

Designing and teaching a culture course in Korea :
developing cultural awareness
in the Korean university classroom

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Abstract

This Independent Professional Project outlines my process of becoming aware of the interrelationship of language and culture in the Korean University language classroom and the issues surrounding teaching culture in Korea at the turn of the millenium. My decisions, reflections and realizations made as an expatriate EFL teacher based in Seoul, Korea, which helped to address these concerns, are fully presented. This paper reflects on the “culture bumps” inherent in my living and teaching context, and the cultural adjustments made both in the classroom and out. It also explores the major theoretical influences that have been helpful in designing a Culture course for Korean university students. It then presents and evaluates the curriculum and lesson plans that were created and implemented.

ERIC Descriptors

Cultural Awareness
Cultural Context
Culture
Intercultural Communication
Instructional Materials
Teacher Developed Materials
Curriculum Development
Intensive Language Courses

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INTRODUCTION

My experiments in teaching culture began in Fall 2000 by assigning presentations on Korean culture in an English conversation class. Students generated the topics and their language task was finding appropriate English expressions to describe the various aspects of Korean culture. The value of this kind of learning was immediately apparent: rapport between student and teacher blossomed; motivation and participation increased; and community learning was fostered. In January 2002, I expanded the cultural focus into a full course for an intensive English language program at Hankuk Aviation University in Koyang City, Korea. The development and subsequent implementation of this course, called “Discovering Self, Language and Culture”, brought together research from the field of Intercultural Communication and my own personal beliefs about teaching and learning culture.

This paper is divided into four chapters. Chapter 1 – Personal Reflections describes the teaching and learning context and shares formative experiences that record my growing awareness of both the pedagogical need and personal relevance in linking culture and language. Excerpts from written documents reveal the questions I had. Chapter 2 – Teaching Culture cites key intercultural and language theorists for their influence in understanding the theoretical and practical implications of culture learning. This section also offers six guiding principles that were important in developing a culture course. I feel that they will also be helpful to other EFL teachers interested in teaching

culture as part of their English as a Foreign Language courses. Chapter 3 – Culture Course Design shares my assessment of the needs of Hankuk Aviation University students and the specifications of the Winter Intensive Program. It also reveals the decision-making process that determined the content, sequencing, and goals of the course and the resulting syllabus. Chapter 4 – Putting It Altogether displays the lesson plans for the forty hour and discusses student responses to the lessons on cultural awareness. Also highlighted is the feedback gained from students about their learning. This chapter concludes with a discussion of the new questions I have in teaching Cross-cultural Communication courses at a graduate program in Seoul, and possible avenues to promote ongoing culture learning. Following the conclusion, the Appendices offer personal writings and student course materials for review.

Central to the task of communicating effectively in English in our local and global contexts is the ability to respond sensitively when confronted by attitudes, behaviours and expectations of people from foreign cultures. My experiences thus far with culture learning and teaching have led me to believe that through awareness-building activities concerning one's own personal and cultural identity in the language classroom and the extension of these insights toward other cultural groups, leads to the development of empathy for others. This leads to respect for the diversity of the world's cultures and language, openness towards learning from people of other cultures and a greater ability to share, understand and interact.

CHAPTER 1

PERSONAL REFLECTIONS

My Teaching and Learning Context

In today's increasingly complex and interdependent world, we are compelled to acknowledge the existence of other cultures, ...whether we like it or not, most of us now experience this diversity on a daily basis.

Tenzin Gyatzo, The 14th Dalai Lama of Tibet

Upon arrival in Suwon, Korea in 1996, English teachers were in high demand in language institutes in Korea, but it is my contention that the business of cultural training for these new teachers from other countries was not addressed. Though training was promised, what actually occurred was a non-delegated responsibility to learn-as-you-go. Bringing little real knowledge of the skills needed to respond to cultural difference, it seemed reasonable that given my cultural identity, as a Canadian female of Dutch and Indonesian descent and my recent immersion experiences gained in Paris, France and French Canada, I was ready for new intercultural challenges. Although one could consider it a hindrance, I personally felt my art education, with its emphasis on feminist and post-modern theories, contributed to the development of my analytical and intuitive skills, helpful for examining personal experiences of teaching overseas.

Although I felt at the time more than ready to live and teach in a new country, it took several years to come to terms with the disorientation of that first Korean teaching experience. It challenged the way I understood the world and my own role in it. I felt broken and in need of repair. Negativity about my host culture was prominent. There

was fear where previously there had been confidence; my sense of myself had become scrambled. I realized that not only lacking the language skills, but also not understanding cultural behaviours and expectations had traumatized my daily interactions with colleagues and students. Furthermore, I resented being viewed and treated not as whom I saw myself but as a “foreigner”. Disconnected both from others’ perceptions of me and my own self-image, there seemed to be no escaping these conflicting worldviews. I deemed this first experience a failure.

A decision to break my yearly contract and to leave Korea early, perhaps to return at later stage, was the first step towards reorienting myself. Indeed, the emotional and geographical distance allowed better decisions to be made concerning where and how I would live upon a later return. In the yearlong break, I studied French in Montreal, Canada and thoroughly enjoyed the learning experience. The experience of being a language student helped me brave the return to Korea as a language teacher the following year. Another important decision was securing employment in a university language centre program that provided both compatible values about education and sufficient opportunities to return to North America for personal professional development. I applied for the MAT program at the School for International Training, two years later in the spring of 2000. Its emphasis on teaching and intercultural training, I reasoned, could offer me much needed direction. In fact, a course called *Culture and the Language Teacher*, with Gayle Nelson, provided the intellectual frameworks from the field of Intercultural Communication that have started me on this new path of culture learning. My experiences needed to be re-framed. Culture shock or cultural adjustment, the “etic” and “emic” perspectives on culture, and Milton Bennett’s Developmental Model of

Intercultural Sensitivity buzzed in both heart and mind. These new concepts provided a very necessary vantage point from which to reflect on my own intercultural experiences, and the strategies required to apply in my capacity as a teacher. It became apparent, thus, that in order to have effective intercultural relationships, much more is required than simply the acquisition of words and grammar. Other skills stemming from an underpinning sensitivity to both cultural sameness and difference, once acquired, could lead to more effective interaction with speakers of other languages.

Being based in the Korean context, I became aware of how rapid economic change has pressured Koreans to commit themselves to becoming “globalized”. The popular freedom to encounter people from other countries via travel around the globe while pursuing leisure, education or business was acquired a mere twenty years ago. Hence many Koreans are only really beginning to gain an international awareness from direct contact with other nationalities. Furthermore, recent governmental agendas to globalize its business, tourism and educational sectors have welcomed employees and tourists, as well as trade partners from other countries. Many of these foreigners use English as the common language for communication, or lingua franca. For Koreans with a deep regard for Confucian values, this transition to a wealthy, globalized and technologically-advanced country also brings pressures, fears and ambitions.

Though Korea has been recently seen for its friendliness and welcoming attitudes to tourists, as promulgated during the World Cup period in 2002, one is also alerted to the regular reminders of frustrated power relations between Koreans and foreigners during periods of prolonged contact. Richard Lewis in *When Cultures Collide: managing successfully across cultures* offers that Koreans’ dislike of foreigners in general is

historical: “their collective experience is that compromise leads to defeat” (1999: 398). Negatively evaluated relationships between Koreans and foreigners of the past and present are offered in the media, and in direct conversations about foreign involvement with Koreans, as well as problematic Korean-foreigner relationships via expatriate sources. Such themes include: the Japanese colonisation of Korea in the early 20th century, sustained American military presence in Korea, the “white devils” of the International Monetary Fund, Chinese dominance in trade markets, and the legal and illegal Filipinos and other Southeast Asians working in numerous Korean factories. Though touted as a racially pure country, there are, in fact, many other cultural groups residing on the margins of modern Korean society. It seems striking that given this context, there are sharp distinctions made by Koreans between Koreans and foreigners, which are deemed acceptable and normal.

Over the years I have experienced, both on the street and in the classroom, being a foreign outsider with insider connections. Frankel, in his graduate thesis, suggests that foreign residents, such as myself, are regularly susceptible to “marginalizing encounters”, which he defines as: “a linguistic/cultural phenomenon in which the foreigner, who wishes to feel at home in the host culture, is made aware of his foreign-ness and kept at a distance from the host culture”(1996: iii). The sense of belonging to Canadian society as new citizens that my parents experienced as first generation immigrants, by comparison, does not equate with this marginal position in Korea, where there are no such legal provisions, no matter how long one lives here, nor how well one speaks Korean. As my identity card attests, I am a “registered alien” in Korea. My employment as a foreign university teacher is an honourable position, however, thus affording me immediate

respect upon introduction. Frankel calls this “a life full of paradox” and “a cultural tightrope” (1996: 4). I am, on the one hand, treated well as a guest to Korea but, on the other, alienated as a resident.

The paradoxical position, however, can play an effective role in the EFL teaching environment, as it is an excellent vehicle whereby the teacher can develop greater empathy and intercultural understanding. Janet Bennett, a renowned Intercultural theorist, calls this “constructive marginality” and describes it as a person capable of moving in and out of different identities (Frankel 1996: 8). A “constructive marginal” is in an excellent position to operate as a bridge-builder between cultures. Operating as both insider and outsider in Korea, I believe, offers important insights to be utilized when designing a culture class for a Korean program.

The Korean educational environment, supported by recent political and economic changes, encourages English education with a vision of national and international success. Education, in general, is a national commitment. As Pilwha Chang, a Korean educator and activist, publicly stated, “Korea is a country, where university entrance exams are national news items”. She went on to report that due to the educational fervour in Korea the private expenditure on education is higher than the public expenditure. Furthermore, parents are motivated to spend a lot more money for their children’s education than in many other countries. They will allocate huge sums of money for private English teachers, to send their children to after-school educational institutes, and even in some cases, to send their children overseas for the competitiveness that a better English education affords (Asian Women’s Centre lecture, Spring 2002).

In the past, English Education in Korea had only really highlighted scoring well on the TOEIC and TOEFL tests, but now with a view to what is needed to apply language skills in face-to-face encounters with English speakers, there is now an emphasis on conversation skills within English-learning institutions. Such catch phrases as “native-speaker”, “free-talking” and “everyday English” are popular. Generally, American accents are still preferred over other native speaker accents as they symbolize desirable prestige and economic power. Min Hee Kang, a Korean educator, supports this. She asserts, “In Korea, English (more specifically American English) is widely viewed as a means to succeed in society” (Moran 2001: 112). Many of my students state explicitly they prefer to learn an American accent and feel that English competence, as measured by high TOEFL scores and experience studying abroad, offers better employment opportunities.

For Korean university students, there is also an emerging pressure to not only study English but to be able to perform well in real-life encounters. Educational success in English (and in general) is so highly valued that it is known to cause a great deal of internal pressure for some. The popularity of extracurricular English Conversation classes taught by a native-speaker and offered by universities and language institutes, the increasing numbers of textbooks advocating “real” English available in bookstores, as well as educational programs co-hosted by a native-speaker, and a bilingual Korean, broadcast on TV for learning English at home are manifestations of this intense pressure to master English. I sense from this generation of students a tacit understanding that TOEFL scores are an imperfect measurement of English ability, but nevertheless one important hurdle to overcome. Successful English learning is also associated with

comprehensible one-on-one communication, and by application, intelligent international interactions. Thus, an agenda of intercultural awareness in language classrooms is not only timely but also very apt.

In short, I believe that teaching and learning culture in the language classroom has been an honest response to the normal traffic of contemporary life. A once culturally homogenous culture, Korea with its new demands of globalization and a global economy, has invited overseas, native-speaker English teachers, such as myself, to experience the rich challenges of “outsider-insider-ness”. Being a participant in these recent developments, I can now comprehend the valuable role I can play in order to serve the learning. The collision has been fruitful.

Formative Experiences – Framing the Question

Culture learning, whether it occurs in a foreign language or second language context, inside or outside the classroom, with or without teachers, through books, or through people, is best seen as a lived experience, as a personal encounter with another way of life.

Pat Moran

It was not until graduate school that I was asked about the culture lessons that I had taught. In a public forum, my classmates and I addressed this question. On the right side of the board went our list of answers. Collectively, we had taught songs, customs, and holidays. The left side was conspicuously empty. Then the leader drew a line down the middle designating the right side, as examples of “big C culture” and our empty left as “little c culture”. The message was instantly clear. We were teaching only one aspect, “received culture”, which is representative of our cultural institutions. This aspect of culture tended to be presented as monolithic, uniform and unchanging. It was not only an inaccurate but also incomplete. What we, as teachers, didn’t often make explicit in our classrooms was the behind-the-scenes movement of values, belief systems and the ways we use language – very likely because we did not recognize that they were hidden and not universal. Thus, the definition of what culture encapsulates immediately expanded both visually and conceptually for me. The idea that culture is changeable, largely invisible and unspoken remains very compelling. From my art education in post-modern feminist theories, I understood how the concepts of gender roles, race and identity were socially constructed, and historically linked to a specific time and place. So, I reasoned, it must be with culture. The experience left me wondering about the relationship between culture

and language, and my own culture and language learning. Subsequently, I asked myself, “How does culture learning actually occur in my teaching and living context?”

In taking the time to reflect on this question as it related to my immediate environment, I realized that not only were there these questions of why to and how to teach culture, but also their plausible responses. Personal and academic writing during this time revealed the process of my own investigations. I was coming to learn to love the questions. Within this question and others were rich nuggets of insights that glimmered and pointed me on my way of learning about teaching culture.

To illustrate my focus on the cultural issues in my day-to-day context, excerpts from some of my writings from 2000-2001 are explored here. This was a critical period for me, in which I sorted out the scope of my personal identity and intercultural experience. These texts include response papers for my graduate school courses, an entry to an online conference for artistic expatriates living in Asia, as well as a personal e-mail to an American mentor. They are presented in their entirety in the Appendices for their supporting contextual information.

Spring 2000 presented one of the first disorienting culture learning experiences that I have documented. Before my first summer in graduate school, I planned a class trip for my mid-intermediate level class of female university students. My idea was to treat them to a wine-tasting experience at a European-style café in the downtown part of the city. I was proud of the surprise event because it was similar to an event I tried when I was their same age, studying in France. It represented a part of my cultural history that I was eager to share. I soon became extremely dismayed when the students politely but adamantly refused to take a second sip of wine. The rapport disappeared and an uneasy

tension emerged between my students and I. Resentment and looming dread for the next class hit me as I stared at the full glasses left on the table at night's end. Why couldn't we enjoy the special evening together? Other colleagues could offer no plausible interpretations. Mixed feelings and unanswerable questions surfaced in my writing:

I interpreted that my students preferred only to try the already-popular versions of American culture [such as going for pizza], and that they did not respect my invitation to participate in a meaningful cultural tradition of mine. Couldn't they see this as a special initiation into a rich cultural tradition? Had I misjudged their willingness to enjoy themselves in a non-Korean activity? Did they even want me to share these things with them? Couldn't they stretch themselves? (Appendix 1-1)

To this day, there are no clear answers to be had, but only partial explanations. First year university students are not experienced in drinking alcohol, even though drinking is socially acceptable adult behaviour, and usually initiated by the "seniors" with their "juniors". There is also a growing correlation of temperance as proper Christian behaviour. Furthermore, drinking is generally part of a full meal. My students may have expected more food to be provided. They simple might not have liked the taste of wine. Or they might not have been accustomed to drinking socially. In short, my students did not participate as I had expected, or I as they expected, because of invisible cultural factors.

The secrecy of my event was also questionable. Open discussion about our individual and collective wishes before the plan might have been the only way for both parties to be comfortable. At last, I surmised, that far as learning experiences go, it was an extremely rich experience.

I could see that I had measured my students by what I was interested in doing at their age. Perhaps this wasn't a good reference point for me. But I also saw that I had done no cultural awareness activities in class other than a bit of story telling about someone's travel experiences. And worse,

that I had no idea of how to develop such activities in class, feeling myself quite inept at addressing this cultural mishap. (Appendix 1-1)

I now treat this incident as the benchmark of where I was. Getting and giving feedback did not enter into my teaching repertoire. The key to successful intercultural interactions seems to be in finding comfortable ways of sharing expectations. I hope though, that for these students, there were some personal and cultural insights gained for them also.

Despite English being our common language of communication, there were other sources of interference, which blocked us from sharing what felt natural and socially acceptable.

This confusion caused bitter feelings and judgements.

Carol Archer coins this kind of experience a “culture bump”. It occurs “when an individual from one culture find himself or herself in a different, strange, or uncomfortable situation when interacting with persons of a different culture”. This kind of upset is caused by the ambiguity resulting from unspoken expectations, and usually occurs within a short period of time (1998: 170). The effect for me was a negative attitude toward the class because I felt hurt when my chance to share my culture seemed to be rejected. I felt as if I was the only person regularly transgressing cultural boundaries and my students were not meeting me halfway. It was an emotional lesson about the missing role of culture learning in my class and the value of feedback in sharing expectations. Furthermore, I realized that the key stages involving awareness, knowledge and skills were important to include in a culture lesson. Surprise activities with no warm-up or framing instructions were not comfortable learning opportunities for my students. Learning about culture bumps and learning to see them as openings onto greater learning was my first step towards recognizing a role I could play in the class.

Shortly after recalling and re-examining this experience as part of my coursework, I completed an inventory that evaluated my intercultural abilities. It provided an opportunity to assess my roles and attitudes in this regard. The Intercultural Development Inventory (IDI), developed by the US-based Intercultural Communication Institute, follows the ideas of Milton Bennett as published in “Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity”. “Ethnocentric” and “Ethnorelative” are the two umbrella categories, as depicted below. They are further subdivided into three stages. In the Ethnocentric category, there are the Denial, Defense and Minimization stages, and in Ethnorelative, there are Acceptance, Adaptation and Integration (1993:22).

A Developmental Model for Intercultural Sensitivity

Ethnocentric			Ethnorelative		
Denial	Defense	Minimization	Acceptance	Adaptation	Integration

The inventory consists of 60 statements that randomly represent each of the above stages. Each statement is individually rated on a 7-point scale from Strongly Disagree (1) to Strongly Agree (7). In taking this test and rating these statements, my own stage of intercultural development was assessed.

The results indicated that I was operating within the Adaptation category, and, more specifically, in a subcategory called Cognitive Adaptation. As such, I strongly agreed with statements such as: “Good to travel to see cultural differences”; “I use different cultural views to evaluate situations”; “I act differently with people from other cultures”; and “I unconsciously behave similarly to people of other cultures”. It was

interesting for me, at the time, to see my unsure responses to statements that evaluated my ability to act according to the next subcategory, Bridge Builder, which recognised both cognitive and behavioural adaptation. Here, I could only agree slightly to such statements as: “I am successful in helping others to understand cultural differences”, “I often act as a cultural bridge”, and “I often act as a cultural mediator”. It then became clear that an underlying frustration about my role as a kind of cultural guide existed. At this point, I mentally committed myself to “more reflection (and reading) on teaching language through culture” (Appendix 1-2) and rereading Bennett’s article on Intercultural Sensitivity. Could I be a bridge-builder? How could I help others to understand cultural differences? Why did I feel like I was holding back? What conceptual frameworks could help me understand the task at hand? What were my experiences of culture shock? What were my behaviours as “an other”? These questions proved significant in reassessing my role as a teacher in the foreign language classroom.

But beyond these questions there was clarity in defining the identity that was forming within. I learned how to speak of who I was, a task that felt particularly distressing just a few years earlier. My own identity was not conceived of in fixed terms but in fluid and expanding ones. My Korean experience was now becoming an accepted and integrated part of who I was:

I identify strongly with many ideas about having multiple perspectives and a contextually shifting identity. At the moment, I say I am a Canadian of Indonesian and Dutch heritage, who is a resident of Korea, engaged to marry a New Zealander, and hope to live together for some time in the Middle East, Eastern Europe, etc. Furthermore, I have already been living and moving among different cultures for about ten years now, such that I know I regularly experience aspects of culture shock, despite my seemingly simple delineations of home #1, home #2, etc.

Bennett’s concept of “accidental pluralism” also feels personally relevant. I feel that this encapsulates my contact with Korea. Though I

had traveled extensively in Europe, I was unprepared for living in Asia. Seeing my different emotional responses as an affect of culture shock was also meaningful. I did find that a new identity grew from that experience, one that is serving me well now. Indirectly related to this, I am gaining an awareness of the importance of culture and language teaching, but am struggling with certain limits in my living and working context. (Appendix 1-2)

Cognitively I accepted and had adapted to encountering cultural difference on a daily basis, but in terms of behavioural adaptation I still needed some work. There was a very personal application of this insightful new theory waiting for me in my Korean world, where I felt inappropriately identified as a “foreigner” or as a US American (or “mi-guk-sa-ram”). “Well, really I am a Canadian of...” is what I wanted to say. I had yet to transgress the discontent I felt as an outsider. How could I learn Korean well enough to be able to move fluidly within this culture? What choices could I make as a marginalized person?

In Spring 2001, I was invited to participate in an online conference about being a foreigner in Korea. The question, posed by an American journalist, was: “What are, for you, the existential underpinnings of being an “outside country person”, (or “wei-guk-sa-ram”) here in Korea? Participating in this online forum and hearing the experiences and opinions of expatriates from different nationalities provided an opportunity to articulate the ways I responded to this identity in Korea. I wrote:

I saw that I was trying to be what was prescribed-to-be my role here, and not feeling at all myself in it. I was not comfortable (and still not) with the ‘us’ and ‘them’ wording of ‘wei-guk-in’ [foreigner], and ‘Han-kuk-sa-ram’ [Korean], further bothered me, as well as my ‘Alien Registration’ card, and even more so by the naive children pointing me out with these same outsider labels.

I wasn't ‘Miguksaram’ [U.S. American], after all.
Or was I, in which ways? (Appendix 1-3)

This identity of mine was temporal, rooted to this place and this time. It was of more use to others than to myself. It was one I could wear and then take off. As a Canadian, being labelled American is disagreeable, but for Koreans the distinction between an American person and a Canadian person are hard to make. Couldn't I tolerate their usage of American and in my mind re-interpret it linguistically to mean North American?

Through this forum, I realized that the label given to me could be creatively reconstructed. I could play with it.

Slowly I came to the resolution that I had to treat this period of time here as a time in the world and live like I had before: as a member of an international community. Many things changed for me with this decision. I ate less Korean food, and discovered more markets that offered Indian and Chinese food that I could prepare at home. I discovered where the Filipinos hung out. I even went to the International Catholic church, desperate to see some other colours, and to move among the mixed/unity. A few artist friends and I started up an international Art group - including anyone who felt they couldn't find a place in Korean art groups. If I were to be a foreigner then, then let it be with greater unity and much more colour. This better reflected the way I felt was a foreigner. (Appendix 1-3)

The new idea of being a person who moves between cultures was really inspiring. Suddenly there was a sense of belonging in my everyday environment where I had previously felt excluded. The conceptual shift was powerful. By consciously re-naming my identity in flexible and inviting ways, I could be like the many others who bring a bit of one place to another. I really was a constructive marginal and this was liberating.

But it wasn't until after the mental and emotional commitment to promoting intercultural awareness in my classrooms, that I realized the irony in my situation. Just because I had made a mental leap, how could this make me immune to other culture bumps or intercultural conflicts? This certainly could not be assumed. They still seemed

to spiral all around me. I recognized intercultural clashes in my local and global contexts, often with elements of both located within.

The period following September 11, 2002, was a dark time to be a North American living far from home. General vulnerability and fear ensued from many late nights of watching TV for reports of terrorism. As such, my husband and I psychologically felt isolated as we witnessed far less traumatized responses from our Korean neighbours and colleagues. I wrote an e-mail about one particularly powerful reminder of my immunity to intercultural conflict, which presented itself suddenly at this time:

[T]he Saturday morning a few days after the 11th, Brett [my husband] and I were awoken at 6:30 in the morning by unusually focused screaming outside our door. Now our neighbours are, by Western standards, atypically rowdy in the sunrise hours. (We live along a small alley – with no cars.) But this sounded aggressive. And sure enough it was - an older woman was screaming at our door....

By this time not only I, in my nightie, but also a half-dozen neighbours, fully dressed, were witnessing this display and thankfully, after about 5 minutes someone bothered to explain to me in slow and patient Korean the root of the matter. After a quick translation to Brett, we agreed to move Brett's motorbike, which had been parked next to her window - need I add for every day for the last year? Our real estate agent said it would be alright. We had (wrongfully?) believed him....

So, here is a simple case of a simple neighbourly matter escalating because of not being able to communicate effectively. Within 20 minutes the police came to our door. And they ushered Brett in for a statement. Why? The woman had charged Brett with assault. ... [I felt betrayed by the older woman], but resolved to be compassionate to the 'grandmother' and supportive to Brett, who was in shock. ...

After all this 'ambiguity tolerance', the matter finally began to clear up when we were taken to the central police station where they had a translator for the police officials and us. Finally, we learned that the 'grandmother' really wanted us to ask her before we parked there, that she was upset with the bike for the whole year. The policeman asked why she never told us, she had, but in Korean and we misunderstood, and asked why this morning of all mornings - she had no clear reason for the day nor the time. The policeman then checked the bump on her head (there really was a bump!) but discerned that it was not from Brett punching her on the head as

she had claimed but more likely a fall. He must have understood my insistence that there be a witness to the so-called assault! So the grandmother's tale was discredited, and we all learned a lesson about cross-cultural communication. Nevertheless, we felt incredibly shameful. One minute you are a respectable teacher and the next an offender! (Appendix 1-4)

Until you are truly aware of every culture, culture bumps can still happen. By reflecting on such poignant experiences, I feel, however, better equipped to deal with them, help prevent negative incidents and soften others from exploding. At the very least, regular reminders of culture bumps, like this, are humbling. Ultimately, however, they are the kind of out-of-class learning opportunities that have valuable implications for the language classroom.

A whole week of complaining about us outside our window with the other 'grandmothers', lasted until a Korean gentleman had told her it is not polite to treat foreigners like this. The 'grandmother' then strangely returned the big basket of fruit we gave her as a peace offering, saying in Korean that she didn't like it, and never ate the stuff. But she curiously added she wished we would live well there, and showed me a finger pain she had. I coddled her finger - thinking about the Dalai Lama's words about compassion all the while. Something must have soothed her as she then told me about her four trips to New York where she visited her daughter. I asked about this trip and saw that she really needed some attention, an old woman living alone, she needed even me to see her, and likewise she was beginning to empathise with us via her daughter in NY.

So the big lesson for us was that we needed to ask our neighbours in Korean to raise issues with us on paper, which we could then get translated and thereby eliminate this rank of cross-cultural misunderstandings. Incidentally, our neighbours didn't seem to take sides, just witnessed yet another tension on the streets of an overcrowded city. (Appendix 1-4)

The journey from wondering about culture teaching in my classroom to finding implications in my real life is part intellectual and part experiential. Now when I read about culture and language, and I come across bold statements, such as, "It is the responsibility of foreign and second language teachers to recognize the [cultural] trauma

that their students experience and to assist in bringing them through it” (Valdes 1998: vii), I want to smile and add that first the teacher must bring herself through the learning curve first. A willingness to journey along the same road and learn along the students is a must for the culture teacher.

CHAPTER 2

TEACHING CULTURE

Theoretical Influences

As language teachers, our challenge is to bring some order to the apparent randomness of culture, both for ourselves and for the students in our classes.

Pat Moran

The decision to teach culture, and subsequently to develop an intensive language course devoted to cultural awareness, was borne out of an internal desire to respect the issues popping up in my living conditions and teaching context. Teaching cultural awareness is a lived journey, a work in progress, and “is grounded in the very essence of what we are trying to help others bring forth” (Ramsey 1996: 22). The combination of self-reflective skills upon myself as a cultural being and as a teacher with an informed theoretical background was essential in order to help make sensitive decisions about the course content and design, and, ultimately, to serve the learning of the students. It was crucial for me to remember that the assessments I made about the needs of one group of students would need to be re-evaluated before encountering the next new group of students. The theory not only helped me to frame my investigations about how and why to teach culture but also promoted an ongoing reflective approach about how the impact

of my reading have upon creating effective culture lessons. Becoming aware of linguistic and cultural theories in their own right was the first stage of the process. The second was adapting them to my teaching context. Aware that language and culture are interrelated, the third step was internalizing the learning as a teacher. I viewed it as a kind of embodied knowingness, where the theory met my teaching practice, and could generate new learning in my students.

After my first term at graduate school in the U.S., I returned to Seoul hoping to find a ready-made textbook in one of the many English language bookstores from which to teach culture. To my chagrin, there were no relevant language and culture textbooks for my students. It seemed that the prominent publishers of English Language textbooks had not yet prepared anything suitable for the culturally specific Asian market. In order to address the content and issues of the Korean classroom, my best solution was to use my own students as my main resource. In a loosely structured conversation class I invited students to present an aspect or historical detail of Korean culture to me. Students selected a wide range of topics: the history and meaning of the Korean flag; a description of the burial practices for members of the royal family; and the history of the “hanbok”, the traditional Korean female attire. It was most liberating to have students become the cultural experts leading the class. My role visibly changed into one of language helper and discussion participant. Classroom norms changed dramatically. Instead of the honourable teacher and the alert but passive student roles to which I had become accustomed, a new kind of community of learners emerged. In this new dynamic, I witnessed a full respect for the group and the individualism of each learner, and the willingness in each student to share opinions and lead the class. The rapport and

language value of this class was clearly obvious. The classroom became a place for creativity, hard work and mutual support.

A year later, in 2001, the opportunity presented itself to design a course about culture learning. At this time, the *Tapestry* series had just appeared in Korean bookstores. Finally, here was a textbook designed for the language classroom that addressed cross-cultural issues. Though it was certainly a progressive textbook, after flipping through the pages, I saw that the assumptions made concerning students' knowledge, skill and interest base did not adequately match my own students. It was directed at the multicultural classroom of the Western world, and addressed an entirely different set of agenda for both teacher and students. A rich reading passage about the break-up of Eastern Europe and the discussion activities following it comes to mind. Using communicative teaching method strategies, pair-work was featured so that individual perspectives could be shared. The task required students to interview each other with the obvious but unspoken assumption that the class members were each from a different country. This is precisely when the needs and awareness of students in my teaching context became clear to me. The distinction was evident. I am not an ESL teacher assisting international students with their transitions into American society. Global diversity does not describe the members of my language classrooms. The handout from my graduate school course, *Culture and the Language Teacher* of Kashru's three concentric circles ushered into my mind. I am an EFL teacher in "the Expanding Circle" of English speakers, where English is a tool to promote international communication, and not to assimilate into a native-speaker norm. There is limited access to authentic native-speaker materials in Korea. For many of my students, they may have no other access to a

fluent English speaker other than their native English speaker teacher. In this part of the world, English serves a different purpose than what most ESL textbooks appear to assume. It is a business language, an international language for cross-cultural communication, and a marker of status, education and employment opportunities. I cannot forget feeling somewhat emotional at the time, both frustrated and passionate in asserting to myself there and then that the different needs of English language learners in Korea must define the approach and perspective used in teaching culture in this context.

