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# Multicultural Training for Korean Teachers

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# **Multicultural Training for Korean Teachers**

Master's Thesis Presented to Graduate School, Center for International Education (CIE)  
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## ABSTRACT

The main focus of this Master's project, *Multicultural Training for Korean Teachers*, is to generate recommendations for multicultural training for elementary and secondary school teachers in Korea. The background is in the current circumstance that Korea is being illuminated as a newly emerging multicultural society. The two factors illustrated as the primary reasons for this shift are the increase of foreign immigrant workers and internationally married couples centered in Korean rural areas. While these foreign populations contribute to the economic development of society in both rural and urban areas, the majority of Koreans view them in negative and prejudiced ways. The root cause is the deeply embedded value of pride in an unrealistic pure blooded homogeneous nation. In order to break this cycle and embrace the increasingly multicultural reality of Korea, teachers, who are responsible for the education and formation of youth, play a key role in re-defining national pride. For teachers living this Korean multicultural society, it is essential that they should have intercultural competence enabling to appreciate and embrace ethnic, cultural diversity growing in a community. This ability will enable them to practice cultural respect in the classroom and further become a potential force that can plant a healthy image of multicultural Korean society into all members' heart. Keeping this in mind, this master's project makes a recommendation for a multicultural training for Korean teachers. To do this, various methods designed to develop intercultural competence in the field of intercultural/multicultural training were explored and the training effects/outcomes expected from a certain training method were examined as well. Based on Brislin and Yoshida's intercultural training model that consists of four stages of awareness, knowledge, emotional challenges, and behavioral skills, particular elements of training (training methods and techniques) were put together and modified to suit to Korean teacher trainees' needs and desires.

## **Introduction**

As globalization reduces the concept of the world into a small village, mobility of people and materials between nations has dramatically increased. This active exchange of human resources and materials challenges our previous understandings of the world's cultures. In this increasingly global world one need not step out of the local community to experience "different cultures." Globalization makes it possible to experience diversity as part of daily life.

In this project, I discuss the influence that globalization has had on Korean society and how schools can adapt to shifting needs in an increasingly globalized world. Two major factors contributing to the heightened awareness of Koreans' to multiculturalism within their borders are the increase of foreign immigrant workers and international, or cross-cultural, marriages. In the past decade, many young people have come to Korea to earn money primarily from such Southeast Asian countries as Bangladesh, Thailand, Philippines, and Vietnam. They are commonly known as "livelihood-based foreign immigrant workers" and they are generally hired in small or medium sized companies in the manufacturing industry. Consequently, the arrival of these workers has resulted in the formation of unique ethnic communities representing their home countries and cultures in the areas where they work. In urban areas, these communities are the major visible sign of multiculturalism within Korea, however, in rural areas, it is the increase of internationally married couples. As gender roles and socio-economic possibilities for women shift, fewer women are considering men in rural areas as suitable marriage partners due to their lower earning potential and social status. Therefore, it has become a reality in Korean rural areas that wives are increasingly women from economically low resourced countries such as Philippines or Vietnam, who are commonly known as "marriage-based immigrant females." Their families are considered "multicultural families." According to a government research study conducted in 2006, 41.9% of rural males marry foreign females from Southeast Asia (Seol, 2006). Consequently, there is more blending of cultures within family units.

The factors described above have contributed considerably to the multiculturalization of Korean society. In order for children to successfully navigate a changing society and to develop tolerance and appreciation for a new range of identities and cultures intermingling within Korean society, schools need to adapt. To do this, an appropriate training program for teachers is essential. By developing a training program that broadens teachers' visions of the world and sheds light on the way in which teachers are able to respect the cultural diversity, Korean society will be able to start a smooth journey to a healthy multicultural society. However, this is likely to be a challenge. The Korean education system has long instilled the value of pride in the idea of a pure homogeneous nation of Korea (Han, 2003). As a result, it will be difficult to

teach acceptance of the concept of a multicultural society in which culturally and ethnically diverse people live together. To break the old ideology that has been repeated from generation to generation, teachers need to commit to a new curriculum. Their role in this change is crucial because it is teachers who take responsibility for educating youth and the future of Korean society.

This project suggest ways in which Korean teachers can work with Korean cultural values to teach their students to learn how to value the strengths and contribution of diverse cultures to society and teach cultural respect in the classroom. To do this, this project does the following:

- Demonstrates quantitatively that Korea is indeed transforming into a multicultural society and why this is happening by employing statistical data presented in the forum, “The education in multicultural society: the current issues and alternatives” as evidence that points to multiculturalization within Korea. This forum was held in July 2006 in Seoul, Korea, and organized by “Asian Pacific Center for Education for International Understanding: APCEIU”. I use the data (graphs, tables) presented in this forum as the main source to highlight Korean society’s transition into a multicultural society.
- Discusses the attitudes and outlooks of school teachers in living this multicultural society, as well as how they should guide students from diverse cultural backgrounds. To do this, I am going to examine the concept of intercultural competence as an essential skill that teachers should develop.
- Explores and reviews the variety of training approaches and techniques used in intercultural/multicultural training.
- Calls for and makes recommendations for a teacher training program for intercultural/multicultural understanding based on the training model that Brislin and Yoshida suggest in “Intercultural Communication Training: An Introduction.” (Brislin & Yoshida, 1994)

In each of these points I employed archival researches and statistical materials presented in the forums that I attended in Seoul. The archival research served to present the training model and examine various training approaches and techniques. Regarding the statistical data quoted in this project, I have attended a series of forums discussing multicultural education for teachers since July 2006. These forums were organized by “Asian Pacific Center for Education for International Understanding” (APCEIU), a regional center under the auspices of UNESCO (United Nations Educational, Scientific, and Cultural Organization) which works for the promotion of “Education for International Understanding towards a Culture of Peace in Asia and the Pacific region.” Since their inception in July 2006, the forums have provided Korean teachers a place where practical and academic information related to multicultural education

are shared and discussed. Sociologists, professors, and NGO (Non Governmental Organization) activists who are interested in multicultural education are invited to give lectures or facilitate workshops focusing on the issues and the practice of multicultural education. The forums so far have dealt the themes such as “cooperation for a multicultural society”, “prospects for multicultural education considered through overseas cases,” and “education for multicultural society: education for international understanding and multicultural education.” By attending as a teacher participant in these forums, I collected data that allowed me to portray Korean society and schooling in a period of transition to multiculturalism.

## **Chapter 1.**

### **Korean Society as an Emerging Multicultural Society**

The globalization of the early 1990s made many Koreans start to redefine their concept of society. The concept that society is a homogenous group consisting of members who share the same traditions and culture is no longer valid in Korea, because Korean society is becoming a multicultural society in which diverse ethnicities and cultures coexist. The main causes for this recent phenomenon can be best explained by two factors: the growing numbers of foreign immigrant workers coming from Southeast and Central Asian countries and the increase of international marriage in rural agricultural areas. However, for many Koreans this new image of their society is “uncomfortable” to accept. The Korean education system has long taught that Korea is a mono-ethnic nation in which people speak the same language and have the same appearance. Koreans are proud of this long history of a mono-ethnic nation. Consequently, being different can be perceived as “not being appropriate” or even welcome for Koreans. But, the current social circumstances ask them to change their lens to see the world in different ways. I argue that Koreans must learn to accept diversity. In this chapter, I illustrate how the two factors mentioned above contribute to multiculturalization of Korean society, and draw a picture of Korea as an emerging multicultural society with statistical data.

#### The Increase of Numbers of Foreign Workers

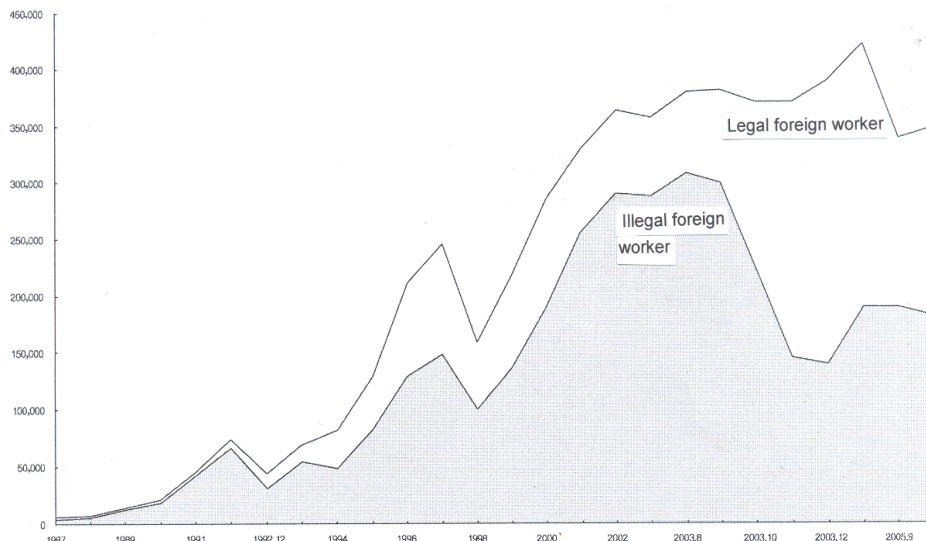
2000 was the year when international migration and immigration were actively vitalized and became noticeable in Korea. The fast diffusion of globalization allowed many countries to open their markets and promoted international migration and immigration of human resources among countries. Korea was not exceptional in this world trend. Under the name of globalization, many young Koreans who had finished undergraduate courses went abroad seeking work or further studies. Conversely, many foreigners from Southeastern and Central Asian countries came to Korea, and took the occupations previously held by young Koreans, largely in the manufacturing industry and later in the entertainment businesses and service industries. This influx has increased continually, and in 2005 it was reported that about 400,000 foreign workers reside in Korea (Seol, 2006). Below is a graph and table showing immigration trends since 1987:

**The classification of countries of foreign immigrant workers and the types of occupations in which they are employed (2005)**

Classification	Numbers of people staying in Korea		Native countries of foreign workers
Foreign immigrant workers	Foreign workers who are engaged in entertainment business	3,371	Philippines 2,192 (65%) Russia 279 (8.3%) China 280 (8.3%) Ukraine 163 (4.8%)
	Foreign workers who are engaged in manufacturing business	143,700	China 42,330 (30.1%) Vietnam 19,120 (13.4%) Indonesia 17,917 (12.5%) Philippines 15,319 (10.7%)

“Reality of Korean multicultural society.” Adapted from: Seol, D. H. Education Forum for Multicultural Society. Seoul: APCEIU (Asian Pacific Center for Education for International Understanding) Press, 2006. (Original data translated from Korean into English)

**Increasing numbers of foreign workers legally and illegally reside in Korea**



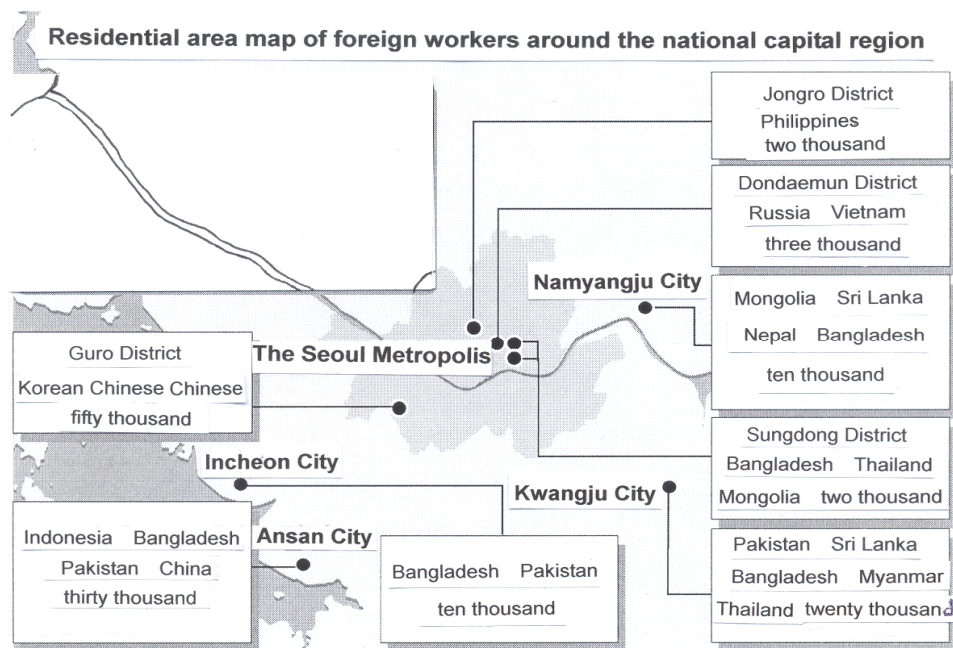
“Education for understanding multiculturalism.” Adapted from: Han, G. S. Education Forum for Multicultural Society. Seoul:



APCEIU (Asian Pacific Center for Education for International Understanding) Press, 2006. (Original data translated from Korean into English)

The influx in foreign labor can be explained by the fact that young Koreans with university degrees tend to avoid employment in small and medium manufacturing enterprises, who require a large labor force. These jobs are labeled ‘3D’ – dirty, difficult, and dangerous – and are therefore devalued and ignored by young, university educated job seekers. The chronic lack of labor began to be replaced in the 2000s with foreign workers, who now comprise the majority of manufacturing jobs.

The foreign workers not only supply in-demand labor, they also bring their various cultures and traditions. They have formed “Diasporic neighborhoods” strongly associated with their respective cultures in the vicinity of their workplaces (Han, 2006). These communities are mainly located on the outskirts or in the suburbs of Seoul. For residents, life in these areas comes with a low standard of living and easy access to their workplace. The map below depicts the diverse ethnic communities located around Seoul:



© Han Gyeo Rae, 2003 (Original data translated from Korean into English)

Given this changing social context, Korean society is rapidly becoming more diverse. Therefore, Koreans have to be well prepared by the school system in order to accept and meet this social change with a flexible and natural attitude.

### The Increase of International Marriage

Another factor contributing to Korea's transition to a multiculturalism is the rapid increase of multicultural households due to international marriage (a multicultural household is a family in which one of the parents is foreigner). In 2005, the total numbers of marriages was 316,375, of which 43,121 were international marriages (13.6%). Of those, 31,180 (72.3%) were between Korean males and foreign females while 11,941 (27.7%) were between Korean females and foreign males (Seol, Kim, Han, Goh, & Sallyria, 2005). This tendency appears to be more marked in rural areas. Foreign spouses largely come from China; Southeast Asian nations such as Vietnam, Philippines, Thailand; Central Asian counties such as Mongolia, Uzbekistan, and Pakistan. Foreign wives are classified as "marriage-based female immigrants" by the Korean government (Seol, 2005).

Below is a graph describing the steadily increasing numbers of international marriages in Korea, and a table listing the home countries of marriage-based foreign female immigrants.



"Education for understanding multiculturalism." Adapted from: Han, G. S. Education Forum for Multicultural Society. Seoul:

APCEIU (Asian Pacific Center for Education for International Understanding) Press, 2006.

(Original data translated from Korean into English)

### The numbers of foreign female immigrants and their home countries (2005)

Classification	Numbers of people staying in Korea	Numbers of people staying in Korea sorted by home countries
Marriage-based female immigrants (Foreigners who have not acquired Korean Citizenship yet)	70,381	China 42,330 (30.1%) Vietnam 7,654 (10.9%) Japan 7,218 (10.2%) Philippines 3,683 (5.2%) Others: Mongolia, Uzbekistan, Thailand, Russia

“Reality of Korean multicultural society.” Adapted from: Seol, D. H. Education Forum for Multicultural Society. Seoul: APCEIU (Asian Pacific Center for Education for International Understanding) Press, 2006.  
(Original data translated from Korean into English)

As previously mentioned, these international marriages take place more frequently in rural than urban areas. In 2006, there were 2,885 marriages between rural males and foreign females. 35.9 % of rural males chose international marriage and this ratio increased from the previous year (27.4%) (Seol, Kim, & Han, 2005).

This phenomenon reflects the fact that young Korean females increasingly do not consider rural males as potential husbands, who are therefore becoming more isolated and marginalized in the domestic marriage market. As Korean women are becoming more economically and socially active and independent, they no longer consider marriage a necessity. When they do marry, there is a tendency to view rural men as having a less economic potential and lower social status and exclude them as potential husbands. Rural men have turned their eyes to international marriage as a viable alternative to gain access to marriage. These international marriages are mutually beneficial – they allow Korean men greater access to marriage, and foreign females who come from low resourced countries have greater economic stability. There are predictions that this trend will continue and one in five marriages will be international by 2020 (Lee, 2007).

A rising number of international marriages means greater numbers of bicultural or mixed-blood children. According to a Korean Ministry of Education and Human Resources study regarding the current state of the children of internationally married couples, it was estimated that about 8,000 mixed-blood children are currently enrolled in elementary and secondary

schools, and a majority of these children live in rural agricultural communities (Open doors on the Web, 2007). In Korean society, these children are commonly called “Kosian”(a compound of “Korean” and “Asian”). It is estimated that within 10 years, a quarter students will be “Kosian” (Gwak, 2006). Regarding this, some sociologists argue that teachers will have to learn how to accept this multiculturalism in their workplace and that their competence to deal multiculturalism will be the crucial ability that determine how he/she is qualified as a teacher (Kim, 2003).

### Emerging Issue: Reflection of the Korean Education

It is an undeniable reality that Korean society is changing and its people need to recognize and appreciate the increasing multicultural nature of their society. The traditional definition of society, which determines a society as a community where people whose appearance are the same and speak the same language live together, is no longer valid. However, for many Koreans, this current social circumstance is hard to accept; their attitudes are still “immature.” This “immaturity” is often expressed in prejudicial ways towards foreigners and their cultures. Many anthropologists and sociologists claim that this ethnocentrism originates from the ideology that Korea is a racially homogeneous nation, and that a narrow and traditional worldview prevents many people from accepting this period of transition (Park, 2003).

