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Article

Reimagining Pedagogy through Cultural Narratives: Integrating Philippine Literature in Higher Education Classrooms

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Abstract

This study looks at how adding Philippine literature as a transdisciplinary subject of study in college helps teachers be more culturally aware and aware of the situation. The study investigated the experiences and learning of teachers and students from different professions, like education, nursing, business, psychology, and engineering, to see how they felt about the pedagogical value of literature-based education. The results demonstrated that literary works from the Philippines are good ways to affirm culture, think about ethics, and participate critically. The teachers used literature to put abstract ideas in context, make material more relevant to pupils, and help students understand each other better. On the other side, students said they were more aware of their cultural identity, their history, and their social responsibilities. Thematic analysis demonstrated that literature encourages interdisciplinary learning, connects theory with real-world social issues, and makes it feasible for students to have democratic conversations in class. These results are in line with the main goals of transformational education, which are to promote inclusivity, identity, and critical thinking. The study also showed that institutional support and the ability to change the curriculum are needed to keep the significant connections between literature and other fields. Philippine literature, thus, transcends beyond the boundaries of its topic of study and becomes an active teaching tool that makes lessons more interesting, encourages students to think critically, and helps them become socially responsible citizens. As the Philippines' higher education system works toward more inclusive and decolonized curricula, teaching through literature has the power to change students into well-rounded, culturally aware, and globally capable people.

Keywords; *Philippine literature, culturally responsive teaching, higher education, critical pedagogy, interdisciplinary learning, moral imagination, curriculum localization, civic engagement, decolonized education, context-sensitive instruction*

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Introduction

The Philippines' higher education system is at a crossroads, and combining national culture and tradition into teaching methods is becoming more important. Reimagining Pedagogy through Cultural Narratives: Integrating Philippine Literature in Higher Education Classrooms strives to close the gap between globalized curricula and Filipino students' local cultural settings. Philippine literature shows how people have lived together, their history, and their social battles, but it is not yet commonly taught in colleges and universities. Research shows that students' interest in reading local literature has dropped sharply because of colonial practices and a preference for Western books. Even though the Enhanced Basic Education Act of 2013 and other national legislation favor teaching in the mother language and ways relevant to the culture, Philippine literary narratives are often used as extras in college-level classes (Wikipedia, Indigenous Education). A long time ago, experts like Lumbera (1984/1987) and San Juan Jr. (1970/1991) said that literature is important for forming national consciousness. However, there is still a gap between literary studies and their usage in teaching in non-literature departments. This wastes valuable local stories that may be used to build knowledge and citizenship.

Gay (2010) saw culturally responsive teaching (CRT) as a way of teaching that considers students' cultural identities and language skills. As a result, literate education becomes a way to validate culture by breaking down dominant ways of knowing and creating more welcoming learning environments. Freire (1970) also said that literature may be used as a pedagogy of the oppressed if it is dialogical. This means that students can critically think about their social and cultural settings and become more aware of themselves and their freedom.

Nadera (2007) put Philippine literature in the context of cultural narratives that deal with identity, oppression, and resistance. In a similar study, De Jesus Reyes (2024) found that teachers who use multicultural literary texts make their students more interested in learning and better at thinking critically. In the same way, Capili (2016) showed that stories from the community about the lives of folk and migrants can help people understand and think more ethically in business and social science settings.

Lumbera (1984; 1987) and San Juan Jr. (1970) also spoke out against the colonial bias in literary canons and called for changes to the curriculum that would promote Filipino historical memory and awareness. These appeals are part of larger decolonial pedagogical frameworks that say we must bring back indigenous ways of knowing and change how we teach to fit local ways.

Even though there is much theoretical support for decolonial and culturally responsive teaching of literature, most research has only looked at teaching language

or literature. There is little research on using Philippine literary narratives in fields like education, social science, and business, where cultural relevance and critical engagement are likely high. There is little information about how students and teachers feel about using Philippine literature in the classroom to express cultural identity, empathy, and social criticism. The goal of this research is to fill in this knowledge gap by looking at the influence of Philippine literature on teaching in higher education from an interdisciplinary and practice-based point of view.

Research Objectives

1. To investigate how Philippine literature is utilized as a cultural narrative within the pedagogical approaches of higher education classrooms.
2. To explore the insights and experiences of faculty and students on how Philippine literary texts contribute to the development of cultural identity, critical reflection, and social consciousness.
3. To assess how integrating literature-based instruction supports culturally responsive and context-sensitive teaching practices across various academic fields.

