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Can Social Media Use Predict Intercultural Knowledge, Attitude, and Skills Among Generation Z? A snapshot from a pre-COVID19 era.

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Abstract

This study was mainly concerned with the intercultural competence of young Emiratis. In particular, it aimed to investigate the possible correlation between social media use and the development of intercultural knowledge, attitude and skills. Conducted towards the end of 2017 and beginning of 2018, 187 female college students revealed their social media use and intercultural competence by responding to an online questionnaire. Preliminary results show some aspects of social media use could possibly be predictive of intercultural competence. Further research is needed to validate the results; however, some teaching and e-learning implications were discussed based on the findings of this study.

Keywords

Social media, intercultural competence, middle east.

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Intercultural competence

The term *culture* refers to “the sum of assumptions and practices shared by members of a group distinguishing from other groups” (UNESCO, 2013, p. 10). Culture is never static as it is, as explained by Valencia and Benavidesa (2019, p. 25), “is made and remade by individuals’ actions and discursive practices (semiotic work) in social interaction.” A *cultural identity*, therefore, is “socially constructed” by its members and is continuously “being constructed and reconstructed through communication in intercultural interactions.” (p. 10). Intercultural interactions occur when people from different cultures “interact or influence one another in some fashion, whether in person or through various mediated forms” (p. 11). It is this kind of interaction between cultures that call for intercultural competence.

As expected, there have been many attempts to define the concept of intercultural competence (ICC) (Çiftçi, 2016; Mansouri and Arber, (2017); Sinicrope, Norris, and Watanabe, 2007). This study adopts UNESCO’s (2013) definition of the term:

“having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact, holding receptive attitudes that encourage establishing and maintaining contact with diverse others, as well as having the skills required to draw upon both knowledge and attitudes when interaction with others from different cultures”. (p. 16)

As indicated by Arasaratnam (2014), Cui (2016), and Dervin (2010), *intercultural competence* is different from cultural competence as it requires *interacting* with people who belong to a *different* culture, and hence creating a situation in which particular intercultural skills need to be employed for a successful social interaction to take place.

Social media and ICC

Social media (SM) refers to the online tools that are widely used for communication purposes online, such as Twitter, Facebook, and SnapChat. SM tools have become an integral part of today’s societies as they “provide individuals interpersonal connection with others, relational satisfaction, and a way to learn about the surrounding cultural milieu” (Croucher, 2011, p. 261). Previous studies investigated the effect of individual SM tools on the development of ICC. Facebook (DeAndrea et al., 2012; Izmaylova, 2017) and blogs (Gibson, Hyde, and Gordon, 2015) were among the recently investigated tools. However, there has not been any attempt to investigate the SM phenomena or package in general and its relation or association with ICC.

ICC in education

As discussed, ICC is a developmental skill that requires continuous exposure and development, whether directly or indirectly. In fact, the UNESCO (2013) asserted that ICC “must be actively taught, promoted, enacted, in order to play a role in a wide range of contexts: in formal as well as non-formal education, and in social institutions of all sorts” (p. 22). Given globalization and immigration trends around the world, ICC is gaining momentum in many higher education institutions (Çiftçi, 2016; Deardorff, 2011; Griffith, Wolfeld, Armon, Rios, and Liu, 2016; Huang, 2017; Mak and Barker, 2013; Malazonia, Maglakelidze, Chiabrishvili, and Gakheladze, 2017; Perry and Southwell, 2011; Ramirez, 2016).

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Such a demand for ICC in education has been discussed by many studies in their attempt to call for *internationalization* of higher education classrooms (Deardorff, 2011; Huang, 2017; Mak and Barker, 2013). As defined by Knight (1993), internationalization of education is “the process of integrating international/intercultural dimensions into teaching, research, and the service functions of institutions” (p. 21). Mak and Barker (2013) emphasize the need for internationalizing higher education due to the fact that students need to be ready for a job market that is becoming “increasingly culturally diverse and global” (p. 2), not to mention their own communities.