The Korean school system perpetuates this ideology through its curriculum, which emphasizes a strong national identity rooted in an intense pride of pure lineage and cultural homogeneity. However, this educational practice is now criticized because it not only plays a role in facilitating prejudice, but also prevents modern Korean society from successfully incorporating all of its diverse population. Below are several examples from current textbooks which stress pride in a homogenous nation:

### **Mentions of a homogeneous race in current school textbooks**

Grade	School subject	Original quote
Second grade (Elementary school)	Path Finder for Life	“Our country consists of one race that was inherited one lineage.”
Sixth grade (Elementary school)	Social Studies	“We are a homogeneous race who has the same appearance, speak the same language and write the same characters.”
Second grade (Middle school)	Ethics	“We are <i>Han</i> race (Korean race) who was inherited one lineage.”
First grade	Ethics	“Koreans originally were a homogeneous race who held the same

(High school)		language, culture and lineage.”
First grade (High school)	State	“Koreans keep the unprecedented tradition of a homogeneous nation, which is rare to see in world history.”

“A measure for supporting the education for the children of multicultural household.” Adapted from: Seung, Y. B.

Education Forum for Multicultural Society. Seoul: APCEIU (Asian Pacific Center for Education for International Understanding) Press, 2006. (Original data translated from Korean into English)

It is still very common to find textbooks that instill pride in a homogenous Korean nation at all levels. For Korean children, this helps to form a narrow worldview that negates the actual nature of Korean society. For “Kosian” children, it may aggravate a sense of isolation and a feeling of not belonging to their own communities. It is commonly reported that Kosian children experience discrimination at school due to their different appearance, and have trouble adjusting to school life (Open doors on the Web, 2007). This must inflict some psychological wounds and may help to explain higher drop out rates among Kosian children. For this reason, many educators who acknowledge the multiculturalization of Korean society argue that the direction of current education is not appropriate for modern Korean society, and that the government needs to undertake a full revision of school textbooks (Jeon, 2006).

In 2006, the Korean Ministry of Education and Human Resources announced new directions that reflect these voices from the educational world. The Ministry called for multicultural components in which difference is respected to be embedded in all textbooks and parts of the curriculum. It also called for a teacher training program to be developed and promoted in order to strengthen teachers’ intercultural capacity and knowledge of multicultural education. The Ministry’s most proactive step was to establish “The Center for Teacher Training for Multicultural Education,” which is expected to begin activities in 2007 (Seung, 2006).

All these efforts intend to not only enable the protection of everyone’s human rights, but also to create a healthy multicultural community in which people from diverse cultural backgrounds can coexist harmoniously.

## **Chapter 2.**

### **Culturally Responsive Teachers**

In the previous chapter, I drew a portrait of Korean society transitioning into a diverse multiethnic and multicultural society, and I introduced two factors as the major contributors of multiculturalization in Korea: the increase of foreign immigrant workers and international marriages. These social changes call for a shift in Korean education. It is time to reconsider the teaching of the narrow worldview that Korea is a homogenous country with a singular cultural heritage shared by all its members.

The second chapter of this project discusses education, a crucial issue because Korean schooling has played a large role in perpetuating narrow ideologies and inhibiting the abilities of students to view Korean multiculturalism as a resource rather than an impurity. Many educators who are worried about the future of Korea argue that Korean education now needs a full revision of its curriculum. Otherwise, outdated schooling that prepares students for a Korea that no longer exists will be the unavoidable reality (Seol, Han, & Lee, 2005). These pro-multiculturalism educators emphasize curriculum and textbook revision, along with teacher education. There need to be studies about how teachers understand multiculturalism and how their understanding manifests itself in the classroom. And there certainly needs to be ongoing teacher development to help teachers strengthen their multicultural and intercultural competencies (Han, 2003). Teachers not only convey knowledge but also assist with their socialization – how they understand their society and their roles in it. Teachers play a role in helping students become healthy members of society, therefore, teachers need to be especially aware of the values they teach as Korean society is changing. It is part of their responsibility that students form wider worldviews capable to navigating and appreciating a multicultural society in Korea.

Keeping the importance of teachers in mind, I examine which competencies and abilities should be required of teachers in this chapter. These competencies and abilities will help teachers to become educators who are sensitive to the current situation in Korea in which diverse cultures and ethnic groups are a part of the fabric of society. As there already exists a variety of discourses about multicultural competencies that teachers should hold in the Western world, I examine whether these competencies are relevant for a Korean context. Since there are similarities in the role of the teacher, there are many lessons to be learned from discourses surrounding multicultural teaching in other contexts.

Many Western teacher educators who are engaged in the field of multicultural education use the concept of the “intercultural speaker” to describe a multicultural competence that teachers should have. The “intercultural speaker” refers to a person who has an ability to

interact with cross-culturally, to accept other perspectives and perceptions of the world, to mediate between different perspectives, and to be conscious of their evaluations of difference (Byram & Zarate, 1997 as quoted in Byram, Nicholas, & Stevens, 2001).

In the next part of this chapter, I present more detailed descriptions of intercultural competencies, and further define the roles that teachers should play as “intercultural speakers” in their classrooms.

### Intercultural Competence

I employ two perspectives to examine intercultural competence. One is intercultural competence as a combination of three components – knowledge, skills, and attitudes. The other is an interpretation of intercultural competence according to what kinds of orientations are implied in it.

The former perspective holds that intercultural competence consists of knowledge, skills and attitudes. Each of these components is complemented by the values that one holds due to involvement in a number of social groups, values which are part of one’s belonging to a given society (Byram, Nicholas, & Stevens, 2001). Below is more detailed explanation about knowledge as an element of intercultural competence:

*Knowledge (savoirs):* knowledge here refers to that of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction. So knowledge can be defined as having two major components: knowledge of social process, and knowledge of illustrations of those processes and products; the latter includes knowledge about how other people see oneself as well as some knowledge about other people (Byram, Nicholas, & Stevens, 2001, p.6 ).

As seen in the above, “knowledge” here is not about a specific culture but about how social groups and identities function in both one’s own cultural group and others’. For example, if it can be anticipated with whom one will interact, knowledge of the world from which that person comes is useful. If it cannot, then it is useful to imagine an interlocutor in order to have an example of what it means to know something about other people with other multiple identities.

“Skills,” the second component, is subdivided into two areas, which include the “skills of comparison, and of interpreting and relating” and “skills of discovery and interaction” (Byram, Nicholas, & Stevens, 2001, p.6).

*Skills of interpreting and relating (savoir comprendre):* these skills refer to the abilities to interpret a document or event from another culture, to explain it and relate it to documents or events from one’s own. (Byram, Nicholas, & Stevens, 2001, p.6).

Because an “intercultural speaker” needs to be able to see how misunderstandings can arise and how these can be resolved when encountering a foreign culture, the skills of comparing are one of the competences that an “intercultural speaker” must have. By putting ideas, events, and documents side by side and seeing how each might be seen from the other perspective, an “intercultural speaker” can understand how people might misunderstand what is said or written or done by someone who holds a different social identity.

The second area, the skill of finding out new knowledge and interacting with what one already has is equally important. If someone is truly an “intercultural speaker,” he or she needs to know how to ask people from other cultures in effective way about their beliefs, values and behaviors, which are difficult to recognize as they are often unconscious. So “intercultural speaker” needs “skills of discovery and interaction” (Byram, Nicholas, & Stevens, 2001, p.6).

*Skills of discovery and interaction (savoir apprendre/faire):* this is the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real time communication and interaction (Byram, Nicholas, & Stevens, 2001, p.6).

The third component is “attitudes,” the most important competence for an “intercultural speaker” to possess because “attitudes” are the foundation of intercultural competence. Byram, Nicholas and Stevens (2001) define “attitudes” as the following:

*Intercultural attitudes (savoir etre):* this refers to curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own. This means a willingness to relativise one’s own values, beliefs and behaviors, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from the perspective of an outsider who has a different set of values, beliefs and behaviors. This can be called the ability to “decentre” (Byram, Nicholas, & Stevens, 2001, p.5).

However open and tolerant of other people’s beliefs and values, it is not easy for most of people to be free from their own deeply rooted values and beliefs. This may create a sense of rejection of different cultures. Because of this common reaction, “intercultural speakers” need to become especially aware of their own values and how these influence their understanding of other people’s values. For this reason, critical awareness of themselves and their values as well as those of other people becomes another important component in developing intercultural competence. Byram, Nicholas and Stevens (2001) define critical awareness as follows:

*Critical cultural awareness (savoir s’engager):* this refers to an ability to evaluate critically on the basis of explicit criteria, perspectives, practices and products in one’s own and other



cultures and countries (Byram, Nicholas, & Stevens, 2001, p.5).

The second definition of intercultural competence comes from the orientation implied in that concept. This view emerged from Jokikokko's research on how newly graduated teachers in Finland conceptualize intercultural competences when encountering diversity in various educational contexts. According to Jokikokko (2005), intercultural competence can be perceived in ethical, efficient, and pedagogical ways.

