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Preparing Trainers to Work with Culturally Diverse Groups

Sara DeTurk

University of Massachusetts Amherst

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PREPARING TRAINERS TO WORK WITH CULTURALLY DIVERSE GROUPS

Sara DeTurk
Master's Project
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Advisor: David R. Evans

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INTRODUCTION

Problem Statement

Most training techniques, as well as materials, come out of the United States and other Western cultures. Though they are applied worldwide, they have varying degrees of effectiveness with people of non-Western cultures. The cultural appropriateness of training models is often ignored. Furthermore, little attention is usually paid to the significance of the trainer's culture vis-a-vis that of the trainees, or to the specific challenges posed by diverse (i.e. intercultural) groups of trainees. This is true not only of groups representing different countries, but also of those which reflect the diversity of social groups within the United States. The result is that training can alienate the very people it is designed to serve by failing to accommodate and validate their indigenous ways.

With the increasing social diversity in this country and international collaboration on a broad range of educational efforts, trainers need to be better equipped to work with diverse and non-Western groups of trainees. The objectives of this project, therefore, are to collect and organize information which would be useful to trainers of intercultural groups, to recommend some approaches to training of trainers, and to offer a model for a training of trainers (TOT) workshop.

Primary and Secondary Questions

My primary question is: How can process-oriented training be more effective and empowering for diverse (intercultural) and non-Western trainee groups, and what kinds of preparation for

trainers would promote better training?

Secondarily, I am exploring the following implementing questions:

1. What is the significance of culture and cultural diversity for training?
2. What must trainers do to make training more effective and empowering?
3. What knowledge, skills, and attitudes must trainers have?

Methodology

The first part of this project is a literature review of the fields of intercultural communication, cross-cultural training, and multicultural education. I selected these fields for the following reasons: The intercultural communication literature, though it does not address training per se, does address the particular dynamics of diverse groups of people, including intercultural perception, ethnocentrism, prejudice, stereotypes, and power differences. The cross-cultural training literature does address training, but treats culture primarily as content rather than as a dynamic within the actual training environment. The multicultural education literature, finally, not only addresses culture as a variable in terms of learners, but is also full of recommendations for the training of teachers. Its drawbacks are as follows: First, it is oriented toward formal schooling within particular countries. Its primary aim, furthermore, is socializing children to accept their own and others' cultural heritages. Some of the conclusions and recommendations taken from this literature, therefore, I have edited to address only

those points which are relevant to the training of adults.

The second component of this project is a series of interviews. (See Appendix A.) I conducted these interviews in order to include perspectives that came directly from experience training with culturally diverse groups. I selected four doctoral candidates of the Center for International Education, each of whom has a wide variety of experience training with intercultural groups, as interviewees. Their combined experience includes training for leadership, decision making, problem solving, conflict resolution, parenting, community organizing, literacy, cross-cultural training, Peace Corps training, training of teachers, and training of trainers. They have trained Africans, Asians, Latin Americans, and North Americans on a number of continents.

Next I synthesized the information gleaned from the literature and the interviews to identify positive conditions for training culturally diverse groups, strategies for creating those conditions, trainer competencies and characteristics necessary to enact these strategies, and suggestions for trainer preparation.

Finally, using this information, I designed a sample two-day workshop for trainers, taking activities from a variety of training resources. The workshop is designed with the Center for International Education in mind as a participant pool. In preparation for the design, I conducted a survey of the Center to assess interests and previous background in the areas addressed.

What is Culture?

* "Culture" is most commonly used to refer to the shared system of meanings of a national or ethnic group. I use the word in this way, while at the same time recognizing the significance of other social groups within national cultures. People of non-dominant races, classes, gender, sexual orientations, ages, religions, etc. have their own subcultures which are significant to training, both by virtue of their differing socializations and by virtue of their subordinate status in society.

* "Subordinate", "non-dominant", "minority" and "oppressed" describe people or groups of people who have been denied power and legitimacy by virtue of their social group membership. Although other kinds of individual differences (e.g. learning styles) may be significant for training, I distinguish them from "cultural differences" because they do not have the same implications for group dynamics and intercultural communication.

* "Multicultural" describes a group of people of differing nationalities or social groups, usually residing in the same country.

* "Intercultural" describes a group, situation or phenomenon (e.g. communication) in which two or more cultural groups are interacting.

* "Cross-cultural" describes a situation in which a person is experiencing or operating in a culture that is foreign to him or her. Cross-cultural training is to prepare a person to work or live in a setting outside their own culture.

* "Culture-specific" refers to knowledge or information about a particular culture.

* "Culture-general" refers to knowledge or information which applies to any culture.

In terms of nationality and social group membership, then, multicultural training groups (1) may be:

- a) of different countries
- b) of the same country, but different social groups
- c) monocultural, but different from the trainer(s).

Trainers (2), similarly, may be

- a) different from trainees in terms of nationality
- b) different in terms of social groups
- c) co-trainers who are different from each other.

The cultural context of training (3), another important element, may be

- a) that of the trainer
- b) that of the trainees
- c) both (culture-general)
- d) neither.

The content of training (4), also relevant, may be

- a) technical
- b) social/ human relations/ process oriented
- c) cultural (culture-general)
- d) cultural (culture-specific)
- e) combination.

There are, of course, an almost infinite number of variations of

these categories, for example where there is one female American trainer and one male Cambodian trainer working with a group of Cambodian women. I will attempt throughout this study to locate issues along this matrix in terms of their applicability. I will then identify and focus on those issues that have significance across situations. This project is conceptualized from my own perspective as a white, North American, female trainer. It is oriented primarily toward human relations and culture-general training.

SIGNIFICANCE OF CULTURE AND CULTURAL DIVERSITY FOR TRAINING

CULTURE = an integrated system of learned behavior patterns that are characteristic of the members of any given society. Culture refers to the total way of life of particular groups of people. It includes everything that a group of people thinks, says, does, and makes - its customs, language, material artifacts and shared systems of attitudes and feelings. Culture is learned and transmitted from generation to generation (Kohls, 1984, p. 17).

Clifford Geertz (1973) defines culture as a system of shared meanings. Geert Hofstede (1980) calls it "the collective programming of the mind which distinguishes the members of one human group from another" (p. 25). All of these definitions imply that culture is learned, and that it is specific to the group of people among which one is socialized.

Cultures are not always separated along national boundaries. Although some countries are fairly homogeneous in terms of language, mass culture, values, customs, and world views, many others are not. Ethnicity is often a more useful cultural distinction, and other kinds of social groups (such as women, African-Americans, bisexuals, truck drivers, or hearing-impaired people) also have their own values, customs, world views, and language.

It should be noted that cultures are never static. Culture is both adaptive and accidental. It is also highly contested on countless levels (see Ong, 1987). A particular norm, which in one community is highly functional, might be useless or even harmful in another, and vice versa. This is not to say, however, that any culture left to its own devices would be thriving,

harmonious, and free of oppression. We should, therefore, neither idealize existing cultures nor try to modernize them in our own image.

Many educators question the significance of culture as the fundamental source of differences among learners. Indeed, there are many other individual differences that must be considered in any training group. Culture, however, is important for a number of reasons. As a "system of learned behavior patterns," it is the mode of one's socialization. It is, as a result, the source of individual differences in such things as customs, mores, values, world views, and cognitive styles.

In addition to individual differences, intercultural groups have certain dynamics that do not apply to monocultural groups. Intercultural communication is one. Carbaugh (1990) describes "asynchrony", or "the interactional dynamics producing [the] wide range of detrimental outcomes that...stem in part from cultural variations in communication" (p. 157). Differences, furthermore, are compounded by perceptions of difference (or similarity) that may not be accurate. People in multicultural situations experience uncertainty, anxiety, and a number of other emotions that are not necessarily factors in monocultural groups.

Culture, furthermore, brings in an element of power relations. Cultural groups have social and political relationships of dominance and subordination, and are thus subject to forms of oppression (e.g. prejudice and exploitation) that are absent in relationships between left- and right-handed people, for example.

All programmes for economic development of low-income nations use cross-cultural learning situations (at home and abroad), in which members of the richer nations play the teacher role and those of the poorer nations the student role (Hofstede, 1986).

Too much emphasis on individual differences leads to neglect of the power relations among groups. The result is that true pluralism is subject to and limited by the tyranny of the majority.

Training in intercultural situations, consequently, is challenging. Of four trainers interviewed, three said that, in their experience, the most significant differences were between themselves as trainers and the training group. Two said that they found it easier to train people who had backgrounds similar to their own. One noted that the trainee group itself has a sort of culture, and the trainer is an outsider who may not live up to the group's norms and expectations. Another said that she most often conducted training in languages that were not her own, and that it was difficult to gauge whether or not she was being understood as intended. The third mentioned ideology as a significant difference between herself and trainees, particularly as it related to the structuring of learning experiences.

Two trainers mentioned differences within the training group as particularly difficult to handle. They cited differences in language, differences in educational level, and division along sensitive (e.g. political) issues as especially challenging.

Interviews also revealed advantages of intercultural train-

ing groups. Trainers noted that cultural diversity often brings a rich variety of perspectives and approaches to issues, and the interaction of different cultural groups can help to break down stereotypes. These positive effects, however, require skillful facilitation.

Trainers, then, need to be aware of the following significant features of multicultural groups:

- I. Individual Differences
 - A. Cognitive and learning styles
 - B. World views, value orientations, approaches to others, customs & mores
- II. Multicultural Group Dynamics
 - A. Intercultural communication: language, perception, uncertainty, anxiety, etc.
 - B. Oppression

Individual Differences: World Views and Value Orientations

Adult participants come to training programs with many years of socialization. Each has a set of world views, value orientations, customs, mores, and patterns of relating to others that are learned from his or her culture(s). Individuals' orientations toward time, status, formality, and cooperation (to name a few) are important determinants of what kinds of training environments they will respond well to. A number of authors have sought to categorize these orientations and make generalizations based on national identity. Most of these studies are done by people from Western, industrialized nations (particularly the U.S.) contrasting their own society with the more traditional "Third World" countries in which they have worked. Their conclusions are broad generalizations, and should not be taken as

conclusive truths about cultural groups, much less the individuals within them. They can, nevertheless, offer paradigms through which to interpret and anticipate differences in the way that individuals relate to elements of a training program.

Kluckhohn and Strodtbeck (1961) defined value orientations as patterned principles which result from the interplay of the cognitive, affective, and directive elements of the evaluative process, and which direct thoughts and actions in relation to human problems (p.4). They singled out five universal problems along which to classify orientations. These categories are:

1. Human nature orientation (What is the character of innate human nature?)
2. "Man"-nature orientation (What is the relation of "man" to nature?)
3. Time orientation (What is the temporal focus of human life?)
4. Activity orientation (What is the modality of human activity?)
5. Relational orientation (What is the modality of "man's" relationship to other "men"?)