Developing and measuring ICC

Intercultural competence is not a one-off kind of understanding (Cui, 2016; Deardorff, 2006b). The development of intercultural competence is a lifelong process in which a person keeps progressing and improving as s/he develops his/her intercultural knowledge, attitude, and skills. There have been a few proposed models that attempt to explain and measure ICC, directly or indirectly (Leung, Ang, and Tan, 2014; Perry and Southwell, 2011; Sinicrope, Norris, and Watanabe, 2007; Stevens, Bird, Mendenhall, and Oddou, 2014). As explained by Cui (2016) and Griffith et al. (2016), each one of these models is dependent not only on a unique definition of ICC and what it covers but also on an underlying assumption of how it can be measured or evaluated. One of the most recent models was created by Deardorff (2006a). In her model (see Figure 1), Deardorff breaks down the notion of ICC into five defining factors or layers that shape one’s ICC, namely: attitudes, knowledge, skills, internal outcomes, and external outcomes. Each construct represents what she believed are basic requisites for ICC. She further explained that one’s ICC is built on the interplay between one’s cultural attitudes, knowledge and skills, which shapes both internal and external outcomes that dictate how one views and treats others.

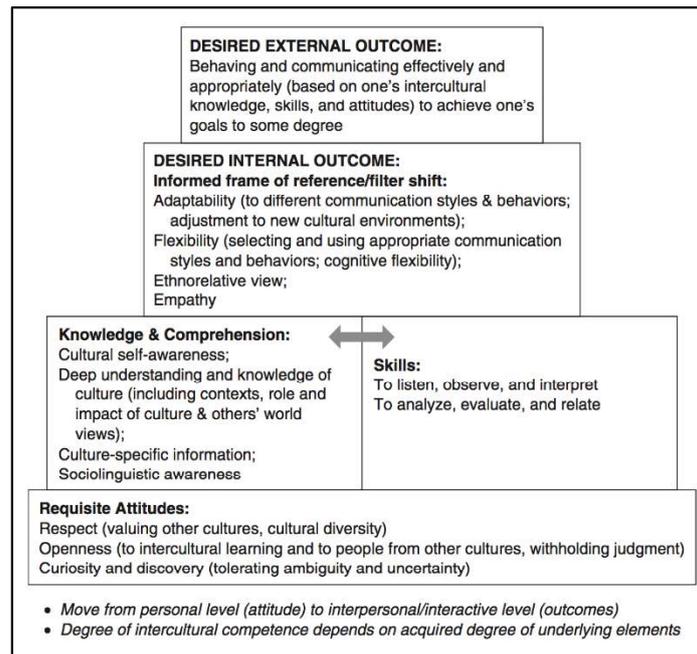
Rationale and context

This study is situated in the United Arab Emirates (UAE). The UAE presents a unique case in its cultural environment as it faces two equally challenging dilemmas. The first challenge is because the UAE is home to more than 200 nationalities (Clarke, 2017), with their different backgrounds, cultures, religions, etc. For all these expats to happily co-exist in harmony, different measures should be in place to ensure each resident practices their *cultural right*, which was introduced in the 1948 Universal Declaration of Human Rights (UNESCO, 2013). This right entitles each to “participate in the cultural life of their choice and conduct their own cultural practices, subject to respect for human rights and fundamental freedoms” (UNESCO, 2001, Article 5). The second challenge is presented by the fact that the population of the country itself (Emirati people) is a minority in their own country; that is 20% of the total population (UAE population and statistical trends, 2016). This makes it more challenging for the country and its people not to lose or water down their unique cultural identity as a result of the exposure to other contrasting cultures co-living in the country. This is why the government is constantly trying to preserve its culture, heritage, and traditions. “Towards this, H. H. Sheikh Khalifa bin Zayed Al Nahyan, President of the UAE, had called for dedicating 2008 as the year of national identity, initiating official activities aimed at maintaining the country's national identity in an age of globalization” (UAE Government, 2017).

Such a unique combination of cultural needs emphasizes the need for intercultural competence, or as Coulby (2006) described, “the need to recognize, tolerate and, at best, understand cultures other than of the state in which people are born” (p. 246). In the UAE, not only do locals need to become aware of other cultures living residing in their country, but they also need to be “able to negotiate between cultures” (Coulby, 2006, p. 247) they encounter on a daily basis.

