

FAMILY INVOLVEMENT ON EFL STUDENTS' INTERCULTURAL COMMUNICATIVE COMPETENCE DEVELOPMENT DURING LEARNING FROM HOME

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ABSTRACT

The purpose of the study is posed to diagnose the developmental stages of intercultural communicative competence during family interactions of Indonesian EFL higher education students at home context. An ethnographic approach with distant observation taken in this study due to the Covid-19 health protocol. A triangulation technique involving online interview and archival model was conducted to enhance the observation. The data collection was analyzed based on the Pyramid Model of Intercultural Competence (Deardorff, 2006) and the Developmental Model of Intercultural Sensitivity (Bennett, 2017). The result implies that the students' intercultural communicative competence development viewing from the dimension of requisite attitudes covers valuing other cultures, openness to other people attitude, and tolerance in a different view. On another result, the dimension of knowledge and comprehension encompasses deep understanding and knowledge of contexts and worldviews, cultural self-awareness, and sociolinguistics awareness. In conclusion, EFL students' intercultural communicative competence development commonly promoted ethnorelative stages more than the ethnocentric stage.

Keywords: *Intercultural communicative competence, development, family involvement, EFL online learning, home interaction*

INTRODUCTION

Our world and societies are changing because of continuous global political and economic transformations and the radical changes brought about by the emergence of virtual cultures. Increasingly this is expected to lead to more people living and working in and across multiple cultures and societies, both in physical and virtual realities. The changing global environment has also prompted the awareness in higher education institutions they must respond to this arising societal need and deliver graduates who can function both as global professionals and responsible citizens.

Intercultural communicative competence (ICC) has been perceived as a higher education transversal learning outcome, whose importance is twofold: the need to prepare graduates who are able to address global challenges, acting in an integrated world system, and to resolve intercultural conflicts (Deardorff and

Arasaratnam-Smith, 2017); and the need for HEI internationalization, which has increasingly become a key theme at global level (de Wit et al., 2017).

Educational scholarship increasingly calls for the development of interculturally competent graduates (Lee, Poch, Shaw, & Williams, 2012; Seifert, Goodman, King & Baxter Magolda, 2010). Integrating cultures in English language teaching is urgent and necessary in order for EFL graduates to grasp and enhance their intercultural communicative competence in the globalized community where English has been used as a means of communication among people of multicultural backgrounds. EFL educators and students in different contexts, however, seem to neglect such an important issue in their English language practice. Similarly, in Indonesia, ICC is not given significant attention in English language education.

In order to explore the students' intercultural communicative competence development (ICCD) in higher education, the risk of mismatched perceptions between roles of families and students ICCD is becoming increasingly real, especially, in the time of Covid-19 pandemic. There is much less research on family interaction dealing with the higher education students' ICCD, while most studies of intercultural communicative competence have been undertaken from academic perspectives and delivered minor connection from family roles. For example, Syam, Basri & Sahril (2020) explored how higher education students develop their intercultural communicative competence (ICC) based on the lecturers' perceptions; Weerasinghe (2019) presented a cross cultural study of parents' perceptions and involvement in their children homework in secondary school; Maguddayao & Medriano (2019) investigated the level of EFL students in intercultural communicative competence; Bin-Tahir, Bugis & Tasiana (2017) explored the process of intercultural communication in a multiculturalism family; and Chang, Chen & Chatham-Carpenter (2016) studied identity formation and cross-cultural adaptation experiences.

Therefore, this study examines the development of intercultural communicative competence for Indonesian EFL higher education students based on their interaction within their families at home context. Furthermore, the objective of the study is posed to investigate the developmental stages of students'

intercultural communicative competence viewed from family interactions and communication at home context.

LITERATURE REVIEWS

Model of intercultural communicative competence

The model of intercultural communicative competence (Figure 1) allows for degrees of competence (the more components acquired/developed increases probability of greater degree of intercultural competence as an external outcome), and while it provides some delineation of the definition, it is not limited to those components included in the model. This model enables the development of specific assessment indicators within a context/situation while also providing a basis for general assessment of intercultural competence, thus embracing both general and specific definitions of intercultural competence. This model of intercultural competence moves from the individual level of attitudes/personal attributes to the interactive cultural level in regard to the outcomes. The specific skills delineated in this model are skills for acquiring and processing knowledge about other cultures as well as one's own culture. The model also emphasizes the importance of attitude and the *comprehension* of knowledge (Bloom, 1965).

