

The Importance of Teaching Intercultural Empathy in Moroccan High Schools

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Abstract

With the rise of globalisation and global interconnectivity, intercultural communication in education has become a subject of extensive study and discussion. Clearly, when we discuss a mode of communication, we discuss a variety of competencies, skills, and abilities, such as empathy and specifically intercultural empathy. Thus, this article aims to examine intercultural empathy and its impact on high school students. Furthermore, we explain why a high school teacher-student relationship is necessary for such an impactful value. For this reason, an online survey questionnaire as well as interviews were employed as data collection instruments. A total of 233 teachers from different regions in Morocco took part in this research. This survey used Statistical Package of Social Sciences software to analyse the collected data and draw back the curtain on the impact of intercultural empathy on Moroccan high school students. Findings revealed that intercultural empathy is a vital component of effective language acquisition, and in order to comprehend a language, it is imperative to have a comprehensive understanding of its corresponding culture. The obtained findings can be of paramount importance for tutors and decision makers regarding the implementation of intercultural empathy in the teaching process.

1. INTRODUCTION

In today's globalised society, the ability of an individual to effectively utilise a combination of knowledge, skills, and personal attributes to successfully interact with individuals from diverse national cultural backgrounds, whether in domestic or international settings, is of paramount importance in promoting tolerance and respect among individuals. As a matter of fact, intercultural empathy is more fundamental in high school, where students sometimes deal with people from other cultural backgrounds.

High school is a developmental stage in which teenagers are exposed to different cultures on a regular basis. It is also a time when individuals may form their own cultural identities and thus

enlarge their interacting societal circles. Through cultivating intercultural empathy among high school students, we can provide them with healthy tools to navigate this globalised society, promote harmonious relationships, and facilitate a deeper appreciation for diversity. On the other hand, as per Zhu's (2011, p. 116) statement, intercultural empathy predominantly occurs during intercultural communication or foreign language acquisition. Cross-cultural competence refers to the capacity to immerse oneself in the cultural context of the language being studied and to proficiently convey one's comprehension of that milieu.

Thus, this study is significant because intercultural empathy is a fundamental competency for navigating and integrating the intercultural world of today. In other words, interculturality has become an essential and unavoidable aspect of our classrooms and society, but our students lack the competencies to navigate it. One of these competencies is intercultural empathy. Hence, there is a need to shed light on the lack of intercultural empathy in our classrooms and suggest methods for teaching it.

This study aims at finding answers to the following research questions

R.Q1. Are our students capable of intercultural empathy?

R.Q2. Is teaching intercultural empathy important in our classes today?

R. Q3. What are some of the methods to teach intercultural empathy?

The main objectives of this study are:

R.O1. Highlighting students' ability to exhibit intercultural empathy

R.O2. Shedding light on the importance of teaching intercultural empathy

R. O3. Identifying methods for teaching intercultural empathy

2. LITERATURE REVIEW

2.1. Definition of Intercultural Empathy

The consensus among various definitions of intercultural competence is that it pertains to an individual's capacity to effectively navigate and operate within diverse cultural contexts. Johnson and colleagues (2006) provided a definition of intercultural competence as the ability of an individual to effectively utilise a combination of knowledge, skills, and personal attributes to successfully interact with individuals from diverse national cultural backgrounds, whether in domestic or international settings (p. 530). According to Hammer et al. (2003, p. 422), intercultural competence can be described as the capacity to think and behave in a manner that is appropriate for intercultural contexts. Furthermore, as per the majority of dictionaries, the term "intercultural" pertains to a concept that encompasses a minimum of two distinct cultures.

The concept of empathy is widely recognised as a fundamental component of intercultural competency. Scholars have encountered difficulties in providing a clear definition of the term "empathy," particularly when it is applied in an intercultural setting, due to its inherent ambiguity as a social construct. According to Zhu (2011, p. 116), the term "empathy" originates from the Greek word "empathia". Empathy is defined as the ability to comprehend

others by immersing oneself in their world, or "placing oneself in another person's shoes". As per the Merriam-Webster Dictionary (2023), empathy is defined as the act of comprehending, exhibiting awareness of, demonstrating sensitivity towards, and experiencing vicariously the emotions, and encounters of another individual.

