Intercultural Education and the Building of Global Citizenship:

Developing Intercultural Competence

by

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September 2016



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Abstract

Though living in an international city, studies show that Hong Kong Chinese have not been well prepared to be global citizens. There is the need to cultivate inclusive values and respect for diversity in Hong Kong. Literature suggests that intercultural education has the potential to develop intercultural competence relating to respect for diversity. Enhancing intercultural competence, in turn, is assumed to promote the growth of global citizenship.

Intercultural competence, the ability to respect others across all kinds of diversities, is an essential characteristic of global citizens. Yet very little is known about the impact of intercultural learning on developing intercultural competence among the dominant cultural group in Hong Kong. The purpose of this study was to explore the effectiveness of an intercultural learning program on a sample of Hong Kong Chinese secondary school students.

A mixed-method design was used to assess the effectiveness of an intercultural learning program intervention which was an adaptation from an intercultural sensitivity training program of a community center. The Intercultural Sensitivity Scale (ISS) was used to assess the impact of the intervention. A quasi experimental design with pre-test, post-test, experimental group (n=21) and control group (n=21) helped to ensure the reliability of the assessment. Analysis of Covariance (ANCOVA) was used to analyze the data. A parallel qualitative study was also conducted using participant observation during the intervention and focus group interviews to follow up the intervention. Thematic analysis was used to analyze the qualitative data.

The results of this study highlighted the need for a greater focus on developing intercultural competence of the dominant cultural group in Hong Kong. Both the quantitative and qualitative results showed that the student samples were not well adjusted to Hong Kong's multicultural nature and in particular to its ethnic minority groups. Implications are drawn for theory, policy and practice in relation to the role of schools in promoting a more tolerant society. This is accompanied with some reflection on the kind of interventions that may be needed in the future.

Keywords: Intercultural Education, Intercultural Competence, Global Citizenship, Respect for Diversity.



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CHAPTER 1

INTRODUCTION

The purpose of this chapter is to outline the main features of the study, highlight its significance in terms of addressing the gap in the literature, and describe the organization of the thesis.

This chapter is divided into 3 sections. Section 1 highlights the focus of the study. Section 2 discusses the significance of the study. Section 3 describes the organization of the thesis, and concludes the chapter.

1.1 Focus of the Study

Students in higher education are expected to develop the intercultural competence necessary for them to be aware of and to appreciate difference, and to interact appropriately with culturally different others through internationalization (Meade, 2010). UNESCO is currently working to enrich the content of intercultural competence with the principles and values of human rights and it intends to have

'human-rights-based intercultural competence' set as guidelines for its policy-making in the future (UNESCO, 2013, p.6). The Council of Europe highlighted that there is 'a felt urgency' to develop intercultural competence to counteract the increasing 'manifestations of prejudice, discrimination and hate speech' (Barrett et al., 2013, p.2). The Program of International Student Assessment (PISA) will include global competence as a world-wide measure in 2018.



Intercultural competence is required in development around the world, from education to economy and to diplomacy (Deardorff, 2015). Chosen by many intercultural scholars, the most essential component of intercultural competence is the respect for others' worldviews (Deardorff, 2006).

There is a global phenomenon of an increasingly multicultural composition of society but how far are the local prepared to live together with culturally different others? Intercultural education has been used in many countries as a means to promote peaceful coexistence among different cultural groups (Portera, 2011). Moral commitment in local contexts can be mobilized to raise awareness of distant others (Oxley & Morris, 2013). Studies also show that through interactions with different cultural groups, individuals can be transformed into global citizens with mutual respect and appreciation of diversity (Schattle, 2008). Enhancing respect for cultural diversities, intercultural education promotes the growth of global citizenship.

The concept of moral global citizenship, developing from values and attitudes of cosmopolitanism and universal human rights, aims to promote a vision of a more just, peaceful and sustainable world (Veugelers, 2011). If an individual does not have the drive to respect culturally different neighbors, can this person be expected to have the wisdom, the courage and the compassion as a global citizen to stand for the universal human rights of strangers far away? For humans seeking ways to learn to live together in the 21st century. intercultural competence is an essential component of global citizenship because it strengthens the ability to respect others across all kinds of diversities.

The contention of this study is that intercultural education develops the intercultural competence of respect for diversity. Enhancing intercultural competence in turn will promote the growth of global citizenship.

1.2 Significance of the Study

1.2.1 The Need of Society

According to the Census of Hong Kong in 2011, 6.4% of the population is composed of ethnic minority groups (Census & Statistics Department HKSAR, 2012, p.7). The percentage of ethnic minority population is increasing every year; however, prejudicial social interaction has indicated that Hong Kong is not a tolerant, liberal and pluralistic society (Ho, 2008).

An editorial on 23 June 2013 from the *Kung Kao Pao* (公教報), the Hong Kong Diocesan Weekly Newspaper, referred to a riot on 4 June 2013 after an International Football Match. Some Hong Kong Chinese scolded and insulted Filipinos in the stadium after the Hong Kong team had lost the game. The editorial emphasized the importance of education in counteracting the growth of racism.

There was an opinion article titled *Fight discrimination that robs Hong Kong's ethnic minorities of a sense of belonging* by York Chow (the chairperson of the Equal Opportunities Commission of Hong Kong) writing in the *South China Morning Post* on 21 March 2015. Chow highlighted the need to cultivate inclusive values and understanding about different cultures in an early age.

Chow's other opinion article published on 20 March 2016 in the *South China Morning Post, Amid rising intolerance, Hong Kong must renew its commitment to stand against racism*, further voiced out the rising xenophobia, intolerance and unjust ethnic stereotypes in Hong Kong. He urged the need 'to banish the prejudicial attitudes and stereotypical assumptions that have stubbornly remained in the society'.

Hong Kong Chinese look upon immigrants from developing countries as enemies who are responsible for crime and the worsening economic circumstances (Lilley, 2001). Indifference to the rights of those immigrants exposes the fact that Hong Kong Chinese have not been well prepared to be global citizens (Lee & Ku, 2004; Leung & Yuen, 2011). Many studies affirm that there is a need to develop global citizenship among students in Hong Kong (Lee & Ku, 2004; Lee, Chong & Siu, 2006; Leung, 2011; Leung & Yuen, 2011; Xing & Ng, 2013).

1.2.2 The Gap in Literature

In light of globalization, there are an increasing number of studies related to intercultural competence in Mainland China, Taiwan and Hong Kong. These three areas are largely mono-cultural societies with Chinese as the dominant cultural group. The focus of many educational programs aimed at developing intercultural competence is to enhance individuals' English proficiency, and thus, their international competitiveness. Some studies evaluated levels of intercultural competence of English major college students or English teachers (Peng, 2006; Yang & Yang, 2013). Other studies have investigated the correlation of intercultural competence and English proficiency (Wu, 2013; Zou, 2015). The majority of those studies had adults or university students as participants of research, adolescents are rarely selected in such studies.

The Hong Kong Education Bibliographic Database was used to identify articles related to intercultural competence and intercultural sensitivity in Hong Kong. There were 23 studies, 5 of the studies investigated language teaching and learning; and 3 of the studies evaluated the intercultural competence of students of an international school. Some other studies evaluated levels of intercultural competence of teachers (Tang & Choi, 2004; Yuen, 2004; Grossman & Yuen, 2006; Westrick & Yuen, 2007; Yuen, 2010). Hue (2008, 2011) examined immigrant students' constructs of their cross-cultural identities, and the cross-cultural experience of ethnic minority students in Hong Kong schools. His other study (2010) investigated teachers' cross-cultural experiences of ethnic minority students, and the diversity of those students' different learning needs. Lian and Tsang (2010) investigated the relationships between cross-cultural adaptation, acculturation strategies and social support among non-local students in Hong Kong. Kennedy (2011) examined Hong Kong's response to ethnic minority students, and Yuen (2011) looked into the inclusion of



students from Mainland China in Hong Kong. Hue and Kennedy (2012) studied teachers' views of the cross-cultural experience of ethnic minority students, their influence on the performance of these students and how the diverse learning needs of these students were addressed.

There were 12 studies focused either on providing appropriate teaching training or tailor-made intercultural education strategies in order to embrace ethnic minority or Mainland Chinese students into school. They focused on the condition of ethnic minority groups and Mainland Chinese rather than on local Hong Kong Chinese's attitudes to them. There were only 3 studies exploring the impact of study-abroad program focused on the local Hong Kong Chinese university students.

There was an invited seminar on 'Citizenship Education: Challenges of Nationalism and Globalization' in June 2013 arranged by the Department of Social Sciences of the Hong Kong Institute of Education. Professor Angela Chi-Ming Lee highlighted in her presentation, *Critical citizenship education: Beyond that paradox of nationalism and globalization from Taiwan's perspectives*, that Taiwanese citizenship education is an education for a national and global citizenship. Doctor Yan-Wing Leung and Doctor Timothy Yuen pointed out that the proposed curriculum of National Education in 2012 failed to acknowledge Hong Kong as a multi-cultural society and the presence of ethnic minority groups. Their paper, *The turmoil of implementing national education in Hong Kong: An overview and analysis*, proposed the



need of global citizenship in the curriculum. Doctor Eric King-Man

Chong characterized global citizenship education in Hong Kong as moral obligation to the world, learning to live together through understanding and respect for other peoples and cultures, and as concerns for peace, human rights and democracy in his presentation *Characterizing global citizenship education in Hong Kong*. Most of the speakers highlighted citizenship education with the building of global citizenship and the development of intercultural competence in Mainland China, Taiwan and Hong Kong.

Today's Hong Kong young people live in an international city where they are not only national citizens but also global citizens. They are expected to develop the competence to interact with culturally different others. Intercultural learning programs are widely used across the world to develop intercultural competence. Intercultural competence, in turn, will promote the growth of global citizenship; however, very little is known about the impact of intercultural learning program on promoting intercultural competence among local adolescents in Hong Kong.

This study will explore the effectiveness of an intercultural learning program on a sample of local Hong Kong Chinese secondary school students. Implications from this study will be drawn for theory, policy and practice in relation to the role of schools in promoting a more tolerant society. This will be accompanied with some reflection on the kind of interventions that may be needed in the future.



1.3 Organization of the Thesis

Framing this study are two conceptual models: Bennett's (1986) developmental model of intercultural sensitivity (DMIS) and the model of Intercultural Sensitivity Scale (ISS) of Chen and Starosta (2000). The developmental model assumes 'gains in intercultural competence as a function of the extent and quality of the engagement with cultural difference of an individual' (Hammer, 2015, p.13). Chen (1997) conceptualized intercultural sensitivity from the affective dimension as an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences. The Intercultural Sensitivity Scale is used to measure the desire of an individual to 'understand, appreciate, and accept' cultural differences (Chen & Starosta, 2000).

A mixed-method design was used to assess the effectiveness of an intercultural learning program intervention which was an adaptation from an intercultural sensitivity training program of a community center. The Intercultural Sensitivity Scale (ISS) was used to assess the impact of this locally designed intervention. A quasi-experimental design with pre-test, post-test, experimental group and control group helped to ensure the reliability of the assessment. Analysis of Covariance (ANCOVA) and Gain Score Analysis (GSA) were used to analyze the data. A parallel qualitative study was also conducted using participant observation during the intervention and focus group interviews to follow up the intervention. Thematic analysis was used to analysis the qualitative data.



There are three main concepts of this study: intercultural education,

intercultural competence and global citizenship. An explanation of the three terms used in this study is presented below.

Intercultural Education

Intercultural education is not in the agenda of education policy of Hong Kong so this study will use an intercultural learning program as an intercultural education intervention.