Kluckhohn and Strodtbeck posit that the current dominant middle-class U.S. culture sees human nature as basically good (though Puritan Americans believed that human nature was basically evil, though changeable). We are individualistic, doing-oriented, future-oriented, and believe in mastery over nature. Many traditional cultures, on the other hand, see people as basically evil or good and evil (and unchangeable), subjugated by nature, and past-oriented; their focus is on being, and they are largely authoritarian. Navaho Indian culture, though, is

FIGURE 1: The Kluckhohn Model

THE KLUCKHOHN MODEL

ORIENTATION	RANGE					
	BASICALLY EVIL		NEUTRAL	MIXTURE OF GOOD & EVIL	BASICALLY GOOD	
HUMAN NATURE	MUTABLE	IMMUTABLE	MUTABLE	IMMUTABLE	MUTABLE	IMMUTABLE
MAN-NATURE RELATIONSHIP	SUBJUGATION TO NATURE		HARMONY WITH NATURE		MASTERY OVER NATURE	
TIME SENSE	PAST-ORIENTED (TRADITION BOUND)		PRESENT-ORIENTED (SITUATIONAL)		FUTURE-ORIENTED (GOAL-ORIENTED)	
ACTIVITY	BEING (EXPRESSIVE/EMOTIONAL)		BEING-IN-BECOMING* (INNER DEVELOPMENT)		DOING (ACTION-ORIENTED)	
SOCIAL RELATIONS	LINEALITY** (AUTHORITARIAN)		COLLATERALITY*** (COLLECTIVE DECISIONS)		INDIVIDUALISM**** (EQUAL RIGHTS)	

EXPLANATIONS OF TERMS USED ABOVE:

*BEING-IN-BECOMING—THE PERSONALITY IS GIVEN TO CONTAINMENT AND CONTROL BY MEANS OF SUCH ACTIVITIES AS MEDITATION AND DETACHMENT, FOR THE PURPOSE OF THE DEVELOPMENT OF THE SELF AS A UNIFIED WHOLE.

**LINEALITY—LINES OF AUTHORITY CLEARLY ESTABLISHED AND DOMINANT-SUBORDINATE RELATIONSHIPS CLEARLY DEFINED AND RESPECTED; RIGHTS ACCORDING TO RANK.

***COLLATERALITY—MAN IS AN INDIVIDUAL AND ALSO A MEMBER OF MANY GROUPS AND SUB-GROUPS; HE IS INDEPENDENT AND DEPENDENT AT THE SAME TIME.

****INDIVIDUALISM—AUTONOMY OF THE INDIVIDUAL.

Source: Florence Kluckhohn and Fred Strodtbeck, *Variations in Value Orientations* (Evanston, Illinois: Row, Peterson & Co., 1961) (See especially Chapter 1.)

oriented toward collaterality, present, doing, harmony-with-nature, and good-and-evil (immutable). Japanese culture is portrayed as having a unique mixture of perception of human nature as good and evil; being in harmony with nature; and oriented toward past and future, toward self-development and doing; and toward authority and groups.

These variations in value orientations have many significant implications for intercultural training groups. Differences in the ways that we understand social relations, for example, can complicate training group norms. A trainer who insists on the

equality and autonomy of each individual may encounter resistance or lack of unresponsiveness from individuals from highly collective or authoritarian cultures. Attitudes toward time, activism, and control over one's environment will also be played out within the educational setting. These differences, if gone unrecognized, may become sources of conflict and alienation of participants. With skillful facilitation, on the other hand, they can create a rich pool of valuable learning experiences.

Hofstede (1980) also described the relationship of values to culture along four dimensions. His dimensions are: power distance (defined as "the extent to which the less powerful persons in a society accept inequality in power and consider it as normal"), uncertainty avoidance (discomfort with and avoidance of ambiguous or unpredictable situations), individualism (as opposed to collectivism, in the anthropological sense), and masculinity (the extent to which a culture distinguishes sex roles). Hofstede studied 40 countries and placed them each along the four dimensions according to their cultural tendencies. He then clustered them into eight culture areas, and analyzed correlations across dimensions. (See Appendix B.) Scandinavian cultures, for example, tended toward high individualism, low power distance, low masculinity, and weak uncertainty avoidance. Many Latin American cultures, in contrast, showed low individualism, high power distance, high masculinity, and strong uncertainty avoidance.

In a later article, Hofstede (1986) applied this data to its

implications for teachers working with students of a different culture. He delineates four problems unique to cross-cultural learning situations:

1. differences in the social positions of teachers and students in the two societies;
2. differences in the relevance of the curriculum (training content) for the two societies;
3. differences in profiles of cognitive abilities between the populations from which teacher and student are drawn;
4. differences in expected patterns of teacher/student and student/student interaction (quoted from p. 303).

In feminine societies, according to Hofstede, students practice mutual solidarity, try to behave modestly, and admire friendliness in teachers, who avoid openly praising students. In masculine societies, on the other hand, students compete with each other, try to make themselves visible, and admire brilliance in teachers, who openly praise good students. Thus a Dane who conducts training for Venezuelans might need to modify her approaches to conform to Venezuelan culture, unless she has an educational rationale for modeling "feminine" norms.

Uncertainty avoidance can also be a source of cross-purposes in training. Learners from weak uncertainty avoidance societies such as Denmark tend to feel more comfortable in unstructured learning situations than their Venezuelan counterparts. They interpret intellectual disagreement as a stimulating exercise rather than as personal disloyalty, and they tend to suppress emotions. Opposite expectations are likely to be found in strong uncertainty avoidance societies.

The individualism-collectivism dimension has further implications for training in groups, particularly in terms of

taking risks, speaking out in large groups, and dividing into smaller groups. While individualist cultures value risk-taking, speaking out (even in large groups), and treating learners equally and arbitrarily, collectivist cultures stress face-saving, speaking only when appropriate, and treatment of individuals according to their status or social groups.

Power-distance, finally, has a significant impact on the extent to which learner-centered education is valued or accepted. In large power-distance societies, according to Hofstede, education is teacher-centered, and teachers are not to be challenged or contradicted. The implications for training across cultures are clear.

Hofstede offers examples of conflicts rooted in cultural differences: An American teacher is too familiar with his Chinese students, an Italian teacher feels that it is inappropriate to be evaluated by his American students, and an Indian teacher is discouraged by the nepotism that goes on in his African school. He points out that

the cultural differences related to Individualism/Collectivism and to Power Distance are the ones that tend to distinguish wealthy, industrialized societies from poor, traditional ones. They will therefore be likely to account for most of the pitfalls in teacher/student interaction in training programmes aimed at economic development (pp. 310-311).

A third set of orientations was conceived by Lingenfelter and Mayers (1986). They contrasted U.S. culture with that of the Micronesian island of Yap along six axes.

FIGURE 2: The Lingenfelter & Mayers Model

time orientation ----- event orientation
dichotomous thinking ----- holistic thinking
crisis orientation ----- noncrisis orientation
task orientation ----- person orientation
achievement focus ----- status focus
exposure of vulnerability ----- concealment of vulnerability

Lingenfelter and Mayers observed that, in general, U.S. Americans tended toward the left-hand side of each axis, while the Yapepe tended toward the right.

Other authors, as well, have developed models of cultural differences. Among them are Brown and Levinson's (1978) power and distance dimensions, Hall's (1976) low- and high-context communication, and Triandis's (1988) individualism-collectivism.

When training with intercultural groups, it is important to recognize the range of differences that exist so as to anticipate the variety of needs that diverse learners might present. It can also be useful to be familiar with tendencies of particular cultures in order to aid prediction of individual orientations and their resulting norms and expectations for training. It is especially valuable to be aware of one's own cultural tendencies. Hofstede's study is particularly useful in the way that it relates cultural values to their implications for learning environments.

These generalizations, however, are just that, and should be applied with caution. Value orientations, like cognitive styles and communication patterns are, in Carbaugh's words, "not linked in any deterministic way to a people." It is recommended not to

rely on generalizations about cultures, but to get to know the training group itself. Trainers suggest various ways of doing this, including the use of "cultural guides" to assist in the training design process. Observation is of utmost importance.

Fox, et al. (1991) suggest some norms to look for:

- * What formalities are observed? Who opens and closes the meeting, and how?
- * Where do people of different status sit?
- * How are topics introduced? By going straight to the point? By careful indirection?
- * Which topics are introduced first?
- * What irrelevant topics are introduced? Are they really irrelevant?
- * How do people get permission - or find an opening - to speak?
- * How long does it typically take the group to decide on something? What is the process for coming to a decision?
- * How do people express their dissatisfaction with another group member?
- * What kinds of decisions are made outside the meeting? where and how are they made? By whom?

The trainer may try to shape the culture of the learning environment. There is often, however, a previous culture to which the trainees, but not the trainer, belong. The trainer's ability to conform to the latter and successfully influence the former will depend upon the extent to which (s)he can ascertain the norms of the group.

Individual Differences: Learning Styles and Cognitive Styles

Many educators stress the importance of accommodating the cognitive styles and preferred modes of learning of all learners. David Kolb's (1971) discussion of learning styles is probably the most well-known. Kolb asserted that there are four kinds of learning abilities: concrete experience, reflective observation,

abstract conceptualization, and active experimentation. While each individual usually learns from a combination of these abilities, (s)he also tends to have one or two preferred styles. (See Gould, 1980, for a discussion of other models of learning styles.) Several authors in the field of multicultural education point out that students' learning styles are likely to be strongly influenced by their ethnic backgrounds. Anderson (1988) delineates types of tasks with which U.S. students of various cultural heritages tend to excel. He then interprets this as a function of "Western" (meaning Euro-Americans, primarily males) and non-Western (female and immigrant) world views, which he outlines as follows:

FIGURE 3: Anderson's Cultural Groupings
of World Views and Cognitive Styles

~~Figure 3~~
Some Fundamental Dimensions of Non-Western vs. Western World View

Non-Western	Western
<ul style="list-style-type: none"> • Emphasize group cooperation • Achievement as it reflects group • Value harmony with nature • Time is relative • Accept affective expression • Extended family • Holistic thinking • Religion permeates culture • Accept world views of other cultures • Socially oriented 	<ul style="list-style-type: none"> • Emphasize individual competition • Achievement for the individual • Must master and control nature • Adhere to rigid time schedule • Limit affective expression • Nuclear family • Dualistic thinking • Religion distinct from other parts of culture • Feel their world view is superior • Task oriented

~~Figure 3~~
Cognitive Style Comparison

Field-Dependent Relational/Holistic Affective	Field-Independent Analytic Non-Affective
Characteristics	Characteristics
<ol style="list-style-type: none"> 1. Perceive elements as a part of a total picture. 2. Do best on verbal tasks. 3. Learn material which has a human social content and which is characterized by fantasy and humor. 4. Performance influenced by authorizing figures' expression of confidence or doubt. 5. Style conflicts with traditional school environment. 	<ol style="list-style-type: none"> 1. Perceive elements as discrete from their background. 2. Do best on analytic tasks. 3. Learn material that is inanimate and impersonal more easily. 4. Performance not greatly affected by the opinions of others. 5. Style matches up with most school environments.

Anderson's summary of world views, which reflects those of Hofstede and Kluckhohn, yields dominant cognitive styles for non-Western and Western learners, respectively. Non-Western students apparently excel at field-dependent, relational, and affective learning, while Westerners prefer field-independent, analytic, non-affective tasks.