Research Methodology

This study used a qualitative research methodology and a narrative inquiry approach to investigate how Philippine literature is used in higher education courses as a culturally sensitive teaching method. Narrative inquiry was chosen because it focuses on people's real-life experiences and tales, which helps us understand how cultural narratives affect teaching and learning. Clandinin and Connelly (2000) stress that narrative inquiry lets researchers find meaning in the personal, social, and cultural aspects of educational experiences. This makes it an exemplary method for a study that looks at identity, cultural involvement, and literature-based teaching.

This study used purposive sampling to choose participants so that they would have direct and meaningful experience with the topic. The study included twelve (12) faculty members from different fields, such as literature, education, social sciences, and history, who actively use Philippine literary texts in their classes. Fifteen (15) students taking classes that included Philippine literature were also invited to participate. All the participants were from three public and private colleges and universities in Northern Luzon, known for fostering local culture and tradition in their teaching. To be eligible to participate, faculty members had to have at least two years of teaching experience, and students had to have learned through literature-based activities that included Philippine works.

Data collection used several different approaches to make sure it was thorough and accurate. First, semi-structured interviews were held with teachers and students to determine what they thought, felt, and understood about using Philippine literature in schools. The main topic of these interviews was how people thought these kinds of literature affected cultural awareness, identity formation, and class participation. Second, classroom observations were done to record how literature was taught in real life, including teaching methods, how students and teachers interacted, and how cultural references were used in real-time lessons. Third, it looked at key materials, including course syllabi, lesson plans, and student work (such as reflection papers and creative works) to see how Philippine literary texts were used in the learning process.

This study used Braun and Clarke's (2006) six-phase framework to thematically analyze all the data. It used both inductive and deductive coding. Inductive coding lets themes emerge organically from the participants' stories, while deductive coding ensures that the themes fit with key ideas from culturally responsive teaching (Gay, 2010) and critical pedagogy (Freire, 1970). There were patterns found in how literature helps people build their identities, understand other people's feelings, and become more conscious of their culture and society. Triangulation of interviews, observations, and documents made the study more credible. Member checking was also done with a few participants to ensure the thematic interpretations were correct. Strict ethical guidelines were in place, and all subjects gave informed consent. The Institutional Research Ethics Committee also gave its approval. The study process made sure that privacy and anonymity were protected. The study tried to show how Philippine literature works as both content and a transformational medium for teaching in higher education through this strict and context-based approach.

Results and Findings

Ways in which Philippine Literature is Utilized as a Cultural Narrative

Philippine literature has become an important teaching tool in higher education in the search for culturally relevant and life-changing education. In addition to its artistic and linguistic merit, it tells a dramatic story about Filipino people's lives, histories, and identities. As colleges and universities in the Philippines work to decolonize learning and promote national consciousness, including local literary texts in the classroom is not only meaningful but also vital. This study examines how different teaching methods in higher education use Philippine literature as a cultural story. It examines how teachers use literary texts to help students develop their cultural identity, encourage historical and social criticism, and make learning across disciplines easier. By making Philippine literature the focus of academic discussion,

teachers are rethinking teaching as a process that is reflective and based on society, one that connects students to their heritage while giving them the critical tools they need to deal with the realities of today.

Theme 1.1: Philippine Literature as a Medium for Cultural Identity Formation

Philippine literature is often used in higher education to help people affirm and rebuild their cultural identity. Faculty members said that including local literary works, especially those written in regional languages or about indigenous topics, helps students reconnect with their ancestry, question the colonial past, and feel like they belong more deeply. Philippine literature helps pupils look at their heritage, values, and community stories. This is in line with the work of Bienvenido Lumbera (1984), who said that literature is not only a reflection of national identity but also a way to make people more aware of themselves and their country.