Intercultural Competence

There is variety of terminology related to intercultural competence, and this study will use intercultural sensitivity for intercultural competence as many other studies have done.

Global Citizenship

Though global citizenship is mainly discussed from political, social and moral disciplines,

this study will focus on moral global citizenship with the core value of respect for diversity.

Exploring the effectiveness of an intercultural learning program on local Hong Kong Chinese secondary school students, there are five chapters in this study.

Chapter 1 will be the introductory chapter.

Chapter 2 will review the literature and present the research questions.

Chapter 3 will describe the methodology of the research.

Chapter 4 will present the results of the research.

Chapter 5 will discuss the research results and the main implications.

Chapter 6 will provide the conclusion.

The next chapter will introduce the main issues related to the study with a literature review.



CHAPTER 2

LITERATURE REVIEW

The previous chapter discussed the main focus of the study, its value and why it is important. This chapter is based on a review of a range of literature that seeks to bring together global citizenship, intercultural education and intercultural competence. Focusing on respect for diversity, the concepts and practices of these three domains will form the conceptual basis for this study.

This chapter is divided into 5 sections. Section 2.1 will briefly overview Related Studies in Mainland China, Taiwan and Hong Kong. Section 2.2 will discuss Global Citizenship. Section 2.3 will introduce Intercultural Education and Intercultural Learning. Section 2.4 will present Intercultural Competence and Intercultural Sensitivity. Section 2.5 will present the Conceptual Framework of the study. Section 2.6 will be the Conclusion. The chapter will close with the Research Questions.

2.1 Studies Related to Intercultural Competence in Mainland China, Taiwan and Hong Kong Facing challenges from the growth of multicultural societies, researchers in many
Western countries have focused their work on the development of intercultural competence.
The purpose of many such scholars in the United States and Europe is to understand how
people from different cultures interact and live together peacefully and cooperatively in a
single society (Haydon, 2006; Martins, 2008; Bleszynska, 2008; Gil-Jaurena, 2012).



The Western literature, however, is not always applicable to diverse cultural contexts. Mainland China, Taiwan and Hong Kong are largely mono-cultural societies with Chinese as the dominant cultural group. Yet in light of globalization, there is a growing interest in intercultural competence in East Asia. This section identifies some of the related studies in the education field. They can be classified into five areas of research.

2.1.1 Subjects of Studies Related to Intercultural Competence or Intercultural Sensitivity

The China National Knowledge Infrastructure (CNKI) Database was used to identify articles related to intercultural sensitivity (IS) in Mainland China. The Index to Chinese Periodical Literature System Database was used to identify articles related to intercultural competence (IC) and intercultural sensitivity in Taiwan, while the Hong Kong Education Bibliographic Database was used to identify related articles in Hong Kong. Table 1 shows subjects of those studies related to intercultural competence or intercultural sensitivity in the three areas.

Table 1

	,	0	Total
11	3	9	23
40	8	9	57
1 3	0	5	8
54	11	23	88
	a Mainland China 11 40 1 3	a Mainland China Taiwan 11 3 40 8 1 3 0	11 3 9 40 8 9 1 3 0 5

Subjects of Studies Related to IC/ IS in Mainland China, Taiwan and H	long Kong
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There were 88 related studies, 91% of which had university students or adults (mainly teachers) as research participants, and with only 9% focusing on secondary school students.

2.1.2 Validating of the Intercultural Sensitivity Scale (ISS) Model

Lau and Salasiah (2013) investigated the reliability and validity of the Intercultural Sensitivity Scale (ISS). The survey data came from 150 junior English major university students in Mainland China. Instead of reproducing the five original factors, an eight-factor structure was generated. Wu (2015) examined Chen and Starota's model of intercultural sensitivity in the Taiwanese cultural context. There were 292 participants: 78% of them were college students, and the rest were not students. By reinterpreting the five original factors of the ISS, she proposed an alternative four-factor model which was better fit with Taiwanese culture.

2.1.3 Evaluating Levels of Intercultural Competence/ Sensitivity

Zhou (2007) evaluated the level of intercultural sensitivity of 97 college students in Mainland China. She (2014) also evaluated levels of intercultural sensitivity of 369 middle school students. Yuan's (2009) study aimed to survey the intercultural sensitivity of English major students of a university in Taiwan. Findings from the three studies indicated that students had either average or relatively high scores for intercultural sensitivity. All students received the highest score on the *Respect for Cultural Differences* factor, and the lowest score for the *Interaction Confidence* factor. Hou (2010) carried out a pilot study to evaluate the



intercultural sensitivity of 120 middle aged Chinese learners. The results showed that although the Chinese learners had a relatively positive attitude toward intercultural communication, 23% of the participants agreed that their culture was better than others'.

There are studies using the Intercultural Sensitivity Scale (ISS) to compare levels of intercultural sensitivity between different groups of participants. The results showed that intercultural sensitivity differed among participants with different English learning and intercultural communication experiences (Peng, 2006). The mean score of the ISS of Han Chinese students of a university for ethnic minorities was lower than Han Chinese students of a university in Anhui (Wang, 2012). The overall level of intercultural sensitivity of Chinese postgraduates studying abroad was higher than of those studying at home (Lu & Li, 2012). The scores of the Chinese students were lower than the British students (Zhou, 2015). Most of the results suggested that more experiences in intercultural interaction will lead to higher intercultural sensitivity scores.

Some studies used the Intercultural Development Inventory (IDI) to determine and compare levels of intercultural sensitivity of student teachers and teachers in Hong Kong, Shanghai and Singapore. The findings indicated that majority of participants tended to see the world from an ethnocentric perspective and to simplify or polarize cultural differences. They also had a tendency to emphasize commonality and universal norms, and the recognition of cultural differences was superficial. They showed difficulties in comprehending and accommodating complex cultural differences (Grossman & Yuen, 2006; Westrick and Yuen, 2007, Yuen and Grossman, 2009; Yuen, 2010). The similarities revealed that most of the Chinese samples were ethnocentrically orientated and held a negative view on evaluating cultural differences.

2.1.4 Correlation Studies on Intercultural Competence/ Sensitivity

Yang and Yang (2013) examined the factor correlations on the Intercultural Sensitivity Scale (ISS) for 100 college English teachers. The results showed that their intercultural sensitivity scores did not correlate with their frequency of interaction with foreigners or overseas experiences. While the results of studies of Wu (2013), Wang (2014) and Zou (2015) indicated that overseas experiences, frequency of talking to foreigners, and English proficiency or achievement have highly positive correlations with intercultural sensitivity of English major students, high school students and middle school students respectively. Westrick and Yuen (2007) used Intercultural Development Inventory (IDI) to carry out a comparative study of the intercultural sensitivity of secondary school teachers of 4 schools in Hong Kong. The findings also showed that experience of living in other cultures has a strong positive relationship with IDI scores. Most of the results indicated that higher frequency of interaction with people from different cultures may lead to higher level of intercultural sensitivity.



Zhou and Yun (2011) explored the potential relationships between intercultural sensitivity and conflict management styles with 168 employees from foreign trade companies in Mainland China. They used the Intercultural Sensitivity Scale and Rahim Organizational Conflict Inventory-II (Rahim, 1983) for the study. The results showed that there were significant positive correlations between integrative conflict management and intercultural sensitivity and a significant negative relationship between intercultural sensitivity and obedience or avoidance conflict management. The findings suggested that employees with higher levels of intercultural sensitivity were more capable of resolving conflicts with culturally different others.

The above studies indicated that the scores of Chinese participants on Intercultural Sensitivity Scale (ISS) and Intercultural Development Inventory (IDI) seem to be at average or relatively high, and the more experience they had of different cultures the higher level of scores they gained. There is a positive relationship between the frequency of interaction with culturally different others and levels of intercultural sensitivity. Nevertheless, some of the results suggested that the content and process of interactions need to be well planned in order to promote intercultural sensitivity.

2.1.5 Exploratory Studies of the Development of Intercultural Competence/ Sensitivity Exploratory studies have evaluated the effectiveness of different intervention programs on the development of intercultural competence and intercultural sensitivity. Institutions seek



ways to develop intercultural competence through study abroad, overseas service-learning, international interaction and cultural learning.

Tang and Choi (2004) explored the effect of an international field experience on the development of personal, intercultural and professional competence of student teachers in Hong Kong. There were four participants, two were in the English immersion program held in Toronto (Canada) and Brisbane (Australia), and the other two were in the Putonghua immersion program held in Xian (Mainland China). The findings revealed that cross-cultural experiences promoted personal and intercultural competence. The participants also improved their language proficiency. They also developed higher levels of understanding of different cultures, and there were positive changes of attitudes towards cross-cultural differences and insights about their own cultural identities.

Zhou and Peng (2007) evaluated the effectiveness of culture learning on enhancing intercultural sensitivity of forty four students of a university in Mainland China. The participants attended a 15-week English Culture Course. The results indicated that culture learning promoted students' levels of intercultural competence. After the course, students made progress in the *Interaction Engagement* dimension and *Respect for Cultural Difference* dimension of the Intercultural Sensitivity Scale (ISS). The study also suggested that having a longer period of time was an element for the development of intercultural competence.

Jackson (2009) investigated the impact of a short-term study-abroad program on



intercultural learning on fourteen university students in Hong Kong who participated in a five-week sojourn in England. The findings revealed that 'students may have an advanced level of proficiency in the host language and yet possess an ethnocentric mindset' (p.69). The study suggested that in order to promote a deeper level of intercultural competence, well-planned preparation, adequate socio-emotional support, and follow up reflection should be specific program elements.

Wang (2011) explored the effects of an intercultural service-learning program on the intercultural competence of twelve participants coming from China and Hong Kong who were engaged in service-learning for six months in the United States. The Cross-Cultural Adaptability Inventory (CCAI) was used to assess the effects on participants, and the results showed that there was a significant increase in each dimension of CCAI score after the program.

Yang (2013) evaluated the Intercultural Sensitivity Scale (ISS) scores of 111 non-English major college students in Mainland China before and after a four-month experiment in which they had cross-cultural communication with international students. Though there was no significant difference in the ISS scores after the experiment, improvement was found in the *Intercultural Enjoyment* dimension and *Intercultural Attentiveness* dimension. Wang, Dai and Jiang (2014) also investigated the impact of an internationalization project in Mainland China. The findings indicated that interaction between local and international students was an effective way to promote the intercultural competence of local students.

Intercultural experiences or knowledge and interactions with international students were used as interventions to develop the intercultural competence of participants. Most of those interventions were found effective, and strategies for improvement of an intervention were learnt from the practices.

2.1.6 Focus of Studies Related to Intercultural Competence in Hong Kong

The Hong Kong Education Bibliographic Database was used to identify articles related to intercultural competence and intercultural sensitivity in Hong Kong. There were 23 studies, 5 of the studies investigated language teaching and learning, 3 of the studies evaluated the intercultural competence of students of an international school, and 15 of the studies were related to intercultural competence in Hong Kong.

There were studies that evaluated levels of teachers' intercultural competence. Tang and Choi (2004) investigated the impact of international field experience on student teachers, and the findings revealed a development in their personal and intercultural competence with cross-cultural experiences. Yuen (2004) analyzed a pioneering project that had offered a support scheme for the education of newly arrived students from Mainland China. There were studies employing the Intercultural Development Inventory (IDI) to determine levels of intercultural sensitivity of student teachers and teachers in Hong Kong. These studies



proposed professional development for teachers to facilitate their work in the intercultural classroom (Grossman & Yuen, 2006; Westrick & Yuen, 2007; Yuen, 2010).