Other authors venture observations about specific cultures. Swisher and Deyhle (1987) describe the ways in which Kwakwaka'wakw Indians of the Northwest learn best:

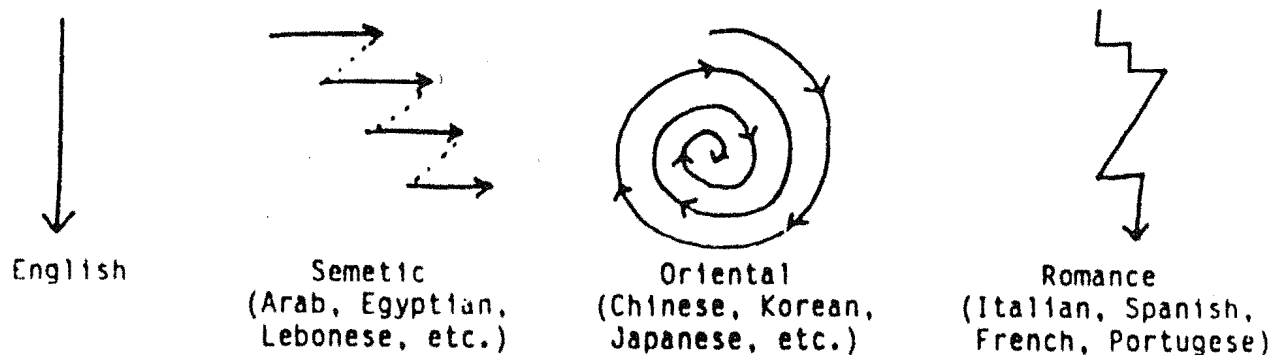
Kwakwaka'wakw children typically learn by observation, manipulation and experimentation These children display remarkable ability in visual discrimination and in imitating the behavior of others (p. 347).

Kolodny (1991) cites various styles of reasoning (by analysis and by linear logic), problem solving (inductive and deductive), identification (empathic and abstract), understanding, skill-building, and responding to different types of cues (audio, visual, and written). These styles are often rooted in culture, and often strictly individual. None of them, furthermore, are immutable. The various types of learning are useful for trainers to know about in order to facilitate needs assessment of individual learners.

Similar to cognitive styles, but more specifically relevant to interactive learning, are communicative styles. Condon & Yousef (1988) demonstrate how cultural value differences influence spoken and written communication. Members of consensus-seeking cultures, for example, are likely to organize their arguments with less strength of conviction than those of societal-

es which value debate. The former style "may be carefully organized so as not to come to a central point or conclusion" (Anderson, p. 8). Condon and Yousef illustrate differences in logic among speakers of English, Semitic, Oriental, and Romance languages.

FIGURE 4 - Condon & Yousef's Differences in Writing Logic



Nichols (1985) presents another interesting survey of cultural elements related to learning. See appendix D for his "Philosophical Aspects of Cultural Difference."

Clearly, anyone pursuing educational efforts with diverse groups of people would do well to pay attention to these differences. Understanding the relationship between culture and cognition has the following benefits:

- Recognizing that difficulty with (or lack of response to) a particular type of activity does not necessarily reflect intellectual deficiency. Trainers who understand that learners from other backgrounds have their own strengths and approaches to contribute can make use of these different approaches while affirming the worth of each individual.
- Gaining a sense of what methods, approaches, and activities

might be appropriate for a given group. If a trainer knows that her training group is likely to be made up of people who tend toward a particular style of analysis, for example, she can gear her design accordingly (while, of course, recognizing that there are always likely to be differences).

- Being prepared for groups with highly varied learning styles.

Varying activities is always a good idea, anyway. All learners can benefit from a combination of familiar, comfortable activities and newer, more challenging ones.

Learning and cognitive styles are important, but not unique determinants of appropriate training activities. The training content, and the ideology that goes with it, will also have methodological implications.

Group Dynamics: Intercultural Communication

Individual differences, whether or not they are rooted in national or ethnic culture, are very important in groups of learners. Multicultural groups, however, are more than just collections of individuals. They have dynamics of their own which are influenced by the interactions of individuals and their respective cultures or social groups.

There is quite a lot of literature in the fields of social cognition and intercultural communication (among others) that addresses the psychological effects and forces which come into play when people of two or more cultural groups interact. Kim (1991) provides a brief survey:

People of different cultures lack the commonality of ex-

periences on which communication is based. This lack of familiarity and the corresponding difficulty in coding and decoding messages creates anxiety on the part of interactants.

We tend to categorize people that we meet based on the extent to which we perceive them to be similar or different to ourselves. This results in intergroup posturing, or loyalty to the in-group, and psychological distancing, or discrimination of the out-group (Brewer & Miller, 1984; Brown & Turner, 1981). We depersonalize the "other", accentuating differences and shying away from requesting intimate information (Lee & Boster, 1991). We also make attribution errors, and attribute the negatively perceived behavior of other individuals to their social groups, if they are different from our own (Ross, 1977; Pettigrew, 1979).

Because of differences in sociocultural background and communicative conventions, participants find it difficult to establish and maintain conversational cooperation. Like ballroom dancers who are strangers to one another, they misinterpret one another's signals, struggle to develop a sequence or theme, or establish a rhythm, quarrel over rights to lead, and, metaphorically speaking, trample one another's toes (Chick, in Carbaugh, 1991, p. 227).

As social participants, Chick points out, we are usually unaware of the sociological sources of confusion. As a result, we blame communication failures on mental and psychological characteristics of the individuals with which we are interacting. This often leads to negative perceptions and stereotypes of groups of people who are different from ourselves.

Finally, there is the issue of power relations:

Intergroup posturing tendencies have been observed to be particularly acute when the interactants come from

groups that have a history of dominance/subjugation or a significant discrepancy in the current power status or prestige of the respective groups.... The actual and perceived power discrepancy between the interactants' group memberships tends to be further accentuated when physically observable cultural differences are strongly present in intercultural encounters (Kim, 1991, p. 267).

Carbaugh (1990) points out that power is "the equality not only to speak, but also to be heard as having something worthy to say" (p. 152).

Chick (in Carbaugh, 1991) illustrates one impact of power relations on communication between black and white South Africans. The many years of blacks' subordinate status, he shows, have created speech patterns which reflect deference or subservience. When black South Africans attempt to break out of these patterns and express what they actually feel, they are perceived by whites as inconsistent (or worse).

Carbaugh (1990) discusses what he calls interactional coding of cultural identity. He writes that every culture has a different set of communication objectives, and that an individual's way of interacting with others is a reflection of his or her cultural values. Dominant (white, Anglo, middle-class) American culture, for example, communicates in ways that reflect the importance of individuality, truthfulness, and speaking out. Aboriginal communication, on the other hand, is cooperative, collective, "connected and included within consensual themes" (p. 158). Teamsters, Osage, and Burundi speakers, says Carbaugh, all speak "as holders of positions in a social hierarchy" Black American culture, finally, values communication as performance.

Truth, consensus, social positioning, and performance take differing positions in a hierarchy of goals for each culture. Carbaugh relates these cultural bases of communication objectives to Brown and Levinson's (?) power and distance dimensions. [power-distance table (18); Johnstone's table of persuasive strategies]

As an example, Carbaugh describes a collaborative meeting between Soviet and U.S. American programs, the objective of which was for the U.S. to share information about their program for adaptation by the Soviets. Because the Soviet spokesperson wanted to show their program in its best possible light, and because the Americans unwittingly responded by revealing their problems, the result was "a Soviet pattern unwilling to make known what most needed to be known, and an American pattern eagerly disclosing what needed to be known the least" (p. 160).

Cultures also differ in the way that they structure communication encounters, for example in the length of pauses in speech, the kinds of topics broached, and the signals which reflect status or respect.

Trainers need to monitor intercultural communication effects vigilantly, particularly in terms of their own verbal and nonverbal communication. We must recognize, too, that while many of these effects will be most present in groups representing distant countries, they also exist in multicultural groups within the United States. They can, in fact, be particularly harmful in situations where they are discounted or easily overlooked, or

where issues of oppression are salient.

Group Dynamics: Oppression

Oppression has been defined as

any state or situation where an individual or group objectifies and exploits another, by making decisions for the other, prescribing another's consciousness and perception and hindering the pursuit of self-affirmation as a responsible person" (Freire, 1972, p. 40).

Oppression exists at the societal level, the institutional level, and the individual level. It involves psycho-social processes that are sometimes conscious, and sometimes unconscious. Conscious and unconscious oppression existing in any society can be expected to be carried over into the educational setting, as well. This has been addressed in the multicultural education literature in the U.S. and Europe.

Many authors place an emphasis on power relations. The European Council for Cultural Cooperation made the following recommendation: "Recognition of the equal value of different cultures must not obscure the fact that in reality they exist in the context of relations of economic, political and cultural dominance" (Rey, 1986, p. 25). The educational setting, therefore, "should confer enhanced status on the cultures of migrants and their countries of origin [through] the place it gives to the various languages and cultures and by the interest it shows in them" (p. 26). Arlette Olmos (1987) adds that,

Interculturalism rejects the assimilation of minority cultures by dominant national cultures and underlines the need for harmonious integration of this linguistic and cultural diversity.... Between different social groups there is always a relationship of domination,

and it is important that cultures scorned by the official majorities should be granted a recognized status (p. 7).

Michael Olneck (1990) argues that multicultural education, to date, has been negligent in its failure to incorporate (rather than simply tolerating) differences; its oversight of relationships of power, dominance, and subordination; and its de-emphasis on the collective identity of groups.

IMPLICATIONS OF CULTURE FOR TRAINING

Creating Positive Conditions

Before attempting to prescribe ways to ensure effectiveness and empowerment in training, it is necessary to define these terms. I define effectiveness as the extent to which the entire training group meets the objectives of the workshop or educational experience. Some workshops will be designed with individual learning objectives in mind, while others might be more group-oriented. Workshops may also have desirable but unintended consequences; these, too, are elements of effectiveness. Undesirable consequences (such as negative group interactions, reinforcement of stereotypes, or misinterpretation of material) decrease training effectiveness. To the extent that training objectives are shared among participants, trainers, and funders, effectiveness may be measured and agreed upon. If, however, these parties have differing objectives, then perceptions of effectiveness will also vary. For training to be satisfying to all parties, there must often be some negotiation of objectives.

Empowerment, in its broadest sense, means increased access to important resources and influence, or reduction of oppression. Educationally, it implies the acquisition of knowledge and skills that are useful or necessary. In the psychological sense, empowerment refers to an increase in self-esteem. Validation and integration of each learner's own strengths and indigenous ways is an important aspect of empowerment in a training situation. Recognition of what each culture has to offer not only heightens

the influence of that culture's members; it also equips others with additional knowledge and skills. Not all funders and supervisors will value empowerment as a training objective.

Three of the trainers interviewed for this study discussed the tension between the trainer's educational philosophy and the desires of trainees. All three said that they dealt with this tension by pushing trainees as far as possible toward participation, self-disclosure or experiential learning, for example, but at the same time recognizing limits. Two said that they would typically explain to trainees the reasons for their approaches, while seeking feedback about what was appropriate in the trainees' culture. As Casse (1981) writes,

In an effective learning, training process, a careful blend of three strategies - adapt, adopt and retain - on the part of both the trainer and trainee work synergistically. The result is the creation of a new set of cultural assumptions, values and beliefs on training and learning that neither the trainer nor the trainees possessed individually beforehand (p. 175).

One of the most important tasks of a trainer is responsiveness to the needs and other characteristics of trainees. Responsiveness has several components. First, the trainer must honor and respect these variations among learners. This respect must be real, not pretended, and is conveyed through language and behavior. Second, (s)he must be able to identify needs and other characteristics of learners through pre-assessment and ongoing observation. Some assessment tools include questionnaires, scales, interviews, journals, meetings, and observation. (See Pietro, 1983.) Third, the trainer must be able to evaluate

learning experiences in relation to participants' needs. Here it is essential that the trainer identify and prioritize training objectives. Finally, the trainer must know how to build group norms and adapt and substitute activities accordingly.

