

4. MODELS OF INTERCULTURAL LEARNING AND DEVELOPMENT

DESCRIPTION OF THE RESOURCE

The resource provides ways of understanding the intercultural in international education.

The resource comprises two parts. Part 1 is the paper *Internationalisation as education* written by Anthony Liddicoat. Part 2 is the paper *The intercultural in teaching and learning: a developmental perspective* written by Michael Paige.

TASKS/QUESTIONS/REFLECTIONS/INTERACTIONS

The resource can be used to stimulate reflection on current practice by, for example

- Reading it /discussing it/talking about how it might influence your pedagogy;
- Talking about key ideas with students; and
- Applying it to what you already know
- Re-evaluating previously held

More specifically, you might consider the relevance of the ‘intercultural dimensions’ of internationalisation to your own teaching. For example:

- How does your own perspective compare to the ‘nature of internationalisation’ and ‘interculturality’ discussed by Anthony Liddicoat?
- To what extent does the Bennett model provide a rationale for ‘developing intercultural competence’ which could inform your practice?

Note

Both papers were presented at a university-wide seminar on: The intercultural in teaching and learning at the University of South Australia, 21 June 2004.

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Internationalisation as education

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Introduction

Internationalisation is a mainstay of current university discourse on education, however, current understandings of internationalisation as an educational concept remain highly problematic (Eisenclas, Trevaskes, & Liddicoat, 2004; Liddicoat, 2004). The nature of the problem includes the extent to which universities actually engage with internationalisation and also what is meant by internationalisation, both as it is explicitly articulated and as it is actually implemented. Much of the inconsistency results from the ways in which internationalisation has been pursued in the Australian context. Internationalisation is both a response to changed models of educational funding and educational policy and also a response to the increasing globalisation of economic and social life:

Internationalisation is not merely a matter of recruiting international students, though the presence of international students is an enormous resource for the university. The aim of internationalisation is to produce graduates capable of solving problems in a variety of locations with cultural and environmental sensitivity (Aulakh et al., 1997:15).

This view proposes two separate dimensions to internationalisation: student recruitment and educational objectives. While both dimensions of internationalisation are important and to a degree inseparable, this paper will concentrate primarily on the second dimension: that of educational objectives. For Francis (1993):

Internationalisation is a process that prepares the community for successful participation in an increasingly interdependent world... The process should infuse all facets of the post-secondary education system, fostering global understanding and developing skills for effective living and working in a diverse world. (Francis, 1993: 5)

Francis proposes an educational approach which includes global understanding, and the development of skills for dealing with diversity. The view of internationalisation given here is, then, one that centres on the development of interculturality and pluralism through education as a whole. In examining the Australian context, internationalisation as an educational concept seems to be based on three main themes, which are found in the approaches of most, if not all, Australian universities (Liddicoat, 2004):

1. internationalising the student body by recruiting students from overseas;
2. internationalising the curriculum;
3. internationalising students' educational experiences through overseas exchanges

The first part of this paper will investigate each of these themes as sites for education and examine the ways in which Australian universities collectively construct international education through their responses to these themes. In the second part of the paper, the notion of interculturality will be taken up as a way of responding to educational objectives commonly articulated by universities in the context of internationalisation.

Approaches to internationalisation

Internationalisation of the student body

Attracting students from overseas has formed an important part of the strategic plans of most universities and is seen as essential for expanding the pool of potential students beyond the local catchment. Australian universities acknowledge the economic advantage of attracting international students, but at the same time they also publicly de-emphasise the economic aspects of internationalisation in favour of the educational benefits derived from an internationalised student body:

International students make a vital contribution to enriching the quality of the intellectual and social life of the university. You add to the diversity of ideas expressed in the classroom, and to the range of cultural activities that are experienced outside it. (University of South Australia, 2002)

The educational argument being made is that the presence of international students adds to the intellectual life of the university in non-trivial ways. The presence of a diverse student body creates in and of itself an educative effect because interactions are inevitably occurring which project students beyond their existing cultural context. However, current research seems to indicate that such interactions are not taking place and that mere co-location does not equate with impact (Volet & Ang, 1998). In order for students to benefit from the opportunity to learn about other cultures during university study and to develop an understanding of the culturally positioned nature of their own behaviour, universities need to take a more active role in encouraging intercultural experiences both in and out of class.

Currently, however, the support offered by the university for internationalisation of the student body is aimed primarily at providing the what is needed for overseas students to integrate into the Australian education system: language support, study skills, cultural orientation, etc. The target here is often expressed almost in terms of assimilation as the existing languages and cultures are often treated as a negative in needs of remediation rather than as core elements of the identity, experience and self-concept of the learners involved. There is little, if any, emphasis placed on the interculturality of the students' participation, how such interculturality is to be acquired and how the students' first culture perspective can be adopted and/or adapted in existing teaching and learning contexts.

The internationalisation of the student body is moreover not simply a question of recruiting students from diverse sources. If the university is to function as a linguistically, culturally and academically diverse community which prepares learners for a linguistically and culturally diverse world, then the a central part of the educational work of the university must be involved with the development of the knowledges and capabilities of all students to participate actively and positively in such diversity. This means that work in internationalisation needs not only to deal with the newly arriving students from other places, but also with local students who bring their own language, culture and identity to the learning context and who equally need to be able to respond productively to the cultural contexts in which they now find themselves.

Internationalisation of teaching and learning

To date, universities have viewed the internationalisation of teaching and learning from two directions:

1. internationalised curriculum;
2. internationalised teaching practice.

Of the two, it is the internationalisation of the curriculum which has made the most progress. A very diverse range of activities has been undertaken as ways of internationalising the

curriculum which frequently are made up of ad hoc activities aimed at modifying program content and unit content or administrative structures (e.g. combined or double degrees) (IDP Education Australia, 1995). Such developments are usually asystematic and equate exposure to particular content with the development of an international perspective, effectively assuming that a perspective is a loose collection of (unintegrated) factual knowledges.

The core problem in internationalising curriculum is that it remains unclear exactly what is meant by “international”. Policy documents, both from governments and universities, tend to assert internationalisation without defining it and internationalisation tends to be seen as an outcome rather than as an educative process. An integrated view of internationalisation as an educational objective would orient to the preparation of students to function in the globalised world, acting and communicating about their disciplinary knowledge across national, linguistic and cultural boundaries.

An international/intercultural approach to education is also characterised by multidirectionality, and this is most especially important where the curriculum content is dealing with localised, specificities, whether this be mediating Australian content to international students or mediating international content to Australian students. Reciprocity, equality and mutuality are the building blocks of internationalised education. These characteristics are prerequisites for combating monoculturalism and cultural imperialism.

[T]he contradiction in globalised education [is thus far one] in which the economy was global but educational subjectivities were ethno-specific. International education brought different cultural groups into contact on an unprecedented scale, but the commodity was like a McDonald’s hamburger, a uniform Anglo-American-Australian product. Australian universities essentialised their own cultural tradition as the only possible higher education. There was no sharing of cultures, except by accident. International students gained skills in Anglo-American markets and access to global knowledge in business, but their original cultural sets were undermined (Alexander & Rizvi, 1993).

Internationalised teaching involves more than a change in curriculum. It also involves a change in teaching practice, and this has been acknowledged by universities. The modern university classroom is recognised to be a diverse environment and internationalised teaching is primarily expressed as the development of an awareness of what this means. This awareness focused on a recognition that different students have different cultural norms and different expectations of education, avoiding stereotypes and linguistic modification (cf. Ballard, 1987; Ballard & Clanchy, 1991). What is currently lacking in universities’ approaches to internationalised teaching is the development of an intercultural dimension in teaching. Such a dimension would involve engagement with and valuing of differences, rather than simply stopping at awareness of such differences.