A unique element of this model is its emphasis on the internal as well as external outcomes of intercultural competence. The internal outcome which involves an internal shift in frame of reference, while not requisite, enhances the external (observable) outcome of intercultural competence. The external outcome can be described as essentially "Behaving and communicating appropriately and effectively in intercultural situations." Definitions of *effective* and *appropriate* are taken from Spitzberg's work (1989) where appropriateness is the avoidance of violating valued rules and effectiveness is the achievement of valued objectives.

It is interesting to compare this model to the four developmental stages developed by the American Council on International Intercultural Education (1996). The four developmental stages of the global competence development process were listed as follows: 1) Recognition of global systems and their interconnectedness (including openness to other cultures, values, attitudes), 2) Intercultural skills and experiences, 3) General knowledge of history and world

events and 4) Detailed areas studies specialization (i.e. language). The administrators who developed these stages recognized that the first stage was most important to all global learners. The first stage stressed the importance of openness which is the same starting point as the two visual models presented in this chapter. Intercultural skills and general knowledge are also noted in the developmental stages that are accounted for in the two visual models.

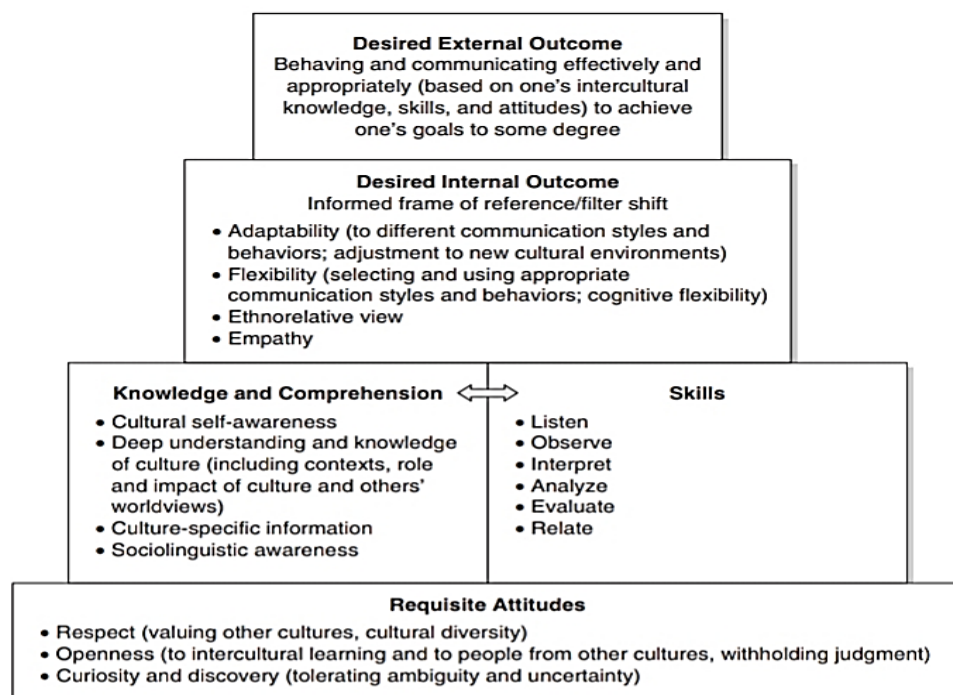


Figure 1. Pyramid model of intercultural competence (Deardorff, 2006)

Capturing the family communication on intercultural communicative competence

Families represent one of the most interesting and influential human systems (Schrodt, 2008). Families have uniquely shared worldviews that in turn provide individuals with value and belief systems (Schrodt, 2008). Due to this information on families, it is necessary to look into how this impacts individuals. The first style that will be focused on is socio-orientation; this represents the degree that social roles and relationships will have on the greater influence on children's decision-making (Schrodt et al., 2008). This style places a lot of emphasis on obedience and uniformed behaviour (Colaner, 2009). The theory behind this is to lessen the amount of conflict and focus on harmony (Colaner, 2009). Families that are low on this side encourage individuality and allows for each family member to

create a unique opinion (Colaner, 2009). This orientation is more driven by rules and obedience as opposed to individuality.

