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CROSS-CULTURAL COMMUNICATIONS IN EDUCATION AS A FACTOR FOR MULTICULTURAL LITERACY

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CONTENTS

LIST OF USED ABBREVIATION

DF cultures/ people – deal-focused cultures/ people

RF culture/ people – relationship-focused culture/ people

EFL students – English as a foreign language students

DMIS – Developmental Model of Intercultural Sensitivity

ICSs – International Chinese Students

DE – Distance Education

INTRODUCTION

The importance of this research lies in the fact that in recent years, student mobility across national borders has been increasing at an extraordinary pace. The trend of globalization with the increasing popular internationalization activities signifies the need for nurturing global citizen with effective intercultural communication skills.

China is one of the leading sources of international students. The Asia-Pacific Rim region represents one of the fastest growing and most culturally diverse regions in the world. The International Monetary Fund shows Asia continues to be the main engine in this region, accounting for more than 60% of global growth (2018). The United Nations predicts growth will continue to be robust in the near future (2018), and experts forecast that Asia's 38.8% share of the world gross domestic product (GDP), expressed in real U.S. dollar purchasing power parity, will continue to rise. Transnational companies have sought to capitalize on this growth via significantly increased investments in sales and marketing in Asia.

There is a strong need to develop multicultural education as a model to face growing global challenges. In the 21st century, youth are increasingly challenged to have the ability to work across cultures and political boundaries. Thus, they need to increase their understanding of other cultures. They need to have a modern vision in an era of globalization. Youth need to take in the values of Unity in Diversity and implement them in society. Positive appreciation of ethnic identities such as culture, language, physical appearance, religion, and skin color is strikingly important. Almost any country aims to become a nation with both national and global competence. That is why education play an important role to prepare youth to possess a full understanding of national and global culture.

Frequently lecturers consider the current multicultural education to be ineffective although they are aware of its potential to develop the intercultural competences of the students. This skeptical attitude of the teachers towards efficiency of multicultural education is caused by present insufficient state of relationships between people of different cultures, multicultural education character and its results indistinct from the short-term perspective, attaching importance to dominant educational influence of a family etc.

Efforts leading to preparation of the future generations for life within the culturally heterogeneous society are reflected in the modern world educational strategies. Multicultural education presents one of the basic educational factors in the area of development of students' intercultural capability. Appropriate area for functional and effective implementation of multicultural education topics is represented for example by connection of its contents with activities running during the educational process. Strasheim [138] argues that language ability and cultural

sensitivity can play a vital role in the security, defense and economic well-being of the country and that global understanding ought to be a mandatory component of basic education.

Student mobility across national borders has been increasing at an extraordinary pace. Correspondingly, much research has been conducted into issues concerning learners that move internationally to pursue learning in a culturally different country. To a great extent, vigorous debate and research did promote cross-cultural diversity, understanding and communication.

Education is traditionally connected to informative, formative and esthetical function, but there is however a certain transformation undergoing at present. Subject´s profile is being adjusted to the changing society and its needs. It is thus possible to observe emphasizing of esthetical and educational functions of education or its connection to other subjects of formative character, for example to ethic education, personal education and social or multicultural education. Socialization, literary socialization and formativeness is perceived as fundaments of multicultural education realized at education classes. According to Wrobel, creation of individual cultural identity, intercultural connection with text, different cultural artefacts or different ways of text perception within the frame of group take place during the educational process [155]. Author thus draws attention to socializing factors of work within the intercultural literary education, both in the double dimensional relation of student / text, and in relation to multidimensional relation, it means student / text / social group, which takes part in the development of intercultural conception of the student.

Factor that significantly determines overall form and efficiency of multicultural education is presented by a person of a lecturer. Current curriculum policy requires lecturers who are capable of adequate reactions to the changing social environment and to the consequent changes within the curriculum frameworks. Practical effect lies not only in the need of active approach leading to knowledge extension and development of pedagogical, psychological and didactical skills, but at the same time in orientation within the cultural, socio-economic, political and historical events that are being involved to the contemporary educational practice also in form of sectional themes. According to Moree [110], key role within multicultural education is presented by a person of the teacher, his/her cultural identity, approaches, intercultural sensitivity and his/her own experience with cultural diversity. However, basic premises of successful realization of multicultural education are expressed by teacher´s motivation itself.

Within the education lecturers, most frequently focus on themes of multicultural tolerance, mutual respect, attitudes towards differences and relations between cultures. They also do not leave out topics of multicultural character of present world and racial, religious or other intolerance, discrimination, xenophobia,

prejudices and stereotypes. They less frequently choose topics corresponding to the new, transcultural conception, it means development of individual student´s cultural identity, work with personal stories and others. We can thus observe persistence to the old, cultural standard conceptual attitude towards multicultural education.

Fairy tales of other nations, literature by authors of other nationalities and cultures, legends and books of travels of other nations are by lecturers considered to be the suitable multicultural education tools – we can again observe dominance of cultural standard approach, aimed at a presentation of other cultures specifics.

Lecturers suppose discussions or interviews, methods of critical thinking, dramatization and role playing, experience methods and project methods to be the most suitable methods for work with literary text with multicultural themes. Within the classes the Lecturers most frequently use means of discussion or interview, method of critical thinking, standard literary text analysis and roleplaying. However, selection of the appropriate methods and literature samples represents the most frequent complication, which the lecturers face during the integration of multicultural themes to the education.

While the relevance debate for business and management related research is frequently pointing at communication problems, there is little systematic inclusion of communication research. The novelty of this research is due to change that occur in contemporary education while intercultural communication becomes a requirement for success in globalized society. The goal of the thesis is to identify the role of cross-cultural communication in the developing of multicultural competencies. The objectives of the research are: to define intercultural communication as a social phenomenon; to consider the conditions for the development of multicultural literacy in the modern world; to research the content of intercultural communication among foreign students; to assess the level of intercultural literacy among local and foreign students; to revel trends, prospects, challenges, and opportunities for development of intercultural literacy of student studying abroad.

The findings offer a new study perspectives to raise an awareness of one potential area that educators and policy makers could choose to work on to create a possibly more inclusive atmosphere for those "alien" learners

MASTER'S THESIS SUMMARY

Keywords: CROSS-CULTURAL COMMUNICATION; CROSS-CULTURAL COMPETENCE, MULTICULTURAL LITERACY; CULTURAL DIVERSITY; CROSS-CULTURAL UNDERSTANDING; CHINESE STUDENTS.

The trend of globalization with the increasing popular internationalization activities signifies the need for nurturing global citizen with effective intercultural communication skills. The strengthening dialogues between Belarus and China with the support of political leaders to facilitate cross-cultural communications is highlighted both in the scientific literature and in the politic rhetoric. On the other side, the lack of intercultural understanding could induce conflicts between representatives of different nations. The relevance of this topic is due to change that occur in contemporary education while intercultural communication becomes a requirement for success in globalized society.

The goal of the thesis is to identify the role of cross-cultural communication in the developing of multicultural competencies.

The object of the thesis is cross-cultural communications in education.

The subject of the thesis is the role of educational cross-cultural communications for the development of multicultural literacy of students.

Methods of research: system analysis, comparative analysis, analysis of documents, case study, critical analysis.

The obtained results: intercultural communication as a social phenomenon was analyzed; the features of intercultural communication in the education system are indicated; intercultural literacy as a result of intercultural communication was defined; a comparative analysis of intercultural literacy of local foreign students was carried out.

The spheres of the possible use of the results are communication, education, international business.

The structure of the master's thesis includes introduction, two chapters, conclusion, and a list of references.

The volume of the master thesis is 73 pages. The work contains 5 figures, 2 tables, 160 sources.

The author confirms that the work was done independently, and calculation and analytical material cited in it correctly and objectively reflects the state of the process being studied, and all theoretical, methodological provisions and concepts borrowed from literature and other sources are accompanied by references to their authors.

ОБЩАЯ ХАРАКТЕРИСТИКА РАБОТЫ

Ключевые слова: МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ; МЕЖКУЛЬТУРНАЯ КОМПЕТЕНТНОСТЬ, ПОЛИКУЛЬТУРНАЯ ГРАМОТНОСТЬ; КУЛЬТУРНОЕ РАЗНООБРАЗИЕ; МЕЖКУЛЬТУРНОЕ ПОНИМАНИЕ; КИТАЙСКИЕ СТУДЕНТЫ.

Тенденция глобализации с растущей популярностью мероприятий по интернационализации указывает на необходимость воспитания гражданина мира с эффективными навыками межкультурной коммуникации. Укрепление диалога между Беларусью и Китаем при поддержке политических лидеров с целью содействия межкультурным коммуникациям подчеркивается как в научной литературе, так и в политической риторике. Актуальность данной темы обусловлена изменениями, происходящими в современном образовании, когда межкультурная коммуникация становится необходимым условием успеха в глобализированном обществе.

Цель дипломной работы – выявить роль межкультурной коммуникации в развитии мультикультурных компетенций.

Объектом диссертации являются межкультурные коммуникации в образовании.

Предмет диссертации – роль образовательных кросс-культурных коммуникаций для развития поликультурной грамотности учащихся.

Методы исследования: системный анализ, сравнительный анализ, анализ документов, кейс-стади, критический анализ.

Полученные результаты: проанализирована межкультурная коммуникация как социальный феномен; обозначены особенности межкультурной коммуникации в системе образования; определена межкультурная грамотность как результат межкультурной коммуникации; проведён сравнительный анализ межкультурной грамотности локальных иностранных студентов.

Сферы возможного использования результатов – коммуникация, образование, международный бизнес.

Структура магистерской диссертации включает введение, две главы, заключение и список литературы.

Объем магистерской диссертации составляет 73 страницы. Работа содержит 5 рисунков, 2 таблицы, 160 источников.

Автор подтверждает, что работа выполнена самостоятельно, а приведенный в ней расчетно-аналитический материал правильно и объективно отражает состояние изучаемого процесса, а все заимствованные из литературы и других источников теоретические, методологические положения и концепции сопровождаются ссылками на их авторов.

CHAPTER 1
CROSS-CULTURAL COMMUNICATIONS IN EDUCATION

1.1 Cross-cultural communication as a social phenomenon

On the basis of communication architecture, the following models can be identified and characterized together with the code forms, contexts, and relation systems specified to the American and European style of communication: R. Jakobson's model [78], H.D. Lasswell's model [92], R.R. Gesteland's model [58], G. Hofstede and G.J. Hofstede's model [76].

Roman Jakobson's theory and model were created in 1960; upon creating the model, its author focused above all on the meaning of the communication structure. According to J. Fiske [56], that model is a double one. Jakobson starts by modelling the constitutive factors in an act of communication. These are the six factors that must be present for communication to be possible (sender, receiver, context, message, contact, and code) wherein any act of communication performs each factor (emotive, conative, referential, poetic, phatic, and metalingual). The factor model together with the functions looks as follows (Figure 1.1).
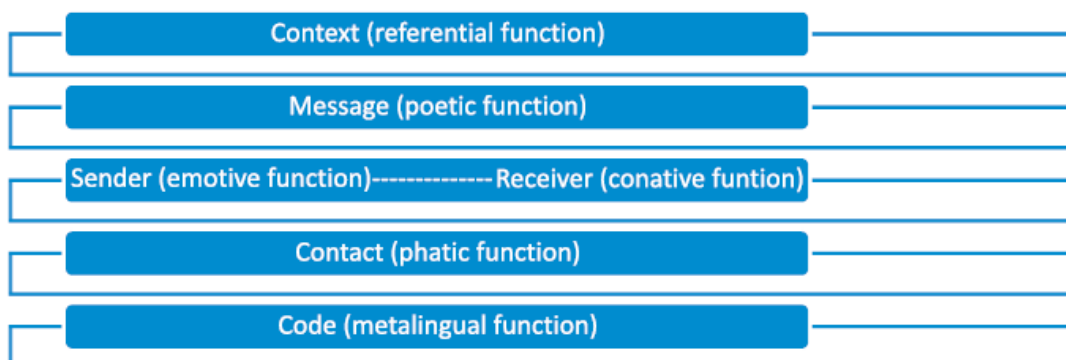

Figure 1.1 – The Jakobson Model of Communication

Footnote – Source: [78, p. 120].

The derivative model, mentioned due to its frequent appearance, is a simplified version of the Jakobson's model presented by Harold D. Laswell. Lasswell developed another widely quoted early model. His, though, is specifically one of mass communication [92]. He argues that to understand the processes of mass communication we need to study each of the stages in his model (Figure 1.2).
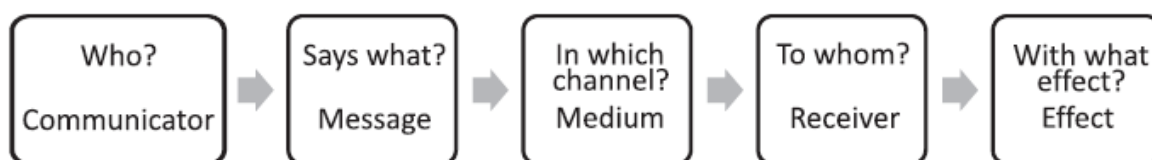
Figure 1.2 – The Lasswell's formula with corresponding elements of the communication process.

Footnote – Source: [92, p. 52].

These two models describe the links between the American and European meetings and events industry. These models are very helpful to understand mass communication present in the meetings industry. The proposed model is based on the cooperation among the participants of the meetings industry (customer, agent, venue, and supplier) and an exchange of information.

Culture and communication remain in a complex mutual relationship. Communication is considered as a mirror of a culture [11] as through both verbal and non-verbal communication styles members of a community express their values, i.e. they manifest their culture. On the other hand, culture and its specific dimensions influence those verbal and non-verbal communication styles in an organization [12].

Cross-cultural and intercultural management studies are based, in most cases, on frameworks created on the ground of social anthropology [13]. Thus, dimensions of culture identified in those frameworks explain business behaviors in rather general terms, i.e. they refer to values related to general problems, such as power and authority, concept of self, dealing with uncertainty etc. [8]. At the same time, each of the dimension may affect, in a way, the process of interpersonal communication. For instance, dimensions related to authority, such as power distance (Hofstede) and formality [92], influence the process of interpersonal communication among people representing different hierarchical positions. Among scarce dimensions, referring directly to interpersonal communication it should mention high vs. low-context style [14]. In a low-context culture words are more important than other means of expression and a communicator needs to be very explicit; in a high-context culture many things, particularly those contradictory or unpleasant, are left unsaid and a message is hidden in a whole social context rather than only in words. High vs. low-context communication is usually connected with an approach to making business relationships. The latter may be described through a dimension of relationship- vs. deal-focus (RF-DF, Gesteland [58], Glinska-Newes et al. [59]).