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Figure 1 The pyramid model of intercultural competence (Deardorff, 2006a & 2006b)



Upon reviewing the literature, ICC studies seem to be mainly concerned with people who are immersed in a foreign country or a *host culture*. Previous research has not dealt with participants who are in their own environment or culture but need to develop their ICC skills due to their daily exposure to different cultures. Additionally, while some studies have explored the possible use of limited SM to introduce or develop ICC skills, there does not seem to be a comprehensive study that looks into popular SM in general, or studies on statistical correlations between SM and ICC. Also, as noted by Al-Kandari et al. (2017), despite recent cultural changes in the Arab region, “between genders still exist due to local traditions and social customs which typically allow greater freedom for males than females” (p. 274) Hence, another gap that I hope this small-scale study addresses relates to its focus on a female-only population in a Middle Eastern country.

Research Questions

This exploratory study seeks to better understand the current state of intercultural competence and social media use among Emirati students, and investigate the possible correlation between both aspects. More specifically, the study aims to answer the following research questions:

- RQ1.** Can social media usage predict intercultural knowledge, attitude, and skills?
- RQ1.1.** How do participants use social media?
- RQ1.2.** How interculturally competent are participants?
- RQ1.3.** Are there any statistically significant correlations between social media use and intercultural competence?

As well, as asserted by Gunn and Steel (2012), good research practice dictates the need to “reflect on or extend existing theories” for a study to generate meaningful and somewhat generalizable results in educational contexts. Additionally, given the wide scope of ICC, the concept becomes difficult to measure and evaluate unless it is clearly defined and outlined. For the purposes of this study, Deardorff’s (2006a) Intercultural Competence Model was adopted as a way to assess and measure ICC.

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Research Design

This study is mainly concerned with the intercultural competence of young Emiratis. In particular, it aims to investigate the possible correlation between social media use and the development of intercultural knowledge, attitude and skills. The significance of this study lies in the fact that developing intercultural competence, as noted by Davis and Cho (2005), “has become a critical issue for individuals to survive in the globalized society of the 21st century” (p. 4). Other researchers went further and considered intercultural competence crucial for “social peace” (Mansouri and Arber, 2017, p. 26) with the widespread of “migration and diversity” (p. 26) and vital for an individual’s ability to succeed in the job market with “the rising globalizing trend and cultural heterogeneity” (Leung, Ang, and Tan, 2014, p. 510). Accordingly, suggesting a correlation (or lack of) between social media use and intercultural competence can offer some useful teaching and learning recommendations not only for classrooms in the UAE but also for globally oriented classrooms interested in developing intercultural awareness.

Methodology

Given the unique nature of the research context, this exploratory study is a case study (i.e., *research methodology*) that utilizes quantitative methods to investigate the possible correlation between participants’ social media use and intercultural competence. As explained by Cohen, Manion, and Marrison (2000), case studies represent a “single instance of a bounded system” (p. 181) in which cause and effect can be established “in real contexts, recognizing that context is a powerful determinant of both causes and effects” (p. 181). More specifically, this case study is *exploratory* as it seeks to test a hypothesis which can be “tested in larger scale surveys, experiments, or other forms of research” (p. 183).

Methods

Taking a similar approach to most ICC studies, this study utilized “self-reported, informant-based, and performance-based” (Leung, Ang, and Tan, 2014) questionnaires as the main tool to collect data. Additionally, given the time and access constraints that restrict this study, questionnaires seem to be the most suitable way to measure participants’ SM practices and ICC skills. None of the existing ICC surveys were suitable because they were designed to survey participants immersed in a foreign environment, unlike this study. Accordingly, a new questionnaire was designed to go in line with the conceptual framework that guided this study. The questionnaire covered two areas: social media use (11 items) and intercultural competence (18 items). Social media use asked participants about frequency, content and behavior. ICC items covered three constructs: knowledge (6 items), attitude (6 items) and skills (6 items). (See Appendix A).