An ethical perspective sees intercultural competence as an ability not only to investigate and question one's own actions, values, prejudices, attitudes and perspectives, but also to constantly reflect on what is right and wrong in a new circumstance (Jokikokko, 2005). This view is based on the acknowledgement that teaching is a moral endeavor, and that the child is a vulnerable person, not able to evaluate and judge issues in the same way as adults do. Therefore, when interacting with students, the teacher needs to act and make decisions carefully on the basis of his/her ethical deliberations in addition to original tasks that are already defined in the norms and regulations. These decisions should not be founded on compulsion or external control but on the teacher's pure spontaneous will to help the students.

Intercultural competence as morality on the part of the teacher includes good interpersonal skills and a thoughtful attitude towards others – these are essential qualities for someone who encounters people from different cultural backgrounds. Interpersonal skills include openness, tolerance, appreciation of diversity, critical thinking, creativity, and patience. These characteristics are mentioned in almost all relevant discussions as preconditions for successful intercultural interactions (Jokikokko, 2005).

An efficiency perspective interprets intercultural competence as an ability to know how to handle issues that may arise in multicultural schools, an ability to cope with different tasks in various roles and situations, even under stress and uncertainty in an educational setting. Effective organizational skills and an ability to handle many issues simultaneously, efficiently, and flexibly are essential skills that teachers should develop.

Jokikokko (2005) also mentions language and communication as critical elements in efficient intercultural interaction. For example, English can be an essential tool in many intercultural work or professional environments. When there is no common language, gestures and body language become alternative ways to communicate.

Lastly, a view of intercultural competence as a pedagogical orientation refers to the ability to know how to encourage diverse students' learning in school environments (Jokikokko, 2005). This competence is closely related to the teacher's pedagogical skill and can be explained in terms of two aspects. First, when noticing students who have difficulty learning, the teacher should be able to recognize the problem and diagnose if the cause is due to culture, language or traumatic experiences related to cultural maladjustment. The second aspect is related to knowledge of differentiated teaching, or a teacher's capability to individualize his/her teaching

in a meaningful and educational way in order to create an effective learning environment. The skill to implement differentiated teaching is a necessary competence in multicultural classrooms where students with diverse ethnic and cultural background are taught together. A competent teacher in a multicultural school environment is one with awareness and training and can therefore satisfy the needs of all the students in a multicultural classroom.

There are commonalities regarding intercultural competence among the authors discussed in this section. Personal qualities and attitudes are factors strongly emphasized in the views of both Jokikokko and Byram, et al. They stress the abilities to be open, tolerant and patient, and to relativize one's own values, beliefs when encountering otherness as essential elements of intercultural competence, and thus should be developed in the training process. In defining "intercultural competence," a morally "right" way of being, thinking and acting is strongly highlighted, thus the competence is rather interpreted as an ability of caring and nurturing, further that of knowing how to guide and encourage different learners from different cultural backgrounds. Conceptions of "intercultural competence" are less related to specific skills and knowledge, but are more of a holistic and humanistic approach to developing multicultural issues while highlighting the cultivation of good morality. I, therefore, interpret "intercultural competence" as more of a philosophy which guides a person's thinking and behavior, than a "survival kit" or an ability to perform something well in an intercultural environment.

I will now draw a sketch of a "culturally responsive teacher" based on the discussions above. The teacher's task is not merely limited to providing comprehensive information and bringing foreign countries into the classroom. The teacher needs to facilitate learners' interactions with even some small part of another society and its cultures, with the purpose of relativising learners' understanding of their own cultural values, beliefs and behaviors. A "culturally responsive teacher" knows how to encourage his/her students to investigate for themselves the otherness around them, either in their immediate physical environment or in their engagement with otherness which internationalization and globalization have brought into their world (Byram, Nicholas & Stevens, 2001).

Gay (2000) specifies three roles/responsibilities that a "culturally responsive teacher" should hold:

**a. Teachers as cultural organizers:** teachers must understand how culture operates in daily classroom dynamics, create learning atmospheres that radiate cultural and ethnic diversity, and facilitate high academic achievement for all students. Opportunities must be provided for students from different ethnic backgrounds to have free personal and cultural expression so that their voices and experiences can be incorporated into teaching and learning processes on a regular basis. These accommodations require the use of various culturally centered ways of knowing, thinking, speaking, feeling, and behaving.

**b. Teachers as cultural mediators:** teachers provide opportunities for students to engage in critical dialogue about conflicts among cultures and to analyze inconsistencies between mainstream cultural

ideals/realities and those of different cultural systems. They help students clarify their identities, honor other cultures, develop positive cross-ethnic and cross-cultural relationships, and avoid perpetuating prejudices, stereotypes, and racism. The goal is to create communities of culturally diverse learners who celebrate and affirm each other and work collaboratively for their mutual success, where empowerment replaces powerlessness and oppression.

**c. *Teachers as orchestrators of social contexts for learning*:** teachers must recognize the important influence culture has on learning and make teaching processes compatible with the sociocultural contexts and frames of reference of ethnically diverse students. They also help students translate their cultural competencies into school learning resources. (Gay, 2000, p.43).

To conclude, the components of “intercultural competence” examined in this chapter shed light on what objectives teacher training for multicultural education should have. Appropriate trainings should both develop pedagogical skills that can be effectively used in multicultural educational contexts and also help teachers to cultivate open and tolerant attitudes towards the students whose cultural background are different from the teachers themselves. Trainings should impart useful information to successfully navigate a multicultural school environment, and the ability to guide and encourage the learners from different cultural backgrounds so that they are all able to blossom and succeed in their learning environments. Above all, to respect every student without any prejudice and biases is the most important ability that teachers should develop.

### **Chapter 3.**

#### **Intercultural/ Multicultural Training Methods**

In chapter two, I argued that “intercultural competence” is essential for teachers to become “culturally responsive teachers” well suited to multicultural school environments. According to Gudykunst and Kim, a “culturally responsive person (teacher)” is one “who has achieved an advanced level in the process of becoming intercultural, and whose cognitive, affective, and behavioral characteristics are not limited but are open to growth beyond the psychological parameters of only one culture” (Gudykunst & Kim, 1984 as quoted in McAllister & Irvine, 2000, p.4). Bennett, J. M. and Bennett M. J. add “intercultural competence is the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts and also argue that “developing this kind of competence is usually a primary goal of diversity initiatives in organizations” (Bennett & Bennett, 2001, p.6). In this chapter, I focus on techniques currently used in training programs for intercultural/multicultural education to help trainees learn how to deal with cultural differences and accept them in positive ways, and further develop this intercultural competence. Examining existing methods is helpful for proposing improvements and new training methods, which I do in the last part of this thesis.

The ultimate goal of intercultural/multicultural training is to improve an individual’s overall competence and performance in specific multicultural situations such as schools or companies. In order to do this, intercultural/multicultural training must “provide trainees with an opportunity to become a culturally responsive and flexible person who can adjust to the multicultural social contexts, and help them to interact effectively with members of other groups in culturally diverse environments (Gudykunst, Guzy, & Hammer, 1996, p.65). According to Gudykunst, et al., (1996) intercultural/multicultural training must involve change in three areas: cognition, affect, and behavior.

First, intercultural/multicultural training aims at helping trainees be aware of how their culture, stereotypes, and attitudes influence their interactions with members of other cultures (cognition). From this point of view, the goal of the training is focused on the development of knowledge and awareness. Intercultural/multicultural training also aims at helping trainees effectively manage their emotional reactions such as anxiety when interacting with members of other cultures (affect). It should also help trainees develop the skills they need to interact effectively with members of other cultures (behavior) (Gudykunst, Guzy, & Hammer, 1996). Once the objectives and goal of the training have been set, it is the trainer’s responsibility to design the training. This task involves deciding on the specific training methods that will be used to meet the objectives and the order in which the methods will be presented to trainees.

The following section is given to overview the range of major training methods utilized in the field of intercultural/multicultural training. To do this, the two most common training methods, which are widely adopted in the training, will be briefly presented.

Gudykunst, et al. are amongst the scholars that have introduced the first training method I present. Methods used in intercultural/multicultural training can be classified according to the approaches of the content of the training. The former is divided into didactic and experiential approaches and in the latter into culture-specific and culture-general content. The didactic approach to intercultural/multicultural training is based on the assumption that a cognitive understanding of a culture, its people, and custom is necessary to effectively interact with people of that culture (Harison & Hopkins, 1967 as quoted in Gudykunst, Guzzly, & Hammer, 1996, p.65). The representative training format corresponding to this approach is a lecture or discussion in which similarities and differences between cultures are presented and discussed. The experiential approach to intercultural/multicultural training, in contrast, is grounded on the assumption that people learn best from their physical experiences. Learning activities that reflect this approach can be such training formats as simulation, role play in which trainees react cognitively, emotionally, and behaviorally to a certain cultural situation. In general, after these training activities, trainees will have a debriefing session in which a cultural misunderstanding and difference is discussed and resolved (Gudykunst, Guzzly, & Hammer, 1996).