Giving up on ready-made textbooks, the next direction seemed to be to follow up on those readings introduced in my graduate course. The binder of readings included articles by such theorists in the field of Intercultural Communication as Edward Hall, Milton Bennett, and David Crystal. They framed the concepts about culture learning that I continue to draw on. My own subsequent reading in that year ahead led me to gain substantial appreciation for the ideas of Pat Moran, Paulo Freire and Sandra Lee MacKay. These six writers have helped shape my overall approach to culture learning and teaching. Before I synthesis their writings into my own guidelines for teaching and designing a culture course to Korean university students, I would like to introduce their key intellectual contributions in terms of their relevance in my professional development both as teacher and culture course designer. I also recommend them as starting points for any teacher interested in teaching culture.

Edward Hall is an early defining leader in the field of Intercultural education. His work marks the interrelationship between language and culture, with a special focus on the hidden aspect of culture, and the impact it can have in cross-cultural interaction. In *Beyond Culture*, he writes that individual cultures have similar ways of being different:

[All cultures] have their own identity, language, systems of nonverbal communication, material culture, history, and ways of doing things...the future depends on man's being able to transcend the limits of individual cultures. To do so, however, he must first recognize and accept the multiple hidden dimensions of unconscious culture, because every culture has its own hidden, unique form of unconscious culture (1977: 2).

It was especially compelling to read his argument that we as people of a certain culture need to go further than simply knowing who we are. We need to do so with the end result of transcending and liberating ourselves from our inheritance. It is not enough for us to simply accept what has shaped and influenced the way we think and act and are, but we must try also to be much more than what we have just acquired. It is possible, yet it is not a task that is simple to prescribe because an individual's cultural-ness is usually hidden from conscious awareness. In *The Power of Hidden Differences*, he explains that "tacit-acquired culture" is "non-verbal and highly situational" and it "operates according to rules which are not in awareness, not learned in the usual sense but acquired in the process of growing up or simply being in different environments" (1998: 53). In continuing this argument, he adds that a "massive cultural literacy movement" is necessary for it will foster a deeper knowledge of our selves (1977: 7). This is a task that can be located in the relationship among teacher and students and language; it can develop a critical understanding of our and other languages and cultures and in so doing promote intercultural awareness.

Milton Bennett seems to have inherited Hall's ambitions in understanding our deeper cultural worldview. In "Towards Intercultural Ethnorelativism: a Developmental Model of Intercultural Sensitivity", he presents a framework to assess intercultural sensitivity as "it moves through cognitive, affective, and behavioural dimensions" and responses towards "dealing with cultural difference" (1993: 26). He illuminates the

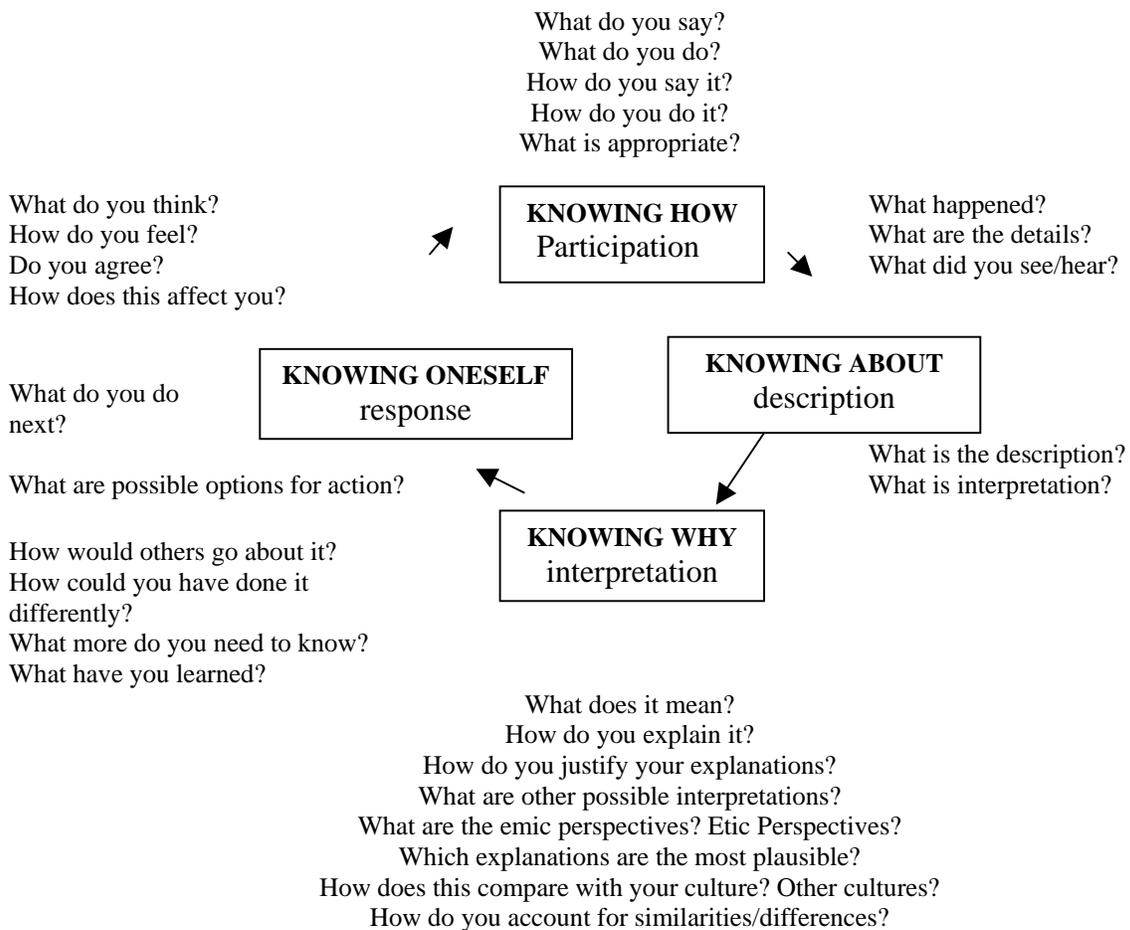
complex web of attitudes, behaviours and knowledge that students may hold toward other cultural groups and casts them in developmental terms. It can be described as “a process that entails learner’s movement from ethnocentrism to ethnorelativity, or from seeing one’s own culture as the centre of the universe to seeing that there are many views of the universe” (Moran 2001: 164). Bennett is primarily interested in the “learner’s subjective experience of cultural difference, ...the way people construe cultural difference and in the varying kinds of experience that accompany different constructions” (1993:22-4).

Of all the theorists I have read, Bennett remains the most essential for me. At different points in my research and practice, certain select ideas of his have swelled with importance. This essay not only provided the framework in which I assessed the construction of my own worldview and my developmental stage as a “hesitant bridge-builder”, but was also instrumental in assessing my students in a non-judgemental and empathetic manner. In the adoption and adaptation of his recommended theories, I felt an empowerment in facilitating the development of intercultural sensitivity in my students. I saw that judging my students for what they said or did was futile, even if it offended my own notions of “a good way to respond to cultural difference”. In using Bennett’s theory I was able to see my students as learners at their own vital stages of learning and I was reminded that I, too, am a learner. As an educator, I am also a guide on a journey, not an imparter of capital T truth, and that my own further growth is ongoing. (1993: 66). His theory was, for me, just the right “booster shot” required to teach culture.

When I finished my coursework for my graduate degree, Pat Moran’s book, *Teaching Culture – Perspectives and Practice*, appeared on the market. As a Culture professor at SIT, I was especially interested in his ideas, sensing that the values which he

incorporated into culture teaching would mesh well with my own. In reading his book, however, I felt weighed down and somewhat burdened by the dense chapters and numerous lists and categories he used to describe teaching and learning about culture. One key concept though that remains vital for me is his application of experiential learning. Four focal points, which he coins “knowing about”, “knowing how”, “knowing why”, and “knowing oneself” guided me in creating lessons that responded in a fuller way to the task of teaching culture. These four tasks encapsulated gaining knowledge, awareness, skills and attitudes in learning culture.

Focus Questions for Cultural Experience



(Moran: 2001:141)

In this “Moran approach”, students are asked to participate, describe, interpret and respond (2001:137). Utilized as distinct stages in a larger culture lesson or unit, this approach helped me to select appropriate activities that attended to each learning function. In addition to explaining this approach in detail, he provides a list of focus questions to activate the cultural experience at each stage. The depth of explanation into each stage provided insight on how to help my students acquire knowledge about the target culture while attaining better knowledge of their own source culture. This concept meshed appropriately with Hall and Bennett’s theories and remains one that is central with my own.

Upon a subsequent rereading, I found that his ideas about what is implicit in culture learning were instrumental for me, not at the time of designing the culture course, but afterward whilst reflecting on the course I had designed. As such I will include them here. In keeping with his style of listing and categorizing, he orders eight statements about culture learning and the relationship between student and teacher:

1. Culture learning can be a conscious, purposeful process.
2. Culture learning requires managing emotions.
3. Culture learning depends on cultural comparisons.
4. Culture learning requires making the tacit explicit.
5. Learner characteristics affect culture learning.
6. The relationship between the learner’s culture and the target culture affects culture learning.
7. The instructional context affects culture learning.
8. The teacher-student relationship affects culture learning.

(2001: 125-8)

Similar to Bennett, Moran also sees culture learning as a developmental process, wherein the learner’s subjective response to cultural difference is featured centrally. But, unlike Bennett, he identifies the factors that are both inside the learners and external to them as

well. Bringing students through a circular process in which they not only acquire language and culture skills but also develop a profound sense of self-awareness, and by extension, the capability of responding confidently and with empathy to others are coherently articulated. I was influenced by the four focal stages that should comprise a culture lesson or unit and this sense of a circular process of learning and teaching, but less so by his twelve guidelines for teachers in teaching culture, and thus the need to make my own guidelines arose.

Paulo Freire's name had been mentioned throughout my research period. As an educator responding to issues in the Brazilian context, others had enthusiastically adapted his ideas to suit certain American contexts, however, I was not sure of his relevance to my own teaching situation in Korea. Among his many titles, I began with *Teacher as Cultural Workers. Letters to those who dare teach* because of its obvious reference to culture. What I found was a profoundly inspiring set of writing that urged me as a teacher to understand and respect the political, economic and ideological realities that shape the identity of my students. His imperative that teaching is ultimately "a political act, an act of love and vision" came at a time when I felt my job and other university teaching positions around me were being evaluated by other native speaker instructors only in terms of their contact hours, length of vacation period, and overall reputation of the university. Teaching, he writes, is borne of "rigorous scholarship and a commitment to social justice" (1997: xxii). This greater political message inspired me to make the commitment to fully promote true educational goals while at the same time developing my intellect. He referred to that as a struggle for freedom. But certainly freedom in a Brazilian context is different from freedom in a South Korean context. For me, freedom

meant learning for the sake of bettering myself, the society in which I live as well as the larger global community about me. Freedom for me also exemplified the upholding of sound ethical practices. Because his theories were fully entwined with his practice and the concrete realities within his teaching and learning environment, it encouraged me to look squarely at the issues in the Korean educational system as they existed in my teaching context and as I read about them in the larger Korean educational system. At times it meant that I would have to disagree with the status quo in order to serve the students' learning. His writing helped assure me that by upholding a commitment to teaching and learning, I would be modelling important values for my students.

English, the core subject I teach, had been left unexamined until I read David Crystal's *English as a Global Language*. Here, he explains the conditions that have promoted the spread of English as a global language. In some detail, he identifies all the regions in the world where English is commonly used. Additionally, Crystal exposes the not-so glorious heritage of English as it expanded during the periods of industrialisation, colonisation, and more recently throughout the mass media, such as the Hollywood film industry and the far-reaching effects of the internet. He concludes that new "Englishes" are emerging and this development signals a loss of a single ownership of English. English does not belong to England. This is definitely vital information for an English teacher! Though I had concrete experience with Canadian and American English, less of European English usages, and even less of other regions of the world, his book provided an understanding of the other major variants of the global use of the English language use.

Because the lack of representation of all these “Englishes” was evident in my own classes, I felt responsible in representing both the real diversity of English accents (and not just the ones my students seem to prefer) and the diverse purposes for speaking English. Crystal also explained in greater detail Kashru’s model. Kashru depicted “the spread of English around the world as three concentric circles, [each] representing different ways in which the language has been acquired and is currently used” (1997: 53). Based on this categorization of English users, it shows native speakers in the Inner Circle; in the next, the Outer Circle, speakers of English who were colonized by English speaking countries; and finally, the Extending Circle, where English is studied as a foreign language. According to this model, the Korean situation fits within the Expanding circle, linking English speakers in Korea with their Chinese and Japanese counterparts in terms of their needs for English.

This emerging view found even greater expression in *Teaching English as an International Language* by Sandra Lee MacKay. Expanding on Crystal’s premises, she argues that English should be recognized as an International Language, a “de-nationalized” language (2002: 12). She questions the enforcement of native speaker standards in language teaching as well as the suitability of the Communicative Approach for teaching English as an International language. Furthermore, she asserts that bilingual teachers play an invaluable role in the EFL context and urges these teachers to develop educational theories from this perspective:

[Bilingual teachers should] strive to establish their own research contingents and encourage methods specialists and classroom teachers to develop language teaching methods that take into account the political, economic, social and cultural factors, and most important of all, the EFL situations in the countries. (2002: 114)

MacKay reframes the view upon which I regarded teaching English as a Foreign Language. Though I sensed it intuitively and emotionally, my role as an English teacher demands an awareness of this worldwide diversity of English. As MacKay cogently argues, the dominance of Western cultural content in language classes should be less prioritized so as to include an intercultural agenda. These two writers highlighted the value of introducing diversity that was applicable to my English courses.

Throughout my research phase, these six authors were and still remain the most influential in developing my approach toward culture learning and teaching. Through the engagement with theories about language and culture, the global use of English, I was initiated into a powerful discipline. As starting points, the theories of Hall, Bennett, Moran, Freire, Crystal, and MacKay opened onto others, and certainly, my reading was not limited to these! Significant recreational reading offered me knowledge and attitudes as well as the right dose of inspiration for the task ahead of designing a course to teach cultural awareness. Through this research, I came to believe my teaching methodology and the cultural content of the course should harmonize with a responsible commitment to both the themes of intercultural education and the students' specific learning needs.

Guiding Principles

Pay attention when you react strongly either positively or negatively to something another teacher has said or done. It usually means your beliefs are being confirmed or challenged.

Kathleen Graves

Awareness of my practice in the Korean university and a readiness to expand personal experiences into a conceptual framework provided the necessary inspiration to design a language course devoted to developing cultural awareness. From the meeting of all this theory and reflection on my practice, six guiding principles finally emerged which I feel can be of value to other teachers who are preparing to teach culture in the EFL environment.

1. Define Culture.

Of the various current definitions of culture that exist, many are linked in the common tendency to counter the traditional notion of culture, the “Big C” culture of people, histories and geographies. In *Beyond Culture*, Edward Hall defines culture as “the total communication framework, words, actions, postures, gestures, tones of voice, facial expressions, the way he handles time, space, and materials, and the way he works, plays, makes love, and defends himself” (1977: 42). In highlighting the invisible aspects of culture, we can examine the dynamics of communication, or the operating rules (such as polychronic, monochronic, and low and high context). Though cultures have been commonly referred to “as geographically (and often nationally) distinct entities, [and] as

relatively unchanging and homogenous”, it is problematic to teach them as such.

(Atkinson 1999: 628) Culture, for Moran, is a “dynamic, living phenomenon practiced daily by real people, together or alone, as they go about their shared way of life, living and creating their history or civilization” (2001: 6). In *Teaching Culture – Perspectives and Practices*, he lists a dozen other definitions of culture to demonstrate the plurality of voices defining culture in order to illustrate that “the way we teach culture springs from our histories as language and culture learners and our understanding of ourselves.” (2001: 3) Likewise, Dwight Atkinson, in *Culture and TESOL* argues for taking in a wide range of cultural understandings and critiques of culture instead of viewing them “as oppositional or mutually exclusive” (1999: 649).

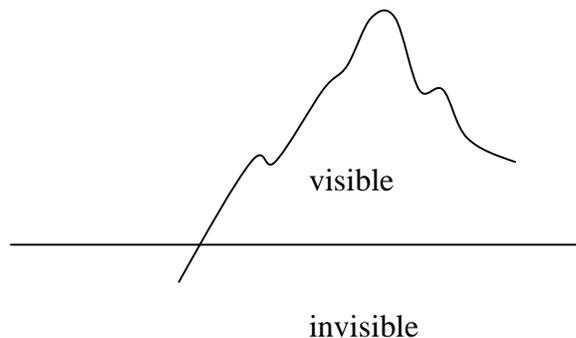
My working definition of culture as a concept includes both what can be seen and what cannot be seen. It is a concept, which is lived and practiced, and is a total communication system, which envelops values, beliefs and communication style. Culture operates invisibly, and shapes the “who, what, when, where, why and how “of our decisions, preferences and behaviours. It informs how we use language and make meaning of the world. It can represent a people or civilization, and most importantly is fluid, changing and not fixed. Culture can be dynamically constructed among people, is often shared by a group of people yet can still be identified in an individual. Culture is our acquired worldview.

As a working definition, I am less concerned with fixing the boundaries of the term, and am satisfied with shades of grey. A hard and fast definition can be limiting, restrictive and generally not of direct use for language students. In this case, a visual metaphor may be more helpful in calling attention to the many aspects of culture

precisely because they are visual and can be immediately conceptualized without the burden of language. The iceberg, tree, and kaleidoscope are three visual metaphors of culture that serve well to clarify the visible and invisible aspects of culture.

The earliest model, an iceberg seen in profile, seems to adequately represent Hall's ideas of visible and invisible culture. Illustrated below we see the smaller visible tip of the iceberg. Below the surface and plunging far deeper below lies the vast, solid structure of long-frozen hard ice. This analogy poses the issue: is invisible culture more resistant to immediate change and is it perhaps the permanent culture base that we act, think and behave upon? Its coldness infers a similar coldness or alienation not only toward our own understanding of our cultural bases but also toward different cultures not yet understood.

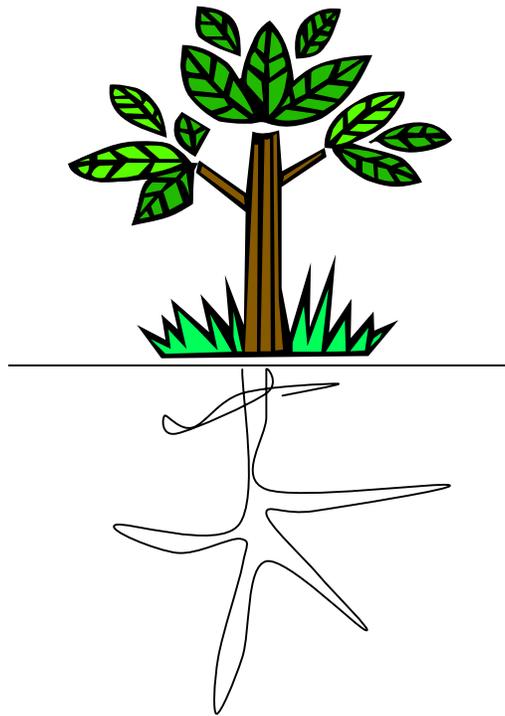
The Iceberg Metaphor of Culture



While effective in highlighting the visible-invisible allusions, it remains a cold and inhospitable image, implying a never-changing aspect to acquired and invisible culture. It begs the question if we can be changed at our core. As such, it does not seem to embrace life, learning or change.

The tree image, however, also features the invisible and visible aspect of culture quite well. The visual metaphor can also unfold into further extrapolations. Trees are tangible and powerful symbols found in many cultures. In Korea, there are numerous varieties and they are treasured natural resources, honoured in their own national holiday. The hidden roots of the tree are as deep as the visible part of the tree is high. These hidden roots sustain the entire visible living tree.

The Tree Metaphor of Culture



The roots allow the entire tree to stand tall, receive special nutrients and stabilize the soil around the tree. The tree measures time and records seasons of growth. In this tree metaphor, roots represent our perceptions and worldviews, which generally escape our conscious awareness. We don't see them or feel them but, in fact, we have evidence that

they are there. They are the basis of “little c culture”, informing how and what we see. The trunk is the support structure of the tree. As the unifying mass, it represents values, informed by our worldviews, which with thought we can articulate. The branches and leaves are the parts we often celebrate of the tree. Most often addressed for their colours and variations, artists make paintings of and write poetry about the changing leaves. Leaves and branches are like food, literature, and the arts. They are “big C culture”. It is easy for students to grasp that just as leaves bud, grow and fall away, so do music, vocabulary and fashion. Here, the tree, as metaphor for culture, has three distinct layers and many interactive possibilities for the classroom.

The kaleidoscope, a visual and tactile object, also works to highlight another aspect of the culture metaphor. Each person is “like a twist in a kaleidoscope refracts and reflects the common coloured lights of their culture in a unique display” (Moran 2002: 98). The kaleidoscope expresses individuality within a group: a person is not a carbon copy of a monolithic group; rather, an individual is but one incarnation, sharing a similar constitution but different configuration of source elements. Culture in the kaleidoscope metaphor is changeable and manifest in the person. But this metaphor is restricted to showing what can be seen; the depth and range of what is not seen are not marked. Perhaps, the kaleidoscope, a foreign toy in Korea, is more poignant in multicultural classes than in cultural homogenous classes.

One other image, borrowed from contemporary art, called the *World Ant Farm*, by Japanese artist, Yukinori Yanagi, works well to illustrate the complex phenomenon of change and diversity from a global perspective. The installation is a profound metaphor of the rapid rate at which people are moving across borders and changing our concept of

nationhood. The artist built and installed a structure of a 100 or more plexiglass rectangular boxes in the museum. Each box was filled with coloured sand in a calculated creative fashion so as to represent a three-dimensional flag. Red and white sand carefully placed in one box to match the Canadian flag, and again for the Japanese flag, and appropriate colours for the Italian, Nigerian, Peruvian, Vietnamese, and mainland China flags, and so on. By stacking them one on top of each other, and connecting them by tiny holes and plastic tubing at the bottom and each side, it became an interconnected sand wall of world flags. At the very base of this structure was a long Plexiglas box jammed full of restless ants. Over the course of the exhibition, the ants moved from the bottom to the top, from side to side, carving out little paths for themselves. Thus, by coming from France via Holland to Canada, they brought a few grains of the red and blue sand from the Dutch box into the Canadian red and white. While yet others carried a few Spanish granules into the Mexican, British into Indian, Indian into Canadian. Back around they went again and again, ignorant of national borders. Eventually each box no longer represented the pristine perfect version of the original flag, but an apt representation of the way people have and will continue to move through this world and affect culture whilst they do so. When explained orally and sketched on the board, or used simply as a visualisation, it effectively communicates the complexities of the impact of mass migration and globalization on national cultures.

The political aspect of visas, economic prosperity, and political restrictions were not addressed in the work itself, but were, in fact, enveloped in the art discourse around the piece. One example occurred whilst the artwork was exhibited in Seoul's National Museum in late 1997, and it appeared with one gaping space. The missing flag belonged

to North Korea and had been removed because displays of their flag were prohibited in South Korea. This is a powerful image to share orally with Korean students, for whom the division of North and South, globalization and immigration are immediately tangible, if not, powerful emotional concepts.

Thus, perhaps finding one perfect definition of culture is not the point. In defining culture, a range of images and definitions can better convey to students the complexity and multi-faceted aspects of culture. The iceberg, the tree, the kaleidoscope or a narration of the *World Ant Farm*, are visually poetic vehicles, able to transcend language barriers. But in evoking various metaphors of culture, a richer comprehension of the depth and scope of culture can be portrayed.

2. Be aware of the different concepts of the role of teachers, students and learning as well as the learning styles of individual students.

The task to genuinely accept pluralism is the advice of the Dalai Lama, Milton Bennett, Edward Hall, and a host of other interculturalists. This involves a sincere desire to work through the mishaps that occur when people work together. Practicing tolerance and acceptance in the language classroom involves being aware of the subjective expectations of student and teacher roles, as well as constructs of good learning and teaching. As a teacher, projections of appropriate modes of communication and interaction should be evaluated in terms of whether or not they are suitable for the group at hand. This is not to advise teachers to replicate the host culture's concepts of teaching and learning as this could be a disservice to the aims of culture learning. Within the class there can – and should be – opportunities in the class to negotiate or try new classroom

modus operandi. Hall advocates transcending our own culture (1977: 5) as the overall goal of culture learning. The language classroom can be the place where the different ways another person can operate are understood and cultural differences are accepted. If as teachers and students, we can implement this growth in our students it is feasible that we can foster in our students the skills needed for international cooperation and peace.

By further extension, in learning how to be sensitive to the different ways people learn, and wish to operate in the classroom, respect for difference and equal access to success can be promoted. The theory of Multiple Intelligences is a pluralized view of intelligence. Incorporating not only Linguistic Intelligence, but also the Logical-Mathematical, Intra-personal, Interpersonal, Intrapersonal, Musical, Spatial, Kinesthetic, and Naturalistic Intelligences allows many different learning styles and many different student needs to be addressed. And in so doing, acceptance of both sameness and difference in culturally homogenous classrooms, as well as multicultural ones are instigated. To develop intercultural competence between and among our students and also amongst ourselves as teachers, we must consider transcending “our hidden, un-stated and perhaps, irrational assumptions” (Hall 1977:220) of appropriate roles, behaviours and modes of effective learning.

Some Korean students have responded well to language classrooms where the communicative method of language learning operates. In this environment, some have felt liberated to take on a new role as a student, to engage in play and to interact freely with others. However, this may not be the case for all. Some feel shy and hesitant to speak. Korean students, to varying degrees have inherited Confucian ethics of proper relationships between teacher and student.

Confucianism is primarily a system of ethics, not religion, and within ethics, even more so a system of social relationships. The very center of Confucianism is the “Five Relationships” of “king to subject, father to son, elder brother to younger brother, husband to wife, and friend to friend. Note that four out of five of these are hierarchical. (Underwood 1998: 3)

Traditionally, in this classroom norm, students are praised for being silent, alert learners; similarly, diligence and application of rules and models are rewarded. Creativity and self-expression are outside the box. Respect for the teacher and the teacher’s knowledge is one key principle. The teacher is an ethical, educated member of a high-ranking class of society so in this context, Korean teachers are expected to present themselves formally by dressing formally and speak and be spoken to in formal discourse. This contrasts with the casual dress, and friendly manner in which a North American teacher may approach the English conversation class. This simple distinguishing element can be host to a number of disorienting encounters between student and teacher. Mixed messages, unfulfilled expectations and general confusion can frustrate learning experiences. Again the expectations of roles and outcomes in the learning environment can be different, however, they are not impermeable and with negotiation can be a lesson learned in itself.

3. Be sensitive to the economic, political and ideological realities of your students.

It is imperative to respect the whole lives of students. The learners’ immediate and future needs should influence the approach and perspective of the culture course. It is important to be responsive to concrete truths, such as economic difficulties, gender inequality, physical limitations and family problems as they impinge on student well-

being. Such realities can affect not only the opportunities to study but also the motivation to learn.

[O]ur relationship with the learners demands that we respect them and demands equally that we be aware of the concrete conditions of their world, the conditions that shape them. To try and know the reality that our students live is a task that the educational practice imposes on us: Without this, we have no access to the way they think, so only with great difficulty can we perceive what and how they know. (Freire 1997:58)

There are political struggles involved in education, both on the part of the student and teacher. Deep-rooted forces may also confront the teacher's daily practice and beliefs in the commitment toward quality education. Pedagogical issues are bound to political, economic and ideological contexts. Part of the teacher's commitment to professionalism calls for the values of humility, love, courage, tolerance, patience and respect for learner's whole identity. Thus, the role of the teacher involves a sensitivity and genuine motivation for the betterment of the student community because, as Freire proclaims, the teacher's task is not only about transmitting knowledge but even deeper to dynamically teach and love.

4. Be guided by an appropriate model that illustrates effective culture learning.

There are many useful theories about effective intercultural communication, but Bennett, in my estimation, offers a unique developmental model for culture learning and intercultural training that explains the process of gaining intercultural awareness. From Denial to Integration, these stages of intercultural sensitivity measure and evaluate attitudes and behaviours towards other cultures, with the goal of progressing along this continuum. At each stage, strategies that foster development are explained. Once again,

it can be seen that in this model, the two over-arching categories Ethnocentric (using one’s worldview to judge others), and Ethnorelative (understanding cultures as relative to one another) and their subcategories can be used to diagnose the developmental stage of students. With behavioural, cognitive and affective tendencies represented as stages of growth, the teacher is equipped to anticipate changes as signs of personal growth. The assumption behind many American multicultural theories and practices appear to simply require the teacher to promote loving and respectful attitudes towards students who are not of the same culture group, and thereby, expect to see immediate positive results. He explains the stages of Denial, Defense, Minimization, Acceptance and Adaptation both in terms of identifying student tendencies and teacher strategies.

Bennett’s Developmental Model of Intercultural Sensitivity
 – Student Tendencies and Teacher Strategies

Denial	Defense	Minimization	Acceptance	Adaptation-
-unable to construe cultural difference -use broad categories -attribute less than human status to outsiders upon confrontation	-negative evaluations of difference -denigrate others -us and them polarization etc	-try to bury difference within familiar categories of similarity -recognize superficial differences -feel people are the same deep down	-recognize and enjoy cultural differences -aware of themselves as cultural beings -avoid the exercise of power	-use knowledge of their own and other’s cultures to intentionally shift into other frames of reference -can modify behaviour to make it more appropriate to other cultures
Teacher can: -create lessons that facilitate the simple recognition of difference -eg. International Night, Multicultural Week,	Teacher can: -create lessons that emphasize the commonality of cultures, focusing on the good -eg. Ropes course, challenging group activities that require teamwork and group success	Teacher can: -create lessons that raise awareness of one’s own culture, that show how one is a “cultural being”, introduce the idea of cultural difference -eg. Cultural self-awareness discussions	Teacher can: - emphasize the practical application of acceptance -eg discussion of value differences followed by immediate applications in a business setting, or by overseas travel	Teacher can: -provide opportunities for interaction -eg. Face-to-face interaction with people from different cultures

(Bennett 1993:29-65)

Using this model, the teacher can be guided in creating lessons, assessing student needs and devising goals and objectives for the course. For example, in the case of a student who negatively evaluates another cultural heritage, but who had been previously unaware of the existence of said cultural group, can actually be a marker of growth. In this scenario, the teacher can create a follow-up lesson for which the recognition of the common good that exists in all cultures is called. In this way Bennett’s model is invaluable resource or guide.