Participants

This study is mainly interested in the possible correlation between ICC skills of Emirati locals and their social media use. Hence, this study sought the participation of Emirati students at a public higher education institution. 187 students Emirati female language students at a language bridge program responded. As seen in Table 1, participants’ median age was 18. Their English proficiency levels range from beginner to advanced. Only 20 (11.36%) of them have not traveled abroad, that is, they were not immersed in a foreign country where their culture was that of an outsider.

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Table 1: Participants demographics

Item	Frequency	Percentage
1. English proficiency		
Beginner	12	6.5
Pre-Intermediate	9	4.8
Intermediate	29	15.6
Advanced	127	68.3
Blank	9	4.8
2. Age		
17	31	16.7
18	56	30.1
19	29	15.6
20	20	10.8
21	22	11.8
22	9	4.8
23	2	1.1
24	4	2.2
Blank	13	6.5
2. Travelled to countries abroad		
Yes, more than one	109	58.6
Yes, only one	18	9.7
No	51	27.4
Blank	8	4.3

Findings

SM use

While most participants reported using SM for about 6 to 7 years, their daily use of SM (browsing and posting) seem to be primarily spent on WhatsApp, SnapChat, and Instagram. They mainly spend an average of 9 hours per day, with many of them “sadly” admitting spending “24/7” of their time on the apps. The majority of participants believe that *SM helps them to learn more about the UAE* (90%, n=158), *SM helps them learn more about other cultures* (93%, n=167), *SM apps are useful communication tools* (93%, n=168), and *SM should be used by teachers as learning tools* (72%, n=131). The three most common uses for SM tools were reported to be: *to stay in touch with family and friends* (92%, n=168), *to enjoy my free time and have fun* (89%, n=162), and *to stay informed about what’s happening around the world* (78%, n= 141). The three most popular topics that participants follow on SM were *TV shows and movies* (80%, n=146), *food* (77%, n=141) and *makeup and fashion* (77%, n=141). The three most common types of accounts that participants follow were *family and friends* (89%, n=158), *funny accounts* (70%, n=125), and *celebrities around the world* (58%, n=104). It was also noteworthy to find that a big percentage (72%, n=131) agreed that teachers should use SM as instructional tools and do in fact report using SM *to look for or learn new things* (75%, n=135).

ICC

Participants rated 18 statements asking about the three intercultural domains: knowledge, attitude, and skills (see Appendix B). As shown in Figure 2, the overall agreement for items are high, which suggests that most participants possess reasonable levels of intercultural competence. The three most agreed upon statements, interestingly, covered one item from each domain: “It is important for residents in the UAE to know the UAE culture” (97%, n=171) from the attitude domain, “I know the UAE culture and society very well” (93%, n=166) from the knowledge domain, and “When I deal with people from other cultures, I try to learn more about their culture” (92.51%, n=154) from the skills domain. Two items stood out as puzzling for students as they were the top don’t-know items: “It is difficult for people from other cultures to understand my culture” (22%, n=38) and “I know how to respond to conflicts arising from dealing with different cultures” (20%, n=35). Students also seem to be somewhat divided on three items, presented in Figure 3.

Figure 2 Overall agreement on ICC statements, grouped according to ICC constructs¹