Much of this goes back to parental authority. Families high in this style are typically hierarchical and prioritize the family interests over the individual (Schrodt et. al., 2008). This climate focuses on the same attitudes, beliefs and values among the family members (Schrodt et. al., 2008). The idea is to have one central group who believe and behave in the same manner. It is shown that this orientation leads to communication apprehension, conflict avoidance, and young adult children's perceived stress (Schrodt et. al., 2008). Families high in this context hold ideas as more important than the actual relationships (Schrodt et. al., 2008).

The second style is concept-orientation, this represents the amount that parental discussions of ideas and concepts influence children and their information and decision making process's (Schrodt et. al., 2008). In this environment, family members are encouraged to participate freely on many topics (Colaner, 2009). There are also high levels of conversation, which, are an important aspect of an enjoyable family life (Colaner, 2009). These families are also involved in everyone sharing ideas, helping with decision making, and expressing concerns (Schrodt et. al., 2008). This orientation values individual beliefs, growth, opinions and equality of all family members (Schrodt et. al., 2008). Overall this context is about creating a place where families can all participate on a wide variety of topics (Colaner, 2009). In return families in this context show high levels of expressiveness and constant interaction (Colaner, 2009). They are okay with disagreement and arguing and value each person's individual input. Families that are low on this have little interaction with each other, lack connection and also have high levels of separation (Colaner, 2009).

There are many different factors that can influence whether families demonstrate socio-orientation or concept-orientation. These range from personality characteristics and conflict styles to communication competence and discretion (Colaner, 2009). This creates a lens under which we can study why families lean toward a certain context style. There are many factors that play into the development of children and those factors play an important role. The socialization that happens within a family at the child's young age is important to further development (Morris et al., 2007). While focusing on the variable under family

communication, there is evidence that shows that regulating emotional responses and related behaviors in socially adaptive ways is an essential part to a child's successful development (Morris et al., 2007). With this fundamental information about family life present, there is still a need for information concerning the measure of how much impact the family has. These studies show that there is a lasting effect on a child depending on what style of home they were brought up in. Depending on if they were brought up in a socio-orientation or a concept-orientation structure could have a direct impact on many different elements in their life. It is apparent that taking a further look into family communication patterns can open doors about the lasting effects on individuals and how that determines different areas of their life.

Stages of Developmental Model of Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity (DMIS) stages (proposed by Bennett in 2017) are construed both in terms of basic perceptual structures vis a vis otherness and in terms of certain "issues" regarding cultural difference that tend to be related to each of the stages. The names of the stages refer to the issues, while the description of the experience of each stage refers to its perceptual structure. The first three stages of Denial, Defense, and Minimization are Ethnocentric; they refer to issues that are associated with experiencing one's own culture as more "central to reality." The last three stages of Acceptance, Adaptation, and Integration are Ethnorelative; they refer to issues associated with experiencing all cultures as alternative ways of organizing reality. Movement through the stages is not inevitable; it depends on the need to become more competent in communicating outside one's primary social context. When that need is established, it is addressed by building more complex perceptual structures that can resolve the increasingly complex issues of dealing with cultural difference.

The DMIS is a culture-general model; when more complex perceptual structures are established for any culture, they apply to all cultures. For instance, greater perceptual sensitivity towards a different national culture group allows more sensitivity towards a different generational or sexual orientation group, assuming that those groups are also defined in cultural terms. Additionally, movement through the stages tends to be one-way; people do not easily become more

ethnocentric after having developed ethnorelative perceptual structures. However, people can rather easily retreat from one ethnocentric stage to an earlier one, particularly from Minimization to Defense.