The term "empathy" is frequently conflated and used synonymously with "sympathy," despite their distinct meanings. As per the majority of dictionaries, empathy is defined as the act of placing oneself in the perspective of another individual, whereas sympathy refers to experiencing feelings of compassion, sorrow, or pity in response to the difficulties faced by another person. According to Water's (2022) article, empathy can be defined as the ability to experience and understand the emotions of others. This involves actively listening to their concerns without making any judgements, being attuned to nonverbal cues and nuances, seeking to understand their perspective, and acknowledging the feelings of all parties involved. Sympathy involves contemplating another person's emotions, offering unsolicited advice, making evaluative statements, perceiving only the superficial aspects of the problem, adopting a self-centred perspective, and disregarding or repressing one's own feelings. In general, it can be posited that empathy refers to the capacity to comprehend the concerns of others from their point of view and incorporate them into one's interactions with them. In contrast, sympathy entails experiencing a sense of sadness for another individual without personally experiencing their adversities and distress.

Thus, it can be inferred that intercultural empathy is a form of empathy that arises in situations where two or more distinct cultures are present. As per Zhu's (2011, p. 116) findings, intercultural empathy predominantly occurs during intercultural communication or foreign language acquisition. Cross-cultural competence refers to the capacity to immerse oneself in the cultural context of the language being studied and to proficiently convey one's comprehension of that milieu.

2.2. Characteristics of Intercultural Empathy

To achieve intercultural empathy, an individual must possess multiple characteristics. Intercultural sensitivity, open-mindedness, and effective communication are three of the most important characteristics that will be discussed in this section.

The first characteristic of intercultural empathy is cultural sensitivity. In the majority of scholarly works, cultural sensitivity is defined as an awareness of cultural differences and similarities among people without assigning them value (Sperry & Sperry, 2023). According to Bennet (Bennett, 1986), it is a developmental process that enables individuals to transform from the ethnocentric to the ethno-relative stage. According to Bennet (Bennett, 1986), the ethnocentric stage includes denial, defence, and minimization. Then, the ethno-relative phase consists of acceptance, adaptation, and integration.

Open-mindedness is the second characteristic of intercultural empathy. Open-mindedness refers to an individual's receptivity to cultural values and norms that differ from their own, as well as a lack of prejudice towards group members from different cultures (Wang et al., 2022). Some believe that a person with an open mind has a positive attitude towards new experiences and different cultures (McCrae & Costa, 2008). Therefore, having an open mind enables individuals to increase their knowledge and understanding of complex issues, as well

as foster empathy and respect for others. Thus, it is clear that open-mindedness is a crucial trait. The final intercultural empathy characteristic we are going to talk about is effective communication. Communication is an indispensable component of our interactions. Communication is the exchange of significant symbols for a particular purpose (Tran, 2016). Effective communication is the exchange of ideas, thoughts, opinions, information, and data so that the message is received and understood with clarity and intent. We cannot discuss effective communication without addressing effective or active listening. Concentration and deliberate effort are necessary for effective or active listening. Effective listening is about understanding, not just hearing what is being said. Listening effectively is a skill. This implies that practise is necessary to become better and more efficient at the task (Revolution Learning and Development Ltd, n.d.). Effective listening, or active listening, involves comprehending the entire message, demonstrating interest, respect, and consideration for the speaker, and demonstrating to the other that we received and correctly understood their message (Crespo, 2010). Then, when delivering the message, we ensure that it is clear, concise, conversational, connected, and correct (Stack, 2011). When we combine effective or active listening with the 5 Cs of communication, we create an atmosphere of trust and empathy that allows the other person to feel understood and for us to feel understood as well.

In conclusion, it is evident that the combination of open-mindedness, intercultural sensitivity, and effective communication will result in intercultural empathy. Open-mindedness allows us to approach and investigate new cultures and ideas. Intercultural sensitivity enables us to accept these distinctions while avoiding prejudice and stereotypes. Lastly, effective communication facilitates the formation of strong bonds with people of various cultures.