Another difficult but very important responsibility of the trainer is to identify and minimize the negative effects of intercultural communication such as asynchrony, ethnocentrism, prejudice, and inequality in participation, respect, and access to learning. Some of the trainers interviewed recommend explicitly addressing the social identities of both trainers and trainees. Arnold, et al. write that to ignore the position of the educator is to obscure the power dynamics in the training situation. When the educator's identity is made explicit,

then the power dynamics in the group can be linked more consciously to the wider power relations in which our work is situated. We can make transparent the process of empowerment so that the learners can have informed and collective control over it (p. 12).

Some trainers also recommend being up front about ideology. One sometimes points out to trainees the difference between openness, which she feels is necessary, and neutrality, which she feels is impossible. It is critical for the trainer to be aware of his or her own psychological reactions to what others say and do. The trainer should also pay particular attention to minority or subordinate group members in terms of their comprehension, participation, and validation. All of these tasks can be greatly facilitated by having co-trainers of different cultures.

Landis and Brislin (1983) suggest that negative intercul-

tural communication effects can be neutralized by equalizing status, encouraging intimate interaction (to increase familiarity), and focusing on superordinate (shared) goals.

Gudykunst (1991) identifies a number of ways to improve communication across cultures. He first cites four skills necessary for communication in any context (within or across cultures). These are:

1. distinguishing among descriptions, interpretations, and evaluations of others' behavior (and recognizing that our interpretations may be wrong);
2. using feedback to verify mutual understanding;
3. listening effectively; and
4. explicit metacommunicating (talking about the content, methods, reasons, etc. for our communication).

Some of these, such as feedback, are more appropriate in some cultures than others. They all, however, can be practiced in training situations. Gudykunst then suggests (from Stephan, 1985) thirteen criteria for positive contact among social groups.

1. Cooperation within groups should be maximized and competition between groups should be minimized.
2. Members of the in-group and the out-group should be of equal status both within and outside the contact situation.
3. Similarity of group members on nonstatus dimensions (beliefs, values, etc.) appears to be desirable.
4. Differences in competence should be avoided.
5. The outcomes should be positive.
6. Strong normative and institutional support for the contact should be provided.
7. The intergroup contact should have the potential to extend beyond the immediate situation.
8. Individuation of group members should be promoted.
9. Nonsuperficial contact (e.g. mutual disclosure of information) should be encouraged.
10. The contact should be voluntary.
11. Positive effects are likely to correlate with the duration of the contact.
12. The contact should occur in a variety of contexts with a variety of in-group and out-group members.

13. Equal numbers of in-group and out-group members should be used (p.643).

Again, many of these conditions can, and should, be created in training settings.

One trainer interviewed suggested a number of ways to "make space for different voices," thereby equalizing power within the training group. First, include opportunities for individual, reflective work, as well as interactive activities. Second, call on individuals and give specific assignments. Third, make use of small groups. Trainers, finally, must be cognizant of how they treat people, and be able to notice and interpret a wide variety of cues from trainees.

A number of authors, as well, offer methods for encouraging participation of all learners, especially those of low status. Gudykunst, Ting-Toomey, and Wiseman (1991) stress that the cultural backgrounds of learners should be taken into account in order to allow, but not force, participation. They quote the following pointers from Jenkins (1985):

Above all, be honest and unambiguous about how important classroom participation is in your class, and about how it will be assessed. If it is important, the following "principles" will be applicable.

1. Develop strategies for equalizing participation.
2. Respond positively to every student's effort to participate.
3. Allow time for student participation.
4. Encourage students to share culture-specific knowledge and experience while avoiding asking them to act as spokespersons for their races [or cultures]. (p. 4)

Suzanne Scollon (1981) studied professors who taught native Alaskan students. She found that those who were successful with

native Alaskan students "tried to get everyone to say something on the first day of class", had students share personal background and why they were taking the class (this was in a small class, and some students were uncomfortable at the time but appreciated it later), "had students first write down on paper what they wanted out of the course, then say one thing out loud." Some instructors found that participation varied depending on the appropriateness of hand-raising in a given situation. When their backs were turned to write on a blackboard, for example, students who did not normally raise their hands felt freer to speak up. Participation in this case was equalized. Other modes of participation such as writing and small-group discussion were found to be more compatible with Native Alaskan values. Spatial arrangements, finally, were found to have an effect on participation. "Students who sit within what Edward Hall defines as social distance tend to participate more than those who sit at what Hall calls public distance" (p.7).

This study highlights a number of cultural variables in participation:

- the appropriateness of speaking one's opinion
 - importance of reflection, not saying what someone else has already said
 - accepting what those of higher status (esp. teachers) say
- Self-disclosure
 - appropriateness (is it respected?)
 - comfort (willingness to expose vulnerability)
- Modes of participation: listening, speaking, writing, ...
- Small vs. large groups, heterogeneous vs. homogeneous

Two general recommendations can be gleaned from these results. First, set a precedent for equal participation by

closely structuring it early on in the workshop. Second, vary the opportunities for participation. Some types of participation include:

- independent work (writing, reflecting, practicing)
- dependent work (listening, observing)
- interdependent work (talking, exchanging, practicing)

The last category is the one that is usually problematic with some cultural groups. Interdependent work can take on a number of different forms. It may focus on self-disclosure (which is risky) or on problem-solving (which is less risky). It may be conducted in large groups (sometimes silencing for people) or in dyads and small groups. The structure, as well, may be varied. The norm of hand-raising, as noted above, is an example. Another method of structuring participation might incorporate mandatory pauses between utterances. Finally, it is useful for the trainer to distinguish among types of verbal participation such as suggesting, informing, listening, questioning, interpreting, agreeing, and summarizing.

Hutchison (1989) addresses the particular needs of low-income participants, and ways to encourage their participation in training. First, she says, respect and try to accommodate low-income participants' cravings for power (authority) and material comfort. Also, recognize cultural sources of hesitancy to speak up in groups. Finally, appreciate individual differences. Other conditions that Hutchison suggests to maximize participation of low-income people are:

1. an atmosphere responsive to participants' needs (e.g. transportation)

2. frequent personal contact
3. opportunities for people to share (outside as well as inside of structured experiences)
4. opportunities for presentation of complex or controversial topics
5. sensitivity to needs for control and authority
6. clear decision-making processes
7. inclusive group processes and leadership that draws people out, and
8. patience and persistence.

These conditions would certainly encourage participation of a wide variety of people.

The value of participation depends on a number of assumptions: first, that learners are knowledgeable as a result of their own life experience and previous education. Teachers, therefore, should serve as facilitators rather than databanks. Learners, furthermore, should take responsibility for their own learning. Finally, equality is an important social value that should carry over into educational settings. Trainers who subscribe to these values, and who want training experiences to reflect them, should be explicit, to themselves as well as to trainees, about their rationale for a participative approach. One trainer communicated this to participants in her program by calling it a "shared learning experience" rather than a training workshop. Trainers, furthermore, should give participants time to become comfortable with the approach (if it is new to them), and must respect the opinions of others and their reasons for reticence to participate in ways that the trainer expects. Learners, likewise, should be sensitive to the approach of the trainer.

Another important condition for effective training with

diverse groups is the use of inclusive language, that is, language that everyone can understand and that alienates no one. With some groups, this may be an unattainable ideal. Trainers, in any case, should be as inclusive as possible, through the use of either common languages or interpreters. One trainer recommends altering the process to include translation where necessary, but warns that the trainer in this situation must be ready to relinquish the monitoring of small groups. It is also important to be cognizant of the political implications of language choice. English, for example, might be viewed as an oppressive colonial language in one situation, and a unifying and empowering language in another. Hofstede (1986) suggests that

the chances for successful cultural adaptation are better if the teacher is to teach in the students' language rather than if the student is to learn in the teacher's language, because the teacher has more power over the learning situation than any single student. Language is the vehicle of culture and it is an obstinate vehicle. Language categorizes reality according to its corresponding culture. Together with a foreign language, the teacher acquires a basis of sensitivity for the students' culture (p. 314).

Gudykunst, et al. (1991) recommend modeling of inclusive, bias-free language. Any stereotypes in materials, they point out, should be explicitly identified as such.

Regardless of language, trainees as well as trainers need to speak clearly and make use of other (nonverbal) methods of communication. One trainer said that she always models active listening, checking with others to make sure that what they understood is what she intended to communicate. Another trainer pointed out the importance of minimizing training group size.

All of the trainers interviewed suggested adaptations for particular training groups. Two emphasized the need to evaluate the feasibility and cultural appropriateness of training objectives, and to vary approaches accordingly. Another stressed adaptation of methods according to learning styles and educational levels. The fourth noted the importance of the trainer's dress and comportment, and recommended paying ample attention to feedback and discussion of expectations, where necessary.

Trainer Attributes and Preparation

In order to create the conditions described above, trainers need a wide array of skills, attitudes, and knowledge. Among the most important attributes for trainers of diverse groups are cross-cultural skills. These are particularly relevant, of course, when the training is taking place in a country that is foreign to the trainer, or where the trainees are all of the same cultural group that is different from that of the trainer. Cross-cultural skills, though, are extremely valuable in any situation where the trainer must interact with one or more individuals of different cultures.

Landis and Brislin (1983) recommend objectives and content areas for cross-cultural training. Some of these are culture-specific, and would therefore probably not be appropriate objectives for a training of trainers workshop, though they are relevant for trainers working with a particular cultural group. Among the culture-specific cognitive objectives are:

- greater understanding of host nationals from host view-

- point,
- decrease in negative stereotypes, and
- increased knowledge about the other culture.

Culture-general cognitive objectives include:

- development of complex thinking,
- increase in "world mindedness" and
- knowledge about one's own culture.

Affective objectives are:

- greater enjoyment in cross-cultural interaction, and
- positive feelings about cross-cultural work and working relations with hosts.

Behavioral objectives include:

- improved intercultural interpersonal relations in work groups,
- adjustment to stress, and
- ease in interaction with others.

Finally, Landis and Brislin cite the following cognitive content areas:

- factors in intercultural communication (e.g. language, nonverbal behavior, values, beliefs, norms, cognitive and behavioral styles);
- characteristics of the communication/interaction process;
- intercultural relations and cultural differences (e.g. social group membership); and
- factors that inhibit and promote intercultural communication, including personal characteristics and situational variables.

Kim equates the ability to cope with intercultural difficulties with adaptability. (S)he? also breaks this down into its cognitive, affective, and behavioral components, and cites studies and examples of each:

- Cognitive (sense-making): complexity, category width, perspective taking;
- Affective (readiness): adaptive motivation, affirmative self/other attitude, ambiguity tolerance, empathy, and empathic motivation (vs. psychological distance, inter-group anxiety, ethnocentrism, and prejudice);
- Behavioral/operational: behavioral flexibility, com-

munication accommodation, message complexity, person-centered communication, interpersonal management, and interaction involvement.

Other authors emphasize slightly different aspects of intercultural competence. Klopff and Park (1984) list seven behavioral intercultural skills: communicating respect, being nonjudgmental, personalizing knowledge and perceptions, empathy, role flexibility, sharing interaction (dialogue), and tolerance of ambiguity. Hammer (1991) cites five primary and secondary intercultural communication skills. The primary skills are: interaction management, immediacy, social relaxation, verbal and nonverbal expression (of respect), and other orientation skills such as empathy, listening (accurate perception), and openmindedness. The secondary skills are task/social orientation, innovativeness, teaching skills, problem-solving skills, and conflict management skills. See appendix D (from Landis and Brislin, 1983) for further studies.