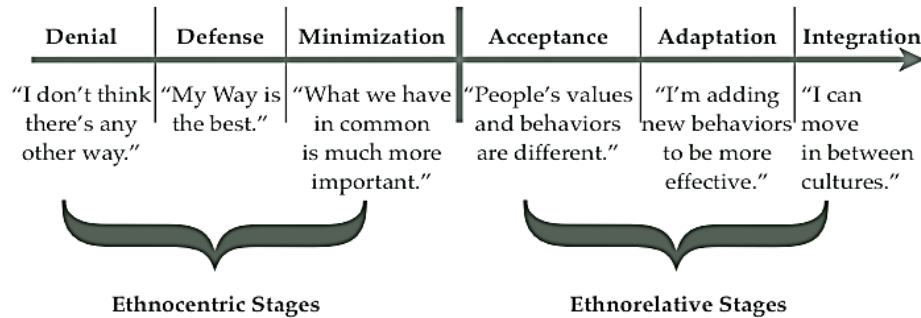


Figure 2. Developmental Model of Intercultural Sensitivity (Bennett, 2017)

METHOD

Design

The ethnographic approach was taken in this study during the pandemic time. Due to the Covid-19 health protocol, distant observation through recording was used in collecting the data. The observation method is applied to understand the interactions between students and their families at home, its interrelationships, and its intercultural communicative competence development. Moreover, the observation was triangulated with online interviews and archives. Nosek et al. (2002) and Kivits (2005) stated that an enhancement of distant observation in this type of ethnography usually involves online interviews and materials. The interview model focuses on what happens to participants' perceptions related to intercultural communication. Meanwhile, the archival model leads to the analysis of existing materials such as online documents (including Facebook and Whatsapp), records (including electronic records), and audio-visual materials.

Participants

The participants in the study were EFL higher education students and their families. Four selected participants are two male sixth-semester students and two female fourth-semester students of Indonesian private higher education who actively involved in English and non-English community development. These considerations are taken regarding the purpose of the study which related to the profile of higher education graduates and intercultural competence experiences. To

protect their anonymity, all participants and cultural identity names are pseudonyms.

RESULTS

Requisite attitudes dimension

Valuing other cultures

The attitude of valuing other cultures stood out from the other intercultural dimensions at that point the students seemed to be sensitive when contacting with religious matter. For instance, Hannah, a fourth-semester student who is actively involved in religious community, shows her disapproval of her sister when it comes to the way of dressing that is not in accordance with their home culture (See Extract 1).

Tabel 1. Extract 1. Dialogues between Hannah and her sister

Hannah's sister	<i>Mauka kasi masuk foto ta yang ndak pake jilbab baru tag orang.</i>
	I want to post a photo of yourself that doesn't wear a headscarf and then tag people.
Hannah	<i>Mau tonga fotoki ndak pake jilbab.</i>
	I also want to take your photo without wearing a headscarf.
Hannah's sister	<i>Janganki!</i>
	Please don't!

March 2021 (Italic text = Indonesian, Bold text = English translation)

Above dialogues between Hannah and her sister were about her sister's wish to include Hannah's photo who was not wearing a headscarf (Jilbab). Moreover, her sister challenged Hannah regarding the issues related to her faith. Meanwhile, Hannah's response related to her sister's statement indicated that Hannah showed a disapproving attitude towards her sister's statement by challenging her to do the same.

On another occasion, Hannah further clarified her belief in the manner of dress that should be presented following her family culture. Extract 2 indicates that

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Hannah admonished how her sister dressed and wished her sister for a change in the type of clothing. Hannah's statement shows her discomfort with something worn by one of her family members because she thinks that this way of dressing is not in accordance with the culture in the family. This dialogue shows that Hannah act at the defense stage of intercultural communicative competence.

Tabel 2. Extract 2. Hannah statement

Hannah	<i>Eh, dibikinkanko baju panjang tangannya lagi, kenapa ko, mending belliko yang sampai sinia (menunjuk sesuatu).</i>
	Eh, we have made you a dress with long arms. Why? It will be better if you buy this kind of dress. (pointing her body to indicate a dress with long arms)

April 2021 (Italic text = Indonesian, Bold text = English translation)

Openness to other people attitudes and withholding judgment

When dealing with another requisite attitude, it is found that the students explore the communication, which indicates the openness to other people's attitude. For instance, in Extract 3, Hannah and her cousin's dialogue discussed other people's attitude related to expressing gratitude.