Some other studies on intercultural education focused on the condition of ethnic minority students or Mainland Chinese students. Hue (2008, 2011) examined immigrant students' constructs of their cross-cultural identities, and the cross-cultural experience of ethnic minority students in Hong Kong schools. Hue (2010) also investigated teachers' cross-cultural experiences of ethnic minority students, and the diversity of those students' different learning needs. Lian and Tsang (2010) investigated the relationships between cross-cultural adaptation, acculturation strategies and social support among non-local students in Hong Kong. Kennedy (2011) examined Hong Kong's response to ethnic minority students, and Yuen (2011) looked into the inclusion of students from Mainland China in Hong Kong. Hue and Kennedy (2012) studied teachers' views of the cross-cultural experience of ethnic minority students, their influence on the performance of these students and how the diverse learning needs of these students were addressed.

These 12 studies focused either on providing appropriate teaching training or tailor-made intercultural education strategies in order to embrace ethnic minority students or Mainland Chinese students into school. They focused on the condition of ethnic minority groups and Mainland Chinese rather than on local Chinese people's attitudes to them. There were only 3 studies exploring the impact of study-abroad program focused on the Hong Kong Chinese students.

Jackson's (2005, 2009) two studies and the study of Yang, Webster and Prosser (2011) provided evidence of personal growth and attainment of intercultural competence of university students after participating in study-abroad programs. Jackson's findings in the year 2009 also supported the primary assumption of the developmental model of intercultural sensitivity (DMIS) that as experience of cultural differences becomes more complex and sophisticated, competence in intercultural relations increases (Bennett, 1986). Intercultural learning programs are widely used to develop intercultural competence. Intercultural competence, in turn, will promote the growth of global citizenship; however, very little is known about the impact of intercultural learning program on promoting intercultural competence among local adolescents in Hong Kong.

2.1.7 Implications from the Review

Most of the studies used university students who are English majors or teachers as subjects of research on intercultural competence or intercultural sensitivity. Adolescents have rarely been selected as participants though they represent an important focus of research in education. Adolescence is a period of vulnerability because of gaps between development of emotion, cognition and behavior (Steinberg, 2005) and is also a period for developing attitudes and habits related to versatility. This period is when an individual adopts a 'social



persona', and once a social persona is adopted, it is much harder to change it (Larson et al., 2002, p.60). With the growth of multicultural societies, education should intervene early in life to equip adolescents with skills to interact with people from different cultures and to respect diversity (Gundara, 2012; Palaiologou, 2012). Thus more studies focusing on the intercultural competence of Chinese adolescents are warranted.

The focus of developing intercultural competence for many programs was to enhance individuals' English proficiency, and thus, their international competitiveness. Jackson's study (2009) pointed out that language proficiency may not be positively related to decreasing of ethnocentrism, while the results of the study of Zhou and Yun (2011) suggested that employees with higher level of intercultural sensitivity were more capable of managing conflicts with culturally different others. Their findings reflected similarities with the study of Yu and Chen (2008) in the United States. Both studies suggested that the promotion of mutual cooperation between local participants and culturally different others was important. This suggested that besides enhancing language proficiency, there were other impacts on the development of intercultural competence.

There were studies exploring the effectiveness of a service-learning program and a short-term sojourn on promoting intercultural competence. The findings showed that intercultural competence can be developed through an intervention. Most of the studies related to intercultural competence in Hong Kong have focused on ethnic minority groups
and Mainland Chinese rather than on the Hong Kong Chinese. This suggests more studies are warranted focusing on the intercultural competence of local Hong Kong Chinese.

The lack of attention to adolescents and local Hong Kong Chinese provides a rationale for the current research that will explore the effectiveness of an intercultural learning program on local Hong Kong Chinese secondary school students.

With the rationale for the study outlined, the following sections explore a range of theoretical issues related to global citizenship, intercultural learning and intercultural sensitivity. They provide a framework for the study and highlight its theoretical concerns.

The next section will introduce global citizenship as a concept that can provide a broad theoretical framing for the study. Today's Hong Kong students live in an international city where they are not only national citizens but also global citizens. Yet global citizenship comes with certain responsibilities and values as outlined below.

2.2 Global Citizenship

This section begins with an introduction to the two roots of global citizenship: cosmopolitanism and universal human rights. Following this, a conception of moral global citizenship and a brief introduction about global citizenship education in Hong Kong are presented. Finally, there is an elaboration of global citizenship and the respect for diversity.

2.2.1 Global Citizenship and Cosmopolitanism



The concept of global citizenship can be traced back to 'Cosmopolitanism' which is a composite of the Greek words for order, universe and citizen. Socrates and Diogenes regarded themselves as citizens of the world. Roman Stoic thinkers served the cosmo-polis as a virtuous human person, and Kant stood for cosmopolitan rights (Schattle, 2009). Appiah (2006) related cosmopolitanism to ethics in a world of culturally different people.

Cosmopolitan concepts create power to transform the relationship between self and others of different cultural groups (Spisak, 2009). Pike (2008) defined the cosmopolitan ideal as an individual's awareness, loyalty and allegiance that can and should encompass all human beings. As moral beings, our response to other's claim as human beings is a matter of justice (Parekh, 2003).

Veugelers (2011) using different goal orientations to distinguish three forms of modern global citizenship: open global citizenship, moral global citizenship and social-political global citizenship. Oxley and Morris (2013) further identified eight conceptions whereby the nature and purposes of global citizenship can be understood. These were four Cosmopolitan types: Political, Moral, Economic and Cultural global citizenship, and four Advocacy types: Social, Critical, Environmental and Spiritual global citizenship. Though there are differences in focuses and key concepts, scholars have discussed global citizenship mainly from political, social, and moral disciplines.

The list of essential elements of global citizenship identified by Daisaku Ikeda in 1996



has been mentioned in many studies (Schattle, 2008b, p76; Zahabioun et al., 2013, p198):

- The wisdom to perceive the interconnectedness of all life and living.
- The courage not to fear or deny difference but to respect and strive to understand people of different cultures; and to grow from encounters with them.
- The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places.

Scholars have elaborated upon this list with many different interpretations. Davies (2006) has identified the wisdom to reason and respect critically, and the courage to take action to defend the rights of 'enemies' of local culture and economy. Rapoport (2009) defined global citizenship as embracing citizens' allegiance to universal human values, democratic ideals, human rights and dignity of all people in the world. Global citizenship is related to universal human rights just as the two sides of a coin (Moon & Koo, 2011; Schmidt & Larson, 2011) so talking about it is impossible without mentioning universal human rights.

2.2.2 Global Citizenship and Universal Human Rights

For Abdi and Shultz (2008), the purpose of education is to 'instill core human rights values and global citizenship ethics in the minds of people so they will have the vision of a world of diversity where all humans have an equitable claim' (p.3). The study of universal human rights is an idea that transcends national boundaries and it is the central component of global citizenship (Gaudelli & Fernekes, 2004). Huaman and Koenig (2008) identified the



pursuit of global citizenship and the universal human rights as the 'Noble Quest' of human beings (p.23).

Citizenship is about rights and responsibilities and the purpose of global citizenship is to promote human rights beyond any boundary. Notions of universal human rights highlight the belief of a higher code of citizenship (Heater, 2002). The Universal Declaration of Human Rights has been adopted by the United Nations General Assembly for about 60 years and people are still welcome to adopt it, especially with the Article 1: "All human beings are born free and equal in dignity and rights" (Schattle, 2008). Scholars from different ages have highlighted the worth of human beings and the worth of duty to others. Woolf (2010) defined global citizenship as 'good citizenship'.

Those moral values and attitudes from cosmopolitanism and universal human rights are understood as the moral roots of global citizenship (Veugelers, 2011; Oxley & Morris, 2013). The next section will examine moral global citizenship.

2.2.3 Moral Global Citizenship

The teaching of global citizenship in the educational field aims at promoting a moral vision for a more just, peaceful and sustainable world (Scattle, 2008b). Moral global citizenship recognizes ethical responsibility for the world and it focuses on equality and human rights (Veugelers, 2011; Oxley & Morris, 2013). The key concepts underlying global citizenship listed by Schattle (2008; 2009) are awareness, responsibility



and participation. Cross cultural empathy, personal achievement and international mobility are the important secondary concepts in the list. Schattle (2008) also pointed out that global citizenship is 'a virtue of inhabiting this earth, an attitude of mind, and a continual process of personal growth and awareness' (p.160).

Rapoport (2009) also related the idea of global citizen to 'habits of mind, heart, body and soul' which foster a broad network of relationships and a deep sense of one's identity (p.93). Studies show that the awareness and sense of interconnectedness that arise from global citizenship will probably raise the spirituality of individuals, and in return, spirituality will nurture global citizenship with 'the sense of awe, wonder, mystery and otherness' (Woolley, 2008). Individuals are expected to use those moral values like justice, involvement and humanity in analyzing and acting as a global citizen (Veugelers, 2011).

Pratas (2011) highlighted that the promotion of values of co-existence is an enhancement of global citizenship and human rights education. Davies and Pike (2009), in searching for a coherent approach to global citizenship education, suggested the bringing together of global education and citizenship education. Dower (2008) pointed out that the teaching of universal status and global responsibilities can be carried out without using the terminology of global citizenship. Brown and Morgan (2008, p.283) suggested that global citizenship is 'a lifelong evolutionary process' to have the attitudes, knowledge, understanding, skills and experience as effective citizens. This suggestion is also the aim of global citizenship education in Hong Kong heading towards.

2.2.4 Global Citizenship Education in Hong Kong

In Hong Kong, global citizenship has been promoted through the General Education since 2000 in higher education. The curriculum highlights on attitudes, values and personalities operating in the relationship with culturally different others in order to achieve the internationalization of students (Xing & Ng, 2013). Non-Governmental Organizations in Hong Kong have been working on global citizenship education to promote global concerns in the society (Chong, 2015).

Though it was taught as a component of civic education since 1980s, global citizenship education has not been in the priority agenda in the primary and secondary schools. There has been the tension of developing global, national and local identities in Hong Kong. Domestic democratic mobilization and a shifting relation to the Chinese mainland in Hong Kong have led authorities to focus curricula on promoting local and national identities, with less emphasis on global citizenship (Law, 2004, p273). According to the study of Lee Wing On and Leung Sai Wing in 2006, the feeling of being in an international city has made Hong Kong Chinese feel less interested in global issues than local issues. Many studies highlight the fact that secondary school students tend to ignore the rights of immigrants from different cultures and they have not been well prepared to be global citizens (Lee & Ku, 2004; Lee, Chong & Siu, 2006; Leung & Yuen, 2011). Leung and Yuen (2011) proposed that



global citizenship education in Hong Kong should focus on developing attitudes, knowledge and skills of co-existence with culturally different others.

With globalization have come issues of international migration, environmental destruction, international crime and asylum as aspects of global citizenship (Schmidt & Larson, 2011). Hong Kong as an international city is also facing those challenging issues of globalization. Global citizenship required new kinds of moral virtues such as empathy, the capacity to enter into the inner lives of others and having dialogues (Parekh, 2003). Recently, the respect for diversity has been highlighted as a core value and duty of global citizenship (Veugelers, 2011).

2.2.5 Global Citizenship and Respect for Diversity

Institutional racism and discrimination continue, and there is abundant evidence of injustice and violence in the world (Banks, 2008). Economic difficulties, unemployment or fear of unemployment can lead to a hatred of ethnic minority immigrants who are perceived as stealing wealth and opportunities (Heater, 2002). There is the need to understand the others' values and to interact with them in order to live in this world together (Walker, 2006). Global citizens need to accept that the 'similar' is not necessarily 'better', and 'different' does not necessarily imply 'bad' (Heater, 2002, p.155).