In culture-specific content trainings, trainees are usually involved in a series of activities in which a presenter transmits “useful information about a given culture and guidelines for interaction with members of that culture” (Gudykunst, Guzzly, & Hammer, 1996). In contrast, culture-general content trainings deal with cultures in more broad and universal ways: trainees are engaged in the topics such as cultural awareness and sensitivity that allow to get insight about his/her own culture as preparation for interaction in any culture (Brislin & Pedersen, 1976, p.6 as quoted in Gudykunst, Guzzly, & Hammer, 1996).

Based on these two focal issues in intercultural/multicultural training, Gudykunst et al. generated four training methods: didactic culture general, didactic culture specific, experiential culture general, and experiential culture specific. In the following, I briefly overview each of the four training methods and look at how they might be applied in the actual training.

### ***Didactic Culture General Method:***

This method is designed to provide culture-general information and knowledge to trainees through a format of lecture/discussion, videotapes, and cultural assimilators.

#### **Lecture/Discussion**

Lecture/discussion is the major training tool used in the didactic approach. The culture-general topics most frequently addressed in lecture/discussion can be summarized into three: the

influence of trainees' attitudes on their communication with members of other cultures (e.g., ethnocentrism), characteristics of culture and the way in which they influences trainees behavior, and major differences and similarities between realms of culture (e.g., collectivism in Asian culture vs. individualism in Western culture).

#### Videotapes

Gudykunst, Guzzu and Hammer (1996) recommend a two videotape series, which are widely used in the didactic intercultural training focusing on culture general aspect. The videotapes series used broadly in intercultural training are Copeland and Griggs's *Going International* (1983) and *Valuing Diversity* (1987). The former was produced to help trainees develop cross-cultural adaptation skills and prepare them for a successful, enjoyable intercultural experience abroad. The authors say this is suited especially to topics dealing intercultural value/ intercultural adjustment. The latter was made to sharpen trainees' understanding of the human dynamics that cause problems among people who are different. Each of these videos is approximately 30 minutes long.

#### Culture-General Assimilators

Cultural assimilators allow trainees to learn general principles that cut across specific cultures through the use of "critical incidents." "Critical incidents" refer to short stories that involve the interaction of people from different cultures. They have characters with names and a plot line that involves some sort of cultural problem and/or misunderstanding. By analyzing reasons for the problems and misunderstandings due to cultural difference, trainees begin to learn about culturally influenced knowledge that can have major impacts on people's intercultural interactions (Brislin & Yoshida as quoted in Gudykunst, Guzzu, & Hammer, 1996, p.67). Themes of "critical incidents" vary from anxiety, ambiguity, and confrontation of one's prejudices to other cultures to languages and learning styles that are different depending on culture. Trainees may read and analyze the incidents on their own or work in groups to discuss their personal or group interpretations. By doing so, trainees can prepare for their own similar cross-cultural encounters.

#### ***Didactic Culture Specific Method:***

The didactic culture-specific approach offers culture-specific information to trainees. Here, I introduce two main training tools generally utilized in providing culture specific information and knowledge.

#### Area Orientation Briefing

In didactic intercultural/multicultural training, area orientation briefing is a useful tool to provide culturally specific information, which can be conveyed through: (a) factual information about the specific country, (b) information about the attitudes of the country's people, (c) a discussion of the problems that trainees who go to the country will face. The

typical topics dealt in the category of factual information are history, family system, social structure, religion, philosophy, and education and so forth. Information about the attitudes of the country's people involves presenting personality profiles of the people as well as information on the attitudes, values, and behavior of the people in the target culture. Finally, the problems that foreigners might face in the target culture can be addressed and discussed among trainees. Area orientation briefings are utilized in intercultural training in order to help trainees adjust smoothly to a foreign culture.

### *Culture-Specific Assimilators*

"Culture-specific assimilators" refer to a series of episodes that previous visitors to a given country have labeled as problem situations; each episode describes an interaction between a visitor and a host national (Brislin & Pedersen, 1976, p.70). In other words, "cultural-specific assimilators" prepare individuals from one cultural group for interaction with another specific cultural group (e.g., the preparation of French bankers to live and work in Thailand or for American adolescents about to embark on volunteer program in a foreign country). What makes "cultural-specific assimilators" different from "culture-general assimilators" lies in the scale of the information/knowledge provided for the trainee. To illustrate, in the "culture-general assimilator," the realm of information/knowledge is broad since it is based on a universal principle of cultural differences such as individualism and collectivism, ethnocentrism, and cultural relativism. On the other hand, in the "culture-specific assimilator," the scale of the information/knowledge is limited to specific characteristics of the target culture. That is, through "culture-specific assimilator," trainees learn how to deal with the specific incidents that they might experience in highly specified settings such as companies or schools that belong to a given culture.

### ***Experiential Culture-General Method:***

Experiential culture-general training is aimed at helping trainees experience how their culture, stereotypes, and attitudes influence their behavior. The specific training methods belonging to this category are intercultural communication workshops, culture-general simulation and self-assessments.

### *Intercultural Communication Workshops*

In intercultural communication workshops, trainees have the opportunity to interact with members another culture in a small group setting. This confrontation enables trainees to understand and be aware of how culture influences the pattern of their thoughts and behaviors. To reach this goal, intercultural communication workshops need a small group of people from different cultures so that close relationships among the members can be formed. Sometimes, these workshops ask trainees to meet over an extended period of time to interact with each other more closely. The ideal number of people in the group is approximately ten.

Facilitators in intercultural communication workshops may use a variety of specific training techniques to help the trainees improve their intercultural understanding. These techniques might include: discussing cultural differences among the members of the group, discussing the communication taking place among the members of the group, using role plays to help the trainees understand how conflicts or decision making take place in other cultures, and discussing the “critical incidents” or having participants engage in field experience and then discussing different reactions to the experience. These training techniques aim to narrow the communication gap that might take place among participants from different cultural backgrounds, the primary goal of intercultural communication workshops.

### Culture-General Simulations

Culture-general simulations are composed of experiential activities and are applied to training programs to simulate interaction/communication between members of different cultures.

Batchelder and Warner suggest that the trainer must include three sections in culture-general simulations. They are ideas, exercises, and assessment. First, the idea section needs reading materials, such as articles, that enable trainees to grasp the subject of the training. These might touch such topics like values of experiential education, cross-cultural learning, and cross-cultural resources. Second, the exercises section must include language orientation exercises or other experiential activities for increasing intercultural understanding. The final section is the assessment where trainees assess and evaluate the experiential learning that they had during the workshop (Batchelder & Warner, 1977 as quoted in Gudykunst, Guzzu, & Hammer, 1996, p.70).

In the field of intercultural training, the most widely used culture-general simulation is an activity called “BAFA BAFA.” To illustrate, in “BAFA BAFA,” two hypothetical cultures: “Alphas” and “Betas” are simulated. The “Alpha” culture is a masculine, collectivistic culture whereas the “Betas” are a feminine, individualistic culture. To perform this activity, trainees are divided into the two cultures, and they are taught the rules (cultural norms) given to their culture. Once they understand the rules of their culture, observers who are selected in each culture go to the other cultural group to gather information. After the observers report their observations to their own group, visitors are then exchanged. After everyone has visited the other culture, the specific experiences are discussed and debriefed with help of the trainer. The result of “BAFA BAFA” is that trainees can experience entering a new cultural environment, and can learn to navigate it smoothly.

### Self-Assessment

Self-assessment is a training tool for the participants to reflect upon their attitudes, perceptions, and communication skills. Gudykunst, Guzzu and Hammer (1996) introduce two important items that should be included in the assessment questionnaires: a measure of uncertainty and anxiety experienced when being exposed to a foreign culture; a measure of approaches or avoidance, tendencies, prejudice, and ethnocentrism. Trainees complete the self-assessment



questionnaires and discuss how their old attitudes and motivations influence their ability to communicate effectively with people from other cultures or ethnic groups.

### ***Experiential Culture-Specific Method:***

Through experiential culture-specific methods, trainees are expected to increase their understanding and acquire knowledge that is useful when interacting with people of other cultures in a certain context. Culture-specific simulations and culture-specific role-play are the activities that best suit this method.

#### **Culture-Specific Simulations**

While participating in culture-specific simulations, trainees become aware of the influences and impacts of culture in certain specific situation (e.g., differences in management styles, work lives, worker interactions in the field of international business). The goal is for the trainees to recognize and accept the cultural differences in certain settings, such as schools, companies, and government and public offices. When the simulation is debriefed, trainees can compare specific cultural differences and similarities that arise.

#### **Culture-Specific Role Plays**

In the experiential culture-specific method, role plays help trainees learn to interact in specific situations with members of a certain culture. An example would be if trainees from the United States negotiate with Chinese counterparts in a business setting through a culture-specific role play.