2.3.The Importance of Teaching Intercultural Empathy in High Schools

With the rise of globalisation, numerous studies on interculturality have been conducted. One of these is the significance of teaching high school students' intercultural competence. Intercultural empathy is obviously one of these important intercultural competencies. A significant advantage of intercultural empathy in high schools is the improvement of the learning environment. With intercultural empathy, students can appreciate one another's cultures, languages, beliefs, and values, given that they come from diverse backgrounds (Zhu, 2011). Students feel included and valued for who they are in a healthy school environment. Intercultural empathy fosters openness, tolerance, and respect for all cultures, resulting in stronger relationships and enhanced academic performance (Ilie, 2019).

Another crucial aspect of teaching intercultural empathy is preparing students to confront real-world diversity issues. Employers and higher education institutions with diverse cultures or that value global awareness will find high school students with intercultural empathy skills to be more desirable (EBONY, 2023).

2.4. Strategies and Methods of Teaching Intercultural Empathy in High School

We have discussed the significance of teaching high school students' intercultural empathy. Consequently, it is essential that teachers explore and employ teaching strategies and methods. First, cultural immersion can be an effective method for encouraging intercultural empathy among students. Cultural immersion is the act of surrounding oneself with a specific culture (*Cultural Immersion in the Classroom - TaskSpace*, 2020). This strategy is effective because it provides students with opportunities for experiential learning. Students learn about

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the norms, beliefs, and values of cultures other than their own, enabling them to empathise with those cultures (Onosu, 2021). This experience teaches them that cultural differences are not a threat but rather an opportunity to learn about other cultures.

Secondly, storytelling can be a useful tool for promoting intercultural empathy. Storytelling can take the form of books, movies, music, and other similar media. Teachers can read or show stories about people from different backgrounds and cultures (Koenig & Zorn, 2002). Storytelling enhances the students' emotional connection and understanding of other cultures, ultimately promoting empathy. It is essential to helping students develop the ability to put themselves in other people's shoes.

Lastly, communication and dialogue should be incorporated into the classroom. The exchange of ideas between students from diverse cultural backgrounds fosters an environment that is more tolerant and supportive. It is essential to foster an environment in which students feel comfortable expressing their opinions. Students can learn from one another in an engaging manner if they are able to comprehend the perspectives of others and express their own (Hurst et al., 2013). Thus, educators can initiate a dialogue that fosters empathy, promotes tolerance, and cultivates an appreciation for diversity.

2.5.Current State of Intercultural Empathy in Moroccan High Schools

Morocco is home to numerous indigenous cultures. In addition, its economic and political partners have increased in recent years, and the population is now more diverse than ever. Therefore, it is essential for Moroccan high school students to cultivate intercultural empathy and comprehension. In recent years, the importance of developing intercultural competencies and communication in the education field has been widely recognised. However, the research conducted on this topic remains general and lacks specificity. Hence, our research was tackled to explore one specific intercultural competency: Intercultural empathy.

In a study conducted by Asmaâ AFNAKAR titled *L'interculturel en classe de français au Maroc : réalité, ambition ou prétention?* (2020), it was noted that the concept of interculturality did not appear in Moroccan curriculums until 2010 or later. Given that French is a foreign language that Moroccan students begin studying in the third grade of elementary school, we can deduce how much importance Morocco places on intercultural competencies in the classroom. In addition, the study reveals that, in many instances, educators do not view interculturality as a goal in French classes.

Another study by Mouhssine Echarf (2022), titled "*Exploring Intercultural Awareness among Moroccan EFL Pre-serving Teachers*," demonstrated the willingness of Moroccan EFL teachers to incorporate the teaching of intercultural competencies into their educational process. Nonetheless, these same educators lacked the necessary intercultural competencies, let alone the teaching expertise to impart them. The study also found that these teachers lacked cultural awareness, as they were unable to combine the necessary attitudes, knowledge, and skills to interact effectively and appropriately.