Internationalisation of student experiences

A third approach to internationalisation in education involves the possibility of study by Australian students in another country. In Australian universities, this dimension of internationalisation seems to be the least well developed, although it is usual for universities to offer some form of exchange programs for their students. Exchanges are promoted for a number of reasons including opportunities for studying different content, personal growth and enhancing career opportunities. However, many of the benefits are not strictly benefits of an internationalised education. The internationalised dimension of such exchanges is that they provide opportunities for Australian students to experience living and studying in another country and, through this, gain insights into the country and its people.

The discourse of student exchanges frequently conflates the idea of internationalisation with linguistic and cultural difference. This conflation is problematic for two key reasons:

1. many exchanges are between universities in Australia and other English-speaking countries
2. most Australia students are not in a position to take up an exchange in a country in which English is not the usual medium of instruction. Australian students, other than those who study languages, lack of the necessary language skills for participating in an exchange program involving linguistic and cultural differences and therefore lack opportunities for linguistic and cultural development.

Universities' approaches to student exchanges reveal a fundamental problem in internationalisation in general: Australian university students, and in some cases university staff as well are not in a position to participate in internationalisation as a cross-linguistic phenomenon and internationalisation must necessarily be narrowly focused on opportunities for internationalisation through English.

The nature of internationalisation

The current approach to internationalisation in Australian universities sees internationalisation primarily in terms of attracting students from other countries to study in Australian institutions. As such, it is not an educational program so much as an economic one. While it is focussed most strongly on attracting students from overseas rather than on examining the appropriateness of existing institutional practices in developing broader educational objectives, internationalisation runs a series risk of not only failing to achieve, but also actively undermining its own educational objectives. The central dangers inherent in Australian universities' approaches to internationalisation include:

1. privileging knowledge constructed and communicated in English over knowledge constructed and communicated in other languages.
2. privileging Western cultures of teaching and learning over other cultures of teaching and learning.
3. aiming at assimilation of others to Australian academic norms.
4. privileging applications of acquired knowledge in Australian contexts.
5. equating disciplinary competence with ability to communicate in English in assessment practices.
6. constructing international education as remediation of linguistic and cultural difference.

The core failure in most internationalisation work in Australia is the failure to see that internationalisation affects the whole university. An internationalised university is one which is pervaded by an internationalised culture of research, teaching and learning, and service, which affects all members of the university community.

Internationalisation and interculturality

Universities are cultural contexts and the acts of teaching, learning and communicating are cultural acts in each of the disciplines taught at the university. Given this, an important starting point for developing an internationalised perspective in education begins with seeing the culturally and linguistically constructed nature of learning in each academic discipline. Sfard (1998) describes two dominant metaphors for learning: the *acquisition metaphor* in which knowledge is treated as a commodity and learning is treated as gaining possession of that commodity and the *participation metaphor* in which learning is conceptualized knowledge construction through changing roles and identities within communities of shared practice. The acquisition metaphor constructs learning as a relatively neutral activity in which the mind is filled with knowledge as if it were a container and the learning problem resides in the ability of the learner to absorb and hold information. The participation metaphor sees knowledge as actively constructed and relies on the possibility of establishing shared practice. This metaphor makes the cultural nature of learning much more apparent.

Learning is a process of personal knowledge construction and meaning-making. It is both a cognitive constructive process (intra-individual) and a socioculturally constructive process (inter-individual). As a cognitive constructive process, learning involves reorganising and restructuring, as well as interpreting information in saliently meaningful ways. This involves assimilating new knowledge to old knowledge and consequently restructuring the individual's conceptual map. As a socioculturally constructive process, learning is socially situated and mediated towards the construction of knowledge, in social action, within its cultural, historical, and institutional setting. These two dimensions are not however separated, and cognitive restructuring is done within a culturally conditioned context of what constitutes valued knowledge and of which connections are useful or important. Previous experiences of learning, whether formal or informal not only construct knowledge, but also construct ways of seeing things as knowable and/or relevant for attention. Within this view of learning, teaching and learning are simultaneously linguistic and sociocultural acts. In different cultures, different knowledges and different ways of organising knowledge are valued. Learning is a dialogue between input and the learner's pre-existing conceptualisation of the world develop through his/her experiences in a culturally constructed universe. Such dialogicality treats the content of learning, not as given, but rather as emergent, nondeterministic, and contingent (Bakhtin, 1986). This means that even the intra-individual level of cognition is influenced by external factors and cognition is a socially-shared, co-constructed phenomenon (Wertsch & Bivens, 1992).

Teaching approaches often assume that the teacher and the learner have access to a set of shared practices: that is they assume that the class room is a community of shared practice and that issues such as what it means to teach and to learn, what counts as knowledge and what counts as a legitimate way to use knowledge are known by all members of the classroom community. The core question is then, to what extent is a particular classroom a community of shared practices? Shared practices are developed through shared experience and where participants in a group do not have shared experiences they may not have shared practices. This means that understandings of basic principles of teaching and learning and the ways in which learning can be expressed and measured may not be the same for all participants, and that even where participants shared a common language and geography, they may not share common practices (Wenger, 1998).

This lack of shared practices is not simply a question of some people having "good" practices and others not. All learners coming into a classroom will already have established practices relating to learning which they value and with which they identify. Their own culturally contexted practices represent for them ways of being an educated person and ways of demonstrating competence as an educated person. The educational demand placed on the teacher then is not to replace one set of practices with another, thereby devaluing the earlier practices but rather to assist learners to expand their repertoire of practices and develop new ways of being an educated person which span the full range of their languages and cultures.

In effect, what is being proposed here is that internationalised education is a preparation for participation in a multilingual and multicultural world and that students need to be equipped by their education to function as educated people within the world they will encounter once they have left the university. This means that to be effective users of their disciplinary knowledge, they must also be effective participants in a globalised world and to be able to use and communicate their disciplinary knowledge across linguistic and cultural borders. The educated person is therefore both someone who commands disciplinary knowledge but is also interculturally competent and all education needs to recognise the cultural component of its work.

Culture and interculturality in knowledge communities

A discipline is more than a body of knowledge, it is a knowledge community which shares vocabularies, points of view, histories, practices, values, conventions and interests (Bruffee,

1995). Each knowledge community is influenced by the broader language and culture of the society in which it exists and also by linguistic and cultural practices developed through the exercise of the discipline over time (Liddicoat, 1997). This means that a discipline is a linguistically and culturally constructed body of knowledge which is understood and transmitted through a set of shared practices and beliefs. Students, as they learn the discipline, are socialised into the local language and culture of that discipline as it is practiced within a particular social context. In developing an education approach which includes an intercultural dimension, therefore, it is important to consider aspects of the nature of culture as they relate to particular academic disciplines.

There are many ways of defining culture, and these definitions often reflect the fundamental concerns of the disciplinary area in which they are created. The following quotation, developed for an educational purpose, provides a useful way to begin to think about culture within the context of internationalisation.

Most social scientists today view culture as consisting primarily of the symbolic, ideational, and intangible aspects of human societies. The essence of a culture is not its artefacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a culture usually interpret the meaning of symbols, artefacts, and behaviours in the same or in similar ways (Banks & McGee, 1989).