Fowler and Blohm (2004) present a specific training method based on the desired outcomes of intercultural/multicultural training. They state that there are three desired outcomes in intercultural/multicultural training: the acquisition of knowledge, skills and attitudes. To illustrate, acquiring knowledge in intercultural setting includes learning certain facts and information necessary in adjusting to intercultural/multicultural contexts. The acquisition of skills happens when trainees are immersed directly in intercultural/multicultural contexts. These might include, for example, looking at situations from more than one perspective, identifying cultural bias in a specific setting (e.g, job interviews or class management); if the outcome of training is to modify the trainees' attitudes, the training should be designed to help trainees to adopt new values, perspectives and belief systems (Fowler & Blohm, 2004). Fowler and Blohm (2004) classified training methods into three categories: cognitive, active, and intercultural methods. These three methods were made to reflect and take each component of the desired outcomes in training into consideration. In the next part, I will briefly examine the specific training tools that are used in implementing each training method and examine the extent to which these tools can be applied in the training.

### ***Cognitive Methods***

Cognitive training methods focus mainly on knowledge acquisition. Trainees are assigned to read articles, listen to a panel, watch a video, or do research on the internet in order to gain important facts essential to understanding a particular context. By participating in this series of training activities, the trainees get their specific questions answered, discuss issues, and perhaps gain more in-depth understanding of the information being transmitted. Below are the specific training tools that are useful in enhancing trainees' cognitive abilities in the process of training.

Methods	Application	Expected Outcomes
Lectures/Presentations	<ul style="list-style-type: none"><li>◦ Useful for introducing new topics, giving information, presenting models, and illustrating and clarifying abstract concepts</li><li>◦ Frequently accompanied by PowerPoint presentations</li></ul>	Participants receive facts, models, illustrations, and clarification of abstract concepts → Knowledge
Written Materials (Readings, Workbooks, Manuals)	<ul style="list-style-type: none"><li>◦ Used to set the stage for analysis as well as case studies, critical incidents, role playing in sessions</li><li>◦ Used for preparation for face-to face training sessions</li></ul>	Trainees can refer to readings, workbooks, and manuals to gain facts and conceptual information, and further use them as resources after the training is over. → Knowledge
Computer-Based Training	<ul style="list-style-type: none"><li>◦ Refers to all types of learning available through CDs, DVDs, and online programs</li><li>◦ Can be implemented in types of e-groups, discussion boards, Web conferences as well as packaged training program on CDs, DVDs, or on line in sessions</li></ul>	The most typical way to acquire knowledge: trainees can have access to the information and knowledge that they want in fastest way. → Knowledge, skills
Films (Videos, DVDs)	<ul style="list-style-type: none"><li>◦ Used to motivate, inform, demonstrate, and provide scenario for analysis of a cultural situation</li><li>◦ Used to raise issues, attitudes, and perspectives about other countries and cultures</li></ul>	Films bring experiences, ideas, emotions, and people from different cultures into a training program, and are the closest alternative to the real thing: watching a film can evoke powerful feeling in trainees. → Knowledge, skills, attitudes
Self-Assessment (Self-Awareness Inventory)	<ul style="list-style-type: none"><li>◦ Refers to a systematic self-reporting of perceptions using a scored questionnaire that allows reflection on a particular issue</li><li>◦ Frequently used in conjunction with other</li></ul>	Self-assessment can help trainees change maladaptive behaviors, increase their ability to handle new situations, and relate to others in

	training activities that help trainees assimilate new knowledge about themselves and offer opportunities to use that knowledge in interacting with others	more effective ways. → Knowledge
Case Studies	<ul style="list-style-type: none"> <li>◦ Used in order to motivate trainees to learn about the culture and how others have solve problems in that realm of culture</li> <li>◦ Used at the beginning of a session to spark interest, and at the end, to see how much trainees have absorbed in the training</li> </ul>	Trainees' abilities to react to real-world situations grow by engaging a concrete problem typical of those encountered in ethnically diverse situations through case studies → Knowledge, skills
Critical Incidents	<ul style="list-style-type: none"> <li>◦ Can be applied to issues of intercultural communication and negotiation so that it helps trainees gain awareness of cultural as well as personal differences in style</li> <li>◦ Can be used singly or grouped to illustrate concepts and lead to role playing and situational exercises to provide practice</li> </ul>	Participants can develop skills in analysis of cross-cultural situations, leading to more culturally appropriate behavior: critical incidents can identify cultural differences that may contribute to misunderstanding as well as assist participants in understanding normative differences between cultures. → Knowledge, skills, attitudes

### ***Active Methods***

The training methods presented here actively involve the trainees in tasks leading to a problem and resolution. Using active methods, intercultural trainers show their creativity in designing activities and exercises that capture the interest of trainees while allowing them to practice essential aspects of intercultural communication and understanding. Below is the list of specific training tools that are used in active training methods.

Methods	Application	Expected Outcomes
Role Playing	<ul style="list-style-type: none"> <li>◦ unrehearsed actions in a real-life situations</li> <li>◦ Used to offer the opportunity to apply behaviors previously discussed; skill practice</li> <li>◦ Used to have trainees experience the role of someone else to develop empathy, understanding</li> </ul>	Participants are able to get a clear sense of identifiable skills, and how such skills operate in interpersonal situations. → Skills, attitudes
Simulation Games	◦ Have been used as icebreakers, creating a way for trainees to mingle and get to know each other	Participants can develop knowledge and skills, such as critical thinking,

	in sessions <ul style="list-style-type: none"> <li>◦ Used at the beginning, simulation games can create a sense of needing to know more, and in the middle of programs, to expand on a theory or concept</li> </ul>	personal responsibility, and motivation. Simulation games, also, increase trainees' capability to learn on many levels and function effectively in groups. → Skills, attitudes
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### ***Intercultural Methods***

Intercultural training methods are designed especially for cross-cultural and intercultural learning: each method presented below contributes directly to the goals such as development of cultural self-awareness, cross-cultural competence and intercultural effectiveness.

Methods	Application	Expected outcomes
Cultural Assimilator or Intercultural Sensitizer	<ul style="list-style-type: none"> <li>◦ Used to introduce a wide variety of situations in target culture</li> <li>◦ Can be used to train those who will be (are) interacting with people from a specific other culture, or those who engage in extensive multicultural contact</li> <li>◦ Useful when pertaining preparation that can be discussed in a training session</li> <li>◦ Can be used as basic structures for role plays as well as small group discussions in sessions</li> </ul>	Participants are able to interact more effectively with persons from the target cultures, improve knowledge and application of inter-cultural communication concepts, and improve the capacity of task performances when they are overseas. → Knowledge, skills, attitudes
Cross-Cultural Analysis	<ul style="list-style-type: none"> <li>◦ Refers to an instrumented exercise in which trainees respond to a series of contrasting values or cultural orientations from their perspective and that of one or more target cultures</li> <li>◦ The individual analysis is followed by a group analysis and discussion among the trainees and with a resource person from the target culture</li> <li>◦ Has the potential to be utilized for continued learning as the dimensions dealt in this method (e.g., important differences in beliefs, attitudes, assumptions, expectations, and behaviors)</li> </ul>	<ul style="list-style-type: none"> <li>◦ Trainees can have access to a rich source of important cultural information with help of the resource person, and this makes it possible for trainees to be aware of the cultural differences and how such differences affect interaction.</li> </ul> → Knowledge, skills

	<p>between cultures) provide a framework for understanding interactions with members of other cultures</p> <ul style="list-style-type: none"> <li>◦ Can be used as the foundation on which other sessions build (e.g., role plays, case studies), where trainees can apply what they have learned</li> </ul>	
Immersion	<ul style="list-style-type: none"> <li>◦ A training method using a field trip or site visit</li> <li>◦ Trainees may visit ethnic neighborhoods to establish some local contacts and get their specific questions answered before individuals engage in an intercultural situation.</li> </ul>	<p>A field trip allows trainees to discover how they respond to a real world, cross-cultural encounter. The learning effect is greater than one created in a classroom where a gap between the training and a real-world might take place.</p> <p>→ Knowledge, skills, attitudes</p>

### ***Other Methods***

There are also training methods that appeal to the trainees' feeling and sentiment. With the power of imagination and various types of art like pictures and music, trainers can help trainees maximize their cultural experiences.