The purpose of global citizenship in general is to advocate unity, commonality and respect for difference (O'Byrne, 2003; Golmohamad, 2008). The world is a world of difference, and others with their difference, can also be right (Walker, 2006). Interacting with culturally different others, an individual is able to achieve a fuller understanding of the social world, and will be better able to solve the problems (Nussbaum, 1997). Productive diversity will be developed when majority groups focus on other kinds of differences, and interact with people from different cultures (Jakubowicz, 2009). It is through the respect for diversity that ethnic differences can be recognized as a source of interest for exploring social renewal (Waks, 2008).

'Most of us are brought up to believe that all human beings have equal worth. At least the world's major religions and most secular philosophies tell us so. But our emotions don't believe it' (Nussbaum, 2002, p xii). That is why citizenship education should be transformed with the balance of unity and diversity (Banks, 2007). There is a trend for developing intercultural citizenship. The pursuit of intercultural competence to understand culturally different others has been highlighted as an essential component for the growth of global citizenship (Byram, 2006, Davies & Mizuyama, 2015). Promoting respect for diversity, intercultural learning enhances the building of global citizenship. The next section examines intercultural education and intercultural learning.

2.3 Intercultural Education and Intercultural Learning

This section begins with an introduction to intercultural education and intercultural learning and is followed by discussion of the practice of intercultural education/ learning to

enhance global citizenship. Then there is an elaboration of intercultural learning as transformative and experiential learning. Finally, the section concludes with the role of intercultural learning in developing respect for diversity.

2.3.1 Introduction of Intercultural Education and Intercultural Learning

Intercultural education was developed from bilingual and multicultural programs in the United States and in Europe. Byram and Guilherme (2010) pointed out that those programs 'evidenced an increased awareness and recognition of diversity, and, therefore, of discrimination, xenophobia and even racism in their societies' (p.9). Intercultural education provides students from different racial, ethnic, and religious groups with opportunities to interact with one another. Culturally different students can exchange ideas, principles, behaviors and preconceptions. Intercultural interactions enable students to acquire the knowledge, attitudes and skills to manage interpersonal, local, national and international conflicts (Portera, 2012).

In a broad sense, intercultural education requires specific curriculum and educational policies relating not only to sojourners and ethnic groups but also to host members and even cultural mainstream groups (Bennett, 2009). Through the emotional, situational or intellectual approach of intercultural education programs, prejudice and discrimination against immigrants and minority groups should be reduced. Students are expected to have learnt an acceptance of and respect for diversity (Banks, 2004; McGee Banks, 2012).



Intercultural learning is an educational approach intersecting with education for democratic citizenship and human rights education (Sandu, 2013). Intercultural learning programs are used widely to develop intercultural competence of sojourners studying abroad and of international and local students in multicultural campuses (Jackson, 2005; Ippolito, 2007). It adds opportunities of interaction and engagement to develop intercultural awareness and greater ability to interact sensitively and competently across cultural contexts (Benett, 2009).

Smala (2002) described intercultural learning as the learning about others' perspectives and worldview. Intercultural learning is to enter the interpretive frameworks of others and to have a critical perspective (Jin & Cortazzi, 2013). The foundation for cooperation and solidarity in multicultural societies is intercultural dialogues that create shared values among the dominant and minority cultural groups and the essence of intercultural understandings in education and civil societies is the social interaction among different cultural groups (Gundara, 2012a; King, 2012).

Intercultural interaction can be through exploring the culturally different neighborhood in one's own country and domestic ethnic diversity is often the subject of intercultural education (Stier, 2003; Storti, 2009). In the context of the coexistence of majority and migrant populations, intercultural learning raises awareness of cultural diversities while enhancing global citizenship. 2.3.2 Intercultural Education/ Learning and Building of Global Citizenship

The development of intercultural education is envisioned as the shaping of attitudes of equality and respect for culturally diverse people. Facing challenges from the growth of multicultural societies, it aims to develop the competence to understand, and to cooperate and coexist with people from different cultures (Bleszynska, 2008).

UNESCO promotes intercultural education to enhance learning to live together in the world (Schweisfurth, 2005). Reflecting on the Entreculturas Project in Portugal, Martins (2008) also highlighted the contribution of intercultural education in enhancing learning to live together. Intercultural education was defined as 'going beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of understanding of, respect for and dialogue between different cultural groups' (UNESCO, 2006, p18).

Coulby (2006, 2011) studying the theory and practice of intercultural education highlighted that it should not just be in a form of negotiation between different cultures. Intercultural education should provide a corrective to the theory of deficit and the world crisis by shaping the content to educate the rich world about conditions of the poor, and focusing on modes of intercultural conflict resolution as well as conflict. Bash (2012) placed the critical engagement and the pursuit of justice at the center of intercultural education. Attention should be on issues such as resource allocation, the environment, collective decision-making, and social welfare. It is important to consider intercultural education based on critique, reason, dialogue and civic engagement as 'education in pursuit of social – global – justice' (Bash, 2012, p.26).

Shibuya (2011) defined the mission of intercultural education in Japan as reconstructing the relationship between different cultures and enhancing coexistence in the country. Intercultural education in the United States emphasizes the acceptance and respect for others. It aims to reduce intergroup tensions, and to enrich American culture with ethnic cultures (McGee Banks, 2011). Facing an increase of immigrants in Portugal, the government has given a priority to intercultural education in order to combat racism and intolerance (Pratas, 2011). Besley (2012) mentioned that the key feature of intercultural education in the Irish education system was to prepare all students to face diversities of the world.

Worldwide migration and globalization have created more and more diverse societies (McGee Banks, 2012). Studies show that moral commitment in local contexts can be mobilized to raise awareness of distant others (Veugelers, 2011; Oxley & Morris, 2013). Intercultural learning programs lay down the moral values of global citizenship among participants through promoting respect for persons and for cultures. Participants can use those moral values in analyzing and acting as global citizens (Haydon, 2006).

The content of intercultural learning should include academic learning and the practice of interaction with different cultural groups inside or outside the classroom (Lanik, 2001;

Stier, 2003; Gil-Jaurena, 2012; McGee Banks, 2012). The intercultural approach regards school as a place for learning to live together and for social transformation with social justice (Gil-Jaurena, 2012). Intercultural learning is regarded as transformative experiential learning.

2.3.3 Intercultural Learning as Transformative Experiential Learning

Interactive experiences with culturally different others takes students out of their comfort zones so they need to be assured with a safe feeling (Reggy-Mamo, 2008; King, Perez & Shim, 2013). Ippolito (2007) indicated that most students would not spontaneously engage in intercultural interaction. Studies of Halualani, Chitgopekar, Morrison and Dodge (2004) show that students prefer to interact with others of the same cultural background.

If students' needs and objectives are not considered, they will have a low motivation to engage in an international program. Intercultural learning requires a structure of planning and preparation, monitoring and guiding, and evaluation (Fennes & Hapgood, 1997). Designed as transformative experiential learning, intercultural learning is described as an intervention by Paige (Berg & Paige, 2009).

Knowledge alone does not lead to the development of intercultural competence (Bennett, 2009) so an intercultural learning program must be through interaction to expose to others in order to facilitate transformation from contacts and seeing from others' perspectives (Deardorff, 2009b; Bennett, 2009). Participants' beliefs and values will be challenged by different worldviews and it is important that they will recognize that there are different

worldviews that are supported by different values (Savicki & Selby, 2008). Intercultural learning promotes the understanding of the rich meaning of others' customs that informs lives in different cultures (Welikala & Watkins, 2008).

Intercultural learning is also experiential learning (Byram & Feng, 2004), and it builds on the participants' previous experiences to produce different learning effects (Guilherme, Glaser & Garcia, 2009). Experiential activities are the key intervention since through interpretation of experiences; participants construe those events into intercultural experiences (Bennett, 2009). Interventions can change natural behavior, and participants will view cultural differences more positively (Berg & Paige, 2009; Ashwill & Oanh, 2009).

Direct and indirect contact experience with culturally different others leads to intercultural learning (King, Perez & Shim, 2013). Counteracting prejudice and racism, intercultural learning aims at promoting respect for cultural diversity and the respect for diverse cultural world views and practices (Sandu, 2013).

2.3.4 Intercultural Learning and Respect for Diversity

Some fundamental values that are essential for the common good of human society should not be lost sight of by individuals (Byram, 2008). Through the development of moral values and attitudes towards culturally different others, individuals are expected to take social responsibility, stand for social justice, and appreciate cultural diversity (Alred, Byram & Fleming, 2006). Intercultural engagement focuses on respecting others' commonalities



and differences (Deardorff, 2009c). Intercultural learning enhances the development of critical cultural awareness to resolve value conflicts from different cultural perspectives.

From the perspective of intercultural education, the concepts of rationality and humanity have been developed under different social and cultural circumstances. What one person recognizes as irrational and inhumane is rational and humane from the others' perspective (Bredella, 2002). Rooted in policies and educational structures, the values and norms of culturally dominant groups lead to the misrecognition of others (Guo, 2010). Dwelling among culturally different groups enables individuals to witness multiple cultural perspectives, norms and behaviors (Killick, 2012). Intercultural learning is essential for the peaceful future of a diverse society as mutual cooperation and respect are strengthened through interacting with different cultural groups (Clifford, 2011). Cultural diversity is being used as an educational policy to facilitate social cohesion, social inclusion and social justice (Jakubowicz, 2009).

Developing relationships with people from different cultures, intercultural education promotes coexistence of differences and the growth of global citizenship (Shibuya, 2011). Abilities developed from intercultural learning are known as intercultural competence. An essential component of intercultural competence is the respect for cultural differences. The next section will examine intercultural competence.

2.4 Intercultural Competence and Intercultural Sensitivity



This section begins with an introduction to intercultural competence and intercultural sensitivity. This is followed with a discussion on intercultural competence and respect for diversity. Finally the section concludes with a presentation of theoretical models and assessments of intercultural competence.

2.4.1 Introduction of Intercultural Competence and Intercultural Sensitivity

There is a variety of terminology used to refer to the concept of intercultural competence. Intercultural communication competence, global competence and intercultural sensitivity are most commonly referred to as intercultural competence (Peng, 2006; Deardorff, 2006; Byram, 2009). Intercultural competence is being effectively and appropriately interactive in an intercultural situation or context. It is simply defined as the ability to communicate with different cultural groups (Bennett, 2008; Perry & Southwell, 2011). It includes the formation of intercultural awareness, the learning of intercultural knowledge and the learning of intercultural communication skills (Xiong, 2009). It is also regarded as the necessary skill of global citizens (Deardorff, 2006; Shiel, 2009). Cataloging different definitions of intercultural competence, four dimensions were identified as knowledge, attitude, skills and behaviors (Perry & Southwell, 2011).

From the study of Deardorff's (2008) components of intercultural competence, the highest levels of intercultural competence are "understanding others' worldviews, cultural self-awareness and capacity for self-assessment, adaptability and adjustment to new cultural

environment, skills to listen and observe, general openness toward intercultural learning to people from other cultures, and the ability to adapt to varying intercultural communication and learning styles" (p.34). Among all the elements, he highlighted that "respect for others" worldviews" was chosen by many intercultural scholars as the most essential component of intercultural competence (Deardorff, 2006, p248). The development of intercultural competence is seen to be a life-long process (Fantini, 2009).

Research on intercultural competence has been undertaken from three aspects: cognitive, affective and behavioral (Bennett, 2008; Graf & Mertesacker, 2009; Spitzberg & Changnon, 2009). Intercultural sensitivity is under the affective aspect (Graf & Mertesacker, 2009) and it can be understood as the motivation and attitudes to have intercultural interaction (Bennett, 2008; Lustig & Koester, 2010). Intercultural sensitivity is an important element of intercultural competence (Hammer, Bennett, & Wiseman, 2003), and increased intercultural sensitivity leads to increased intercultural competence (Perry & Southwell, 2011).