Although relationships are important in business everywhere, members of different cultures perceive differently the nature of those relationships. In

deal-focused (DF) cultures people are task-oriented, i.e. so they are interested in the economic and transactional side of a relationship. Thus, they are less interested in creating personal bonds with business partners. As a result, it is easy to make a direct initial contact with them, because they do not need to know their partners well before starting a business. Partners representing such culture get down to business straightaway. Though they may like to socialize with each other over meals or drinks, it is not necessary to get to know each other very well. Relationships are formalized, and partners rely primarily on written contracts. Those contracts are not personalized, i.e. any specific and individual differences are less considered. The communication style common for DF people is low-context.

In contrary to DF people, those representing relationship-focused (RF) culture deal only with business partners who they know and can trust. They feel very uncomfortable doing business with strangers, particularly foreigners, and they want to know their prospective business partners well before doing business with them. In such circumstances it takes time and patience to start a relationship which results in signing a contract. "In RF markets, first you make a friend, then you make a deal" [7 p. 34]. Such relationships have a strong personal component in addition to transactional aspects. Personal bonds are to maintain and strengthen throughout the entire time of cooperation, but they prevent difficulties and help in solving problems appearing on the way. Partners are treated in individualized way and even contracts may be treated with flexibility and modified in the course of their implementation [7]. High-context communication is specific for RF people.

Deal-focused cultures are present in North and Western Europe, North America, Australia and New Zealand. Relationship-focused cultures are specific for Asia, Africa, and the Arab World. The rest of the world, i.e. rest of Europe and South America, are classified as moderate deal-focused [16].

Allwood [4] analyzed the concept of "Intercultural communication" that involves four primary cultural dimensions as follows:

•Patterns of thought – a common way of thinking, where thinking includes factual beliefs, values, norms, and emotional attitudes.

•Patterns of behavior – common patterns of behavior, from ways of speaking to ways of conducting business and industry, where behavior can be intentional/unintentional, conscious/unconscious, or personal/interactive.

•Patterns of artifacts – common way of making and using material things, from pens to houses (artifact = artificial object), where artefacts include dwellings, tools, machines, or media. The artificial dimension of culture often receives special attention in museums.

•Imprints in nature – A lasting imprint left by a group of people in a natural environment, including agriculture, garbage, roads, or intact/destroyed human

settlements. In fact, "culture" (i.e. human modification of nature) gives us a basic understanding of the concept of culture.

Allwood [4] explains that all human activities involve the first two dimensions. Most activities involve the third dimension, and ecologically important activities also involve the fourth. When a particular activity durably combines several of these characteristics, it is often said that the activity has been institutionalized, and therefore it is a social institution.

Therefore, intercultural communication is a field of study that studies how people from different cultural backgrounds communicate in similar and different ways, and how they strive to communicateacross cultures.

With the deepening of globalization and international trade, different cultures will inevitably meet, conflict and blend. People from different cultures find communication difficulties not only a language barrier but also a cultural style. For example, in individualistic cultures such as the United States, Canada, and Western Europe, an independent figure or ego predominates. This independent figure is characterized by a sense of self that is relatively different from others and the environment. In interdependent cultures, typically considered Asian, Latin American, African, and Southern European, the interdependent self-image predominates. Greater emphasis is placed on the interconnectedness of the individual to others and the environment; the self is meaningful only (or primarily) in the context of social relationships, responsibilities, and roles. To some extent, cultural differences go beyond language differences. This cultural style difference is one of the biggest challenges in cross-cultural communication. Communicating effectively with people from different cultures is especially challenging. Culture provides people with ways of thinking - ways of seeing, hearing and interpreting the world. So the same word can mean different things to people from different cultures, even if they speak the "same" language. The potential for misunderstanding increases when the languagesare different and translations must be used to communicate. The study of intercultural communication is a global field of study. Therefore, cultural differences in cross-cultural communication research can already be found. For example, intercultural communication is often considered part of communication studies in the US, but is emerging as a subfield of applied linguistics in the UK.

Companies have grown into new countries, regions and continents around the world, which allows people of different cultures to migrate and learn to adapt to their environment. This has led to intercultural communication becoming increasingly important in the work environment. It is important that employees understand verbal and non-verbal communication. Expats working in cultures that are not their own should be prepared, receive proper training, and have access to educational resources to help them succeed and appreciate the culture they are part

of in order to navigate it effectively. Cultural competence is important for intercultural communication.

1.2Features of cross-cultural communication in education

The application of intercultural communication theory in foreign language education has been paid more and more attention by countries all over the world. Intercultural communication courses can now be found in the foreign language departments of some universities, while other schools offer intercultural communication courses in their education departments. Many MSc programmes in management have international specialisations that may focus on intercultural communication. For example, the Ivey School of Business has a course called Intercultural Management.

With the increasing pressure and opportunities of globalization, the joining of international network alliances has become an "important mechanism for the internationalization of higher education" [18]. Many universities from around the world have made great strides in enhancing intercultural understanding through processes of organizational change and innovation. Generally speaking, the college process revolves around four main areas, which include:

1.organizational change

2.curriculum innovation

3.staff development

4.student mobility.

Ellingboe emphasizes these four main dimensions with his own specification of the internationalization process. His specifications include: (1) Faculty leadership; (2) International activities of faculty members with colleagues, research sites and institutions around the world; (3) Availability, affordability, accessibility and transferability of student study abroad programs (4) Presence and integration of international students, scholars and visiting faculty into campus life; (5) International extracurricular activity units (dormitories, conference planning center, student union, career center, cultural immersion and language house, student activities and student organizations) [19]. As Ellingboe puts it, internationalization "is an ongoing, future-oriented, multidimensional, interdisciplinary, leadership-driven vision that involves many stakeholders working to change the internal dynamics of an institution to appropriately respond and adapt to the increasing Diverse, globally centered, − changing the external environment" [50].

Hammer points out that the importance of intercultural competence in global and domestic contexts is now widely recognized: "To function in another culture, one must be interested in the other culture, be sensitive enough to notice cultural differences, and then also Willingness to modify their behavior to show respect for

people from other cultures" [71]. The citation above shows that intercultural sensitivity is an integral part of effective communication. Therefore, it is important for lecturers to enhance cross-cultural competence among the studies.

Hammer further explained that accepting cultural differences is a state in which one's own culture is experienced as one of many equally complex worldviews. By distinguishing differences between cultures (including one's own), and by building meta-level awareness, people with these worldviews are able to experience others who are different from themselves but are equally human. Accepting does not imply consent - some cultural differences may be judged negatively - but the judgment is not ethnocentric in the sense of preserving equal humanity. The main problem to be solved in this perspective is "value relativity". In order to accept the relativity of values and cultural context (and thus the potential to experience a world organized by different values), one needs to figure out how to maintain a moral commitment in the face of this relativity.

Research has shown that certain themes and images, such as children, animals, life cycles, relationships, and movement, can transcend cultural differences and can be used in international settings, such as traditional and online college classrooms, to build common ground between cultures [20] .

Both Nunan and Richards remark that motivation and entertainment-based activities are key elements leading to learners' learning achievement in their communication skills [116, pp. 50-53]. Kerekes draws on her own experiences as a highly motivated learner of English in her native Hungary to speak to the role listening to music and learning song lyrics can play in retaining vocabulary and grammar. In "Out-of-class pronunciation, Long & Huang (as cited in Nunan and Richards [116, pp. 50]) report on the experience of one of the authors developing an-out-of-class method of teaching pronunciation to L2 English university learners with low motivation in China. By creating home tasks that required learners to present their work in class and peer-evaluate classmates' performances, the authors found students developed the motivation to actively engage in pronunciation activities outside the classroom and ultimately improve their pronunciation skills.

Srisermbhok [135, p. 11] revealed that attitudes and motivation towards learning are considered important factors for learning achievement. From her study of 3rd year Business English Majors at Southeast Bangkok College, 81.25% of the students who highly achieved in their class had good motivation and positive attitudes to learn English. No matter whether they were poor or smart in English, they managed to get through and passed the course, while those few who failed the course were low motivated learners who had to learn English to finish the program.

Camp activities not only develop communication skills, but also improve social skills, relationships, and overall well-being in young people. Park has described camp programs when very well structured provide extracurricular

activities where youth are engaged with friends and have adult emotional support. These camp activities are important to help youth flourish and have a higher life satisfaction. Summer camp counselors and staff are focused on creating fun experiences for campers and promoting positive relationships among them. Many camp practices and traditions- singing, dancing, telling stories and jokes, and playing outdoors – increase positive emotions, which lead campers to feel what they describe as "happiness." As positive relationships predict happiness, the camp environment is an ideal setting to improve happiness because of the focus on building positive relationships.

Coskun [40, p. 1449] investigated the benefits of out-of-class speaking activities for 21 first year English as a foreign language (EFL) students at a state university in Turkey for a period of six weeks. The chosen activities included the following: Fantasy Role-Playing, Continuous Story, Debate, Radio Program, and Broadcasting on Periscope. The findings reveal that students enjoyed playing the game which was interactive for unrehearsed speaking that really improved their English speaking skills, while fantasy Role-Playing provided a unique experience urging every player to speak and act. Even an anti-social person can open up playing this game. The participants found the game to be more fun than they expected. As a group in the game, they tried to solve the problems working together. Each contributed to this game and interpersonal communication skills are creating opportunities for learning based where the interaction takes place. The students also revealed that Continuous Story activity definitely improved their speaking skills and creativity. In each story they created, they had no idea what the next sentence would be, so they had to think every possible sentence that may come right after the one before. That forced the brain to be in the most creative way it could be. As for Debate activity, the students engaged in the group expressed their satisfaction with the activity outcomes highlighting that the activity enabled them to practice their English, feel more relaxed while speaking English, become more familiar with news on the Internet, and learn new vocabulary items ,and pronunciation. Radio Program made students participating in this game gain more confidence and having natural conversations, whereas the broadcasting on Periscope was useful for the students who took part in the game as they could practice their English with people online and learn some daily language during their practices. In conclusion, the study found that outside classroom activities had great influence on hands-on learners in many ways. They shape students' learning environment and influence their motivation and achievement. Furthermore, they can be expected to mediate the effect of job-related policies, such as changes in curricula for lecturers' initial education, professional development on student studying. And eventually, all these aspects may shape lecturer' working environment.

Artistic texts and activities based on their interpretation are at the heart of multicultural education. If we understand art as one of the cultural factors, any artistic text can be regarded as a cultural artifact, on the basis of which the goals of multicultural education can be achieved. Although from a certain point of view this determination is very general and simplistic, Ch. Dawidowski and D. Wrobel [46] found that the bearer of a multicultural approach in literary education is not only the literary text, but mainly the reader in the Multiculturalization and interpretive procedures when dealing with any literary text [2]. The content of multicultural education includes not only literary texts, but also works of national art viewed from a multicultural perspective. Among these authors and others, however, we can see different definitions of what is called multicultural literature and different concepts of literary texts classified on multicultural themes. It is clear that every literary text can be perceived in terms of its multicultural character, but there are works of art that are clearly related to the themes of multicultural education, whether by subject, language, or otherwise.

For example, D. Wrobel [155] proposed a classification of multicultural literary texts. His classification system includes five categories of texts: picture books that encounter different worlds in the middle, literary texts where foreign writers introduce different cultures, literary texts about cultures that are considered foreign, historical texts, and texts that intercept contradictory images of their own countries. K. Esselborn [52] proposed different categorization concepts: linguistic and literary multiculturalism, thematic multiculturalism, author's multicultural biographies, texts on the themes of cultural contact and cultural distance, and literature and exiles that capture the personal multicultural experiences of immigrants compared with the collective experience of foreign cultures. We can find other classifications in the publications of M. Cai [29] or R. W. Dasenbrock [44].

The effectiveness of multicultural education depends on the choice of method and the form of teaching tools, especially textbooks. When dealing with literature, the basis for an effective multicultural education are these methodical pillars, which can be viewed from a multicultural perspective:

- *Experience*:The basic principle is to perceive artistic texts through experiences related to emotional experience, it is a source of motivation to remove initial barriers and experience new situations hitherto unknown. At the same time, it is a means of gaining a deeper understanding of the meaning of literary information.

- *Communication*: In particular, multicultural education, whose philosophy affects the field of interpersonal relationships, so the choice of method should reflect reality and support its development in a positive direction. Therefore, an approach based on the principles of dialogue and discussion is essential. We also understand communication as communication between students/students and artistic texts (Rusňák [126]or Gejgušová [57]).

- *Critical thinking and constructivism*: Critical thinking is closely related to multicultural education. If multicultural education is a pedagogical response to the heterogeneity of the world, then it is necessary to guide students to be able to deal with diversity. Critical thinking as an ability to evaluate different alternative viewpoints and possibilities, to take decisions and to base them on arguments (Grecmanová, Urbanovská [62]) is a way of making it easier to perceive a dynamic and constantly changing life The means of reality. Pedagogical constructivism is based on the construction of perception based on one's own thinking and is the basis of the critical thinking method.

- *Activity and creativeness*: Both of these elements represent the requirements for the production and activation methods that predominate in multicultural education at all stages of the educational process. Thanks to the creative approach, the reader can find the author's artistic intention and his own way (Vala [145] or Hník, [75]).

Reading is an essential learning aid in education and represents a specific type of textbook, both in terms of content and its place and function in the educational system. In the context of modern society and current educational needs, new dimensions of the reader's text use are discovered. The specific position of reading books in the teaching tool system is mainly determined by its universality. The fact that reading books contain literary texts with various thematic orientations connects education with other disciplines that have formative characteristics. According to Kusá, Sladová, Kopecký and Mlčoch [89], the following types of artistic texts can be classified as literary texts with multicultural themes:

Literature of the different cultures and minorities and literature about the minorities and different cultures. This category includes fairy tales and legends, stories prose or poetry with children's characters, and even more than adult literature. The use of these texts is mainly to mediate encounters with different cultures, their traditions and values. It also allows students to view their own culture from a different perspective, as it often leads readers to compare their own cultural characteristics with the cultures of different nationalities.

Literature intercepting the encounter of the different cultures, nationalities or religions. Literary works belonging to the second category intercept cross-cultural encounters, namely harmonious coexistence, mutual enrichment or possible multicultural conflicts and obstacles. These literary works serve as information, and at the same time they can influence the attitudes of students, enabling them to recognize the complexities of interpersonal relationships, develop competencies for intercultural contact, tolerance and understanding of cultural and ethnic equivalence. and religion, etc.

Literature with themes of holocaust forms the independent category as it is very specific and thematically unique. The topic of Jewish war suffering has found its

way into adult and children's literature quite a bit. Reading books about the Holocaust (not just about the Jewish Holocaust, but also about the Roma) is able to show the tragic consequences of interpersonal intolerance, mostly through the life stories of real people who were slaughtered simply because they were become the target of slaughter. from different racial origins.