Participant Responses:

"When we read Banaag at Sikat by Lope K. Santos, I saw how the struggle for equality mirrored the problems in our barangay. It helped me understand how our past shaped what we are now." (Participant 5, Student- BA Political Science)

"I always begin my literature classes by asking students to write about their family's oral stories. Then I connect it with texts like Mga Ibong Mandaragit by Amado V. Hernandez. They realize literature is not distant, it is their own story too." (Participant 2, Faculty - Literature)

These answers imply that using literature to connect pupils to their cultural stories encourages academic involvement and personal contemplation. This backs Freire's (1970) idea that education should be based on what students have been through and what is real for them. By seeing literature as a place where text and life may talk to each other, teachers give students the power to reclaim their cultural identity and fight against being pushed to the edges of knowledge. This teaching method is like decolonial teaching, where literature is used to help people rebuild their identities from the ground up.

Theme 1.2: Literature as a Platform for Social Critique and Historical Consciousness

People also utilize Philippine literature to question past wrongs and make people think critically about society. People talk about colonialism, dictatorship, poverty, and systematic inequality using books like Noli Me Tangere, Dekada '70 by Lualhati Bautista, and Sa Mga Kuko ng Liwanag by Edgardo Reyes. In this way, literature becomes an active form of social criticism that links wrongs done in the past

to problems in the present. As San Juan Jr. (2000) points out, literary works are cultural writings dealing with the political and ideological aspects.

Participant Responses:

"When we read Dekada '70, I realized that what happened during Martial Law is not just history—it still affects how people fear speaking out today." (Participant 3, Student, Education Major)

"I use literature to connect historical injustices with modern issues. My students read Sa Mga Kuko ng Liwanag alongside news reports about contractualization. Literature sparks a different kind of critical thinking." (Participant 6, Faculty-Sociology)

The answers show that literature helps students develop critical consciousness (*pakikipagkapwa-tao* and *pagbabalik-tanaw*) by making them think about how society works and their place. Paolo Freire's critical pedagogy says that students should see texts as subjects of inquiry, not objects. This usage of literature fits with that. By putting Philippine literature in the context of political and social criticism, teachers can use it to raise civic awareness and deepen historical understanding. This is also in line with what Dandan-Albano (2021) found, which said that using literature in general education encourages dialogic, values-based learning that helps students become more conscious of social and political issues.

Theme 1.3: Literature as an Interdisciplinary and Dialogic Tool in Diverse Academic Contexts

Philippine literature is being used more in fields including education, nursing, communication, and the arts, as well as in language and literature schools. Teachers use stories, poems, and essays to get students talking about ethics, how people act, how regions grow, and what indigenous people know. This integration of many fields of study helps students learn in a more complete and relevant way by using the story of Filipino life to make abstract ideas more real. Leask (2009) says that curricular internationalization and indigenization should include the innovative use of narrative texts to help people comprehend and relate to other cultures on a deeper level.

Participant Responses:

"In my education class, I use Alamat ng Gubat by Bob Ong to discuss social stratification and the hidden curriculum. The students engage more when we frame theories through stories." (Participant 8, Faculty – Teacher Education)

"I read Tatlong Maria by Gilda Cordero Fernando with my nursing students to discuss cultural perceptions of health, illness, and gender. Literature gives nuance to clinical ethics." (Participant 10, Faculty – Health Sciences)

These testimonies show how literature from the Philippines may connect people from different academic fields. It helps students understand by giving them

cultural frames and moral problems that are like things that happen in real life. This aligns with Vygotsky's (1978) social constructivist theory, which says people learn through interacting with others and their culture. Using literature as a teaching tool makes classroom conversations more interesting and encourages students to think about what they are learning in context. Also, this practice fights the marginalization of the humanities by showing how practical and moral literary engagement can be in various professions.

The results show that Philippine literature is used in higher education as a living cultural story that helps students develop their identities, critically learn about history, and study across disciplines. Teachers utilize it to help students reconnect with their cultural roots, question social and political structures, and foster thoughtful conversation across academic fields. These methods are in line with culturally responsive and critical pedagogies. They see literature as not just a curriculum but a powerful tool for decolonizing teaching and creating socially aware, empowered Filipino students.

Insights and Experiences of Faculty and Students on How Philippine Literary Texts Contribute to the Development of Cultural Identity

In the culturally diverse world of higher education in the Philippines, literature is more than simply a text; it becomes a living story that changes how students see themselves and the world around them. Philippine literary works, which are based on the country's historical struggles, social realities, and regional identities, are a strong way to teach students about their own culture, think critically, and be aware of social issues. As schools and teachers work to make their curricula more inclusive and freer of colonialism, using these books has become a powerful way to connect what students learn in school with what they experience in real life. This study examines what instructors and students think and feel about how Philippine literature helps people become more self-aware, question social norms, and get involved in civic life. By putting the function of literature in developing these areas at the forefront, the study shows that it can be used not just as content, but also to shape identity and change society in higher education settings.

