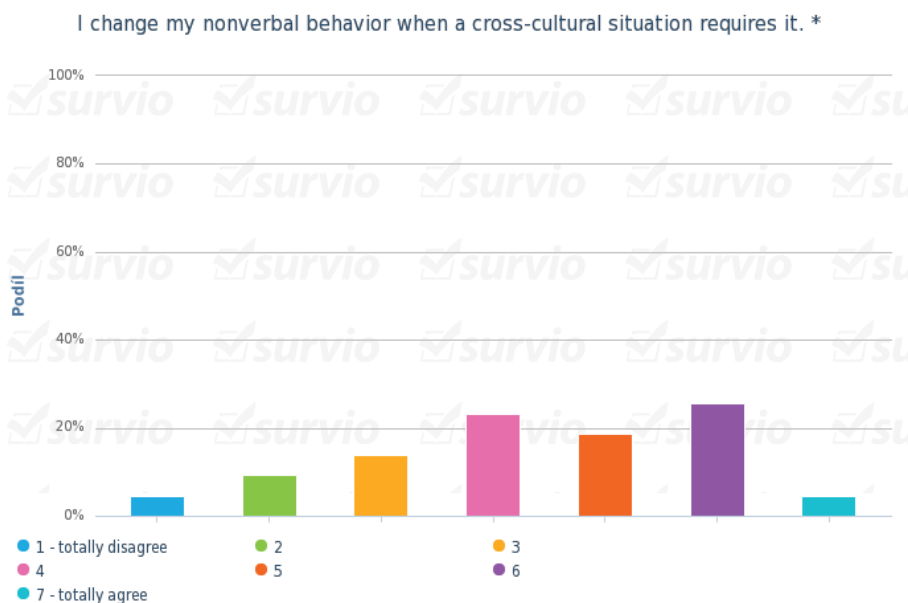
I vary the rate of my speaking when a cross-cultural situation requires it.

Graph 24 Rate of speaking



In this graph we see that vast majority of respondents – 31,82 % answered neutrally about varying their rate of speaking when a cross-cultural situation requires it.

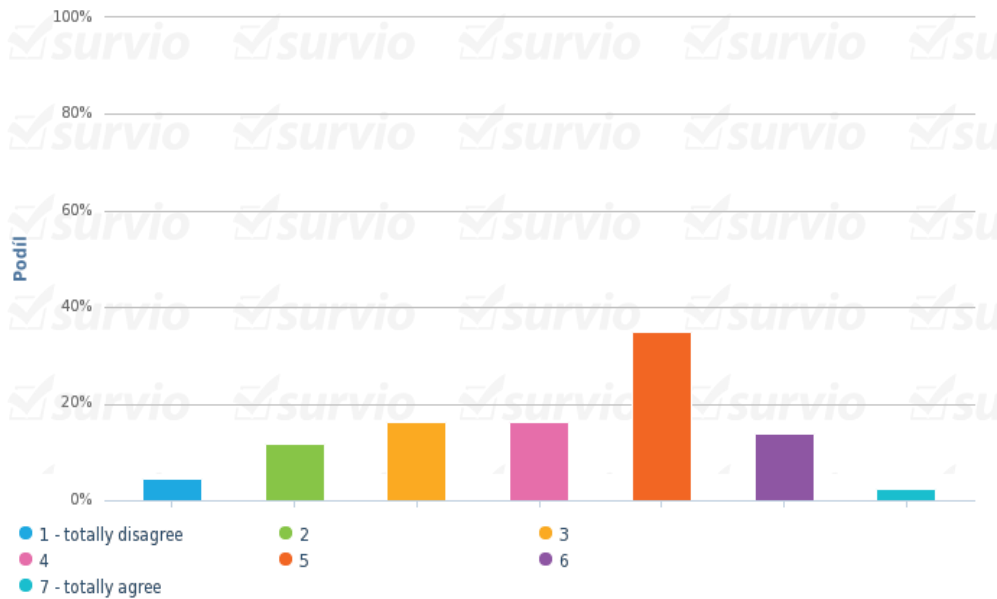
Graph 25 Change in nonverbal behavior



Here we see that over 27% of students strongly agree on the fact that they change their nonverbal behavior when a cross-cultural situation requires it.

Graph 26 Alter of facial expressions

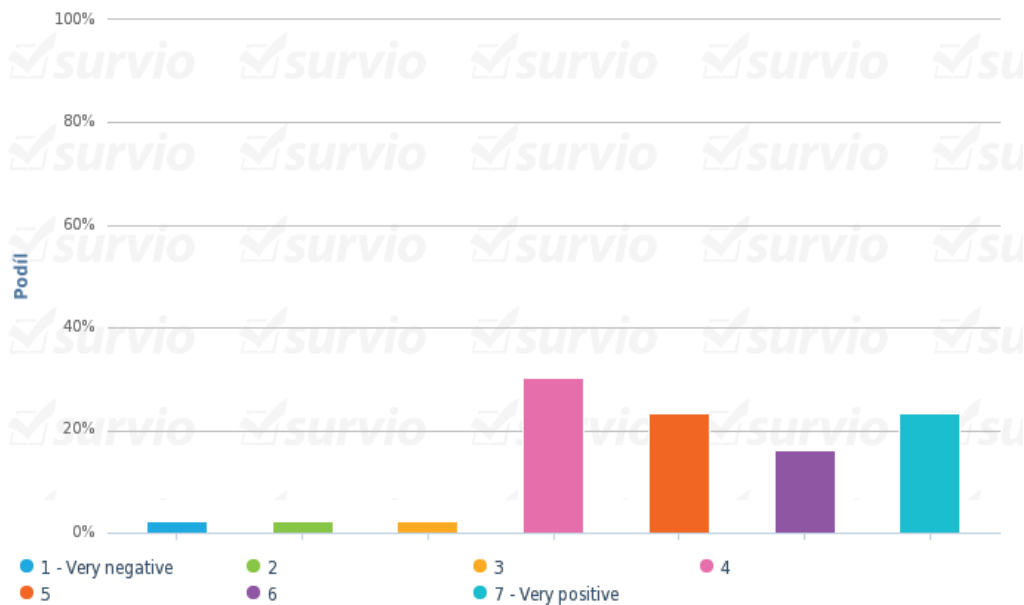
I alter my facial expressions when a cross-cultural interaction requires it. *



This graph shows that over 34% of respondents agree on the fact of altering their facial expressions when a cross-cultural situation requires it.