Literature with themes of difference: there are the literary works intercepting the encounter with the otherness in meaning to foreignness and difference. Both modern adult literature and children's literature offer many titles that intercept difference, whether in the sense of cultural difference, alienism (e.g., disabled characters, immigrants, etc.), or the difference in the living images of fantasy creatures from around Differences in their external or internal characteristics of the world. However, sensitive teaching methods will help to use these literatures to develop students' ability to understand a diverse world, not succumb to xenophobic tendencies and prejudices, tolerate differences and see them as a source of assets and enrichment.

Literature with themes of travelling, discovering the different countries and cultures. This category includes, for example, travel literature books. This art book will provide space to expand knowledge about different countries and their cultures [32].

The question that remains is what texts should be included in reading books in order to provide lecturers with the possibility to apply multicultural themes systematically to their courses. It is necessary to maintain the interconnection between course documents, supporting courses and courses. However, here we encounter the main problem, because multicultural education has no stable concept due to the constant revision of multicultural theory. We can observe a retrogression of the so-called cultural norm approach, which emphasizes group characteristics, differences between people, and the need to acknowledge their needs in order to improve relations between cultures. The shortcomings of this approach are replaced by a cross-cultural model, which is derived from personal experience and built on mutual personal interactions. It does not give substantive meaning to members of certain sociocultural groups, but still does not object to its existence [110]. We gravitate towards the fact that ongoing conceptual changes in multicultural education will also affect the range of literary texts that can serve as a means to achieve their goals. Literary texts remain a tool for multicultural education, based on cultural standards approaches, texts provide students with information about the details of different cultures (ethnic, racial, religious, or otherwise), but are less recently overemphasized and dogmatic which may Lead to the fixation of stereotypes and prejudices. The modern concept of interculturality is then able to look for the multicultural element contained in literary works that have the theme of diversity in their general conception, in literary texts that intercept specific situations

of intercultural coexistence that present artistic images of one's personal experience, or in Literary excerpts containing problematic phenomena such as discrimination and intercultural conflict.

Multicultural education is a phenomenon that has become more prominent in the world of education become increasingly diverse, suggesting a need for lecturer preparation programs to provide lecturers with the knowledge, skills, and dispositions to help all students learn (Aydin & Ozfidan [8], Civitillo et al. [34]). In other words, multicultural education needs to be integrated in every single component of education.

Table 1.3 shows that there are many strategies used in the practices of multicultural education. The use of these strategies creates opportunities for variousmeaningful experiences because the perceptions of multicultural education are built comprehensively in order to develop the students' cross-cultural competence. With more chances to experience diversity, students can develop their ability in learning and adapting to diverse cultures.

Even though the practices of multicultural education differ in terms of their details, some basic similarities are seen. The society in countries respect and appreciate diversity using their own strategies due to differences in the structural and cultural situation. The opportunities to interact with other students from different social and cultural backgrounds increase the students' chances to improve their cross-cultural competence and therefore, play a role in their achievement.

Table 1.3 – Strategies to implement multicultural education

Strategy	Description
The contributions approach This is the most common approach, which is also the first stage of ethnic revival. One of the examples of its use is putting the images of national heroes coming from various ethnicity and culture in related subjects.	1. Putting symbols reflecting diverse cultures 2. Introducing national heroes to build good characters 3. Design school environment with various culture-related materials 4. Naming classes with countries names and providing their artefacts 5. Writing announcements in two or more languages
The additive approach In this stage, there is an effort to enrich learning materials, concepts, themes, and perspectives in the curriculum without any changes in the basic structures, objectives, and characteristics of the curriculum. This approach is supplemented with books, modules, or discussions that do not lead to any substantial changes in the curriculum.	1. Designing curriculum with multicultural education content 2. Providing elective extracurricular programs 3. Reading books of culture 4. Using various cooperative learning models in classes 5. Creating interdisciplinary programs 6. Providing more references highlighting culture
The transformation approach This approach is different from the previous ones since it changes the basic assumptions of a curriculum and promote students' competence in addressing concepts, issues, themes, and problems using some ethnic perspectives that center on the main item discussed in subjects.	1. Habit-forming appreciation of diversity 2. Discussing social problems in a multicultural society 3. Exploring and showing cultural diversity to students 4. Understanding and respecting others through various programs
The social action approach This approach includes all elements in the transformation approach, with an additional component that inquires students to make actions related to learnt materials in subjects. Its main goal is to teach students to deliver social criticisms and make decisions. In this case, universities help students become reflective social critics and trained participants to respond to social changes.	1. Accepting students from various socialeconomic-cultural backgrounds 2. Providing student exchange programs to other countries 3. Sending a brand ambassador in various cultural events 4. Randomly dividing classes regardless of the status of the students 5. Putting students in classes regardless of their religions 6. Emphasizing on cooperation in providing education services 7. Holding many kinds of activities with students

Footnote – Source: [35].

1.3 The problem of understanding in the intercultural communication context

Receivers of academic communication are likely to decode messages differently and attribute different levels of relevance to it (if they engage in the communication process, at all). This raises challenges for exchange between academics and students also for communications within the academic community. The argument for addressing the perceived "divide" through a communication lens is also made by Schneberger, Pollard, and Watson [36] with their contribution on the creation and transfer of knowledge between the academic community and management practice. Examples from current literature suggest related ideas such as a co-creation of knowledge [37], an ingenious and ongoing scheme of exchange [38], or knowledge by exemplification [39]. These approaches require functioning exchange and will benefit from a more systematic understanding of the communication process.

There is solid evidence, as shown in studies, that language acts as a barrier to effective communication [40; 41]. The language barriers are an obstacle to accurate interpersonal interaction, significantly inhibiting communication and thereby impeding the elicitation of necessary data from foreign student.

Lasswell's idea is a not an uncommon perspective used to illustrate the process of dissemination drawing a relation to McGuire's (1985) theory of persuasive communication as a theoretical foundation. Expanding the Lasswell question ("WHO says WHAT in WHICH CHANNEL to WHOM with WHAT EFFECT?"), scholars on persuasive communication point at the important additional role of context in communication (e.g., McGuire [106], Petty, Brinol, and Priester [124]) which is seen of similar importance to cross-cultural communication research (e.g., Kittler, Rygl, and Mackinnon [86]). In order to systematically embed context into cross-cultural communication, Kittler [86] proposes a link of communication theory with Hall's context dimension [67]. A conceptual approach to communication that allows to illustrate the communication process and errors distorting a message is Krippendorff's [88] information theory. This approach is primarily based on the distinction between different types of errors which are characterized by a partial loss of the information transferred or by adding unrelated variation to a message. Following Sullivan (1986) Krippendorff places information theory "into a framework that most social scientists can readily comprehend […] making a rather complicated system as simple as possible" [88, p. 5].

By linking Krippendorff's information theory with the role of context in communication the meaning of context needs to be clarified and Harrington and Rogers [73, p. 1] nicely illustrate the difficulty to establish a common understanding of this term:

"When asked "What is context?" colleagues responded quickly. "Well, that's easy," said one. "Context is a frame. It's what we use to make sense of things." Another added, "In the field of communication, context is merely situation . . . Isn't it?" On first thought, context seems a straightforward term. We know what it means. We use it often and with ease. We say: "Let's look at the context." "We need to establish the context." "That was taken out of context." "Put that in context for me." Context is part of our everyday vocabulary".

In cross-cultural communication, context can be understood as external and internal context. When conceptualized as external context, it could be seen as a situational frame in which the communication takes place. The context of student (who has just begun to study the problem and might not have encountered it in practice) and the context of the academic (interested in publishable generalizations and theories) are argued to differ.

Hall's idea of context is rather understood as internal context and characterized as conventional use or even more as a vantage point around which individuals orient meaning [49; 45]. In this understanding, context is an additional element of message which in combination with information constitutes meaning. Hall [68, p. 21] states that information out of context is meaningless and cannot be reliably interpreted and later enforces this view: "No communication is totally independent of context, and all meaning has an important contextual component. Information, context and meaning are bound together in a balanced, functional relationship" [68, p. 56].

Possible distortion much depends upon the extent by which sender and receiver actually contextualize their message. In communication from members of one cultural group to members from another cultural group, the role of context for understanding will vary depending on how compatible the different cultural contexts are (see Figure 1.4). Following the assumption that the degree of context use may differ and that context as pre-programmed information does vary in meaning across cultures, the contextual elements in communication will yield additional interferences to communication. The cross-cultural errors (added onto the already existing errors associated with intracultural communication) are shown as "contextual noise" and "contextual loss." As a consequence, the communication is altered to the extent of both contextual loss and contextual noise [52].
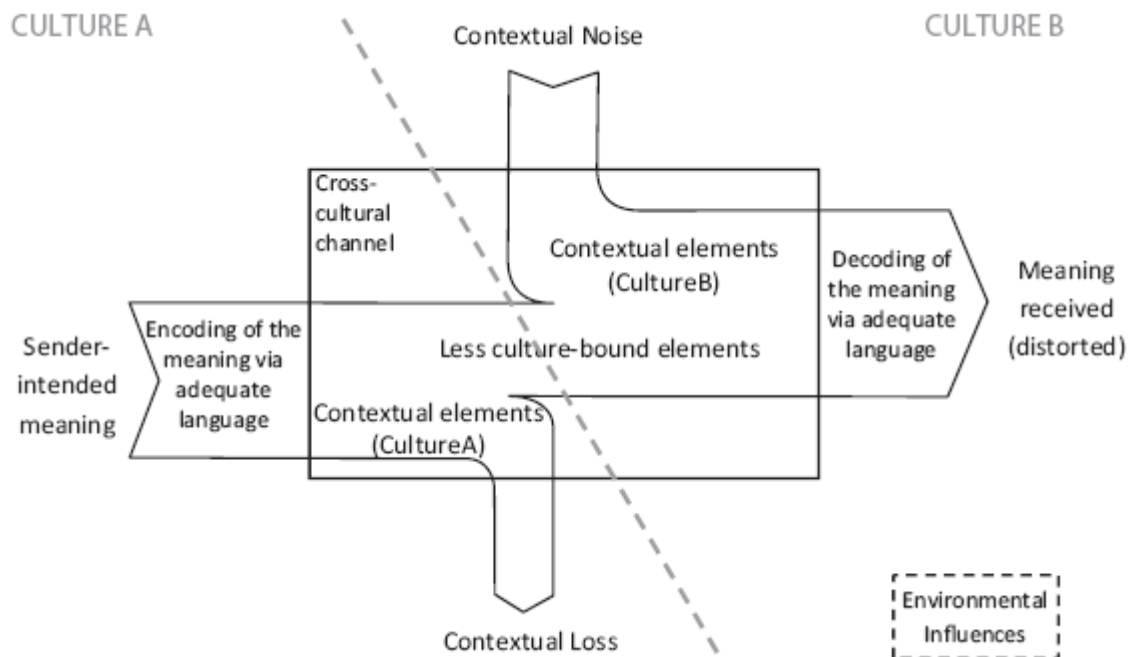
Figure 1.4 – Cultural interferences on the process of communication.

Footnote – Source: [52, p. 343]

The potential for misunderstanding similarly exists within the subgroups of a culture when communicating with members of other subgroups. But cross-cultural communication is assumed to lead to a higher degree of misunderstanding than intracultural communication. Because of (additional) cross-cultural errors the receiver's understanding differs from the sender's understanding to the extent of both contextual loss and contextual noise.

As a perfect channel (equal entropies, i.e., sender intended meaning = received meaning) is hardly to be expected in human communication, some equivocation can always be assumed (e.g., Dretske [49]). In technical terminology, equivocation "measures the average uncertainty in the message when the signal is known" [49, p. 20]. At a cross-cultural level, there is often no mutual agreement about which meaning should be attributed to a message. This can lead not only to different conceptions of the message but also to a loss of parts of the message sent, particularly if the receiver does not even perceive certain contextual clues as part of the actual message sent to them. This unintended contextual form of loss alters the initial meaning of the message sent.

As for equivocation, Dretske argues that "there is seldom, if ever, noiseless communication" [49, p. 109]. Noise can be understood as an opposite form of interference as compared to equivocation. According Kittler, noise is understood as contextual noise, an interference which occurs when the receiver adds sender-unintended parts to the message resulting (1) from the receiver's different context and related to their cultural (or sociocultural) background, and (2) determined in its extent by the degree of context use in the culture the receiver is

embedded in. This contextual form of noise alters the sender-intended meaning of the message sent [86, p. 345].

The consequence of contextual noise and contextual loss is lower communication quality, i.e., "the degree of congruence between the cognitions of individuals following a communication event" decreases [86]. It is conceivable that misunderstandings occur as a result of different contexts and different meanings attached to messages in the communication process.

There is a communication challenge in academic exchange too, which related to the problem of (unintended) variation in perceptions of relevance which is linked to the debate on (rigor and) relevance and associated concerns on (mis)communication between scholars and practitioners. Within the academic community, the perceived value of research is also affected by how the research is communicated. While communication between academics might be subject to little cultural difference when a debate is led within a rather homogeneous group, this does not necessarily apply outside such (sub)groups. Additionally, institutional factors affect the perceived relevance of scholarly communication. For instance, U.K. institutions seem to frequently assess the value of research on the basis of journal rankings rather than the contents of an article (leading Tourish and Willmott, to the observation that this has resulted in assessments of the quality of published work without having to read it). This anecdote illustrates how the environment can affect communication related decisions within the academic community but also the degree of researcher engagement with the practitioner audience. If contact is not rewarded, it is likely to be reduced.

To resolve misunderstanding within and between these two communities, it is necessary to use a systematic approach. Many contributions discussing (rigor and) relevance implicitly (or even explicitly) frame their argument within a communication dyad discussing the level of (mis)understanding between scholars and practitioners. The ongoing debate is well documented with preferred rigor versus increased relevance highlighted as a major historical and ongoing issue [56; 57]. Contributions to the debate have an undertone of pessimism when pointing at a persistent and pervasive gap [58], at an either-or patina [59] or seemingly opposing ends [60]. Yet, scholars are rather considered to desire an integrated and positivesum world [61; 62], which fosters research that is both rigorous and relevant.

Much of the recent work localizes the issue in the perception of research by practitioners (emphasizing relevance) and scholars (emphasizing rigor) and the interaction of the individual researcher with both the practitioner and the research peer group. Even Combs in a more statistic/technical plea for rigor rather than relevance in (positivist) management research has succinctly pointed at a "dubious reputation" (11) that research has among some practitioners and suggests that research needs to be presented and discussed "in plain English" (12). A better

understanding of the peer group would support potential stopgap solutions such as the proposition by Flynn who argues that a practical trick is to match research questions that are important to practitioners "with a strong foundation of theory and rigorous analytical methods" and simultaneously documenting relevance to the academic community. However, this "trick" requires the magical identification of which research questions are perceived to be of importance to the receivers of academic communication. In our view, the magic does not fail because of a lack of "pragmatic thematic focus," as suggested by Straub and Ang, but because of imperfect communication channels between researcher and practitioner involving noise and equivocation.