Finally, as a researcher, I have attended multiple conferences and seminars on intercultural communication and competence, the most recent of which was held in Oujda, Morocco. It was organised by the "Applied Communication" laboratory at Mohammad 1st University with the theme "Interculturality and Value-Based Education." Numerous topics

regarding intercultural competencies and communication in the field of education were discussed at this conference in 2023. Yet, as observed at this conference and in the vast majority of research conducted in this field, when people discuss interculturality, they refer to foreign languages, globalisation, or the possibility of travelling abroad. However, interculturality within the country itself receives relatively little attention. A study conducted by Saidi and Boustar (2025) showcases that Moroccan classroom has a significant intercultural diversity within it. Within those classrooms, according to this study, Sub-Saharan migrant students reported unmet learning needs due to the Arab-Islamic curricula. In retrospect, Amazigh students experience linguistic alienation in the classes dominated by Arabic instructions (Saidi & Boustar, 2025). Arabic and Amazigh are the two official languages spoken in Morocco (RGPH 2014, n.d.). Each of these languages contains numerous dialects. It is now generally accepted that culture and language are related. In addition, numerous scientific studies, such as the one conducted by Altugan Arzu and Tozun Issun (2014) on Cyprus, demonstrate the influence of dialect on cultural identity (Arzu & Issa, 2014). We can then assume that the Moroccan population is diverse considering they have two main languages with a variation of dialects that changed from one place to the next. Therefore, initial attention must be paid to the interculturality that already exists in Moroccan classrooms.

This research tackles studying how intercultural empathy impact students in the future, especially within teacher-student relationships and local cultural contexts.

3. METHODOLOGY

3.1. Instruments

An online questionnaire using google form was distributed among high school teachers in Morocco. In this study, we seek to comprehend the value of teaching intercultural empathy in high school courses, the nature of diversity in Moroccan high school classes, the presence of intercultural empathy in high school students, and the significance of intercultural empathy as a concept in high school courses. After examining the characteristics of these variables, we came to the conclusion that questionnaires are the most effective method for gathering this kind of information. We decided on an online one because it enables us to access a broader sample with the least amount of money and time consumption. Close-ended questions made up the online questionnaire, which allowed us to collect statistical data that supports the validity of our research. Additionally, we used open-ended questions for the variable to elicit the needed insight and solutions for the study.

3.2. Participants

We used a convenience sample for this study. Convenience sampling is a non-probability sampling technique that selects a sample from a population that is simple to get in touch with or locate. In this instance, a sample of English-speaking foreign language teachers from high schools was used. Colleagues, friends, former classmates, and teachers who were members of shared Facebook and WhatsApp groups made up the sample.

However, given the short time frame we had to complete this research paper, we could only assemble 233 participants. These participants were all teachers of foreign languages. It's possible that this sample size doesn't accurately reflect all Moroccan high school teachers. As a result, the study's hypothesis cannot be generalised based on our findings. It is also a convenience sample so unwilling teachers are exempt from this research. Finally, the

convenience sampling always leaves the risk of including individuals with similar backgrounds and morals. When interpreting the findings of our study, it is critical to be aware of these limitations.

4. RESULTS AND DISCUSSION

4.1.Results

4.1.1. General Information

44.4% of those who answered the questionnaire are newly assigned teachers, as shown in the graph below. Considering that Moroccan foreign language instruction relies on a communicative approach, this suggests that the majority of those teachers have at least undergone some type of training that introduced them to the concept of interculturality. Additionally, the range in length of teaching experience will give us a glimpse of the multigenerational conflict in the field with regard to intercultural empathy.