I find that Moran’s approach, as described previously in Theoretical Influences, complements the Bennett’s model and can be used together in course design. The four stages (knowing how, knowing about, knowing why, and knowing oneself) moves through a cycle of participation, description, interpretation, and response. The nature of the culture lessons is also clarified in terms of content, language functions, activities, outcomes and teacher’s roles. As a teacher I found it of great help, providing me with a mental checklist when I occasionally questioned class direction.

Moran’s Cultural Knowings and Teacher Roles

	Content	Language Functions	Activities	Outcomes	Teacher Role
Knowing How	Cultural practices	Participating	Developing skills	Cultural behaviours	Model coach
Knowing About	Cultural information	Describing	Gathering information	Cultural knowledge	Source Resource Arbiter elicitor
Knowing Why	Cultural perspectives	Interpreting	Discovering explanations	Cultural understanding	Guide Co-researcher
Knowing Oneself	Self	Responding	Reflection	Self-awareness Personal competence	Listener Witness Co-learner

(2001:139)

For me, guidance in diagnosing stages of intercultural sensitivity with the four-staged approach was instrumental in developing a purposeful and visionary course outline and individual lesson plans. I recommend them highly for other teachers.

5. Consider carefully whose English to teach.

Like Sandra Lee MacKay, who argues that English does not simply serve as a foreign or second language but, more significantly, as an international language, the question arises as to whose language should be broached individually and collectively by English teachers in the EFL context. Measuring English according to native-speaker standards ceases to be relevant as native-speakers of England, the US, Canada, Australia and New Zealand are not the owners of it. “It must belong to those who use it” (MacKay 2002:2). Certainly many highly varied groups of people all over the world now use English and it is expected that this growing trend will continue for years to come. Observing the spread of English around the world through colonization, industrialization, mass media and technology has secured its position and function as a global language “enabling countries to discuss and negotiate political, social, educational, and economic concerns” (MacKay 2002:17). As such, the background concerning the global-ness of English and MacKay’s argument that English is an international language belonging to those who speak it convince me that the many varieties of English and the many cultures of English speakers must be recognised in a culture and language course.

In my Korean context, American English is the desired norm. As a Canadian, this dominance of American English is easy to understand in terms of computer technology,

popular access to Hollywood movies, as well as the USA's status as a superpower, but I have misgivings about the full-scale commitment to American English as the standard, and have pondered the negative implications of focusing on only one variety as the standard. Min Hee Kang similarly questions this phenomenon:

This nationally prevailing view toward American 'Standard English' as, so to speak, the International Language, results in the concept of the hierarchy among languages and cultures held by many Korean people. This also accounts for their feelings of inferiority toward white North Americans and Western Europeans and their feelings of superiority to people from other countries. I believe that English teachers, Koreans as well as native speakers, should keep this phenomenon in mind and make a conscious effort to promote the true meaning of English, whose first and foremost purpose is to communicate with people from different languages and promote their mutual understanding (Moran 2002: 112).

Promoting intercultural awareness then implies exposure to the world's offerings. As often and as meaningful as possible, I recommend introducing a variety of English accents and dialects into the course curriculum. This should be done more so to train our students to recognize and accept the plurality of English than to train them to mimic the diverse accents of English. Though the teacher may have inherited a certain variety or dialect of English, it is of great service to the students to incorporate in our lessons diverse audio, video or digital recordings, reading materials, and if possible guest speakers who represent different ways of speaking English.

6. Let the content and goals of your course reflect your beliefs about culture, the needs of your students, and the issues in your teaching context.

A reflective approach helps make sense of the issues concerning the many limits and strengths of our teaching practice. Classroom norms, constraints of curriculum design, institutional needs, students needs, and personal professional development all

must be considered in relation to your beliefs about culture. The best resource on how to conceive of the process and end product of course design, I find, is offered by Kathleen Graves in *Designing Language Courses*.

What makes sense to you will depend on your beliefs and understandings, articulated or not, and the reality of the context and what you know about your students. For that reason, articulating beliefs and defining one's contexts is the bottom of the chart to serve the foundation for the other processes. (1999:3)

Taking the time to process everything will have an immeasurable impact on the course as a whole. With goals clearly identified, the teacher can then be more accountable to her decisions in lesson planning, but also about what her students will learn. Clear goals also help with student self assessment and teacher feedback and can direct the overall vision of the course.

In summary, these six guidelines when applied to the development of a culture course facilitate a meaningful journey of discovery for the teacher and students. The role of the culture teacher is to lead our students to a place where thoughts and actions promote acceptance and understanding of others as well as successful interaction. To do this well, we must first come to terms with what is meant by culture and, by extension, intercultural competence. We also need to be sensitive to the different concepts of the role of teachers, students and the classroom, the learning styles of individual students, as well as the outer forces of economic, political and ideological realities. It is also essential that as educated professionals, we allow ourselves to be guided by an appropriate model that fosters intercultural awareness. We should also consider the political implications of whose English we choose to teach in our classrooms. And lastly, it is important that the

content and goals of the course reflect the beliefs held about culture, the needs of students, and the conditions of the teaching context.

CHAPTER 3
CULTURE COURSE DESIGN

Assessing the Teaching and Learning Culture at Hankuk Aviation University

You need to know as much as possible about the context in order to make decisions about the course.

Kathleen Graves

Hankuk Aviation University, in Koyang City, Korea is a highly rated but grossly under-funded university on the outskirts of Seoul. It offers non-credited intensive language courses in the winter vacation for all the students. Many students of Air Transportation, Aeronautical Engineering, as well as its newer department of English Language are attracted to the program offerings. In the winter of 2002, Robert Burns, a professor at HAU, under the auspices of the Continuing Education department, undertook the program planning with feedback from Young Ran Park, a fellow seasonal instructor and myself. As a one-month intensive program, there were no mandates other than to provide cost-effective quality English instruction. Students at HAU require high TOEFL scores in order to further their careers – be it as pilots, air traffic controllers, or flight attendants.

The course, laid out over four weeks, was designed to offer one hundred hours of instruction. Students received five contact hours a day; twenty-five over the week. Three

core courses were offered that matched the teachers' specialties. Robert Burns was responsible for a Phonology and Pronunciation class one hour a day; Young Ran Park, a Listening Comprehension class for two hours a day, and myself a Culture and Conversation class at two hours a day. Originally, we anticipated sufficient enrolment to offer three courses aimed at beginner, intermediate and advanced students, but lower enrolment only provided the funds for two levels: low-intermediate and advanced. All students were interviewed two weeks in advance and assigned to either level. The low-intermediate students, who demonstrated a grasp of basic grammar skills but were hesitant to speak English, were assigned to Class B. And the advanced speakers, who demonstrated more confidence and fluency in speaking about a range of topics, became Class A. There were eighteen students in total: eight in Class A (six males, two females) and ten in Class B (seven males and three females).

Observations of what worked well and what needed to be addressed from past programs influenced our planning. It was acknowledged that students tended to perform better when the classes were structured by ability and not according to their major, so this aspect remained unchanged. A problem with ongoing attendance and motivation in past years demanded attention. Previously, participation and attendance had dropped steadily from the first week to the last. As a non-credited program, held during vacation time, students faced no grade-bearing consequences. Students in previous years regularly came to class late, or did not come at all. Excuses ranged from "I drank too much 'soju' last night", or "I have a cold", thus revealing a lack of commitment to learning English in this setting. So, motivating students to participate in a fun, but disciplined, program became a strong incentive. Though students often claimed that fun, interactive classes with a game

component were their preferred mode of studying, upon immersion in this type of learning environment, they seemed to view such classes as non-essential, and therefore attendance had been sporadic.

To further motivate an efficient learning environment, we addressed a number of other perceived barriers to attendance and punctuality. We scheduled the starting time of the program later in the morning as opposed to the standard 9 a.m. to compensate for the inevitable consequences of late night social recreation. Also, we realized that ensuring opportunities for students to encounter members of the opposite sex could be an important motivating factor. Because HAU seems to be 70% male, only a few females could statistically be expected to apply for the program despite their high enrolment as English majors. We hoped that at least two women per class would register so as to offer a female presence in each level, which would contribute to a better classroom dynamic. From past experience, male students displayed extra motivation to come to class regularly and on time when females were part of the group. In addition, female students, when in the company of other females, were not as intimidated to contribute orally as was the case when they were solo. Making these structural changes we hoped, would help put the students in a better position to attend, participate, and hence, strongly benefit from the program.

I also surmised that HAU is a traditional university where all but one of the tenured professors are male. Most classes cover traditionally male occupations and are also taught in a traditional lecture format. Here a high power distance between professor and students is maintained. High power distance, as explained by Geert Hofstede, is expressed by according the teacher with great respect outside of the class, respecting

older teachers over younger teachers, and instituting a teacher-centred approach to education (1986: 313). My teaching style appears in strong contrast with traditional methods as my preference denotes friendly and egalitarian interaction between student and teacher. Furthermore, as male students and professors comprise the majority of the student population, many of whom have completed their military service in the air force, there is an entirely different atmosphere than other co-ed campuses: the campus itself austere with a long airstrip in the middle of the grounds, few trees, and a path across campus that is occasionally barricaded due to small planes preparing for take-off and landing.

Certainly with the heavy patriarchal heritage, many of the HAU students may be unfamiliar with both a younger female authority figure and my teaching methods with their emphasis on active participation in small and large groups. I was also sensitive to the fact that many students did not seem to come from rich families and did not have the privilege that students from other Seoul-based universities have, such as easy access to language institutes, and financial opportunities for international travel. I also wondered if problems with student motivation in the past might have been due to contrasting cultural frameworks. In Korea, formal assessment and certification are highly regarded measures of education. Accordingly, communicative exercises conducted without formal evaluation, and expectations of active participation, wherein students are asked to speak out without being called on personally by the teacher, are not commonly employed teaching methods. Furthermore, a progression in language learning might not have been measurable because students lacked assessment opportunities to track their development.

Because of these observations, I reasoned that students would respond better to the class if I took one step back from my values and cherished beliefs and tried to analyze the extent in which my students could be made to feel nervous “by situations which they perceive as unstructured, unclear, or unpredictable” (Hofstede 1986: 308-16). In recognising the inherent value of this cross-cultural learning environment for the students, certain responsibilities became clear. As Peter Adler puts it, “Ultimately, the intercultural journey seems to be one of facing ourselves as we become aware of and responsible for the meanings we create and through which we then interpret our experiences” (Ramsey 1996: 13).

By looking at my classroom from my students’ point of view, I realized one of the first and most important adjustments I could make was to dress more formally as most Korean professors do, and not casually as many North American instructors prefer. I still intended to maintain my personal style, just to dress in darker more professional attire. As a young female instructor in a male-dominated environment, I did this in order to be sensitive to gender politics. Next, it became clear that careful preparation of the course and each lesson would create a more cohesive and coherent learning experience for my students, and that it was vital to share this information from the beginning. Offering an overview of the course at the outset and sharing my expectations of their participation in the course in the form of a friendly letter would be one good strategy to invoke. Other teaching strategies included: providing opportunities to negotiate classroom norms during regular feedback sessions; presenting the daily lesson plans both visually on the board and orally at the beginning of each session; providing a wrap-up session in which the week’s lesson are reviewed; conducting error correction in a systematic manner, such

as finger prompts and recasting for fluency exercises, and focusing on accuracy in written assignments; and lastly, assigning weekend homework assignments that featured reflective writing skills. The strategies, once regularly employed, would set up classroom rituals, which also appeal to Korean values.

Language and cultural content would be better acquired if the lessons involved various modes of teaching. I visualized how this could happen on many levels. I first looked at incorporating the theory of Multiple Intelligences and differential learning styles as both part of my teaching style and the course content in the first week. I did this not by teaching the theory point blank, but by structuring learning opportunities to engage the senses, asking students to assess themselves by referring to an English-based questionnaire on the web, and by structuring a discussion of their learning style preferences with their peers. By beginning the course with discussions about how the class members perceive learning differently from one another, then the diversity of a student population could be grasped firsthand, which in turn would become a good springboard to explore larger aspects of diversity. As a complement to this approach, the integration of the four skills (reading, writing, listening and speaking) would also effectively serve the different learning styles of students in the class. Similarly, integrating the four skills would also provide opportunities for new material to be recycled in the move between receptive and productive skills and therefore facilitate richer language acquisition. The culture learning cycle, as advocated by Moran, also suited this mode by attending to the different cognitive, affective and behavioural levels of culture learning. These concepts reflected my training and attendant assumptions of what comprised effective language and culture learning.

These language learning strategies, I realized, would be part of a new classroom conduct that could potentially be distressing for my students. I was aware of how my expectations of student participation, the teacher-student relationship and effective teaching and learning environments contrasted with my students. Add this to the overall task of expressing one's own cultural mores, which would not only include degrees of self-disclosure on part of the self-reflective written homework tasks, but also the extra demand of doing so in a foreign language, then this class itself could easily simulate the more unsavoury aspects of culture shock!

But by being sensitive to both my student's responses and the learning culture already in place at HAU, I felt the strangeness of my presence and teaching style could be minimized. Being clear of my expectations from the start and conducting regular feedback would help students feel comfortable in a new learning environment. Potential unease could be minimized in a classroom that valued openness, process, security, community and respect for both similarities and difference. These adjustments, I anticipated, would increase motivation, reduce cross-cultural tension and contribute to an overall happy class. These ideas contributed to my course planning.

Organizing the Culture Course: the Process

What you choose and how you organize it must make sense to you so you have a basis for your decisions

Kathleen Graves

Designing the content, sequence and goals of the course was a recursive process of mind mapping, note taking, and reflection. As explained earlier, designing a culture course involves seeking clarity on many guiding factors: a working definition of culture and attendant beliefs about teaching and learning culture; the needs and concrete realities of the students; the impact of different learning styles and norms on shaping effective learning; the choice of English and its role for the students; and last but not least, goals that reflect the students' development in terms of intercultural sensitivity. Given these variables, the immediate question concerning me most was: How can I best teach these Korean University students both English and cultural awareness in the conversation classroom in just four weeks?

It is self-evident that preparation with accurate information facilitates the design of a base curriculum. Clear ideas for content, goals and sequences in turn ensures focus throughout the course and aids decision-making and flexibility when the course is put into action. Kathleen Graves discusses course design as a process of envisaging how the objectives, materials, sequence and evaluation will all fit together. She writes: "Conceptualizing content, then, is a matter of articulating what you will explicitly teach or explicitly focus on in the course and knowing why you have made these decisions" (2000: 39). My process entailed making a mind map of scribbled notes of themes, language functions, goals and objectives linked by arrows pointing to activities and

exercises. The maze of ideas eventually meshed into a compact grid where the natural breaks of the week demarcated the beginning and end of a unit and ideas about how to marry the language and culture goals within this structure became visible. It was with this grid that I entered the classroom on the first day, and from there, honed the lessons to match what I saw in the students.

The key factor, though, in shaping the course design was diagnosing where the students sat in terms of their intercultural sensitivity. This model is, as Bennett aptly puts it, “ a guide that explains why people behave as they do in the face of difference and how they are likely to change in response to education” (1993: 21). To do this, I chose to examine the behaviour patterns of this generation of students. With this diagnosis, I knew, where to begin, how to proceed and where to end up would be clarified. The assessment of their “attitudes and behaviour toward cultural difference in general” (1998: 26), and the attendant goals of the course, however, had to be made in advance of a face-to-face encounter with the actual students. Reflecting on prior knowledge of Korean university students then informed the next stage of determining content, sequencing and goals of the course.

Determining Cultural Content, Sequencing and Goals

Intercultural competence... [is] an ability that enables individuals to operate effectively and appropriately in more than one language-culture, and an ability that is increasingly valued and needed in today's world and in the years ahead.

Alvino Fantini

Just as students can be measured according to their communicative skills, I believe, intercultural skills can similarly be assessed. Application of the Bennett model helped to plot my target group's attitudes, knowledge and awareness along "a continuum of increasing sophistication in dealing with cultural difference" (1993: 21) without the worry of making stereotypical judgements of xenophobia or racism. Like in the classroom, when I listen to students' abilities to use tense, for example, in order to demarcate the kind of grammar to teach, so could I tune into their responses to cultural difference and hence further clarify the aims of the course and individual lessons. I began with the question: did these students perceive cultural difference as threatening or as enjoyable and interesting? The former indicates a generation disposition of ethno-centrism, and the later ethno-relativism. From there, I narrowed their responses according to the sub-categories. The model was personally empowering. Clarification here helped me to regard a diagnosis as an opportunity to developing knowledge, skills, attitudes or awareness in order to "facilitate development towards more sensitive stages"(1993: 24). In short, it helped me to make intelligent decisions about what and how to teach.

While residing here in Korea, I have been aware of popular attitudes and responses among Koreans towards contact with people and manifestations of other

cultures. Once again, Korea with its former unofficial title, the Hermit Kingdom, viewed itself and was viewed by others, as a closed society. Inherent in this worldview was an overall distrust for outsiders that remained well entrenched in the Korean psyche.

Korea's history is one of being the conquered and seldom the conqueror, from which the great level of foreign distrust, especially in a military and economic context, has emanated. There seems to be a noticeable change in society over the past five years, however, which can be detected in my target group of educated twenty-something university students. Their responses to questions about Korean identity, however, suggests that they were infused with a fixed concept of racial homogeneity, wherein Korean-ness is much more than residing in this country, inheriting "han-gul" (Korean written language) and observing the status of relationships between people, based on a Confucian hierarchical structure. The concept of Korean-ness extends to a fixed concept of purity of blood, values, behaviour, and emotional predispositions but strikingly seems to nullify any of the differences that mark Koreans in terms of age, religion, class, life experience, as well as immigration history and geographical location. It is interesting to not that any wording of difference within the concept of the sameness of Korean identity is strongly minimized or disregarded, despite the contemporary challenges of globalization and an increasing urban populace.

From my vantage point, the educated university student exists in a state of polarity holding – a transitional in-between-ness of past and fast-forward future. They seem competent in mixing their inherited traditions with the contemporary changes that an urban life and globalization demands. Individual advancement, successful and satisfying careers for both men and women, desires for happy and financially secure

marriages, and educational success for their children, seem to be motivating concepts resembling in certain ways categories of the past but also departing markedly from the lifestyle patterns of their parent's or grandparents' generation. These older generations had survived the poverty and turmoil of the Korean War, and subsequent political instability and drastic personal commitments to help achieve economic prosperity. Today's university students have benefited from this wealthier state. They can be expected to marry later, to choose a union motivated out of love and not familial obligation and raise smaller nuclear families in modern technologically-equipped housing. They can also generally enjoy a diet of local and imported food as well as opportunities to travel overseas. It is common among this generation to hear reports of their Christian identities and regular church attendance. This development seems to stem from an unspoken rejection of the traditional religions of Buddhism and Shamanism, even though it is said that "the traditions of patriarchal Confucianism" (Lee 2002: 4) is prevalent in the Korean Church. Thus, it seems that this younger generation are responding to a state of flux through selective adaptation of inherited values and contemporary demands of urban life and globalization.

Attitudes and expressions inherited from the past reveal in most university students an accepted pre-disposition towards the notion of cultural difference. They include tendencies to "maintain wide categories of difference", and "use broad poorly-differentiated categories" in referring to people who are not Korean. It is satisfactory to simply identify someone from the Philippines, Morocco, Nigeria or Germany as an "outside-country people" (or "wei-guk-sa-ram"). In addition, it seems acceptable to use the label for US American (or "mi-guk-sa-ram") to any Caucasian person. Ironically, I

have noticed a curious habit regards the usage of the generic term, foreigner. The label does not appear limited to a geographical perspective. Koreans, when located in the US, have used the term to speak of US Americans, when in actual fact, the Korean visitor by nature of being located in the States, is in actuality the foreigner. These language habits, such as the broad use of categories and poorly differentiated categories of difference, correspond to the first category of Ethnocentrism: Denial, and its subset, Isolation. Other tendencies, less common among university-aged Koreans, but still observable behaviour include: asking well-meaning yet uninformed and so-called “stupid” questions and giggling in a non-hostile fashion when interacting with foreigners (Bennett 1993: 30). Other similar behaviours seemingly do not afford foreigners the same level of courtesy that they would a Korean. Staring at a foreigner on the subway, stopping at a foreigner’s table in a restaurant to laugh or identify their out-of-place-ness, blurting out a well-versed English expression out of context, teaching young children that pointing at a foreigner and forcing young children to practice their English on foreigners are all typical examples, demonstrating some learned responses to racial difference.

Similarly, there is accordance with the second sub-category, Separation, in the Denial stage. Here, Bennett claims “physical and social barriers are erected to created distance from cultural difference” (1993: 32). Propagated by the older generation and passed on through the younger generation are the messages that immoral behaviour, disease and danger are features of the international quarter of Seoul. Indeed, this area has a long history of intercultural conflict. Interestingly, not until the World Cup 2002, was this area accessible by subway. Itaewon and neighbouring Hannam-dong, have been zones where the Japanese military were once housed, but now it is perhaps the most

culturally diverse area in Seoul, and arguably on par with many world-renowned multicultural cities. It is home to a sizeable American military base, hotels catering to the business and tourist communities, diplomats and other international residents as well as a resident Korean population. It features numerous places of worship, such as the International Catholic Church and seminary, and a mosque. It also offers upscale French, Indian and Thai restaurants, as well as wilder bars frequented by heterosexual and homosexual communities, and those participants in the sex industry. It is important to add that this unsavoury reputation is the reason for its complete disavowal. In spite of the intense desire in Korea to learn English, there are few Korean students who frequent this area to practice their language skills or participate in the colourful culture that exists here. Certainly, English is the predominant business language in this district and the cultural diversity that exists here compares to that of many cities of the world.

The issue of separation, most poignantly witnessed in the division of North and South, and leaving one country completely divided for the past fifty years simply cannot be ignored. Contact between the two countries is strictly forbidden, and there is much emotional appeal for this issue to be rectified, though indeed many are happy with the status quo and worry about the emotional and material costs of reunification. The physical barrier of the Demilitarized Zone, with its chain linked razor-wire fences and minefields ensures that the two parts cannot be re-united without high-level diplomatic interventions between North and South Korea, China and the United States.

It must also be added that separation is also legally invoked for many long-term South Korean residents of Chinese heritage, whose history bore witness to vast political change. They have lived in South Korea for generations but are still denied Korean

passports and must visit immigration yearly to have their papers certified just as itinerant English teachers do who may only work in Korea for one or two years. Similarly, other ethnic Koreans, who have resided in other countries and gained citizenship, or who have been adopted overseas, have until quite recently encountered Visa restrictions upon entry. Recent regulation inspired by political protests and consciousness-raising agendas of many Korean adoptees, often in their twenties, however, has rectified this situation for both Korean Overseas (or “kyo-pos”) and Korean-born adoptees, who hold citizenship from Western countries. It is not uncommon for many of these people to share stories of maltreatment in Korea strictly because of cultural differences. Another example of separation includes a persistent rule that does not permit foreign-nationals to subscribe to cell phone services, buy property or own businesses in their non-Korean name. Without such involvement in Korean society, many foreigners must live on the margins. Indeed the rate of non-Korean residents in Korea is very low compared to North American and European standards of multiculturalism.

Intense nationalism, another feature of the Denial – Separation stage, is a special feature of Korean identity. It was witnessed internationally during the recently televised World Cup Soccer matches. A festival of old and young soccer fans fully attired in red during Korean matches, cheering very enthusiastically for their home team. The buzz was certainly due to Korea’s unexpected rise to the top and much less so for the inherent love of the game. This statement can be qualified by the much emptier stadiums for other international games, the payment Korean high-school and university students received for going to stadiums as official supporters of other national teams with low support or attendance, and the overwhelming press coverage that foreigners who dressed in Korean

colours received in Korea, not to mention the unshakeable media images of stadiums awash with red. The heroic worship of the Dutch soccer coach deserves comment here. His faith in the Korean team and efforts to train them to compete at the highest level has earned him popular acclaim. Though it must be noted that he was vociferously rejected when he first appeared because of his foreign-ness. Rumours that he was offered citizenship circulated after the dramatic defeats of many top teams. Similarly, young supporters in boisterous enthusiasm wore realistic paper masks of the Dutch coach. Perhaps sheer love of Korea does warrant inclusion!

More so than their parents' generation, however, Korean university students seem to have more opportunities to engage in intercultural liaisons. They display greater confidence to talk freely in English with foreigners, but mainly those from English speaking countries. This, of course, stems from greater exposure to native-speakers in English language classes. Many of the students studying English have positive views of cultural difference, especially of native-English speakers. They state explicitly that they wish to study abroad, and experience other cultures – and many do. In this dynamic, cultural difference is equated with different frameworks of communication and values. These new behaviours and attitudes towards English-speakers indicate a leaning toward the Acceptance category on the Ethno-relative scale, wherein cultural difference is not viewed as threatening, but rather as enjoyable and trendy.

Yet, it must be qualified that this positive interest generally tends to apply to people from cultures that demonstrate an economic advantage, such as US Americans and Canadians. People from countries that enjoy less economic wealth than that of Korea tend to be negatively regarded. In some cases, people and manifestations of such

countries are considered to be inferior. This was discussed in the Korean media in regards to the Fall 2002 hosting of the Asian Games in Pusan, Korea. The Asian Games followed months after the World Cup and featured many more sports and just as many foreign nationals yet the exclusive Asian theme did not attain the same popular appeal as the World Cup.

Koreans were judged harshly for its racist undercurrents during the Asian Games in the national media. In an editorial of a daily paper intended for English readers, the following was printed:

Koreans, consciously or not, are among the most die-hard racists in the world. And the darker the foreigners' skin, the deeper the Korean's racial bias against them. The next criterion in determining the treatment of foreigners is the power of the guests' home countries - hence the excessive kindness shown here to white Americans and the groundless contempt toward Southeast and South Asians with dark skin. As things stand now, Koreans can hardly complain about discrimination against their compatriots in America and Japan.

A nation cannot globalize itself by opening its heart to specific races and closing it to others. It appears rather treacherous if Korea welcomes Asian athletes briefly, while mistreating their working brethren interminably. (*The Korea Herald* [Seoul] 5 Oct 2002)

Similarly, people from the military, are generally not welcomed. An incident in 2002 involving the accidental fatalities of two young Korean female students caused by the U.S. military inflamed anti-American tendencies. Many university students in Seoul and across the country publicly rejected the American military for its presence in Korea. When interviewed on the subject, Kim Dae Jung mildly asserted, "there is a growing trend toward anti-American sentiment" (*The New York Times* [New York], 16 Sept 2002). This anti-American, anti-foreigner and pro-Korea propensity associates with the second category of Ethno-centrism called Defense, wherein negative stereotyping is applied, and one's own cultural state is positively evaluated. The two sub-categories of

Defense, Denigration and Superiority, can perhaps be understood when examining Korea's history of oppression under Japanese rule and heavy-handed American political influence.

In my university classrooms, there seems to be only general knowledge about other Asian neighbours, and much less so of other African countries, South American and Middle Eastern countries. Activities, which involve identifying other countries in the world, are not easily accomplished. When using a world map, it is often difficult for Korean students to locate such countries as the Philippines, Peru and Egypt even when the map properly identifies them in English. Perhaps part of the difficulty can be attributed to the countries' names in English sometimes having different Korean equivalents, but I also think that the educational system has not featured international issues that occlude Korean history. In discussions of the news, Korean perceptions of Japan, the United States and China are considered engaging discussion topics but news from other Asian countries is met with disinterest. Similarly, students have stated that when comparing English newspapers to Korean newspapers, they are struck by how much larger the international news section is than in the Korean papers.

Thus, it appears to me that despite the younger generations interest in learning about other cultures, they have inherited a Korean worldview, in which cultural difference is negatively regarded. Everyone who is not pure Korean is a foreigner. Though, there is greater awareness of such foreigners from countries that have been historically involved in relationships with Korea, such as China, Japan, and the US, there is often little discernment of the cultural differences that do exist between Western people and the diversity within individual nations. Again, the perception that American culture

is oppositional from Korean culture is also widely held, and in this dynamic, the term, “American” is often synonymous with “Western”. Moreover, for people from non-Western countries, there doesn’t appear to be language categories or adequate identification.

The ease with which young educated students accept broad categories to refer to otherness and, simultaneously, the eagerness they demonstrate to learn new skills in order to be a full member of a global world show correlation with both Ethno-centric and Ethno-relative dispositions. Because of this correlation to Denial, Defense, Minimization and Acceptance, the content of the course needed to target strategies that would touch upon each of these stages in order to swiftly bring them through the different stages and hopefully rest at the Acceptance stage, the first of the three stages of Ethno-relativism. This diagnosis indicates the sequencing of content and skill development that will “facilitate development toward more sensitive stages” (Bennett 1993: 24). Thus content was conceptualized with keen attention given to the development of key skills appropriate for the tendencies of Korean University students.

The course content and sequencing of the units were important decisions. I demised that a correct order of activities can and should first secure movement out of both Denial and Defence. Thus, the content of this course first provided simple exposure to difference, then moved promptly to the tasks of building cultural self-esteem and affirming the positive qualities of Korean culture. Not until the inherent value of Korean experience is affirmed and the vocabulary necessary to express Korean values and history in English is acquired, would the course contents move towards recognizing positive qualities of non-Korean cultures. In so doing, the commonality of all cultures in terms of

having equally valid concepts of goodness, trust, respect and politeness, for example, could be introduced and accepted.

For those who have been oppressed, Bennett claims there is a propensity to maintain categories of cultural difference and visit the Minimization stage, which follows the Defense stage, only very briefly. Yet, within Korean identity, even differences among Koreans are minimized. The view that codes of correct behaviour are basically present in all Koreans seems to be a powerful one, while the “culturally unique social context of physical behaviour that enmeshes learned behaviour in a particular worldview” is not recognized (Bennett 1993: 42-3). Given this predisposition, development towards Ethnocentrism could be promoted by featuring substantial discussion of Korean cultures and subcultures. Teasing out differences among Koreans and rooting values and behaviours to a time and place involves a significant paradigm shift. The implied character of Korean culture as monolithic and unchanging, then, had to be sensitively handled in order for the diverse experiences within Korean culture to be recognized in addition to the concomitant process of constructing an identity of a people over time and space. I anticipated that a movement through this stage could become an upsetting experience because basic frameworks of self and group identity are threatened.

Min Hee Kang, a colleague at SIT and Korean educator, also responds to the special needs of the homogeneous Korean classroom. She wrote:

Self-identity and appreciation are the starting points that inspire students to embrace differences and the uniqueness of other people and that prepare them to transcend labels of other people. This is a smaller definition of celebrating diversity in a non-diverse classroom (Moran 2001: 116).