Despite the ongoing interest of management scholars in the rigor-relevance debate, the interest in this issue is not exclusive to one field of studies and also documented in neighboring fields. In a commentary on the relevance of research within the marketing domain, McKenzie et al. refer to Semin and Gergen's reader on understanding when speculating that practitioners' objections to or reservations with academic communication could also relate to "the language and the medium of the presentation of management research to the manager." They argue that managers might simply render information on academic research that they cannot understand as irrelevant by default.

There also is interest in other disciplines, which looks at the researcher-practitioner nexus developing ideas and fostering views that are of interest to scholars in communications' field. For instance, Procter et al. systematically reflect on users, scholarly communication practices, and web 2.0 in the mathematical, physical, and engineering sciences. Health and medical research seem to provide a debate less interested in philosophical or ideological debates but more focused on the dissemination of knowledge and on getting practitioners to act upon new evidence. Yet, with the intention to improve interaction between researchers and practitioners, they are sharing similar concerns. For instance, Grimshaw et al. note that "one of the most consistent findings is the failure to translate research into practice and policy" [35, p. 144] and also point out difficulties stemming from different contextual viewpoints. Consequently, a significant body of research across disciplines has emerged that approaches the development and dissemination of research.

Models from within the health and medical context and attempts to explain (and support) the dissemination and understanding of new medical information often seem to have borrowed from communication science. An early example is Winkler's conceptual model of how information reaches practitioners and affects their practice including an assessment of sources, messages, channels, audiences, and settings. Approaches show overlaps with the Lasswell question "WHO says WHAT in WHICH CHANNEL to WHOM with WHAT EFFECT?" In their overview of

conceptual frameworks designed by researchers in the health and medical context, Wilson [151] shows that the use of Lasswell's idea is a not an uncommon perspective used to illustrate the process of dissemination frequently drawing a relation to McGuire's theory of persuasive communication as a theoretical foundation.

Jadranka Zlomislić, Ljerka Rados Gverijeri and Elvira Bugaric research students' intercultural competence. With globalization, the world has become more interconnected, leading to overseas work and study opportunities in different countries and cultures, where students are surrounded by non-native languages. Survey findings suggest the internet is helpful, but not the answer; students should take language and intercultural courses to combat stereotypes, develop intercultural competencies, and make them better intercultural communicators [160].

Summary of Chapter 1

Socio-cultural communication should be considered as a socio-cultural phenomenon, since it involves the study of the ways in which people from different cultures communicate. Socio-cultural communication should be considered as a socio-cultural phenomenon, since it involves the study of the ways in which people from different cultures communicate. Cultural competence involves an understanding of the general beliefs, norms and values of a culture, including communication styles, modes of interaction (verbal and non-verbal), views on roles and relationships, practices and customs of behavior. Having intercultural communication competencies means being able to recognize and respect cultural differences. Such competence is very useful in today's globalized world. In addition, thanks to intercultural communication, we get the opportunity to exchange ideas, experience and learn about the different points of view of people from other cultures. Cultural competence allows you to build effective and appropriate communication with people of other cultures. Due to the growing cultural heterogeneity in almost all countries of the world, the problem of multicultural education is actualized. Education, including all staff, students, curriculum and activities, must adapt to cultural changes. In this, new distance forms of education can be useful. In order to develop students' intercultural competencies, various forms of education (traditional and online university, extracurricular method, extracurricular activities, camp events) and a variety of educational approaches can be used (social action approach, transformation approach, additive approach, contributions approach).

One of the main problems that arise in intercultural education is the lack of understanding of the context, which is added to the already existing errors associated with intracultural communication. In different cultures, the context as

pre-programmed information can differ dramatically, which creates additional obstacles for communication. By taking into account the context, multicultural classroom educators can better promote intercultural understanding and communication.

CHAPTER 2
CROSS-CULTURAL COMMUNICATIONS IN MULTICULTURAL LITERACY FORMATION

2.1 Multicultural literacy as a result of cross-cultural communication in education

Multicultural education became a global commitment recommended in October 1994 by UNESCO in Geneva. This recommendation contained four ideas. First, education should develop the ability to acknowledge values of individuals, sexes, societies, and cultures and the ability to communicate, share, and cooperate with each other. Second, education should establish identity and encourage convergence of ideas and solutions to strengthen peace, brotherhood, and solidarity among individuals in the society. Third, education should increase the ability to overcome conflicts peacefully. Fourth, education should promote peacefulness in the mind of students so that they can build a higher quality of tolerance, patience, and will to share and maintain peace. Multiculturalism is based on the concept of nation states emphasizing regional, linguistic, and cultural union, thereby including cultural diversity within the political community. Thus, in building a multicultural society, it is important to consider the nature of citizenship (Åberg & Mäkitalo [1]; Cetin [32]; Seeberg & Minick [131]).

However, only some parts of society understand the paradigm of multicultural education [67]. There is also an assumption by some that multicultural awareness is not often introduced as a central component of teaching and learning, or even considered important in some facets of education. In fact, the paradigm is important since multicultural education can be seen as the center of education equality for all.

Multicultural education is not simply a change in terms of curriculum or method of instruction (Mirza, Grossen, Diesbach-Dolder, & Nicollin [109]). It should be integrated in education. Otherwise, inequality is likely to increase. Multicultural education aims to bridge the gap between the curriculum and lecturer's character, pedagogy, class situation, and school/university culture to promote equality in education [109]. Multicultural education is a process of social transformation. In this context, a progressive approach is needed to transform education. The concept of multicultural education should be reviewed and developed for the appropriate cultural context prior to its implementation in the teaching and learning process.

Nieto [116] explains that multicultural education aims to provide an anti-racial education, which takes into account basic skills and knowledge for all. It is important for all students and can help to break down barriers present in all levels of education systems. It contributes to the development of attitudes, knowledge, and

skills that enable students to increase social capability, which is important for academic success (Byram, Nichols, & Stevens [28]). It emphasizes critical social knowledge and helps students develop their skills in making social decisions and attitudes. Banks [10] states that multicultural education is a way of thinking to face reality, not simply some knowledge of ethnicity, race, and culture. Banks [10] further describes five dimensions of multicultural education: content integration, the knowledge construction process, prejudice reduction, an equity pedagogy, and an empowering school culture and social structure, meaning there is a complex and multi-dimensional structure within multicultural education. Fulfilling all these five dimensions, students will have the capability to construct their ideals on the basis of what they learn. They will also develop an understanding of how they must react to social problems.

As its main goal is to improve the academic environment and atmosphere by increasing respect and attention addressed to various cultural groups to facilitate equality in education [10], multicultural education becomes the most important goal of lifelong learning [11]. The main issues related to multicultural education are social justice, democracy, and human rights [12]. These aspects, even though closely related to economy, politics, and law, are also related to education.

Education is important for preparing those who are oriented toward social justice, have democratic political vision, and respect others' rights. In short, multicultural education deals with political, social, cultural, moral, educational, and religious issues [12]. It would be difficult to achieve a complete understanding of multicultural education without investigating these issues.

Multicultural education views schools as a social system composed of related elements and variables. Thus, to create a school that promotes this equal opportunity, all school elements need to be restructured substantially. If only one variable is changed, such as the curriculum, multicultural education cannot be implemented well [11]. In addition, Suyata [137] and Dervin, Paatela-Nieminen, & Riitaoja [48] note that to implement multicultural education in the education system, schools cannot be based on a single elite culture. They need to replace this culture with one that accommodates pluralism. Using this strategy, schools are more likely to get wider social support and participation.

Further, Suyata [137] explains that in its efforts to minimize conflicts, multicultural education helps students: (1) understand the personal and cultural background of an individual or group in the society, (2) respect and appreciate the variety of culture and ethnicity, (3) undermine ethnocentric and prejudicial way of thinking, (4) understand social, economic, psychological, and historical factors that cause ethnic polarization, (5) increase the capability of analyzing problems critically through a democratic process to envision a better, fairer, and free society, and (6) develop a meaningful identity for everyone. University have a strategic role in

implementing multicultural education since they are responsible socially for helping students to understand the continuing socio-cultural transformations experienced by society. In relation to this, multicultural education can serve as a reformative act designed to produce transformations at universities so that students, regardless of their gender or ethnicity, will have the same opportunity to complete a globally appropriate education.

Multicultural education (specifically liberal multiculturalism) focuses on cultural inclusiveness in the curriculum as well as the pedagogies used in teaching and learning that curriculum. However, lecturers and students do not necessarily bring blank intellectual and ideological slates to the area of multicultural education and diversity in education. They bring their own beliefs and assumptions about what constitutes quality teaching in settings where a range of different learners are located. They also bring their own knowledge, beliefs and assumptions about the diverse learners themselves, and the wider social and cultural groups that they represent and come from. Wlodkowski & Ginsberg [153], speaking as lecturers at the tertiary level, offer the insight that these beliefs are culturally transmitted through history, religion, mythology, political orientation, and familial and media communication.

Understanding of multicultural education and diversity in education involves ideas, beliefs and understandings that social or societal change, even social transformation, is possible via education. Prejudice and racism in a heterogeneous society, for example, can be reduced by using sectors within the national compulsory education system to help young people learn tolerance, mutual understanding for difference and diversity, in all its forms. This can be achieved by not only learning about difference, but also learning how to interact with others who are different via language, including being able to enact other cultural moves and perform with competence in other socio-cultural contexts and settings [153]. The ability to acknowledge and respect diversity is often termed as cross-cultural competence [79; 80]. It evolves naturally as it is a lifelong process that needs to incorporate values and attitudes across diverse members of the society. Developing this competence, they can see clearly how cultures are structured and how they should deal with differences [80].

The result of long-term work of M. Bennett was the Developmental Model of Intercultural Sensitivity (DMIS) [20, 21, 22, 23, 24]. As people become more cross-culturally competent, the quality of their experience appears to have changed significantly, what he calls a shift from ethnocentrism to ethno-relativism. Bennett uses the term "ethnocentrism" to refer to his own cultural experience as "the center of reality." What he means is that there is no doubt about the beliefs and behaviors that people accept during primary socialization. They are experienced as "that's how things are". Bennett coined the term "ethno-relativism" to mean the opposite of

ethnocentrism − the experience of one's beliefs and behavior as a realistic organization among many possible possibilities.

There also appear to be six distinct experiences from the continuum of ethnocentrism and ethno-relativism. The most ethnocentric experience was named denial of cultural difference, followed by defense of cultural difference. In the middle of the continuum, the minimization of cultural difference appears to be a transition from a more virulent form of ethnocentrism to a more moderate one, leading to a racial relative acceptance of cultural difference. At the heart of national relativism is the adaptation to, and, in some cases, the integration of, cultural differences into identities. The sequence of these experiences becomes the "phases" of DMIS (Figure 2.1).

In general, ethnocentric tendencies can be seen as a way of avoiding cultural difference, either denying its existence, strengthening defenses against it, or minimizing its importance. A more national worldview is a way of looking for cultural differences, either by accepting their importance, by adjusting the perspective to take them into account, or by integrating the whole concept into the definition of identity.
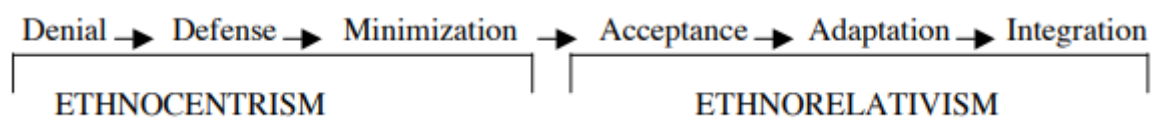
Denial → Defense → Minimization → Acceptance → Adaptation → Integration

ETHNOCENTRISM   ETHNORELATIVISM

Figure 2.1 – The Stages of Development.

Footnote – Source: [24].

As shown in Figure 2.1, the first three DMIS directions are conceptualized as being more ethnocentric, meaning that tenants of their own culture are seen as somewhat central to reality. The default condition of typical monocultural primary socialization is the denial of cultural differences. In this state, one's own culture is experienced as the only true culture−that is, the patterns of beliefs, behaviors, and values that make up a culture are experienced as unquestionably true or authentic. Other cultures either go unnoticed at all, or are explained in rather obscure ways. As a result, cultural differences are either not experienced at all or are experienced as being associated with an undifferentiated otherness such as 'foreigners' or 'immigrants'. In extreme cases, people in their own culture may be considered the only true "human beings," while others are seen as simpler forms in their environment that can be tolerated, exploited, or eliminated as needed.

People with denying worldviews are generally not interested in cultural differences, even if they notice them, although they may take positive action to avoid or eliminate the differences that affect them. For example, until the last census

data was released, many American Americans of the dominant culture were unaware that there were large numbers of Latinos sharing their communities. In some cases, the sudden increase in the Latino population was bewildered by the anger of the Anglo, who asked, "How can this happen to our community?" Of course, Americans are familiar with the phenomenon of "white flight" -- The shunning response of European Americans of the dominant culture to the introduction of African Americans or other people of color into formerly all-white communities.

Bennett wants to stress that denial is not particularly American. In his observations, the negative worldview of a German, Italian or Japanese responds similarly to immigration. Nor is this worldview limited to mainstream cultural figures in the United States or other societies. Even if economic needs force them to interact with the dominant culture, people from non-mainstream groups with negative worldviews still fail to recognize the cultural dimension of interaction. For example, as many African Americans as European Americans seem to be surprised by the cultural differences in communication styles and nonverbal behaviors among these groups. This is because the denial worldviews in both groups allow observation only within familiar categories of "race" and the associated structure of deserved or unworthy inequality in political and economic power. The tendency to use familiar but often overly simplistic or false racial and ethnic categories also appears to characterize forms of denial of dominant/non-dominant interactions in other societies [24].

Another expression of Denial worldview is incompetence (and disinterest) in distinguishing between national cultures. For example, American Americans at this stage are often unable to distinguish the differences between Chinese and Japanese cultures, or between Gulf Arabs (such as Kuwaiti), Fertile Crescent Arabs (such as Syrians), and Persians (in the Iran). While educated Europeans or Asians generally understand geopolitical issues better than Americans, at Denial they seem equally likely to ignore these cultural differences. Asian sojourners, for example, seem to be at least as inclined as Americans to maintain the exclusive company of their fellow citizens, while many Europeans seem to be oblivious to the cultural factors that often frame political divides.

The main problem Denial is addressing is the tendency to avoid noticing or confronting cultural differences. People here need to pay attention to the simple presence of other cultures both globally and domestically. Those who contributed to this initial realization (teacher, trainer, friend) need to understand that denial is not a refusal to "face the facts." Rather, it is unable to make perceptual distinctions that allow cultural facts to be recognized. When facilitators are unable to understand the experience of denial, they may present cultural messages in overly complex ways and become impatient with the aggressive ignorance that often manifests at this

stage. The resolution of the denial problem allows the creation of simple categories for a particular culture, which sets the conditions for the experience of defense [85].