Conceptualized as the affective aspect of intercultural communication competence, intercultural sensitivity refers to "individuals' active desires motivating themselves to understand, appreciate, and accept differences among cultures" (Chen & Starosta, 2000, p.3). It is also conceptualized developmentally as the subjective experience of cultural difference from ethnocentric to ethnorelative referring to a person's affective response to the differences (Bennett, 1993; Straffon, 2003). Though only being part of intercultural competence,



intercultural sensitivity is regarded as a term close to the concept of intercultural competence (Bazgan & Popa, 2014). It has also been asserted as the prerequisite for intercultural competence (Hammer, Bennett & Wiseman, 2003). Intercultural competence and intercultural sensitivity are sometimes used interchangeably by some scholars to refer to the same thing (Rahimi & Soltani, 2011).

Globalization and the inter-dependence of countries promote the requirement of intercultural competence. It is required as an essential component in training programs of different fields, such as health care, education, business, social work and politics (Deardorff, 2009b; Lustig & Koester, 2010). Intercultural competence is also regarded as a required component of assessment of the outcome of higher education, international education, study abroad programs and global citizenship education (Deardorff, 2006, 2009b, 2011; Meade, 2010).

Through promoting respect for cultural differences, intercultural competence is closely related to the development of global citizenship. The next section will examine intercultural competence as the ability to respect diversity.

2.4.2 Intercultural Competence/ Sensitivity and Respect for Diversity

Intercultural sensitivity refers to an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences (Chen, 1997, p.5). Yu and Chen (2008) highlighted that inter-culturally sensitive persons like to take the challenges of dealing with cultural differences, and they can accept the existence of differences. Jain (2013) also proposed that intercultural sensitivity of individuals could be improved through experiential training and then they are emotionally prepared for experiencing diversity.

Chen (2010) suggested that intercultural sensitivity enhances an individual's positive emotion to acknowledge, recognize, respect and appreciate cultural differences during intercultural interaction. Bennett (1993) theorized that there is a link between the experience of difference and ethnocentrism. He suggested that persons who are ethnocentric avoid contact with cultural difference. The survey of Dong, Day and Collaco (2008) suggested that promoting intercultural communication sensitivity is a possible measure to overcome ethnocentrism. They proposed that reducing ethnocentrism would greatly facilitate the accommodation of diversity.

The respect for others' worldviews was chosen by many intercultural scholars as the most essential component of intercultural competence (Deardorff, 2006, 2008). Intercultural sensitivity is also related to the ability to resolve cultural conflicts for its openness to culturally differences (Yu & Chen, 2008; Ting-Toomey, 2009; Zhou & Yun, 2011). Being sensitive to diversities in different cultures is a critical ability to decrease ethnocentrism and to foster global citizenship (Chen, 2010) so 'it is not possible to decouple global citizenship from intercultural competence' (Deardorff, 2009a, p.348).

Different expectations of intercultural competence promote different theoretical models



and the development of different assessment instruments. The next section presents the popular theoretical models and means for assessing intercultural competence in the field.

2.4.3 Theoretical Models and Assessment of Intercultural Competence

Many studies present lists of approaches to understand and measure intercultural competence. Fantini and Tirmizi (2006) worked on an expanded list of 90 intercultural competence assessment instruments. Fantini(2009) also proposed that 'the assessment of intercultural competence depends on the clarity of both its definition and conceptualization' (p.458). Spitzberg and Changnon

(2009) conceptualized intercultural competence as five main models. Compositional models identify the components of intercultural competence. Co-orientation models focus on criterion of communicative mutuality and shared meaning. Developmental models emphasize the process of progression. Adaptational models focus on the competence and the process of adaptation. Causal process models reflect interrelationships among components (p.10). Meade (2010) traced the evolution in approaches and models of intercultural competence from 1957 to 2004. He highlighted that researchers worked with the characteristics, behaviors, and the three dimensional components (the cognitive, conative and affective) to develop different intercultural competence models and theories.

Table 2 presents approaches and models to understand or to measure intercultural competence.



Table 2

Approaches for Understanding and Measuring Intercultural Competence

	·
Scholars	Approach/ Model
Ruben (1976)	Conceptualized intercultural competence on the behavior
	of sojourners
Hammer, Gudykunst &	Identifying the three dimensions of intercultural
Wiseman (1978)	effectiveness
Hoopes (1979)	Developed an intercultural learning process model under
	the cognitive dimension
Spitzberg & Cupach	Developed a relational model of three dimensions of
(1984)	interpersonal communication competence
Bennett (1986)	Conceptualized the Developmental Model of Intercultural
	Sensitivity
Imahori & Lanigan	Developed another relational model
(1989)	of communication competence
Fennes &	Further developed the intercultural learning process model
Hapgood (1997)	of Hoopes
Byram (1997)	Developed a model of
	intercultural communicative competence
Chen (1997)	Distinguished intercultural sensitivity from intercultural
	awareness and intercultural adroitness
Chen & Starosta (2000)	Developed the Intercultural Sensitivity Scale (ISS)
Hammer, Bennett &	Developed the Intercultural Development Inventory (IDI)
Wiseman (2003)	
Deardorff (2004)	Developed Pyramid Model of Intercultural Competence &
	Process Model of Intercultural Competence

Ruben (1976) studied sojourner behaviors in overseas countries through an integration of a variety of approaches, and constructed the seven dimensions of intercultural effectiveness. His approach included a much broader set of behavioral characteristics associated with the intercultural competence.



Moving forward from the behavioral dimension, Hammer, Gudykunst and Wiseman developed an approach to identify and present the conative, affective and cognitive dimensions of cross-cultural attitude. Focusing on the affective domain, they proposed 'the third culture perspective' as the most important aspect of a cross-cultural attitude, and the key to establish positive interactions with people from other cultures (1978, p.384).

Hoopes (1979) presented an intercultural learning process model that traced development of intercultural competence along a continuum with one end as ethnocentrism and the other as multiculturalism. Fennes and Hapgood (1997) further developed Hoopes' model identifying intercultural competence as the end stage over multiculturalism. Their model emphasized the cognitive dimension of an intercultural learning process.

Spitzberg and Cupach (1984) developed a relational model of communication competence with the three dimensions: knowledge, motivation and skills. They proposed that there were five components: motivation, knowledge, skill, outcomes and content. Developed from the model of Spitzberg and Cupach, Imahori and Lanigan (1989) presented another relational model showing that both sojourners' and host-nationals' motivation, knowledge and skills interact with their goals and experiences.

Bennett (1986) proposed the developmental model of intercultural sensitivity (DMIS) that mapped a continuum leading from ethnocentrism to ethnorelativism. It is a model

of changes in worldview structure with the experience of cultural difference taken as basic to the developmental continuum. The first three stages- denial, defense and minimization- are ethnocentric. The final three stages- acceptance, adaptation and integration- are ethnorelative. The assumption of the model is that as an individual's experience of cultural difference becomes more complex and sophisticated, the intercultural competence of that person increases (Bennett, 1993; Hammer, Bennett & Wiseman, 2003; Bennett & Bennett, 2004a).

Byram's (1997, 2006, 2009) model of intercultural communicative competence proposed an integration of linguistic objectives with intercultural competence objectives. Besides attitudes, knowledge and skill, his model included the concept of 'critical cultural awareness' which is an ability to evaluate critically on the basis of explicit criteria, perspectives, practices and products in one's own and in other cultures and countries (Byram, 1997, p.53). The relationship between intercultural competence and the education of intercultural citizenship was developed from the concept of critical cultural awareness (Byram, 2006; 2008; 2009; Byram & Guilherme, 2010).

Studying the process of intercultural communication, Chen (1997) distinguished intercultural sensitivity of the affective aspect from intercultural awareness of the cognitive aspect, and intercultural adroitness of the behavioral aspect. He proposed that the ability of intercultural sensitivity enhances and hinders the process of achieving awareness of cultural similarities and differences, and intercultural sensitivity also affects the behavioral effectiveness and appropriateness in intercultural communication.

Chen and Starosta (2000) confined their work to affective aspect of intercultural communication competence. It is represented by the concept of intercultural sensitivity that refers to "the subjects' active desire to motivate themselves to understand, appreciate, and accept differences among culture" (p.3). They developed the Intercultural Sensitivity Scale (ISS) to assess the intercultural sensitivity.

Based on the theoretical framework of Bennett's developmental model of intercultural sensitivity (DMIS), Hammer, Bennett, and Wiseman (2003) constructed the Intercultural Development Inventory (IDI) to measure intercultural sensitivity. The orientations toward cultural differences presented in the DMIS were measured with a 50-item (with 10 additional demographic items) IDI survey (Hammer, Bennett & Wiseman, 2003, p.421).

Deardorff (2006, 2009a) developed the Pyramid Model of Intercultural Competence. In this model, intercultural competence moves from the individual level of attitudes and personal attributes to the interactive cultural level highlighting internal and external outcomes. He then constructed the Process Model of Intercultural Competence with attitude as a fundamental starting point. The development of intercultural competence moves from attitudes to knowledge and skills and finally to the outcomes. This process is an ongoing process (Deardorff, 2006, 2008, 2009b, 2011).

Modeled from the cognitive, conative and affective dimensions and from the domains of



attitudes, knowledge and skills, intercultural scholars developed theories and models of intercultural competence. Different theoretical models and assessment instruments were used in research for different purposes. The following section refers to the conceptual framework of the current study.

2.5 Conceptual Framework

Bennett (1986) theorized that there is a link between the experience of difference and ethnocentrism in intercultural sensitivity development. Intercultural competence is focused on the developmental progression as a way to understand and respond to patterns of cultural difference between self and other. The developmental model assumed 'gains in intercultural competence as a function of the extent and quality of the engagement with cultural difference of an individual' (Hammer, 2015, p.13).

Distinguishing intercultural competence from cognitive, affective and behavioral dimensions, Chen (1997) conceptualized intercultural sensitivity from the affective dimension as an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences. It is the desire of an individual to 'acknowledge, appreciate, and accept' cultural differences (Fritz, Mollenberg & Chen, 2001).

Building on Bennett's developmental model of intercultural sensitivity (1986) and the model of Intercultural Sensitivity Scale of Chen and Starosta (2000), this section presents a conceptual framework for developing intercultural sensitivity, decreasing ethnocentrism

thus enhancing the growth of global citizenship.

2.5.1 Developmental Model of Intercultural Sensitivity (DMIS)

Bennett's developmental model of intercultural sensitivity (DMIS) 'posits a continuum of increasing sophistication in dealing with cultural difference, moving from ethnocentrism to ethnorlativism through stages of greater recognition and acceptance of difference' (Bennett, 1993, p.22). The model describes a learner's subjective experience of cultural difference, which is taken as basic to the developmental continuum. The development moves through cognitive, affective and behavioral dimensions (Bennett, 1993; Bennett & Bennett, 2004a).

There are six stages. The first three stages are ethnocentric: denial, defense and minimization. The final three stages are ethnorelative: acceptance, adaptation and integration. Though progression through stages can be reversed, the focus should be on the developmental aspect of the model (Bennett, 1993; Bennett & Bennett, 2004a; Hammer, Bennett & Wiseman, 2003).