I concur. One of the key challenges in facilitating cultural awareness among Korean students is to first address diversity within their own culture before discussing acceptance

of diversity in other cultures. This departs slightly from the Bennett model. I believe this departure is due to the homogenous character of the Korean population. This adaptation can also be reasoned on the basis of the concept of fundamental otherness that exists in the Korean worldview of non-Koreans. This appears to be readily accepted, yet not so for Americans, whom Bennett addresses as his target readership and who have a stronger regard for sameness and equality. Though he advocates sensitising ourselves to difference, I felt that for this course aimed solely at university students from a new generation of urbanized Korea, the organizing principle should be in promoting categories of similarity in tandem with categories of difference. In this spirit of comparison and contrast, then, actual face-to-face exposure to other cultures could be addressed in terms of their respect, empathy, and acceptance of difference.

Developing the curriculum relevant for my target group of students then involved a reflective process of tuning myself to how cultural difference was comprehended in a Korean worldview and how culture and language would be best facilitated. This, in turn, indicated the appropriate sequencing of content and skills to be developed for my target group. This sequencing needed to occur of course before any arrangement of individual lessons that harmonized with these aims.

Given this intercultural assessment, the first unit of the course would be best facilitated if the affective needs of the students were addressed. A focus on developing comfort within the learning community and building upon what the students already knew, could promote the necessary confidence in being recognised as a member of the group and, consequently, in taking the necessary risks to acquire new language abilities and cultural awareness. The theme of “discovering self” was designed to achieve these

ends, and thereby potentially provide another springboard to move outward from the classroom community and soon thereafter to the larger world beyond.

Many interculturalists advocate beginning with the self. Joyce Merrill Valdes in *Culture Bound* writes, “the language learner must first be made aware of himself as a cultural being” (1998:vii). Similarly, “an important component of establishing a sphere of interculturality, contends Sandra Lee MacKay, is “to help students learn more about their own culture” (2002:90). Not until the student has a sense of who they are and how their identity and ways of being have been constructed, will they be able to recognize this similar process in a member of another cultural group. From personal experience it is clear that coming to terms with myself as a cultural being helped my interactions inside and outside the classroom. In asking myself to identify my values, expectations, beliefs and communication style, I became aware of how I was culturally bound to my upbringing in a bicultural immigrant family and education in the Canadian system, but also I realized the impact that other cultural experiences added to how I grew to conceive of my identity, not in fixed terms, but in more fluid ones.

After self-exploration, the next stage involved building language to describe and explain Korean culture. This was important for many reasons. Most language textbooks tend to avoid culturally specific experiences in order to reach mass consumer groups and also introducing Korean content and its related terms may detract from the extra effort teachers might need to implement “a curricular revision” (Dunnett 1998:157). Yet, it is essential for Korean students to feel their culture is validated in the English language classroom. This second unit, which is themed “Discovering Korean Culture”, serves well to address the real-life needs of conveying Korean experience to other English

speakers, and most especially for this target group of university students involved in the aviation industry.

Before taking the leap toward recognizing other cultures, I felt that a smoother and necessary transition should involve recognition of the Korean diaspora. Global migration is both a common factor of the Korean history and is also a potential future situation to be faced by many of my students. The Korean diaspora “constitutes the fourth largest diasporic group relative to the size of the population” (Min 2002:16). Therefore, spending time building an awareness of the patterns of twentieth century immigration and cultural adjustments that the “more than 6 million ethnic Koreans living in 150 countries” (Kwon 2002: 1) and countless other people of the world have experienced can be an effective bridge between the “us” and “them” concepts that are implied by the Korean words, “han-kuk-saram” (or Korean-person) and “wei-guk-saram”(or outside-country person). This unit was entitled “Culture Shock & Koreans Overseas” and it featured language relevant to discussing movement of people as well as language pertaining to the resultant disorientation that occurs due to a profound change and the new skills required to adapt to new cultures. Bolder risk-taking activities in the form of simulation activities followed by reflective tasks were introduced as a vital learning strategy. Personalized experiences of cultural difference in the language classroom promote understanding of other perspectives and cultures. It is my belief that providing students with opportunities to develop empathy in a secure learning environment is a key role for an intercultural educator.

It was not until the last unit that learning explicitly about other distinct cultures was introduced. Again, teaching culturally specific information was limited due to the

time limitation and the vastness of the world's peoples. As a result, the question of whose culture could be promoted to represent the "other", became paramount. With myself as the teacher, a second-generation Canadian, North American references would naturally occur throughout the course. In order to expose the students to some aspects of North American culture, this would suffice, but it seemed unsatisfactory in standing in for the vast category of the rest of the people of the world. I was distinctly aware that comparing and contrasting North American cultures to Korean culture reinforces a well-entrenched tendency of a so-called "developed" country, or super-power to an aspiring one. In this hierarchical relationship, an existing worldview is not challenged. Moreover, a love-hate dynamic of respecting a white-faced "American" for its economic power while at the same time, resenting such "white-devil" symbols of U.S. American foreign policy, could be activated, a dynamic which can lead to a return to Defense. I realized that Anti-American issues are hot topics but instead of planning for them it would be better to deal with them spontaneously in the regular feedback sessions.

Given that Koreans frequently address North America standards in economics and political matters, but less so with neighbouring countries in the Asia Pacific region, it made sense that highlighting Australian or Chinese cultures could be a much richer learning opportunity. Drawing on MacKay's argument that English is an international language, and significantly, a de-nationalized one not owned by any native speaking culture, it was essential that this be reflected in the classroom. Because English is a lingua franca for many, providing my students with opportunities to interact in an atmosphere of respect with a non-native speaker of English could be a formative life experience. When my students travel overseas, they will likely speak in English with

other non-native English speakers, be it in an airport, a business meeting or a language institute. Thus, the last unit was organized to include rich and compact sensory experiences, visible aspects of foreign cultures, in preparation for the culminant invitation of a non-native speaker of English as a guest speaker into the classroom.

Thus, the process of assessing my target students' response to cultural difference determined the content, sequencing and goals of the course. The month-long program used the weekly divisions to mark the beginning and end of the four units. Under the umbrella title of the course, "Discovering Self, Culture and Language" the sub-themes of discovering self, discovering Korean culture, learning about culture shock and the experiences of Koreans overseas, and lastly, learning about Intercultural Communication and the experiences of foreigners in Korea were featured.

CHAPTER 4

PUTTING IT ALTOGETHER: THE COURSE IN ACTION

Course Syllabus at a glance

Focus	Monday	Tuesday	Wednesday	Thursday	Friday
Unit 1: Discovering self - Learn about classmates: name, its meaning, etc - Active classroom participation	Orientation	Orientation	Introductions Movement Activities: Line-ups & Circle Activity Name chain	Feedback Journal: 10 Introductory questions 2 Minute Activity: Conversations Language Learner Questionnaire	Objects on Table, & Show and Tell Psychological Quiz T/S Roles: poster Homework
Unit 2: Korean culture -Explore culture - Describe Korean culture, history, etc - Compare & contrast Korean subcultures	Feedback Korean values, Vocabulary exercise Homework & Error correction	Discuss K culture Poster of Korean values, vocabulary Culture values questionnaire: pair & group discussion Oral dictation	Alligator River: Values activity - self, pair and group Assign poster presentation: compare/contrast 2 Korean subcultures	Discuss Alligator River & compare to Chun Hyang, a Korean tale Define culture Culture as Tree lesson vocabulary	Discuss Korean history Mind-map activity Write Korean history Group poster Homework
Unit 3: Culture Shock & Koreans Overseas - Learn new skills - Learn about culture shock	Korean subculture Poster presentations Homework & Error corrections Handwriting lesson	Discuss World map: where are all the Koreans? Handwriting Dictation <i>Soshin</i> video & Group discussion	Feedback Handwriting Card game: vocabulary & practice <i>Go Fish</i>	<i>Go Fish</i> <i>Crazy Eights</i> : Language & Game practice Introduce tournament	<i>Barnaga</i> : tournament as culture shock: warm-up, game, and debriefing Homework
Unit 4: Foreigners in Korea - Describe, respond to new experiences of other cultures -Interact with non-native speaker	Feedback Homework review & grammar sheets Native American story Vocabulary for senses	Judgement or description? Make culture statements Discuss responses & “What should we do when we go abroad?”	Cross-cultural event: music, food: descriptive response Lecture on Culture Shock Bennett’s quiz Group exercise	Guest Speaker: Q and A with Korean Chinese speaker of English	Skit preparation Skits Awards Closure Party

Lesson Plans

<h2>Unit 1: Discovering Self</h2>	
<ul style="list-style-type: none"> • Learn about classmates: name, its meaning, personality • Compare and contrast students with self: sameness and difference • Experience new classroom norms: active participation and community building • Give introductions of self and others 	
Teacher Focus	Student Focus
<p>Course preview</p> <p>Purpose: Inform students about course approach and expectations</p> <p>Give Ss a pre-course letter introducing the course, and expectations. Include a homework writing assignment: write a personal introduction in 5-8 sentences</p>	<ul style="list-style-type: none"> • Read letter of introduction in English (and Korean) • Write 5-6 sentences of self-introduction
<p>Unit 1: Day 1</p> <p>Introductions</p> <p>Purpose: re-configure the room and introduce course and T and S expectations.</p> <p>Group discussion. Arrange chairs in a circle in the middle of the room. Introduce self and course. Review letter. 15 min</p>	<ul style="list-style-type: none"> • Knowing About • Knowing How • Listen, observe, and respond. • Ask questions.

<p>Movement Activities - Line-ups</p> <p>Purpose: Warm-up kinaesthetic activities. Increase student participation without pressure of immediate language output. Build teamwork, security, and emphasize dynamic participation. Build confidence about basic communication skills. Raise awareness of non-verbal communication. Practice communicating using gestures, facial expressions and other body language.</p> <p>Group activity. Prepare text and pictures on boards of “get in line” and “get into a circle”. Instructions: use body language only, no oral communication. Form a line as quickly as possible according to T directions. 15 min</p> <ol style="list-style-type: none"> 1. Tallest on the left, shortest on the right. 2. Oldest on T left, youngest on the right. 3. Name in alphabetical order, Western-style. A on the left, Z on the right. 4. Time it takes to get from home to HAU. Shortest on left, longest on the right. 5. etc 	<ul style="list-style-type: none"> • Knowing How • Communicate using gestures and facial expressions. • Move, negotiate order, and re-order. • Reconsider relationships between classmates. • Make comparisons of similarity and difference.
<p>Debrief/Feedback</p> <p>Purpose: Share experiences. Recycle language. Note relevance of body language as a real-world mode of communication. 5 min</p> <p>Group discussion.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing Why • Share experience. • Recycle new language. Use comparatives, superlatives.

<p>Movement Activities - Circle Activity (see above)</p> <p>Group activity. Instruct Ss to get into a circle and respond to T statements. If Ss can respond affirmatively, then Ss step into the centre and give one related descriptive statement. If Ss respond negatively, they remain still and just observe and listen to others. 15 min</p> <ol style="list-style-type: none"> 1. I like studying English. 2. I have traveled to another country. 3. I have more than 2 brothers or sisters. 4. I have a nickname. 5. I like classical music. 6. S generated statements. 7. etc 	<ul style="list-style-type: none"> • Knowing How • Knowing About • Learn about each other. • Follow instructions • Listen and move • Make short statements about self.
<p>Name Echo</p> <p>Purpose: Learn each others name associated with a gesture. 10 min</p> <p>Group activity. Model own name and make a gesture that matches the rythm of name. Ask Ss to follow example, repeating all previous names and gestures.</p>	<ul style="list-style-type: none"> • Know How • Know About • Say name and make gesture • Repeat other members' names and gestures. • Learn names
<p>My Name and Its Meaning</p> <p>Purpose: Learn each other's name and meaning in English. 10 min</p> <p>Language Presentation. Prepare vocabulary for introductions and explanations on the board. "My first name is...", "My last name is...", "my surname", "it comes from...", "the meaning ofis... ." etc.</p> <p>Individual journal activity. Instructs Ss to write about the meaning of their name in English. Check Ss work individually.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Knowing Why • Knowing Oneself • Check ideas in dictionary. • Prepare response. • Notice sentence forms for introducing name, and its meaning

<p>Name Chain</p> <p>Purpose: Learn each other's name and meaning in English. 20 min</p> <p>Group activity. Arrange Ss in a circle. Model meaning of name. Eg. "My name is Melanie Mathilde Elizabeth van den Hoven. My first name comes from Greece. It means 'dark beauty'. My middle names are my grandmother's first names. My last name, van den Hoven, means 'from the garden'. It comes from the Netherlands." Ask Ss to follow example by repeating classmates and teacher's information in third person, and then to add new information, using the first person (I). Continue around the circle until everyone has spoken.</p> <p>Recite all students' names and meanings to affirm identity, review language and check accuracy.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Knowing Why • Knowing Oneself <ul style="list-style-type: none"> • Notice order, middle name, length and various origins attached to Western names. • Compare and contrast Western names from Korean names. • Change I statements to he/she statements. • Learn more about other classmates
<p>Journal – Lesson Review</p> <p>Purpose: Wrap-up. Review language and experience. Use writing to reinforce new language. Practice past tense. 5 min</p> <p>Group discussion. Review the lesson.</p> <p>Individual activity. Assign Ss to write a reflection in their journal.</p> <p>Group activity. Preview Day 2 lesson. Ssk Ss to bring a photo to class for the next day.</p>	<ul style="list-style-type: none"> • Knowing Oneself <ul style="list-style-type: none"> • Recycle language. • Describe day's activities in past tense. • Reflect on lesson. • Write 5-8 sentences.

<p>Unit 1: Day 2</p> <p>Greetings Purpose: Establish routine. Warm-up. Preview the lesson. 5 min</p> <p>Group Discussion</p>	<ul style="list-style-type: none"> • Knowing How • Ask and answer questions using past tense. • Listen.
<p>Introductory questions</p> <p>Purpose: Generate and practice introductory questions. 10 min</p> <p>Individual Activity. Instruct Ss to write 10 questions used for getting to know someone. Check language use. Introduce next activity. Give hand-out.</p>	<ul style="list-style-type: none"> • Knowing How • Focus on question-formation. • Practice questions and answers.
<p>2 Minute Activity (See S. Downey' 2001)</p> <p>Purpose: Practice standard introductory and follow-up questions. Learn about each other. 15 min</p> <p>Kinaesthetic Activity. Timed pair-work. Arrange room to accommodate 2 circles. Seat half of the Ss in an outer circle, facing their partners in the inner circle. Instruct Ss in the outer circle to begin conversations using 2 Minute Activity Conversation Cards. After 2 minutes, Ss in the inner circle rotate clock-wise. Instruct Ss to proceed from Conversation 1-5 on handout. Continue conversations with each new partner.</p>	<ul style="list-style-type: none"> • Knowing How • Greet each other • Ask and answer questions • Move and repeat.

<p>Tag Question (See S. Downey’ 2001)</p> <p>Purpose: Recycle Introduction. Practice peer introductions. 15 min</p> <p>Tactile/kinaesthetic and Individual activity. Instruct Ss to make name cards with photograph in the middle and written information about likes and dislikes, family, etc, in the corners.</p> <p>Pair-work and group activity. Instruct Ss to introduce self to partner in 2 minutes, exchange tags and then proceed to introduce the person identified on the tag (not their own information) to their new partner who does the same. Repeat 3-4 times.</p> <p>Group discussion. Check information. Ask about each student, “What interesting facts did you learn about _____?” Elicit S answers, checking with what they recall with correct S information. Check accuracy.</p>	<ul style="list-style-type: none"> ● Knowing How ● Make name cards ● Write information identifying self ● Introduce self ● Introduce peer ● Ask follow-up questions ● Practice subject verb agreement ● Check and correct information
<p>Language Learner Questionnaire (See S. Downey’ 2001)</p> <p>Purpose: Learn about language learning processes and preferred modes of learning. Practice speaking about language learning. Compare and contrast self with others. 50 min</p> <p>Individual activity. Instruct Ss to read and rate statements about language learning.</p> <p>Small group discussion. Instruct Ss to interview other members of the group for their opinions about language learning, using the handout as a guide.</p> <p>Group discussion. Review individual and small group responses. Ask each small group to summarize the language learning tendencies in their group.</p>	<ul style="list-style-type: none"> ● Knowing How ● Knowing About ● Knowing Oneself ● Read instructions ● Rate statements according to agreement or disagreement ● Interview and discuss with in a small group ● Compare and contrast self to small group, small group to large group
<p>Homework Task</p> <p>Instruct Ss to choose an object that has personal</p>	<ul style="list-style-type: none"> ● Knowing How ● Knowing About ● Knowing Oneself

significance, or that reflects an aspect of their identity and bring it into class for the next day.

- Ask questions about task

<p>Unit 1: Day 3</p> <p>Greetings Purpose: Warm up. Preview lesson. 5 min</p> <p>Group Discussion.</p>	<ul style="list-style-type: none"> • Knowing How • Share mood. • Talk about last night experiences.
<p>Associations – Personal object</p> <p>Purpose: note target language to describe objects on appearance and subjective associations. 5 min</p> <p>Language Presentation. Present key language on the board to help Ss describe their subjective responses to their personal object and make comparisons to other objects. “It is similar colour /size/shape as...” “It reminds me of...”</p> <p>Individual practice.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Note key language • Note personal associations • Silent practice of descriptive language
<p>Objects on Table</p> <p>Purpose: Reflect on associations and decisions. Use target language to explain connections between thoughts and objects. Predict responses from other Ss. Share personal memories in a group. Learn about individual experiences and personalities of the group. 30 min</p> <p>Group activity. Instruct Ss to put personal objects discretely into a bag. Then pull objects out of the bag and display them on the table for S to peruse.</p> <p>Group activity. Arrange Ss in a circle. Ask Ss to think about how to describe each object in terms of shape and colour first and then to note what kinds of associations or memories they have when they look at each object.</p> <p>Instruct one S to chose an object from the table. Instruct next S to pick another object in response to the object that the previous person had picked. Instruct all Ss to note the reasons behind their selection.</p> <p>Group discussion. Review activity. Ask Ss to predict why each student picked their object. Ask each S to explain their choice using target language. Discuss.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Knowing Why • Knowing Oneself • Silent practice. • Observe other students • Pick objects • Note reasons • Predict other students’ reasons • Explain choices and predictions

<p>Psychological Quiz (See Appendix)</p> <p>Purpose: Extensive listening practice. Follow aural directions. Describe in detail personal thoughts. Share responses in the group.</p> <p>Individual activity. Visualization. Instruct Ss to visualize about a walk in the woods by listening with their eyes closed to the directions and then record all the details of what they see in their mind. 50 min</p>	<ul style="list-style-type: none"> • Knowing How • Knowing Why • Knowing Oneself • Listen • Follow instructions • Visualize • Write descriptions
<p>Homework (See Appendix 2)</p> <p>Purpose: Reflect on learning in the first unit. Gives S written homework assignment. 5 min</p>	<ul style="list-style-type: none"> • Knowing Why • Knowing Oneself • Review language learned • Ask questions of clarification

Unit 2: Discovering Korean culture

- Learn about culture: definition, influence on identity, values and behaviour
- Describe Korean culture, history, and values
- Compare and contrast subcultures in Korea
- Describe similarities and differences
- Describe Korean experience
- Agree and disagree with classmates
- Give short presentations

Teacher Focus	Student Focus
<p>Unit 2: Day 1</p> <p>Feedback and discussion</p> <p>Purpose: Talk about Korean communication style and values in language. Receive homework submissions. Feedback. 30 min</p> <p>Group discussion. Review unit one. Describe weekend activities. Give feedback on homework assignment, and English language concerns. Introduce Korean communication style and elicit descriptions of Korean norms.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Knowing Why • Knowing Oneself <ul style="list-style-type: none"> • Listen and respond. • Ask and answer questions to share experience, using past tense, present tense, and vocabulary to describe Korean communication style.
<p>Korean values (See Appendix 2)</p> <p>Purpose: Practice language to describe values. Give examples. Compare and contrast value system of classmates. Distinguish individual from society. 20 min</p> <p>Group activity. Give handout.</p> <p>Individual activity. Respond to statements in terms of agreement.</p> <p>Pair work. Interview a partner and discuss.</p> <p>Group activity. T reviews activity. Ss summarize results.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About <ul style="list-style-type: none"> • Ask and answer questions about task. • Rate statements according to agreement— individual and cultural. • Interview partner. • Answer interview questions.

Homework and error correction

Purpose: Review first language assignment. Letter of introduction. Identify errors and correct in small groups.

50 min

Pair work. T prepares 20 strips of paper, which contain actual errors from samples students' homework. (Letter of introduction). T gives each pair a complete set of strips. T instructs Ss to work together to correct the errors.

- Knowing How
- Knowing Oneself

- Discuss errors.
- Correct errors with partner
- Check with teacher.

<p>Unit 2: Day 2</p> <p>Discussion</p> <p>Purpose: Discuss Korean Culture. What is it? 20 min</p> <p>Group discussion.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Knowing Why • Listen and share opinions.
<p>Oral Dictation – Journal</p> <p>Purpose: Complete sentence starts. Practice listening skills. Personalize statements. 30 min</p> <p>Individual journal activity. Dictate the beginning of sentences and instruct Ss complete them in their own words.</p> <ol style="list-style-type: none"> 1. Korean culture is... 2. In Korean culture, it is important to... 3. When I think about myself in terms of subcultures, I see that I belong to... 4. etc <p>Group activity. Elicits Ss responses.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing Why • Listen. • Write opinions. • Share opinions.
<p>Poster of Korean Values</p> <p>Purpose: Recycle language to describe Korean culture. Create ownership of the language. Affirm Korean culture and classroom culture. Decorate room. 50 min</p> <p>Small group activity. Instruct Ss to make a poster that explains Korean values in English terms. Prepare poster materials. Instruct Ss to begin with the lead-in: “In Korean culture it is important to ...”. Check accuracy and discuss content with Ss.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing Why • Brainstorm. • Negotiate content and language with group members. • Design poster. • Present to class.

<p>Unit 2: Day 3</p> <p>Alligator River – Values Activity (See Appendix 2)</p> <p>Purpose: Practice polite language and intonation for agreement and disagreement. 90 min</p> <p>Group Activity. Elicit polite expressions that show disagreement. Ask Ss to note intonation. Eg. “An interesting point but...”, “I hear what you say but...” “Don’t you think that...?”</p> <p>Individual activity. Give Handout. Instruct Ss to read the love triangle story called Alligator River about 5 characters and their situations, and then respond to the story. Instruct Ss to evaluate Rosemary’s behaviour, etc by rating the characters from most ethical behaviour (1) to least (5). Instruct Ss to write a brief explanation of their decisions.</p> <p>Small group discussion. Instruct Ss to compare responses and then debate their opinions in order to attain consensus.</p> <p>Group activity. Instruct each group to present their group’s answers to the class. Facilitate discussion on why people think differently.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Knowing Why • Knowing Oneself <ul style="list-style-type: none"> • Reflect on ways to show agreement and disagreement. • Practice polite forms of disagreement. • Listen a story. • Rate main characters in terms of ethical behaviour. • Write a brief explanation. • Share opinions. • Debate opinions. • Reach consensus. • Present unified viewpoint. • Think critically.
<p>Poster Presentation Assignment</p> <p>Purpose: Learn language to describe Korean subcultures. Compare and contrast two parallel subgroups in Korea. 20 min</p> <p>Pair work. Presents categories: male and female, Christian and Buddhist, old generation and young generation, rich and poor people, North Korean and South Korean. Ask Ss to choose a partner and then together choose two subcultures to compare and contrast. Emphasize that the task is to show both ways the two groups are similar different.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About <ul style="list-style-type: none"> • Think critically. • Choose partner and topic. • Discuss concepts and direction of poster. • Ask questions about task.

<p>Unit 2: Day 4</p> <p>Compare and Contrast: Alligator River & “ChunHyang”</p> <p>Purpose: Review Day 3. Practice language to express values and opinions. Reflect on sameness and difference in the group and why people think differently. Compare and contrast Alligator River to traditional Korean tale, a love story featuring a female protagonist and Confucian ethics. 50 min</p> <p>Group discussion. Review Day 3 using Wh- questions. Reviews subject-verb agreement, modals “should”, “should not” and language for describing value systems. Eg. “He believes in... but she doesn’t believe in...”</p> <p>Small group discussion. Instruct Ss to compare both the character and plot of Alligator River to “ChunHyang”.</p> <p>Large group discussion. Recycle target language by eliciting Ss answers. Facilitate an informal debate/discussion.</p>	<ul style="list-style-type: none"> • Knowing About • Knowing Why • Knowing Oneself • Practice using modals, sentence-verb agreement, language to express opinion and beliefs. • Reflect on similarities and differences of two tales. • Discuss ideas.
<p>Define Culture (See Appendix 2).</p> <p>Purpose: Consider the many definitions of culture. 15 min</p> <p>Pair work. Ask Ss to define culture with their partner.</p> <p>Group Discussion. Elicit responses. Give handout. Read aloud. Discuss what the definitions have in common and what is different.</p>	<ul style="list-style-type: none"> • Knowing How • Compose a definition. • Discuss.

Culture as Tree

Purpose: Introduce hidden and visible parts of culture, using the metaphor of a tree. Introduce new vocabulary related to hidden culture. **35 min**

Language Presentation. Group activity. Prepare a drawing of a tree with roots, a trunk and branches on coloured paper, and several rectangular pieces of paper with the visible and invisible Culture descriptors written on them. Arrange room to allow everyone to see the presentation. Place the paper with words, “attitudes, communication style, world view, values, perceptions and beliefs on the roots of the tree. Explain that this is invisible culture. Place the other paper with the words, “history, rules and customs on the trunk, and lastly, the paper with “language, food, art, and music” in the branches. Explain that these are the visible parts of culture. Then make leaves with expressions of changing culture (popular movies, slang, fashion) and instruct Ss to place them among the branches or on the ground. Explain that like leaves, these change as the seasons change.

Small group activity. Collect the words and phrases and give them to each small group. Ask them to compose sentences that define each word.

Group Activity. Elicit sentences. Write them on the board. Discuss

- Knowing How
- Observe.
- Listen

- Write sentences with key expressions.
- Check meanings.

<p>Unit 2: Day 5</p> <p>Discussion of Korean history</p> <p>Purpose: Reflect on Korean values and key events in Korean history. 10 min</p> <p>Group discussion. Review posters on Korean values. Introduce mind-mapping strategies. Ask Ss to describe important events in Korean history.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Discuss • Reflect. • Observe.
<p>Mind-mapping activity – Korean history</p> <p>Purpose: Brainstorm. Generate concepts and vocabulary to describe Korean history. Make a mind-map. 40 min</p> <p>Group activity. Model making a mind-map with students ‘help. Use the theme of the school’s culture. Eg. HAU</p> <p>Small group activity. Give each group with a larger sheet of paper. Instruct each group to make a mind-map of Korean history, and to begin by writing “Korean history” in a bubble in the middle of the page.</p> <p>After completion of the mind-map, ask each group to check the other group’s work together. Affix mind-maps on the wall.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Knowing Why • Follow instructions. • Generate vocabulary and expressions. • Make a mind-map • Write phrases about Korean history • Check meanings. • Compare and contrast posters • Decorate room.

<p>Writing a story of Korean History</p> <p>Purpose: Practice vocabulary to describe Korean history. Combine sentence-writing and story-writing skills. Explain Korean history. Negotiate meaning in a group. 50 min</p> <p>Small group activity. Timed Writing. Put large poster sized sheets of paper in different corners of the room – one for each group. Instruct Ss go to one of the sheets papers, and then write a first sentence introducing the history of Korea. (Eg. “In the beginning...”) Inform groups that they do not own the paper and only compose one section of the history of Korea and then must move to the next paper at the sound of the bell. Remind Ss that they must work quickly by first reading the previous statements and continue the history from that point. Monitor Ss work. Continue until time is up or paper is full.</p> <p>Group Activity. Read the stories of Korean History aloud. Affix to the wall. Note grammar errors.</p>	<ul style="list-style-type: none"> ● Knowing How ● Compose the beginning of a story. ● Negotiate. ● Read. ● Write sentences ● Sequence ideas ● Create links
<p>Poster Presentation – Preparation</p> <p>Purpose: Revisit the assignment. Give class time to prepare group work. 10 min</p> <p>Small group work. Provide stationary. Check on progress in poster project. Monitor group work.</p>	<ul style="list-style-type: none"> ● Knowing How ● Discuss. ● Prepare.
<p>Homework (See Appendix 2)</p> <p>Purpose: Reflect on learning in the second unit. Gives S written homework assignment. 5 min</p>	<ul style="list-style-type: none"> ● Knowing Why ● Knowing Oneself ● Review language learned ● Ask questions of clarification

Unit 3: Culture Shock & Koreans Overseas

- Learn about culture shock
- Consider the experiences of Overseas Koreans
- Identify the English names of countries on the map
- Learn new skills – handwriting, playing cards

Teacher Focus	Student Focus
<p>Unit 3: Day 1</p> <p>Feedback</p> <p>Purpose: Warm up. Give and receive feedback about the course, written homework assignment and upcoming presentations. 10 min</p> <p>Group discussion. Ask for feedback.</p>	<ul style="list-style-type: none"> • Knowing About • Knowing Oneself • Listen and respond. • Answer questions. • Give feedback.
<p>Poster Presentations - Korean subcultures</p> <p>Purpose: Present posters. Explain the similarities and differences of Korean subgroups. Learn about Korean sub-groups. 40 min</p> <p>Group activity. Take notes on S presentations. Facilitate group discussion on the presentations about the values and beliefs of two subgroups.</p>	<ul style="list-style-type: none"> • Knowing How • Present posters • Listen and observe. • Ask questions
<p>Homework and Error Correction</p> <p>Purpose: Review homework assignment. Identify errors and self-correct. 20 min</p> <p>Individual activity. Returns graded homework assignments. Monitor self-corrections.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing Oneself • Read • Correct

<p>Handwriting lesson – letters a- p (See Appendix 2)</p> <p>Purpose: Learn a new skill. Learn how to read and write cursive script. 30 min</p> <p>Individual activity. Give handout. Model how to write letters a- p on the board. Monitor S work.</p>	<ul style="list-style-type: none"> • Knowing How • Practice handwriting • Ask for help
<p>Unit 3: Day 2</p> <p>Discuss World Map: Where are all the Koreans?</p> <p>Purpose: Raise awareness of Koreans who have emigrated. 20 min</p> <p>Group discussion. Introduce world map. Lead discussion about world map. Ask Ss to identify the continents, large bodies of water and various countries. Elicit S responses. Lead discussion on the Korean diaspora. Ask, “Where are all the Koreans? Where have they gone? What are they doing there?”</p> <p>Restate S responses. Summarize.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Knowing Why • Identify places on a map. • Answer questions about Korean diaspora. • Listen and observe.
<p>Handwriting continued – letters p-z</p> <p>Purpose: Continued practice with handwriting 20 min</p> <p>Individual activity. Review letters a-p. Model p-z. T Model writing words and sentences.</p>	<ul style="list-style-type: none"> • Knowing How • Observe • Practice handwriting

<p>Preview <i>Soshin</i> video Purpose: Preview video, key language and concepts. 10 min</p> <p>Language Presentation.</p>	<ul style="list-style-type: none"> • Knowing About • Note target language and concepts
<p>View <i>Soshin</i> Video</p> <p>Purpose: View video about Korean-Australian experience. Compare and contrast with life experience in South Korea. Raise awareness of challenges facing Koreans who immigrate. Develop empathy. 50 min</p> <p>Group Activity. Video Presentation.</p> <p>Group discussion. After viewing, facilitate a discussion on the general storyline. Check comprehension on main ideas and specific detail. Ask Ss to compare and contrast the experiences of different family members. Elicit personal experiences and opinions in relation to the characters in the video.</p> <p>Ask Ss to describe and respond to the ways in which the Korean family adapted into Australian society.</p> <p>Ask Ss to evaluate the written English translations of spoken Korean.</p> <p>Facilitate a discussion on the Korean-Australian experience, comparing it to a South Korean one. Ask about gender roles, representations of and interest in traditional culture versus contemporary Korean culture?</p> <p>Elicit personal responses about how they feel about the Australian accent? What they would do if they were in these people's shoes? Etc</p>	<ul style="list-style-type: none"> • Knowing About • Knowing Why • Knowing Oneself • Watch video • Ask and answer questions • Discuss the plot, character and message of the video • Think critically • Compare and contrast characters and cultural experiences • Explain responses

<p>Unit 3: Day 3</p> <p>Feedback</p> <p>Purpose: Review the movie. Introduce the upcoming lessons. Give and receive feedback on the class. 10 min</p> <p>Group discussion.</p>	<ul style="list-style-type: none"> • Knowing About • Knowing Why • Listen and respond. • Answer questions. • Give feedback.
<p>Handwriting continued: Capital letters</p> <p>Purpose: Review lower case letters. Practice writing capital letters. 20 min</p> <p>Individual activity. Review letters a-z. Assign Ss to follow the capital letters on the handout.</p>	<ul style="list-style-type: none"> • Knowing How • Practice handwriting • Ask for help
<p>Dictation</p> <p>Purpose: Review handwriting lesson. Make connections to video. 10 min</p> <p>Individual activity. Dictate the beginning of several sentences and instruct Ss to complete the sentences in their own words.</p> <p>Group activity. Checks answers orally and on the board. Check accuracy. Correct statements.</p>	<ul style="list-style-type: none"> • Knowing How • Practice handwriting • Listen • Write • Compose

Introduction to Playing Cards

Purpose: Learn language related to playing cards. **20 min**

Language Presentation. Draw cards on the whiteboard. Write target language on the board. (Eg. “the 4 suits, diamonds, hearts, spades and clubs” and “a four of spades, an ace, king, queen, jack and joker”, etc.)