These cross-cultural competencies, as identified by Landis and Brislin, Kim, and others, are all important for trainers working with intercultural groups. Each interaction between the trainer and an individual of another culture is a cross-cultural experience. The trainer must not only manage those interactions between herself and others, but also those among other members of the training group. Cross-cultural skills, knowledge, and attitudes are particularly important where the trainer is working in a culture that is foreign to her own. Awareness is not enough; trainers must be ready to translate their theoretical

knowledge into appropriate behavior and relationships with others.

Also necessary for the trainer of intercultural groups are intercultural communication skills. Gudykunst identifies what he believes to be the most necessary skills in reducing or controlling uncertainty and anxiety (the two most important elements of intercultural communication). Uncertainty reduction requires empathy and behavioral flexibility, while anxiety reduction requires mindfulness (openness to new information, perspectives, and categories) and tolerance for ambiguity.

Authors in the field of multicultural education also discuss competencies necessary for educators in diverse classrooms. Pusch (1979) writes that teachers should be "able to suspend judgment, observe and interpret culturally determined behaviors, tolerate ambiguity, and perceive the differences and similarities that exist between cultures." Teacher trainers, furthermore,

should be familiar with a variety of training methodology... [and] should have a firm grasp of basic theoretical concepts in communication, perception, culture, cross-culture adjustment, and intercultural learning (Pusch, 1979, p. 98).

Teachers, writes Pusch, should also have adaptive personalities (from Adler, 1974) as well as affective skills discussed by Gudykunst. They should also be able to acquire, adapt, and develop materials appropriate to multicultural groups (from Baptiste, 1977). Culture is complex; multicultural and cross-cultural education, consequently, require a certain tentativeness, reassessment of assumptions, and 'drawing out'. "Indeed, a

strength of education and training in a multicultural group lies in the fact that this 'drawing out' is part of the learning itself." The instructor, says Pusch, needs above all to be flexible and a skilled facilitator of nonverbal as well as verbal communication (p. 107). Pusch offers training activities for the following competencies: perception, cultural self-awareness, values, and communication. She points out that in monocultural groups,

there is a greater need to simulate cultural differences around which to build the learning. In multicultural groups the differences are immediately and sometimes explosively present in the group. The challenge is to find ways to use the interaction of people from different cultures as the learning base. This requires, of course, different approaches and adjustments in the application of these methods. The simpler exercises which provoke mild feelings and responses are often quite sufficient as stimuli to learnings in a multicultural classroom (p. 107).

Gay (1977) suggests that teachers should have (among others) the following competencies: knowledge of classroom dynamics; attitudes (toward diversity, self awareness, and confidence); and skills (cross-cultural interaction, multicultural curriculum development, and multi-ethnic instructional strategies.

James (1980) advocates four cultural areas of teacher preparation: language, family, structural and social roles, values and beliefs, and time and space.

Narang (1984) lists eighteen competencies that she feels are important for teachers of multicultural classrooms. Some of these competencies are specific either to Canada or to objectives which are primarily relevant to children in schools. Those that

are relevant to most facilitators of intercultural training groups include:

1. understanding of the similarities and differences among ethno-cultural groups,
2. knowledge of curriculum evaluation, skills in curriculum development,
3. developing cultural sensitivity,
4. skills in dealing with racial conflict,
5. skills in intercultural communication,
6. ability to use teaching strategies suitable for a pluralistic environment,
7. knowledge of teaching and learning practices in various cultures,
8. knowledge of the learning styles and ethnic differences, and
9. skills in values clarification.

Training, says Narang, should equip teachers with "the necessary attitudes, skills and knowledge to consciously manage the interaction among culturally different individuals." She recommends five topics: minority groups, racism, prejudice and discrimination; study of cultures; language and cultures; cross-cultural communication; and curriculum development.

Gollnick (1977) recommends the following experiences for teachers:

- study of the concept and philosophies of ethnic diversity and cultural pluralism;
- examination of own attitudes and feelings toward ethnic, racial, and cultural differences;
- designing and experimenting with nontraditional teaching techniques during the training program;
- living for one year in a cultural setting different from one's own background;
- increasing skills in creating, selecting, evaluating, and revising instructional materials with a multicultural perspective;
- training experiences and interactions with people of diverse cultures; and
- techniques for handling problems of interpersonal relations that arise from cultural conflicts between groups

(pp. 13-14).

Ruben (1976 - from Pusch, p. 92) lists a number of very specific behaviors that are important for educators who work with culturally diverse groups. Many of these skills could well be practiced in a workshop for trainers. They are:

1. expression of respect and positive regard for others through eye contact, body posture, voice tone and pitch, and general display of interest;
2. responding to others in a descriptive, nonevaluating, and nonjudgmental way;
3. recognizing the personal nature of knowledge;
4. putting oneself in another's place;
5. functioning in a variety of roles within group settings;
6. governing one's own contributions to interactive situations with the needs and desires of others in mind; and
7. reacting to new and ambiguous situations with little visible discomfort.

These skills, knowledge, and attitudes discussed in the multicultural education literature are as important to trainers as they are for teachers. Trainers interviewed added the following attributes and abilities as most necessary in their work with diverse groups:

- Sensitivity to cultural differences in perception, communication, relationships, etc.
- Knowledge about (or ability to learn about) the culture of the training group
- Ability to manage differences
- Openness to other ways
- Ability to ask questions, acknowledge mistakes, and forgive self
- Recognition of limitations
- Knowledge of self and values
- Trust in self
- Judgment, intuition, self-confidence
- Making space for different voices
- Active listening
- Giving good directions
- Time management
- Using the experiential learning cycle
- Getting groups past dominant interpretations of "learning"

A great number of these points, of course, are necessary for

any training group, regardless of its diversity. Training of trainers can incorporate many of these competencies.

STRATEGIES FOR DEVELOPING A TRAINING OF TRAINERS PROGRAM

General Considerations

Training with multicultural groups needs, in terms of its process, to be flexible, responsive and respectful of individual differences. In terms of group dynamics, it should reduce negative intercultural effects and allow equal participation by all trainees. No training of trainers program, of course, can impart all of the skills, knowledge, and attitudes that are necessary for such a task. Most of the cross-cultural competencies, for example, are best learned by living in a foreign country. I have, for the purpose of this project, surveyed members of the Center for International Education to assess which aspects of training with diverse groups are of greatest interest to them as workshop topics. I then went back to the literature for recommendations on content and methodology. The most commonly prescribed knowledge, attitudes, and skills from the studies and interviews above are charted in figure 5, below:

	<u>Knowledge</u>	<u>Attitudes</u>	<u>Skills/Behaviors</u>
(Training)	<ul style="list-style-type: none"> → Familiarity with wide variety of training methodologies - Knowledge of group dynamics - Knowledge of learning theory 	<ul style="list-style-type: none"> → Respect for others 	<ul style="list-style-type: none"> - Acquire, adapt, & develop materials and methods - Create positive conditions for group interaction (e.g. norm-setting) - Group management - Needs assessment - Use experiential learning cycle - Balance trainer, trainee, and funder goals
(Cross-Cultural)	<ul style="list-style-type: none"> - Knowledge about own and others' cultures → Understanding of self from an intercultural perspective 	<ul style="list-style-type: none"> - Sensitivity to differences - Openmindedness - Empathy - Tolerance for Ambiguity 	<ul style="list-style-type: none"> → Adaptability
(Intercultural Communication)	<ul style="list-style-type: none"> - Knowledge about ICC pitfalls, intergroup posturing, attribution errors, stereotypes, prejudice, ethnocentrism, and power relations → Strategies to minimize ICC effects 	<ul style="list-style-type: none"> → Readiness to reveal and challenge ICC effects 	<ul style="list-style-type: none"> - General communication skills - (Active) listening and observation - Conflict management - Equal treatment of learners - Ability to equalize participation
(Other)	<ul style="list-style-type: none"> → Understanding of learning and perception from an intercultural perspective 	<ul style="list-style-type: none"> → Confidence in own judgment 	

Gudykunst, et al. (1991) offer guidance in teaching intercultural communication. They write that the instructor's style of teaching and the balance among cognitive, affective, and behavior learning are the most important pedagogical issues.

They suggest the following objectives for a course in ICC:

Increasing participants'

- understanding of how culture, in and of itself, influences communication, and how it interacts with social, psychological, and environmental factors to influence communication
- ability to explain cultural similarities and differences in communication
- understanding of cultural issues that affect communication effectiveness
- ability to determine when cultural issues are influencing communication in general and the development of interpersonal relationships in particular
- knowledge of ethical issues in communicating with someone from a different culture or ethnic group
- understanding of the role of communication in intercultural adaptation
- cultural awareness
- intercultural communication skills
- knowledge of how to transcend cultural and ethnic differences to build 'community'

One content area they suggest that might be particularly useful for trainers of intercultural groups is cultural variations and universals in perception, verbal and nonverbal communication.

Gudykunst, et al. suggest a number of training techniques. Among the culture-general activities are: simulation games, role plays, self-assessment questionnaires, and outside assignments. They also recommend Copeland and Griggs' Going International (1983) and Valuing Diversity (1987) video series, to illustrate intercultural communication processes.

Landis and Brislin (1983) also offer suggestions for ICC training

techniques:

1. Discussion of cultural differences between the cultures of the members of the group.
2. Discussion of the intercultural communication going on in the workshop group.
3. Role plays (or simulations) to examine how such issues as conflict or decision making take place in the respective cultures.
4. Exercises designed to contrast the expression of emotions and feelings in the represented cultures.
5. Examination of critical incidents.
6. Creative group projects such as drawings, paintings, or written pieces.
7. Value clarification exercises.
8. Having participants engage in some field experience and then discuss their differential responses to the experience.
9. Psychodramas.

-Landis and Brislin also point out that training activities should be selected with the following variables in mind:

- cognitive, affective, and behavioral objectives;
- variety of training activities;
- background, diversity, and familiarity of trainees;
- the trainer's skill level and relationship with trainees;
- risk elements;
- behavioral requirements; and
- learning environment.

Trainers should be aware of each of these variables in order to gauge the appropriateness of training activities. While process considerations depend largely on what works best for learners as assessed by the trainer, content considerations are driven both by the learners and the training objectives.

There are a number of other valuable resources for trainers who want to incorporate experiences with cultural differences into training. Among them are Casse (1979); Hoopes and Ventura (1979); Batchelder and Warner (1977); Weeks, Pedersen, and Brislin (1975); Brislin, Cushner, Cherrie, and Young (1986); and Pusch (1979). Also valuable are Values Clarification by Simon,

et al. (1972), White Awareness (Katz, 1978), and Teaching Culture (Seelye, 1988).

Workshops, of course, have their limitations. Much of the knowledge identified as important for trainers could be learned more thoroughly through a long-term course than a short-term training. Many of the skills and attitudes, furthermore, require years of cross-cultural experience, and perhaps even a certain type of personality, to develop.

Training Objectives

I have designed a workshop for trainers to begin developing some of the knowledge, attitudes, and skills described above. The workshop is designed for a group, drawn primarily from the Center for International Education, that has considerable training experience in intercultural settings, and that has a theoretical foundation in nonformal education. Most, if not all, participants will have lived in a country foreign to their own. It is hoped that the training group would be culturally diverse. Based on a survey of CIE (noted above), the following content areas were found to be of greatest interest (in order): ideology and cultural appropriateness of educational approaches, intercultural communication, learning/cognitive styles, issues of oppression/politics of location, and specific cross-cultural skills.