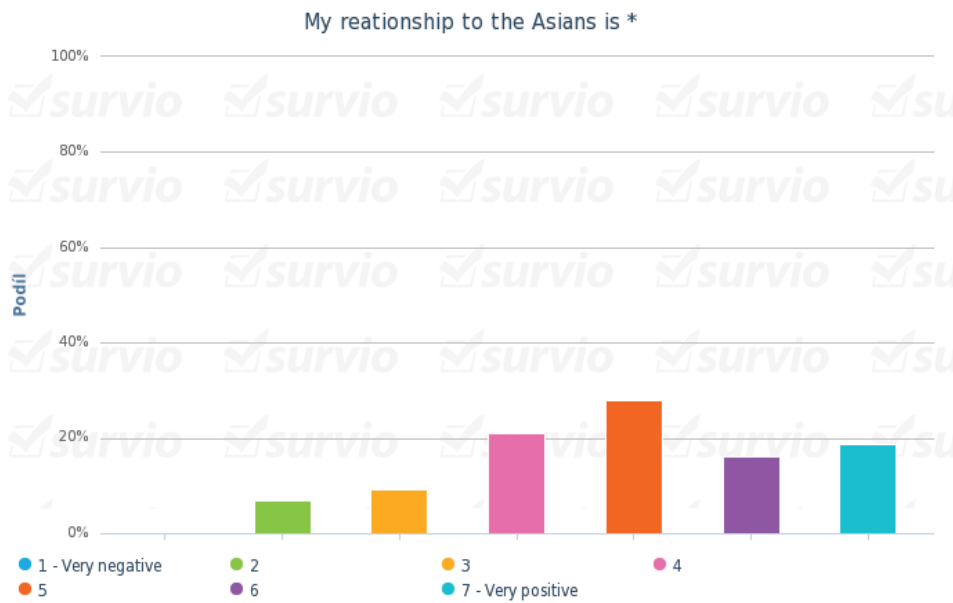
Graph 27 Relation to African-Americans

My relationship to the African-Americans is *



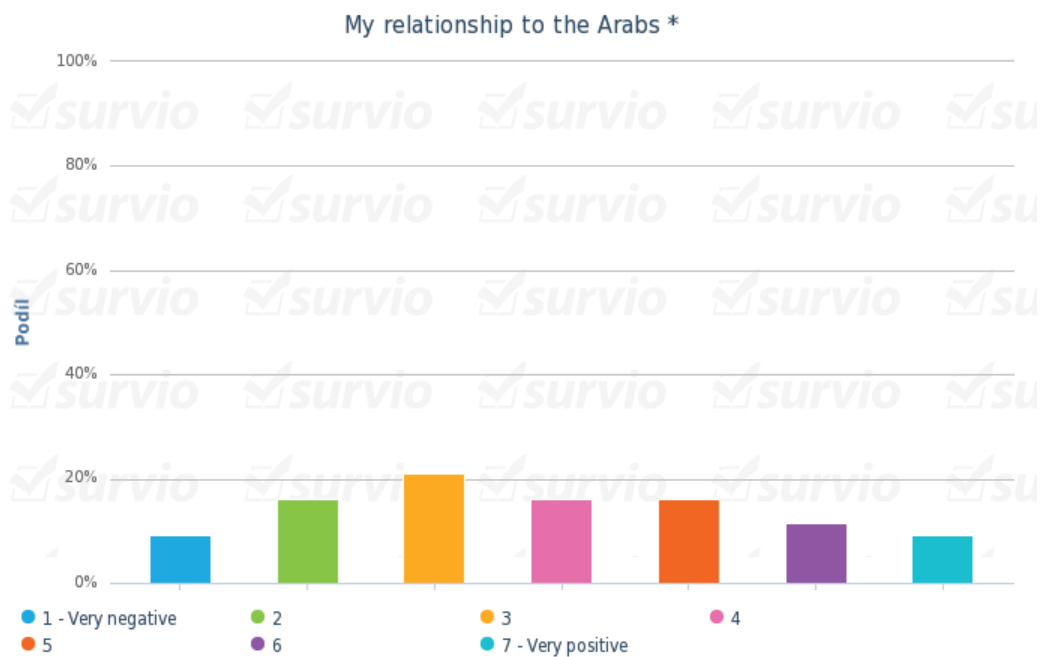
Here we see that vast majority of the students 29.55% responded that they have a neutral relation to African-American people.

Graph 28 Relation to Asians



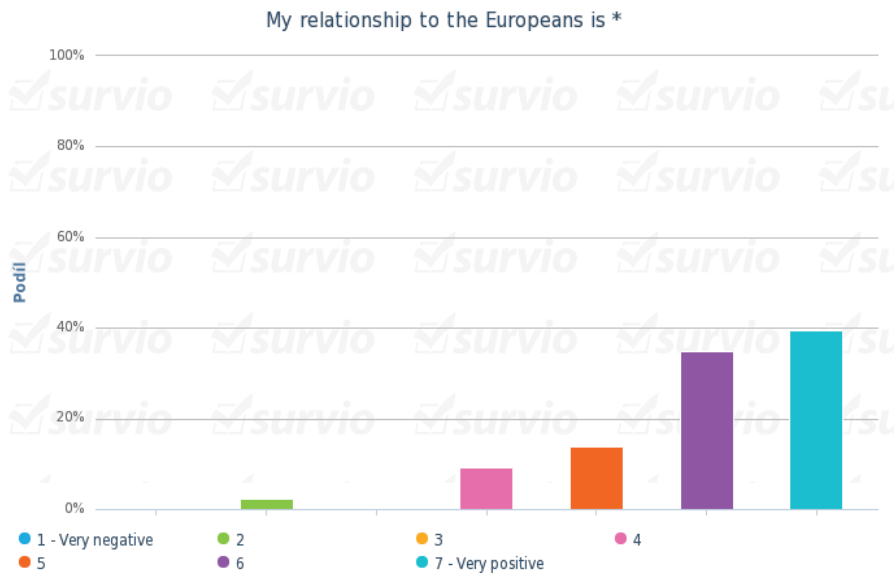
Here we see that vast majority of the students 27.27% responded that they have a positive relation to Asian people.