Group activity. Model action verbs and other language for playing cards (pick up, skip, pass, shuffle the deck, I’m dealing, I’m the dealer, it’s my turn, go etc).

- Knowing How
- Observe.
- Take notes.
- Practice.
- Guess.

Card game and language practice: Go Fish

Purpose: Use language in context. Practice language. Learn how to play the game. **30 min**

Small group activity. Have fun. Play cards. Use language in context.

- Knowing How
- Play game
- Practice language

<p>Unit 3: Day 4</p> <p>Review Go Fish Game</p> <p>Purpose: Review the rules of Go Fish, and language for playing cards. 10 min</p> <p>Group Activity. Discuss.</p>	<ul style="list-style-type: none"> • Knowing About • Review language • Discuss
<p>Card game and language practice: Crazy Eights</p> <p>Purpose: Apply language skills to new game. Learn new rules. 30 min</p> <p>Group activity. Present the rules orally. Model the game. Ask Ss to compare and contrast this version to the Korean version, “One Card”, where the rules and cards are slightly different.</p> <p>Small group activity. Instruct Ss to play Crazy Eights.</p>	<ul style="list-style-type: none"> • Knowing How • Listen • Observe • Discuss • Play
<p>Discuss tournament</p> <p>Purpose: Preview the card tournament. 10 min</p> <p>Group activity. Describe the tournament. Highlight prizes and general rules. Explain that in this tournament each team will be given the rules of the new game at the start of the tournament and that they must learn them together. Emphasize that they must learn the game through reading the instructions within the first ten minutes of the class, and they must work together to understand them. After that, there will be silent practice until the silent tournament starts. Generate enthusiasm.</p>	<ul style="list-style-type: none"> • Knowing How • Ask questions • Listen • Preview

<p>Unit 3: Day 5</p> <p><i>Bargna</i>: Card Game Tournament as Culture Shock Experience (See <i>Bargna</i> resource pack).</p> <p>Purpose: Learn about culture shock. Experience communication problems. Raise awareness of the subtle differences among people that can arouse emotion and judgement. 50 min</p> <p>Group activity. Explains the general framework of the card tournament. Do not disclose the real intention of the game. Arrange Ss into small groups. Distribute handout of rules to each group. Ask each group to choose a team name.</p> <p>Small group activity. Give time for Ss to interpret the rules and practice in their teams.</p> <p>Small group activity. Announce the beginning of the tournament. Instruct the team to disperse with one team member from each group going to a different table. Monitor the game. Enforce the strict rules of silence. Observe Ss reactions.</p>	<ul style="list-style-type: none"> • Knowing How • Read rules • Follow instructions • Discuss in groups • Use body language and gestures to communicate • Play game • Problem solve.
<p>Debriefing</p> <p>Purpose: Describe the sequence of events. Interpret the experience. Reflect on personal experience. Learn about culture shock. 50 min</p> <p>Group discussion. Stop the game after 15 minutes. Respond to the tension, by gathering Ss together in a circle and “What has happened?” Ask Ss to describe the sequence of events and their reactions at key moments of the tournament. Ask Ss “Did what you were thinking and feeling change during the game?” “What were your greatest frustrations? Facilitate discussion.</p> <p>After Ss realize that the rules for each team are different, ask Ss to consider the significance of the activity and asks, “Why as a teacher did I plan this event?” Discuss culture shock, empathy and relevance of the lesson.</p>	<ul style="list-style-type: none"> • Knowing About • Knowing Why • Knowing Oneself • Describe experience • Express emotions • Challenge teacher and other students • Answer questions • Listen • Observe • Reflect • Discuss

<p>Homework</p> <p>Purpose: Review Unit 3. Reflect about culture shock game and communication problems. 5 min</p> <p>Group discussion. Assign writing assignment.</p>	<ul style="list-style-type: none">• Knowing Oneself • Ask questions• Listen• Reflect• Write
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Unit 4: Foreigners in Korea

- Describe sensory experiences
- Respond to new cultural experiences
- Learn about intercultural sensitivity and Intercultural Communication
- Interact with non-native speaker of English

Teacher Focus	Student Focus
<p>Unit 4: Day 1</p> <p>Feedback</p> <p>Purpose: Assess the state of the class. 5 min</p> <p>Group activity. Ask Ss to describe the weekend. Review the course. Introduce Unit 4.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Listen and respond. • Answer questions. • Give feedback.
<p>Homework Review – Grammar Sheets</p> <p>Purpose: Diagnose kinds of errors and provide worksheets to address learning. Promote self-correction 30 min</p> <p>Individual activity. Return homework with feedback. Give individual worksheets on key grammar errors to Ss according to errors. Monitor S corrections.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing Oneself • Focus on errors • Self-correct • Ask questions • Write short statements
<p>Native American storybook</p> <p>Purpose: Experience a non-Korean story of. Experience another worldview. Listen to a story. 20 min</p> <p>Group activity. Reads a storybook about the origins of horses in Native American society.</p>	<ul style="list-style-type: none"> • Knowing How • Listen and observe • Follow a story • Ask questions

<p>Explore Vocabulary and Plot</p> <p>Purpose: Review the story. 20 min</p> <p>Group activity. Check comprehension. Clarify language and plot. Elicits difficult vocabulary. Explains visually on the board. Ask Ss to paraphrase the story and then to interpret the story.</p> <p>Ask Ss to identify the values represented in this story, and then to evaluate the story by comparing to Korean traditional stories. Ask Ss, “In which ways are the themes the same and different from traditional stories?” Contrast with the Korean story of “Tangun”.</p>	<ul style="list-style-type: none"> • Knowing About • Knowing Why • Check meaning of words and plot. • Paraphrase. • Identify values • Discuss values and themes • Compare and contrast to Korean story
<p>Descriptive Language - The 5 Senses</p> <p>Purpose: Generate descriptive adjectives and adverbs to describe the five senses: sight, taste, hearing, touch and smell. 30 min</p> <p>Group activity. Divide the whiteboard into five zones, corresponding with each of the five senses. Ask, “What are the 5 senses?” Elicit Ss answers. Write Sight, Taste, Hearing, Touch and Smell on the board.</p> <p>Small group activity. Ask Ss to work in small groups and choose one sense. Instruct each group to make a long list of all the adjectives they relate or describe this sense</p> <p>Group activity. Elicit each group’s answers. Check comprehension. Instruct Ss to copy the lists in their notebooks.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Generate vocabulary to describe senses. • Discuss with group. • Make lists. • Copy lists from the board.

<p>Unit 4: Day 2</p> <p>Culture Statements: Judgement or Description?</p> <p>Purpose: Describe people of different cultural groups. Raise awareness of descriptions and judgements. 30 min</p> <p>Individual activity. Timed writing activity. Prepare a handout with incomplete statements.</p> <p>Eg. Koreans like to... Koreans don't like to... Koreans are...</p> <p>Japanese like to... Japanese don't like to... Japanese are...</p> <p>(Do the same for Canadians, Americans, Students, Teachers, Males, Females, Buddhists, and Christians) Instruct Ss to complete the sentences quickly. Emphasize that Ss should respond with their first idea and that they won't be required to share their answers.</p> <p>Group discussion. Ask for feedback. Ask Ss how they feel, which statements were the easiest to answer, and the hardest to answer. Elicit Ss to share their responses. Ask, "What the difference is between description and judgement?". Instruct Ss to review their answers individually and put a 'D' next to descriptive statements and a 'J' next to judgemental statements. Discuss.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing Oneself • Follow instructions • Complete sentences • Share answers • Share feelings • Distinguish description from judgement • Discuss
<p>Discussion - What should we do when we go abroad?</p> <p>Purpose: Reflect on encountering other cultures. Discuss preparations for overseas travel and appropriate behaviour in the new culture. Introduce ethno-relative concepts. 10 min</p> <p>Group discussion. Ask Ss, "What should we do when we go abroad?" "How should we prepare?" "What do you think will happen when you travel overseas?" Discuss.</p>	<ul style="list-style-type: none"> • Knowing Oneself • Consider overseas travel. • Reflect on ethno-relative attitudes. • Discuss preparation and behaviour.

Unit 4: Day 3

Cross-cultural event – Music

Purpose: Encounter visible aspects of foreign cultures. Listen to samples of music from other countries. Respond using descriptive language or drawing. **35 min**

Individual activity. Prepare 12 CDs of different styles of music of different cultural origins. Instruct Ss to make 12 divisions on a large piece of paper and number them 1-12. Play 1-2 minute excerpts from each music CD. Instruct Ss to respond to the music as they listen. Explain that they respond to the music using words or images, or to describe the mood, melody or rhythm of the music.

- Nusrat Fateh Ali Khan – Pakistan
- A Mei – Taiwanese pop
- Jang Young A – Korean classical
- Tarkan – Turkish pop
- Gregorian Chant – Spain
- Jane Siberry – Canadian Jazz pop
- Tricky – British experimental pop
- Edith Piaf – French genre
- Arvo Part – Estonian classical
- King Kapisi – New Zealand rap
- Enigma – British experimental pop
- mouthmusic – International experimental

Group activity. Review the music by number. Ask Ss to share their drawings or words. Introduce the titles of the artists, their nationality and the cover of the CD. Discuss impressions.

- Knowing How
- Knowing About

- Listen to music
- Respond by drawing or writing
- Encounter music as new cultural experience
- Share impressions

Cross-cultural event – Tastes and Smells

Purpose: Encounter new smells and tastes of foreign origins. **15 min**

Group activity. Invite Ss to smell spices and teas from other countries. Pass around the spices (cardamom, cloves, dill spice, hot pepper sauce and a sweet candy) and ask Ss to describe the smell. Identify the spices. Offer 3 kinds of tea to sample. (Indian chai, British black current, apple herbal tea and American peppermint tea). Discuss tastes and smells.

- Knowing How
- Knowing About

- Smell spices
- Respond
- Taste teas
- Describe
- Discuss

<p>Unit 4: Day 3</p> <p>Lecture on Culture Shock (See Appendix 2)</p> <p>Purpose: Introduce different theories of culture shock and the general stages. 25 min</p> <p>Group activity. Lecture on culture shock, and transition shock. Use diagrams showing the different stages according to Adler, Janet Bennett, etc.</p>	<ul style="list-style-type: none"> • Knowing About • Knowing Why • Listen • Observe • Take notes
<p>Quiz on Responses to Cultural Difference (See Appendix 2)</p> <p>Purpose: Evaluate personal responses to cultural differences. Preview theme of lecture. 15min</p> <p>Give handout with 30 different statements on it. Instruct Ss to check the statements that match how they feel. Inform Ss that information is personal and does not have to be shared publicly.</p>	<ul style="list-style-type: none"> • Knowing Oneself • Read statements • Rate statements
<p>Lecture on the Developmental Model of Intercultural Sensitivity</p> <p>Purpose: Introduce the developmental stages of intercultural sensitivity. 30 min</p> <p>Group activity. Lecture about the stages of intercultural sensitivity. Use diagrams to explain the stages.</p>	<ul style="list-style-type: none"> • Knowing How • Knowing About • Observe • Listen • Take notes

<p>Categorize the statements</p> <p>Purpose: Review the lecture and personal quiz. Organize statements into the categories introduced in lecture. Facilitate self- evaluation. 20 min</p> <p>Small group activity. Using the personal quiz, cut statements into strips. Distribute a packet to each group. Instruct Ss to organize the statements into the ethno-centric and ethno-relative sub-categories of Denial, Defense, Minimization, Acceptance, Adaptation and Integration. Monitor Ss work.</p>	<ul style="list-style-type: none"> • Knowing About • Knowing Oneself • Organize statements according to type. • Negotiate answers with group members. • Ask for clarification
<p>Reflection – Journal</p> <p>Purpose: Reflect on quiz and lecture. Evaluate self in terms of intercultural sensitivity. 10 min</p> <p>Individual activity. Instruct Ss to reflect on the lecture, the quiz and the individual statements.</p>	<ul style="list-style-type: none"> • Knowing Oneself • Write reflective journal • Assess stage of intercultural development

Unit 4: Day 4

Surprise Guest Speaker – Q & A with Korean-Chinese, Nina Lee

Purpose: Interact with a non-native speaker in a secure environment. Review introductory questions and follow-up questions. **120 min**

Joint activity with Class A and B. Arrange classroom for guest speaker activity. Seat Class B students in the middle circle and Class A in the outer circle. Inform all Ss that only the people in the inner circle can speak and after an hour, the two groups will switch seats.

Guest Speaker. Introduce guest speaker with only, “This is my friend. Let’s welcome her to our class.” Ask Ss in inner circle to ask introductory questions to learn more about the identity of the guest speaker. Facilitate as needed.

Seat change. Ask Class A to move to the inner circle and continue the interview with our Korean-Chinese guest speaker and ask her about her experiences in Korea and China.

- Knowing How
- Knowing About
- Knowing Why

- Observe.
- Listen.
- Ask and answer interview questions

<p>Unit 4: Day 5</p> <p>Discussion and End of Course Feedback (See Appendix)</p> <p>Purpose: Give and receive feedback on guest speaker, course, and language progress. 20 min</p> <p>Group activity. Ask Ss about their interaction with the guest speaker. Discuss.</p> <p>Return homework with comments for strengths and areas to improve in the future. Ask Ss to complete course evaluation handout.</p>	<ul style="list-style-type: none"> • Knowing About • Knowing Oneself • Discuss interaction with guest speaker. • Ask and answer questions • Review homework and course
<p>Skit preparation</p> <p>Purpose: Prepare for closing ceremony. 40 min</p> <p>Small group activity. Give time to groups to practice skits. Act as resource person.</p>	<ul style="list-style-type: none"> • Knowing How • Rehearse • Sing • Dance • Act
<p>Party: skits, awards, closure</p> <p>Purpose: Closure. Review the best moments of the course. 2 hours</p>	<ul style="list-style-type: none"> • Knowing How • Sing and dance • Act and laugh
<p>And pizza!</p> <p>Purpose: Have fun! Closure.</p>	

The Course in Action

Teaching and learning influence and improve each other.

Confucius

In January 2002, the project that had until then involved research and personal reflection was set to motion. The realization of teaching two groups of university students at HAU allowed not only the fulfillment of my visions on paper but also transformed them into a dynamic interaction. This section will describe and evaluate the course as it was played out; it will also summarize and evaluate various responses from students regarding the four weeks of learning culture together. To conclude this section, I will touch upon further considerations of the strengths and limitations of the course and ongoing issues that deserve further exploration. I will move chronologically from the first unit one through to the last, offering key interactions recorded in my journal notes as well as written comments by the students in their homework assignments. By all accounts, the course was successful in developing student awareness of their intercultural abilities and language skills. I feel satisfied with my planning, student engagement during the course and the learning outcomes as measured by personal observations during the course and from written student feedback at the conclusion of the course.

The first unit highlighted the exploration self in relation to classroom community. The focus was on getting to know the other members of the class. In addition to, and supportive of, this focus was the need to create an environment conducive to effective culture and language learning in order to contrast the traditional teacher-student dynamic and to ensure peer support. These concerns and others were highlighted in the section,

Assessing the Learning and Teaching Context at Hankuk Aviation University”. With the theme of discovering of self as the organizing principle, the classroom became a site of active participation, in which the four skills of speaking, listening, reading and writing were accompanied by opportunities to move in and around the classroom and to discuss in small groups of two to six members, or in a circle as a whole group. In short, various techniques helped to cater to the multiple intelligences of the students. Rituals were established that featured the values of punctuality, respect for the learning environment and active participation. In this democratic classroom environment my responsibility as a teacher was to model, guide, observe and respond to their learning. Their responsibilities were to actively engage with the tasks at hand and to share and reflect on their experiences fully. Highlighting these classroom behaviours from the first activity of the first day and onwards was a priority for me. Stephanie Downey, who wrote in a conference paper, called “Well Begun is Half Done – Preparing for the Start of Class” about the critical role that starting the class off on the right foot has to play in the overall effectiveness of the classroom learning environment offers many invaluable guidelines on this. They include:

- Anticipate students’ uncertainties and resolve them.
 - Establish good rapport
 - Begin community building.
 - Personalize the language
 - Arrange the room consistent with your goals
 - Establish class routines
 - Create an atmosphere of success
 - Model the attitudes and behaviour you expect
- (Downey 2001)

These tips on classroom management underscored the goals of the first week and were incorporated alongside open, explicit discussions of my expectations of class

participation, the role of making mistakes, and language and culture learning.

Furthermore, new concepts of the role of the teacher and students, as well as the definition of good learning were introduced, negotiated and validated. My hope was that comparisons between self and others could be made in the security of a supportive learning environment.

In my journal notes feeling pressured to stay on track was a dominant theme in the first week, emerging from my initial concerns about student attendance and punctuality. In a journal entry at the week's end, where I reflected on my way of teaching, I wrote:

What strikes me about the first week is that although I did well in terms of building a group feeling, getting students actively engaged I felt I pressured myself and my students to keep on task with definite time limits for each activity, such that there was no opportunity for going off track, for letting the students breathe a little more freely. This has its advantages for the first week though.

During the next week and through the rest of the course, I considered ways to de-emphasize punctuality, without sacrificing the number and quality of the lessons. I realized that punctuality was a cultural inheritance and could be a distraction from my goals for students if I allowed it to impose heavy-handed restrictions on the activities. Measuring time into boxes, and planning a set number of activities into two-hour time frames – though they looked good on paper – did not allow a feeling of flow in the actual classes. However, the issue of late starts due to poor time management, long lunches, and absenteeism were valid, present concerns. Wanting to create a firm respect for starting and finishing on time thereby instil respect for the class and, simultaneously, not

allow tardiness and absenteeism to interfere with the lessons presented me with a dilemma.

From the first week, the issue of student lateness in both Class A and Class B had created scenarios where I had to decide how to begin the lesson when nearly half the class was absent. This waiting time created a feeling of frustration, which I addressed with the remaining students, who were also aware that they had to wait as well. Incorporating both humour and seriousness, I claimed one day that we needed some kind of punishment for these Class B students who were late. The students responded with tactics that would reward them for being punctual and only mildly inconvenience the latecomers. A new rule was introduced: late students had to provide cheap instant coffee for those who were on time. Each coffee costs a mere 150 won, in fact, less than a Canadian quarter, and hardly pocket change for most. But it would certainly add up for those who made a habit of tardiness and would prove an effective deterrent.

In Class A, the response to the same problem was slightly different. I drew up a large poster-sized attendance list and posted it to the back of the door. The door remained open till class begin, thus closing the door became a sign that class had started, making the attendance list on the back of the door visible. At this point, one student noted attendance with checkmarks and blanks for absences or lateness. The lesson then was modified to a small group discussion. Pointedly the lesson began with those who were there. In these ways, the issue of punctuality and absenteeism were addressed and, I hoped, instilled respect for learning. Furthermore, as the other students became the recorders of attendance and not me, the late students were responsible to the ones who

bothered to come on time. I was satisfied with our responses and tardiness was certainly minimized, but also not fully eradicated.

A second theme emerged in my journal notes. Conscious of respecting the variety of English speakers in the world, I had mentioned on the first day the importance of being intelligible in the use of English but no requirement to replicate an American accent. As such in conversation activities where I checked errors, by recasting the statements or by calling student attention to errors, I would only ask for clarification when the meaning of an utterance was unclear. A male student, named Kyu Young picked up on the respect for international English and broached the issue with me on the second day of class. He asked me directly how I felt about the different kinds of English. When I asked him why he asked me this question, he explained that one of his other teachers had told him that he must focus on American English and “abandon the rest”. He also felt that his experience in New Zealand made him “speak weirdly”, so he was confused. I listened to him carefully sensing that he needed spoken validation for his (rather slight) “Kiwi accent” and needed me to state my values clearly. As such, I responded that I did validate International English because it reflected the real world of English speakers. As a North American, I sometimes did not understand my husband, a New Zealander, not because of the accent, but because of different word choices. I qualified that this was also an interesting part of our relationship; it gave us chances to learn more about how our different cultures expressed themselves. I then added that the way you speak English should reflect your life experiences. He seemed satisfied with my responses, understanding that his native-speaker teacher disagreed with his Korean teacher’s poor evaluation of New Zealand English and the way that he spoke. He nodded his head,

reflected for a minute and left the room. This was a private lesson for Kyu Young, an instant where his questions resulted in a new way to regard English. In a writing assignment this very first week, Kyu Young wrote about his pronunciation and the value of understanding other cultures in language learning. (Appendix 3)

From the first week to the last, writing homework was assigned to allow students space to reflect on their learning in response to the goals I set for the unit and to give me feedback on their learning, in turn. The feedback after the first week generally centred on the difficulties of speaking English, on the superficial differences between the class members, and the impact the activities had for their learning. Select quotations of student feedback will be included here to reveal student perspective and will be presented as written. In response to the question “In what ways are you the same and different from your classmates?” one student named Sung-ok from Class B, wrote:

All of them had their own opinions respectively concerning favorite colour, number, music and movies and there was a difference between men and women. Most men liked to play games and exercise, but most women liked watching movies and listening to music.

Here, differences between the self and other centred on hobbies, and preferences. His response was typical of the others in both Class B and most of the responses in Class A. Interestingly, Kyu Young, from Class A emphasized the similarities of the male students military and university experiences, but largely ignored female experience:

All classmates, including me, are Koreans, students of HAU and interested in learning English. And except two girls we are male. Kyu-won, Dong-jin, Dae-Hong, and I have the same major, and Jin-ho, Kyu-won and I are the same age. Kyu-won and I entered HAU in the same year, so we have some interesting memories about our university life in 1996 and 1997. We were quite close at that time. Jae-wook has a special relationship with me. Jae-wook was a co-worker in the army. We worked for the same platoon. We used to live in the same room for over a year. We have a lot of memories about our military service, so we have a lot in common.

Another Class A student, Dong-jin, however, observed both the similarities and differences in terms of belonging to sub-culture groups. He wrote:

I'm the same from them because I'm a Korean, HAU student, living on earth and I have a body, ...etc. and I'm different because I'm a Christian, living in Kangnam, loving a specific woman, and so on.

These responses revealed how my students perceived difference and their readiness to explore sub-cultural affiliations. Once again, the goals of the first unit were to: learn about classmates (their names, the meaning of their names, and the diverse personalities of each member); compare and contrast the other students in the class with themselves in terms of recognizing sameness and differences; experience the classroom as a site of active participation and community; and practice language for making introductions.

Many of their responses confirmed that these goals were being met. To the question "Which activities did you like the best?" Sung Ok, of Class B, responded:

All of the activities were interesting. Among them, I was most interested to talk to each other about our circumstances, and bring in some object and then guess the right object's owner, because through the game, I knew more about my classmates, and became their friend so it was very interesting to me.

Another Class B student, Jin-hui, wrote:

I think all of the games were fun and good to join together. I knew some informations of my classmates. Especially the "Name Chain" was so good. I usually didn't think my name's meaning or other's. But I learned many meanings that my name, Jin-hui means "the wish". Jee-hyun means "bright truth" and so on.

From these responses, I also learned that students were responding well to the new classroom norms and finding the lessons personally significant.

In the second week, the organizing theme changed to discovering Korean culture. Of all the units, this seemed to be the most dynamic and rich in terms of challenges and

personal discoveries for my students and for myself as well. In this unit, activities were centred on learning more about the concept of culture as espoused in the discipline of Intercultural Communication. Korean culture was explored in terms of history, values and change. Students were asked to rewrite the tale of Korean history, explain to me both the traditional values of Korean society and explain the changes that they had seen. In this way, I took on the role of information-seeker and the students were the experts. This task then posed the real challenge of putting into words what they knew, first to clarify concepts to themselves and then to convey them in the foreign language of English.

Resonating with one of the goals of the first week, and the overarching goal of the course, students continued making comparisons in terms of sameness and difference. This time though, the task was enlarged, no longer in terms of self and other, but of one Korean sub-cultural group to another. I was interested in like groups being compared and then contrasted. In a poster-making activity the pairs of like terms included Korean men and women, Christian and Buddhist communities, and old and young generations. For this task, critical reasoning skills were necessary. For example, it is easy to differentiate maleness from femaleness but not so easy to ascertain differences in terms of thoughts and behaviour. In the case of young and old, the challenge was to set the boundary between the two terms and reason why.

The arguments that each group made in setting the delineations for the rest of the group were clever. For example, oldness pertained to those who were born before the Korean War as they had experienced hardships of a then underdeveloped country. Those who were born after 1945, by contrast, enjoyed the advantages of industrialization, and modern developments in education and technology. In the case of the poster presentation

on Christianity and Buddhist, a debate ensued. There were no clear definitions and the complexities were raised. Traditional Buddhist culture in Korea is infused with Shaman influences and superstition, and contemporary Buddhist communities have received abundant media attention concerning power struggles and corruption, seemingly at odds with its philosophy, so the concept of pure Korean Buddhism was called into question. Furthermore, Christianity, it was argued by one boisterous student, was a “Western import”, therefore not Korean. I interjected here to help the presenter who seemed defeated, by adding some historical perspective in order to raise a question about Korean-ness. I qualified that Christianity was first rejected when Catholic missionaries arrived from Europe, but gained credibility when scholars from China came with their modified views on Catholicism that were perhaps better adapted to a Korean worldview at that time. Later, Protestant forms emerged as a democratic force supporting liberation from Japan during this period of colonization. Missionaries from Australia, Europe and North America together with Koreans built hospitals, schools for men and significantly, women, and in this way espoused a democratic access to religion and education. Similarly, Confucian ideas, largely praised as Korean values, originated in China. Then I raised the question of what makes something Korean? If something was adapted to suit Korean culture, could it then be considered Korean? Introducing the complexity of change and selective adoption into one’s own culture generated deep reflection about identity especially in relationship to religion because of the strong personal relationships many of my students have to it.

One related incident struck me as a powerful awareness activity for me. In an effort to include visible aspects of culture and appeal to auditory perception, I played

different genres of music during the breaks and quiet work activities, with a conscious decision to select pieces that related thematically to each unit. During the week, the music of Mozart and Vivaldi went unquestioned. During the second unit on Korean culture, it seemed most appropriate to play different cassettes of traditional Korean music. I selected cassettes from my personal collection. They were ones that were either given to me as gifts or purchased in Korean traditional sections of music stores. The students' response to the music noticeably changed. Several students identified the music as old-fashioned and distasteful. I sensed that they were ashamed of listening to it themselves; meanwhile I noted that many students in the past had found it totally suitable as a gift to offer a foreigner. One day after playing popular folk songs, such as "Arirang", I chose a cassette of Buddhist chants from Hae-in temple in the mountains near Daegu. A female student approached me at the break indicating stress. She conveyed that the music threatened her, that as a Christian by listening to this music, she was betraying God. She expressed that her heart beat quickly and to calm herself and appease her anxiety she said a quiet prayer to God to ask his forgiveness. I had no idea of her subjective experience, having a very different relationship to religion. Learning at that moment how traditional music can constitute a religious violation I turned off the cassette tape and played other music with no religious associations.

In a group discussion about Korean values, one student emphasized politeness as a Korean characteristic. Something in her delivery rattled me, which I thought about for a minute. Certainly there are characteristic ways in which politeness is conveyed in Korean language and behaviour. For example, there are special verb endings and vocabulary used to speak to someone who is considered more deserved of respect than

the speaker, and special hand gestures used when pouring drinks for a person who is considered to have a higher position in society. What was particularly unnerving for me was the unspoken assumption that politeness was unique to Korean culture, that other cultures did not share politeness as a national characteristic. To this comment, I validated the ways I viewed expressions of Korean politeness and offered how I also felt that in many ways Canadians were also humbly concerned with politeness and how this sense of politeness was conveyed. I said that I thought politeness was conveyed on the streets by holding doors open for strangers, smiling as people passed by in small towns, and a sense of respect for privacy. I offered that many other cultures had categories of politeness but that the way it was expressed might be different from the Korean ways. I sensed that this consideration was new, that my students had never heard such an idea before. And for me, it was a poignant reminder of the importance to respond to the learning and not react to it. It is absolutely certain that in an atmosphere of active participation there will emerge many opinions that may seem off-putting, but by remembering that culture learning passes through many stages, it is easier to let the learning happen and guide it along. Refraining from judgement and delivering an empathic response is an essential characteristic for the culture teacher. Had I jumped on the student, with my first but hidden response, “What! You think only Koreans can be polite?” I think that the opposite point would have been conveyed. Very likely, the student would have confirmed her belief that indeed Koreans are polite and foreigners are not!