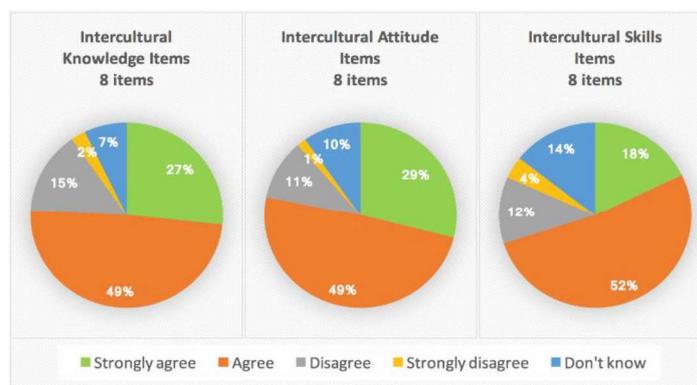
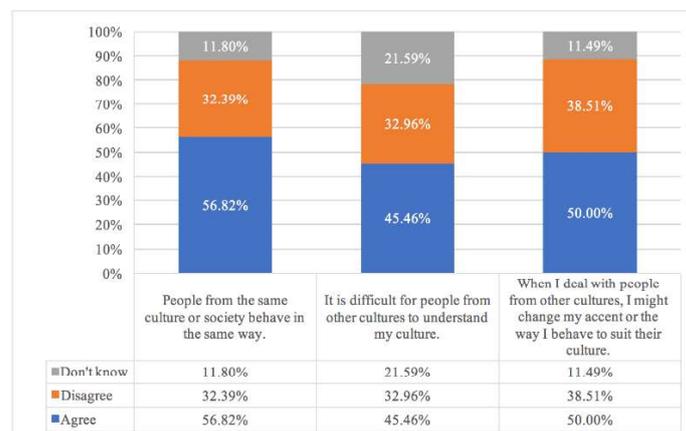


Figure 3 The least agreed upon ICC statements



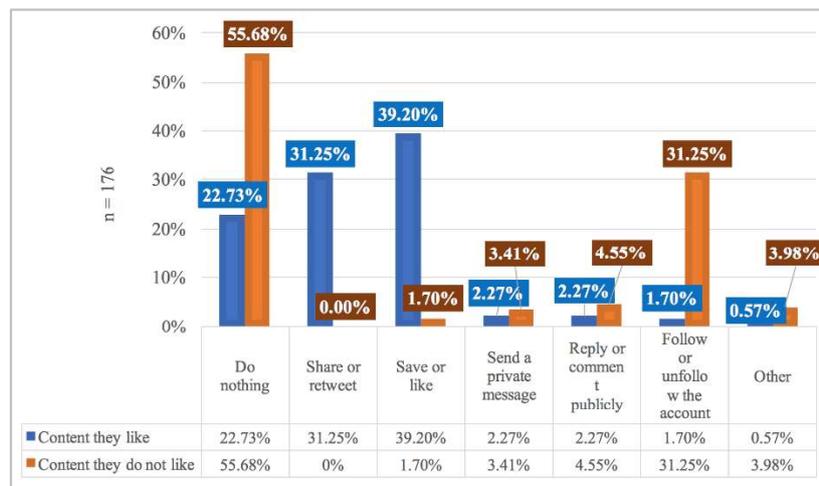
¹ Statements 1 and 6 were reverse-coded as they were negatively phrased. Calculations for this figure were made accordingly.

SM and ICC

Upon further analysis of the results, stepwise-regression analyses were conducted to identify any statistically significant correlations between SM items and ICC items. This kind of analysis accounts for the interaction and influence of every item on the survey and how it is related to the overall scale. It accounts for the interaction of variables, and it generates a list of statistically significant predictors after accounting for the influence of other variables. Additionally, based on a null-hypothesis assumption (i.e., there is no correlation between SM and ICC), $p < 0.05$ was used as the standard for whether an item is scientifically significant. Statistically, this means that identified correlations are highly accurate and meaningful, and less than 5% of the results are due to chance or random error.

Social media items were tested for correlation with the intercultural knowledge, intercultural attitude, and intercultural skills constructs (dependent variables). As summarized in Appendix C, results show that there are a few statistically significant relationships between SM usage and ICC. A common predictor across all constructs was *sharing content about other countries and cultures on SM*. Also, the way participants respond to content they approve of/like or not seemed to be a significant predictor for two ICC constructs, namely attitude and skills. Results for these two SM questions are presented in Figure 4. Other responses for content they do not like included *block* (6) and *report spam* (1).

Figure 4 How participants would respond to content they do (not) like on SM (n=176).



Discussion

There have not been any recent attempts to quantify or measure SM use in this region, not to mention among Generation Z students, born from mid 1990s to mid 2000s. It was difficult to predict if in fact local students were in tandem with SM usage frequencies reported in other parts of the world. However, results in this study suggest that participants are in fact extensive users of SM. Their reported usage patterns suggest that learners are willing to use SM for learning purposes and are in fact using it to learn about new topics or about the world.