Graph 29 Relation to Arabs



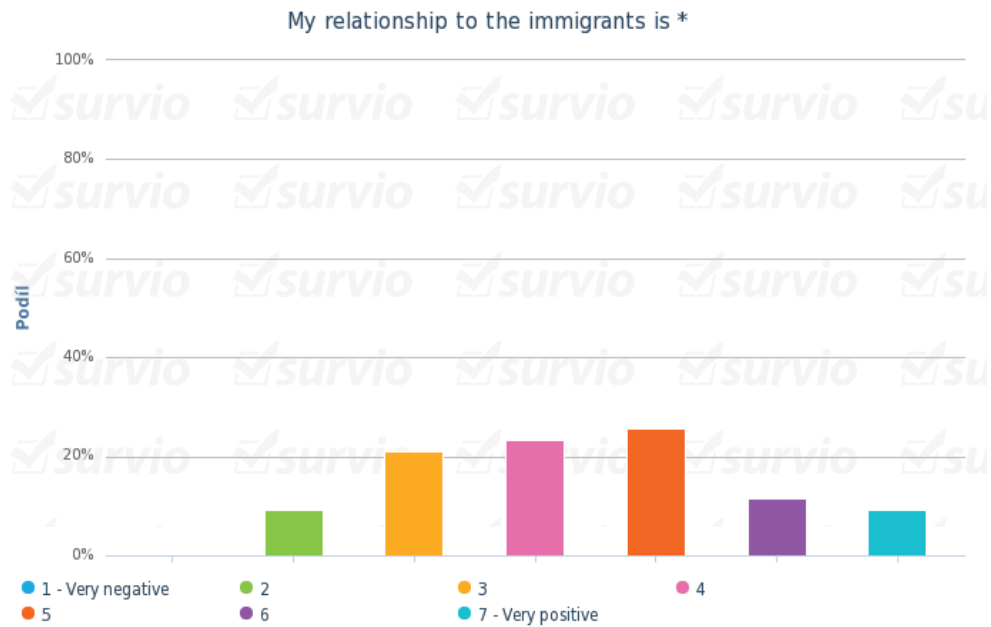
Here we see that vast majority of the students 20.45% responded that they have a negative relation to Arabian people.

Graph 30 Relation to Europeans



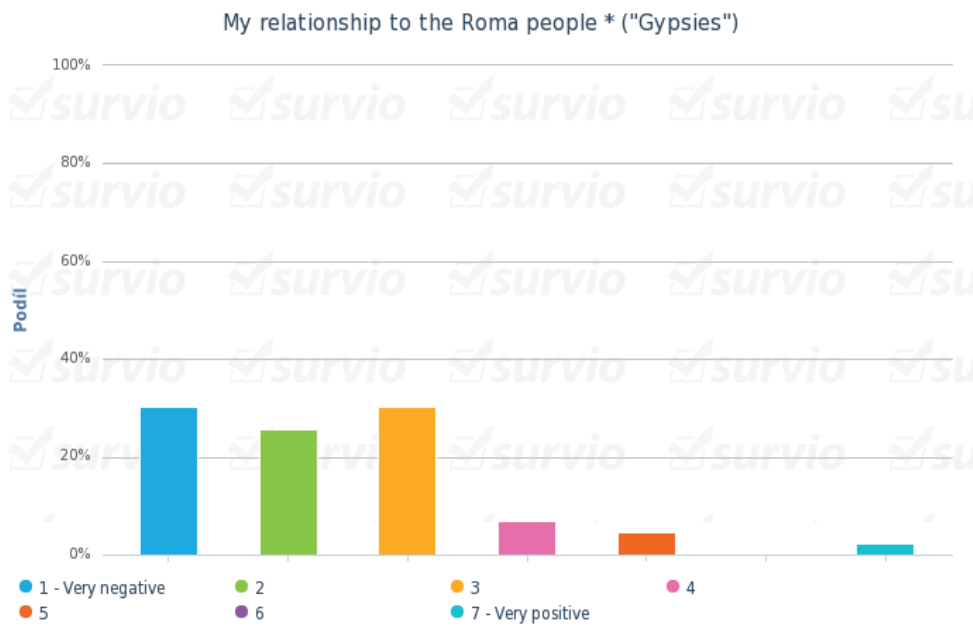
Here we see that vast majority of the students 38.64% responded that they have a very positive relation to European people.