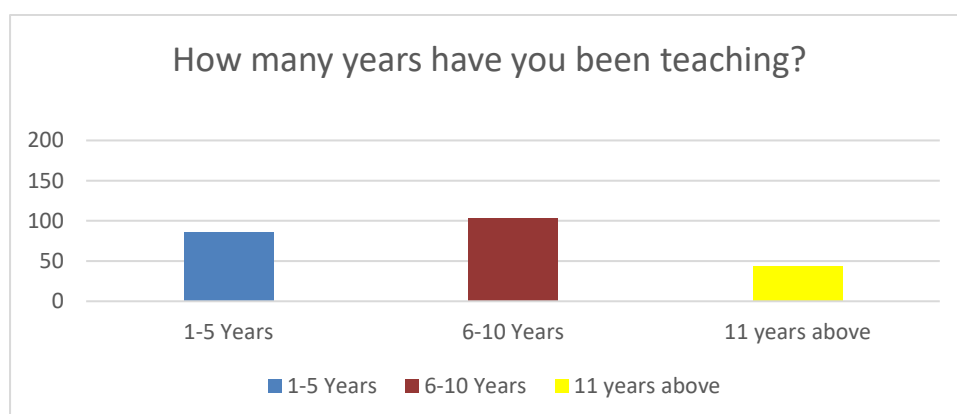
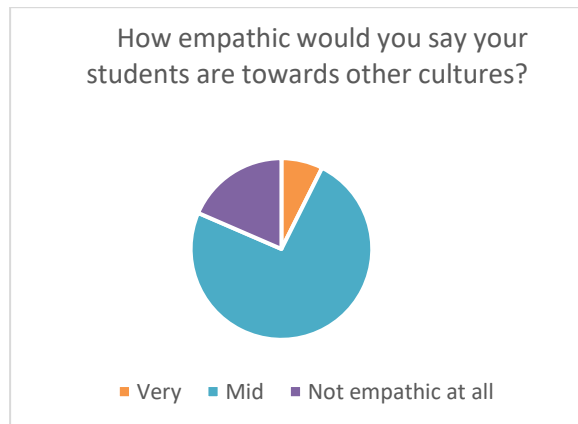
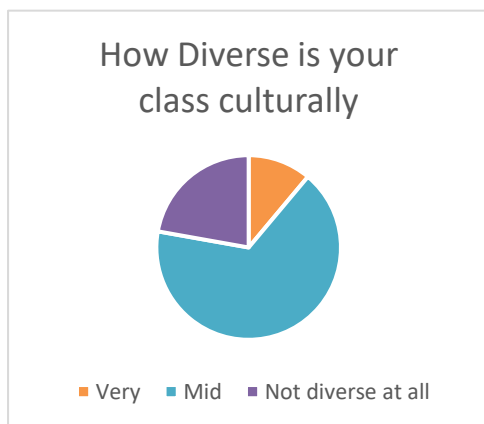


Figure1: participants by the working years

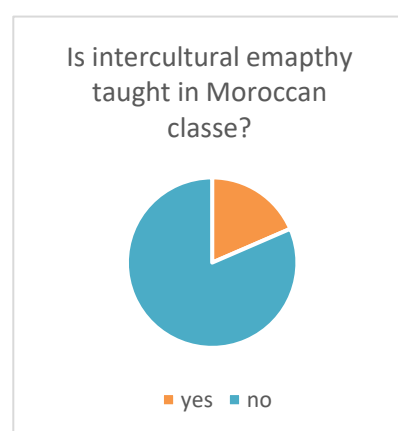
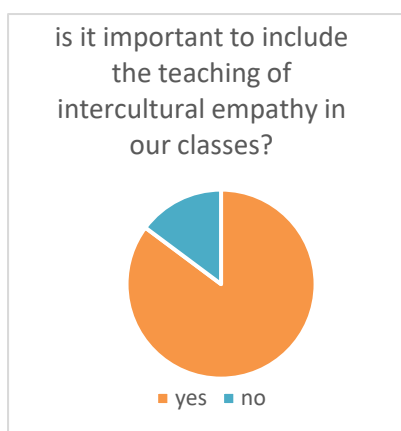
As previously mentioned, the limited time available prevented us from translating our questionnaire and thus hindered our ability to reach a more diverse demographic. The graph presented below illustrates that all individuals who took part in the study are educators of foreign languages. The graph depicts the various educators originally targeted in our research.