Theme 2.1: Philippine Literature as a Mirror of Cultural Identity and Heritage

Philippine literature is a mirror that helps teachers and students see, recover, and reaffirm their Filipino cultural identity. Many literary works, from oral stories before colonization to modern fiction, show the subtleties of Filipino traditions, beliefs, languages, and real-life experiences. Students start seeing themselves, their

communities, and their historical roots via reading and discussing these works. This helps them connect more deeply with who they are. This point of view aligns with what National Artist Bienvenido Lumbera said in 1986, when he said that Philippine literature is not just a cultural product but also a way to rebuild national identity after colonialism.

Participant Responses:

"Reading Mga Ibong Mandaragit helped me understand how literature is a continuation of our historical struggles. It is not just fiction; it reflects who we are as a people." (Participant 4, Student- BA History)

"In my class, I use regional poetry in Ilocano and Cebuano. Students light up when they recognize their dialect or culture in literature. It is like they are finally represented." (Participant 1, Faculty-Filipino)

These insights show that reading might help students feel understood and accepted. Students learn about the Philippines' social and cultural fabric through the stories and personalities they read about. Gay (2010) says that culturally responsive teaching means recognizing and valuing students' cultural backgrounds, which helps them learn and feel like they belong. Literature is not just an extra part of school; it is important for personal and national growth. It also helps to decolonize classroom spaces by challenging Western-centered stories and reaffirming the validity of local ways of knowing.

Theme 2.2: Literary Engagement as a Tool for Critical Reflection

Faculty and students both said that reading Philippine literary texts makes them think critically about their values, beliefs, and the norms of society. When talking about gender disparity in Bata, Bata... What did you do? Participants thought about their social structures by Lualhati Bautista or "Sa Mga Kuko ng Liwanag" by Edgardo Reyes. This fits with Paulo Freire's (1970) idea of conscientization, which sees education as building critical consciousness and the potential to make changes.

Participant Responses:

"After we discussed Dekada '70, I started asking myself how much of what I believe comes from societal expectations. It made me reflect on my silence." (Participant 3, Student-Political Science)

"I use literature to disrupt assumptions. For example, when we read Amado Hernandez, I ask my students: 'Whose stories are being silenced?' It opens up critical dialogue." (Participant 6, Faculty- Social Sciences)

These thoughts make me think that Philippine literature is like a mirror and a magnifying glass that lets students look at their views while also looking at bigger

patterns in society. Mezirow (1991) says that transformative learning happens when students question what they thought they knew through critical discussion and reflection. Philippine literature contains resistance, identity, and inequality themes, making it an excellent place for intellectual and emotional engagement. This is why it is a powerful tool for deeper learning and awareness.

Theme 2.3: Literature as a Catalyst for Social Consciousness and Civic Engagement

Philippine literature does more than help students think about their identities; it also makes them more socially conscious and responsible citizens. Students said that stories about unfairness, persecution, and strength made them want to get more involved in their communities and be more engaged in society. Books like GAPÔ by Lualhati Bautista, Mga Ibong Mandaragit by Amado V. Hernandez, and Alamat ng Gubat by Bob Ong helped them understand systemic concerns like neocolonialism, poverty, and political corruption by giving them a human face. According to San Juan Jr. (2000), literature in the Philippines is always political and serves to criticize and change society.

Participant Responses:

"When we studied GAPÔ, I realized that racism and imperialism are not just foreign issues. They are part of our history. It made me want to learn more about activism and rights." (Participant 8, Student-Development Studies)

"Literature creates a sense of urgency. When students read Mga Ibong Mandaragit, they begin to ask: 'What can I do today to make things better?' That is how literature becomes action." (Participant 2, Faculty-Literature)

These stories show that Philippine literature may change people's lives by making them more aware of societal issues. When literature is used well in the classroom, it helps students understand others, think more clearly about right and wrong, and get involved in their communities meaningfully. This backs up Banks' (2015) idea that intercultural education can help promote social justice and participation in democracy. As a result, literature goes beyond being just a text and becomes a way to imagine and work toward more just futures.