Graph 31 Relation to immigrants



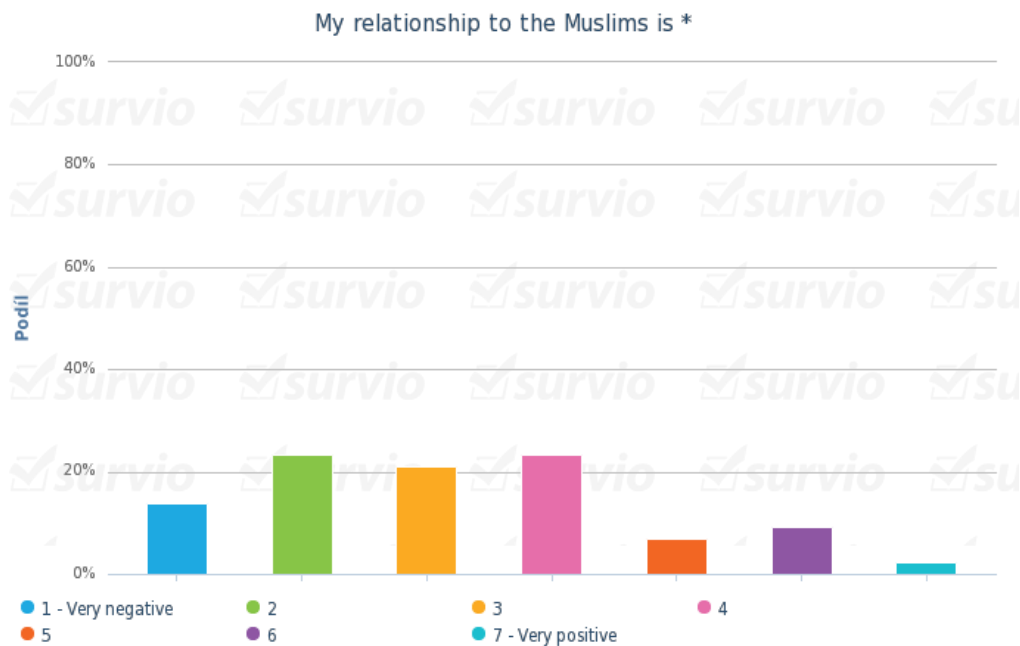
Here we see that vast majority of the students 25% responded that they have a positive relation to immigrants.

Graph 32 Relation to Gypsies



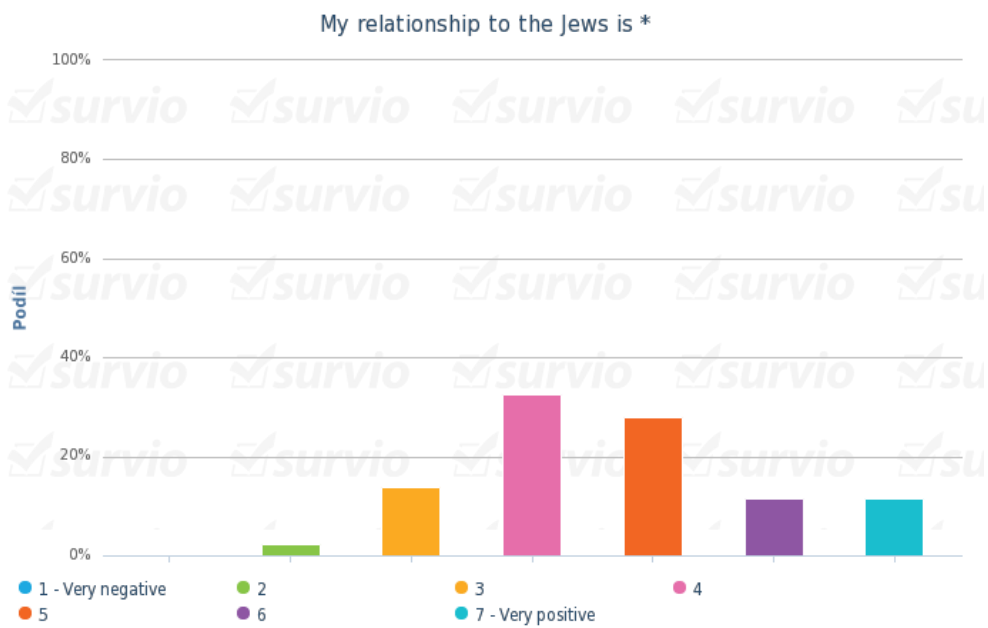
Here we see that vast majority of the students 29.55% responded that they have a very negative relation to Roma people which is nothing surprising in our country.

Graph 33 Relation to Muslims



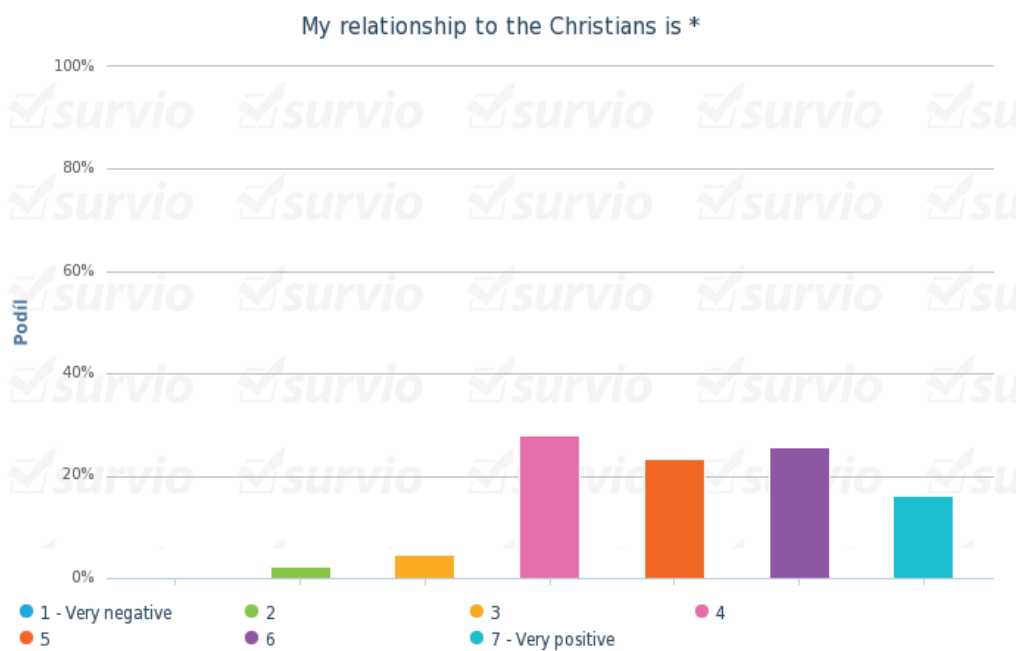
Here we see that vast majority of the students 25% responded that they have a neutral relation to Muslims.