The Ethnocentric Stages:

Denial Stage

In the denial stage, individuals experience their own culture as the only real one, and the purely ethnocentric individuals do not consider the existence of cultural difference. They are disinterested in cultural difference, and view the culturally different others as simpler forms to be tolerated, exploited or eliminated as necessary (Bennett, 1993; Bennett & Bennett, 2004a; Hammer, Bennett & Wiseman, 2003).

Defense Stage

In the defense stage, individuals experience their own culture as the only good one, and they are threatened by cultural differences. Their conception of people from different cultures is negatively stereotypical, and they fight the differences in order to preserve their values and privileges (Bennett, 1993; Bennett & Bennett, 2004a; Hammer, Bennett & Wiseman, 2003).

Minimization Stage

In the minimization stage, individuals experience their own culture as universal, and they minimize differences under cultural similarities. They subordinate different cultures in terms of physical commonality and philosophical commonality, and they may become insistent about correcting other's behavior to match their expectations (Bennett, 1993; Bennett & Bennett, 2004a; Hammer, Bennett & Wiseman, 2003).

The Ethnorelative Stages:

Acceptance Stage

In the acceptance stage, individuals experience the other cultures as equally complex but different constructions of reality. Though acceptance does not mean agreement, they tend to respect culturally different behaviors and values (Bennett, 1993; Bennett & Bennett, 2004a;



Hammer, Bennett & Wiseman, 2003).

Adaptation Stage

In the adaptation stage, individuals attain the ability to relate and communicate with people from different cultures. They can engage in empathy, and are able to express their alternative cultural experience in culturally appropriate feelings and behavior (Bennett, 1993; Bennett & Bennett, 2004a; Hammer, Bennett & Wiseman, 2003).

Integration Stage

In the integration stage, individuals' experience selves expanded to include movement in and out of different cultural worldviews. They deal with cultural issues related to their 'cultural marginality', and they construe their identities at the margins of two or more cultures and central to none (Hammer, Bennett & Wiseman, 2003, p.425). Suggested by Bennett, cultural marginality may have an encapsulated form and a constructive form (Bennett, 1993; Bennett & Bennett, 2004a).

In general, 'the ethnocentric stages can be seen as ways of avoiding cultural difference by denying its existence, by raising defenses against it, or by minimizing its importance. The ethnorelative stages are ways of seeking cultural difference, by accepting its importance, by adapting a perspective to take it into account, or by integrating the whole concept into a definition of identity' (Bennett & Bennett, 2004a, p.153).

2.5.2 Intercultural Sensitivity Scale (ISS)



Chen (1997) conceptualized intercultural sensitivity as "an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes an appropriate and effective behavior in intercultural communication" (p.6). Chen and Starosta (2000) developed the Intercultural Sensitivity Scale (ISS) to measure the concept of intercultural sensitivity. The ISS incorporated six elements that were supposed to affect individual's intercultural sensitivity. They are self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement and nonjudgment.

The ISS is a 24-item scale with five factors: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness. *Interaction Engagement* includes 7 items that are related to participants' feeling of participation in intercultural communication. *Respect for Cultural Differences* includes 6 items that are concerned with how participants realize, accept and respect their counterpart's culture and opinion. *Interaction Confidence* includes 5 items that are mainly about how confident participants perform during intercultural interaction. *Interaction Enjoyment* includes 3 items that are mainly about the level of delight participants feel in the intercultural interaction. *Interaction Attentiveness* includes 3 items that deal with participants' ability to communicate properly during the intercultural interaction (Chen & Starosta, 2000; Wu, 2015). Higher scores on the ISS suggest higher level of sensitivity in intercultural interaction (Chen & Starosta, 2000).



The Intercultural Sensitivity Scale (ISS) was validated with American

and German college students (Chen & Starosta, 2000; Fritz, Mollenberg & Chen, 2001); however, the replication study by Fritz, Graf, Hentze, Mollenberg and Chen (2005) did not produce satisfying results. There is doubt about the intercultural validity of the ISS with non-Western cultures. Some scholars pointed out that the five factors model is not culture-free (Fritz et al., 2005; Tamam, 2010; Coffey et al., 2013; Wu, 2015). Tamam (2010), Lau and Salasiah (2013) and Wu (2015) could not reproduce the five-factor structure but they constructed a three-factor, an eight-factor and a four-factor model from the structure of the ISS respectively. Though Lau and Salasiah (2013) found that the construct validity of the ISS was not supported against Chinese cultural contexts, he regarded the ISS as reliable instrument with an acceptable internal consistency. Despite the validity doubt, the ISS has been widely employed in research in Asia, in countries such as the Mainland China, Taiwan, Malaysia, Philippines and South Korea (Wu, 2015).

The conceptual framework for the study is built on an interrelationship in between the developmental model of intercultural sensitivity (DMIS), the Intercultural Sensitivity Scale (ISS) and the growth of global citizenship. Developing intercultural sensitivity decreases the level of ethnocentrism thus promotes global citizenship.

2.5.3 Conceptual Framework of the Study

Studies have shown that there is a relationship between intercultural sensitivity



and conflict management styles. An inter-culturally sensitive person tends to get positive outcomes from intercultural interaction, and is more effective in managing conflicts with people from different cultures (Yu & Chen, 2008; Zhou & Yun, 2011).

Spinthourakis and Karatzia-Stavlioti (2006) employed the Intercultural Sensitivity Scale (ISS) to assess teachers' intercultural competence. They regarded intercultural competence as a dimension of global citizenship and pointed out that participants needed to be at the Acceptance and Adaptation ethnorelative stages of the developmental model of intercultural sensitivity (DMIS) for successful cross-cultural collaboration. Studies also suggested that promoting cultural diversity and appreciation of cultural maintenance of different cultural groups, intercultural sensitivity motivates individuals to overcome ethnocentrism (Dong, Day & Collaco, 2008). The study of Rahimi & Soltani (2011) investigated the effect of enhancing participants' intercultural sensitivity on their tendency to move from ethnocentrism to ethnorelativism. They employed both the Intercultural Sensitivity Scale (ISS) and the developmental model of intercultural sensitivity (DMIS) in the study.

Chen (2010) highlighted the positive emotional responses produced by intercultural sensitivity demonstrate an individual's willingness not only to acknowledge and recognize, but also to respect and appreciate cultural differences during intercultural interaction. In other words, 'acquiring intercultural sensitivity refers to the absence of ethnocentrism and this is a critical component for fostering successful global citizenship' (p.2).

The conceptual framework for the current study is illustrated in Figure 1.



Figure 1 Conceptual Framework for the Study

The conceptual framework for the study is structured along three lines: one represents the growth of respecting culturally different others implying the building of global citizenship; one represents the desire of an individual to acknowledge, appreciate and accept cultural differences (Intercultural Sensitivity Scale, ISS), and one represents the developmental stages from ethnocentrism to enthnorelativism (developmental model of intercultural sensitivity, DMIS). The three lines intersect at the point of Respect for Diversity. Increasing scores on the ISS indicates higher desire to acknowledge, appreciate and accept differences, and implies



the developmental moving from ethnocentric stages towards enthnorelative stages of DMIS. Decreasing in ethnocentrism suggests more sophistication in dealing with cultural diversities, and that enhances the building of global citizenship.

The next section draws the chapter to a conclusion and presents the research questions that emerge from the results of this review.

2.6 Conclusion

It is apparent from the literature on global citizenship, intercultural learning and intercultural sensitivity that respect for diversity has been a focus of their interrelationship. Intercultural learning which promotes positive interactions with people from different cultures contributes to the development of intercultural competence. Higher levels of intercultural competence results in greater respect for culturally different others, and thus promotes the growth of global citizenship.

Reviewing studies related to intercultural sensitivity in Mainland China, Taiwan and Hong Kong, adolescents have rarely been selected as subjects of research related to intercultural competence. Most of the findings show that the intercultural competence can be developed through an intervention. Some studies suggested that besides promoting language proficiency and international competitiveness, the development of intercultural competence can also enhance coexistence between local participants and culturally different others. Most studies related to intercultural competence in Hong Kong focused on the condition of ethnic minority groups or Mainland Chinese rather than on local Chinese. Considering implications from the review of literature, the current study aims to explore the effectiveness of an intercultural learning program on the Hong Kong Chinese secondary school students.

The conceptual framework for the study was built on the developmental model of intercultural sensitivity (Bennett, 1986) and the Intercultural Sensitivity Scale (Chen & Starosta, 2000). Both models were developed from dealing with cultural differences. Increasing scores on the Intercultural Sensitivity Scale (ISS) indicates a higher desire to acknowledge, appreciate and accept differences, and implies the developmental moving from ethnocentric stages towards enthnorelative stages of the developmental model of intercultural sensitivity (DMIS). Decreases in ethnocentrism suggest more sophistication in dealing with cultural diversities thus enhancing the building of global citizenship.

Can an intercultural learning program be used to develop intercultural sensitivity among Hong Kong Chinese secondary school students? Will the development of intercultural competence enhance the building of global citizenship of those students? This study is based on the assumption that an intercultural learning program has a role in the development of intercultural sensitivity. Intercultural sensitivity, in turn, will promote the growth of global citizenship since the more students respect diversity the closer they are being considered as global citizens.



There are two research questions:

How effective is an intercultural learning program in developing intercultural sensitivity of Hong Kong Chinese secondary school students?

What are the changes in attitudes, beliefs and behavior of those students after the program?

The next chapter will describe the methodology and methods used in this study.



CHAPTER 3

METHODOLOGY AND METHODS

The previous chapter reviewed the literature related to intercultural learning, intercultural competence and global citizenship, and presented the research questions for the study. This chapter will describe the methodology that has guided this study and the research methods that were used.

Section 3.1 explains the methodological stance of the thesis. Section 3.2 presents the research design that was used in the study. Section 3.3 presents the procedure of the full research. Section 3.4 describes the research site. Section 3.5 describes the sampling and sample size. Section 3.6 introduces the Intercultural Sensitivity Scale (ISS). Section 3.7 introduces the intercultural learning program (ILP) intervention. Section 3.8 outlines how the Participant Observation was conducted. Section 3.9 describes the approach used for Focus Group Interviews and how interviews were conducted. Section 3.10 explains the ethical issues of the study.

3.1 Triangulation and Mixed Methods Research: Theoretical Issues

The original concept of triangulation referred only to the use of multiple forms of qualitative research methods but it is also accepted that triangulation is the combination of qualitative and quantitative methods (Denzin, 2012; Flick et al, 2012; Archibald, 2015). Jick (1979) highlighted that the triangulation strategy of using both quantitative and qualitative
research approaches aims for complementary, integration and holistic interpretation. Both methods are used to answer related aspects of the research questions in a triangulation design (Tashakkori & Teddlie, 2010). Howe (2012) and Archibald (2015) also pointed out that triangulation in mixed methods research should not simply confirm the results of each approach but can also be used to further question the results.

Most intercultural scholars accept the use of a mixed methods approach to study intercultural competence and intercultural sensitivity. Deardorff's (2006) study recommended the use of multiple assessment methods to measure intercultural competence and the research project of the Federation of the Experiment in International Living conducted by Fantini and Tirmizi (2006) used both questionnaires and interviews as the research methods approaches. Meade (2010) in his dissertation *Intercultural Competence: An Appreciative Inquiry* highlighted the importance of using the mixed methods and Wang (2011) also used questionnaire, observation and focus group discussion to study the effects of a cross cultural service learning program on intercultural competence of participants.

Both quantitative and qualitative research methods were used in exploring the research questions of the current study. Data were collected through an inventory instrument, observation and interviews and analytic techniques involved statistical analysis and thematic analysis. Triangulation of the results of these methods enabled more accurate and more in-depth explanation of the results based on the Research Questions:



RQ1. How effective is an intercultural learning program in developing intercultural sensitivity of Hong Kong Chinese secondary school students?