In some written assignments, parallel assumptions about the fixed nature of Korean culture were shared. Taking advantage of the week’s activities of describing values in Korean culture, there is much evidence of using new language on one hand, and

also a variety of responses to Korean culture. In response to the task, “Describe Korean culture to me in 6-8 sentences.” Jung Kyung, a male student of Class B, wrote:

Korean culture can be explained like this. Young people must be modest in front of elder people, and must be respectful to elders. In Korean culture is belong to a group. In Korea, people must be courteous. People are able to drink alcohol. Also, people must think about other’s people circumstances. This is Korea’s culture.

Gi-Soo, another male student in Class B, explored the role that selective adoption plays in which values are preferred, as in his example of the lower rank of women in society. He also alluded to differences in behaviour. He wrote:

Korea has only one tribe, so we had developed united cultures. Korea had been affected by Chinese cultures, especially by Buddhism culture before the modern ages. Despite the society’s developments, much Cho-sun dynasty values were remained until now. For example, Korean prefer men to women over almost all things.

Koreans said that Korea is the politest country in the East but I think it has been fading away nowadays.

Most Koreans like singing and dancing. Each province of Korea has many kind of unique ballads.

It is important to respect and follow the elders.

Dong Jin, a male student from Class A, explored the impact of history in shaping contemporary culture and strongly asserted that culture is changeable. He wrote:

Korean people have their own pride as “Han Min Jak”. We have some mythologies like Dan Gun, and most of them contain our cultural backgrounds. From the mythologies and history, we can see what Korean ate, where they lived, what they thought, etc. Present Korean culture comes from Korean background. To know Korean culture, even Korean have to know the Korean unique background. Culture is changing even now. But the culture of my country still has its own properties and I think that properties come from their historical background.

The discussion activities and student presentations provided valuable opportunities to practice key language to describe Korean culture, and to learn more and think more deeply about aspects of Korean that have been unquestioned. The written homework

assignments also continued to be an important venue to personalize the learning of both language and cultural discoveries, for measuring both language and conceptual development.

In the third week, the focus changed to “Culture Shock & Korean Overseas”. In this unit, challenging simulations were introduced as experiential lessons. Students were asked to take more risks, to disclose personal feelings and opinions and learn certain skills not required for Koreans living in Korea. In the context of learning about culture shock, the experience of Koreans, who have immigrated overseas, served as the appropriate springboard for both imagining self as other and in building empathy for the foreigner. The first transgression was geographical borders. To lead into this topic, the first lesson of the week began with a world map in English. After reviewing how to identify bodies of water, continents and countries in English, I simply asked, “Where are all the Koreans?” Many students immediately pointed to Korea. After restating the question, emphasizing “all” in the question, students began pointing to and naming other countries in the world, which are host to Korean immigrants. Consideration of the experiences of overseas Koreans (or “kyo-pos”) was a secure way for students to imagine the challenges of immigration as well as its rewards.

The documentary, *So-shin* by a Korean-Australian filmmaker, provided such an opportunity. *So-shin* documents the aspirations of the members of several extended families. In the video, the filmmaker reflects on her upbringing with its clash of Australian ways and traditional Korean ways. She then interviews her grandparents, her parents and friends as well as other second-generation children like her. The

documentary, sponsored by the Australian Broadcasting Corporation, is bilingual - English (Australian English) and Korean, with subtitles in English.

In response to the movie, Jung Kyung, Class B, wrote about the challenges of immigration for the first generation, and imagined himself in this position, but questioned whether or not the second generation is indeed Korean:

While watching the video, I felt that they lived very hard in Australia. I knew It was very difficult for foreigners to success but They maybe overcame their difficulty, They would work very hard than other people. I thought that they were very great person. Except for the grand-son, all of them had Korea's culture, but grand-son didn't have Korea's culture, and he maybe had think-way which same with Australians. If I moved to Australia, at first, I felt that Australia was different from Korea, for example food, house, attitude, think-way, and so on. For the first time, I will be confused with different culture, but I immediately used to Australia's culture.

Similarly, Class B student, Jun-Hwa, wrote about cultural adaptation:

After I saw the video, I thought the people adapted theirselves [sic] to their new environment well, they didn't lose mother's customs. For example, they spoke Korean and they celebrated the 70th birthday party as Korea custom, etc. And while I watched the video, I felt hometown sickness from them who lived in another country. But when their grandson spoke English, I felt he would not know Korean sentiments. And if I moved there, I would have much difficulty for a few years. For example, first of all, I would have experienced cultural difference between Korea and Australia. And then I also would have felt hometown sickness.

Gi-soo, also from Class B, explored the poetics of the title of the documentary, how each character portrayed it, and was again sensitive to the plight of Korean women. He wrote:

In the documentary, there were many senior citizens who could make their dream come true and who couldn't make their dream come true. "So-shin" which is Korean means somebody's or certain group's opinions or thoughts are sticked by their confirm will. Why could they make their dreams come true? In the documentary there were usually women. I thought it was hard that the women stick to their "So-shin" a long ago and it was sure that it was influenced ancestor's custom, rules

and views. But nowadays most women effort to make their dreams come true, so men should give the same opportunity as.

In the film, they seemed to live in the Korean community thought it was similar the Korean society. Of course, there were some differences such as job, food, law and culture. Most of the generation in Australian-Korean family should live between the Australians, so they have to learn the Australian's culture, laws and so on. There were probably culture conflicts. But I thought they should accept the culture in harmony with their own culture.

If I moved to Australia, it is certain that I couldn't find a good job and have culture shock and culture conflict. But there were some reasons to decide to emigration [sic], so I have to stick to my "So-shin".

Jin-hui, a female student in Class B wrote about the difference in experience between the old generation and the young, as represented by the character Peter:

You said that this film shows the life of Korean-Australians but I didn't think so. It almost showed the old people's life in Australia and how they lived in Korea. And the video compared to the lifes between the old and the young people. Everyone have their own dream because they had to follow the expectation of their parents. However, it changed as time goes on and many people express their belief at this time like Peter. So I think this film seemed to tell the change of thinking as we know the title, "So-shin". If I moved to Australia, I would experience confusion, because this country have different values, attitudes, culture compared with Korea.

By contrast, Jeehyun another female student in Class B, who was absent that day, wrote about the concept of cross-cultural experience implied by the film, as she understood it:

I was absent from the class of watching the video. So I'm going to talk about my opinion of living in another country. I felt this emotion when I traveled for Europe on seeing someone dwelling there. It's better to live in mother country because people who lives in foreign state can't get a benefit more better than people who lives in native country. Nation's consist of basic for citizens. So I think living in home, it's better than living in another country.

Kyu Young from Class A, stressed the genetic connection of Koreans living in Korea and Koreans living in Australia, the role of adapting to the social situation of the times, such

as Western influence, and the value he has for accumulating diverse experience. He wrote:

I was quite interested when I watched the film. It is a film about Korean-Australians's [sic] dreams. She interviewed with Hyun's grandparents through her parents. I think there are 3 kinds of people: first people who make their dream come true against all obstacles like the director; second, people who failed their dream due to some obstacles like her father; last, people who are chasing their dream like a Hyun. In my opinion, she thought so-shin is the best virtue in chasing dreams. The people are genetically Korean, so they are genetically the same as us, and they were grown up in Korea when we were poor just like our parents and grandparents. But they had to experience western culture, so they are eager to keep Korean culture, but we wouldn't. We slowly accepted western culture, but they had to accept western culture at once. So they are liberal when it comes to a job, now they think best job is what we have wanted, no matter it's powerful, well-paid job, for example doctor and lawyer is the best job. If I moved to Australia I would enjoy the rural life. Sometimes, living in a big city is exhausting. Many things bother me. Being in traffic jams, noise, air pollution and getting on a crowded bus make me unbearable. So I would like to enjoy countryside life, if I were in Australia. And also I would experience lots of western culture, I think we should have various experiences.

The video was effective in bringing to popular imagination the trials and tribulations of immigration of other Koreans. The response to biculturalism was rich and varied, and revealed how the students grappled with realities and worldviews that were similar but different to the ones encountered in Korea. Adaptation was often mentioned and explored.

Through this third week, in fact, I observed that the students were rising to the challenge of sharing complex opinions and emotions with relatively strong grammar and lexical skills. In discussions with fellow teachers, we positively evaluated the articulate flair in which the students were expressing themselves. Class B, the lower level, were actually outperforming the higher level in terms of offering insightful opinions and

earnest sharing. Despite lower language facility, they were the most creative in finding ways to express their ideas.

One such example is from Jun- Hwa from Class B who explains how he perceived his learning, both in terms of cultural awareness and language skills:

Through this course, first of all, I was awoken foreigner was not different with me. This is my greatest gain. And I was progressed in all skills. Although I have taken passive attitude in speaking, I have learned a lot of expressions. And in writing, I have known what I made mistakes in. Anyway this course made me strong more.

Jun-Hwa rightfully asserts the role of being alert and observing as a powerful aspect of learning. This is an important reminder for the culture teacher to respect the different ways that students' process and integrate new information that may not be apparent to the teacher.

The third unit culminated in the *Bargna* simulation game on cultural clashes. *Bargna* is a clever tool for the culture teacher. This activity is presented as an innocent card tournament, but becomes a dramatic confrontation of difference within the shared expectation of common rules. But in fact the rules were not identical at all and thus it created a simulation of culture shock by playing on the students' expectations of universally accepted rules.

As a warm-up for the simulation, I coached my students into learning the new skill of handwriting and then proceeded to teach them the language skills involved in playing cards. I taught students how to identify the suits, the actions, and the exclamations associated with card-playing. Practice with *Go Fish* and *Crazy Eights* primed my students for the big tournament. Relying on their assumptions that in tournaments all the rules are fair, and, of course, the same, the deceptive trick in the

Bargna game is that each different team, though given similar-looking instructions, was in fact, presented with very slightly different rules. For example, one team was informed that Ace was worth ten points, but in another its value was one. In yet another group the ace was worth only one point, but there was a trump card. As such, the slightly different rules provided the context for these differences to be encountered and then managed with the imposition of a language barrier. Here the language barrier is implemented by the strictly enforced rule of “No speaking!” Here I assumed a very uncharacteristic role of the authoritarian figure in order to ensure silence and thus the desired confusion and frustration.

From my countless overseas experience of cultural clashes, the unsuspected encounter of difference and the bold emotions that are generated in response represent quite accurately how cultural differences are encountered in the real world outside of the game. Indeed, when observing my students’ reactions to the different ways of playing the game I saw the whole gamut of emotions, ranging from self-doubt, anger, frustration and compromise. After the debriefing, the responses to the activity were unanimously positive. Students cited how the game truly provoked them to think deeply about their reactions, their emotional responses and the impact of overseas travel. Some students also bragged that the need to discuss this game was the reason for meeting after class at a local bar and talking late into the night.

In response to the question, “How did you feel learning how to play the card games? How did you feel in the middle of the tournament? And how did you feel at the end of the discussion (debriefing) period?”, Kyu Young, Class A considered the lesson to be a metaphor. He also seemed to refer to cultural relativity by stating that there were no

wrong cultures, though they might seem strange to us, we should follow their customs when we are in their environment:

It was quite interesting just like learning a poem. I understood the metaphor at the end of class. When I move table, I got extremely stunned. Scoring became useless. I tried to explain my own rule, but I gave up as soon as realizing its difficulty. We could not talk to each other, so I thought we couldn't make a common rule. From then I played cards as a time killer. I thought they had played in Canadian style. I didn't think I might have followed a different rule. Eventually I realized your intention in the middle of discussion. And all became clear. Now I have a opinion, there's no wrong culture, some of them might seem awkward because we haven't met before. If we are in there table we should follow their rule.

Jin-hui, Class B wrote about the peer pressure she encountered while playing the game and her doubt about her ability to understand the rules:

The card games were fun. In the middle of the tournament, I was very confused. I certainly read the rule paper but the game wasn't well advanced. Each member of other teams pointed out my fault with use of body language. Because we couldn't speak at that time, I was impatient. My game partners forced me to follow their rules and finally I gave up my rules. After the end of the tournament, we sat together and talked about the game. My team was the target of criticism. The rest of the students said, 'Our team is very sneaky!' and I thought that I probably didn't read the rule paper exactly. All of students started shouting to each other. We asked to give the rule paper again and then we shocked very much. Other two teams' rules were very similar but our team's rule paper was more different with them.

Kyung Jung wrote about the different emotions he felt before, during and after the game:

When I learn the card games, It was a little difficult, because I never played the card games, but after I learned how to play the card games, I found that the play was very easy. After we did several exercise, we had a tournament. There were 3 teams. Melanie gift us a rule paper, but all of the rule paper was a little different each team. We insisted that our team was correct, but other team insisted that they were correct. At that time, I almost mad, I was very angry. After the game, we knew that Melanie's intention. Before I knew the fact, I was very angry, after I knew the fact, I felt that I was idiot, because I said to other people in loud. We knew a lot of things through the card game.

Other students wrote about how the card game made them think deeply about culture shock.

The last week of the course was based on experiencing other cultures and intellectually coming to terms with self-evaluation in terms of intercultural sensitivity. Respecting the theme of Korea, this unit makes the somewhat dramatic transition of considering foreigners in Korea. It puts together the previous three units into one. Just as the first lesson was of paramount importance so too was the last one, in which a guest speaker was introduced. The guest speaker provided the opportunity to practice the introductions we learned in the first unit as well as the lessons on subjective experience in Korea, then considerations of difference within Korean culture of the second unit, and reflections on culture shock of the third unit. The lead-up to her visit included various opportunities to experience aspects of new and other cultures.

In one early lesson, students were asked to complete sentences about other culture groups. Specifying a time pressure of 10 minutes, I dictated twenty-four incomplete statements to be finished by each student individually. There were three statements for eight culture groups. There was a positive statement: “Koreans like to...”, a negative statement: “Koreans don’t like to...”, and a definitive statement: “Koreans are...”. The other cultural groups that were listed included: Canadian, Japanese, Chinese, teacher, student, male, and female. In this way, students could feel they belonged to more than one group in the dictation. It was my intention the exercise would demonstrate the ways in which their identity was plural and with whom they would have affinities. It was also important to recognize which categories they did not associate with, or had insufficient knowledge about in order to complete a simple generalization. Another

underlying purpose was to coax them into making statements, which would then be evaluated, as descriptive or judgemental, in order to raise awareness of the ways they evaluate people or experience. I recognized that this activity had the potential to be stressful for students. Just as I might feel shame about an impulsive statement I made about a certain group, I did not want my students in any way to feel humiliated about participating in the activity, I made it clear that this was an activity in which we listened and shared, with full choice in deciding to disclose or not. In this context, many students were willing to share. After these responses were heard, I asked them to individually analyze their own statements, writing D next to descriptive statements and J for judgemental statements. More than completing the statement, making the distinction between description and judgement was the most powerful lesson, punctuated by many “oohs” and “ahhs”. Again, the privacy of evaluation is key, I think. Inducing situations of public shame, I think accomplishes nothing of value for the student’s learning. Student’s oral responses suggested as much. Kyu-won claimed that he never thought about the differences between cultures and had felt that other cultures were “separate and not linked together”. And Kyu Young added that I asked a complicated question very simply. Other comments included: we shouldn’t judge people, and we mustn’t judge when you don’t know well [sic]”, “don’t know about another culture, so it was difficult for us”, and “don’t think about another culture, or gender, or category”.

Next, students were invited to taste, smell and listen to aspects of foreign cultures. First, students were asked to freely respond by drawing or writing to the prompts offered by the twelve excerpts of world music. When the music stopped I sought students’ responses. Sun-Ook stated that the amazing thing is how all the different people

(musicians) had communicated a mood to her. Other comments included “the world is wide”, “music is universal like body language”, “almost all of the songs, I felt different things”, “felt different emotions”, “when I heard the bright music, I thought of sun, flowers and babies, but with the dark and quiet music, I thought of darkness and beggars”. All responses expressed the emotions they encountered when listening to the new music. Music thus seemed to offer a very comfortable way to encounter other cultures.

However, the responses to the tastes and smells of teas and spices from other cultures were strikingly more negative. When I asked students to give short responses to sum up the experience of tasting herbal tea, and Indian and Western spices, the replies included: “a little stressful”, “first afraid of the taste – after felt that taste was similar to Korean food”, “interesting – like to taste another food of other countries”, “a little bit strange – first time – never ate before” and “awful – not concerned with the food”. From my first encounter with offering foreign food and drink to Korean students in this exercise and again in others that have followed, I remain struck by the resistance and general lack of appreciation for new tastes. The relationship of culture, identity, and food is an area that I think deserves further exploration.

The lecture on Culture Shock and Intercultural Sensitivity played an important intellectual role in providing a legitimate discourse for the activities we were encountering in class. I sensed that the lecture was an important form of input, and an opportunity to process their ways about thinking of cultural difference. Here the Bennett model that had been used to diagnose their stage of cultural awareness was the lecture topic. I asked them to individually rate statements in terms of agreement, disagreement

or neutrality. The statements that they rated were then encountered in the lecture, and again re-encountered in a follow-up activity in which the same statements were categorized and ordered. This lesson closed with a journal writing activity to help students articulate their responses to cultural difference.

The next day (the second last day of the course), featured a guest speaker, whose identity was not immediately disclosed. As part of the discovery of her identity, students were asked to apply their skills of making introductions, practiced in the first week of the course. After several questions, it was revealed that the guest speaker was a non-native speaker of English, a post-graduate student of English Applied Linguistics in Korea, and a Chinese minority of North Korean descent. Effectively, Nina Lee is a multicultural person, a competent speaker of three languages, and thus an all-round interesting person to bring into the classroom. Moreover, such an encounter provided an effective review of the four units. In Nina, students could practice getting to know someone new also share the connection of the Korean experience, consider the “kyo-po” experience and its pleasures and difficulties, but also interact with a foreigner who was both similar to and different from them.

Thus, the course closed having completed a full cycle of investigation of self, language and culture. The feedback gathered on the last day was positive, with the new way of teaching as the most frequent comment in response to the question: “What are your overall impressions of our class, Culture and Conversation?” Sample responses from Class A were:

- I’ve never experienced this kind of class so at first I was a bit surprised. Once I become adjust this class I was excited and I was also looking forward the next lesson.
- It was really interesting for me. It made my way of thinking change.

- I think there are a lot of people differ from me in the world. I also decide to control my way of response to others. It was also impressive that each of my classmate has quite different values and standard, even though they seem similar people.
- It was a good chance that I could talk about foreign culture in English. Also it was interesting because Melanie was a Western person who had lived in Canada. It was first time to hear a foreigner's thoughts about Korea and other countries. Overall impression: Well-organized class, I could see that Melanie knew Korean values.
- It was new and fresh. I've never been taught like this lesson. You show me the other side of English. Also you make me realize that there are a lot of thing to do.
- It was interest and useful lessons for me. But there are some difficult points like topics of wide meaning or tough questions, etc. Anyways, I satisfy for this class, and thanks a lot to Melanie.

And from Class B:

- I am happy that I talk to each other in this class, and I learned many kinds of Korea culture and foreign cultures.
- If I say to one word, our class is fresh! I learned from you teacher have to always try to study for students. The "Culture" classes let me think about my self-esteem.
- It was a little bit strange to me, because I've never been taken a lesson like this. But I could learn many expressions from your class, for example how to describe our culture. It was a good experience to me.
- I have never been taken a lesson. I have been learning English grammar, English novels and Business-English until now, so your class was very interesting for me.

Nominations for the most interesting and most useful lessons included lessons from each of the four units. From Unit 1, the Movement activities, the Psychological test and 2 Minute Conversations; from Unit 2, Korean values, and Rosemary's story; from Unit 3, the *Bargna* card game, and the *So-shin* video; and the guest speaker from Unit 4. The most challenging lesson was reported to be describing Korean values. More than half of the feedback forms reported that "Talking about Korean values was the most difficult because I didn't know many words that could describe Korean values, also I couldn't talk much in that class. Absolutely difficult, and I thought I had to study new words." And "I

have never thought about the Korean value in English. I thought it was our value, so it's really hard to express them to foreigners and make them understand. But it's not as difficult as I expected. And also I found out it's necessary."

In reading the responses to the question, "If I could do one thing to help you learn better, what would that be?" half of the spaces were blank, but in the cases where there were comments, I was amused that students indicated a wish that I acted in ways that I consciously tried not to do:

- Explain your thinking way and your value, as a foreigner not a teacher and what exactly you want me to do, and what's your intentions.
- In my case, I have rarely participated in a discussion. In this case, if you often made embarrassing through question or something, I would think more deeply ...carefully.
- Would you introduce me a beautiful Canada woman who wants to learn Korean? HaHa – and if I send you an E-mail, then I would need your answering E-mail not for English lesson, but for friendship, ok?

Certainly, I tried to be mindful of my role as a teacher and only offered personal narratives if it served to illuminate a point. I also withheld from implying that there was any right answers. Also I tried to create a comfortable and secure learning environment in which I did not pressure students into participating but rather help them to be responsible for their own learning. And, of course, I refrained from making any romantic overtures with my students! And so it is interesting to read that my students were conscious of my self-prescribed role as a teacher, sensing that there were indeed other roles I could have taken on.

Although not the overall focus of this paper, there were two other aspects of the course I felt very satisfied with. These included the obvious, solid improvements I witnessed in the students' English ability and alongside this, the intelligent, critical, open, honest and thoughtful opinions expressed by students in their discussions and writing and

in the feedback I received – all in just four weeks! Judging from the richness in feedback the overall course seems to have accomplished what it set out to do – to raise awareness of the ways people are the same and different while developing the language skills to communicate it. I realize that this class is just one of the dozens that these students will take in their English development education, and as such I feel it plays a vital role in understanding how to interact with all the various people in their futures who will be both native and non-native speakers of English. I also realize that even though I did indeed witness great learning, much of what will be of real value to the students will come in the future and beyond my scope.

Lingering Questions

Those who have truly struggled to comprehend other people – even those closest to and most like them – will appreciate the immensity of the challenge on intercultural communication.

Milton Bennett

Designing and teaching the culture course called “Discovering Self, Language and Culture” brought me a new found sense of professionalism. The first most noticeable implication of this was the confidence to discuss and debate intercultural relations in terms of communication style among my private circles of friends and colleagues. Sharing experiences and confessions of raw emotions became common. Moving the research from a personal academic project to a matter of debate and discussion among expatriate friends and colleagues eventually led to an offer for a position as Cross Cultural Communication instructor at Sookmyung Women’s University graduate school of TESOL (SMU-TESOL), which is co-ordinated by the University of Maryland Baltimore County.

Within both the first year of research and the second year of course development, and reflection, this Independent Personal Project has come full circle and brings with it a new challenge: to teach new EFL teachers in Korea (both native speakers and non-native speakers) about teaching culture. Many of the insights of how to approach course design were immediately applicable and most of the activities were transferable. At the beginning stages of the course development, this course served as the rough draft on which the new students’ needs and the institutional needs of SMU-TESOL and the University of Maryland Baltimore County were to be considered. Generally,

modification of the sequence and nature of the course units was needed to fully include the academic content required of a graduate-level credited course.

At this stage of my involvement in teaching culture, I am left with new questions related to teaching a Cross Cultural Communication course to fluent non-native speakers and native speakers. As a teacher trainer, my role changes from conversation instructor to academic professor. Directly responsible for the academic content, I also want to maintain a responsibility in developing intercultural competence in my students. This focus, however, is difficult to traverse in lieu of the curricular limits of the graduate course. To some degree I also found this to be true in the Winter Intensive program at HAU. The process of augmenting students' intercultural sensitivity and awareness meant that the opportunity and richness of actual intercultural interactions were limited. I bemoaned the fact that an extra week could have been added to the course. With another ten hours, more tangible and immediate experiences of other cultures in Seoul could have been featured, under the theme of "Diversity in Seoul".

Within the confines of this four-week course, I felt I had needed to prioritize lessons that would promote an articulation of the students' own values and ways of perceiving the world and build an awareness of the diversity of their culture. If time had allowed, taking the students further along the path of cultural discovery would be the next priority and thereby incorporating a greater sampling of the world's richness and diversity through more actual face-to-face interactions would be featured. Upon reflection, it seems then that in such a situation, the next best strategy given the time constraints would be to point the way and lead students to discover the city on their own time. Valued exposure to the other people of the world in this day and age could easily

begin by investigating other communities of people who have decided to work and live in Seoul, Korea. The diversity here in Seoul could be more clearly visible, understood and appreciated once an investigation begins. I imagine an exploratory treasure-hunt wherein, like the *World Ant Farm*, the hunt involves searching the cityscape of Seoul for indications of other diasporas. In this activity students could be encouraged to search for evidence of other cultures in terms of their participation in, and separation from the culture of Korea. The exploratory hunt could be an activity that leads students to direct observation of transmigration. Just as many Koreans have immigrated to other countries, this exercise would serve to highlight the other peoples who have done the opposite by coming to Korea.

How is it possible to sample the treasures of other cultures in “homogenous” Korea without traveling far and crossing geographical boundaries? One easy place to explore diversity in Seoul is the area known as Itaewon. The Central Mosque and the International Catholic Church offer opportunities to interact with other nationals. Likewise, the numerous restaurants in this same area that provide opportunities to sample authentic dishes from such countries as Turkey, Egypt, Pakistan, France, Thailand and Japan. As vehicles for entering new alien cultural experiences, I feel that tasting food from another culture, especially for Korean university students, can be a powerful learning experience even if the tastes are at first rejected. Similarly, accessing movies from different regions of the world can also immediately enriching. The Internet provides many links to distributors of films in International English. A huge growth in the popularity of foreign films has taken place in Korea over the last five years leading to a burgeoning Film festival industry lead by the well-renown Pusan International Film

Festival. Perhaps as part of pointing the way, I can introduce avenues on how students can be more actively aware and involved in this field. Perhaps an internet research project on Canada's commitment to multiculturalism to investigate the ways in which the government has made this a priority would be a good idea. Suggestions and links to international groups focused on humanitarian issues including such obvious examples as environmentally focused Green peace, the numerous charitable, humanitarian and religious groups committed to augmenting global changes for the betterment of humankind and the environment are also possible avenues to explore. Many of these groups focus on issues both inside and outside Korea and thereby offering the chance for Koreans to consider non-Korean global concerns. Habitat for Humanity, is yet another prominent organization that has a history in Korea as well in dozens of other countries in the world. Viewing an Oprah excerpt in which other non-governmental organizations, such as Women for Women, are featured could also be incorporated. Leading a group discussion on how a workshop on cross cultural communication can be adapted to meet corporate and business settings, or the continuing education of a medical institution, is yet another idea to consider.

This leads me to my next lingering question as a teacher trainer. Because I describe myself as a cultural marginal from the Inner Circle and teaching in the Expanding Circle, I feel that it cannot be overstated that a certain stage of emotional and spiritual readiness is required in terms of managing culture shock. I was diagnosed at the Cognitive Adaptation stage with Bridge-Building as my next stage, a stage which I saw in spiritual terms. My question is how can I speak of this spiritual readiness for my Korean students who wish to be teachers of English but have little experience with other

cultures? Is my personal path in confronting my own identity and formative intercultural experiences a useful model for my students? Certainly, my goal was to serve as a bridge-builder with the attendant belief that culture learning is fundamentally about promoting a deep understanding and respect for the plurality of experience in the world. To do so, it is important to develop empathy in one's self and promote the development in others. But how can this be done so as not to impose or expect a transformation without concrete experience? Can an exploratory hunt in search of the foreign communities serve this purpose? Can research that simulates culture shock really be sufficient? Can my experiences be cathartic?

Furthermore, how can the academic content merge alongside the explorations of the deeper structures that underlie one's own cultural worldview? At its deepest level, my overall ambition is to bring a degree of consciousness to our fundamental responses to space, time, learning, beliefs, religion, gender roles, etc, in order to accept that they are valid - just as there are also other equally valid, relative ways to respond to such phenomena. I wonder then if it is sufficient to speak about this readiness to teach culture, to be involved in the development of intercultural sensitivity, in terms of learning how to manage change? Seeing that change that is brought about by acquiring new knowledge, awareness, skills and attitudes, it is therefore a transformative process not necessarily associated with a spiritual imperative. In my new capacity as teacher trainer, responsible for designing and teaching a cross-cultural communication course, how should I accommodate this process? Can it be done by advocating a willingness to confront one's own identity, speaking of empathy and of the value of undergoing the whole process of assessing who you are and who you can become? Can this readiness be addressed by

teaching my students to evaluate experience and impressions in a non-judgmental fashion? Can it be taught by modeling the values of empathy and a tolerance for ambiguity?

I think I must be content with the recognition that as a culture teacher I must become not only aware of what is brought into the classroom, and that which shapes our expectation of learning, teaching and course goals but also to state this explicitly. It cannot be denied that teaching such a course is, in itself, a new cultural experience and, as such, adequately forms the readiness I expressed earlier concerns over. The values of active participation, developing a democratic community of learners and a concern for developing respect for difference do reflect predominate North American values, and as such offer an authentic cross-cultural experience. My approach is to be aware of the values I bring to the class so that they can be put into words. Bennett, though, states: “the most significant aspects of any cultural code may be conveyed implicitly, not by rule or lesson but through modeling behaviour” (1998: 45). This then is part of my answer on how to model spiritual readiness.

CONCLUSION

I also take comfort from the fact that the more the world economy changes, the more explicitly interdependent it becomes. As a result, every nation is to a greater or lesser extent dependent. The modern economy, like the environment knows no boundaries.

Tenzin Gyatzo, The 14th Dalai Lama of Tibet

The aim of this paper is to comprehensively record the journey from my initial severe experiences of culture shock back in 1997 up until the culmination of a successful course on intercultural awareness for Korean students. Though the journey began long ago, the real learning process was prompted by a simple, nagging question concerning an unsuccessful wine-tasting fieldtrip experience with Korean students in 2000. Since this time I have experienced a profound metamorphosis in terms of my own personal passion for the field and ultimately the position I now find myself. It has provided me with newer, more refined lenses in which to view the diverse world around me, and new skills to respond to my living and teaching demands as a cultural marginal and English as a Foreign Language instructor. These new insights have demanded that I operate outside of my understood norms, values and behaviours. The process of writing about them helped me to understand them.

Recounting various key culture bumps I had experienced has helped qualify how my own intercultural experiences prompted the need to pursue culture learning in Chapter 1 - Personal Reflections. Through exploring the general condition of the English

Education in Korea at the turn of the millennium, I came to realize a distinguishing feature of Korea: teaching culture had to take a different path in a homogenous country than that which was then being espoused by North American authors on diversity training and multicultural agendas; and more specifically, this path had to include somehow my roles as a teacher and learner as framed by my experiences and needs as an EFL teacher in the Expanding circle of Korea. I asked myself how I could be the bridge-builder between language learning and cultural awareness that specifically addresses the context in which I was living and working. Designing a course to meet this context was part of my answer.