4.1.2. Intercultural Empathy in Moroccan Classes

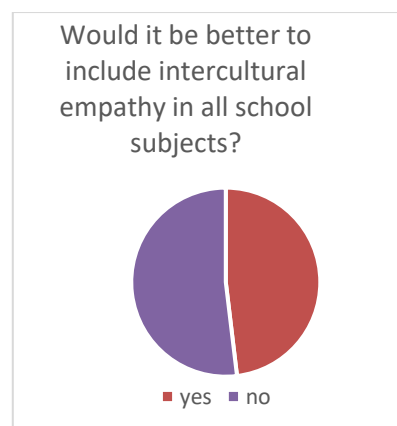
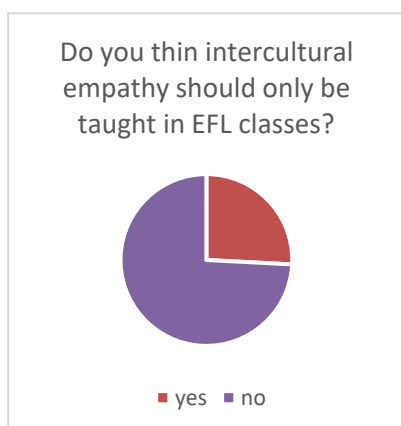
The following pair of graphs analyses the degree of diversity in Moroccan classrooms and the level of empathy demonstrated by students in these educational settings. The data indicates that a significant proportion of classes exhibit a degree of diversity and that students generally demonstrate a moderate level of empathy. However, it is worth considering whether the 22.2% of teachers who reported a lack of cultural diversity in their classes took into account the cultural diversity present within Morocco itself. Furthermore, it is of interest to inquire how those individuals who reported a lack of empathy among their students arrived at their conclusion and what measures they implemented to address the issue.



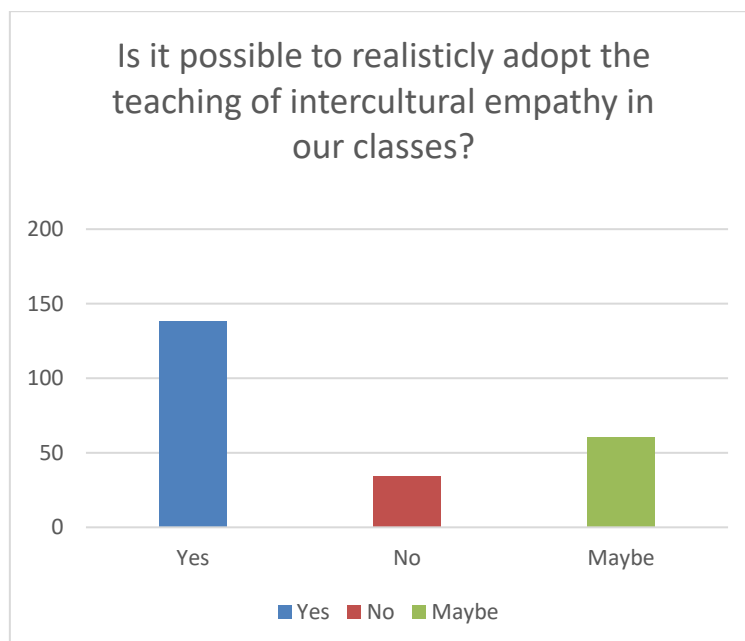
The following two graphs exhibit a juxtaposition of outcomes. The majority of participants assert that the teaching of intercultural empathy in high school education holds significance, however, in actuality, it is not incorporated into our curricula.



The subsequent pair of graphs exhibit a disparity in outcomes. The prevailing viewpoint among participants is that instruction on intercultural empathy ought not to be confined solely to foreign language courses. The consensus regarding the inclusion of the subject in other disciplines appears to be evenly split. The data suggests that a subset of the participants hold the belief that the instruction of intercultural empathy lacks significance or warrants a distinct course.



In the end, a majority of the participants (over 50%) have expressed a willingness to incorporate intercultural empathy into our class, while approximately 26% remain undecided on the matter.