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SM predictors that were concluded from this study reveal the importance of exposing students to intercultural content via SM applications, especially that the majority of students did in fact believe that SM apps should be used for instructional purposes, and a bigger proportion of them believed that SM helps them learn more about other cultures. This finding is supported by Gibson, Hyde and Gordon (2015) who reported their experience with creating and introducing a “fusion course” (p. 192) that taught students ICC through SM. Although their course mainly utilized a blog as the main SM tool, students were encouraged to explore SM throughout the course “not merely as technological tools but as cultures and subcultures, paying attention to values and norms evident in each one” (p. 194). Their UK-based students were assigned to do research projects on different cultural topics, including “women, the hijab, and Twitter” and “are cultural values and differences evident through social media usage between Indonesian and American users?” (p. 195). Their conclusions assured the success of the course and found it to be “an excellent learning activity, and has produced interesting and unique work” (p. 197). Also, although not particularly relevant to *intercultural competence per se*, Croucher (2011) found SM services to be helpful cultural assimilation tools for immigrants as SM “will more than likely influence how they perceive the dominant culture, a cultivation effect, which may impact their communication with host nationals” (p. 261). Finally, although recommended a long time ago, Davis and Cho (2005) believed that educators must “find ways of using technology to enhance the lived experience and to accelerate the development of intercultural competence in a shorter time span” (p. 17). SM can be a valuable tool to ensure the success of these attempts.

Finally, it was noteworthy that the way participants responded to content on SM was a predictor of their intercultural attitude and skills. Further analysis is needed to better understand how different responses on SM might predict certain intercultural attitudes or skills; however, this finding might suggest that teaching students how to tolerate and better understand cultural content on the web might in affect help them in becoming more interculturally competent. This could be done using “experimental learning” in which students are exposed to different intercultural scenarios on SM to help “increase students’ awareness of the diverse global environment” (Cui, 2016, p. 438). Although these scenarios might seem as naturally occurring as they should be, they could be useful as Deardorff (2006) argued for intentionally integrating ICC in education because “intercultural competence is not a naturally occurring phenomenon” (p. 2). Haung (2017) further added that “more activity-based instead of pure traditional classroom teaching-oriented” (p. 186) activities are more effective ways to introduce ICC in a learning environment.

Limitations

The unique nature of the research context calls for caution when attempting to generalize the results of this study to other academic contexts. As well, the conclusions of the study are governed by the state of social media at the time of conducting the study, which was towards the beginning of 2018. Social media is continuously evolving in possibly unpredictable ways as have recent global and local events have shown. This limitation could be a fruitful opportunity for further research to see whether these perceptions have changed as social media has developed further to become an integral part of daily lives around the world: rulers are sharing their official thoughts via Twitter, and many Joe’s and Jane’s are sharing snippets of their lives that occasionally attract local and global attention.

As well, the self-report nature of the research instrument is another shortcoming. As explained by Sinicrope, Norris and Watanabe (2007), participants’ perception of their intercultural abilities may not necessarily reflect their actual abilities. They add that such discrepancy is more evident when surveys ask about “hypothetical intercultural situations” (p. 28). However, as explained in the context of the study, participants live in an environment where daily intercultural interactions are mandatory, and hence all survey items asked about relevant and applicable situations. Finally, and most importantly, as cautioned by Deardorff (2006a), it is important to utilize other measures to properly and sufficiently assess ICC.

However, due to time and access limitations, this study only resorted to one measure. Hence, the preliminary results of this study require further qualitative assessments.

Conclusion

This study sought to explore the possible relation between social media use and intercultural competence in a culturally diverse environment. Surveying 187 local students at a public higher education institution revealed that there is in fact a possible correlation between some aspects of social media use and intercultural competence. Due the small number of participants, further research is needed to further confirm the hypothesis in a more qualitative manner. However, based on the preliminary results of this exploratory case study, some teaching and learning recommendations were presented in an effort to utilize social media services in the process of developing students' intercultural awareness.