Tabel 3. Extract 3. Dialogue between Hannah and her cousin

Hannah's cousin	<i>Baru rata rata orang cantik bilang begitu, jelekja, merendah lagi.</i>
	Mostly, beautiful people will say that 'I am not beautiful', pretend to be low profile.
Hannah	<i>Itu seperti merendah untuk meroket.</i>
	It's humblebragging

March 2021 (Italic text = Indonesian, Bold text = English translation)

Hannah's cousin discussed a phenomenon where sometimes people tell things that are not according to their intentions or contrary to their original meanings. As in the case where most beautiful people usually say that they are ugly or some showing a humble attitude and seem complaining. Hannah's response showed that such attitude actually is not part of being condescending but rather making jokes by badmouthing oneself. This response indicates that Hannah knows

the type of interaction called humblebragging, especially in the use of self-deprecating humor. This dialogue indicates that instead of judging people, Hannah and her cousin tend to discuss a phenomenon in people's attitudes. In terms of openness of other people attitudes, it indicates that Hannah response is in adaptation stage in intercultural communicative competence.

Curiosity and discovery

Although attitude dimension of intercultural communicative competence is often framed in terms of respect and openness, curiosity and diversity are also contributed in this dimension. As Randy (a sixth-semester student and a Youtuber who actively involved in the English community) stated in interaction with his father, "Pak, apa itu kurikulum?", in English translation "Dad, what is curriculum actually?". Such question led his father to answer based on his experience as a co-headmaster of the curriculum section in his school (See Extract 4).

Tabel 4. Extract 4. Dialogues between Randy and his father

Randy	<i>Pak, apa itu kurikulum?</i> Dad, what is curriculum actually?
Randy's father	<i>Yang mengatur jam, mengatur jam pelajaran</i> Those who set the schedule in school, set the lesson's schedule
Randy	<i>Begituan di bilang kurikulum</i> So that is curriculum
Randy's father	<i>Yang mengatur sekolah di bawah kepala sekolah</i> Those who arrange the school and is responsible to the headmaster
Randy	<i>Ada mata kuliahku begitu, kurikulum.</i> I have a course like that, curriculum
Randy's father	<i>Cocokmi. Yang mengatur pembelajaran toh. Yang membuat roster</i>

**That's right. Those who organize the learning anyway.
Make the schedule.**

April 2021 (Italic text = Indonesian, Bold text = English translation)

In this dialogue, Randy's father answered Randy's questions based on his profession and experience with the school curriculum. The response from Randy's father in answering was actually not related to Andy's question about the curriculum. Randy's question is more directed at the content contained in the educational curriculum, not regarding the profession of a person in charge of the curriculum at school. The way Randy gave a response to dig further the explanation he got showed interest in the thing being asked. Besides that, Randy's response despite knowing that the answer he got was not completely fitted with his question, showed tolerance in a different view. In terms of curiosity and diversity, it shows that Randy is at minimization stage in intercultural communicative competence.

1. Knowledge and comprehension dimension

a. Deep understanding and knowledge of contexts and worldviews

Students express extensively about their understanding of contexts and worldviews in the intercultural dimension of knowledge and comprehension. As Richard (a sixth-semester student who actively participated in English debates) stated, his conception of the coronavirus's impact on the world lead him to disagree when his brother complained about the prohibition of prayer for Muslims in the masjid (mosque) during this pandemic time (See Extract 5).

Tabel 5. Extract 5. Dialogues between Richard and his brother

Richard's brother	<i>Karena corona, ada tommy orang sholat jum'at dilarang</i> Friday prayer is prohibited in some places because of corona.
Richard	<i>Sholat dirumah ji bede.</i> We can pray at home.
Richard's brother	<i>Bisanya itu sholat jum'at dirumah lebih dari 5 orang kan, siapa yang mau khotbah, siapa yang jadi khatib, yang namanya sholat jum'at harus ada khotbah perasaan. Kau kenapa ko takut virus corona daripada Tuhan.</i>

Normally, Friday prayers at home should be performed by more than 5 people, right. So who wants to give preaching, who is the preacher. If there is no preaching, then it is not a Friday prayer. Why are you so afraid of the corona virus, God is the one that you should be afraid of.