4.2. Discussion

4.2.1. Cultural Diversity and Intercultural Empathy in Moroccan Classes

A commonly held belief is that intercultural encounters are only likely to occur when we interact with individuals from cultures that differ from our own. As a result, the varied cultural identities present within a given region or nation are entirely overlooked. The Moroccan populace often overlooks the extent of diversity present within its demographic composition. The significance of teaching intercultural empathy is evident in certain responses to the inquiry.

One of the respondents provided a response to the inquiry, expressing scepticism towards the notion of teaching intercultural empathy to students who share the same regional background, stating, “I don’t see how intercultural empathy should be taught among students from the same **region**. Maybe if my classroom was **international**”. The use of the phrases "same region" and "international" reflects the perspective that interculturality is solely relevant in situations where individuals originate from distinct regions or nations. However, it is readily apparent that individuals exhibit variations even when they are affiliated with the same geographical area. For instance, individuals hailing from Berkan exhibit dissimilarities when compared to those from Oujda and Nador, even in terms of their dialect, despite all belonging to the same geographical region. A similar observation can be made regarding the response provided by one of the participants, who wrote, “I guess it is not that important because students perceive that gap between the **east** and **west** and they feel that their culture is inferior... They learn about other cultures and compare them with our own in a negative way. I guess that we should be proud of our culture and learn about other cultures for the sake of knowing and not feeling ashamed.” This statement reflects a culture of division, where individuals are categorised into opposing groups without regard for the pre-existing diversity within our community.

The remaining responses regarding the significance of instructing intercultural empathy suggest that the respondents perceive it as an indispensable instrument for teaching the foreign language they are teaching, equipping the students for prospective, more heterogeneous classes, or fostering their tolerance, comprehension, and empathy. Scarcely any of the participants make reference to its potential usefulness in our present classes. This prompts us

to inquire about the degree to which we neglect our pre-existing interculturality and its associated issues.

4.2.2. Benefits of teaching Intercultural Empathy in High School and Suggested Methods

Benefits of teaching Intercultural Empathy in High School

The study's participants have identified various advantages that can be attained by incorporating intercultural empathy instruction into our educational courses.

A significant number of educators assert that intercultural empathy is a vital component of effective language acquisition. According to their statement, it is impossible to dissociate language from culture. Thus, in order to comprehend a language, it is imperative to have a comprehensive understanding of its corresponding culture. The question of whether culture or language is the primary influence has been a subject of debate in the social sciences for decades. Despite extensive research, a conclusive answer has yet to be reached. This demonstrates the correlation between a language and its corresponding culture. The assertion posited by the teachers regarding the augmentation of language acquisition through intercultural empathy holds some validity.

Intercultural empathy has been found to contribute to the development of self-awareness in students. According to one of the participants, comprehending one's culture is the initial step towards developing intercultural empathy. Greater self-awareness of one's own cultural background tends to foster a more receptive attitude towards individuals from diverse cultural backgrounds among students. The act of accepting help has been shown to facilitate the development of tolerance and compassion among students. Ultimately, the acquisition of intercultural empathy during adolescence equips individuals with the necessary skills to potentially serve as cultural ambassadors in their professional and personal lives.

Ultimately, the enhancement of intercultural empathy serves to benefit the global community. According to several educators, the cultivation of intercultural empathy can aid in the prevention of misinterpretation. The acquisition of intercultural empathy by students can facilitate the development of an appreciation for diverse cultures, the avoidance of prejudicial and discriminatory attitudes, and a reduction in cultural bias. All of these factors contribute to the development of a Moroccan citizen who is tolerant and understanding. As indicated by a respondent, "There is also the idea that one of the major goals that the Moroccan educational system seeks to achieve which is creating a " citizen" school that interacts positively with its environment. As stated in the National Charter for Education and Training: To be a school "open to its surroundings thanks to an educational approach based on bringing the community into the heart of the school and going out to it with all What is beneficial to the country, which requires weaving new relationships between the school and its environmental, societal, cultural and economic space."

Suggested Methods of Teaching Intercultural Empathy in High School

The study's participants were questioned regarding the approach they deemed feasible for effectively teaching intercultural empathy. The answers provided exhibited a wide range of variation.