This definition highlights an understanding of culture as a system within which people create, understand and share meanings and while it is not overtly stated, such a definition implies a central role for language as the vehicle through which and by which meanings are articulated and communicated. Language and culture are fundamentally linked. Culture interacts with language at a number of levels some of which can be thought of as being close to 'pure' culture others are closer to 'pure' language (see Figure 1).

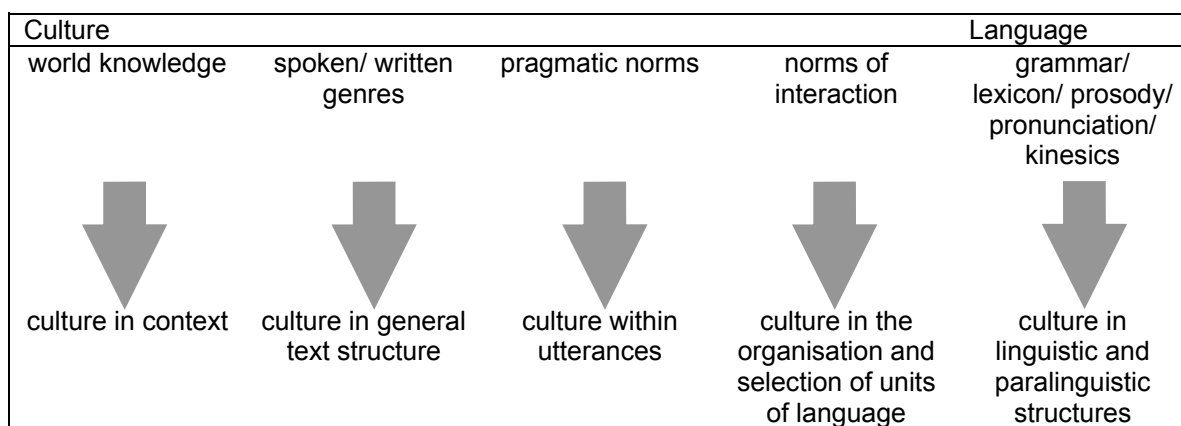


Figure 1: Points of articulation between culture and language (adapted from Crozet & Liddicoat, 1999).

World knowledge is the least attached to language. It refers to the cultural knowledge we have about how the world works. Genres are top level language structures and vary as cultural perceptions about what is an appropriate text, whether written or spoken, vary. What is considered good, elegant, or logical in one language/cultural context may not be thought of in the same way in another language/cultural context. Pragmatic norms refer to norms of

language use, especially to politeness. It involves knowledge of the ways in which particular utterances are evaluated by a culture. For example, French *Donne-moi le livre* and English *Give me the book* may 'mean' the same thing, but they cannot be used in the same contexts. The French version would be considered adequately polite in a broader range of contexts than the English version. Norms of interaction refer to what it is appropriate to say at a particular point in a conversation, and what someone is expected to say at this point. This concerns issues like: what is the appropriate and expected answer to a question such as "How are you?" What is the appropriate thing to say before eating, how acceptable it is to be silent or to be talkative. The last level concerns the ways in which we encode ideas, concepts and relationships in language, including things like appropriate registers (eg formal - informal), appropriate amounts of physical contact, appropriate personal space, etc. What this shows is that there is no level of language which is independent of culture and, therefore, which are not open to cultural variation.

The definition given above from Banks and McGee (1989) is also careful to indicate that the culture itself is not to be understood solely or even primarily through the products of a culture. In the context of internationalisation, then, it is important that educational approaches do not focus solely or primarily on factual information about cultural products, whether these are understood as arts, institutions, legal and political documents, events, but rather on "how the members of the group interpret, use, and perceive them". One useful way to begin thinking about approaches to teaching a discipline conceived as a cultural construct is to think about the culture we teach either as static or as dynamic.

A static view of culture treats cultural knowledge as either facts or artefacts. Students learn information about a country or people, their lives, their history, their institutions or their customs or about the cultural icons these people have produced, such as their literature, their laws, their art, their architecture or their music. This knowledge may be mediated in a way which separates the factual knowledge from the linguistic context in which that knowledge was created and within which it is understood by members of the cultural group. The separation of culture from its mode of expression means that the culture of one society is mediated through the culture, and most especially through the conceptual system, of another. In many cases, this involves the unreflective replacement of the conceptual framework of the original culture with the conceptual system of the language through which the culture is being mediated, thereby distorting the culture under study. A static view of culture also has its own definition of cultural competence, which is largely based on the ability to recall information. Cultural knowledge is usually associated with some particular assessment task or project and the long term usefulness or use of the information is not really considered, although it is usually assumed that the information once acquired will continue to be known in the future.

A dynamic approach to culture involves seeing culture as sets of practices in which people engage in order to live their lives, to understand their world and to produce and comprehend meaning. These practices are fundamentally variable. A dynamic view requires a movement away from the idea of the national culture and the idea of a monolithic 'English culture', 'French culture' or 'Japanese culture' and recognize that culture varies with time, place and social category and for age, gender, religion, ethnicity and sexuality (Norton, 2000). Different people participate in different groups and have multiple memberships of within their cultural group each of which can and does affect the presentation of the self within the cultural context (Tajfel & Turner, 1986). The variability is not limited however to membership of sub-cultures but also to the ways in which the individual participates within his/her cultures. People can resist, subvert or challenge the cultural practices to which they are exposed in both their first culture and in additional cultures they acquire.

A practices view of a disciplinary culture cannot see culture as a set of rules or predispositions which create the behaviour of members of a cultural group, but rather culture comes to be seen as a set of orientations which people use to structure and understand their social world

and communicate with other people. This means culture, including disciplinary culture, is not about information and things, its about actions and understanding. In order to learn about culture, it is necessary to engage with the linguistic and non-linguistic practices of the culture and to gain insights about the way of living in a particular cultural context. Cultural knowledge is not therefore a case of knowing information about the culture; it is about knowing how to engage with the culture. In a dynamic view of culture, cultural competence, therefore, is seen as intercultural behaviour. It is the ability to negotiate meaning across cultural boundaries (Kramsch, 1993b, 1999).

Viewing culture as a dynamic set of practices rather than as a body of shared information engages the idea of individual identity as a more central concept in understanding culture. Culture is a framework in which the individual achieves his/her identity using a cultural group's understandings of choices made by members as a resource for the presentation of the self. This reflects Sacks' (1984) notion of 'doing being ordinary': who we are is an interactionally accomplished product not an inherent quality and the culture provides a reference point for this interactional accomplishment. Such a view encourages us to think of the individual as a semiotic system, that is, as a set of meaningful choices about the presentation of self. Culture provides a context in which this semiotic is to be read and choices will be understood differently in different cultural contexts (Kramsch, 1995a; 1995b). This means that for the second language user 'doing being ordinary' involves presenting the self within a different framework of conventions for reading the individual.

A view of culture as practices indicates that culture is complex and that individual's relationships with culture are complex. Adding an additional language and culture to an individual's repertoire expands the complexity, generates new possibilities and creates a need for mediation between languages and cultures and the identities which they frame. This means that learning involves the development of an intercultural competence which facilitates such mediation. Intercultural competence involves at least the following:

- Accepting that one's own and others' behavior is culturally determined.
- Accepting that there is no one right way to do things.
- Valuing one's own culture and other cultures.
- Using language to explore culture.
- Finding personal solutions in intercultural interaction.
- Using existing culture as a resource to learn about a new culture.
- Finding an intercultural style and identity.