Richard

Karena itu dulu cerita na, jaman Nabi kan hujan deras, makanya waktu itu irama adzannya diganti kan, dari 'ayo kita sholat' menjadi 'sholatlah di rumah'. Itu bukan ji penyakit itu. Apalagi ini, mrnyangkut kesehatan toh. Demi kesehatan dan keyamanan.

There was a story when the day rained heavily in the time of the Prophet. At the time, the prayer call was changed from 'let's pray' to 'pray at home' although it has nothing to do with health. Meanwhile, Friday prayer is acceptable today because our concerns are very related to health and safety.

April 2021 (Italic text = Indonesian, Bold text = English translation)

Richard's disagreement was based on the context that he believes and the world views. Richard tries to explain why the ban was carried out by giving an example of how to handle the same situation that happened in the prophet's time. The way Richard conveyed the idea of home prayer during the pandemic time to his brother shows the impression that Richard really understands the context that is happening and still respects the values in the religion he believes in. This shows that Richard's statement is in integration stage of intercultural communicative competence.

Cultural self-awareness

In extract 6, the dialogues between Irene (a fourth-semester student who actively involved in English and religious community) and her sister revealed the awareness of how culture has influenced themselves. Such awareness is related to cultural identification. This dialogue depicting how the dress culture is shown in a film called Fashion Designer, although set in Korea, is not fitted with eastern culture, which is a strong basis of Indonesia's culture.

Tabel 6. Extract 6. Dialogues between Irene and her sister

Irene	<i>Fashion designer, wow kerennya itu film.</i> Fashion designer, wow how cool that film is.
Irene's sister	<i>Tapi yang tidak kusukanya disitu, awalnya keren sekali fashion desainer, tapi tidak kusuka bajunya</i> But what I did not like, at first fashion designer was really cool but I didn't like the clothes.
Irene	<i>Tidak ada yang tebal bajunya,</i> Nothing is thick in their clothes.
Irene's sister	<i>Kayak daster saya kulihat.</i> It looks like a negligee to me.
Irene	<i>Rempong sekali. Tapi kalau fashion desainer memang begitu.</i> How clumsy. But that is how fashion designer is.

May 2021 (Italic text = Indonesian, Bold text = English translation)

This dialogue also shows that how the culture of dress is very important in the family environment although it is very clear that this reference comes from a film that aims to entertain people. Irene's response by saying "But this is how fashion designer is" shows her awareness of the types of information related to other cultures that can affect her sister's judgment. This kind of response related cultural self-awareness is identified as integration in intercultural communicative competence.

Sociolinguistics awareness

Sociolinguistics awareness as overarching dimension of knowledge and comprehension in intercultural communicative competence encouraged students to consider the importance of relationship among family members taken for granted which influence the choice of language used in home context. The following extract shows the interaction between Richard and Randy in discussing the language choice in family communication.

Tabel 7. Extract 7. Dialogue between Richard and Randy

Richard	Sometimes we use local language and it is so odd to ask them to speak in Indonesian, like hi man could you speak in Indonesian, they're saying there must be something wrong with you, why do you ask me to speak Indonesian. But in my heart, I want to say like I am doing a little research. But it's going to be useless because most of the time we use local language.
Randy	Yeah I know I know but I think we have to receive that our family using local language it doesn't matter.

June 2021 (English interaction in Richard's house)

In this extract, Richard stated how difficult he was to get his family to communicate using Indonesian language because the use of vernacular (local language) was so dominant in his family communication. Randy's response by saying "I think we have to receive that our family using local language" shows that the use of regional languages in the family is natural and it is very clear that the use of other languages in family communication does not depend on a specific context and purpose but on the communicative competence of the family members. This was identified as acceptance stage in intercultural communicative competence.