RQ2. What are the changes in attitudes, beliefs and behavior of those students after the program?

3.2 Research Design

The research used a mixed methods quasi-experimental research design which made use of both quantitative and qualitative methods. There are treatments, outcome measures, and experimental units but not random assignment to treatment conditions (Tashakkori & Teddlie, 2009). The quantitative aspect of the mixed methods design reflects a quasi-experimental research design where the results of the treatment group are compared to the results of a control group. This is not to suggest that the intervention of this study was an experiment but its evaluation was quasi-experimental in nature. What is more the qualitative data was used to understand students' intercultural experiences better and more holistically. Therefore this study seeks to triangulate the results by using multiple methods. The mixed methods research design applied to the study is presented in Table 3.

Res	Research Design Applied to the Study												
			Participant		Focus Group								
	Experimental	Pretest:	Observation	Posttest:	Interviews								
	Group	ISS	Intervention:	ISS									
			ILP										

Table 3Research Design Applied to the Study



	_	_	
Control	Pretest:	Posttest:	
Group	ISS	ISS	

Experimental and control groups were required to complete the Intercultural Sensitivity Scale (ISS) as the pretest before the intervention, and as the posttest after the intervention. Only the experimental group participated in the intercultural learning program (ILP) intervention. Participant observation was conducted throughout the program and focus group interviews after the program.

3.3 Full Study Procedures

A pilot test was conducted in July 2014 to assess the adaptation of the Traditional Chinese version of the Intercultural Sensitivity Scale (ISS) and the reliability of the instrument. The pretest of the ISS was given to the experimental group before starting the first workshop in October, and the control group took the pretest of the ISS on the same day.

The timing of the intercultural learning program (ILP) was set by the school in order to fit in with the time table of the Life Education Program of the school. The five workshops were planned to be carried out once a month starting from October, but it was not possible for the school to arrange a workshop in November. After discussion with the class teacher of the experimental group, I organized a lunch time video program in November in order to bridge the workshops from October to December.



Throughout the intercultural learning program (ILP), there was participant observation. I participated in the program as researcher, facilitator, and the participant observer. The posttest of the ISS was given to the experimental and control groups two days after the last workshop in March. After the posttest was completed, with the assistance of the class teacher of the experimental group, I carried out four focus group interviews in March 2015 for all the students in the experimental group. Table 4 shows the full study procedures.

Table 4

Full Study Procedures

Date	Intervention: ILP	Data Collection	Data Analysis	RQ
9 July		ISS pilot test	SPSS,	
2014			Cronbach's alpha	
14 Oct		ISS pretest	SPSS, ANCOVA,	RQ 1,2
2014		(Experimental	GSA &	
		and Control Groups)	Paired Samples t-Test	
	First Workshop	Participant	Thematic Analysis	RQ1,2
		Observation		
21 Nov	Lunch Time Video	Participant	Thematic Analysis	RQ 1,2
2014	Program	Observation		
2 Dec	Second Workshop	Participant	Thematic Analysis	RQ 1,2
2014		Observation		
20	Exploratory Tour	Participant	Thematic Analysis	RQ 1,2
Dec 2014		Observation		
20 Jan	Third Workshop	Participant	Thematic Analysis	RQ 1,2
2015		Observation		
3 Feb	Forth Workshop	Participant	Thematic Analysis	RQ 1,2
2015		Observation		
17 Mar	Last Workshop	Participant	Thematic Analysis	RQ 1,2
2015		Observation		
19 Mar		ISS posttest	SPSS, ANCOVA,	RQ 1,2

2015	(Experiment	GSA &	
	and Control Groups)	Paired Samples t-Test	
20, 24,	4 Focus Group	Thematic Analysis	RQ 1,2
25 & 31	Interviews		
Mar 2015			

3.4 Research Site

In March 2014, contact was made with a number of schools with a request to organize an intercultural learning program (ILP). By May, there was only one positive response from a secondary school. The school agreed to have the ILP for Form 2 classes.

The secondary school is an aided school sponsored by the Catholic Diocese of Hong Kong. Once a boys' school, it became co-educational in 2012, and is located in Yau Ma Tei District close to the Nepalese community in Hong Kong. There were only five students from ethnic minority groups in the school. From September 2013 to March 2015 the ILP of the current study was the only program related to intercultural learning or ethnic diversity carried out in the school.

3.5 Sampling and Sample Size

There were four classes in Form 2, and the school decided to run the intercultural learning program (ILP) with all the Form 2 classes so I organized the ILP for every class with different facilitators. One of the four classes of Form 2 was randomly assigned to be the experimental group by the school but as all the Form 2 classes had the ILP intervention, I

requested one non-Form 2 class to be the control group for the study. As a result of this, one



of the four classes of the Form 3 students was randomly assigned to be the control group by the school. Since classes were available as an intact unit, it was not practical to randomly allocate individual students to the experimental group.

One class of Form 2 students was arranged to be the experimental group. Some students dropped out before the end of the program, and there were some uncompleted questionnaires. The final total number of completed questionnaires was twenty one.

Twenty one Form 2 students, who completed the pretest and posttest, and participated in the intercultural learning program intervention, were in the experimental group. There were 8 female students and 13 male students. The age range was from 13 to 16 years old, and the average age was 14. All the students were Hong Kong born Chinese.

One class of Form 3 students was arranged to be the control group since all the Form 2 students participated in the ILP. Uncompleted questionnaires from the control group were also cancelled so the final total number of the control group was also twenty one.

Twenty one Form 3 students, who completed the pretest and posttest but without the intervention were in the control group, which was similarly constructed with 8 female and 13 male students. The age range was from 13 to 18 years, and the average of age was 15. All the students were Hong Kong born Chinese.

3.6 Intercultural Sensitivity Scale (ISS)

The Intercultural Sensitivity Scale (ISS) is a 24-item inventory consisting of five



dimensions: Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment and Interactive Attentiveness. The five dimensions represent the five aspects of intercultural sensitivity. A five-point Likert Scale is used in the questionnaire, which ranks the 24 items on a scale ranging from 1 (strongly disagree) to 5 (strongly agree). Some items (2, 4, 7, 9, 12, 15, 18, 20, and 22) in the inventory are reverse-items that need to be reverse-coded before 24 items are calculated. For the whole scale, the higher the score an individual gains suggests a higher level of sensitivity in intercultural interaction that individual is.

The reliability of ISS has been confirmed in different studies. Cronbach's alpha (α) for the pretest and posttest as reported by Zhou and Peng (2007) were .808 and .806 respectively. Rahimi and Soltani (2011) administered the ISS pilot study twice within a two-week interval, and α 's were .78 and .81 respectively. Coffey et al.'s (2013) study of intercultural sensitivity toward China reported α 's ranging from .79 to .85 and Wu's (2013) reported an α of .844.

3.6.1 Adaptation of Intercultural Sensitivity Scale (ISS)

The Intercultural Sensitivity Scale (ISS) was used as the survey instrument in the current study. In different research studies, the items had been converted into Chinese using Simplified Chinese characters (Peng, 2006; Zhou & Peng, 2007) and using Traditional Chinese characters (Yuan, 2009; Wu, 2013). Because of time constraints, instead of producing another translated version, an adaptation of the existing Traditional Chinese



version of the ISS was made for the Cantonese speaking Hong Kong Chinese secondary school students.

The panel supervising the process of modification of the Chinese version of ISS was formed on 18 June 2014. There were three members: Dr Wong Ping Ho (Program Coordinator of Life and Values Education Area of Study, Doctor of Education Program, Hong Kong Institute of Education) was the chairman of the panel; Dr Lam Suet Pik (Assistant Director of the Holy Spirit Seminary Library) and Mr Li Chit Nam (Doctoral student of the Hong Kong Institute of Education) were members of the panel.

Four Traditional Chinese versions of the ISS (Yuan, 2009; Yan, 2012; Tse, 2013 & Wu, 2013) were collected. The four versions were compared with one another and it was found that all the versions used almost the same wordings. I decided to use the Traditional Chinese version of Yuan Shu Hsien (2009). The decision was made based on the consideration that Yuan's Traditional Chinese version was the earliest version that was at hand. It was an adaptation of Wu's Traditional Chinese version of the ISS in 2009 which was a modification of Peng Shi Yong's Simplified Chinese version in 2006 (Yuan, 2009). Despite similarities between existing versions, a decision was made to make some modifications to the version of Yuan (2009) because the Traditional Chinese version of ISS for the current study was made for the Cantonese speaking Hong Kong Chinese secondary school students while Yuan's (2009) version had been designed for Taiwan Chinese. Though the latter use



Traditional Chinese characters, they speak Mandarin whereas Hong Kong students speak Cantonese. Thus instead of adopting Yuan's version without change an adaptation was developed to ensure that local terminology was included while maintaining equivalence of meaning (Tsui & Kennedy, 2009).

The first version of Intercultural Sensitivity Scale for Cantonese speakers (ISS - C) was modified with the Panel's comments. There were seven changes:

Statement 6: 融入其中 changed to 打成一片

Statement 11:不輕易下結論 changed to 先觀察,然後才作出看法

Statement 12:灰心喪氣 changed to 感到沮喪

Statement 14: 觀察力很敏銳 changed to 觀察入微

Statement 19:隱晦的意思 changed to 言下之意

Statement 23:表達我的見解 changed to 明白我瞭解他們

Statement 24: 感到快樂 changed to 是一種樂趣

A pilot test was carried out on 9 July 2014 with a group of six students, three boys

and three girls. They were Form 2 secondary school students 14 to 15 years old. After

listening to their feedback, I modified some of the wording to make the version clear for the

target group of the current study. There were three changes in the second version of ISS – C:

Statement 6: 打成一片 changed to 融洽相處

Statement 14: 觀察入微 changed to 細心觀察對方



Statement 22: 打交道 changed to 相處

The second version of ISS – C was sent to the Panel on 14 July for comments. After the adapted version was approved by the panel, it was sent to Professor Chen Guo Ming, who developed the ISS, to ask for the permission to use the ISS for the current study. The permission to use the ISS for non-profit research purpose was granted by Professor Chen on 22 August 2014 (Appendix A).

A Simplified Chinese version of ISS converted by Professor Peng Shi Yong was sent by Professor Chen to me. It was found that the received version was the same Simplified Chinese version mentioned in Yuan's adaptation of the ISS. After comparing with Peng's version, I further modified ISS – C with one change:

Statement 12: 感到沮喪 changed to 自討沒趣

The Traditional Chinese version modified for the Cantonese speaking Hong Kong Chinese secondary school students for the current study was finalized on 18 June 2014 (Appendix B). It was named the Intercultural Sensitivity Scale for Cantonese speakers (ISS – C).

3.6.2 Analysis of results from administrations of the Intercultural Sensitivity Scale (ISS)

The results of the pretest and posttest for the experimental and control groups were used as measures to assess the effectiveness of the intercultural learning program (ILP).

SPSS 20.0 statistical software was used to calculate descriptive statistics for both groups



(means and standard deviations) and also to produce reliability measures for each of the scales as well as the instrument as a whole.

Analysis of Covariance (ANCOVA) was used to determine whether mean scores of posttest differed significantly between the two groups while holding constant pretest differences. ANCOVA's assumptions of homogeneity of regression slopes, homogeneity of variance and independence of the independent variables were tested prior to the analysis (Armstrong & Henson, 2002).

Gain Score Analysis (GSA) was performed to determine if there was any significant change to the mean of the posttest scores of the ISS within the two groups. GSA focuses on how scores change from pretest to posttest in each group and shows whether the mean gain scores have increased or decreased in the experimental and control groups (Cribbie & Jamieson, 2000; Dimitrov & Rumrill, 2003).