Intercultural competence means centrally being aware that cultures are relative. That is, being aware that there is no one "normal" way of doing things, but rather that all behaviours are culturally variable (Liddicoat, 2000). Culture learning involves process for decentring from one's existing cultural mindset and engaging in positive and creative ways with new cultural possibilities. This decentring may be considered as the development of an intermediate, intercultural set of practices (also called a third place Kramsch, 1993a; Liddicoat, Crozet, & Lo Bianco, 1999).

Concluding remarks

In internationalised education, this decentring is fundamental to the sorts of goals that universities set themselves and applies equally to "international" students and to domestic students. Both sets of students need to engage with cultures and languages beyond their own and both need to be prepared by their educational experiences to do so. Moreover, universities as internationalised educators need to decentre as well from their own cultural and disciplinary mindsets and to engage with other languages, cultures and bodies of knowledge in creative and potentially transformational ways. To be international, universities need to become sites of intercultural endeavour, not simply sites of multicultural presence. Internationalisation lies not so much in the assembly of diverse student and staff populations

but in learning to engage with and responds to the diversities so created. An internationalised university in this sense would be characterised by:

1. Students and staff are aware that knowledge is constructed and communicated in all languages and that it has value regardless of the language in which it is constructed and communicated and have strategies for accessing such knowledge.
2. Universities acknowledge the value of diverse cultures of teaching and learning and integrate such cultures in their teaching and assessment practices.
3. Universities consider the diversity of the context of application of knowledges acquired through education and prepare all students to apply the knowledge they have gained in new and previously unknown contexts.
4. Assessment practices balance disciplinary knowledge with linguistic knowledge and are aware that students may need to reconstruct and communicate their knowledge in other languages if their disciplinary knowledge is to be useful after they leave the university.
5. Universities construct international education as a preparation for all students to function as educated people in a multilingual and multicultural world and to modify their practice in order to achieve this by providing an experience which challenges the identity and self-concept of all students through exposure the diversity.

Unless universities develop such characteristics, however, their attempts at internationalisation may be no better than economically driven instances of linguistic and cultural imperialism masked by a rhetoric of openness to the world.

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THE INTERCULTURAL IN TEACHING AND LEARNING: A DEVELOPMENTAL PERSPECTIVE

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Introduction

This paper addresses intercultural teaching and learning by foregrounding the intercultural dimension and examining it from a developmental perspective. The broader frame of reference is the global discourse on the internationalisation of higher education (Mestenhauser & Ellingboe, 1998; Knight & DeWit, 1999; Crowther, Joris, Otten, Nilsson, Teekens, & Wächter, 2000). This literature takes several forms, two of which I will mention here. One pertains to the institutional arrangements and provisions regarding internationalisation such as international students, study abroad/exchanges, the curriculum, international research projects, offshore programs, funding provisions, governance and administrative structures, strategic planning, and assessment. The other pertains to student learning outcomes that would presumably be a consequence of internationalisation. Here, intercultural competence is frequently mentioned as a necessary and desirable quality possessed by the graduates of our tertiary institutions. In general terms, this refers to one's ability to interact and communicate effectively with persons from other cultures and in culturally diverse settings. In disciplinary terms, which I shall return to later in this paper, intercultural competence refers to a person's capacity to recognize the cultural origins of knowledge, incorporate alternative and interdisciplinary frames of reference into knowledge construction, utilize alternative methodologies in conducting research, learn from and with persons from other cultures, apply knowledge as a professional in ways that take cultural variables into consideration, and make ethical choices that recognize the complexities of culture. Current theory suggests that intercultural competence depends on the person's capacity to construe cultural difference, that is, to be able to see culture and make sense out of cultural data and events; this 'intercultural sensitivity' has distinctive and observable affective, behavioral, and cognitive patterns that occur at different points along the developmental continuum (Bennett, 1993).

The purposes of this presentation are to:

1. foreground the 'intercultural' and examine it in conceptual and theoretical terms.
2. describe intercultural competence as a developmental phenomenon and examine the various cognitive, behavioral, and affective configurations that characterize different levels of development.
3. identify the learning goals associated with the different levels of development, in the case where teaching is directed specifically at intercultural competence.
4. connect the 'intercultural' with teaching and learning in the disciplines.

My thesis is that having an understanding of intercultural development enables us to see more precisely how the intercultural dimension can be integrated into teaching and learning within and across disciplines. With this knowledge, the selection and sequencing of learning activities can be made with the intercultural in mind, learners can be appropriately challenged and supported in their intercultural development as a function of their developmental readiness for such learning, the disciplines themselves can be understood as cultural in nature, and the plethora of learning opportunities that are available to academic staff can be placed in a logical curricular structure that builds upon the students' prior knowledge and experience.

Second, I suggest that the developmental perspective enables us to interrogate institutional arrangements and structures with respect to the ways in which they facilitate or hinder intercultural development. Put another way, the developmental perspective can be applied to different units of analysis ranging from the person to the institution.

In this paper I will present a particular conceptual model, Bennett's (1993) *Developmental Model of Intercultural Sensitivity (DMIS)*. The DMIS has received considerable attention since its publication both in its pure theoretical form as a conceptualisation of intercultural development, and from an applied point of view, as a guide for intercultural education and training. Moreover, an instrument form of the DMIS, the *Intercultural Development Inventory (IDI)* (Hammer & Bennett, 1998, 2001), has now been published and is being used widely in a number of countries in research, assessment, and international/intercultural programs.

It is important at the outset to properly characterize the DMIS. The first point to be made is that it is a conceptual model, a representation of lived intercultural experience. While recent research (Hammer, Bennett, and Wiseman, 2003; Paige, 2003) suggests that it is a quite sophisticated model that can be validly and reliably measured, it has the limitations of any model; it cannot capture all of the intricacies and dynamics of intercultural development as they occur in the real world. Second, it is a model about intercultural sensitivity, as defined above, and must be understood as such. My position is that the DMIS has important implications for learning in the disciplines and can inform our understanding of teaching and learning processes. However, it is not *per se* a model about developing the knowledge and expertise associated with a specific discipline. The connections and applications to other forms of learning still have to be made. I will suggest, in broad strokes, some of the ways to integrate the intercultural into teaching and learning within the context of a discipline later in this paper.

The structure of the paper is as follows. The DMIS is first presented in its conceptual form. Then, I elaborate on each intercultural worldview in terms of its cognitive, affective, and behavioral structure. As part of the discussion of behavior, I will also comment on how power and privilege are manifested. The issue of power in intergroup and interpersonal relations is a matter of great significance for program and policies pertaining to multiculturalism, diversity, and inclusivity. There is considerable evidence that different intercultural worldviews support different understandings and enactments of power. I then discuss the major developmental task, major learning goals, and specific affective, behavioral, and cognitive learning goals associated with each worldview. These goals, if they are realized, support the learner's intercultural development. At the conclusion of the paper, I attempt to link the earlier conversation about becoming interculturally competent to learning in the disciplines by taking up the following questions:

- What is culture?
- How do we bring the intercultural into teaching and learning within our disciplines?
- How does the intercultural sit within and across disciplines?
- How "much is enough" in intercultural education? Is there space for the intercultural in the curriculum?
- What is the role of the lecturer in intercultural teaching and learning?

On the Nature of Intercultural Teaching and Learning

It is important to make several points at the outset about intercultural teaching and learning, the first being that it is challenging for both instructors and students. Because it is directed toward the development of students' intercultural competence, it is necessarily about their exposure to other cultures, to new ways of thinking, and to new forms of knowledge. These experiences can be psychologically intense and emotionally demanding. An education that is

preparing learners for intercultural experiences can therefore be challenging and intense in its own right.