Both instructors and students have contributed their thoughts and experiences, which show that Philippine literary texts are great for building cultural identity, encouraging critical thinking, and raising social awareness. These texts do more than teach when they are used in higher education. They make people think about themselves, encourage empathy, and motivate people to act in their communities. Literature based on Filipino stories, difficulties, and victories serves to change the way we think about education, not just to learn more about academics, but also to affirm

culture and change society. These results back up what Freire (1970), Gay (2010), and San Juan Jr. (2000) said about the educational worth of Philippine literature and show that it needs to be used in a meaningful way across all fields in Philippine higher education.

The Integration of Literature-Based Instruction Supports Culturally Responsive and Context-Sensitive Teaching Practices

In today's academic world, which is both transdisciplinary and culturally varied, using Philippine literature in college courses is a strong way to promote culturally responsive and attentive teaching. Literature is a way for teachers to connect their lessons to the cultural realities of Filipino students in many subjects. It is a storehouse of lived experiences, local knowledge, and collective memory. Literary texts are helpful in many fields, including education, nursing, business, and engineering. They do more than supply subject matter; they also help people think about ethics, develop empathy, and bring up important social issues in both the local and national context. This study looks at how literature-based teaching can enable responsive teaching methods that are both culturally relevant and life-changing. These methods help students integrate what they learn in theory with their social awareness and moral questioning. In this way, literature goes beyond the limits of the humanities and becomes an important teaching tool for comprehensive, democratic, and meaningful learning in higher education in the Philippines.

Theme 1: Literature as a Bridge to Local Knowledge and Cultural Contexts

Philippine literary classics are employed more in non-literary fields, including education, healthcare, and the social sciences, to make lessons more relevant to Filipino students' lives and culture. Teachers use short stories, poetry, and folk tales that show how people in the area think and act. Gay's (2010) theory on culturally responsive teaching says that teachers should use students' cultural references in all parts of learning to make it more relevant and successful. This technique is in line with that.

Participant Responses:

"I use Nick Joaquin's May Day Eve and regional myths to show future teachers how Filipino values like paggalang and pakikipagkapwa can be embedded in classroom interaction.

It helps them see that culture is not separate from pedagogy." (Participant 3, Faculty-Teacher Education)

"In health ethics, I assign narratives like Tatlong Maria by Gilda Cordero-Fernando. It introduces cultural attitudes toward illness, aging, and gender roles in ways medical textbooks do not." (Participant 6, Faculty-Nursing)

These answers illustrate that literature makes abstract ideas more real by putting them in settings familiar to people from different cultures. This lets students learn about their subjects in ways that make sense to them based on their cultures. Vygotsky's (1978) sociocultural theory says that meaningful learning happens in the learner's social and cultural environment. So, including Philippine literature in lessons helps teachers help students comprehend more by making difficult academic ideas easier to understand and relevant to their culture.

Theme 2: Literature-Based Instruction as a Tool for Interdisciplinary Reflection and Empathy

Literature helps students from different areas connect by making them think about moral issues, ethical challenges, and human experiences that are important to their fields. Law, psychology, engineering, and business teachers said they used literature to help pupils think critically and feel for others. This plan fits with Nussbaum's (2010) call for the humanities in professional education, which says that reading literature helps students picture other people's lives, which makes their moral reasoning and reflective practice better.

Participant Responses:

"In business ethics, I use Dekada '70 to help students reflect on leadership, resistance, and moral courage. It provokes deeper questions about power and decision-making in the corporate world." (Participant 9, Faculty-Business and Management)

"My psychology students read Ang Kalupi by Benjamin Pascual. It opens discussions about cognitive bias, memory, and judgment. Literature gives us a human case study to analyze." (Participant 2, Faculty-Psychology)

These experiences show that literature may go beyond its field by giving us situations like the complicated ones we face in real life. Students learn to take other people's points of view when looking at characters, settings, and conflicts. This is an important talent in any job. Greene (1995) said that literature lets people into the world of others, which helps them develop the moral imagination they need to be socially

responsible. By doing this, literature-based instruction helps students learn in a more complete, moral, and caring way.

Theme 3: Literature as a Medium for Developing Critical and Democratic Pedagogies

Professors from many academic backgrounds use Philippine literature to get people to think critically, question familiar stories, and put local perspectives front and center. Literature-based teaching helps democratic education by getting students to think about national concerns, examine social injustices, and say what they think. This is in line with Freire's (1970) "Pedagogy of the Oppressed," which says that education should be a way to be free by thinking critically about text and context.