I have selected, therefore, five training objectives and some appropriate methods for each:

1. Participants will develop self-insight and awareness of cultural differences in value orientations, cognitive

styles, and problem-solving strategies

Possible Methods:

- Self-assessment tools, other (values clarification) exercises
 - Simulation, game, case study, or video that reveals differences and/or reverses participants' positions of culture or power
2. Participants will learn to be responsive to the needs of the training group
- a. Will know how to assess the needs of the group
 - b. Will know how to assess the appropriateness of training activities
 - c. Will know how to adapt training activities to be appropriate

Possible Methods:

- Discuss pre-assessment, practice assessment design & methods
 - Present matrix of variables, practice assessing methods along each one (Participants can also discuss which ones they like/ don't like, why, and how to change them)
 - Discuss importance of objectives, try mixing, matching, and adapting activities to change their functions
3. Participants will become aware of the sources and dynamics of intercultural communication: uncertainty, anxiety, prejudice, stereotypes, ethnocentrism, and power differences.

Methods:

- Simulations, role plays, fishbowls, videos
4. Participants will explore ways to reduce negative ICC effects and to increase participation)

Methods:

- checklists
 - practice (role plays, active listening, describing without evaluating)
5. Participants will reflect on cultural (and ideological, political, financial, etc.) implications for such concepts as participation, empowerment, and even training itself

Methods:

- independent reflection
- small and large group discussion
- case studies

In order to limit the workshop to two days, I eliminated the

second training objective. The objectives for the first day, then, are for participants to develop self-insight and awareness of cultural differences in value orientations, cognitive styles, and problem-solving strategies; and to reflect on the cultural nature of training. On the second day, participants will become aware of the sources and dynamics of intercultural communication and explore ways to reduce negative ICC effects.

I have attempted to vary the types of learning activities as much as possible, to include discussion, brainstorming, problem-solving, analysis, observation, reflection, creativity, and action. It is hoped that the wide variety of activities will assure that each participant's dominant learning styles will be accommodated. I have also intermingled large-group work with small-group and individual activities in order to equalize participation. I have attempted to maintain a stimulating but not too threatening atmosphere, by addressing high-risk topics through observation and other less confrontational means. The content includes practical skillbuilding as well as theoretical knowledge, and it addresses both individual differences and group dynamics. Finally, I have sought to focus the content toward societal as well as individual levels.

WORKSHOP DESIGNDay 1

- 9:00 - Trainer and participants introduce themselves and explain why they are there
- Trainer summarizes results of pre-assessment and presents agenda
 - Norm Setting
 - Icebreaker/Opener: Common Ground
- Participants stand in a circle, and the trainer asks all those who share a certain characteristic to go into the center and greet each other. Begin with something matter-of-fact (Who had breakfast this morning?), then something superficial, but related to culture, and end with a question related to cultural values.
- Index Cards
- Each participant thinks of a time when they made a cultural blunder in a training or educational setting (or in any situation, if they have trouble thinking of something). They describe it on the index card, and turn it in to the trainer. It is explained that the cards will be read aloud later, anonymously. If there has been no pre-assessment for the workshop, the other side of the card can be used for participants to describe something they hope to learn in the workshop.

(Rationale: Easing into material, getting people to begin thinking about differences and commonalities and the significance of culture on training.)

- 10:00 - Planning Training Activities
- Divide participants (randomly) into three small groups. Ask each group to plan a 45 minute training activity to conduct with the larger group. Suggest that they choose activities to develop cross-cultural skills or general awareness of cultural differences. Monitor to assure that each group does something different. Have resources available. Give each group 45 minutes to plan.

(Rationale: Cover some elements of cultural awareness, provide experience upon which to base workshop topics.)

10:45 - Break

- 11:00 - The first group runs their activity/activities. Then process briefly, asking the group why they chose the activities they did and how they think it went or what they might change. Ask for feedback from the larger group.

12:00 - Lunch

1:00 - Second and third group run their activities, process.

3:00 - Break

3:15 - Small Group Discussions

Divide the group into different small groups, so that no two people in the same planning group are in the same discussion group. Ask them to analyze their small-group decision-making process:

- What worked? What would you change, and why?
- How were decisions made? By consensus? Negotiation? Other?
- Who had influence? What kind? Why?
- How would this be different (if at all) in your culture of origin?

(Rationale: Allow individuals to examine the intercultural dynamics of training in a relatively non-threatening environment.)

4:00 - Large Group Discussion

- Share "blunders" from index cards, relate to cultural differences, discuss other ways to handle situations
- Free association with "Training" (as a Freirian code)
 - What values does it reflect?
 - What are its rules?
 - What are other ways of learning valued in different cultures?
 - What is the culture of training?

grópsussing what is great about culturally diverse

(Rationale: Share experiences and perceptions, examine the cultural nature of training.)

4:50 - Wrap-up: Journals, brief evaluation (participants graph their energy level over the day)

(Rationale: Time for quiet reflection, those who talk less can solidify their thoughts in writing. Participants have an outlet for feedback; trainer can get a sense of which activities generated energy.)

5:00 - End of Day

Day 2

9:00 - Check-in, Introduction to day

- Opener: Telephone (Trainer whispers message into someone's ear, and the message goes around the circle. The last person says it out loud.)

- 9:20 - Video: "Chan is Missing" (Film about a Chinese-American man who is missing from an accident scene, and a policeman who wants to talk with him. Radically different paradigms about the situation, total lack of communication, even with a bicultural interpreter.)
- Process video, while reflecting back on previous day's activity.
 - What happened? Don't interpret, just describe.
 - Interpretation: What were the sources of misunderstanding?
 - Evaluation: Who, if anyone, was right or wrong?
 - Who held power? Who was listened to? Who was taken seriously? Who did you take seriously?
 - Any common threads from yesterday?

(Rationale: See intercultural communication pitfalls in low-risk, manageable context. Learn to separate description, interpretation, and evaluation. Examine influence of power on communication.)

- 10:00 - Lecturette on Intercultural Communication Dynamics
Definitions: ethnocentrism, stereotypes, prejudice, oppression, dominant and subordinate

(Rationale: Understand principles of ICC.)

- 10:30 - Break

- 10:45 - Power Flower Handout: Participants fill in each petal on the flower with their own identity (on the inner petal) and the dominant identity (on the outer petal). Include petals for gender, race, ethnicity, class, religion, sexual orientation, age, ability, geographic region of origin, and family type. Add others.

(Rationale: Reflect on own identity and social power.)

- 11:00 - Social Issues Critical Events Inventory
Participants each draw a time line of their life up to the present. They then select one dominant and one subordinate identity, and answer the questions on the handout for each identity. Chart them on the timeline. Share and discuss in small groups of 2-3, then in large group: What surprises were there?

(Rationale: Think about oppression and bring it home.)

- 12:30 - Journals

- 12:40 - Lunch

1:40 - Energizer

1:45 - Self-Assessment Instrument: Participation and Interaction in Intercultural Groups

(Rationale: Raise elements of effectiveness that might not have occurred to participants, allow them to examine their strengths and where they might need work.)

2:15 - Small Group Skill-Building: Active Listening (Groups of three, trading off roles)

- 1st person: tells about something that they've been thinking a lot about lately. Talks for 3-4 minutes.
- 2nd person: listens to 1st person without interjecting, then paraphrases. 1st person then gives feedback.
- 3rd person: observes and takes notes.

(Rationale: Practice being better listeners.)

3:00 - Large Group Processing: How did it feel to be in each role? What was difficult about it? What felt good about it?

3:20 - Break

3:30 - Strategizing to be more effective and empowering with diverse groups

- Divide into 3 or 4 small groups, have each group generate a list of recommendations for trainers.
- Have each group present their recommendations to the larger group.
- Develop a product: Tell participants that the recommendations will be compiled for wider distribution.

(Rationale: Bring in "Action" dimension: Positive focus, large group collaboration on a useful product.)

4:30 - Personal Action Planning

Have each individual identify (at least) one element of their personal work (related to intercultural communication and training with diverse groups) that they want to improve. Have them write these on index cards, with implementing objectives and timelines. Write names and addresses on the back. Hand in to trainer, to be sent back to participants at a later date.

(Rationale: Commitment to self-improvement, continuing learning beyond workshop.)

4:45 - Fill out workshop evaluation questionnaires.

5:00 - End of Workshop

CONCLUSION

It is my hope that this project can offer some awareness, information, guidance, and tools to help people like me become more sensitive, more empowering, and more effective as trainers. I believe that, in order to do so, we must be keenly aware of the implications of culture and cultural difference on training. Perhaps the most significant implications are in the differences between trainers and trainees. Trainers, particularly as a result of their highly visible and influential position in the training environment, need to carefully monitor their expectations of and interaction with trainees. This is especially important when the trainer comes from a different culture than the trainees. Ideally, trainers in this situation should have strong cross-cultural skills, should learn as much as possible about the training group through cultural informants, and should adapt educational approaches accordingly. Most critical is the ability to adapt one's expectations and behaviors.

Cultural differences among learners have significant effects, as well. Wide variations in values, norms, and cognitive styles, though they would not indicate particular approaches or adaptations, do challenge the more general skills of trainers to the utmost. Intercultural communication effects, furthermore, can create barriers to equal participation and productive interaction. The important skills for trainers here, then, are diversification of methods and activities and management of intercultural communication.

Culture, certainly, is not the only important source of difference among learners, nor is it the only contributor to group dynamics. "Intracultural and intercultural communication...are not different in kind, only in degree" (Gudykunst et al., 1991). This degree, of course, is what makes training with intercultural groups particularly challenging.

More attention needs to be paid to the relationship between culture and learning. We can sometimes predict the ways in which various cultural groups, with their norms and values, are likely to respond to modes of learning and characteristics of training. Many elements of training, certainly, are reflective of certain cultural values. Learner-centered, participatory approaches that stress the fundamental equality of all people reflect notions that status is unimportant or undesirable, all people are equally knowledgeable, and learning is the responsibility of the learner (not the teacher). Feedback, predetermined learning objectives, and "learning by doing", furthermore, all hold risks of failure, confrontation, and losing face. The desirability of these phenomena are often a function of culture.