Challenges for the Learners

For one thing, intercultural learning is about the whole person. Paige (1993) states that,

Intercultural education, if it is to be effective, must help learners develop these culture-learning skills and enable them to manage their emotional responses. It must therefore incorporate cognitive, behavioral, and affective forms of learning into its structure. (Paige, 1993:1).

For another, intercultural education is a form of learning that introduces many new issues.

As Paige goes on to say,

Intercultural education is intense for a number of reasons. Its content can be difficult to grasp, its process demanding. First, it requires learners to reflect upon matters with which they have had little firsthand experience. Second, unlike more conventional approaches to education, which tend to emphasize depersonalized forms of cognitive learning and knowledge acquisition, it includes highly personalized behavioral and affective learning, self-reflection, and direct experience with cultural differences. Third, “learning-how-to-learn”, a process-oriented pedagogy, replaces learning facts, a product-oriented pedagogy, as a major goal. Fourth, intercultural education involves epistemological explorations regarding alternative ways of knowing and validating what we know, i.e. the meaning of truth and reality. In the intercultural framework, human reality is viewed as socially constructed, a function of perception and of culture-group memberships, and something which varies considerably across human communities. In this vein, learners study the impact that culture, race, ethnicity, gender, politics, economics, and other factors have on the perceptions of the world which individuals and groups come to hold. Finally, these inquiries lead logically to the idea that cultures are social inventions which address, in vastly different ways, how basic human needs are met and how meaning in life is derived. Cultures possess their own internal logic and coherence for their members and, hence, their own validity. Making judgements about them is hazardous when the criteria for evaluation come solely from another culture.

Inevitably, learners struggle with these ideas. (Paige, 1993:3).

The emotional, behavioral, and intellectual struggles learner face can take very different forms as they move through the developmental continuum because, as we have seen, their understandings of culture and cultural difference change. Their openness, or conversely resistance, to learning will vary as a function of their developmental readiness.

Challenges for the Educators

This discussion suggests that educators themselves will face a number of challenges in their intercultural teaching. Finding a pedagogy that is responsive to the learners’ developmental questions and issues means having an understanding of their intercultural development, a plan for sequencing learning, a set of activities that address the different domains and styles of learning, and ideas about how intercultural development might be manifested within their particular discipline. One approach to intercultural teaching and learning is presented by Bennett, Bennett, and Allen (2003: 253-255), who present a pedagogical model that emphasizes balancing challenge and support around the content and process of instruction. Too much challenge (e.g., role playing on highly divisive social issues) can drive learners away, if they have not been adequately prepared and too

little (e.g. numerous lectures during new student orientation on using university resources) can put the learner to sleep. In these examples, the content and process of instruction combine to either over- or overwhelm the learner. However, if challenging content such as discrimination and inequality is initially presented in a way that is not so emotionally or behaviorally confrontative, such as in readings, lectures, and discussions, students can acquire new knowledge. Gradually they can move to the more challenging affective and behavioral ways of knowing, but now they will be better prepared and able to handle such activities. Where the content is less challenging, such as non-verbal communication, the learning process can be more behavioral in nature and the students can gain new skills.

Developmental Model of Intercultural Sensitivity (DMIS)

[The DMIS] describes a learner's subjective experience of cultural difference...this experience is termed "intercultural sensitivity...This developmental model posits a continuum of increasing sophistication in dealing with cultural difference. (Bennett, 1993: 22)

Each orientation of the DMIS is indicative of a particular worldview structure, with certain kinds of attitudes and behavior vis-à-vis cultural difference typically associated with each configuration. (Hammer, Bennett, & Wiseman, 2003: 423)

The *DMIS* (Bennett, 1993) describes the alternative ways in which a person perceives and makes sense out of cultural difference. Bennett refers to this subjective experience of difference as *intercultural sensitivity*, a developmental phenomenon that can be described in terms of six alternative intercultural worldviews. Three of these worldview orientations are *ethnocentric* (*Denial*, *Defense*, and *Minimization*), where one's own culture is central to reality and is the lens or frame through which one perceives and interprets other cultures. Here, cultures are understood and evaluated on the basis of this monocultural perspective. The three *ethnorelative* worldviews (*Acceptance*, *Adaptation*, and *Integration*) represent an important paradigm shift to the view that cultures can be best understood in their own context and are thus relative to one another. They cannot be either interpreted or judged in any meaningful way from a solely monocultural perspective.

Each of these intercultural worldviews represents a different level of sophistication in a person's ability to construe difference and each has a coherent syndrome of attitudes, knowledge, and behavior relevant to that particular worldview. Given the opportunity for more intercultural experience and the chance to reflect upon it, one's worldview is likely to shift in the direction of new ways of perceiving and making sense out of cultural difference. In cognitive terms, learners are able to make more complex differentiations. The categories they employ to understand culture and cultural difference increase in number.

Research suggests that intercultural development is also dynamic and complex (Paige, 2003). Persons are constantly in transition regarding their intercultural competence as they accumulate more experience and acquire more knowledge. Intercultural learning does not simply mean moving lockstep in a linear manner through a set of distinct stages, where earlier views are completely discarded as one moves forward; rather, a person's overall intercultural sensitivity at any given point in time will be comprised of elements from more than one intercultural worldview. This is somewhat similar to the views about language and culture learning expressed by Liddicoat (2002) and Liddicoat, Papademetre, Scarino, and Kohler (2003). At the same time, however, the evidence indicates that persons tend to toward congruent and stable worldviews, hence are likely to have an anchoring or dominant intercultural orientation at any given point in time.

Denial of Difference

The Denial worldview is characterized by benign neglect, lack of concern, and ignorance regarding cultural difference. It is characterized by the inability to construe cultural difference. Naive observations and superficial statements of tolerance are made about culturally different others. Persons with a Denial orientation have often grown up in culturally homogeneous environments and have had limited contact with people outside their own culture group.

There are two forms of Denial. The first is *Denial/Isolation*, which is the condition of unintentional isolation from other culture groups due to life circumstances. The second is *Denial/Separation*, the intentional separation from other culture groups intended to maintain the condition of isolation and thus protect one's worldview.

The effect of isolation and separation is that persons live in relatively homogeneous communities which fail to provide either the opportunity or the motivation to learn about other cultures, become aware of cultural difference, or become interculturally competent. At this initial point in one's intercultural development, culture is irrelevant.

Denial Worldview Structure

Overview: In the Denial worldview, there are few if any categories for cultural difference. To the degree that they exist at all, they are very broad (e.g., "foreigners", "Orientals").

Cognition: Lacking categories for perceiving culture, persons with a Denial worldview are unable to recognize, much less make sense out of data that come from outside their own cultural context. *Affect:* The affective qualities of Denial are indifference, disinterest, and lack of fear regarding difference. There is generally a positive and benign feeling associated with Denial, which is sustainable as long as persons are not forced into contact with other culture groups. By not having to be in contact with difference, the person in Denial is not threatened.

Behavior: Persons in Denial avoid interacting with people from other cultures, seek out the familiar, and often maintain a stance of aggressive ignorance ("I don't need to know about those people."). The enactment of power. The Denial worldview, through its indifference and lack of understanding, allows unequal power relations between groups and exploitation of culturally different others to occur. The dominant group would pay little attention to the matter.