The next chapter on Teaching Culture explores the predominant theoretical influences that shaped this overall process. Re-examining the readings from my own graduate course heralded several theorists who held significant respect in the field of Intercultural Communication. The ideas of Edward Hall, Milton Bennett, and Pat Moran were part of a necessary inner discussion on the skills, attitudes and awareness that had direct impact on me as a cultural being, a language teacher and a course developer. Exposure to Hall's scope of culture had promulgated the importance of invisible culture. It was the first stage of my learning curve and was followed by a vivid scrutiny of Milton Bennett's ideas. Of all my research, his work had the greatest resonance for me. I feel indebted to his ideas because they were crucial in understanding my own complex web of personal emotions. Certainly, my readiness to teach culture is borne out of participation in this journey of developing intercultural awareness in myself. More specifically, by considering how I responded to cultural difference, my own stage was identified and further growth outlined. Later, Pat Moran's approach of systematizing culture learning

into four tasks: learning about, learning how, learning why, and learning oneself; influenced my lesson plans to some degree.

Paulo Freire, Sandra Lee MacKay and David Crystal were similarly influential in politicizing the task of English language teaching. Freire, though not in direct relevance to the Korean context, helped infuse my teaching project with the necessary passion, in reminding me of the need for a responsible and loving vision. Not many educators dare to speak about teaching in these terms and because of his writing, my own teaching and learning felt like a spiritual and political endeavour. Sandra Lee MacKay together with Crystal made me reassess the ownership of English. No longer a national language, English is owned, of course, by the people who use it. It is an international language and as such this is the way it must be taught. Measuring the theories against the distinguishing marks of my Korean context thus set the stage of how learning about cultural awareness was fostered in my language classes.

These key authors strongly influenced my development of the six guiding principles for designing a culture course. As my guiding principles, it is my hope that these principles can also serve other teachers in the EFL context who are keen to expediently enact such a project for themselves. Once again, the guiding principles are: define culture; be aware of the different concepts of the role of teacher, students and learning as well as the different learning styles of individual students; be sensitive to the economic, political and ideological realities of your students; be guided by an appropriate model that illustrates effective culture learning; consider carefully whose English to teach; and lastly, let the content and goals of your course reflect your beliefs about culture, the needs of your students, and the issues found in your teaching context.

The next section on Culture Course Design describes the application of my guiding principles to my context, that of the Winter Intensive Program at Hankuk Aviation University. This process resulted in creating a culture and conversation course also founded on the observation that Korean university students today are curious to learn about other cultures. But having been raised with the limited worldview that evaluates cultural difference negatively, they have not been provided with educational opportunities that allow effective or conscious valuations to be made concerning different world perspectives. Diversity within Korea, though visible in the society, is minimized in the popular concept of what it means to be Korean. Thus, for this course, I felt that the overarching goal should be include exploring sameness and difference. Beginning first with developing a familiar learning community in the classroom, the theme of the course then expanded outward into the wider world. The second unit moved from the security of expressing personal culture to explaining and re-evaluating Korean culture. The third unit subsequently extended the boundaries of Korean culture to feature the experience of Koreans who have crossed national boundaries. I felt this stage was vital, though somewhat challenging, in igniting the initial sparks of empathy for others. If students could understand how one adapted and experienced stress in confronting differences, the parallel insight of this experience could be applied to foreigners in Korea. As such, global diversity was introduced in the last unit of the course, generally as it is reflected in Korea.

In this course, my strategy of promoting awareness of sameness and difference was influenced by both the weight of Korea's history and the fashionable, contemporary virtues of promoting globalization. Doing so, the importance of validating Korean

culture was activated in the frame of divergent circles of Korean experience.

Anticipating that for many of the young university students, there will be daily invitations to interact with other foreign nationals both here in this country (like myself) and outside of it, the pre-eminent need to explain Korean values to non-Koreans, and most likely in English, appeared. My goal was to ignite in my students a growing awareness that in different ways, the people of this class, this culture of people in Korea and beyond bear some things in common and yet also express some aspects of life differently. Simple recognition of this, I hoped would instil respect in present and future intercultural encounters and develop in my students the attitudes and interpersonal skills to respond to the commonalities and distinctions. As such, the use of International English is particularly necessary to introduce into the Korean university language classroom.

Despite stated preferences for American English, other variants of English need to be encountered safely in the domain of the class. I am aware that for teachers in the EFL environment this task is not easy; it requires determination, dedication and research capability to gather and build collections of these resources. I believe that exposure to International English can build familiarity and confidence in Korean students when they inevitably encounter other speakers of English in this increasingly global world.

In short, the course, “Discovering Self, Language and Culture” is intended to raise awareness of the world of English speakers along with affirming the Korean experience of learning English. It is not intended to build higher test-taking scores, (though certainly this could be an outcome) but to assist in the face-to-face encounters of Koreans with non- Koreans. The diversity of the immediate community of language learners, veiled in comparisons of both the similarities and differences, provided the

security and immediacy to expediently explore intercultural awareness. The class as a community group allowed the boundaries to metaphorically extend to foster both awareness and acceptance of the world of plural voices that may be encountered. Though I may never truly measure the full implications of the culture learning that happened in January 2001, I certainly hope that the seeds planted in this course will offer many rich and pleasurable interactions in the not-so distant future.

APPENDICES

Appendix 1-1

A Reflective Response Paper, submitted for SIT, July 2000

I teach at a small woman's university in North Seoul. The young women who are drawn to our Language Center come knowing the intensity of the program. They will have 10 hours of classes per week with two or three teachers. Their classes will be small and intimate; the teacher-student relationship will be friendly and less formal than with their other Korean professors. They will be able to call their teachers by their first names, and the teachers will know each student by name. In four semesters, they can earn a certificate for fluency in English.

Early last semester, my level 5 (upper intermediate) class and I discussed going on a class trip. Because we had bonded in the first few weeks, I had suggested taking the small class to my house for a homemade meal. I imagined that I would make spaghetti and salad, and offer wine. I felt that this would be a magical evening, where they came into my zone, and ate with me in the way that I loved. They were thrilled with the offer. Unfortunately, as circumstances would have it, when the agreed-upon date for the class trip rolled around, I was in the throes of moving from one house to another. The home-cooked meal just wasn't practical. Still I wanted to share something just as culturally

meaningful. As so much of this Conversation course was spent on key grammar points, I felt a certain urgency to ‘share’ a meaningful, non-Korean custom of mine.

It would be a surprise for them. “Meet me at Anguk station at 7:00. Please eat something beforehand.”, I told them. I felt proud about my plan. It was to take them to a new art café in the traditional art area in Seoul (and not too far from our university) where I would hold a simple wine-tasting event. I went ahead early and picked out two affordable but decent bottles of a red Merlot, hesitating over two of the same or two different labels. I figured that the group would probably appreciate having a glass of the same. So I ordered two – one full glass per person. I didn’t want to seem cheap.

Upon arrival, the students brimmed with enthusiasm over the “surprise”. I proceeded to present simplified versions of what I knew about wine: “There are three kinds of wine: red, white, and rose.... Look at the glass shape, the bottle, the colour of the wine.” From their faces, I could see real engagement with the sensory event. This clearly was something new. Then came the first sip. I asked them to try just a little bit and hold it on their tongues. They did so.

The energy changed immediately. No more smiles. No second sips! I changed the focus then into the second part of the agenda. A psychological quiz. “Close your eyes, pretend you are dreaming, imagine that you are...” Without the aid of wine, the students did draw into the activity. I let it distract me from the fact that only one student had ventured for a second sip. A modest second sip.

Soon came the forced pleasantries of saying good-bye, I left the café feeling completely disheartened. It stayed with me for several days. I had wished that I just did what the other teachers did – take the students to Pizza Hut. I felt I was off-track with my

students, and worst of all, didn't know how to address the resentment I felt. I didn't know how to get feedback. For a few days, I reviewed the scenario with different colleagues, but heard unsatisfactory explanations. Rejected and limited, I lost my passion to teach them.

I interpreted that my students preferred only to try the already-popular versions of American culture, and that they did not respect my invitation to participate in a meaningful cultural tradition of mine. Couldn't they see this as a special initiation into a rich cultural tradition? Had I misjudged their willingness to enjoy themselves in a non-Korean activity? Did they even want me to share these things with them? Couldn't they stretch themselves. After all, I reasoned, "If I eat Kimchi (spicy hot, fermented cabbage) on a regular basis, couldn't they at least give the drink a good try - especially when Koreans have showed me that they are not afraid of drinking alcohol. It is a revered cultural behaviour. Was the taste so disgusting for them? Since I had exposed to similar food tastings by Koreans and had gotten accustomed to eating such Korean specialties as seaweed dishes, 'kimchi' and 'soju' – all of which had initially frightened me. I could only let go of the judgement that I wasn't able to offer them a fun and educational evening, by reasoning that one day they would find themselves at an international business cocktail party, or an international wedding, then they could recall their knowledge and be appreciative.

These responses are significant to me because they revealed my frustrated under-the-surface limitations I feel as the 'other', and the real limitations of not finding opportunities to be part of a greater multicultural community. I saw that though my students were keen to know the secret, learn about wine, they were really held back from

participating fully. Sure, they lacked experience in this regard. Yet, I knew there was more to it, yet I can't explain the other cultural factors that interfered with their lack of involvement. Perhaps, the oldest student wasn't drinking, therefore the younger ones didn't dare. But then again, I was the oldest and the teacher, and I was drinking and many Koreans told me of how the older ones teach the younger ones the etiquette of drinking. Was it that my students are mostly Christian, and Christian behaviour is oft associated here with avoiding alcohol, but then I knew that as university students many would go out drinking with their friends in the local bars near the campus. I could see that I had measured my students by what I was interested in doing at their age, perhaps this wasn't a good reference point for me. But I also saw that I had done no cultural awareness activities in class other than a bit of story-telling about someone's travel experiences. And worse, that I had no idea of how to develop such activities in class, feeling myself quite inept at addressing this cultural mishap.

Appendix 1-2

Intercultural Development Inventory Analysis Paper July 20, 2000 for
Gayle Nelson, Culture and the Language Teacher

(written entirely by Melanie vandenHoven, including Section 2 and 3)

1. Introduction

Cross-cultural contact is a given for many of us in the SMAT 19 program at SIT. Encounters of cultural difference are a core aspect of our living and working experiences, one that I personally feel has passed insufficiently analyzed. Milton Bennett's 1993 article, "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity" posits a linear scale in which our attitudes and behaviours can be measured, and then, evaluated. Bennett uses a linear model of development, which is divided into two categories: Ethnocentric and Ethnorelative. Each category is further subdivided into three stages, with concise explanations. In the former, there are Denial, Defense and Minimization, and in the latter, Acceptance, Adaptation and Integration. The Intercultural Development Inventory, developed by the Intercultural Communication Institute, of which Bennett is a founder, uses many of these statements in the IDI. These statements, then, are individually rated on a 7-point scale from Strongly Disagree (1) to Strongly Agree (7).

Our IDI Profiles, which were conducted in the first week of classes, measures our pre-SIT formulations. My profile reported that I responded with strong agreement in the Ethnorelative categories: Acceptance, Cognitive Adaptation and Behavioral [sic] Adaptation. The Acceptance score is 6.20, Cognitive Adaptation - 6.00, and Behavioral Adaptation - 6.40. (It should be noted that though Bennett claims Integration as the third

stage in his Developmental Model of Intercultural Sensitivity, the IDI profile omits this category, and instead expands on the Adaptation stage, here seen as two categories: Cognitive and Behavioural.) Overall, my developmental score was measured at 4.93, and my perceived score was just slightly higher, at 5.01. In the Defense and Denial Scale, I responded with strong disagreement to all statements, but was generally neutral on the Minimization scale. In the Ethnorelative Scales, half of my responses indicated strong agreement. My pre-SIT formulations then indicated that I accept cultural difference, have multiple perspectives from which to view other's cultures, and recognize behaviour shifts when in different cultural contexts.

2. Objective Analysis

From the results of the IDI analysis, taken on 05/Jul-00 via SMAT Program-School for International Training, the client VANDENHOVEN, M (female) is situated in the ethnorelative stage of Cognitive Adaptation (4.50 –5.49). Her developmental score was 4.93, and her perceived score is 4.93. VANDENHOVEN, M's results indicate a "respect for the integrity of cultures including one's own" (Bennett, p. 51), and possessing, new or enhanced "skills for relating to and communicating with people of other cultures." (Bennett, p. 52) Thus, the client is a good candidate for development of the territory beyond Cognitive Adaptation.

From the early stages to the later stages of Ethnocentrism, VANDENHOVEN, M's profile indicates negative agreement to all items. In the initial stage, all statements reflecting disinterest or avoidance of other cultures are answered with strong

disagreement. In the Denial stage, the client scores 1.1. This is consistent with the second stage, Defense, where the client scores 1.7. Strong disagreement is indicated in 6 of 10 categories. In 3 of 10 statements, the client responded with disagreement. One item is answered neutrally.

It is not until the Minimization stage that we begin to see a considerable fluctuation in the score. Here neutral answers predominate. 6 times out of 10, statements, such as, “People are alike despite appearances”, and “Conflict resolved through common spiritual being which indicate superficial differences or universal values, are responded to neutrally. These statements are generally located under the Superficial Differences and Universal Values. Slight disagreement is the response to 3 of the 4 items under Human Similarity. The statements are “Best to just be yourself”, “People have the same needs and goals”, and “Universal values people are held responsible”. Furthermore, the client responded with agreement to: “People are alike in their humanness”. The Minimization score for the VANDENHOVEN, M is 3.6. Thus, the profile indicates that the client has successfully moved through all categories of Ethnocentrism.

In the Ethnorelative stages of Acceptance, Cognitive Adaptation and Behavioral Adaptation, strong agreement is identified in 50% of the responses, with no responses of disagreement. VANDENHOVEN, M’s development, thus is solidly placed in the Ethnorelative category, wherein the assumption that “cultures can only be understood relative to another and that particular behavior can only be understood within a cultural context” functions. Here, cultural difference, as well as identity and language, are viewed as permeable constructs, or “shapers of realities”. (1993: 48) For example, in the

Acceptance scale, the client responded to most statements of describing, enjoying, and learning from differences with strong agreement. In the Cognitive Adaptation scale, the client responded with agreement and strong agreement to statements reflecting Multiple Perspective, Frame Shift but only with slight agreement to 3 of 4 Bridge-Builder statements. And lastly, in the Behavioral Adaptation Scale, 9 of 10 responses were agreement and strong agreement, and with one statement of Cultural complexity receiving a slight agreement response. Thus, VANDENHOVEN, M is assigned 6.20 for Acceptance, 6.00 for Cognitive Adaptation and 6.40 for Behavioral Adaptation.

In other words, the client responded affirmatively to such statements as: “Good to travel to see cultural differences”; “I use different cultural views to evaluate situations”; “I act differently with people from other cultures”; and “I unconsciously behave similarly to people of other cultures” met with affirmative responses. Of particular interest are the items under Bridge Builder. Inconsistent with the overall affirmative profile, these statements: “I am successful in helping others to understand cultural differences”, “I often act as a cultural bridge”, and “I often act as a cultural mediator” have responses of slight agreement. It may be worthwhile to do further investigative work of the Bridge Builder nature, however, for most professional, intercultural positions, this stage of adaptation is deemed sufficient.

3. Strategies

If movement beyond Cognitive Adaptation is desired by the client, I would recommend beginning with a thorough investigation of the client’s context by a

professional trained in Intercultural Communication. It is highly recommended that this professional is prepared to become committed to longer term assessment, and sensitive to possible emotional debilitation. As the goal for the client is the development of an integrative identity, the intercultural professional must realize that their position is that of a mentor, who would be able to work through the distress caused by a multiple world views. Internal culture shock needs to be continually monitored.

Implicit in VANDENHOVEN, M's profile is the recognition of and respect for cultural difference, the ability to make temporary shifts in perspective, and the development of skills for relating to and communicating with people of other cultures, but further contextual information is inaccessible. Before appropriate strategies can be articulated, a contextual analysis is the nature of the client's intercultural experience, and psychological state. Questions useful in this assessment, and for that of the course of action, include:

- What is the nature of the client's intercultural experience?
- What is the reason for further development? Is the client working toward working as a cultural mediator? Working in the field of personal intercultural communication? Intercultural Education?
- Is there a general positive attitude toward cultural difference? How is cultural difference experienced? Is it part of the client's identity? How comfortable is the client with this? Is their respect for this identity? Is the client's worldview limited to the cultures with which they have exposure?

- Is the client experiencing a temporary shift in frames of reference? Or does the client demonstrate working with two or three fairly complete cultural frames of reference? Can the client identify with multiple worldviews? In what ways?

It should be acknowledged that with people in the later stages of adaptation, they are cognizant of “how to orchestrate their own learning” (Bennett 1993: 59), thus further reading of the theory behind intercultural learning, including personal development in this area, may be sufficient. However, there is also the tendency that they are sensitive or antagonistic to other cultural views, or hostile toward intercultural communication education. Development through this stage may take some time. Desirable effort may be in the form of gaining increased knowledge of other cultures, and foreign languages, or further living experience in other countries. Feedback and reflection are essential to this process.

4. Personal Point of View

Overall, I am satisfied with the analysis provided by the Intercultural Communication Institute. I feel that further development into Integration is perhaps not necessary, at least at this time. I am content to concern myself with learning more languages, experiencing other cultures via work and travel opportunities, as well as reading more the theories in this new field of study. I am not particularly inspired to enter into the stress of addressing an ambiguous identity, internal culture shock and/or paralysis of commitment, as Bennett warns in the text. (1993: 60-1)

The IDI, and ensuing discussions at SIT of Intercultural Sensitivity compel me to think through my experiences of culture shock and behaviours as ‘an other’, and when encountering ‘an other’. I identify strongly with many ideas about having multiple perspectives and a contextually shifting identity. At the moment, I say I am a Canadian of Indonesian and Dutch heritage, who is a resident of Korea, engaged to marry a New Zealander, and together live for some time in the Middle East, Eastern Europe, etc. Furthermore, I have already been living and moving among different cultures for about ten years now, such that I know I regularly experience aspects of culture shock, despite my seemingly simple delineations of home #1, home #2, etc.

Bennett’s concept of “accidental pluralism” also feels personally relevant. I feel that this encapsulates my contact with Korea. Though I had traveled extensively in Europe, I was unprepared for living in Asia. Seeing my different emotional responses as an affect of culture shock was also meaningful. I did find that a new identity grew from that experience, one that is serving me well now. Indirectly related to this, I am gaining an awareness of the importance of culture and language teaching, but am struggling with certain limits in my living and working context. This awareness is evident in my response of only slight agreement to the items on the IDI under Bridge Builder (Cognitive Adaptation). I feel an underlying frustration here. So I have recently identified this issue as a goal (for Hugh’s Peer mentoring) to be further worked out via more reflection (and reading!) on teaching language through culture. The reading and rereading of Bennett’s article on Intercultural Sensitivity has been key to these reflections.

Appendix 1-3

An Online Group Discussion on the Theme of Outside Country People, March 2001

This interest in culture, culture shock and the current political realities of people living in other countries and making a space for themselves there/here as their own has interested me for some time now. It is a personal, artistic and intellectual discourse for me. Being Canadian with a Dutch and Indonesian heritage, I feel included in all the recent writings about mixed ethnicities. There was a recent Newsweek magazine reporting on this that I am referring to. Feeling in my own way, part Asian was my draw for coming to Korea, as part of my exploration of this identity. Coming to Korea to teach, I reasoned, would be part of the way I would fund my big trip to Indonesia where I could then see for myself what from my mother and grandparents time remained in me. Thus, my motives for coming here.

I suffered Culture Shock quite badly the first year. It was a blow to what I thought I could handle. But certainly I was not given a fair deal, but let's leave the details out. Suffice to say that, all the nasty symptoms I had. Eventually I realized there was nothing for me to do but go home. I did so, and didn't really recover. I do, however, think that in going home I better understood what happened, and what I needed to do to regain myself. It was a personal risk, but I went back to find what I felt I had lost. I saw that I was trying to be what was prescribed-to-be my role there, and not feeling at all myself in it. I was not comfortable (and still not) with the us and them wording of 'weigugan', and 'Hankuksaram', further bothered me, as well as my 'Alien Registration card', and even more so by the naive children pointing me out with these same outsider labels.

I wasn't 'Miguksaram' (U.S. American), after all.

Or was I, in which ways?

Slowly I came to the resolution that I had to treat this period of time here as a time in the world and live like I had before: as a member of an international community. Many things changed for me with this decision. I ate less Korean food, and discovered more markets that offered Indian and Chinese food that I could prepare at home, I discovered where the Philipinos hung out. I even went to the International Catholic church, desperate to see some other colours, and move among the mixed/unity. A few artist friends and I started up an international Art group - including anyone who felt they couldn't find a place in Korean art groups. If I were to be a foreigner then, then let it be with greater unity and much more colour. This better reflected the way I felt was a foreigner.

For me now, I am still this kind of 'foreigner' here, and feel a little better cognizant of what many people in the world experience. Sharing a bit of this place with that. Bringing something from then to now. A bit of one culture mixed with another. I remain a Canadian of mixed Dutch and Indonesian heritage, who is also a resident of Korea, who can speak a bit of French and Korean, and some Spanish, who is also married to a New Zealander in Indonesia, aspiring to live in Turkey or the Middle East. The qualifications just get longer as time goes on and I am comfortable with that, if just anyone would take the time to hear it.

And here I am reminded of an artwork shown in an International art show, in Kassel, Germany (Dokumenta) about eight years ago.

One artist built a structure of a 100 or more plexiglass, rectangular boxes. He filled each box with coloured sand, but not in any haphazard way, but very selectively such that each box contained a 3D version of a country's flag. So there was red and white sand carefully placed in a one box to match the Canadian flag, and again for the Japanese flag, and appropriate colours for the Italian one, Nigerian one, Peruvian, Vietnamese, and mainland China ones, and so on. Picture that - hundreds of boxes, all the flags of the world.

He then stacked them one on top of the other, connected them by tiny holes and plastic tubing, placed at the bottom and each side. It became a wall of flags. Bolder than a Benneton advertisement! At the very base of this structure was a long plexiglass box jammed full of restless ants.

Over the course of the exhibition, the ants moved from the bottom to the top, from side to side, carving out little paths for themselves. Thus, by coming from France via Holland to Canada, they brought a few grains of the red and blue sand from the Dutch box into the Canadian red and white. While yet others carried a bit of the Spanish granules and into the Mexican, the British into the Indian, the Indian to the Canadian,. Back around again they went, ignorant of national borders, such that the once red and white of the Canadian box was no longer the pristinely perfect version of the original flag, but an apt metaphor of the way people have and will continue to move through this world. Of course, some boxes were more untouched than others, and vice versa.

Who can remember among this how the Korean box turned out? The point is who dares put out a moral judgement if people from one box do or do not move more sand around? What is the point? It is happening faster than we can debate if it is the ethical thing to assimilate or not.

Appendix 1-4

An E-mail from Seoul to the U.S., mid-late September, 2001

Am plodding along here. The past two weeks have been emotionally heavy but I re-found my commitments to teaching cross-cultural understanding. And I should say, I have been tested ever so ironically. Are you ready for an outrageous story? A shocking one? You may even at first wonder why I am teaching Culture while reading this, and then realize why I simply need it for my own daily survival!

Well, the Saturday morning a few days after the 11th, Brett and I were awoken at 6:30 in the morning by unusually focussed screaming outside our door. Now our neighbours are by Western standards atypically rowdy in the sunrise hours. (We live along a small alley - no cars.) But this sounded aggressive. And sure enough it was - an older woman was screaming at our door. As I detected it first, I ushered Brett, my husband, to check on it (a mistake). Now of course she is screaming in Korean, fully-attired in normal dress, and Brett, simply groggy, was rather improperly dressed - just a towel! But Brett who had really been traumatized by the TV, not having nearly enough sleep, and who had just heard a confirmation that yes our friends in NYC and Washington were alright...simply wanted to sleep and deal with the issue later. He should no patience to deal with the issue at that hour then and there. And quite obviously the woman had no patience for our sleep - being 6:30 in the morning after all. So Brett, who couldn't understand rapid-fire high-pitched Korean had shushed her - only to inflame a senior member of Korean society. This led her to scream in Korean - "son of a bitch!" which led Brett to yell "shut up!" in English. Shocking, isn't it?

By this time not only I, in my nightie, but also a half-dozen neighbours, fully dressed, were witnessing this display and thankfully, after about 5 minutes someone bothered to explain to me in slow and patient Korean the root of the matter. After a quick translation to Brett, we agreed to move Brett's motorbike, which had been parked next to her window - need I add for every day for the last year? Our real estate agent said it would be alright. We had wrongfully believed him.

So, here is a simple case of a simple neighbourly matter escalating because of not being able to communicate effectively. But if you think this is the end of the story, don't be mistaken. Within 20 minutes the police came to our door. And they ushered Brett in for a statement. Why? The woman had charged Brett with assault. (not true at all but this is now the situation at hand). So to make a story short, I was heartbroken at the tactic, but resolved to be compassionate to the grandmother and supportive to Brett, who was in shock.

At first Brett was told to keep silent and get a lawyer - as directed in a policeman's phrasebook. But this is ridiculous and I urged both parties to dialogue. I think I showed my humanity but also kept composure, and playing up my charming white woman potential. After 4 hours in the police station and hearing proud expressions of "MIRANDA a few times - "Who is Miranda? I asked, (and much later learned was the code of conduct for when you are charged with a crime - you have the right to remain silent -etc). After all this 'ambiguity tolerance', the matter finally began to clear up when we were taken to the central police station where they had a translator for us and the police officials. Finally, we learned that the grandmother really wanted us to ask her before we parked there, that she was upset with the bike for the whole year. The

policeman asked why she never told us, she had, but in Korean and we misunderstood, and asked why this morning of all mornings - she had no clear reason for the day nor the time. The policeman then checked the bump on her head (there really was a bump!) but discerned that it was not from Brett punching her on the head as she had claimed but more likely a fall. He must have understood my insistence that there be a witness to the so-called assault! So the grandmother's tale was discredited, and we all learned a lesson about cross-cultural communication. Nevertheless, we felt incredibly shameful. One minute you are a respectable teacher and the next an offender!

A whole week of complaining about us outside our window with the other grandmothers, lasted until a Korean gentleman had told her it is not polite to treat foreigners like this. The grandmother then strangely returned the big basket of fruit we gave her, as a peace offering, saying in Korean that she didn't like it, and never ate the stuff. But she curiously added she wished we would live well there, and showed me a finger pain she had. I coddled her finger - thinking about the Dalai Lama's words about compassion all the while. Something must have soothed her as she then told me about her four trips to New York where she visited her daughter. I asked about this trip and saw that she really needed some attention, an old woman living alone, she needed even me to see her, and likewise she was beginning to empathize with us via her daughter in NY.

So the big lesson for us was that we needed to ask our neighbours in Korean to raise issues with us on paper, which we could then get translated and thereby eliminate this rank of cross-cultural misunderstandings. Incidentally, our neighbours didn't seem to take sides, just witnessed yet another tension on the streets of an overcrowded city.

Appendix 2 - Intercultural Development Quiz

Please read the following statements. If you agree with the statement, put a checkmark (✓). If you disagree, write an X. If you are neutral, write a 0.

1. I see no important reason to pay attention to what happens in other countries.
2. Basic ideas of good and bad **should** differ from country to country.
3. I think it is good if people can analyze an international problem at least two different points of view.
4. People are the same despite outward differences of appearance.
5. There are natural and universal values to which all people of the world should be responsible and respect.
6. People from other cultures like it when you act naturally – just like yourself.
7. I understand that my views are different from people of other countries.
8. I think we should think of how people are the same, not different.
9. Although I belong to this culture, I feel just as comfortable in another culture.
10. People from other cultures are lazier than people from my culture.
11. People from my culture are better than people from other cultures.
12. We are all children of one God/spirit.
13. I can easily change my behaviour to make people of another culture more comfortable.
14. Society would be better if different cultural groups did **not** mix.
15. It is not important to think about international issues.
16. My culture is perfect, or more perfect than other ones.
17. I like to see different people, and enjoying mixing with people from other cultures.
18. I can teach people from my culture about the cultural differences of other groups.
19. I think you have to try and see problems from other people's eyes, even if it is hard to do so.
20. Generally, my culture is the best and other cultures are inferior.
21. It is right that other cultural groups have different values from mine.
22. All people are basically the same.

23. All people of the world are more similar than different.
24. I can help solve differences between two different cultural groups.
25. I can see my culture from another culture's point of view.
26. When I think of my identity I see that I can identify with 2 or more cultures.
27. It is good to travel to other cultures and see the differences among the people.
28. I am afraid to be around people from another culture.
29. Some cultures prefer to do things in a group while other cultures prefer to do things individually.
30. People should not be described as inferior or superior.
31. In order to understand a culture different from my own, I think it is important to study in which ways they are different.
32. When I am in another culture, I sometimes find myself acting like those people.
33. I don't think about cultural differences so I don't care about them.
34. I avoid people who look foreign.
35. My culture can be a model for the world.
36. Another culture I know should be a model for the world.
37. People from other cultures who are living here cause a lot of serious problems.
38. I am able to communicate to people from 2 or more different cultures.
39. I think it is useful to identify with another culture, other than mine.
40. In my opinion, it is troublesome that people are different.
41. There is no real reason to study people from another culture.
42. Based on my experiences and knowledge of the world, I feel comfortable to discuss international problems.
43. When someone I know says something bad about another culture I am angry.
44. I like people from different cultures.
45. I find it interesting to read about news from other cultures.
46. I think there are too many foreigners in my country.
47. People are mostly the same – we all have the same beliefs, desires and interests.
48. If we can solve the religious differences of the world, there can be peace on earth.
49. I don't mind if a person from another culture speaks their language around me.
50. Some cultures do everyday things different from mine - this is strange.