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Disclosure statement

No potential conflict of interest was reported by the authors.

Appendix A: Survey

Section 1: Social Media Use

Q1. How often do you check the following social media apps:

	Never	Yearly	Monthly	Weekly	Daily	More than once a day
Twitter						
Facebook						
SnapChat						
Instagram						
YouTube						
Tumblr						
WhatsApp						
Pinterest						

Please list any other social media apps that you frequently use: _____

Q2. How often do you post content on the following social media apps:

	Never	Yearly	Monthly	Weekly	Daily	More than once a day
Twitter						
Facebook						
SnapChat						
Instagram						
YouTube						
Tumblr						
WhatsApp						
Pinterest						

Q3. In which year did you start using social media apps? _____

Q4. How many hours a day do you normally spend using social media apps? _____

Q5. How strongly do you agree with the following statements: [Agree, disagree, don't know]

1. I have more than one account on some social media apps.
2. I usually share content about the UAE on social media apps.

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3. I share content about other countries/cultures on social media apps.
4. I only follow Arabic accounts.
5. Social media apps help me know more about the UAE.
6. Social media apps help me know more about other cultures and countries.
7. Content posted on social media apps is mostly correct or true.
8. I know how to find information I need on social media apps.
9. I believe hashtags are important.
10. I believe social media apps are useful communication tools.
11. Teachers should use social media apps for learning purposes.

Q6. Why do you use social media apps? [Select all that apply]

- To stay in touch with family and friends
- To meet new people
- To follow local news
- To look for or learn about new things
- To express my opinion
- To read others' opinions
- To stay informed about what's happening around the world
- To enjoy my free time and have fun
- Other (please specify) _____

Q7. What kind of topics do you follow on social media apps? [Select all that apply]

- Local news
- Food
- Make up & fashion
- World news
- TV shows & movies
- Celebrity news
- Travel
- Education
- Books
- Technology
- Social issues
- Trending hashtags
- Other (please specify) _____

Q8. Do you follow (or accept requests from) people you don't know on social media apps? Why or why not?

Q9. What kind of accounts do you follow on social media apps?

- Friends and family
- Funny accounts
- Celebrities in the UAE
- Celebrities around the world
- Educational accounts
- News
- Other (please specify) _____

Q10. If someone shared content you like on social media apps, you will most probably ...

- Do nothing
- Share or retweet
- Save or like
- Send a private message
- Reply or comment publicly
- Follow or unfollow the account
- Other (please specify) _____

Q11. If someone shared content you don't like on social media apps, you will most probably ...

- Do nothing

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- Share or retweet
- Save or like
- Send a private message
- Reply or comment publicly
- Follow or unfollow the account
- Other (please specify) _____

Section 2: Intercultural competence

Q12. How strongly do you agree with the following statements:

Scale: Strongly agree, agree, disagree, strongly disagree, don't know

Constructs: [Knowledge: 1-6] [Attitude 7-12] [Skills 13-18]

1. People from the same culture or society behave in the same way.
2. I know the UAE culture and society very well.
3. I know how to explain or talk about the UAE culture and society to non-Emirates.
4. I have friends from other cultures and nationalities.
5. I know the differences between my culture and other cultures.
6. All cultures and societies behave in the same way and believe in the same values.
7. I like to learn about other cultures and societies.
8. It is important for residents in the UAE to know the UAE culture.
9. It is important for me to know about other cultures living in the UAE.
10. It is difficult for people from other cultures to understand my culture.
11. Learning about other cultures makes my daily life easier.
12. I like to meet people from cultures I'm not familiar with.
13. When I deal with people from other cultures, I try to learn more about their culture.
14. When I deal with people from other cultures, I might change my accent or the way I behave to suit their culture.
15. I know how to learn more about other cultures.
16. I understand the difficulties others might face as they try to understand my culture.
17. I can speak or understand other dialects and languages.
18. I know how to respond to conflicts arising from dealing with different cultures.