The Organization of Teaching and Learning for Denial

Key developmental task. Given that the Denial worldview structure is undifferentiated and that there is little interest in other cultures, *the most important developmental task for the learner is to recognize the existence of culture.* This can be accomplished in a number of ways with the proviso that these initial explorations of difference be done in a non-threatening manner. This is not the time to overwhelm learners with culture, but to stimulate their interest in it.

Major teaching goals. The major teaching goals for the Denial worldview are to support learners in building awareness of difference around objective culture and to help them move beyond broad, generic categories (e.g., foreigners and Orientals) for difference. It is important at this point to promote the learners' interest in and curiosity about objective culture.

Specific learning outcomes:

1. *Cognitive:* Learners acquire knowledge of objective culture (e.g., art, music, festivals and holidays, food).
2. *Affective:* Learners develop an interest in and curiosity about objective culture.
3. *Behavioral:* Learners can recognize and describe objective culture

Defense against Difference

Defense involves recognition combined with negative evaluation of cultural difference. Characteristics of defense include dualistic "we - they" thinking and negative stereotyping of other culture groups. Fundamental to Defense is the protection of one's own culture.

There are three dimensions of defense. The first is *Defense/Superiority*, which is manifested by extolling the virtues of one's own group compared to all others, exaggerating the positive aspects of one's group, and interpreting any criticism as an attack. This position emphasizes positive in-group evaluation. The second form is *Defense/Denigration* where other cultures are evaluated as inferior, derogatory terms are used to describe other groups, and negative stereotypes are applied to other groups. The emphasis here is negative out-group evaluation. The third form is *Defense/Reversal* which consists of viewing another culture as superior to one's own accompanied by feelings of alienation from one's own culture group and the tendency to denigrate it. This is sometimes referred to as "going native." However, it is an ethnocentric state because the underlying Defense structure is maintained; only the cultures of reference are shifted. This is a negative in-group and positive out-group evaluation.

Defense Worldview Structure

Overview: There is recognition of cultural difference and the categories for difference are slightly more elaborated in Defense. However, the polarization of difference enables one to resist integrating new knowledge and thus maintain one's original worldview. This orientation for the dominant group is the defense of privilege against non-dominant groups or, conversely, the defense of identity against the dominant group.

Cognition: The cognitive structure is an evaluative polarization, a "we-they" dichotomy, that makes favorable or even neutral interpretations of difference impossible. Cultural data are immediately placed into this cognitive structure.

Affect: Defense is characterized affectively by anxiety, fear of difference, and feeling threatened and under siege ("What is this country becoming").

Behavior: Persons with a Defense worldview employ a wide range of behaviors including: negative stereotyping, discrimination, segregation, defense of privilege, protection of identity. At its most virulent form, Defense enables dehumanization of others and physical aggression against them. The enactment of power. Defense, by means of its resistance to difference, manifests itself as exclusion rather than inclusion and, for dominant groups, in the denial of equal opportunity to other groups. Non-dominant groups have less power to exercise, but express it in many ways such as ethnic identity movements, culture revivalism, a politics of resistance, and anti-oppression activities.

The Organization of Teaching and Learning for Defense

Key developmental task. *The most important developmental task is to mitigate polarization by emphasizing "common humanity."* This is the time for learners to redefine difference in a way that will reduce their intercultural anxiety and encourage them to interact with persons from other cultures. If they can see others as being like them, it becomes much harder to sustain the polarizing Defense worldview.

Major teaching goals. The major teaching goals are to help learners reduce their anxiety about people from other cultures, develop tolerance (a non-judgmental, neutral stance toward other cultures), move beyond negative stereotyping by replacing evaluative stereotypes with neutral generalisations, develop own culture awareness, and gain culture group pride.

Specific learning outcomes.

1. *Cognitive:* Learners gain an understanding of the accomplishments and contributions of their own group combined with objective culture knowledge of other groups (e.g.,

- festivals and holidays, food, the arts, architecture, music) and an understanding that all human communities have their accomplishments.
2. *Affective*: Learners develop in-group pride, out-group tolerance, and reduction of intercultural anxiety.
 3. *Behavioral*: Learners manage stress and anxiety, withhold judgment and make neutral statements about cultural differences, and can cooperate with people who are different.

Minimization of Difference

In Minimization, people recognize superficial and visible cultural differences such as food and eating customs, but they hold to the view that basically human beings are the same. The emphasis is on similarities among people and commonalities of needs and values. This shift in worldview serves as a perceptual mechanism that makes it more comfortable to interact with persons from other cultures in a positive albeit still culturally uninformed way. This is due to the fact that commonality is defined in ethnocentric terms (“We are all alike, like us.”).

There are two dimensions of minimization, the first being *Minimization/Physical Universalism* where the emphasis is on our physiological similarities. The second is *Minimization/Transcendent Universalism* which emphasizes a transcendent principle, such as a social or economic philosophy, a supernatural being, and a religion. In this form, human beings are subordinated to the principle and become, for example, “children of God” or “oppressed workers of the world.”

Minimization Worldview Structure

Overview: In the Minimization worldview, difference is subsumed into familiar categories. Thus, while there is a notable affective and behavioral shift, the cognitive categories for difference remain relatively the same. Subordination of difference replaces polarization.

Cognition: Cultural information is perceived in a neutral, non-judgmental manner and somewhat more elaborated categories for difference begin to develop. But the construal of difference is to place it within familiar categories. (“Yes, they eat different food in different ways, but the important thing is that the family eats together.”). Difference, then, is still not seen in any detail. We see others as we see ourselves.

Affect: Minimization represents a major transition from feelings of fear to a positive outlook, a much more comfortable feeling about difference. There is a willingness to interact with people from other cultures.

Behavior: Behaviors also shift in a significant way to a positive interaction posture, being nice (as that is defined in one’s own culture), active attempts to discover our similarities, and active support for universal principles. The enactment of power. Power along with difference is a construct that is disavowed in the Minimization worldview. Accordingly, privilege is unconsciously accepted and cultural norms are unconsciously imposed on others.

The Organization of Teaching and Learning for Minimization

Key developmental task. *The most important developmental task for Minimization is for the learners to gain cultural self-awareness*. At this point, the learners are developmentally ready to examine subjective culture, but it is important to keep the focus on their own culture because that is the lens through which they are seeing the world. Once they have explored the richness of their own culture and see themselves as having culture, they will be ready for the paradigm shift to ethnorelativism and the study of other cultures.

Major teaching goals. The major teaching goals are to assist learners in developing more differentiated categories for culture and acquiring an initial understanding of subjective culture in the form of behavioral difference. It is important to provide non-threatening opportunities for them to experience difference by interacting with people from other cultures

and participating in introductory intercultural simulations such *Redundancia* (Saphiere, 1995), and *Barnga* (Thiagarajan & Steinwachs, 1990).

Specific learning outcomes.

1. *Cognitive*: Learners acquire more knowledge about culture, with the emphasis on subjective culture categories (e.g., non-verbal behavior, communication styles, and learning styles). Learners gain cultural self-awareness (understanding of one's group culture and one's own idiosyncratic culture).
2. *Affective*: Learners develop a positive attitude toward people from other cultures, a willingness to interact with culturally different others, an interest in learning more about one's own culture, an interest in meeting people from other cultures, and open-mindedness.
3. *Behavioral*: Learners behave politely (as they understand this concept) in their intercultural interactions, they develop good listening skills, and they are able to explain their own culture to outsiders.