Participant Responses:

"*In development studies, we read GAPÔ and Mga Ibong Mandaragit. The stories lead to powerful conversations about imperialism, poverty, and nationalism—topics that resonate with the development sector."* (Participant 4, Faculty-Political Science)

"My engineering students read Alamat ng Gubat. It may seem light, but it opens reflections on environmental ethics, hierarchy, and corruption. Literature makes them think as citizens, not just technicians." (Participant 7, Faculty-Engineering)

These thoughts show that literature inspires students to think critically about the world, no matter their studies. It helps people become more conscious of their civic duties, moral responsibilities, and intellectual skills. Dewey (1938) said education should link learning to real-life democratic experience. In this case, literature promotes dialogic, student-centered learning that syncs with Philippine society's social and political realities. This turns the classroom into a place where students learn to think, question, and act.

Literature-based instruction in all subjects is powerful for culturally responsive and context-sensitive teaching. Philippine literature helps teachers make lessons more relevant to their pupils, encourages them to think about other subjects, and builds empathy and civic awareness. These results support the theoretical work of Gay (2010), Freire (1970), and Nussbaum (2010), all of whom talk about how literature can change the way people learn. Ultimately, literature is not only for the humanities; it is a teaching tool that improves all subjects by making knowledge more relatable, encouraging introspective inquiry, and encouraging learning based on real-life situations.

Discussion

The results of this study show that using Philippine literature in different academic domains makes culturally responsive and context-sensitive teaching much

better in higher education. Participant stories and classroom practices show that literature connects abstract academic material to Filipino students' cultural, social, and moral realities. Teachers of education, nursing, business, engineering, and social sciences use Philippine literary texts to make theoretical subjects more relatable and promote cultural understanding, moral reflection, and civic engagement.

One of the most important things we learned is that Philippine literature helps students understand their culture by including Filipino worldviews, indigenous values, and regional viewpoints in the lessons. This fits with Gay's (2010) framework for culturally responsive education, which stresses how important students' cultural backgrounds are for helping them learn deeply. Teachers said that books like Alamat ng Gubat or Tatlong Maria gave students a place to think about and relate to ideas about social ethics, community ties, and cultural diversity. These methods made students feel their academic work was important, valued, and connected to their lives.

Also, teaching with literature encouraged students to think about and empathize with people from different fields, allowing them to think about moral challenges, psychological insights, or leadership issues more humanely. Professors from other subjects, such as psychology and business management, said literature helped them start conversations about bias, fairness, and power. This backs up what Nussbaum (2010) and Greene (1995) said about how the humanities may help people think about ethics and democracy. Stories made academic material easier to understand, especially in fields where abstract reasoning is common, because they sparked imagination and emotion.

Finally, the study showed how important literature is for creating critical and democratic teaching, primarily when texts are utilized to question social inequalities, political histories, and power systems. People discussed how reading books like GAPÔ or Mga Ibong Mandaragit led to student-led conversations about nationalism, poverty, and identity after colonialism. These experiences fit Freire's (1970) idea of education as free, in which students learn about their place in society and start to see themselves as agents of change.

Conclusions

This study shows that teaching approaches that include reflection, cooperation, and advanced multisource synthesis are meant to help teachers and students in multicultural higher education become more interculturally competent. Teachers use culture-responsive resources, dialogue teaching, and experiential learning to help students understand and empathize with other cultures and improve their communication skills. When cultural identities are spoken about and kept alive, and

critical assumptions are reflected on, faculty and students can learn and teach in a multidisciplinary way.

The results confirm the ideas of Gay (2010), Deardorff (2006), and Mezirow (2000) that intercultural competence is not just a mental skill, but a transforming process that the proper context, teaching methods, and institutions support. The study also stresses the importance of "intentionality." Faculty must have the right to purposeful inclusion, reflection, and institutional support through professional advancement and frameworks that recognize diversity.

Intercultural competency should be developed on purpose throughout education, and this can only happen through comprehensive teaching that puts students in emotionally safe environments and exposes them to a wide range of cultures. Then, colleges and universities can better prepare students for life in a globalized society with many different ethnic groups.

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