DISCUSSION

These results reveal requisite attitude and knowledge dimensions in making sense of the students' intercultural communicative competence development within their family communications. The students' intercultural communicative competence development viewing from the dimension of requisite attitudes covers valuing other cultures, openness to other people attitude, and tolerance in a different view. In terms of valuing other cultures, the students seemed to perform defense stage of intercultural communicative competence when connecting with religious matter especially in showing disapproval attitude when it comes to the way of dressing that is not following their culture. An individual who is in defense stage become aware of cultural differences and they are often threatened or intimidated by them (Bennett, 2017). When dealing with another requisite attitude, the students

are identified to show openness to other people's attitudes by not judging people instantly but tend to discuss a phenomenon in a certain attitude. This kind of openness is referred to adaptation stage in intercultural communicative competence. In the adaptation stage, individuals have gained the competency and experience to effectively deal with cultural differences (Bennett, 2017). Although the attitude dimension of intercultural communicative competence is often framed in terms of respect and openness, curiosity and diversity are also contributed in this dimension. Students evidently practiced tolerance in a different view and are visible to be curious and interested by the thing being asked. This kind of attitude led the students to be identified in minimization stage in intercultural communicative competence. An individual who enters the minimization stage has developed cultural empathy and act according to the rule: treat others as they wish to be treated (Bennett, 2017). The dimension of attitude is commonly incorporated with ethnocentrism represented by defense and minimization stages. Meanwhile, the ethnorelativism occurred in openness to other people attitude represented by adaptation stage.

In the knowledge and comprehension dimension, the students' intercultural communicative competence development encompasses deep understanding and knowledge of contexts and worldviews, cultural self-awareness, and sociolinguistics awareness. When dealing with deep understanding and knowledge of contexts and worldviews, it appeared that students seemed to understand the context in conveying the idea and respecting the cultural values. Understanding communicative competence helps students to create more ideas, think clearly, speak more, foster a better self-expression in interaction, and maintain self-interest (Nurhikmah, Basri & Abduh, 2020). This understanding is identified as integration stage in intercultural communicative competence. In line with this, Bennett (2017) emphasized that an individual in the integration stage is comfortable with cultural relativity and is able to evaluate the appropriate response depending on the context. Similarly, the integration stage was also found in cultural self-awareness. It was revealed that the student involved in a communication related to the awareness of how culture has influenced own self. The individual who enters the integration stage has developed a sense of looking from various cultural points of view and feeling comfortable in two or more cultural situations (Bennett, 2017). Meanwhile, the

students' interaction related to sociolinguistics awareness showed that the choice of language used in home context depends on the family members' communicative competence. Syam, Basri & Sahril (2020) stated that intercultural interaction contributed most in improving students' linguistic knowledge. In other words, individuals who enter the acceptance stage are able to recognize that there are significant differences between individuals from distinct cultures, and one both accepts and respects these differences (Bennett, 2017). All components in the knowledge and comprehension dimension of intercultural communicative competence were existed in ethnorealtivism where acceptance and integration stages occurred.

CONCLUSION

The study aims to investigate intercultural communicative competence development of EFL higher education students within their family interaction at home context during the pandemic time. The result of this study implies that the students' intercultural communicative competence development viewing from the dimension of requisite attitudes is based on three components: valuing other cultures; openness to other people attitude; and tolerance in a different view. The dimension of attitude is commonly incorporated with ethnocentrism represented by defense and minimization stages. Meanwhile, the ethnorelativism occurred in openness to other people's attitude which is characterized by adaptation stage.

On the other hand, the result also implies that the students' intercultural communicative competence development in the dimension of knowledge and comprehension is included three components: deep understanding and knowledge of contexts and worldviews; cultural self-awareness; and sociolinguistics awareness. All these components in knowledge and comprehension dimension of intercultural communicative competence existed in ethnorealtivism where acceptance and integration stages occurred.

PEDAGOGICAL IMPLICATION

Preparing effective EFL students who are able to deal with global challenges, act effectively and appropriately in an integrated world system, and

resolve intercultural conflicts is the key theme of this study. In addition, preparing EFL higher education graduates who are ready to engage with speakers from different linguistic and cultural backgrounds and become internationally competent is also challenging. It is hoped that the language program in emergencies (Covid-19 pandemic) needs to provide opportunities for students to develop intercultural competence and student beliefs through increasing awareness of differences between cultures.

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