Acceptance of Difference

Persons in Acceptance both recognize and appreciate cultural differences. Culture is understood as a viable way of organizing human behavior and cultural differences in behaviors and values are accepted as normal and desirable. Difference is no longer judged by the standards of one's own group; difference is examined within its own cultural context. Cultural differences are now intriguing. *The guiding principle of acceptance is cultural relativism: one culture is not inherently better or worse than another. It is simply different.* Acceptance of this principle means that the person has made a paradigm shift from ethnocentrism to ethnorelativism. Initially, however, this is accompanied by confusion about making cultural evaluations and persons can get temporarily "stuck in relativism."

There are two forms of Acceptance. The first is *Acceptance/Behavioral Relativism*, defined as agreement with the view that behavior varies across culture groups and according to cultural context, and that behavioral patterns are valid for those who share and understand them. Acceptance of behavioral difference does not mean that one is necessarily comfortable about specific differences. The second is *Acceptance/Value Relativism*, the recognition that values and beliefs exist in a cultural context and vary across cultural communities. As with cultural behaviors, discomfort can still occur around specific value differences, particularly those that clash with one's own culture.

Acceptance Worldview Structure

Overview: In the Acceptance worldview structure there is much greater differentiation and elaboration of cultural categories. This enables persons to experience culture in its own context and generates interest in learning more about it.

Cognition: There is an understanding of the nature of culture and what comprises it. Cultural construal is more sophisticated and cultural distinctions are now made.

Affect: There is greater curiosity and interest in cultural differences and appreciation of differences. There is also some ethical confusion signified by difficulty in making evaluations across cultures.

Behavior: Persons actively seek out information about other cultures and search for intercultural opportunities (e.g., study abroad, interaction with international students). The enactment of power. The issue of power tends to be avoided. There is indecision about how to deal with power dynamics, but a willingness to examine power differentials and alternative perspectives. Cultural differences are now intriguing, but there is also confusion about making cultural evaluations. Persons can get temporarily "stuck in relativism."

The Organization of Teaching and Learning for Acceptance

Key developmental task. *The major task for Acceptance is to learn much more about subjective cultural differences.* Although there is a large body of knowledge to acquire about culture, their desire to learn about culture is the foundation that supports them at this point in their intercultural development. They are developmentally ready for this steep learning curve.

Major teaching goals. The most important teaching goal is to provide a substantial amount of information regarding subjective culture and its categories (particularly value orientations), cultural context (situation, time, place, persons) and how it shapes cultural choices and decisions. It is also important to provide learners with opportunities to develop their culture learning skills (e.g., cultural ethnographies, interaction strategies), which can be done in part through somewhat more advanced intercultural simulations such as *Bafa Bafa* (Simulation Training Systems, undated).

Specific learning outcomes.

1. *Cognitive:* Learners acquire more knowledge about subjective culture (values, beliefs), in general, and about the subjective culture of a particular group. Learners think in terms of cultural relativism.
2. *Affective:* Learners become intrigued with cultural difference, feel respectful of people from other cultures, and want to learn more about culture.
3. *Behavioral:* Learners develop their culture learning skills (e.g., ethnographic skills of observation and questioning; finding and learning from cultural resource persons) and gain the ability to make friends with persons from other cultures.

Adaptation to Difference

Persons with an Adaptation worldview have acquired knowledge and developed skills that enable them to effectively interact and communicate with people from cultures other than their own. They have highly elaborated cultural categories and the ability to shift their frames of reference from one culture to another. Moreover, they have learned how to adapt to new cultural environments and they have learned how to learn about culture.

There are two dimensions to adaptation. *Adaptation/Cognitive Frame-Shifting* is the form of Adaptation that means having the ability to shift perspective into alternative cultural worldviews or cognitive empathy. The second form, *Adaptation/Behavioral Code-Shifting*, refers to the internalization of more than one complete worldview and the ability to shift behavior to fit different cultural contexts. They possess an intuitive empathy or feel for alternative cultural perspectives.

Adaptation Worldview Structure

Overview: The Adaptation worldview is characterized by elaborated cultural categories, the ability to experience and learn culture, and the capacity to function effectively in other cultures.

Cognition: There is constant attention to how persons from the other culture would be thinking about situations, i.e., cognitive perspective-taking, and the ability to shift to the other cultural frame of reference.

Affect: The affective qualities of Adaptation are a strong sense of commitment to working effectively with people from other culture groups and a strong emphasis placed on being interculturally competent.

Behavior: Adaptation behavior is characterized by intentionality, by active efforts to take the perspective of the other and expand one's behavioral repertoire. The exercise of power. Persons holding an Adaptation worldview have the ability to respond to power in its cultural

context and seek to develop their skills such that they can exercise power in a culturally appropriate manner.

The Organization of Teaching and Learning for Adaptation

Key developmental task. *The most important task is for the learners to develop their cognitive and behavioral frame-of-reference shifting skills.* This can be accomplished by providing them with numerous opportunities to analyse and solve problems involving complex cultural variables as well as have substantive immersion experiences with cultural difference.

Major teaching goals. At this more advanced phase of their development, the major teaching goal is to build the learners' intercultural competence. This means providing them with opportunities to analyze problems in their cultural context (cognitive frame-shifting) and apply that knowledge to problem-solving in a culturally relevant manner (behavioral code-shifting). It also means having advanced second language learning options available so that they can gain greater linguistic as well as cultural proficiency. Finally, this is the appropriate time to promote the learners' skills in managing power differentials and combating discrimination.

Specific learning outcomes.

1. *Cognitive:* Learners gain culture general knowledge regarding cultural identity, cultural adjustment, and intercultural communication. Learners also gain second language skills and culture-specific knowledge.
2. *Affective:* Learners become much more willing to try new cultural behaviors, to adapt to another culture, and to acquire advanced language and culture-specific knowledge.
3. *Behavioral:* Learners demonstrate their skills in cognitive frame-shifting, behavioral code-shifting, and stress management. Learners can make accurate cultural attributions, use their advanced culture learning skills, and study ethical issues from another cultural context.

Integration of Difference

Persons in Integration have internalized more than one cultural worldview into their own, i.e., possess a bicultural or multicultural frame of reference. Their identity includes but, more importantly, transcends the cultures of which they are a part. They see themselves as persons "in process." They define themselves as persons at the margin of cultures and maintain an identity of "cultural marginality." Persons in Integration have a strong commitment to action, but base their choices and decisions on multicultural assessments and understandings. Their ethical stance, as it were, is one of "contextual evaluation" (Bennett, 1993: 60-63) and "commitment in relativism" (Perry, 1970); decisions must be made, but they must not be made from an ethnocentric perspective.

There are two dimensions of integration (J. M. Bennett, 1993). The first is *Integration/Encapsulated Marginality*, the experience of an identity that is apart from any given culture, accompanied by feelings of identity confusion and uncertainty. The second is *Integration/Constructive Marginality*, form of Integration that also signifies an identity that is not based on any one culture, but is now associated with a positive sense of identity as a constructor of culture and a facilitator of intercultural transitions. Such persons have the capacity to support intercultural encounters and transitions for themselves and for others.

Integration Worldview Structure

Cultural categories are highly elaborated and seen as human constructions. Through a process of ongoing self-reflection or intercultural consciousness, persons in Integration experience their own and other cultures as invention. This is a perceptual structure that enables them to their own identities as being in process and capable of reinvention. Their grounding comes from the sense of themselves as constructors of culture.