Methods	Application	Expected outcomes
Visual Imagery	<ul style="list-style-type: none"> <li>◦ Training method using trainees' imagination and visualization as a tool for increasing intercultural understanding and awareness</li> <li>◦ Can be used for empathy building, anticipation of a future situation, and general cultural awareness</li> <li>◦ Trainees' personal past cross-cultural encounters can be utilized as motivation to learn how to learn across cultures.</li> </ul>	<p>Visual imagery exercises encourage trainees' spontaneity in intercultural learning, which supports the trainees in new situations. By utilizing visual imagery, trainees are able to reach personal insights that enable an appreciation of a culture in-depth.</p> <p>→ Knowledge, attitudes</p>
Art and Culture	<ul style="list-style-type: none"> <li>◦ Training methods looking at art as a way to gain insight into what is significant in cultures throughout the world</li> <li>◦ Can be used to teach an intercultural concept, to provide practice in an intercultural process, to contrast cultures, and to teach about a</li> </ul>	<p>Through visual arts, trainees can enrich their understanding of cultural differences and be provided an opportunity to view a culture through the eyes of the other.</p> <p>→ Knowledge, skills, attitudes</p>

	<p>specific culture</p> <ul style="list-style-type: none"> <li>◦ Has been used for introductions, in icebreakers, and as the center piece for values learning of other cultures in sessions.</li> </ul>	
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## **Chapter 4. Suggestions for Designing Intercultural Training Programs for School Teachers**

In the Western world, among scholars advocating the multicultural education, consistently there has been a discourse of how important the multicultural teacher training is. In a culturally pluralistic society, the cultural conditioning of students and teachers do not share the same background experiences, ethnic identities, and frames of reference. Consequently, these incompatibilities can become major obstacles to teaching and learning effectiveness in pluralistic classrooms. To avoid these pitfalls, those who teach or will teach should not only understand the cultural characteristics of different ethnic, racial, and social group, and how these effect the educational process, but also recognize variations in values, communication, relational learning, and problem-solving styles of culturally diverse students. Because the extent to which teachers know, appreciate, and are able to bridge these cultural differences in classroom instruction will directly affect educational opportunities and outcomes for students from marginal groups, such as ethnic minorities, children of poverty (Gay & Fox, 1995). The rational of multicultural teacher training in the Western world can work for Korean educational environment in which multiculturalism is becoming an unavoidable reality. Because as Gay and Fox (1995) point out, the role of teacher is universal in terms that teachers play a crucial role in determining the fate of students in the instructional process.

Based on what I explored in previous chapters – the changing multicultural nature of Korean society, what teachers need in order to have intercultural competence, and current training methods – in this chapter I make suggestions for an intercultural/multicultural teacher training program in a Korean educational context. Brislin and Yoshida (1994) provide an effective framework in “Intercultural Communication Training: An Introduction,” derived from the authors’ hands-on experiences conducting many intercultural trainings. This framework can be applied to and modified for the current Korean context. In this chapter, I present the content of the trainings and which training methods best apply to a Korean context in meeting the training objectives by employing the Brislin and Yoshida’s model.

Brislin and Yoshida (1994) argue that intercultural/multicultural training needs to address four principle areas: awareness and knowledge about culture, its influence on behavior, the emotional challenges individuals face when interacting with members of other cultures, and skills trainees need for effective intercultural communication in another culture. Most importantly, they raise three essential issues to keep in mind while organizing an intercultural/multicultural training:

1. awareness, knowledge, and information about culture, cultural differences, and the specific culture in which trainees be living;
2. attitudes related to intercultural interaction and communication, such as people’s

- feeling about others who are culturally different (e.g., tolerance, prejudice or active enthusiasm about developing close relationships); and the emotional confrontation people experience when dealing with cultural differences in everyday interaction;
3. skills, or new behaviors that will increase the chances of effective communication when living and/or working with people from other cultural backgrounds
- (Brislin & Yoshida, 1994, p. 24).

Based on these three focal issues of intercultural/ multicultural training, Brislin and Yoshida (1994) propose a training design which consists of four phases: awareness, knowledge, emotional challenges, and behavioral skills. In the next part of this chapter, I make a recommendation about how each phase of the training should be organized in terms of the content, and which methods best transmit the reality of multicultural Korean schools. First, it is important to clarify the goals of a Korean teacher training program:

- gain an understanding and appreciation of diversity
- enable teachers to teach with cultural respect in the classroom
- understand the particular issues associated with minorities, create a comfortable and welcoming learning environment for all, and be able to find a peaceful resolution to any potential cross-cultural clashes.

All of the training goals revolve around developing intercultural competence in teachers so that they will be able to cope with rapidly changing multicultural school environments. Teacher training, therefore, should consist of the following stages:

### **1. *Stage of “Awareness”***

According to Brislin and Yoshida (1994), the first phase of training should be designed to lead the trainees to become aware of culture and its differences, and this effect can take place by beginning with a discussion of the characteristics of culture. This argument starts from the assumption that many people about to interact extensively with others from different cultural backgrounds are unaware that there is a major influence on behavior summarized by the word culture. Training, then, should introduce “awareness” that there is a major influence called culture, that it has major effects on people’s lives, and that different behaviors are considered culturally appropriate in different parts of the world. Awareness related topics include:

- Culture consists of concepts, values, and assumptions about life that guide behavior and that are widely shared by people (e.g., examples of behaviors that culture guides, and example of behaviors that people in a culture can expect of others given that the expectations are widely shared).



- Culture consists of ideas that are transmitted generation-to-generation, rarely with explicit instruction, by parents, teachers, religious figures, and other respected elders. An identifiable childhood experiences that lead to the transmission of culture can be a good topic to discuss this idea (e.g., examples of some childhood experiences with which many people from one's cultural background will be familiar; the effect of these experiences on the transmission of cultural values).
- Culture becomes clear in “well-meaning clashes” in which the interaction between people from different cultural backgrounds takes place. In this interaction, the backgrounds of people must be understood to determine what guidance their cultures have given them (e.g., comparison of people's style of socialization stemming from the differences between individualistic versus collectivist cultures) (Brislin, 1993 as quoted in Brislin & Yoshida, 1994, p. 118-119).

The expected outcome from this stage is a shift from ethnocentric to ethnorelativistic thinking in the trainees. By sharing these features of cultures (widely shared experiences, childhood experiences, cultural clashes) in a comfortable and non-judgmental atmosphere, the trainees might loosen their wariness towards a foreign culture and slowly begin to contribute to the discussions. In a Korean context, in which multiculturalism is a hot issue, these topics can be helpful for teacher trainees to become aware of their own stereotyped perceptions of the world and the minority communities in Korea. For example, the trainer can facilitate a small group discussion about “how Koreans' deep rooted national homogeneity was formed and can be repeated over generation to generation.” Since childhood, every Korean has been taught formally and informally that the Korean race is a pure-blooded people, a rarity in the world. By examining their childhood experiences in conjunction with this Korean mono-racial sentiment, the teacher participants will hopefully become aware and clearly recognize that this intense and narrow Korean nationalism has been internalized in Koreans. By recognizing their own socialization, the teachers can more easily reflect upon their own behaviors and words in their classrooms and how they might unconsciously transmit the pride of the “pureblood” to Kosian students (the mix-blooded children from multicultural households), producing a sense of inferiority students who are not regarded as “pureblood.”

These subjects can be explored through cognitive and didactic training methods. Since this phase still deals with culture-general facts, abstract theories and concepts related to culture, the trainer should use training methods that stimulate the participants' cognitive abilities. Brislin and Yoshida (1994) encourage using a small group discussion for the stage of “awareness.” The recommended activities at this stage, therefore, may include: lectures/presentations using visual materials, reading, watching related films, case studies (conveying facts and information related to the training subject), structured group discussion (expanding and deepening trainees' awareness in a cooperative learning atmosphere).

## 2. *Stage of “Knowledge”*

After the teacher trainees are aware of how culture influences their behavior, knowledge useful in intercultural/multicultural circumstances is introduced. Brislin and Yoshida (1994) assert that this stage must cover the four subjects of “immediate concerns,” “area-specific knowledge,” “culture-general knowledge,” and “culture-specific knowledge.”

- Immediate Concerns: refer to the central issues that trainees need to be fully involved in the training sessions. These may be the concerns regarding the need to participate in a training session, or questions or problems regarding current problems at the intercultural/multicultural workplaces. In other words, “immediate concerns” are actual problems experienced by trainees from which knowledge helpful in coping with the situation can be filtered.
- Area-Specific Knowledge: is specific knowledge that helps trainees engage in intelligent conversations with people from different cultural backgrounds. Knowing some local history, society, geography, politics, and educational information of that country can facilitate interaction.
- Culture-General Knowledge: refers to specific issues or themes that are commonly encountered in cross-cultural interactions regardless of the cultures involved.
- Cultural-Specific Knowledge: refers to customs, etiquettes, and rules that are specific to the various cultures (Brislin & Yoshida, 1994, p. 32-34).

“Immediate concerns” and “area-specific knowledge” are the knowledge areas especially relevant to Korean teachers because culture-general/specific knowledge are often more appropriate for the intercultural training for those who are going abroad and stay for a certain period of time with a special purpose (Gudykunst, Guzzly, & Hammer, 1996).

The most likely “immediate concerns” for Korean teachers will be about the adjustment of Kosian children in their classrooms. Their concerns may focus on the following issues:

- How teachers should help Kosian students adjust to Korean school culture (e.g., relationship with teachers and classmates, participation in class/club activities);
- How teachers should guide Kosian students to reach the equal learning accomplishments (e.g., language learning);
- How teachers should mediate between Kosian students and their classmates;
- What efforts should be made to create a class environment in which cultural differences and diversity are respected and appreciated;
- How teachers should relate to non-Korean parents.

Area-specific knowledge training content can include the history, religion, and the

education system of the home countries of Kosian students' parents. For teacher trainees, having knowledge about the geographical location, socio-economic status, and tradition of home countries that foreign parents come from will allow them to form closer relationships with them.