Defense of cultural differences is a state in which one's own culture (or adopted culture) is seen as the only viable culture - the most "evolved" form of civilization, or at least the only good way to live . People at Defence become better at distinguishing differences, so they experience cultural differences more realistically than people at Denial. But the structure of the defense worldview is not complex enough to produce the same "human" experience of others. While the cultural differences experienced by people with defensive views are stereotyped, they appear to be real compared to situations of denial. As a result, people in a defensive state are more at risk from cultural differences than those in a state of denial. The world is organized into "us and them," where one's own culture is superior, while other cultures are secondary.

People of a dominant culture may see defense as an attack on their values (often seen as a privilege by others). They may complain that immigrants or other minorities are "taking our jobs." They may have many negative stereotypes about "them," including plenty of jokes that emphasize the supposed failure of other cultures. In its benign form, defense can be expressed by "helping" non-dominant group members to succeed by bringing them into a presumed superior dominant culture. Politically correct depictions of some of the company's guidance programs may have obscured this defensive orientation. In its more virulent forms, defenses are likely to be expressed by excluding culturally diverse group members or by directly attacking people from other cultures. In the US, the Ku Klux Klan and its imitators are clear examples of the latter.

Compared with the dominant group, people with a non-dominant culture are more likely to experience defense as the discovery and consolidation of a separate cultural identity. Banks [10], Parham [120], Cross [41] argue that such a stage is necessary for the development of a non-dominant national identity to counteract the efforts of the dominant group to impose its culture on all members of society. Like dominant group members, this defensive experience is accompanied by positive stereotypes about one's own culture and negative stereotypes about other cultures.

In the international field, national defense is obviously the leading direction of "nation-building". Like mentoring, this effort may be an implicit (and sometimes explicit) attempt to export the builder's assumed superior cultural values. The polarized worldview is also evident in what many world leaders have called "you are for us or against us" statements. The polarizing worldview events of other cultures are evident in travelers complaining about unfamiliar food and similar failures of other cultures not to be "like us."

A variant of defense is reversal, in which the adopted culture is considered superior to one's primary socialized culture ("going native" or "past"). Reversal is

like defense because it maintains a polarized "us and them" worldview. Unlike defense, it doesn't see other cultures as a threat. Reversals are common among long-term sojourners such as Peace Corps volunteers, missionaries, corporate expats and exchange students. Reversal can masquerade as cultural sensitivity, as it provides a positive experience of a different culture as well as a seemingly analytical critique of one's own. However, positive experiences of other cultures are at an immature stereotype level, and criticism of one's own culture is often an internalization of negative stereotypes of others.

The reversal of domestic multicultural relations is an interesting and complex phenomenon. It seems that some people in the mainstream culture have taken on the non-mainstream cause in a stereotypical way. In the United States, for example, white European-Americans may become ardent supporters of African-American issues.

While one does not necessarily identify with the plight of historically oppressed peoples, in this hypothetical situation, Europeans and Americans see all blacks as holy martyrs and all whites (including herself before conversion) as brutally oppressed By. By changing the polarized worldview, the person did not change the essentially simple experience of cultural difference here.

The resolution of national defense concerns involves recognizing the common humanity of peoples of other cultures. Techniques such as "ropes lessons" or other experiences that generate interdependence independent of gender or race may be effective for this purpose. Promoters who try to correct stereotypes about defense personnel are themselves likely to fall prey to polarized worldviews, yet another example of the evils of multiculturalism or globalization. Commonality needs to be established here, rather than introducing a more complex understanding of differences. When this solution is complete, the minimization phase can be entered [24].

The minimization of cultural differences is the state in which elements of one's own cultural worldview are experienced as universal. Threats associated with cultural differences experienced in defense can be eliminated by grouping differences into familiar categories. For example, cultural differences may be subject to overwhelming similarities in people's biological nature (physical universalism). The similarity experience of natural physical processes can then be generalized to other putative natural phenomena, such as needs and motivations. The assumption that typologies (personality, learning styles, etc.) apply equally to all cultures is an example of minimization.

The experience of similarity may also be experienced in the assumed cross-cultural applicability of certain religious, economic, political or philosophical concepts (transcendental universalism). For example, the religious assumption that everyone in the world is a child of God or that everyone has karma is an example of

minimization. Note that having a religious belief is not ethnocentric; however, it is ethnocentric to assume that people in other cultures are willing or willing to share your beliefs. Likewise, the assumption that people in all cultures are willing to live in democratic societies (or benevolent dictatorships) is ethnocentric by this definition. Because these "universal absolutes" mask deep cultural differences, other cultures may be dismissed or romanticized when minimized.

Minimizing people expect similarities, and they may insist on correcting the behavior of others to match their expectations. Many exchange students report to me that their host families, though kind, generous, and curious about different customs, don't really want their students to have fundamental values different from their own. Many host families are in a minimal state.

The motivation of the family is to share with the student the lifestyle of the host country, assuming that once the student sees this lifestyle, of course he or she will appreciate it. If students don't appreciate it enough, it threatens the minimization assumption that all people really want to be "like us." Of course, this minimization is far more dangerous when armed "nation builders" are promoting an appreciation for our way of life.

Especially for people of dominant cultures, minimization tends to obscure recognition of their own culture (ethnicity) and the institutional privileges it bestows on its members. Because people at this stage no longer experience others in polarized ways, they tend to overestimate their own racial and ethnic appreciation. While they may be relatively tolerant, minimal people cannot appreciate other cultures because they cannot see their own culture clearly. For example, if I don't see my communication style as a cultural pattern, I think everyone will (or if they can) use the same style. Therefore, I consider the failure to use my style to be a lack of social skills or a choice of "alternative". Either of these judgments ignores the fact that others may naturally use culturally different styles.

For people in non-mainstream cultures, minimizing the worldview involves embracing the idea of a "melting pot." It is usually a position that is seen and possibly intended as a political statement. In any case, this experience minimizes cultural differences between dominant and non-dominant groups, allowing the same general criteria (such as college admissions requirements) to apply to all groups without prejudice. When the results of the application of this criterion produce group differences, the interpretation of the dominant and non-dominant minimizers is that these groups actually differ in intelligence, skills, or readiness [85].

The idea that all standards are necessarily bound by cultural context does not appear in minimization. Current research using the Cross-Cultural Development Inventory™, a tool for assessing the experience of cultural differences according to DMIS, suggests that minimization is a transitional state between the constellation of Denial/Defense and the constellation Acceptance/Adaptation (Hammer, Bennett, &

Wiseman [71]). Minimized experience is theoretically ethnocentric in that it places one's own cultural patterns at the heart of a hypothetical universal reality. In other words, the experience is that all people are essentially alike, which can be explained by my own cultural beliefs. However, this experience also includes being able to perceive some cultural differences in a non-stereotypical way and to recognize the basic humanity of others.

The missing piece in minimization, and what needs to be addressed to get into national relativism, is awareness of one's own culture (cultural self-awareness). More generally, it is the ability to contextualize cultural experiences. Only when you see that all of your beliefs, behaviors, and values are influenced by at least the specific environment in which you are socialized can you fully imagine their alternatives. At this stage, the facilitator needs to emphasize the development of cultural self-awareness compared to other cultures before learning too much about other cultures. It is time to introduce a basic cultural general framework for intercultural communication (e.g. Bennett [19]).

The latter three DMIS directions are defined as being more ethnically relevant, meaning experiencing one's own culture in the context of other cultures. Accepting cultural differences is a state in which one's own culture is experienced as one of many equally complex worldviews. By distinguishing the differences between cultures (including their own), and by constructing a perspective of self-reflection, people with this worldview are able to experience others who are different from themselves but who are equally human. Acceptors can construct general categories of cultures that allow them to generate a series of relevant cultural contrasts across multiple cultures. As such, they are not necessarily experts in one or more cultures (though they may also be); instead, they are good at recognizing how cultural differences work in broad human interactions.

Finally, it's important to remember that DMIS is not a model of knowledge, attitudes, or skills. So the fact that your knowledge of the culture may or may not be relevant to the accepted race-related experience. There are a lot of people who know Japanese hospitality etiquette or German identity relations who don't seem to have any general feeling about these cultures. Bennett suspects this is because, despite their specialized knowledge, these people are unable to experience the cultural worldview these actions constitute. Bennett would assume that people need to have a "critical mass" of information about another culture to understand a worldview, and that even that amount of information is useless unless the basic minimization problem is solved first; that is, they are "ready to"hear the messages.

People may possess some language or behavioral skills from another culture, but have no sense of how to use those skills in a culturally appropriate way−a condition that Bennett calls "the fluent fool." [91]. Perhaps people acquired these competencies from short stays or training programs. In any case, like knowledge,

these skills are not very useful unless accompanied by an Acceptance/Adaptation worldview.

Most commonly, people may have positive attitudes toward another culture, but not have the ability to experience it deeply. Bennett observes that this is typically an effort to demonstrate cosmopolitanism or political correctness. Acceptance does not mean consent. It is naive to think that intercultural sensitivity and competence are always related to liking other cultures or agreeing with their values or way of life. In fact, uncritical conformity with other cultures is more suitable for reversal of ethnocentrism, especially if it is accompanied by a critical view of your own culture. Some cultural differences may be judged negatively−but such judgments are not ethnocentric unless it has to do with simplifying or preserving equal humanity.

The last point raises the main problem to be solved during acceptance: "value relativity". To accept the relativity of values and cultural context (and thus the potential to experience a world organized by different values), you need to figure out how to maintain a moral commitment in the face of this relativity (cf. Perry [122]). Value relativity and the resolution of commitment issues allow you to look at another culture without losing your perspective. This is the key to the next stage.

Adaptation to cultural differences is a state in which the experience of another culture produces perceptions and behaviors that are appropriate for that culture. One's worldview expands to include related structures from other cultural worldviews. Adaptation employees can develop empathy−the ability to take a perspective or change frame of reference about other cultures. This shift is not just cognitive; it is a change in the organization of lived experience, which necessarily includes emotion and behavior. Thus, adapted people are able to express their alternative cultural experiences in culturally appropriate feelings and behaviors. If the process of frame shifting is deepened and habituated, it becomes the basis for bicultural or multiculturalism.

Adaptation is not assimilation. Many immigrants and non-major groups understand the term "assimilation" to refer to something like a "melting pot". The idea of this assimilation is that you should let go of your former self and embrace the worldview of your host or dominant culture. The concept of adaptation offers an alternative to assimilation. Adaptation involves expanding your beliefs and behaviors rather than substituting one set for another. So you don't need to lose your primary cultural identity to function effectively in a different cultural context. In the context of domestic multiculturalism, adaptation leads to mutual adjustment. In other words, people in both dominant and non-dominant groups tend to adapt their behavior to each other equally. Of course, the dominant group has the right to demand that only the non-dominant group make adjustments. But the dominant cultural person who experiences cultural difference in this more ethnically relevant way is less likely to invoke this power.

Instead, they are curious about cultural differences and are actually eager to experience other cultures. For these reasons, not to mention fairness, they seek out other cultural perspectives represented in the group and try to learn how to behave in ways that are somewhat appropriate to those cultural contexts. They may also be motivated by fairness, but unlike some others who may sincerely believe in fairness but lack the capacity to act with fairness, these individuals have a worldview structure that supports mutual cultural adaptations that actually achieve fairness.

Adaptation, as defined here, has always been the goal of intercultural communication training for international sojourners. Programs for exchange students, development workers, expats and others emphasize acquiring culturally appropriate behaviors. However, as we've seen, this behavior may just be "stupid" in implementation without a proper worldview structure to back it up. DMIS recommends that a great deal of attention should be paid to preparing trainees to experience another culture before attempting to train any particular behavior.

The main problem Adaptation addresses is "authenticity". How is it possible to perceive and behave in a different cultural way, while still "being yourself"? The answer seems to lie in defining yourself more broadly - expanding what "your" perception and behavior are all about. So, in addition to your predominantly European-American male explicit style, you may be somewhat German-critical, Japanese indirect, Italian sarcastic, and African-American in person. As long as each of these behaviors comes from feelings about various cultures, they will all be the real you [93].

The resolution of authenticity in Adaptation may establish conditions for the final stages of development. However, reaching the final stage does not represent a significant improvement in intercultural competence. Rather, it describes a fundamental shift in one's definition of cultural identity. The integration of cultural differences is the state in which one's self-experience is expanded to include movements in and out of different cultural worldviews. Here, people are dealing with issues related to their own "cultural fringes"; they interpret their identities on the fringes of two or more cultures, without being central to any of them. As suggested by J. Bennett [94], cultural fringe can take two forms: a form of encapsulation, in which separation from culture is seen as alienation; and a form of constructiveness, in which Moving in and out of culture is a necessary and positive part of one's identity. Incorporation is not necessarily better than adaptation where intercultural competence is required, but it describes a growing number of people, including members of many alternative cultures, long-term expatriates and "global nomads".

A certain number of closed fringes appear to be accompanied by race-related experiences of non-dominant group members who may find themselves "sandwiched" between their own minority and majority. Their ethnic compatriots

may think they are "selling out" to the dominant group, even though they are not fully accepted by the dominant group. Furthermore, exchange students who have gone far beyond reversal or defensiveness may once again experience debilitating self-criticism or judgment of others when their cultural identity falters. While people in this situation are very sensitive across cultures, they lack the ability to achieve this sensitivity in a consistent manner.

Constructive marginality represents a solution to the problem of fusion identity. Here, people can experience themselves as multicultural beings, and they are constantly choosing the most appropriate cultural context for their actions. This life on the fringes of a culture can be stressful and alienating at times, but more often it is uplifting and fulfilling. Because they easily change cultural perspectives, constructive marginalized people are likely to act as cultural bridge builders in cross-cultural settings. They can do this without "losing themselves" as they self-reflectively define their identities in terms of perspective shifting and bridge building. While the experience of acknowledging multicultural identities is important, this does not mean that the last stage is preferable to the previous one in terms of cross-cultural adaptation. In fact, it might be better if we kept our primary cultural identity and simply adapted to other cultures. If everyone is culturally marginalized, where are they marginalized?

To expand on that last point, Bennet also wants to deny any idea that cross-culturally sensitive people are usually better people. Saying that means there is a universal kind of goodness, and this particular model describes exactly that kind of goodness. Instead, this model describes what it means to be good at cross-cultural relationships. Regarding people who are more ethnically related, we can only say that they are better at experiencing cultural differences than people who are ethnically centered, so they may be better at adapting to those differences in their interactions. Maybe you believe that the world would be a better place if more people had race relations.