Cognition: The cognitive structure is elaborated to the degree that persons in Integration view cultural information as constructed by and constructing context. Reality is understood as something that is constructed by one's worldview and in that regard is subjective. The Integration consists of maintaining a cognitive stance of constant self-reflection, consistently employing multiple cultural frameworks, and also creating new frames of reference.

Affect: Different affective states are associated with the two forms of marginality (J. M. Bennett, 1993). In one, Constructive Marginality, there is enjoyment about being a bicultural or multicultural person, a sense of authenticity about the multicultural self, high self-worth, and a desire to help others make their cross-cultural transitions. In the other, Encapsulated Marginality, there is more confusion about the cultural self and discomfort about the experience of marginality. These persons have extensive intercultural experience and possess potential for facilitating cultural transitions, but that potential is inhibited by their own identity uncertainty.

Behavior: The behavioral characteristics of Integration include working in culturally diverse settings, doing cultural mediation and negotiation, assisting with cross-cultural conflict resolution, explaining people's cultures to others, associating with other multicultural people, and also creating new affiliation groups. The exercise of power. The exercise of power is culturally appropriate and ever mindful of context. By moving among cultures, they can and do work in the areas of reconciliation, equity, and redistribution of power.

The Organization of Learning for Integration

Key developmental task. *For persons in Integration, the most important task is to resolve multicultural identity issues.* These arise from having internalized more than one culture but not having overcome the resulting, internal cultural confusion. It is important to affirm for the learners the value of having culture and language skills from more than one background and to acknowledge the difficulties that can result from being multicultural and multilingual.

Major teaching goals. The teaching goals here are to help the learners' develop their multicultural identity, see new ways to apply their multicultural skills, becoming more flexible in the identity constructions. It is crucial to identify or assist them in finding relevant reference groups to join, groups that can serve the function of clarifying and affirming their multicultural identity.

Specific learning outcomes.

1. *Cognitive:* Learners gain an understanding of key concepts: multicultural identity, cultural marginality, intercultural conflict, and cultural mediation.
2. *Affective:* Learners gain a strong desire to help others make cultural transitions as well as a willingness to make decisions and take action in a cultural context.
3. *Behavioral:* Learners gain the capacity to maintain a position of constructive marginality, work as cultural bridge persons, make ethical decisions using multiple frames of reference (contextual evaluation, commitment in relativism), and help others resolve intercultural conflict.

Implications of the Developmental Perspective for Intercultural Teaching and Learning

What is culture?

Culture as seen from an intercultural lens and as presented in this paper is defined in a number of ways. It is first differentiated into *objective culture* - the world of visible cultural artefacts such as architecture and the arts, clothing, and food - and *subjective culture* - the less visible and profoundly important dimensions of culture that influence human communication and interaction such as values and beliefs, communication styles, conflict and conflict resolution patterns, and nonverbal communication to name several. Second, I have suggested that understanding culture means acquiring knowledge that is both *culture-specific* (knowledge

about a particular cultural community) as well as *culture-general* (knowledge about intercultural experiences, transitions, communication, and interactions). Third, culture has also been described here in terms of *cultural-self awareness*, i.e., knowing one has a culture, knowing what it is, and knowing what that means in human relations. Fourth, culture is the *context* of human communication and interaction, the setting in which choices and decisions are made. Lastly, the concept of *culture learning* - the capacity to observe, experience, analyse, and understand culture – has been presented. This refers to strategies for learning and using culture (Paige, Cohen, Kappler, Chi, & Lassegard, 2002). As learners' cultural map becomes more detailed, their capacity to see cultural data when it is presented to them will increase substantially. This capacity will be reflected in greater competence in interacting and communicating with people from other cultures.

Overall, as represented in this paper, culture is seen as central to the experience of being human.

How do we bring the intercultural into teaching and learning?

This paper suggests that the intercultural can be brought into teaching and learning by considering the learner's intercultural development and making content and process decisions accordingly. That may be more obvious, however, in an intercultural communication, area studies, second language, international relations, or culture studies course than in other areas such as engineering, the natural and physical sciences, or business. I would suggest that each discipline in its own way provides opportunities for academic staff to support the students' intercultural development. Every discipline, for example, introduces students to knowledge that originated in a particular cultural context (i.e., knowledge informed by the values, interests, and needs of the community), to new and sometimes contradictory theories, and to alternative methodologies. By making the cultural elements of disciplinary learning explicit, students can acquire understandings that are directly or indirectly related to their intercultural development. For example, they can search for the cultural context and origins of particular concepts, propositions/hypotheses, theories, and methods. They can develop their critical and comparative learning skills, such as critically analysing phenomena from multiple perspectives and comparing ideas across cultures in a culturally relevant manner.

In addition, most disciplines have their applied dimension, their areas of professional practice. The world of the professions is increasingly a culturally complex one where practitioners must consider cultural context and the cultural consequences of their decisions. These are not only practical but also ethical issues where the professional persons are responsible for the well-being of the clients and the status of their profession. This is quite evident in the literature on international development. To take one example, building a bridge is a technical matter but it is also a cultural one; the decisions surrounding bridge construction (who, when, why, where) are decisions that almost always involve culture and have social and cultural consequences. Students should be examining these issues. Similarly, health care workers interact with patients who do not always share their understanding of health, wellness, and treatment modalities. The Western bio-medical model may be an imperfect fit with worldviews that define wellness in spiritual or other terms. Students should be learning about these matters. It can be argued that in today's world, intercultural skills are essential for professionals, regardless of their disciplines.

To summarize, intercultural learning in the disciplines can be accomplished by:

1. exploring alternative and sometimes contradictory theories
2. examining the cultural origins and assumptions of knowledge (concepts, propositions/hypotheses, theories)
3. introducing alternative and interdisciplinary frames of reference into knowledge construction
4. familiarizing students with alternative research methodologies

5. learning from and with persons from other cultures
6. preparing students become intercultural competent professionals, applying their knowledge in ways that take cultural variables into consideration
7. studying the cultural complexities of ethical decision-making and the professional code of ethics.
8. seeing the discipline and the practices associated with it as cultural.

How does the intercultural sit within and across disciplines?

As suggested above, the intercultural sits within the disciplines, though in different ways and at different levels of transparency. Becoming interculturally competent is not a matter of taking a special course at the university; rather, it is something that can be infused into disciplinary learning around knowledge construction and application. Sometimes this will be directly linked to culture and other times it will be implicit.

How “much is enough” in intercultural education? Is there space for the intercultural in the curriculum?

These two questions are commonly asked and reflect the view that intercultural teaching and learning is additive, something to be tacked on to a busy curriculum, rather than a stance that sees intercultural development being infused into the ways we teach and learn. In the latter, a routine class assignment is an opportunity for intercultural learning. A standard lecture is a chance to do discuss the origins and cultural context of disciplinary knowledge. Put another way, intercultural teaching and learning becomes internalized into the way we teach and learn. Yes, there is cultural knowledge about our own and other communities to be transmitted to our students and some disciplines such as anthropology will have a greater role in that process than others. Yet there is almost always the opportunity, even without using intercultural terminology, to support intercultural development.

What is the role of the lecturer in intercultural teaching and learning?

This paper suggests that the lecturer has a very significant role in intercultural teaching and learning. The lecturer makes course content decisions, selects learning activities, determines a sequence for the course, and gives assignments to students. All of these can be informed meaningfully by the model of intercultural development that I have presented. My thesis is that as those curriculum decisions are increasingly made with intercultural learning in mind, teaching and learning will more effectively promote our students' intercultural development.

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