Appendix 2

Lecture Notes: From Culture Shock to Intercultural Communication

Prepared by Melanie van den Hoven

time: 1 - 1.5 hours

Introduction

A. Introduce my relationship to culture shock (3 min)

- culture shock: personal experiences - how I felt, what I did

Four models of 'Culture Shock' (12 min)

A. Medical Model – Oberg

- similar to disease – most people get over it and survive
- after recovery, you are the same person

B. Cultural Transition Model – Janet Bennett

- similar U curve
- includes discussion of transition from home to University, small town to city, as well as international travel

C. Cultural Adjustment Model – Adler

- positive things happen as a result of encounters with a new culture; learn more about ourselves
- contact with new culture from an ethnocentric viewpoint (from their own world view)
- personal disintegration – confusion and disorientation (may reject culture)
- reintegration – person becomes someone new, person has grown/changed
- independence – accepts similarities and differences
- **“a journey into self-awareness”**
- **“a move from low self/cultural awareness to a state of high self/cultural awareness”**

D. “Sociocultural Model” or Inverted U Curve Model – Ward (Australia)

Factors of Cultural Adjustment (3 min)

- being cut off from known patterns, especially subtle, indirect ways you normally express yourself
- being cut off from the nuances of meaning that you understand instinctively
- living and/or working in a situation that is ambiguous
- having your own values (that you may have considered absolutes) brought into question

Cultural Diversity & Intercultural Communication (7 min)

A. Introduction

- move from the one person to do the adjustment to a majority/ whole societies
- radical shift happening now, a multicultural world

B. Key themes

- culture is not static – is changing
- we construct and interpret our experiences of culture
- comparing similarities and differences, sorting out what of you you need to keep and what you can discard, awareness of cultural beings and the choice and responsibility inherent, and finally establishing mutually beneficial relationship
- sources: Hall, Beyond Culture, Bennett, Intercultural Development Inventory/Institute

Bennett’s Developmental Model of Intercultural Sensitivity

A. Definitions (5 min)

Ethnocentric- one’s own culture is the center, everyone else is measured from there
*ethnos - group, centric – centre

Enthnorelative-one’s own culture is measured as relative to another, is not center, but may be preferable to a particular group/individuals

B. Stages (5 min)

Ethnocentric Stages (30 min)

1. **Denial** – people who live in isolation, or have chosen separation, do not perceive cultural differences at all, use broad categories to define people and stereotypes

(Task – to recognize cultural differences that are escaping students' notice)

2. **Defense** – can construe cultural difference but evaluate it negatively; denigrate others while attributing positive stereotypes to themselves; polarization of 'us' and 'them'

(Task – to become more tolerant of differences and to recognize the basic similarities among people of different cultures)

(Reversal – denigration of one's own culture and an attendant assumption of superiority of a different culture, (e.g. hippies and Native American culture, Peace Corps workers)

3. **Minimization** –try to bury cultural differences with similarities – we all eat, sleep and procreate; problem is that one's own values (religious or material) are upheld as common desires (e.g. one god – that is my god, or there is one way and it is not what I believe?); doesn't tend to be a position that underprivileged groups espouse (e.g. many world peace organizations are found here,)

(Task – to learn more about one's own culture and to avoid projecting that culture onto other people's experience)

Ethnorelative Stages

4. **Acceptance** – acknowledge and respect cultural differences, even enjoy them; not evaluated negatively or positively; difference is accepted as a necessary and preferable human condition

(Task – to link one’s knowledge of one’s own and other’s cultures to the skill of “shifting perspective” – looking at the world through the lens of a different worldview while maintaining one’s own commitment to values)

5. **Adaptation** – use knowledge about their own and other’s cultures to intentionally shift into a different frame of reference; can empathize (take another person’s perspective in order to understand and be understood across cultural boundaries); can modify their behaviour; use different skills to operate effectively in one or more other cultures

(Task – to link students’ cognitive abilities to aspects of their behaviour; to adapt BEHAVIOUR to C2 situations)

6. **Integration** – can interpret and evaluate behaviour from a variety of cultural frames of reference; attempt to reconcile conflicting cultural frames that they have internalized; can be overwhelmed by the cultures they know and can no longer identify with one; ‘multicultural’ – identity is a collective construct; may seek out cultural mediation, constructive marginality

Review activities (5-20 min)

Conclusion (5-20 min)

Discussion, questions and comments

Appendix 2 – Written Assignment 1

Dear Class,

It is now the end of our first week together. I hope you are happy with how the course is structured. I see that we have done many little activities and before I explain the weekend homework task, I wanted to review some of the themes we have been looking these last few days. They include:

- using body language to communicate with our hands and facial expressions,
- sharing the meaning of all our names,
- creating appropriate introductory questions, and practicing them
- making classroom rules
- analyzing our ideas about language learning and sharing them in small groups
- answering a psychological quiz
- playing 'show and tell' with our special object
- discovering what is same and different among all the members in our group

So as you see, even though we had only a few days together, we have accomplished a lot. So, I see that the homework assignment should help you review what we have done and share your impressions with me in written English. So I will ask you several questions and I hope you will carefully and honestly reflect upon your learning in our first week together. Enjoy!

Melanie

Using a pen, please answer in full sentences. **DUE: Monday at the start of class!**

1. In our first homework assignment, I asked you to write a little about yourself. Since that time, we talked about the meaning of our names and practiced answering introductory questions. What new information would you like to tell me about yourself?
2. In what ways are you the same **and** different from your classmates?
3. What new language have you learned?

4. Which activity did you like the best? Why?

5. Which activity did you enjoy the least and why?

6. How can I help you learn better?

7. What is one thing that you can do to help your learn English better?

8. What kind of language learner are you? To answer this question in more detail, go to www.howtolearn.com and click on the circle that says "FREE". Follow the instructions by giving you e-mail address and clicking "begin" to answer the online questions. This website will immediately asses the kind of learner you are and will send you information on your personal learning style. Please summarize that information here. Or print it out and attach it to the homework task. (If this sounds a little confusing to you, then go with a classmate to the webpage. Remember to click only the statement you agree with. We can discuss your learning styles on Monday.)

Appendix 2 - Written Assignment 2

Dear class,

It is January 18 today. We are now half-way through the course, I hope you are feeling like your English learning is building momentum. Keep up the effort so you can get as much as you can out of this program.

This last week we have discussed Korean culture and Korean values. I asked you to find the best words in English to explain Korean experience. I hope that this practice will be helpful for you in the future when you meet tourists or when **you** are the tourist in another country and are asked to explain Korean culture.

Next week we are going to look at the experience of Koreans travelling outside of Korea in many different ways. Some of you have this experience but some of you haven't yet been abroad. So, I have planned some interesting - and maybe unusual - lessons for all of you that will involve greater participation in class. I hope that this week will be very stimulating for you.

For this weekend's homework assignment, I would like you to answer the following questions with as much description as you can. I prefer longer responses than your last assignment. Please write on a separate sheet of paper.

1. Describe Korean culture to me in 6-8 sentences.
2. When we described Korean culture and Korean values, why did some people disagree? What makes them think differently?
3. What does culture mean to you. Use your own words.
4. Which lesson was the most challenging for you and why?
5. How did you try to improve your English skills this week? Was this successful?

This is due at the start of class on Monday. Incidentally, on Monday we will discuss your answers to last week's homework.

Sincerely,

Melanie

Appendix 2 - Homework Assignment 3

Dear Class,

Please take a minute now and review what we have done in the first week, the second week, and now the third week. There is one week left and luckily for you this is your last weekend homework writing assignment! Please do your best by writing as much as you can and giving it to me by **Monday at the start of class** - not any later! Please answer each questions **in handwriting or typing** and when you submit this on Monday, please staple it to your past assignments and **hand them all in together**. If you have still not finished any assignments, please do it for Monday. I will be checking if you have completed all my coursework.

Sincerely,

Melanie

1. What did you think of the documentary, “So-shin”? While watching this video, what emotions did you experience? How were the people in the film the same or different from people you know in Korea? If you moved to Australia, what do you would experience?
2. How did you feel while you were learning hand-writing? What are the benefits of learning this form?
3. How do you feel about your progress in this course? In what areas (speaking, listening reading, writing, ideas about culture, or grammar) are you making progress? Please give several examples.
4. How did you feel learning how to play the card games? How did you feel in the middle of the tournament? And how did you feel at the end of the discussion (debriefing) period?

Appendix 2 – End of Course Feedback

Dear Class,

Today is the last day of class! Congratulations for a good month of learning together. I hope that you have found this course interesting, insightful and relevant to your future needs as blossoming English speakers! Even though this might look like a weekend homework assignment, it is not. This is actually a kind of feedback form (or evaluation) for me. I would like you to think about our past four weeks together and tell me about how you felt about my lessons. Please try to answer with as much description as you can. I will be reading your feedback in a few days and think about what we have done together. (Even the teacher is always learning.)

Thanks in advance,

Melanie

p.s. This time you can answer in handwriting or printing. It is up to you.

1. What are your overall impressions of our class, Culture and Conversation?
2. How was my teaching for you in terms of useful cultural information? Error correction? And conversation practice?
3. Which lesson was most interesting and useful for you? Why?
4. Which lesson was the most difficult and why?
5. In week one, when we talked about ourselves as individuals, which lesson do you remember the most?
6. And in week two when we talked about Korean Culture?
7. And in week three when we talked about Koreans Overseas and did a Culture Shock game (the tournament)?
8. And week four when we talked more about Culture Shock and had a guest speaker?
9. If I could do one thing to help you learn better, what would that be?
10. Any additional comments?

Appendix 3

Appendix 4

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Appendix 1: *a reflective response paper in graduate school, July 2000*

I teach at a small woman's university in North Seoul. The young women who are drawn to our Language Center come knowing the intensity of the program. They will have 10 hours of classes per week with two or three teachers. Their classes will be small and intimate; the teacher-student relationship will be friendly and less formal than with their other Korean professors. They will be able to call their teachers by their first names, and the teachers will know each student by name. In four semesters, they can earn a certificate for fluency in English.

Early last semester, my level 5 (upper intermediate) class and I discussed going on a class trip. Because we had bonded in the first few weeks, I had suggested taking the small class to my house for a homemade meal. I imagined that I would make spaghetti and salad, and offer wine. I felt that this would be a magical evening, where they came into my zone, and ate with me in the way that I loved. They were thrilled with the offer. Unfortunately, as circumstances would have it, when the agreed-upon date for the class trip rolled around, I was in the throes of moving from one house to another. The home-cooked meal just wasn't practical. Still I wanted to share something just as culturally meaningful. As so much of this Conversation course was spent on key grammar points, I felt a certain urgency to 'share' a meaningful, non-Korean custom of mine.

It would be a surprise for them. "Meet me at Anguk station at 7:00. Please eat something beforehand.", I told them. I felt proud about my plan. It was to take them to a new art café in the traditional art area in Seoul (and not too far from our university) where I would hold a simple wine-tasting event. I went ahead early and picked out two affordable but decent bottles of a red Merlot, hesitating over two of the same or two different labels. I

figured that the group would probably appreciate having a glass of the same. So I ordered two – one full glass per person. I didn't want to seem cheap.

Upon arrival, the students brimmed with enthusiasm over the 'surprise'. I proceeded to present simplified versions of what I knew about wine: "There are three kinds of wine: red, white, and rose.... Look at the glass shape, the bottle, the colour of the wine." From their faces, I could see real engagement with the sensory event. This clearly was something new. Then came the first sip. I asked them to try just a little bit and hold it on their tongues. They did so.

The energy changed immediately. No more smiles. No second sips! I changed the focus then into the second part of the agenda. A psychological quiz. "Close your eyes, pretend you are dreaming, imagine that you are..." Without the aid of wine, the students did draw into the activity. I let it distract me from the fact that only one student had ventured for a second sip. A modest second sip.

Soon came the forced pleasantries of saying good-bye, I left the café feeling completely disheartened. It stayed with me for several days. I had wished that I just did what the other teachers did – take the students to Pizza Hut. I felt I was off-track with my students, and worst of all, didn't know how to address the resentment I felt. I didn't know how to get feedback. For a few days, I reviewed the scenario with different colleagues, but heard unsatisfactory explanations. Rejected and limited, I lost my passion to teach them.

I interpreted that my students preferred only to try the already-popular versions of American culture, and that they did not respect my invitation to participate in a meaningful cultural tradition of mine. Couldn't they see this as a special initiation into a rich cultural tradition? Had I misjudged their willingness to enjoy themselves in a non-

Korean activity? Did they even want me to share these things with them? Couldn't they stretch themselves. After all, I reasoned, "If I eat Kimchi (spicy hot, fermented cabbage) on a regular basis, couldn't they at least give the drink a good try - especially when Koreans have showed me that they are not afraid of drinking alcohol. It is a revered cultural behaviour. Was the taste so disgusting for them? Since I had exposed to similar food tastings by Koreans and had gotten accustomed to eating such Korean specialties as seaweed dishes, 'kimchi' and 'soju' – all of which had initially frightened me. I could only let go of the judgement that I wasn't able to offer them a fun and educational evening, by reasoning that one day they would find themselves at an international business cocktail party, or an international wedding, then they could recall their knowledge and be appreciative.

These responses are significant to me because they revealed my frustrated under-the-surface limitations I feel as the 'other', and the real limitations of not finding opportunities to be part of a greater multicultural community. I saw that though my students were keen to know the secret, learn about wine, they were really held back from participating fully. Sure, they lacked experience in this regard. Yet, I knew there was more to it, yet I can't explain the other cultural factors that interfered with their lack of involvement. Perhaps, the oldest student wasn't drinking, therefore the younger ones didn't dare. But then again, I was the oldest and the teacher, and I was drinking and many Koreans told me of how the older ones teach the younger ones the etiquette of drinking. Was it that my students are mostly Christian, and Christian behaviour is oft associated here with avoiding alcohol, but then I knew that as university students many would go out drinking with their friends in the local bars near the campus. I could see that I had

measured my students by what I was interested in doing at their age, perhaps this wasn't a good reference point for me. But I also saw that I had done no cultural awareness activities in class other than a bit of story-telling about someone's travel experiences. And worse, that I had no idea of how to develop such activities in class, feeling myself quite inept at addressing this cultural mishap.

5. Introduction

Cross-cultural contact is a given for many of us in the SMAT 19 program at SIT. Encounters of cultural difference are a core aspect of our living and working experiences, one that I personally feel has passed insufficiently analyzed. Milton Bennett's 1993 article, "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity" posits a linear scale in which our attitudes and behaviours can be measured, and then, evaluated. Bennett uses a linear model of development, which is divided into two categories: Ethnocentric and Ethnorelative. Each category is further subdivided into three stages, with concise explanations. In the former, there are Denial, Defense and Minimization, and in the latter, Acceptance, Adaptation and Integration. The Intercultural Development Inventory, developed by the Intercultural Communication Institute, of which Bennett is a founder, uses many of these statements in the IDI. These statements, then, are individually rated on a 7-point scale from Strongly Disagree (1) to Strongly Agree (7).

Our IDI Profiles, which were conducted in the first week of classes, measures our pre-SIT formulations. My profile reported that I responded with strong agreement in the Ethnorelative categories: Acceptance, Cognitive Adaptation and Behavioral [sic] Adaptation. The Acceptance score is 6.20, Cognitive Adaptation - 6.00, and Behavioral Adaptation - 6.40. (It should be noted that though Bennet claims Integration as the third stage in his Developmental Model of Intercultural Sensitivity, the IDI profile omits this category, and instead expands on the Adaptation stage, here seen as two categories:

Cognitive and Behavioural.) Overall, my developmental score was measured at 4.93, and my perceived score was just slightly higher, at 5.01. In the Defense and Denial Scale, I responded with strong disagreement to all statements, but was generally neutral on the Minimization scale. In the Ethnorelative Scales, half of my responses indicated strong agreement. My pre-SIT formulations then indicated that I accept cultural difference, have multiple perspectives from which to view other's cultures, and recognize behaviour shifts when in different cultural contexts.

6. Objective Analysis

From the results of the IDI analysis, taken on 05/Jul-00 via SMAT Program-School for International Training, the client VANDENHOVEN, M (female) is situated in the ethnorelative stage of Cognitive Adaptation (4.50 –5.49). Her developmental score was 4.93, and her perceived score is 4.93. VANDENHOVEN, M's results indicate a "respect for the integrity of cultures including one's own" (Bennett, p. 51), and possessing, new or enhanced "skills for relating to and communicating with people of other cultures." (Bennett, p. 52) Thus, the client is a good candidate for development of the territory beyond Cognitive Adaptation.

From the early stages to the later stages of Ethnocentrism, VANDENHOVEN, M's profile indicates negative agreement to all items. In the initial stage, all statements reflecting disinterest or avoidance of other cultures are answered with strong disagreement. In the Denial stage, the client scores 1.1. This is consistent with the second stage, Defense, where the client scores 1.7. Strong disagreement is indicated in 6 of 10

categories. In 3 of 10 statements, the client responded with disagreement. One item is answered neutrally.

It is not until the Minimization stage that we begin to see a considerable fluctuation in the score. Here neutral answers predominate. 6 times out of 10, statements, such as, “People are alike despite appearances”, and “Conflict resolved through common spiritual being which indicate superficial differences or universal values, are responded to neutrally. These statements are generally located under the Superficial Differences and Universal Values. Slight disagreement is the response to 3 of the 4 items under Human Similarity. The statements are “Best to just be yourself”, “People have the same needs and goals”, and “Universal values people are held responsible”. Furthermore, the client responded with agreement to: “People are alike in their humanness”. The Minimization score for the VANDENHOVEN, M is 3.6. Thus, the profile indicates that the client has successfully moved through all categories of Ethnocentrism.

In the Ethnorelative stages of Acceptance, Cognitive Adaptation and Behavioral Adaptation, strong agreement is identified in 50% of the responses, with no responses of disagreement. VANDENHOVEN, M’s development, thus is solidly placed in the Ethnorelative category, wherein the assumption that “cultures can only be understood relative to another and that particular behavior can only be understood within a cultural context” functions. Here, cultural difference, as well as identity and language, are viewed as permeable constructs, or “shapers of realities”. (Bennett, p. 48) For example, in the Acceptance scale, the client responded to most statements of describing, enjoying, and learning from differences with strong agreement. In the Cognitive Adaptation scale,

the client responded with agreement and strong agreement to statements reflecting Multiple Perspective, Frame Shift but only with slight agreement to 3 of 4 Bridge-Builder statements. And lastly, in the Behavioral Adaptation Scale, 9 of 10 responses were agreement and strong agreement, and with one statement of Cultural complexity receiving a slight agreement response. Thus, VANDENHOVEN, M is assigned 6.20 for Acceptance, 6.00 for Cognitive Adaptation and 6.40 for Behavioral Adaptation.

In other words, the client responded affirmatively to such statements as: “Good to travel to see cultural differences”; “I use different cultural views to evaluate situations”; “I act differently with people from other cultures”; and “I unconsciously behave similarly to people of other cultures” met with affirmative responses. Of particular interest are the items under Bridge Builder. Inconsistent with the overall affirmative profile, these statements: “I am successful in helping others to understand cultural differences”, “I often act as a cultural bridge”, and “I often act as a cultural mediator” have responses of slight agreement. It may be worthwhile to do further investigative work of the Bridge Builder nature, however, for most professional, intercultural positions, this stage of adaptation is deemed sufficient.

7. Strategies

If movement beyond Cognitive Adaptation is desired by the client, I would recommend beginning with a thorough investigation of the client’s context by a professional trained in Intercultural Communication. It is highly recommended that this professional is prepared to become committed to longer term assessment, and sensitive to

possible emotional debilitation. As the goal for the client is the development of an integrative identity, the intercultural professional must realize that their position is that of a mentor, who would be able to work through the distress caused by a multiple world views. Internal culture shock needs to be continually monitored.

Implicit in VANDENHOVEN, M's profile is the recognition of and respect for cultural difference, the ability to make temporary shifts in perspective, and the development of skills for relating to and communicating with people of other cultures, but further contextual information is inaccessible. Before appropriate strategies can be articulated, a contextual analysis is the nature of the client's intercultural experience, and psychological state. Questions useful in this assessment, and for that of the course of action, include:

- What is the nature of the client's intercultural experience?
- What is the reason for further development? Is the client working toward working as a cultural mediator? Working in the field of personal intercultural communication? Intercultural Education?
- Is there a general positive attitude toward cultural difference? How is cultural difference experienced? Is it part of the client's identity? How comfortable is the client with this? Is their respect for this identity? Is the client's worldview limited to the cultures with which they have exposure?
- Is the client experiencing a temporary shift in frames of reference? Or does the client demonstrate working with two or three fairly complete cultural frames of reference? Can the client identify with multiple worldviews? In what ways?

It should be acknowledged that with people in the later stages of adaptation, they are cognizant of “how to orchestrate their own learning” (Bennett, p. 59), thus further reading of the theory behind intercultural learning, including personal development in this area, may be sufficient. However, there is also the tendency that they are sensitive or antagonistic to other cultural views, or hostile toward intercultural communication education. Development through this stage may take some time. Desirable effort may be in the form of gaining increased knowledge of other cultures, and foreign languages, or further living experience in other countries. Feedback and reflection are essential to this process.

8. Personal Point of View

Overall, I am satisfied with the analysis provided by the Intercultural Communication Institute. I feel that further development into Integration is perhaps not necessary, at least at this time. I am content to concern myself with learning more languages, experiencing other cultures via work and travel opportunities, as well as reading more the theories in this new field of study. I am not particularly inspired to enter into the stress of addressing an ambiguous identity, internal culture shock and/or paralysis of commitment, as Bennett warns in the text. (Bennett, p. 60-1)

The IDI, and ensuing discussions at SIT of Intercultural Sensitivity compel me to think through my experiences of culture shock and behaviours as ‘an other’, and when encountering ‘an other’. I identify strongly with many ideas about having multiple perspectives and a contextually shifting identity. At the moment, I say I am a Canadian of

Indonesian and Dutch heritage, who is a resident of Korea, engaged to marry a New Zealander, and together live for some time in the Middle East, Eastern Europe, etc. Furthermore, I have already been living and moving among different cultures for about ten years now, such that I know I regularly experience aspects of culture shock, despite my seemingly simple delineations of home #1, home #2, etc.

Bennett's concept of "accidental pluralism" also feels personally relevant. I feel that this encapsulates my contact with Korea. Though I had traveled extensively in Europe, I was unprepared for living in Asia. Seeing my different emotional responses as an affect of culture shock was also meaningful. I did find that a new identity grew from that experience, one that is serving me well now. Indirectly related to this, I am gaining an awareness of the importance of culture and language teaching, but am struggling with certain limits in my living and working context. This awareness is evident in my response of only slight agreement to the items on the IDI under Bridge Builder (Cognitive Adaptation). I feel an underlying frustration here. So I have recently identified this issue as a goal (for Hugh's Peer mentoring) to be further worked out via more reflection (and reading!) on teaching language through culture. The reading and rereading of Bennett's article on Intercultural Sensitivity has been key to these reflections.

Appendix 3 – *an online group discussion on the theme of Outside Country People (or wei-guk-saram),*

This interest in culture, culture shock and the current political realities of people living in other countries and making a space for themselves there/here as their own has interested me for some time now. It is a personal, artistic and intellectual discourse for me. Being Canadian with a Dutch and Indonesian heritage, I feel included in all the recent writings about mixed ethnicities. There was a recent Newsweek magazine reporting on this that I am referring to. Feeling in my own way, part Asian was my draw for coming to Korea, as part of my exploration of this identity. Coming to Korea to teach, I reasoned, would be part of the way I would fund my big trip to Indonesia where I could then see for myself what from my mother and grandparents time remained in me. Thus, my motives for coming here.

I suffered Culture Shock quite badly the first year. It was a blow to what I thought I could handle. But certainly I was not given a fair deal, but let's leave the details out. Suffice to say that, all the nasty symptoms I had. Eventually I realized there was nothing for me to do but go home. I did so, and didn't really recover. I do, however, think that in going home I better understood what happened, and what I needed to do to regain myself. It was a personal risk, but I went back to find what I felt I had lost. I saw that I was trying to be what was prescribed-to-be my role there, and not feeling at all myself in it. I was not comfortable (and still not) with the us and them wording of 'weigugan', and 'Hankuksaram', further bothered me, as well as my 'Alien Registration card', and even more so by the naive children pointing me out with these same outsider labels.

I wasn't 'Miguksaram' (U.S. American), after all.

Or was I, in which ways?

Slowly I came to the resolution that I had to treat this period of time here as a time in the world and live like I had before: as a member of an international community. Many things changed for me with this decision. I ate less Korean food, and discovered more markets that offered Indian and Chinese food that I could prepare at home, I discovered where the Philipinos hung out. I even went to the International Catholic church, desperate to see some other colours, and move among the mixed/unity. A few artist friends and I started up an international Art group - including anyone who felt they couldn't find a place in Korean art groups. If I were to be a foreigner then, then let it be with greater unity and much more colour. This better reflected the way I felt was a foreigner.

For me now, I am still this kind of 'foreigner' here, and feel a little better cognizant of what many people in the world experience. Sharing a bit of this place with that. Bringing something from then to now. A bit of one culture mixed with another. I remain a Canadian of mixed Dutch and Indonesian heritage, who is also a resident of Korea, who can speak a bit of French and Korean, and some Spanish, who is also married to a New Zealander in Indonesia, aspiring to live in Turkey or the Middle East. The qualifications just get longer as time goes on and I am comfortable with that, if just anyone would take the time to hear it.

And here I am reminded of an artwork shown in an International art show, in Kassel, Germany (Dokumenta) about eight years ago.

One artist built a structure of a 100 or more plexiglass, rectangular boxes. He filled each box with coloured sand, but not in any haphazard way, but very selectively such that each box contained a 3D version of a country's flag. So there was red and white sand carefully placed in a one box to match the Canadian flag, and again for the Japanese flag, and appropriate colours for the Italian one, Nigerian one, Peruvian, Vietnamese, and mainland China ones, and so on. Picture that - hundreds of boxes, all the flags of the world.

He then stacked them one on top of the other, connected them by tiny holes and plastic tubing, placed at the bottom and each side. It became a wall of flags. Bolder than a Benneton advertisement! At the very base of this structure was a long plexiglass box jammed full of restless ants.

Over the course of the exhibition, the ants moved from the bottom to the top, from side to side, carving out little paths for themselves. Thus, by coming from France via Holland to Canada, they brought a few grains of the red and blue sand from the Dutch box into the Canadian red and white. While yet others carried a bit of the Spanish granules and into the Mexican, the British into the Indian, the Indian to the Canadian,. Back around again they went, ignorant of national borders, such that the once red and white of the Canadian box was no longer the pristinely perfect version of the original flag, but an apt metaphor of the way people have and will continue to move through this world. Of course, some boxes were more untouched than others, and vice versa.

Who can remember among this how the Korean box turned out? The point is who dares put out a moral judgement if people from one box do or do not move more sand

around? What is the point? It is happening faster than we can debate if it is the ethical thing to assimilate or not.

To which an a participant responded: The installation World Ant Farm by the Japanese artist Yukinori Yanagi(?) was also exhibited at the National Museum in Seoul in late 1997. The interesting thing was that by the time it reached Seoul all the ants were dead. Equally, if not more disturbing was that there was a big gaping space. I inquired why and was told that the flag of the Democratic Republic of (North) Korea had been removed because displays of this flag were prohibited in South Korea. Suppressing some flag waving Communist is one thing, and editing a foreign artist's work in an art museum is another. So, what do all the dead ants and the deletion of one nation's symbol by another, suggest in this groovy, we are the world, ants as globalization metaphor?

Appendix 4: *a reflective e-mail from Seoul to the U.S., post September 11, 2001*

Am plodding along here. The past two weeks have been emotionally heavy but I re-found my commitments to teaching cross-cultural understanding. And I should say, I have been tested ever so ironically. Are you ready for an outrageous story? A shocking one? You may even at first wonder why I am teaching Culture while reading this, and then realize why I simply need it for my own daily survival!

Well, the Saturday morning a few days after the 11th, Brett and I were awoken at 6:30 in the morning by unusually focussed screaming outside our door. Now our neighbours are by Western standards atypically rowdy in the sunrise hours. (We live along a small alley - no cars.) But this sounded aggressive. And sure enough it was - an older woman was screaming at our door. As I detected it first, I ushered Brett, my husband, to check on it (a mistake). Now of course she is screaming in Korean, fully-attired in normal dress, and Brett, simply groggy, was rather improperly dressed - just a towel! But Brett who had really been traumatized by the TV, not having nearly enough sleep, and who had just heard a confirmation that yes our friends in NYC and Washington were alright...simply wanted to sleep and deal with the issue later. He should no patience to deal with the issue at that hour then and there. And quite obviously the woman had no patience for our sleep - being 6:30 in the morning after all. So Brett, who couldn't understand rapid-fire high-pitched Korean had shushed her - only to inflame a senior member of Korean society. This led her to scream in Korean - "son of a bitch!" which led Brett to yell "shut up!" in English. Shocking, isn't it?

By this time not only I, in my nightie, but also a half-dozen neighbours, fully dressed, were witnessing this display and thankfully, after about 5 minutes someone

bothered to explain to me in slow and patient Korean the root of the matter. After a quick translation to Brett, we agreed to move Brett's motorbike, which had been parked next to her window - need I add for every day for the last year? Our real estate agent said it would be alright. We had wrongfully believed him.

So, here is a simple case of a simple neighbourly matter escalating because of not being able to communicate effectively. But if you think this is the end of the story, don't be mistaken. Within 20 minutes the police came to our door. And they ushered Brett in for a statement. Why? The woman had charged Brett with assault. (not true at all but this is now the situation at hand). So to make a story short, I was heartbroken at the tactic, but resolved to be compassionate to the grandmother and supportive to Brett, who was in shock.

At first Brett was told to keep silent and get a lawyer - as directed in a policeman's phrasebook. But this is ridiculous and I urged both parties to dialogue. I think I showed my humanity but also kept composure, and playing up my charming white woman potential. After 4 hours in the police station and hearing proud expressions of "MIRANDA a few times - "Who is Miranda? I asked, (and much later learned was the code of conduct for when you are charged with a crime - you have the right to remain silent -etc). After all this 'ambiguity tolerance', the matter finally began to clear up when we were taken to the central police station where they had a translator for us and the police officials. Finally, we learned that the grandmother really wanted us to ask her before we parked there, that she was upset with the bike for the whole year. The policeman asked why she never told us, she had, but in Korean and we misunderstood, and asked why this morning of all mornings - she had no clear reason for the day nor the

time. The policeman then checked the bump on her head (there really was a bump!) but discerned that it was not from Brett punching her on the head as she had claimed but more likely a fall. He must have understood my insistence that there be a witness to the so-called assault! So the grandmother's tale was discredited, and we all learned a lesson about cross-cultural communication. Nevertheless, we felt incredibly shameful. One minute you are a respectable teacher and the next an offender!

A whole week of complaining about us outside our window with the other grandmothers, lasted until a Korean gentleman had told her it is not polite to treat foreigners like this. The grandmother then strangely returned the big basket of fruit we gave her, as a peace offering, saying in Korean that she didn't like it, and never ate the stuff. But she curiously added she wished we would live well there, and showed me a finger pain she had. I coddled her finger - thinking about the Dalai Lama's words about compassion all the while. Something must have soothed her as she then told me about her four trips to New York where she visited her daughter. I asked about this trip and saw that she really needed some attention, an old woman living alone, she needed even me to see her, and likewise she was beginning to empathize with us via her daughter in NY.

So the big lesson for us was that we needed to ask our neighbours in Korean to raise issues with us on paper, which we could then get translated and thereby eliminate this rank of cross-cultural misunderstandings. Incidentally, our neighbours didn't seem to take sides, just witnessed yet another tension on the streets of an overcrowded city.