The most fundamental theoretical concept in DMIS is that experiences (including cross-cultural experiences) are constructed. This is a central point of cognitive constructivism (e.g. Brown [27]; Kelly [82]; von Foester [56]), which holds that we do not perceive events directly. Instead, our experiences or events are built up through templates or sets of categories that we use to organize our perception of phenomena. So, for example, an American who happens to be near a Japanese event, if he or she doesn't have any Japanese categories to frame that experience, he or she probably doesn't have a similar Japanese experience of the event. Instead, he or she will have an ethnocentric experience, meaning that one's own culture is the only basis for perceiving events.

A related assumption in DMIS is that people may be more or less "sensitive" to cultural differences. This idea is based on constructivist ideas of cognitive

complexity (e.g. Delia, Crockett, & Gonyea [47]; Goertzel, n.d. [60]; Loevinger [99]). Cognitively more complex individuals are able to organize their perception of events into more distinct categories. Or, to put it another way, people with more complex cognitions can make finer distinctions between domain-specific phenomena. For example, a wine connoisseur might be able to taste the difference between two vintages of the same red wine, while the average drinker might only be able to distinguish between red and white wines. Likewise, people with greater cross-cultural sensitivity have a more complete set of categories for distinguishing cultures. Thus, a sophisticated sojourner may observe nuances in nonverbal behavior or communication styles, while a naive traveler may only notice differences in money, food, or toilets. Perceptions become more cross-culturally sensitive as categories of cultural differences become more complex and complex.

Another dimension of constructivism that is important to models can be called empirical constructivism. This dimension includes input from anthropologists Bateson [14; 15], biologists Maturana and Varela [104], psycholinguists Edward Sapir and Benjamin Lee Whorf [152], and more recently Lakoff and Johnson [90]; 91], Neuroanatomist Damasio [43], communication scientist Barnlund [13]. All of these theorists refer to how we "co-create" our experiences through our physical, verbal, and emotional interactions with our natural and human (including conceptual) environments. This assumption allows DMIS to model cross-cultural adaptation mechanisms.

The key to cross-cultural adaptation is the ability to experience another culture. Individuals who have undergone monocultural socialization are often only exposed to their own cultural worldview, so they cannot experience the differences between their own views and those of a different culture. The development of cross-cultural sensitivity describes how we acquire the ability to create an alternative experience that more or less matches people in another culture. People who can do this have a cross-cultural worldview.

DMIS assumes that exposure to cultural differences creates pressure to change one's worldview. This happens because the "default" ethnocentric worldview, while sufficient to manage relationships within one's own culture, is insufficient to develop and maintain social relationships across cultural boundaries. Assuming that such cross-cultural relationships are required (eg, long-term international sojourners, multinational team members, educators, healthcare workers, and other service providers in multicultural communities, which is often the case), then there is Pressure to develop greater competence in cultural matters. This pressure is negligible, so a change as a function of the contact is not inevitable.

Every change in the structure of worldviews creates new and more complex issues that need to be addressed in cross-cultural engagement. The resolution of the related problem activates the emergence of the next direction. Because the problem

may not be fully resolved, the movement may be incomplete and one person's differential experience spreads across multiple worldviews. However, movement through the direction is considered unidirectional, with only occasional "retreats". In other words, people generally do not retreat from a more complex experience of cultural difference to a less complex experience of cultural difference.

Each orientation of DMIS indicates a specific worldview structure, with certain types of cognitions, emotions, and behaviors, and cultural differences are often associated with each configuration. Notably, DMIS is not primarily a description of cognition, emotion, or behavior. Rather, it is a model of how hypothetical underlying worldviews can shift from ethnocentrism to more race-related conditions, resulting in the potential for greater cross-cultural sensitivity and more cross-cultural competence. Changes in knowledge, attitudes, or skills are seen as manifestations of underlying worldview changes. This distinction is important because developmental interventions such as training programs appropriately target worldviews rather than any specific knowledge (such as in an area studies program), any specific attitude change (such as in a bias reduction program) or any specific skill gained. such as role-playing or cultural assimilation).

2.2 Cross-cultural communication among foreign students

As the number of international students increases, exploring how to improve the quality of teaching to better meet the needs of students from different countries and cultures has become an increasing focus of higher education institutions. This is especially important given their increasing reliance on international student dollars. This is further exacerbated by some Asian countries, such as China, investing heavily in developing their own higher education sectors and potentially stemming the flow of international students seeking to study abroad.

In disciplines such as education, most evaluable jobs involve writing argumentative essays. The cultural and linguistic dimensions are often used to describe the challenges that international students face when engaging in disciplinary writing practice. International students go through a complex and varied adaptation process when trying to understand and use the academic discourse of their subject. Discussions highlighted the need to emerge more conversational approaches to teaching and learning in which students and their lecturers can agree on academic requirements and how to achieve them.

China is one of the main source countries for international students. Much research on international students in higher education has addressed common stereotypes of Asian students' cultural learning styles and experiences [109; 110]. Much of this research has positioned "Asian" learners as problematic in the context of Western higher education, in part because of their cultural, educational and

linguistic backgrounds. Recently, there has been a shift in research focus, exploring the concepts of identity and agency [111]. These studies explore the subjective realities of international students as they adjust to the institutional practices of Western universities. Using a contextualized research approach, they explore the interactions within the disciplinary community that students engage in as they adapt to academic discourse and practice.

The so framed 'Chinese learner': also known as learners of the Confucian heritage cultural background, is "increasingly visible at all educational levels internationally" [112, p. 2]. Correspondingly, much greater attention has been paid into issues concerning students from China who have gone overseas to study (Arkoudis & Tran [113]; Liu [114]; Wang [115]).

Chinese international students may bring different interpretations and expectations of academic writing due to their unique academic writing traditions ([6];[7]). Academic writing is central to student success in higher education. Student writing is naturally embedded in their attempts to write in academic practices that are valued in specific disciplines within the institution [7]. Therefore, student writing operates within a specific disciplinary and institutional environment, which in turn is influenced to a certain extent by the social value system. The literature suggests that the challenges that international students may encounter seem to go well beyond writing proficiency and language form. What is more important is the link between their own culturally positioned interpretations of intellectual and academic writing methods, their personal values, and the specific requirements of different disciplines for these methods [116; 117]. It will be interesting to see how international students use their personal agency to mediate between different values and interpretations of academic writing that may be shaped by the above characteristics.

Some researchers have also located the difficulties of international students in different learning styles and different knowledge construction styles or differences in "East and West" teaching and learning paradigms [118]. For example, the traditional Chinese approach to knowledge is believed to be tied to the ideology that knowledge is to be "disseminated" and "mastered" rather than "discovered." For some researchers, Asian students (especially Chinese students) may bring different learning strategies and educational experiences that may not be in line with Australian academic expectations [119]. Asian international students have been described as lacking critical thinking skills [120]. Others argue that the institutional approach to learning employed by Asian international students appears to be based on context rather than cultural orientation [121; 122]. In other words, their learning styles are tailored to meet the requirements of a particular learning environment, rather than being determined by "the characteristics of an individual or cultural group" [121, p. 206].

The discourse of cultural differences has been criticized for arguing that Chinese students' learning methods are stable and fixed in the educational environment, thus failing to consider how students adjust their learning to the requirements of the new learning environment [121]. Likewise, Ninnes argues that there appears to be insufficient information on how international students really fit into their institutional practices. To address this gap, Kettle [83] studied how a Thai international student negotiated his academic identity in an attempt to participate in his disciplinary practice. Her research reinforces the profile of an international student who can enter his academic world as a "positive agent".

There are two theoretical frameworks for analyzing how students negotiate their academic writing within a university's educational academic community. Discussions around textual ethnographic methods proposed by Lillis [96] were used to investigate students' perceptions of academic writing, and orientation theory (Harre & van Langenhove [72]) was used to analyze the institutions of students and their lecturers in their disciplines within the range.

At the heart of Lillis' heuristics for exploring student writing (see Figure 2.2) are the dimensions of authorship, authorship, and authority. The authorship question in the Lillis framework is embedded in the two questions "What can student writers say?" and "What do student writers want to say?" Lillis uses these questions as a tool to understand who student writers are in their writing, exploring what they do in their writing, their personal aspirations, and the institutional regulations surrounding what students write. Questions like "What did the student writer say?" and "What did the student writer want to say?" to help reveal the student writer's presence in writing. According to Lillis, the way student writers create meaning and express content in specific terms helps make their authors visible in written texts. The concept of authority is explored through the question "Who is the student writer?" and "Who do student writers want to be?" These help reflect their attempts to frame themselves in academic writing. Arkoudis and Tran modified Lillis' framework slightly to fit the research context and goals of this study by replacing the "who" question with the "why" question. They do this to tease out potential factors that may affect their academic writing, such as students' personal motivations and aspirations. Ask students questions such as "Why do students write this way?" and "Why did they write that?" also helps reveal the identity of the student. Taken together, the "what" and "how" questions explore student negotiation of academic writing, while the "why" question explores how students justify the choices they make and build identities within their academic community [6].
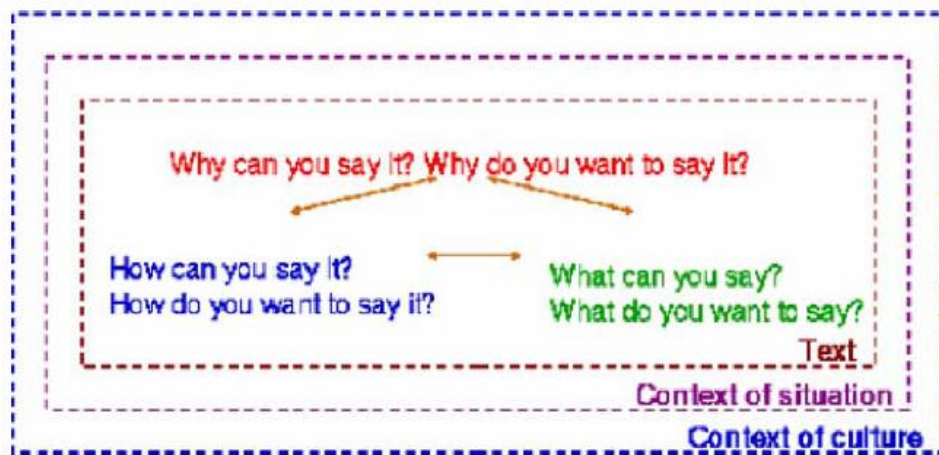
Figure 2.2 – The modified version of Lillis's framework.

Footnote – Source: [6].

Orientation theory seeks to analyze the voices of students within the institutional structures in which they engage in academic writing. Harre and van Langenhove [72] emphasize the importance of what they call moral agency, which is defined as social and purposeful behavior. When discussing how students negotiate academic writing in their disciplines, we consider issues of community and agency action. Harre ́ and van Langenhove point out that there is a reciprocal relationship between the notions of community and agency behavior (community is the university and agency is the intentional behavior of students as they orient themselves according to the instructor's expectations). The promise of learning lies in individuals trying to understand each other and redefine their place or reorientation. The concepts of positioning and repositioning provide a way to explore the extent to which the behaviour of students and their lecturers is maintained or constrained by the practices of the university system. When analyzing the positioning of students and their instructors, the following frameworks can be used:

1. Deliberate self-positioning – where a person takes on a particular stance in order to achieve a particular goal.

2. Other positioning – where taking a position results in positioning the other person in a particular way. It is implicit within the act of self-positioning.

3. Forced self-positioning – where a person performs an act that arises from someone else's positioning.

4. Repositioning – where a person adopts a new position as a result of previous experiences and discussions.

Orientation theory [72] was adopted to complement Lillis' model to account for the agency of individual students and their lecturers. It allows to explore how Chinese students exercise their personal agency by accepting, adapting to, or rejecting mainstream conventions. It does not view positions as a static view of the stereotypes of international students regarding race, gender and learning styles, but

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rather as the dynamic and fluid nature of meaning produced within a particular institutional context (Davies & Harré [45]). Thus, it augments Lillis' framework by exploring student agents in a university setting.

The experience of students adjusting to a disciplinary discourse community appears to be complex. It is influenced not only by institutional factors such as lecturer expectations, disciplinary practices, and students' own attitudes toward cultural writing, but also by their personalities, experiences, and motivations for adapting to disciplinary requirements. Research on Arkoudis and Tran shows that even though students come from the same culture and study the same subject, they experience different struggles when writing their first paper [6].

Furthermore, research on Arkoudis and Tran shows that students' understanding of what is required differs from what academics expect. Two problems arise here. First, students understand the conventions of academic writing in their discipline; however, they are not sure how to write in the desired way, or feel that this is not the appropriate way to write for them. Second, there is a certain mismatch between students' perceptions of important issues in writing and scholars' perceptions of the strengths and weaknesses of students' work. In addition, there are some differences among academics in terms of what is acceptable in student work [126].

However, the research also provides a glimpse into how institutional practices are changing. This can happen when a student exercises their authority to seek a way to discuss her disciplinary requirements with her instructor. In doing so, they tend to actively exercise their power as students, which allows them to participate in the written discourse of their subject. This helps to provide a space where student struggles can be seen and gaps between student and lecturer expectations can be identified. However, these conversations need to be ongoing, not one-off exchanges with individual students. The challenge for academics is to carve out spaces for dialogue in their teaching practice. Discussions about disciplinary discourse requirements are no longer a question of for or against certain discursive practices, but more about creating new understandings and practices in the learning environment. This engages both the student and the lecturer in the dialogue process so that an understanding of each other's expectations can be achieved. This can offer the potential to develop reciprocal relationships in a higher education context. Research is needed to examine how scholars develop this process in teaching.

Nevo and colleagues argue "the humour of a particular culture or group often seems pointless or puzzling to the foreigner who lacks knowledge and information regarding cultural nuances" [114, p. 144]. To interpret and appreciate laughter, or further to become an in-group, an understanding or familiarity of host cultural knowledge is therefore a necessity. In Lee's [94] study, the opening quote "I understand everything that goes on in class except when everybody laughs. Then

I'm a total alien again" emphasizes this importance [94, p. 49]. This strongly illustrates the complexities and/or difficulties involved in international students' adjustment to their host learning context.

International students' feeling of being an "alien" implies that there is still so much more that educators of the multicultural classroom could do. Laughter as a phenomenon is universal in any human race or culture; however, use of laughter seems to be culturally dependent and does not flow well across cultural boundaries (Lee [94]; O. Nevo, B. Nevo, & Janie Leong Siew [114]). Nevo et al. further contend that the "set of values, norms and unwritten rules of what is appropriate" is culturally specific and is therefore, shared by members of that particular cultural group [114, p. 144]. To foster a more inclusive classroom, educators can increase their knowledge of their learners.