Often, however, individuals' responsiveness to training has more to do with their previous exposure to training than their culture of origin. This suggests that training itself is a culture, one to which we must all acculturate ourselves to if we are to be comfortable or successful with it. Most trainers have probably experienced the difficulty of "selling" learner-centered, experiential learning to training participants, regard-

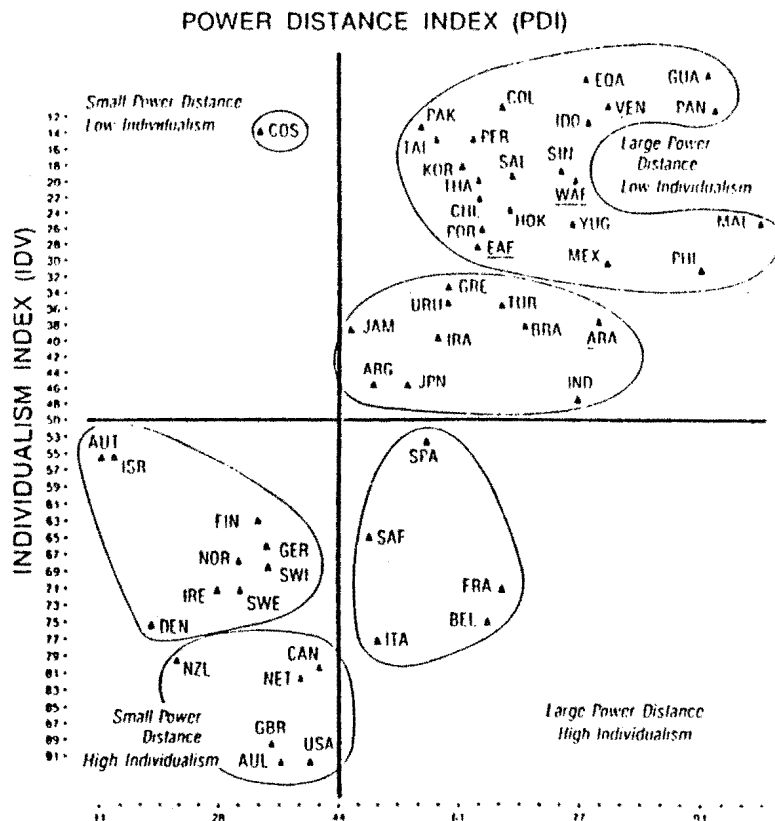
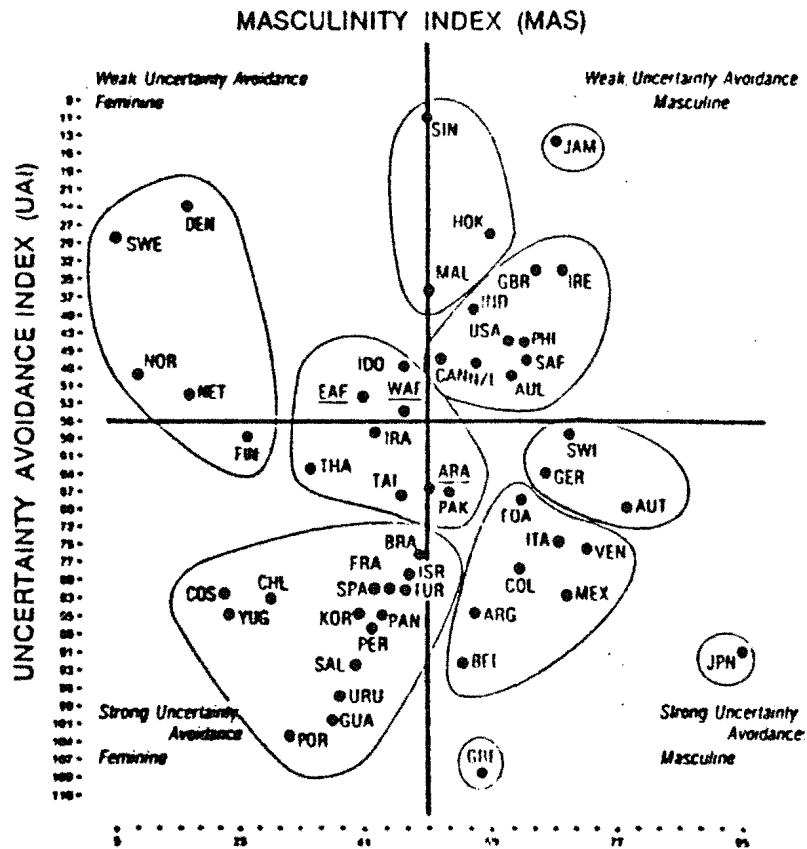
less of their cultures. Before settling on training as the solution to an educational need, we might first consider whether there are equivalent tools from other cultures that would be more appropriate.

Intercultural groups, despite their inherent challenges, can be extremely rewarding to work with. If two minds (or twenty) are better than one at coming to new knowledge, how much better two cultures would be! Working and learning with people of difference not only helps us to understand and appreciate each other better; it also gives us an opportunity to share our knowledge, perspectives, and dreams with one another. Learning, then, becomes richer, more creative, and more rewarding.

APPENDIX A: Interview Questions

1. What experience do you have training with groups that are either culturally diverse or culturally different from you?
2. In your experience, what do you find to be the greatest rewards of training with diverse groups?
3. What do you find to be the greatest challenges of intercultural groups?
4. How do you address these challenges?
5. Can you think of a time that you have adapted a training design for a diverse group?
6. Can you think of a time that you've adapted a design for a group of a particular culture? If so, how and why?
7. Can you think of a situation (either in a training situation or otherwise) that has been problematic or uncomfortable for you because of your culture or social group? Tell me about it.
8. What do you feel are the most important attributes or abilities for trainers who work with culturally diverse groups?

APPENDIX B: Hofstede's Indexes of Masculinity, Uncertainty Avoidance, Power Distance, and Individualism



APPENDIX C: Hofstede's Differences in Teacher/Student and Student/Student Interaction

Differences in Teacher/Student and Student/Student Interaction Related to the Individualism versus Collectivism Dimension

COLLECTIVIST SOCIETIES	INDIVIDUALIST SOCIETIES
<ul style="list-style-type: none"> • positive association in society with whatever is rooted in tradition¹ • young should learn; adults cannot expect student role² • students expect to learn how to do • individual students will only speak up in class when called upon personally by the teacher • individuals will only speak up in small groups³ • large classes split socially into smaller, passive subgroups based on particular criteria (e.g. ethnic affiliation) • social harmony in learning situations should be maintained at all times (groups are taboo)⁴ • neither the teacher nor any student could ever be made to lose face • education is a way of gaining prestige • one's social environment and of joining a higher status group ("a ticket to ride") • diploma certificates are important and displayed on walls • acquiring certificates, even through illegal means (cheating, corruption) is more important than acquiring competence • teachers are expected to give preferential treatment to some students (e.g. based on ethnic affiliation or on recommendation by an influential person) 	<ul style="list-style-type: none"> • positive association in society with whatever is "new" • one is never too old to learn; "permanent education" • students expect to learn how to learn • individual students will speak up in class in response to a general invitation by the teacher • individuals will speak up in large groups • subgroupings in class vary from one situation to the next based on universal criteria (e.g. the task "at hand") • confrontation in learning situations can be salutary; conflicts can be brought into the open • face-consciousness is weak • education is a way of improving one's economic worth and self-respect based on ability and competence • diploma certificates have little symbolic value • acquiring competence is more important than acquiring certificates • teachers are expected to be strictly impartial

1. Treviño, 1982
 2. H-Mak et al., 1984
 3. Giddings, 1980: 211
 4. Cox and Cooper, 1977

Differences in Teacher/Student and Student/Student Interaction Related to the Uncertainty Avoidance Dimension

WEAK UNCERTAINTY AVOIDANCE SOCIETIES	STRONG UNCERTAINTY AVOIDANCE SOCIETIES
<ul style="list-style-type: none"> • students feel comfortable in unstructured learning situations: vague objectives, broad assignments, no timetables • teachers are allowed to say "I don't know" • good teacher uses plain language • students are rewarded for innovative approaches to problem solving • teachers are expected to suppress emotions (and so are students) • teachers interpret intellectual disagreement as a stimulating exercise • teachers seek parents' ideas 	<ul style="list-style-type: none"> • students feel comfortable in structured learning situations: precise objectives, detailed assignments, strict timetables • teachers are expected to have all the answers • a good teacher uses academic language • students are rewarded for accuracy in problem solving • teachers are allowed to behave emotionally (and so are students) • teachers interpret intellectual disagreement as personal disloyalty • teachers consider themselves experts who cannot learn anything from lay parents—and parents agree

1. Gebe, 1976
 2. Andis, 1984

Differences in Teacher/Student and Student/Student Interaction Related to the Masculinity versus Femininity Dimension

FEMININE SOCIETIES	MASCULINE SOCIETIES
<ul style="list-style-type: none"> • teachers avoid openly praising students • teachers use average student as the norm • system rewards students' social adaptation • a student's failure in school is a relatively minor accident • students admire friendliness in teachers • students practice mutual solidarity • students try to behave modestly • corporal punishment severely rejected • students choose academic subjects in view of intrinsic interest • male students may choose traditionally feminine academic subjects 	<ul style="list-style-type: none"> • teachers openly praise good students • teachers use best students as the norm • system rewards students' academic performance • a student's failure in school is a severe blow to his/her self-image and may in extreme cases lead to suicide • students admire brilliance in teachers • students compete with each other in class • students try to make themselves visibly • corporal punishment occasionally considered salutary • students choose academic subjects in view of career opportunities • male students avoid traditionally feminine academic subjects

Differences in Teacher/Student and Student/Student Interaction Related to the Power Distance Dimension

SMALL POWER DISTANCE SOCIETIES	LARGE POWER DISTANCE SOCIETIES
<ul style="list-style-type: none"> • stress on impersonal "truth" which can in principle be obtained from any competent person • a teacher should respect the independence of his/her students • student-centered education (premium on initiative) • teacher expects students to initiate communication • teacher expects students to find their own paths • students may speak up spontaneously in class • students allowed to contradict or criticize teacher • effectiveness of learning related to amount of two way communication in class¹ • outside class, teachers are treated as equals • in teacher/student conflicts, parents are expected to side with the student • younger teachers are more liked than older teachers 	<ul style="list-style-type: none"> • stress on personal "wisdom" which is transferred in the relationship with a particular teacher (guru) • a teacher merits the respect of his/her students² • teacher-centered education (premium on order) • students expect teacher to initiate communication • students expect teacher to outline paths to follow • students speak up in class only when invited by the teacher • teacher is never contradicted nor publicly criticized³ • effectiveness of learning related to excellence of the teacher • respect for teachers is also shown outside class • in teacher/student conflicts, parents are expected to side with the teacher • older teachers are more respected than younger teachers

1. according to Confucius, "teacher" is the most respected profession in society
 2. E.g. Faucheux et al, 1982
 3. Revans, 1965; Jamieson and Thomas, 1974; Stubbs and Delamont, 1976

OBJECTIVE:

In the last few years it has become increasingly clear that there are differences between people that account for their behavior and thought processes. My contention is that these differences are philosophically based. Therefore, the objective of this lecture is to introduce a new set of philosophical constructs for your perusal. Cross-cultural efforts in programme development for education, management, commerce, health care delivery systems and even political considerations have a greater clarity, when viewed from the perspective of these philosophical constructs.

An outgrowth of the scheme for Organizational Development: Managing a Multi-ethnic and Pluralistic Workforce.

THE PHILOSOPHICAL ASPECTS OF CULTURAL DIFFERENCE

ETHNIC GROUPS	AXIOLOGY	EPISTEMOLOGY	LOGIC	PROCESS
European Euro-American	<u>Man - Object</u> The highest value lies in the Object or in the acquisition of the Object.	<u>Cognitive</u> One knows through counting and measuring.	<u>Dichotomous</u> Either/or	<u>Technology</u> All sets are repeatable and reproducible.
African Afro-American Hispanic Native American	<u>Man - Man</u> The highest value lies in the interpersonal relationship between men.	<u>Affective</u> One knows through symbolic imagery and rhythm.	<u>Diunital</u> The union of opposites	<u>Ntuology</u> All sets are inter-related through human and spiritual networks.
Asian Asian-American Native American	<u>Man - Group</u> The highest value lies in the cohesiveness of the group.	<u>Conative</u> One knows through striving toward the transcendence.	<u>Nyaya</u> The objective world is conceived independent of thought and mind.	<u>Cosmology</u> All sets are independently interrelated in the harmony of the universe

APPENDIX E

Table 6.1: The Search for Predictors of Overseas Success (A Resume of Research Findings).