Graph 34 Relation to Jews



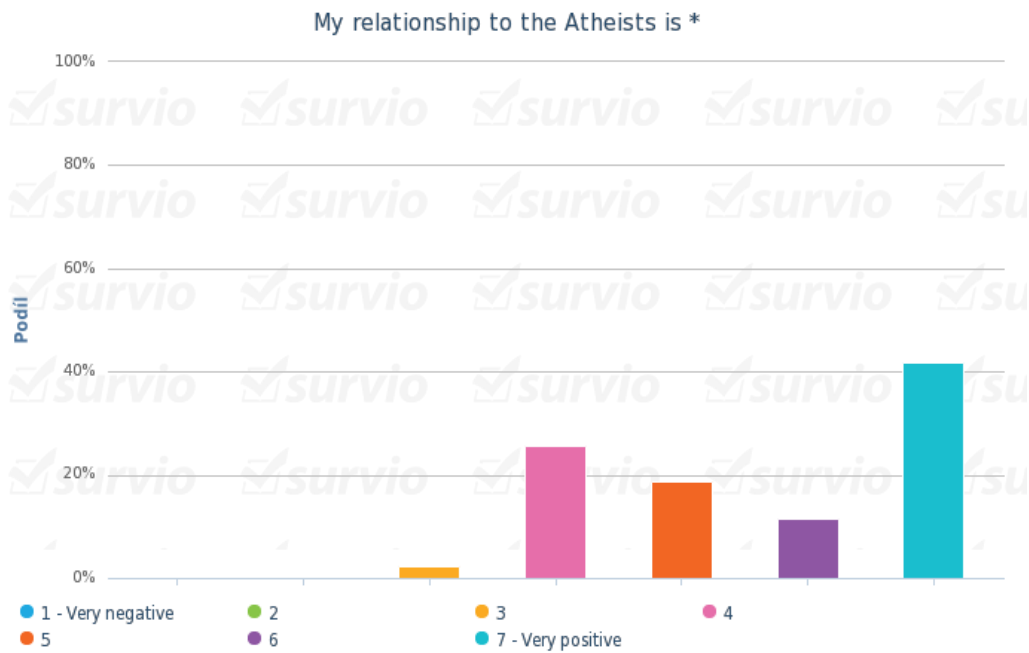
Here we see that vast majority of the students 31.82% responded that they have a neutral relation to Jews.

Graph 35 Relation to Christians



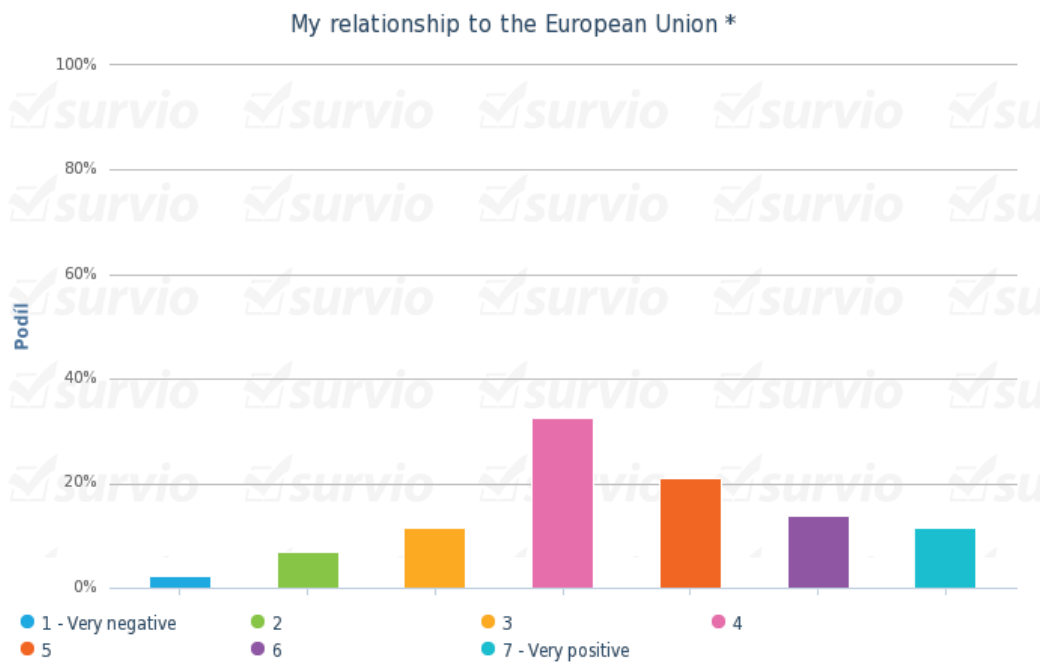
Here we see that vast majority of the students 27.27% responded that they have a neutral relation to Christians.

Graph 36 Relation to Atheists



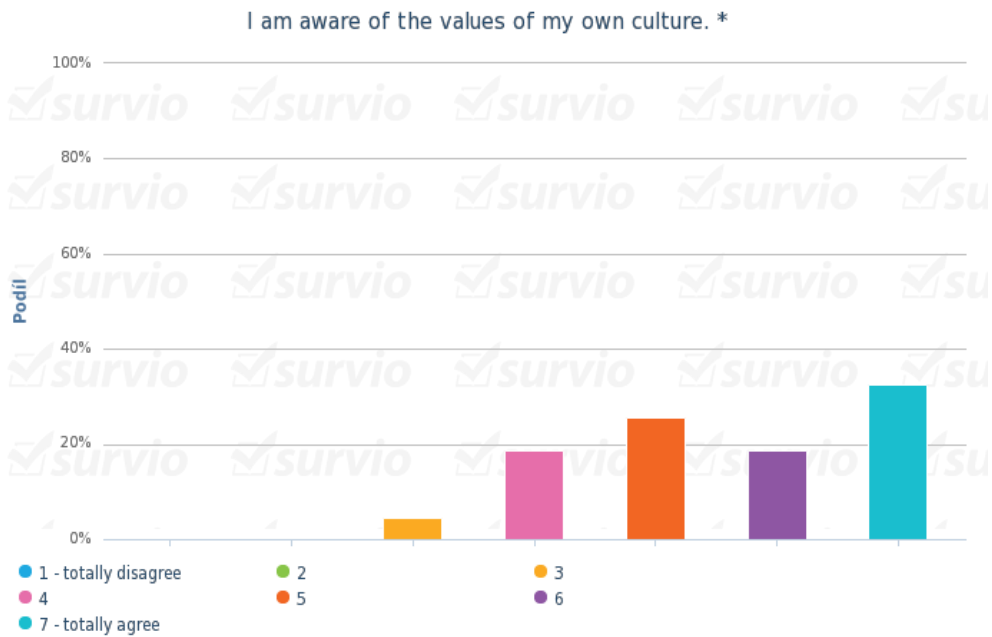
Here we see that vast majority of the students 40.91% responded that they have a very positive relation to Atheists.