Many researchers (for instance, Adelswärd, Provine) studying laughter have found that there is no direct connection between laughter and humor; however, theories of humor are often referenced by various researchers when they interpret the feature of the stimulus and in relation to its cultural aspect (Cheung & Yue; Nesi,). As Nevo et al. argue "all cultures laugh and smile at incongruities and their solution" [114, p. 144]. Techniques of humor production between the 'East' and the 'West' can therefore, be quite similar. There exists three commonly referenced philosophies of humour: i.e. superiority/hostility, incongruity and relief theory [131]. The superiority theory focuses on laughing at others, the incongruity theory appreciated the incongruities between expectations and reality, whereas the relief theory is concerned with the physical aspect of laughter (Nelson [112]). Correspondingly, in the Chinese tradition, the Confucian philosophy depreciates humor; whilst the Taoist philosophical attitudes appreciate the incongruities and also believe laughter could promote emotional tranquility (Yue [156]).

The superiority/hostility theory believes "humor makes people [the person who cracks the joke] feel stronger or more successful than others" [134, p. 80]. What is typical about this theory is that its jokes always have a winner and a loser. To contrast with the superiority theory, the Confucian school of philosophy depreciates and despises the use of humor, regarding it as "an act of uneducated and uncivilized man" [133, p. 410].

Making an "other" the object of laughter is typical from the superiority theoretical perspective (Cheung & Yue [34]). In contrast, making "self" the object of laughter: self-critique is a common form in the Confucian tradition (see the "Analects" [34]). The incongruity theory perceives humor lies in the incongruity between expectations and reality. Based on this theory, "people perceive humor when something is absurdly out of place" [134, p. 80]. Jokes according to this theory, "must carry two different or opposing 'scripts' and incongruity lies in 'the clash between two registers'" [134, p. 80]. To be comparable to this theory, Taoist

philosophy appreciates conflicts and paradoxes [137]. Laozi and Zhuangzi being the founders of Taoism, both appreciate conflicts and paradoxes [133]. To be similar to the Taoist tradition, Zeng Buddhism is contended to be inherited from the Taoist tradition towards humor and laughter in terms of appreciation of conflicts between opposing perceptions [137].

The relief theory, however, focuses on the physical aspect of laughter especially relating to the nervous system [131]. This theory perceives that "laughter provides a safe valve to release pent-up tensions … as a means of releasing suppressed thoughts about taboo subjects" [134, p. 80]. Like the relief theory, Taoist philosophy also sees laughter as being natural that can enable people to merge with nature. Both Laozi and Zhuangzi share a passion for laughter and believe humor helps promote emotional tranquility [133].

Laughter molds or shapes "the meaning of utterance in speech" [130, p. 108]. This change of meaning in oral discourses can be illustrated by for instance, signaling what has just been said as not being serious (Glenn) or clarifying ambiguity (Adelswärd). It could also simply indicate a friendly signal meaning that others can relax [2].

To understand how laughter modifies the meaning of speech, an interrogation of features of stimulus of laughter and its communicative functions in interactive contexts is central. Laughter can communicate affect [132], various emotions [138], can imply whether listeners' implicit preferences are congruent with those of the speakers [139], can also communicate the speaker's face needs. In the Chinese culture, face is perceived as particularly important [115]. Chinese face is closely related to the community and concerns an individual's consideration of community judgement [114]. Positive face, either "competent" or "affective", is particularly important in understanding ICSs' use of laughter.

The stimulus of laughter could feature criticism towards other, could also feature self-deprecation/self-critique or conflict (Fang & Faure [53]; Nesi [113]; Yue [156]). In situations where the referent of laughter focuses on self, featuring competence for instance, the speakers' competent face is usually enhanced. However, inadequacy or incapability of any type can impair speaker's competent face. When this happens, speakers usually tend to choose to enhance their affective face to compensate (Partington [121]). Apart from focusing on self, the object of laughter can also feature criticism towards other. Laughter in these instances can help to express criticism towards those who are different. Regarding any unbalanced power structures, laughter can be used by the ones who sit at the less powerful end to shake these established structures (Holmes [77]). In these situations, laughter functions as a cover for accusation. When the referent of laughter features conflict, laughter is usually seen as a response to incongruities (Nelson [112]).

Learners of the Confucian heritage background seem to view themselves as non-humorous and also tend to believe that loud laughter could make others nervous or being uncomfortable (Liao [95]). Humor is seen as "an act of low taste, improper manners, social informality" [133, p. 415]. It is also viewed as the least important factor influencing personal character and is seen as an informal act. Too much laughter is considered for instance as "destroying one's will and spirit" [133, p. 410].

International Chinese students, however, laugh frequently. Laughter changes or at least modifies the meaning of utterance in oral discourses (Adelswärd [2]). Yet to what extent their use of laughter changes the meaning of their utterances has rarely been documented. ICSs' attempts at humour could potentially be misinterpreted by their foreign peers and educators of the multicultural classroom, who do not take laughter into account. This can potentially risk misinterpreting this group of learners, let alone facilitating a much smoother and a more inclusive and successful adjustment.

International Chinese students frequently used laughter in their oral discourses. Through analysis of stimuli of laughter, laughter was found to have either altered or modified the meaning of their speech. There are complexities regarding how they used laughter. There are variations when the stimulus focuses on self: deprecation and competence. Within the broad category of deprecation, laughter functioned differently. Someone used laughter to convey the message that he was modest and therefore do not take his utterance literally. His use of laughter to some extent reflected her inscribed cultural values for instance exhibiting modesty. Interpreting and decoding her use of laughter here requires an understanding of home cultural knowledge. In situations where they use laughter to alter their meaning of utterances, this understanding becomes particularly important. Other however, used laughter to meet their positive face needs. When stimulus of laughter features competence, they used laughter to express their positive face needs. Stimulus of laughter can be featured competence: being capable and being in control. This shows some level of 'divergence'. There are differences regarding the object of laughter featuring criticism towards another. Laughter can be used to create affinity with the interviewer, aiming to reinforce affective face needs or as a cover for criticism of lecturers and the exercise papers respectively. This again shows some level of 'divergence' (Zhou, Lam, & Chan [159]). Jianli Wang in his study founded to use laughter also to help express the coexistence of conflicting practices and to communicate their resolution of contradictions [154]. Interpretations without taking laughter into account can, therefore, be inappropriate or misleading, which can block cross-cultural understanding and communication.

2.3 Multicultural literacy of local and foreign students: a comparative analysis

As presented in the findings of Zamroniand other [158], the only factor differing between the cross-cultural competence of students is understanding of own and others' cultures. This finding deserves investigation, especially in terms of the causal factors, either internal or external. The internal factors are related to the understanding of the concepts of multicultural education, students' personal experiences in their social life, and the students' motivation to appreciate differences and diversity. The external factors are related to the national policy, education policy, education culture, and the social culture in integrating the concepts of multicultural education.

This difference between countries may occur due to the higher diversity, which means that there is more opportunity for students to experience more various social and cultural interactions. For instance, in terms of religion or ethnicities. Ethnicity is defined as the social organization of cultural difference, that is, the production and reproduction of difference in relation to other groups that creates a sense of similarity within the focal group (Jenkins [80]). Hence, the process of identification within a group involves dialectic interplay between similarity and difference.

Meanwhile, diversity occurs in a larger scale when the students come from various countries. This implies that the Indonesian students have more opportunities to have new friends coming from different regions, living in different areas, and interacting with those with different ethnicities and religions. This is in line with the concept of symbolic interactionism introduced by George Herbert Mead, that a person develops his social competence, including the cultural competence, through social processes (Ahmadi [3]). Furthermore, Charon [33] mentions that the processes can be described in a certain pattern, of which the elements are the language used and the social objects and points of view. The processes come in the form of social interactions using dynamic symbols and the ability of a person to understand these symbols is influenced by socialization of the context in which the symbols occur, the actual content and processes people use to socialize others, and the results arising from those contexts and processes (Ahmadi; Magala).

Socialization becomes an important element influencing the formation of cross-cultural competence because it is a central process in social life (Convertino, Levinson, & González [39]; Persell [123]). The society, thus, is seen as the primary factor responsible for how individuals learn to think and behave. In relation to this, students living in a multiethnic area usually need to have a higher motivation to adapt to the social life rather than those living in a monoethnic society. Therefore, it is important for students living in this setting to learn to develop their personality,

regarding the personal and social competence, such as the ability to communicate effectively in a multiethnic society. Cultural awareness, thus, is an important element to build crosscultural competence (Madden [102]). In addition, multicultural perspectives can be introduced to students through practices that are legally based on the national policy regarding multicultural education.

A study in the Netherlands [112] explored health care delivery systems in a multicultural society and proposed five strategies for adapting to cultural diversity, two of which focused on programs building between health care providers and patients better communication. Furthermore, in multicultural contexts, providers with broad competencies, such as trust and high levels of self-reflection, can be achieved with robust training [152; 153]. Therefore, policymakers must be aware of the need for cultural competency education, especially to ensure the safety of people from other cultural backgrounds.

Another major concept underpinning cultural diversity is human interaction, including verbal and non-verbal communication, such as limited eye contact and varying body language. It is well known that in some Middle Eastern countries, eye contact is an inappropriate behavior if people are of the opposite sex, which is why verbal communication is more important and effective in these situations. On the other hand, in western countries, if people do not look each other in the eye, it is considered to be ineffective communication. Therefore, in order to establish effective multicultural relations, a series of aspects of cultural diversity need to be considered. Claramita and colleagues [154] found in their study in South Asia that "social distancing" and "closeness" are important. For example, studies in Indonesia showed that nonverbal cues are used more frequently than verbal communication [155]. Therefore, it is very important to understand the cultural differences between countries, even within the same region.

The environment also affects the way you communicate. In a systematic review by Rocque and Leanza, the impact of cultural, microcultural and contextual issues on communication was demonstrated [125].

Barnhardt describes what one needs to know about learning another culture: "One of the first things to recognize is that the more you learn about another culture, the more you will find out about yourself. We all carry around our own sub-conscious culturally conditioned filters for making sense out of the world around us, and it isn't until we encounter people with a substantially different set of filters that we have to confront the assumptions, predispositions and beliefs that we take for granted and which make us who we are. To illustrate how those differences can come into play, the following chart summarizes some of the characteristics that tend to distinguish the view of the world as exhibited in many indigenous from that embodied in Western scientific tradition" [12, p. 169]. Barnhardt concludes that differences in cultural perspectives such as those outlined above have enormous

implications for all aspects of how we approach the tasks of everyday life, not the least of which is the education of succeeding generations. In most indigenous communities today, it is apparent that aspects of both the indigenous and Western perspectives are present in varying degrees (Table 2.3).

Table 2.3 – Differences in cultural Indigenous and Western world view

Indigenous World View	*Western World View*
Spirituality is embedded in all elements of the cosmos. Humans have responsibility for maintaining harmonious relationship with the natural world. Need for reciprocity between human and natural-world-resources are viewed as gifts. Nature is honored routinely through daily spiritual practice. Wisdom and ethics are derived from direct experience with the natural world. Universe is made up of dynamic, ever-changing natural forces. Universe is viewed as a holistic, integrated system with a unifying life force. Time is circular with natural cycles that sustain all life. Nature will always possess unfathomable mysteries. Human thought, feelings and words are inextricably bound to all other aspects of the universe. Human role is to participate in the orderly designs of nature. Respect for elders is based on their compassions and reconciliation of outer-and inner direct knowledge. Sense of empathy and kinship with other forms of life. View proper human relationship with nature as a continuous two-way, transactional dialogue.	Spirituality is centered in a single Supreme Being. Humans exercise dominion over nature to use it for personal and economic gain. Natural resources are available for unilateral human exploitation. Spiritual practices are intermittent and set apart from daily life. Human reason transcends the natural world and can produce insights independently. Universe is made up of an array of static physical objects. Universe is compartmentalized in dualistic forms and reduced to progressively smaller conceptual parts. Time is linear chronology of "human progress". Nature is completely decipherable to the rational human mind. Human thought, feeling and words are formed apart from the surrounding world. Human role is to dissect analyze and manipulate nature for own ends. Respect for others is based on material achievement and chronological old age. Sense of separateness from and superiority over other forms of life. View relationship of humans to nature as a one-way hierarchical imperative.

Footnote – Source: [12, p. 169].

King argued that many teachers are aware of the importance of practicing interacting with others using a new language. However, large class sizes and a

mandated curriculum that focuses more on grammatical accuracy than on communicative competence make interaction virtually impossible. There are many studies focusing on innovation in teaching pedagogy, evaluation and assessment in learners 'outputs and their language proficiency. Among impacting factors for positive learning outcomes are external activities and cross-cultural understanding to improve English language capability and promote interactive learning, especially with regard to such skills as cross-cultural understanding. That means inculcating the feeling of familiarity and commonality to replace the former apprehensions and misunderstandings between neighboring nations. In this aspect, it is sensible to create a good learning environment or organize external activities outside the classroom, such as camp activities or inter-cultural expedition camp to develop learners 'cross-cultural understanding as well as improve their communication skills.

In recent years, many scholars have paid attention to the important role of culture and language learning. Shemshadsara [133, p. 95] makes interesting remarks as follows: "Culture awareness has become an important focus of modern language education, a shift that reflects a greater awareness of the inseparability of language and culture, and the need to prepare students for intercultural communication." The citation above reveals a need to integrate cultural understanding in teaching a new target language. Therefore, it is important for the lecturer to develop cultural understanding either in or outside the classroom context that, if successfully integrated, will significantly lead to general human knowledge.

In addition, Knutson [87, p. 591] states that in order to broaden the humanistic scope of the second/foreign language curriculum, and at the same time alleviating the pressure of a typically over-extended instructional agenda, the teaching of culture can relate an understanding of the target and home cultures as they relate to one another, with explicit reference to the learner's culturally subjective position. In this way, the learner will become more sensitive to his/her cultural identity and attitudes towards the other, arguing for increased emphasis on an understanding of self as cultural subject and openness of mind toward cultural difference.

Viewed in light of what has been discussed earlier, it is important to embody cross-cultural awareness to enhance students' ability to communicate effectively with people from different cultures. That means in teaching them, for example English, it is not enough to only focus on English grammatical structures, and vocabulary, but cross-cultural understanding as well.

As obvious, there are many limitations in traditional teaching methods, of which lecturer are found either standing using a microphone or sitting at their desks talking to the students, who passively listen to the lecture, even lecturers try to engage their students with project-based learning. Wilson and Brooks point out that the project used as the final evidence for students' learning achievement has a lot of limitations.

Multicultural literacy help local students to acquire professional competencies as well as cross cultural and workplace skills. Teaching methods and learning content, as well as the learning environment, need to be changed to inspire students to learn what they want, the way they want. Many studies have revealed that outside classroom learning with integration of cross-cultural understanding can enrich students' learning experience. Moreover, the learning environment also has positive impacting factors. In this aspect, it is practical to create a new way of teaching to local students to develop their communication skills in a natural learning atmosphere with international students.