Initially, the individuals who proposed that intercultural empathy should be taught through the utilisation of pedagogical resources accessible to educators. The modelling teaching method can be employed to teach intercultural empathy, as per the statement above. The instructional approach of modelling involves the teacher demonstrating a particular skill to students, accompanied by a detailed explanation of each step and its underlying rationale, with the aim of actively engaging students in the learning process. Furthermore, it has been proposed that an educator might use written works and audiovisual materials that showcase diverse cultural elements in order to instruct students on how to engage with empathy. Nevertheless, it is imperative to consider whether cultural or religious taboos should constrain our use of said methods. Should we confront cultural taboos in the pursuit of intercultural empathy?

Secondly, a subset of the participants proposed immersing students in culturally diverse situations to facilitate their learning. An effective approach to facilitating intercultural learning among students is to provide them with culturally authentic scenarios, enabling them to gain insight into how individuals from diverse cultures navigate such situations. An additional proposed approach involves administering problem-solving assessments to students. The problem-solving test is a form of evaluation that aims to ascertain an individual's ability to solve problems effectively. It seeks to determine the candidate's capacity to consider both favourable and unfavourable solutions to a given problem. The assessment evaluates an individual's capacity to employ reasoning, ingenuity, and analytical proficiencies in order to analyse and react to intricate circumstances. Ultimately, the participants recommended the implementation of thought-provoking statements as a means of fostering productive discussion with students. In this manner, the educator will evaluate any underlying intercultural concerns that students may possess and identify areas for improvement in order to attain intercultural empathy. One potential issue that could arise with these methods is known as the observer paradox. The observer's paradox refers to a scenario in which the mere presence of the observer or investigator inadvertently affects the phenomenon under observation. It is a matter of inquiry whether the responses elicited from students during tests and discussions reflect their genuine thoughts and emotions or whether they are influenced by a desire to avoid provoking the source of authority.

Finally, the final group of participants recommended a pedagogical approach that prioritises exposing students to real-world situations. The people mentioned propose the implementation of flipped classroom models and exchange programmes as pedagogical strategies for developing intercultural empathy. By employing these techniques, students can be placed in authentic scenarios where their innate reactions may manifest. As a result, it is evident that there are deficiencies in their ability to demonstrate intercultural empathy competence. The primary concern regarding these methods pertains to whether the government is inclined to provide financial backing for such programmes.

5. CONCLUSION

To sum up, Intercultural empathy is a type of empathy that appears when two or more different cultures are present. The study looks into the value of teaching it in a high school setting as well as the best ways to do so. Questionnaires were used in a field study as a tool. We are unable to draw general conclusions about the population, however, due to the small sample size. Nevertheless, the discovery leads us to the conclusion that it is a subject worth researching.

We also learned that a significant percentage of participants see Moroccan culture as homogenous rather than diverse. The results also made it possible for us to compare the benefits of the literature review to those mentioned in the questionnaire, and the same is true of the suggested teaching strategies. Overall, due to its many advantages, intercultural empathy may be essential to teach in high school classes.

5.1.Future Research

This study is a starting point to more expanded research in the future. Researchers can expand to different regions and schools' types. For example, they can conduct this study in public schools and private ones to see how context affects outcomes. Researchers can also explore comparing the difference between the backgrounds of students. Do humanities students and science students give intercultural empathy the same importance? Does it affect them the same?

Another key area is addressing potential biases. For instance, we need to compare convenience samples with randomized ones to assess whether highly motivated or socially connected teachers affect the results. Cross-national comparisons could also highlight cultural differences in how empathy is taught and valued.

The research could further expand by testing these ideas in different age groups, from primary schools (where early empathy development might be most impactful) to universities (where students have greater independence). Crucially, future work should include student perspectives, not just teachers', to get a fuller picture.

Finally, a long-term study on this topic can track the long-term effects of intercultural training. Research can follow, for example, students from primary school into high school or even adulthood to see how it influences their social integration, career paths, and civic engagement. This would help determine whether early exposure leads to lasting benefits in a globalized society.

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