Graph 37 Relation to European Union



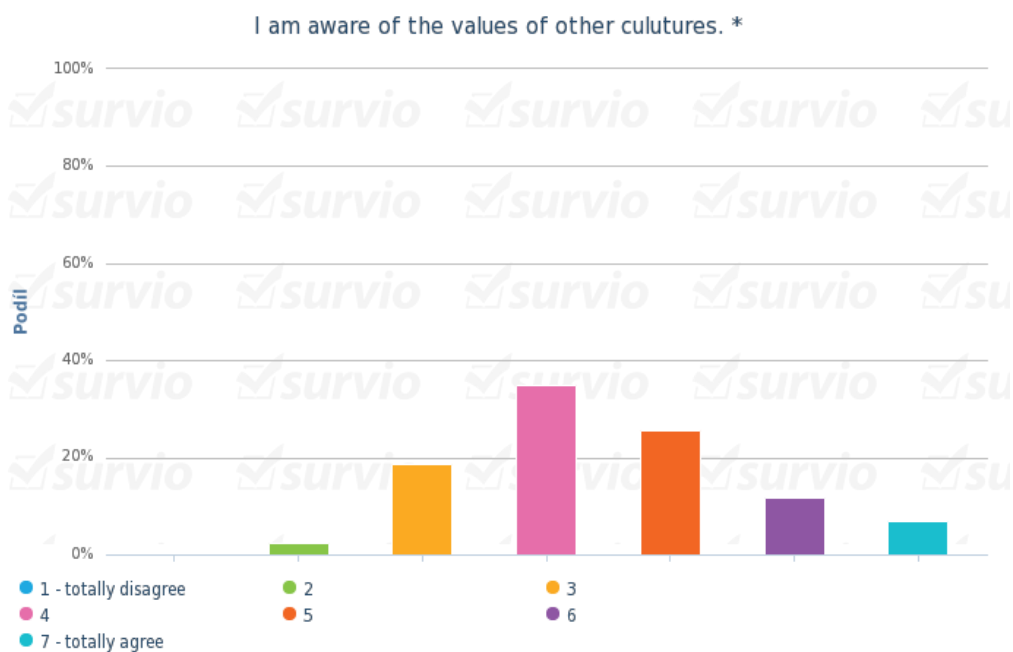
Here we see that vast majority of the students 31.82% responded that they have a positive relation to European Union.

Graph 38 Values of own culture



Here we see that vast majority of the students 31.82% responded that they totally agree that they are aware of the values of their own culture, which is certainly positive aspect.

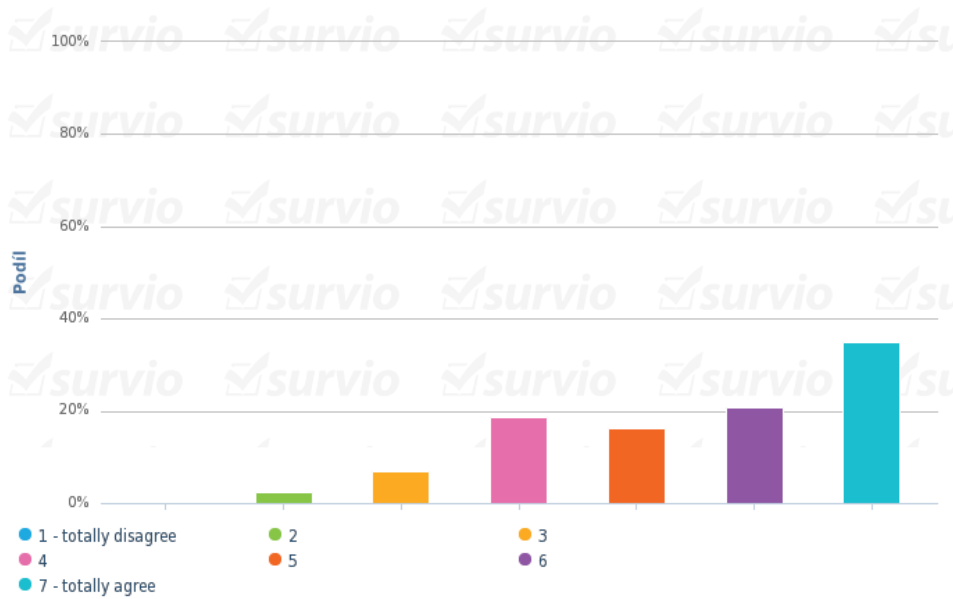
Graph 39 Values of other cultures



Here we see that vast majority of the students 34.09% responded neutrally that they are aware of the values of other cultures.