In order to address these topics, Brislin and Yoshida (1994) recommend using panel discussions, straight lecturing, and showing audiovisual presentations. They claim that these methods must be facilitated by people who have wide experience/knowledge about a particular field. These methods can be divided into cognitive and didactic methods. According to Brislin and Yoshida (1994), a panel discussion led by "old hands" who are willing to share their experiences and answer the "urgent" questions can be an effective method of addressing "immediate concerns." This method can be further extended by forming a "big sister/big brother" system where trainees are assigned mentors they can turn to whenever help is needed, even after the training program ends (Brislin & Yoshida, 1994). For example, the "old hands" can be senior teachers in schools, leaders or social activists of NGOs (Non Governmental Organizations) that support Kosian households and foreign immigrant workers. The authors suggest using straight lecture as an effective method to deliver area-specific knowledge. In addition to this, they also recommend to use other methods such as group discussions, panel discussions among "old hands," audiovisual presentations, interviews with consultants and experts, observations, and library research.

Brislin and Yoshida (1994) also argue that the use of critical incidents can be a helpful training method at the stage of "knowledge." As described in the chapter three, critical incidents are short stories in which there are characters with names and a plot line that involves some sort of problem or misunderstanding to be resolved. While analyzing misunderstandings caused by cultural differences, the trainees learn about culturally influenced knowledge that can have major impacts on people's behaviors and intercultural interactions. In other words, by identifying the cultural root cause of the different behaviors and thoughts, the trainees learn to be aware of their actions and learn critical intercultural interaction/communication.

Critical incidents can help Korean teachers understand the cultures, customs, and life-styles of the home countries of Kosian students' parents. This way, the teachers can gain insight into the lives of the students and their parents, as well as cope with any cultural misunderstandings.

### **3. Stage of "Emotional Challenges"**

Intercultural communication often evokes emotional reactions in people who feel out of their comfort zone. Cultural misunderstandings arise when people experience feelings of alienation and are unable to communicate effectively. Such discomfort may have a positive effect, however, through a well-designed training program, teachers have an opportunity to reflect upon and learn from their emotional reactions to dealing with other cultures. They have

a chance to turn emotional discomfort into respect and tolerance through a transforming learning experience.

In addressing emotional reactions that may arise during intercultural communication, Brislin and Yoshida (1994) suggest using two training methods: the use of critical incidents to generate discussions concerning the characters' emotional reactions, the use of role-play based on the incidents. Critical incidents are discussed first because they should have the basic elements of role-playing that trainees can later develop. Then the trainees discuss how they will do the role-playing; planning the dialogue, assigning roles, blocking movements, etc. The trainees then play out their scenario for the entire group. At this stage, the activities are experiential. Through their actions and role-playing, the trainees actively experience where any prejudice or cultural misunderstandings may occur and actively work to resolve them. As noted in chapter three, these active training methods aim to change attitudes.

In a Korean teacher training program, critical incidents and role-plays should depict scenarios most likely to occur in Korean classrooms. Topics may include: language and communication problems in multicultural families due to the different mother tongues of Kosian children's parents, conflicts between children from foreign immigrant workers' families and their Korean peers in the classroom, and the effects of segregating them into special needs classes. By acting the characters in the role-play (e.g., the role of a Kosian student or foreign immigrant wife) and getting immersed into that role emotionally, the teacher trainees will be able to have a chance to look back and reflect how their behavior and words may affect the Kosian students. This process gives the teachers a chance to shift from an ethnocentric way of thinking to an ethnorelativistic one. The intent of this stage is, therefore, to provide a field of emotional experiences in which trainees are able to be in someone's shoes so that empathy towards others can take place.

In addition to the active/experiential method, "immersion" is another intercultural training method focused on attitude change. As mentioned earlier, "immersion" features a site visit or field trip to a place where trainees can have a real-world intercultural/multicultural experience. Trainees can get their specific questions answered and discover how they react in the real world while in a guided situation. Also, the trainees can establish local contacts in their place of interest. In order to immerse Korean teacher trainees, they should spend time in a school or community center in an ethnic community. The expected training outcome is that teachers will deepen their understanding about the reality of Kosian households and foreign immigrant workers.

#### **4. Stage of "Behavioral Skills"**

Awareness, knowledge, and an ability to deal with emotional challenges are not sufficient for success in intercultural encounters. In the intercultural/multicultural training, the previous steps of awareness, knowledge, and emotional reactions are important but do not provide a

complete analysis about how to succeed in intercultural encounters. Brislin and Yoshida (1994) argue that for training to become efficient, useful, and successful, it should provide a set of skills with which the trainees can better navigate a multicultural environment. In designing intercultural/multicultural training, Brislin and Yoshida's final advice for the program developer is to explain specific behaviors that increase the chances of success in intercultural interaction (Brislin & Yoshida, 1994). For example, in the case of American businessmen traveling to an Asian country, through training they can learn how to prepare business card so that it reflects the unique business culture of the country. By adapting their business cards, trainees have an opportunity to examine a cultural code embedded in the cards. Even though it is a small exercise, it may facilitate intercultural communication.

In a Korean teacher training program, the program developer can provide the teacher trainees with the chance to design a lesson plan or unit on teaching multiculturalism at the end of the training based on what they learned from the last three stages of awareness, knowledge, and emotional challenges. In this way they can immediately implement their new knowledge in their classrooms and adapt their teaching styles. The trainer should check to make sure their lesson plans address how to practice cultural respect and embrace diversity in the classroom. The new facts/ knowledge about culture acquired from the stage of awareness and knowledge will provide a conceptual framework for the lesson plan, and the changed attitude that they underwent at the stage of emotional challenges will give teachers the confidence to guide the students to experience the empathy towards all their classmates, as they did. A good way to check and refine lesson plans is for the trainees to participate in a "simulated classroom" to try out each other's ideas before implementing them with students. This way they can share practical ideas and ensure that their lesson plans will teach cultural respect and appreciation of diversity back in their real classrooms. Feedback from their colleagues will help sharpen content and pedagogical skill. Throughout the entire process, the trainer must keep in mind to pay special attention to creating a comfortable and safe training environment so that the trainees are able to fully appreciate and take advantage of their training.

## Conclusion

The main focus of this Master's project, *Multicultural Training for Korean Teachers*, is to generate recommendations for multicultural training for elementary and secondary school teachers in Korea. The main purpose of the trainings discussed throughout the paper is to increase the intercultural competence of the teacher participants in an emerging multicultural Korean society.

The two factors illustrated as the primary reasons for this shift are the increase of foreign immigrant workers and internationally married couples centered in Korean rural areas. While these foreign populations contribute to the economic development of society in both rural and urban areas, the majority of Koreans view them in negative and prejudiced ways. One of the root causes is the deeply embedded value of pride in an unrealistic pure blooded homogeneous nation. In order to break this cycle and embrace the increasingly multicultural reality of Korea, teachers, who are responsible for the education and formation of youth, play a key role in re-defining national pride. Teachers must re-evaluate their attitudes and teaching styles by furthering their own education in order to embrace Korean multiculturalism. This education can be provided in the form of teacher training program during school vacations, and will serve as an opportunity for teachers to develop the intercultural competence that is the essential for living in a current multicultural Korea.

For teachers who work or plan to work in a multicultural school environment, developing intercultural competence is critical. To summarize, the intercultural competence can be defined as the following: having the skill set or useful information/knowledge to successfully navigate a multicultural school environment; and the ability to guide and encourage the learners from different cultural backgrounds so that they can blossom equally in their learning environment. Above all, teachers need to respect every student without any prejudices or biases. This is a foundation on which teachers can build to become truly successful in any multicultural school environment.

An examination of various training approaches and methods helps to define strategies appropriate for creating a teacher training program in a certain context, in this case, Korea. Training methods proven to be effective in intercultural training include: didactic training methods that transmit culture-general/specific content (e.g., lectures, presentations, cultural assimilators using critical incidents); experiential methods that convey culture-general/specific content (e.g., intercultural workshops, role-plays, simulation games). Also, there are other training methods which are classified into three categories of cognitive, active, and intercultural methods. A combination of these methods ensures the greatest success.

I adapted Brislin and Yoshida's model in order to make recommendations for an intercultural/multicultural teacher training program appropriate to a Korean context. Based on Brislin and Yoshida's four stages – awareness, knowledge, emotional challenges, and

behavioral skills – a Korean training program should aim to: make trainees clearly aware of Korea as a multicultural society; have trainees acquire the necessary information/knowledge to understand the multicultural issues within Korean society; and have trainees develop attitudes and skills most appropriate to guide and teach the students from multicultural households.

The project gave me the opportunity to look at Korean society from a different angle, through a multicultural lens. By seeing Korean diversity as positive, my journey to explore the world of intercultural training has become meaningful to me. It is my hope that this project will put me on the path to effect change and improvements in the newly emerging, and increasingly important, field of intercultural/multicultural teacher training within Korea.

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