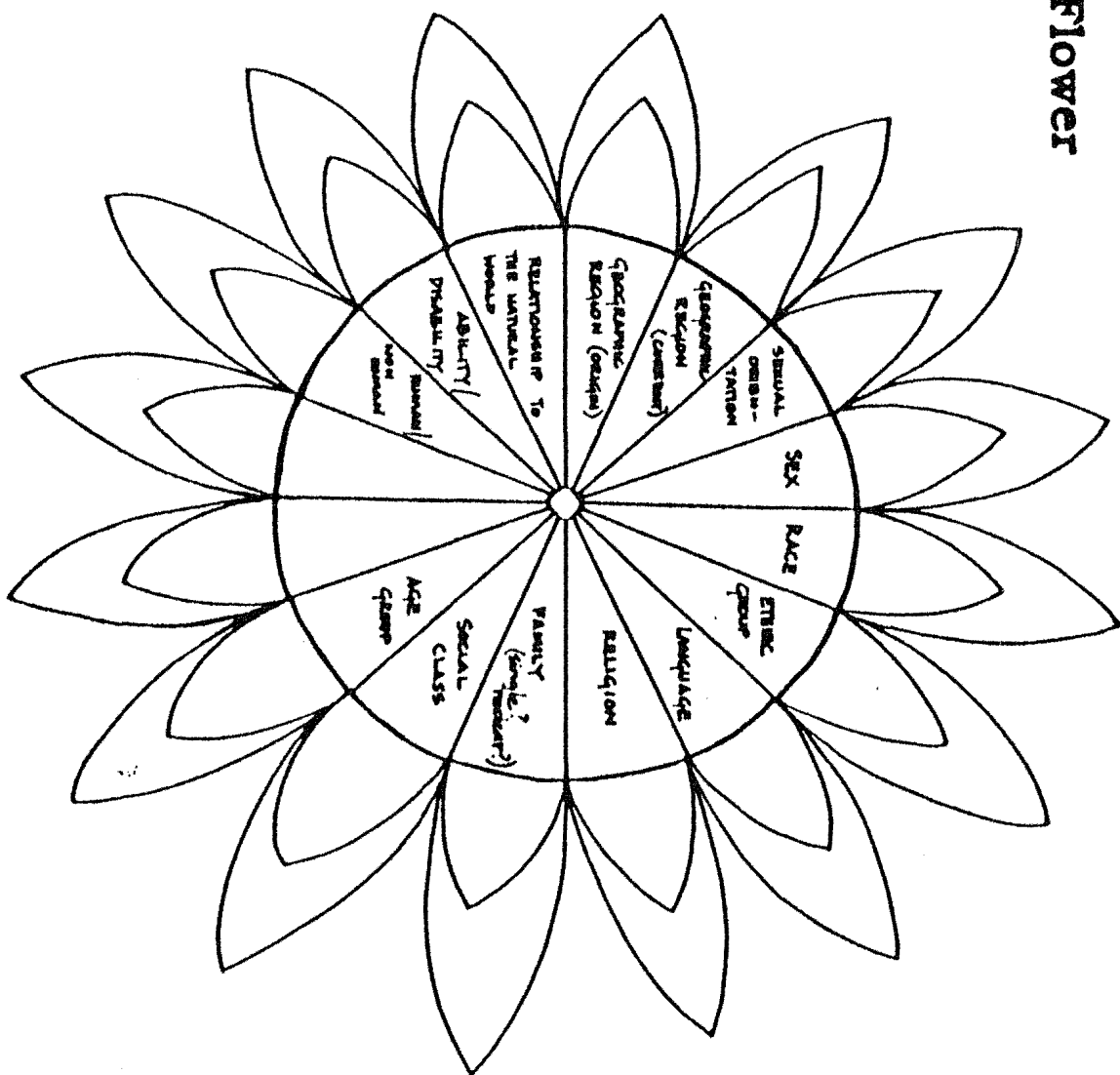
PEACE CORPS	OVERSEAS BUSINESSMEN	TECHNICAL ASSISTANCE PERSONNEL	MILITARY PERSONNEL	VARIOUS FORMS OF CROSS-CULTURAL CONTACT
<i>Harris (1973)</i> perseverance, patience, tolerance, courtesy, interest in nationals, technical knowledge, reliability.	<i>Cleveland, Mangone, & Adams (1960)</i> technical skill, high motivation, cultural empathy, political sensitivity, organizational ability.	<i>Arensberg & Niehoff (1971)</i> honesty, respect, sensitivity, interest in nationals, nonjudgmentalness.	<i>Yellen & Hoover (1973)</i> sociability, adaptability, empathy, acceptance, patience, intellectual curiosity, morality.	<i>Brislin (1981)</i> tolerance, relationship building, intelligence, task orientation, open-mindedness, knowledge, language skill, communication skills, intercultural sensitivity.
<i>Thomson & English (1964)</i> passivity, rigidity, inflexibility, associated with overseas failure.	<i>Miller (1972)</i> concluded that managers overemphasize job knowledge and skill and underemphasize ability to adjust and relate to people to other cultures.	<i>Schwarz (1973)</i> empathy, courtesy, motivation and drive, initiative, diplomacy, development, commitment, open-mindedness, personal integrity.	<i>Mezingo (1974)</i> respect, friendliness, interest in local culture, kindness, expertise, sobriety, patience.	<i>Hammer, Gudykunst, & Wiseman (1978)</i> ability to deal with psychological stress, ability to communicate effectively, ability to establish interpersonal relationships.
<i>Guthrie & Zekick (1967)</i> sensitivity, patience, service oriented, intelligence initiative, flexibility, extroversion.	<i>Business International Corporation (1979)</i> experience, adaptability, flexibility, technical knowledge, past performance, managerial talent.	<i>Ruben & Kealey (1979)</i> display of respect, nonjudgmentalness, orientation to knowledge, empathy, role behavior, interaction management, tolerance for ambiguity.	<i>Gudykunst, Wiseman, & Hammer (1977)</i> open-mindedness, empathy, nonjudgmentalness, intercultural sensitivity, relationship building, nonethnocentrism.	<i>Detweiler (1980)</i> people who "categorize" (i.e., give meaning to) behavior narrowly using their own cultural values as the norm are less successful overseas than "broad categorizers."
<i>Maretzki (1965)</i> knowledge, positive self-concept, personal warmth, openness.	<i>Russell (1978)</i> technical skill, adaptability/flexibility, desire to serve overseas, previous overseas experience, diplomacy/tact, empathy.	<i>Hawes & Kealey (1980)</i> flexibility, respect, listening, sensitivity, confidence, frankness, outgoing, self-control, relationship building.		
	<i>Ivancevich (1969)</i> independence, sincerity, and integrity, technical knowledge, attitude to non-Americans, wife's opinion, desire to go abroad, ability to train, interest in foreign culture.			

from

Brislin

3)

The Power Flower



(1991)
from Arnold, et al. Educating for a Change
Toronto: Between the Lines

SOCIAL ISSUES CRITICAL EVENTS INVENTORY

- (B) ✓ 1. First time you became aware of your social group membership
- (B) ✓ 2. The first time you became aware that your social group membership affected the way you are and would be treated in this society.
- (B) ✓ 3. A time when you didn't want to be a member of your social group.
- (D) ✓ 4. The first time that you became aware that your social group membership gave you privilege not enjoyed by others.
- (S) ✓ 5. The first time you can remember that your social group membership meant that you were denied rights enjoyed by others.
- (D) ✓ 6. A time you can recall feeling guilt or shame related to your social group membership.
- (S) ✓ 7. A time that you can recall feeling anger or rage related to your social group membership.
- (D) 8. A time you can recall going along with the oppression of a member of another social group.
- (S) 9. A time you can recall supporting or going along with an oppressive behavior of others that offended you in some way.
- (B) 10. A time you recall taking direct action against the specific form of oppression.
- (B) 11. A time you can remember feeling proud and nurtured because of your social group membership.
- (B) ✓ 12. An event, not mentioned in the other items, that has had a significant impact on the way that you think about your social identities.

from EDUC-3691E (Jackson & Griffin), Intro-Seminar

SELF-ASSESSMENT INSTRUMENT:
Participation and Interaction in Intercultural Groups

Rate yourself on the following abilities, using the following scale:

- 5 - very true; I can do this better than most people I know
- 4 - somewhat true; I am generally able to do this
- 3 - true in some cases but not others
- 2 - generally not true; something I have difficulty with
- 1 - don't know; never thought about it

Rate your abilities first with people of your own culture, then with people of other cultures.

1. I am generally aware of the impact that my culture and social group membership have on my interactions with others.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5
2. I am able to understand situations from the viewpoints of others.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5
3. I am able to listen to what other people say without evaluating them.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5
4. I am respectful of others.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5
5. I am able to avoid stereotyping.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5
6. I am able to understand what others are saying.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5
7. I am able to make myself understood clearly to others.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5
8. I am able to listen and observe accurately.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5
9. I am sensitive to the feelings of others, and able to respond to them in a positive way.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5
10. I am able to contribute productively to group discussions.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5
11. I am able to limit my verbal participation to allow room for others.
My own culture: 1 2 3 4 5
Other cultures: 1 2 3 4 5

CROSS-CULTURAL WORKSHOP

Evaluation

I. Overall Evaluation

1. Taken as a complete unit, I rate this workshop as:

1 2 3 4 5 6 7 8
(weak) (average) (excellent)

2. The subject matter was:

1 2 3 4 5 6 7 8
(ill treated) (well treated) (very well treated)

3. How do you assess the usefulness of this course?

1 2 3 4 5 6 7 8
(not useful at all) (useful) (very useful)

II. Specifics

Learning Process:

4. Training Objectives were:

1 2 3 4 5 6 7 8
(not clarified) (clarified) (very well clarified)

5. Training objectives were achieved:

1 2 3 4 5 6 7 8
(not achieved) (achieved) (very well achieved)

6. Session components are well integrated and in the most logical sequence:

1 2 3 4 5 6 7 8
(not integrated) (integrated) (very well integrated)

7. Total time of seminar was distributed over different parts appropriately:

1 2 3 4 5 6 7 8
(not very well distributed) (well distributed) (very well distributed)

Seminar content:

8. To what extent was the material presented to you new?

1 2 3 4 5 6 7 8
(old) (average) (new)

9. What was your personal interest in the subject matter?

1 2 3 4 5 6 7 8
(weak) (average) (excellent)

10. What is your personal understanding of the subject matter as a result of this seminar?

1 2 3 4 5 6 7 8
(not improved) (improved) (very much improved)

Training Methods:

11. Did the training methods foster effective learning?

1 2 3 4 5 6 7 8
(weak) (average) (Excellent)

Learning Climate:

12. Did the seminar leader encourage sufficient and equal participation?

1 2 3 4 5 6 7 8
(weak) (average) (excellent)

13. Were the leader's directions clear?

1 2 3 4 5 6 7 8
(not clear) (clear) (very clear)

14. Were the discussions kept on course?

1 2 3 4 5 6 7 8
(rarely) (average) (most always)

III. Other Comments

15. The three strongest parts of the workshop were:

- 1.
- 2.
- 3.

16. The three weakest parts of the workshop were:

- 1.
- 2.
- 3.

17. The workshop could be improved by:

from Cassie P. (1979)
Training for the Cross-Cultural Mind.
Washington, DC: SIETAR.

66

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