Graph 40 Prejudice against other groups

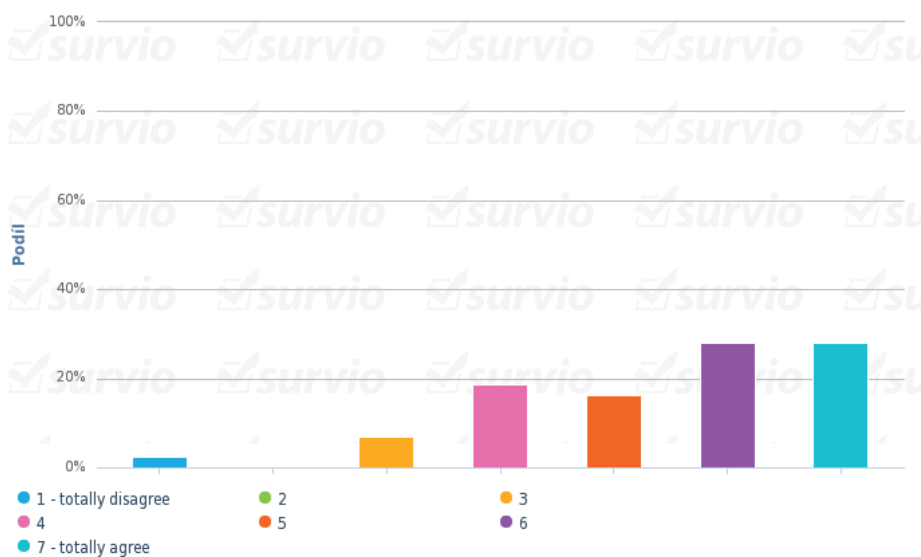
I am aware of my own prejudices against other national and ethnic groups. *
(acceptance of prejudices - I accept that I have prejudices against others)



Here we see that vast majority of the students 36.36% responded that they totally agree that they are aware of their prejudice against other national and ethnic groups, which is important aspect while, for example, filling out a questionnaire.

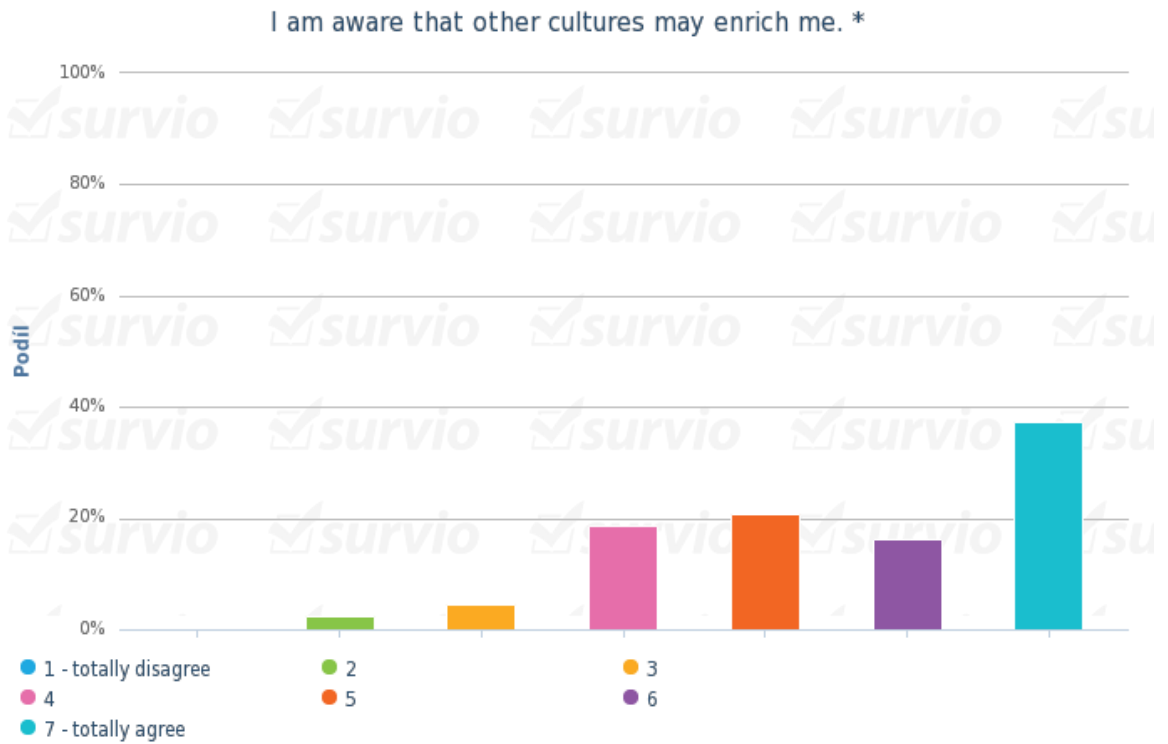
Graph 41 Importance of mutual tolerance

I am aware of the importance of mutual tolerance and intercultural cooperation. *



Here we see that vast majority of the students 29.55% responded that they totally agree that they are aware of the importance of mutual tolerance and intercultural cooperation.

Graph 42 Awareness of enrichment by other cultures



Here we see that vast majority of the students 38.64% responded that they totally agree that they are aware of being enriched by other cultures, which represent a positive attitude towards other cultures.

SUMMARY

1. Determine the number of languages that control the students English and American Studies Faculty of Humanities TBU.

Important knowledge of English as students travel abroad and meet with people who are different. It is also sub competence of intercultural competence and therefore it is important to know how many languages they have acquired. By this students also effectively establish contacts with the outside world and apply to the labor market.

If students are able to communicate appropriately, effectively and flexibly even in a foreign language, which is also desirable external output intercultural competence by Dearsorff (2006) and whose pyramid model, we present the theoretical part, they significantly preceded intercultural conflicts.

2. Determine whether students of English for business administration on Faculty of Humanities on TBU have friends abroad.

According to the results it show that most students have friends abroad. If students have friends abroad they are automatically deepening and developing their intercultural competence. Treat each other with respect, candor and without prejudice.

3. Determine whether the students of English for business administration on Faculty of Humanities on TBU would accept a job abroad.

Students are strongly interested in working abroad. As graphically shows, 43.18% of students said they would be interested in studying abroad. It is related to the previous research goals. If students have knowledge of the language and have been friends abroad they are more open to working abroad.

4. Determine the level of intercultural competence of the students of English for business administration on Faculty of Humanities on TBU.

The results show that the level of multicultural competence is 9801 points out of 15351 points possible. Intercultural competence is the "ability to communicate effectively and appropriately in intercultural situation, which is based on intercultural knowledge, skills and attitudes.

Since the multicultural competence is based on attitudes, it was important to determine its size. Questionnaire survey, we found that individual attitudes towards ethnic minorities are as follows. Intercultural competence should develop all the people, because without them we will develop increasingly confronted with intercultural conflicts. These conflicts can prevent the development of intercultural dialogue.