Appendix B: Intercultural competence statements results table

Scale: Strongly agree=4; Strongly disagree=1; Don't know=0

	Intercultural Competence Statements	4	3	2	1	0	n	
Knowledge	1	People from the same culture or society behave in the same way.	6.74%	49.44%	27.53%	4.49%	11.80%	178
			56.18%	32.02%				
	2	I know the UAE culture and society very well.	39.33%	53.93%	3.37%	0%	3.37%	178
			93.26%	3.37%				
	3	I know how to explain or talk about the UAE culture and society to non-Emiratis.	33.71%	56.00%	3.43%	0%	6.86%	175
			89.761%	3.43%				
Attitude	4	I have friends from other cultures and nationalities.	23.60%	53.93%	13.48%	4.49%	4.49%	178
			77.53%	17.97%				
	5	I know the differences between my culture and other cultures.	31.07%	55.93%	5.65%	1.13%	6.21%	177
			87.00%	6.78%				
	6	All cultures and societies behave in the same way and believe in the same values.	2.29%	12.00%	47.43%	28.00%	10.29%	175
			14.29%	75.43%				
Skills	7	I like to learn about other cultures and societies.	34.09%	52.84%	6.25%	1.70%	5.11%	176
			86.93%	7.95%				
	8	It is important for residents in the UAE to know the UAE culture.	61.36%	35.80%	0.57%	0%	2.27%	176
			97.16%	0.57%				
	9	It is important for me to know about other cultures living in the UAE.	20.57%	60.00%	9.71%	0%	9.71%	175
			80.57%	9.71%				
Skills	10	It is difficult for people from other cultures to understand my culture.	10.23%	35.23%	28.41%	4.55%	21.59%	176
			45.46%	32.96%				
	11	Learning about other cultures makes my daily life easier.	19.43%	58.86%	9.71%	0.57%	11.43%	175
			78.29%	10.28%				
	12	I like to meet people from cultures I'm not familiar with.	27.84%	52.84%	8.52%	2.27%	8.52%	176
			80.68%	10.79%				
Skills	13	When I deal with people from other cultures, I try to learn more about their culture.	34.46%	58.05%	2.30%	1.15%	8.05%	174
			92.51%	3.45%				
	14	When I deal with people from other cultures, I might change my accent or the way I behave to suit their culture.	12.07%	37.93%	27.59%	10.92%	11.49%	174
			50.00%	38.51%				
	15	I know how to learn more about other cultures.	14.29%	56.00%	12.00%	2.29%	15.43%	175
			70.29%	14.29%				
Skills	16	I understand the difficulties others might face as they try to understand my culture.	24.57%	53.71%	5.71%	1.71%	14.29%	175
			78.28%	7.42%				
	17	I can speak or understand other dialects and languages.	9.14%	53.71%	14.86%	5.14%	17.14%	175
		62.85%	20.00%					
Skills	18	I know how to respond to conflicts arising from dealing with different cultures	16.09%	54.02%	8.05%	1.72%	20.11%	174
			70.11%	9.77%				

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Appendix C: Correlation results

Table 1: Regression analysis for variables predicting intercultural knowledge

Predictors of Intercultural Knowledge	Beta (β)	Significance level (p)
Believes social media apps are a useful communication tool	0.253	0.001
Posts content on YouTube	0.171	0.022
Shares content about other countries and cultures on social media apps	0.174	0.019
Browses or checks YouTube	0.171	0.021

Table 2: Regression analysis for variables predicting intercultural attitude

Predictors of Intercultural Attitude	Beta (β)	Significance level (p)
Believes teachers should use social media apps for learning purposes	0.210	0.007
Response to content you don't like shared on social media	0.230	0.003
Shares content about other countries / cultures on social media apps	0.192	0.014

Table 3: Regression analysis for variables predicting intercultural skills

Predictors of Intercultural Skills	Beta (β)	Significance level (p)
Shares content about other countries / cultures on social media apps	0.352	0.000
Response to content you like shared on social media	0.228	0.002
Response to content you don't like shared on social media	0.222	0.002
Posts content on Instagram	0.159	0.027