A recent research on learning across cultures showed that learning about a new culture is a way that can maximize the students' chances of making positive learning outcomes, especially in terms of adaptation of the learning experience that includes or involves people from diverse cultural backgrounds. Barnhardt [12, p. 167] remarks that: "When we learn to relate to each other and teach in a culturally considerate way, we benefit not only those with whom we work, but we benefit ourselves as well. We are all cultural beings and accelerating changes in the makeup of the world around us makes the fact an increasingly obvious and inescapable in any setting involving people from diverse cultural backgrounds".

That is to say we need to integrate cultural understanding in learning. That means they need to know their own immediate world as well as the larger world in which they are situated, and the inter-relationship between the two. To achieve such a goal requires attention to the local culture in a holistic and integrated manner as set in the curriculum, and then build or extend the students' learning experience with everything else that is grounded in that reality. However, the focus is not on the teaching content based on the curriculum, but on what students might be learning. The lecturer's task is to create appropriate learning environments that reinforce what the students want to learn. The lecturer's role is to help students learn how to learn. In this way, what is considered important is to develop students' problem-solving, decision making, communicating, and inductive reasoning. All these skills are needed and applicable across time and place. As a result, students learn in culturally adaptive ways to acquire all the skills that are beneficial to themselves, their community and society as a whole.

Egbert explains that learning environments is considered an important component of learning. Since the environment is a system and not truly a set of discrete components, lecturers should be encouraged to consider explicitly other components that impact the learning environment. Therefore, learners must be prepared with more than subject matter and that the use of technology mandates a greater emphasis on thinking skills and strategies in classroom activities for learners; engagement, foreign language, and critical thinking are embedded in the learning environment.

The move to online courses raises related questions about the new learning environment it creates for students. Independent study is challenging because it often requires a healthy state of mind to achieve good results. Learning in a pandemic situation is even more demanding due to the uncertainty and anxiety that comes with it. This has been exacerbated by the sudden shift of lectures from classroom settings to virtual learning. COVID-19 measures have created unique and creative conditions for studying the interplay between learning and a learner's cultural belonging.

Learning in a pandemic situation is even more demanding due to the uncertainty and anxiety that comes with it. This has been exacerbated by the sudden shift of lectures from classroom settings to virtual learning. Research by K. E. Anusionwu and A. Zabrodskaja in Estonia has shown that due to the lack of university facilities (often supplementary to students), the learning process leads to the creation of alternative learning spaces that are in some cases unsuitable for study. Studying in a shared apartment is neither comfortable nor convenient. In some cases, students must go to cafes and restaurants for classes, and in some cases, they must be connected to classes while taking public transportation. However, the participants almost unanimously agreed to use the learning spaces they created during this period, affirming that the online learning environment offers a lot of flexibility in this regard. Although certain uncertain situations have affected their studies, international students have found a way to deal with the situation by adapting and adapting to it.

Many universities offer Distance Education (DE) courses and programs to address the diverse educational needs of students and to stay current with advancing technology. P. Fidalgo, J. Thormann, O. Kulyk et al. conducted a multinational study of students' perceptions on distance education [55]. A survey was distributed to undergraduate students in Portugal, UAE and Ukraine. The results of this pilot study showed that in all three countries, students' major concerns about such programs were time management, motivation, and English language skills. Although students were somewhat apprehensive many indicated they were interested in taking DE courses.

More than one third of Portuguese students shared that managing class and study time, saving time by choosing study location and working at their own pace were reasons to enroll in DE. About two thirds of the students from Ukraine reported that working at their own pace and managing their study time were reasons to enroll. A little more than half of these students reported that reasons for enrolling in DE included managing class time, saving time by selecting study location and not having to travel to school as well as having more options for courses or colleges to attend. Almost half of the UAE students had similar reasons for enrolling in a DE courses including managing class and study time, saving time by choosing study

location and working at their own pace. In addition, a little more than half of the UAE students also shared that having more options for courses or colleges to attend were reasons to enroll. The reasons that were selected the least by all three groups were that courses were less expensive and enrolling in a preferred program..

Students were given eleven options as to why they would not enroll in DE courses. Two reasons that were chosen most often were difficulty staying motivated and preferring face-to-face classes. A small number of Ukraine students reported this as a reason to not enroll in DE courses. Difficulty getting immediate feedback was also a concern for UAE students. Close to one third in the three groups indicated that difficulty contacting the instructor and interacting with peers as well as missing campus life are reasons for not enrolling. About one tenth of Portuguese, one fifth of Ukraine and one fifth of the UAE students reported difficulty getting accreditation as a reason for not enrolling. Not knowing enough about DE was indicated by one tenth of Portuguese, one fifth of Ukraine and one fifth of the UAE students. Only a small number of all the students indicated three categories that are frequently cited in the literature as preventing students from enrolling, these include access to technology, feeling of isolation and too great an expense.

About regarding the preparation they think they would need before enrolling in a DE course. A little over one tenth of the Portuguese students indicated that they needed better computer equipment, writing skills and a dedicated study space. About one quarter of these students reported they need better skills in the following areas: time management, computer and English language skills, as well as needing to have learning goals and objectives. Having a better Internet connection and the need to develop a study plan was shared by approximately one third of these students. Finally, the highest rated prerequisite for these Portuguese students was to be more motivated.

Few of the Ukraine students felt that they needed better computer equipment or skills, a dedicated study space or a better Internet connection at home. Their concerns focused on their behaviors as students since half or a little more than half felt they needed to be more motivated, have learning objectives and goals, a study plan and better management skills. About one third of these students also reported that they needed better English language skills.

The UAE students were less confident than the Ukraine students about computer skills and needing better equipment and a better Internet connection at home. Almost half of these UAE students reported their need for a study plan and motivation as their most pressing needs. Better management and English language skills were recorded by about one third of the students. One quarter of the UAE students felt they needed better writing skills and a dedicated study space.

Almost one quarter of the Ukraine students are extremely interested in taking DE courses and almost half are Somewhat interested. This contrasts with the

students from Portugal who indicated that only 5% are extremely interested and almost a quarter Somewhat interested. The UAE students' interest in enrolling fell in between the students from the two other countries. One fifth to almost one third of all three groups were Neutral/Unable to judge. About one tenth of students from Ukraine reported Not being very interested or Not at all interested which contrasts with the Portuguese and UAE students whose numbers were about one half and one quarter respectively [160].

Data indicates close to a 100% of the UAE residents use the Internet at home or on their mobile devices. By contrast, a smaller percentage of individuals use the Internet in Portugal and the Ukraine. Internet use in each country does not seem to greatly affect UAE students' opinions regarding DE.

Students' perceptions of DE vary across the participants from the three countries. Portuguese and Ukrainian students rated DE more favorably than UAE students. Half of the Ukrainian students have experience with DE, which might account for their favorable attitude. In contrast, in Portugal only a very small percentage of the students had experience. However, this does not seem to have negatively influenced their attitude towards DE. The interest level and engagement with new technologies by Portuguese students may help explain the favorable perception the participants had toward DE.

Ukrainian students reported a high level of confidence in operating technological devices. The reason for this may be, in part, state educational requirements. Since the end of the 1990s, all Ukrainian students in secondary schools have at least one computer course as a mandatory element of their curriculum. This course covers a wide range of issues, which vary from information society theory to applied aspects of computer usage. Among the seven learning goals of this course three address digital literacy. Ukrainian students who responded to the survey have taken computer courses for at least 5 years.

In the UAE, most DE courses and programs are not accredited by the Ministry of Education, which may account for UAE students lack of experience and their inability to judge this type of instruction.

It is worth analyzing the reasons why students enrolled or would enroll in DE courses. The reasons for taking DE courses, such as time management issues, are supported by studies concerning self-regulation and higher retention rates. Students' interest in having more control of their study time is also mentioned as one of the primary benefits of DE. Regarding the reasons for not enrolling in DE courses, participants from the three countries mentioned difficulty contacting instructors and peers. Also, more than half of the students in Portugal and the UAE indicated they preferred face-to-face classes. Most students have spent their entire academic lives in traditional classes where interaction and immediate feedback from instructors and peers are more common. These concerns may be why students perceive they would

lose a familiar type of interaction and have to engage with classroom participants in a new and different way. It should be noted that the Portuguese and UAE students were enrolled in teacher education programs and are training to be face-to-face teachers. They may not understand the potential of DE format and are not preparing or expecting to use DE in their professional careers.

Difficulty being motivated was another reason chosen by the participants of the three countries to not enroll in DE courses. The lack of experience in this type of educational format may help explain student lack of confidence with their ability to study and stay on task. This response contrasts with the reasons reported for enrolling in DE courses such as controlling their study time. On one hand, participants like the prospect of having the ability to manage their own time. On the other hand, they are concerned they may lack the discipline they need to be successful.

Although the literature indicates that access to technology, isolation and expense are reasons frequently cited as preventing students from enrolling in DE courses, these reasons were selected by a very small percentage of the participants of this study. Access and affordability of technology has rapidly increased over the last decade which may help explain this inconsistency. Students may understand that DE courses are now less expensive than traditional university courses and they do not cite this as a reason for not enrolling. Relatively few students indicated they would feel isolated. Since this generation is in constant communication using technology they may not associate DE learning with isolation. However, it is interesting to note that there was a greater concern for interacting with instructors and peers than isolation.

Summary of Chapter 2

The success of intercultural communication largely depends on the cognitive abilities of individuals. People with a more complex cognitive system are able to be "person-oriented" and "take a point of view" in communication, and in the case of intercultural communication, they are able to see a culturally different person as equally complex in relation to themselves. As people become more interculturally competent, there is a shift from ethnocentrism to ethno-relativism.

For international students, even those with a good command of the language of the host country, it is often difficult to adapt to the cultural context of the host country. Educators should pay more attention to the complexities of the process of adapting foreign students to institutional discursive practices and overcoming subjectivities. For example, for Chinese students, laughter plays an important role in the formation of meaning. Understanding this will help optimize intercultural

communication and promote a more positive and inclusive educational experience for Chinese international students.

Multicultural communication is equally important for both foreign and local students, which is a guarantee of an equal and non-discriminatory education for all students. Multicultural education needs to be taught, integrated and implemented in the most appropriate way for the goals to be achieved. International studies have shown that the further development of distance education has good prospects in the context of multicultural education.

CONCLUSION

Intercultural communication is a social phenomenon that looks at how people from different cultural backgrounds communicate in similar and different ways, and how they strive to communicate across cultures. Intercultural exchange provides an opportunity to share ideas, experiences, and different perspectives and perspectives by interacting with local people. The ability to recognize and respect diversity is often referred to as intercultural competence. Cultural competence is important for intercultural communication.

Intercultural communication includes verbal communication and non-verbal communication. The tendency to assess the appropriateness of behavior from other cultures depends largely on one's own cultural preferences. Cultural competence is defined as an understanding of a culture's shared beliefs, norms and values, including their thinking, communication styles, interaction styles, perspectives on roles and relationships, practices, customs and behaviors related to these issues. Culture determines how we interpret and value our world, and it provides us with a lens through which we can find meaning. We are all influenced by and belong to multiple cultures that transcend race and ethnicity. In multicultural countries, there is substantial evidence of the acquisition of cultural and linguistic competence. Intercultural competence is understood as the set of cognitive, behavioral and emotional components that enable an individual to adapt effectively, whereas intercultural competence can be viewed as the skill to communicate effectively and appropriately with people from other cultures.

Multicultural education, as a pedagogical response to the increasing cultural heterogeneity of our living spaces, is an integral part of every modern and current educational activity. Most importantly, universities need to ensure that they are open and responsive to changes in the external environment. For internationalisation to be fully effective, universities (including all staff, students, programmes and activities) need to keep pace with cultural changes and be willing to adapt to them. New distance learning technologies, such as interactive teleconferencing, enable students thousands of miles apart to communicate and interact in virtual classrooms.

Research proves the effectiveness of a variety of methodical methods and didactic tools (Multicultural literary texts, Fantasy Role-Playing, Continuous Story, Debate, Radio Program, and Broadcasting on Periscope) as well as form of education (traditional and online university, an-out-of-class method, Out-of-class, Camp activities). There are many strategies used in the practices of multicultural education: social action approach, transformation approach, additive approach, contributions approach. The use of these strategies creates opportunities for various meaningful experiences because the perceptions of multicultural education are built comprehensively in order to develop the students' cross-cultural competence. With

more chances to experience diversity, students can develop their ability in learning and adapting to diverse cultures.

The cross-cultural errors (added onto the already existing errors associated with intracultural communication) are shown as "contextual noise" and "contextual loss". The cause of Possible distortion may be the degree of context insofar as context as pre-programmed information does vary in meaning across cultures, the contextual elements in communication will yield additional interferences to communication. Taking into account the context educators of the multicultural classroom could better promote cross-cultural understanding and communication.

Studies in communicative constructivism show that people who are more cognitively complex are also more able to be "person-centered" and "perspective-taking" in their communication (although they may not always exercise the ability). These qualities are associated with more successful interpersonal communication. More successful intercultural communication similarly involves being able to see a culturally different person as equally complex to one's self (personcentered) and being able to take a culturally different perspective. Thus, greater intercultural sensitivity creates the potential for increased intercultural competence. As people became more interculturally competent there was a major change in the quality of their experience, which he called the move from ethnocentrism to ethno-relativism.

International students who are affluent and proficient in their host language yet are not competent with their host cultural knowledge that is required for interpretation, understanding and appreciation not able to adjust/adapt well to their host learning context. We follow Kettle's call for the need to focus more on spelling out the complexities of international students' process of adaptation to institutional discursive practices and negotiation of subjectivities.

By offering some suggestions were concluded that are aimed at optimizing cross-cultural communication and promoting a more positive and inclusive educational experience for these students. To promote cross-cultural understanding and communication, Chinese learners' use of laughter in meaning making needs to be considered. Laughter plays a significant part in shaping or molding meaning into international Chinese students'. In instances when laughter functions to alter or modify the meaning of utterance, this consideration is particularly pivotal. This endeavor will hopefully lead to these learners' appreciation and sense of belonging.

There are structural and cultural constraints to establishing multicultural education policy at all education levels. In addition, social problems due to the lack of understanding of a multicultural education perspective frequently occur. The multicultural education needs to be taught, integrated and implemented in the most appropriate way in order that the goals be fulfilled. A prior consideration of the social and cultural settings is needed before a program can be designed. To sum up,

although the detailed practices of multicultural education in different countries are different, they orient towards the same goal, that is, providing equal and non-discriminative education for all students.

The international studies showed that further development of distance education have good prospects. The students' primary concerns regarding taking DE courses were similar among different countries. These concerns included time management, motivation, and English language skills. However, this did not totally diminish participants interest in taking online courses.

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