Prospering society is such a society, in which a relation with your significant other plays the key role. Such society is formed by identifying and mobilizing all the resources and abilities, such as area of effective intercultural dialogue. Intercultural dialogue has an essential connection with democracy, because it takes in consideration all the opinions without exception and all the differences (racial, ethnic, social class, gender differences and many other). In order to achieve transparent and participatory democracy, which is a fundamental principle of good government, shall universities be a place where students, on the basis of socio-cultural differences, will be capable of effective cooperation and communication. The Council of Europe responds to these challenges. In 2008 it adopted to the "White Paper" (2001) White Paper on intercultural dialogue, which not only combines and formalizes a long-term commitment of the Council of Europe in this area, but it also strengthens it. Intercultural dialogue is understood as a process that consists of an open and respectful exchange of opinions between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect. It requires freedom and self-expression as well as the willingness and ability to listen to the opinions of others. Intercultural dialogue contributes to political, social, cultural and economic integration and cohesion of multicultural society. It is expanding equality, human dignity and sense of common purpose. Its aim is to develop a deeper understanding of different worldviews and practices, increase collaboration and participation, enabling personal growth and transformation, and spread tolerance and respect for others (White paper in intercultural dialogue, 2008).

Institutions of university education also play in the cultivation of intercultural dialogue an important role through educational programs, as actors in the wider society and as a place where intercultural dialogue is put into practice. As stated by the Coordination Committee to university education and research universities are best defined by its universality - it is their responsibility to take an unbiased and open attitude to the world, based on the values of the Enlightenment (Council of Europe, 2009). Universities therefore have a great

potential to shape intercultural intellectuals who will play an active role in the public sphere. This must also assist scientific research, because without it we will not achieve the desired innovation in the school environment.

CONCLUSION

Although the research is largely focused on the research of multicultural competence, it is important to note that not only those who travel abroad need to be multi-culturally competent, therefore, to know how to behave and communicate effectively and appropriately, but as well as those who remain in "home" environment. The reason is simple, the influence of globalization and free labor market, etc., on our country, meaning it is becoming increasingly more heterogeneous and it needs to adjust quickly. The young generation probably reacts fastest on this situation because it is able to adapt faster than the older generation. Therefore, the school system should support this young generation in order to gain healthy multicultural competencies. One of the possibilities that exist in our Czech school system is multicultural education, which we discussed in the theoretical part and we constantly seek the possibility of developing it on academic level.

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APPENDICES

P I QUESTIONNAIRE UTB COMPETENCIES

5 APPENDIX P I: QUESTIONNAIRE UTB COMPETENCIES

Dear all, You have received a questionnaire designed for measuring the multicultural competence. Please try to fill the questionnaire truthfully and honestly from your personal experiences. The questionnaire is anonymous and it is used only for the purposes of my bachelor thesis. It is just for the students of FHS on TBU. I appreciate your time and effort. Thank you

Your age.*

- 20 21 22 23 24 25 26 Jiná

Nationality*

Year of study?*

- 1 2 3 4 5

How many foreign languages do you speak?*

- 1 2 3 4 or more

How many times have you travelled outside of your country?*

- never 1-2x 3-10x I travel on regular basis

Do you have a friend from different ethnic background or nationality?*

- Yes No

I am interested in working abroad.*

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I would accept good job offer from abroad if I received it.*

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds. * cultural knowledge - what I know about other cultures*

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I am conscious of the cultural knowledge I apply to cross-cultural interactions. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I check the accuracy of my cultural knowledge as I interact with people from different cultures. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I know the legal and economic systems of other cultures. * Other cultures - in general, not for every culture in the world. Same for the rest of the questionnaire*

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I know the rules (e.g., vocabulary, grammar) of other languages. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I know the cultural values and religious beliefs of other cultures. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I know the marriage systems of other cultures. * (polygamic, monogamic, registered partnership, same sex marriage...)*

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I know the arts and crafts of other cultures. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I know the rules for expressing nonverbal behaviors in other cultures. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I enjoy interacting with people from different cultures. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I am confident that I can socialize with locals in a culture that is unfamiliar to me. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I am sure I can deal with the stresses of adjusting to a culture that is new to me. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I enjoy living in cultures that are unfamiliar to me. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I am confident that I can get accustomed to the conditions in a different culture. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I vary the rate of my speaking when a cross-cultural situation requires it. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I change my nonverbal behavior when a cross-cultural situation requires it. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I alter my facial expressions when a cross-cultural interaction requires it. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

My relationship to the African-Americans is **

- 1 - Very negative 2 3 4 5 6 7 - Very positive

My relationship to the Asians is **

- 1 - Very negative 2 3 4 5 6 7 - Very positive

My relationship to the Arabs **

- 1 - Very negative 2 3 4 5 6 7 - Very positive

My relationship to the Europeans is **

- 1 - Very negative 2 3 4 5 6 7 - Very positive

My relationship to the immigrants is **

- 1 - Very negative 2 3 4 5 6 7 - Very positive

My relationship to the Roma people * ("Gypsies")*

- 1 - Very negative 2 3 4 5 6 7 - Very positive

My relationship to the Muslims is **

- 1 - Very negative 2 3 4 5 6 7 - Very positive

My relationship to the Jews is **

- 1 - Very negative 2 3 4 5 6 7 - Very positive

My relationship to the Christians is **

- 1 - Very negative 2 3 4 5 6 7 - Very positive

My relationship to the Atheists is **

- 1 - Very negative 2 3 4 5 6 7 - Very positive

My relationship to the European Union **

- 1 - Very negative 2 3 4 5 6 7 - Very positive

I am aware of the values of my own culture. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I am aware of the values of other cultures. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I am aware of my own prejudices against other national and ethnic groups. *
(acceptance of prejudices - I accept that I have prejudices against others)*

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I am aware of the importance of mutual tolerance and intercultural cooperation. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree

I am aware that other cultures may enrich me. **

- 1 - totally disagree 2 3 4 5 6 7 - totally agree