Paired-Samples *t*-Tests were conducted to determine whether pretest and posttest mean scores of the ISS differ significantly in the experimental group. Paired-Samples *t*-tests were also performed to determine whether pretest and posttest mean scores of ISS of each of the five dimensions differ significantly in the experimental group.

3.7 Intercultural Learning Program (ILP)

Intercultural learning programs are used widely to develop intercultural competence of sojourners studying abroad and of international and local students in multicultural campuses

(Jackson, 2005; Ippolito, 2007). Intercultural approach regards school as a place for learning to live together and for social transformation with social justice (Gil-Jaurena, 2012).

Designed as transformative experiential learning, intercultural learning program is an intervention aiming to change natural behavior and so participants will view cultural differences more positively (Berg & Paige, 2009; Ashwill & Oanh, 2009). Intercultural learning program must be through interaction to expose to others in order to facilitate transformation from contacts and seeing from others' perspectives (Deardorff, 2009b; Bennett, 2009; King, Perez & Shim, 2013). Participants' beliefs and values will be challenged by different worldviews. It is important that they will recognize that there are different worldviews that are supported by different values (Savicki & Selby, 2008). The program promotes the understanding of the rich meaning of others' customs that informs lives in different cultures (Welikala & Watkins, 2008).

The content of intercultural learning should include academic learning and the practice of interaction with different cultural groups inside or outside the classroom (Lanik, 2001; Stier, 2003; McGee Banks, 2012). Intercultural learning offers the means and tools to break the stereotypes and to deconstruct ethnocentric perspectives, and promotes attitudes and behaviors that prevent social injustice and foster positive relations. It creates group situations in which young people 'deal with uncertainty and ambiguity in order to understand self and others, to understand the socio-political context and to develop their abilities to transform the world together' (Sandu, 2013, p87).

3.7.1 Intercultural Learning Program Intervention and Intercultural Sensitivity Scale

Intercultural learning program aims to promote awareness of cultural differences and to develop communication skills in order to enhance respect for cultural differences. Intercultural sensitivity is conceptualized as the ability to develop a positive emotion towards understanding and appreciation of cultural differences that promote an appropriate and effective behavior in intercultural communication (Chen, 1997, p10). The Intercultural Sensitivity Scale is a 24-item scale with five factors: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment and interaction attentiveness. Higher scores on the ISS suggest higher level of sensitivity in intercultural interaction.

Interaction Engagement is related to participants' feeling of participation in intercultural communication. Respect for Cultural Differences is concerned with how participants realize, accept and respect their counterpart's culture and opinion. Interaction Confidence is mainly about how confident participants perform during intercultural interaction. Interaction Enjoyment is mainly about the level of delight participants feel in the intercultural interaction. Interaction Attentiveness deals with participant's ability to communicate properly during the intercultural interaction (Chen & Starosta, 2000; Wu, 2015).



Chan (1997) pointed out that the programs are providing training in appreciation and sensitivity, understanding and awareness, and communication skills. Approaches of affective, cognitive and behavioral aspects of intercultural sensitivity should be integrated into the programs.

3.7.2 Adaptation of Intercultural Learning Program

An intercultural sensitivity training program designed by a community center was adapted to be the intercultural learning program (ILP) intervention for the experimental group. The Caritas Kowloon Community Center organized the Cultural Sensitivity Training Program and Exploring Invisible Communities Tours in order to promote harmony between Hong Kong Chinese and ethnic minority groups. The program aimed to develop openness in inter-cultural dialogues and respect for diversity among participants (Kung Kao Pao, 19/5/2013, p 1; Kung Kao Pao, 9/8/2015, p 18). It was started in 2012, and by the end of 2015, the training program has been organized for the public for 54 times.

The program is made up of five workshops to introduce the concept of cultural sensitivity, and the cultures of ethnic minority groups. The historical, social and economic background of ethnic minority groups and their lives in Hong Kong are also presented in the workshops. Highlighting in the teaching materials, participants are expected to learn more about the cultures of ethnic minority groups in Hong Kong and to understand the difficulties and problems that they are facing in daily life.



In May 2014, communication commenced with the social worker in charge of the intercultural sensitivity training program of the Caritas Kowloon Community Center about co-organizing an intercultural learning program for the study. Meetings were held to discuss the adaptation of the program for the experimental group. The requirements of the adaptation were the presentation of the similarities and differences of the cultures between ethnic minority groups and the Chinese in Hong Kong, and the arrangement of experiential activities for Hong Kong Chinese secondary school students. The program aimed at affective, cognitive and behavioral training to enhance respect for diversity, to promote awareness and understanding of cultural differences and similarities, and to develop communication skill with people from different cultures.

There was a meeting on 10 September 2014 between the social worker, Form Two class teachers and me to discuss the intercultural learning program for the school. Each party shared their opinions and concerns. The program was modified with suggestions from the discussion: it was to be composed of five workshops, a lunch video program and an exploratory tour. The lesson plans of the program were finalized on 30 September 2014 (Appendix C). The following section presents the procedures of intercultural learning program of this study. More information about the program can also be found in Section 4.2 Participant Observation (pp.96-105).

3.7.3 Procedures of Intercultural Learning Program

Workshop 1: Culture and Intercultural Learning

Objectives:

- Raising awareness about one's own culture
- Introducing the concept of intercultural learning

Activities:

- i. Class discussion on the Chinese culture in general sense
 - Highlighting that the Chinese culture is expressed differently in different places
 - Concluding that Culture is changing with humans and environments
- ii. Watching video (http://mytv.tvb.com/news/tuesdayreport/185927)
 - Highlighting that the dominant language of Hong Kong has been changing with time
 - Recalling the class that Culture is changing with humans and environments
- iii. News article reading
 - Introducing ethnic minority cultures and their lives in Hong Kong
- iv. Presenting the intercultural learning program

Lunch video gathering

Objectives:

- Bridging the first workshop in October with the second workshop in December

Activities:

i. Watching video: a documentary about the Nepalese in Hong Kong



- Presenting the life and the culture of Nepalese in Hong Kong
- ii. Recalling the intercultural learning program

Workshop 2: Intercultural Sensitivity

Objectives:

- Learning about Hong Kong's ethnic minority cultures
- Introducing the concept of intercultural sensitivity

Activities:

- i. Warm up game greeting ethnic minority groups
 - Highlighting that greeting ethnic minority groups in their languages with appropriate

posture is a way of showing respect

- ii. Slide show
 - Introducing Indian, Pakistani and Nepalese cultures
- iii. Role play
 - Discussing scenarios of racial issues in Hong Kong
 - Concluding with intercultural communication tips

Outing: Exploring ethnic minority communities

Objectives:

- Providing intercultural interactions in real life situations

Activities:



- Visiting Pakistani grocery shop and trying ethnic minority snacks
- Visiting an Indian boutique and learning about Indian clothing
- Visiting a madrassah and learning about Islamic religion and Quran
- Having a home visit of a Nepalese family to know about their living

Workshop 3: Lives of ethnic minority groups in Hong Kong

Objectives:

- Raising awareness about difficulties and problems of ethnic minority groups in Hong

Kong

Activities:

- i. Slide show
- Introducing the historical and cultural background of ethnic minority groups
- ii. Watching video: 3 Idiots
 - Appreciating Indian music and dance
- iii. Slide show
 - Introducing the socio-economic background of ethnic minority groups
 - Raising awareness about the cultural struggles in their daily lives in Hong Kong

Workshop 4: Intercultural Communication Skills

Objectives:

- Raising awareness about language barrier



- Highlighting that language barrier is a main problem that ethnic minority groups in Hong

Kong are facing in their daily lives

Activities:

- i. Warm up game
- Using ethnic minority languages to give instruction about moving forward, backward, left and right
- ii. Experiential game
 - Each group needs to rearrange the order of sentences in Urdu language, and translate the meaning into Chinese
 - Then one member from each group needs to wear ethnic minority clothes and to

read those sentences in Urdu language

- Debriefing of the game:

Facilitator discussed with students about difficulties of the task and about ways to help ethnic minority group to overcome the language barrier in daily lives. Guided students to have self-reflection on racial acceptance in the society

- iii. Slide show
 - Presenting difficulties that ethnic minority groups are facing in pursuing education and careers because of language barrier

Workshop 5: Consolidation



Objectives:

- Consolidating what have been learnt from the program
- Raising awareness about respect for cultural differences

Activities:

- i. Presentation
- Each group presents the difference and similarities between ethnic minority cultures and the Chinese culture in food, clothing, languages and sports/ festivals
- ii. Watching movie
 - Showing parts of the movie Hundred-Foot Journey to bring out the issue of

intercultural conflicts

- Debriefing on causes of intercultural conflicts
- iii. Class discussion
 - Discussing the importance of respecting culturally different others
- iv. Conclusion of the intercultural learning program
 - 3.8 Participant Observation

Observation provides researchers with a firsthand encounter of the phenomenon of

interest (Merriam, 2009). Through interacting with participants, researcher may

understand more about their perspectives (Johnson et al., 2011) and gain insights about the

research issues and be able to identify any mismatch between what participants say and what



they do under observation (Zhao & Ji, 2014).

I participated in the ILP as facilitator, researcher and participant observer. According to the division of work, I was the facilitator for the lunch video program and the fifth workshop and researcher and participant observer for the other four workshops and the exploratory tour. Observation was focused on students' attitudes and behaviors towards respect for cultural differences. Field notes were recorded during every workshop, and were used as references in the thematic analysis of the focus group interviews.

3.9 Focus Group Interview

Interviewing was highlighted by Merriam (2009) as a way to collect data for a specific purpose. Focus group interview method was used in the current study to obtain more in-depth information in order to answer the research questions. Besides giving their responses, students could listen to the others' opinions, and then additional comments were made. Data was collected in a social context through interaction.

The primary goal of focus groups is 'to use interaction data resulting from discussion among participants to increase the depth of the enquiry and reveal aspects of the phenomenon assumed to be otherwise less accessible'. (Doody et al., 2013, p16). For students of this age, it was felt that group interviews would be more suitable than individual interviews. The topic was about the intercultural learning program (ILP) and the respect for cultural differences which had been the subject of the ILP. It did not seem either sensitive or highly personal for students to engage in a group discussion about this topic. It is expected that using focus group interviews, would provide more high quality data in a social context.

Cheng (2007) studied the using of focus group interview on education-related areas. Discussing the principles of a focus group, he highlighted that there should not be any limitation on the classification of groups, the size of a group and number of interviews. However, it was strongly recommended by Merriam that the size of a group should be between six and ten participants (2009).

Students of the experimental group were arranged to join one of the four focus group interviews. They were encouraged to discuss and express their opinions. The interviewees agreed to have the interviews and confidentiality was assured. An interview guide was used and it is shown in Appendix D.

3.9.1 Design of Focus Group Interviews

There were eight open-ended interview questions. The interview questions were divided into four sections. In section one, Question 1 to 3 related to the effectiveness of the intercultural learning program (e.g., "What have you learnt from the intercultural learning program?"). In section two, Question 4 explored the changes in students after the program (e.g., "Are there any changes in your attitudes, beliefs and behaviors after the program?"). In section three, Question 5 related to the improvement of the program (e.g., "How to motivate more students to join the program?"). In section four, Question 6 to 8 explored students'



attitudes, behavior and beliefs towards the respect for cultural differences (e.g., "Is it important to respect different cultures?"). The full version of the interview guide is shown in Appendix D.

3.9.2 Procedures of conducting Focus Group Interviews

Before the end of the last workshop, interviews were arranged with the experimental group. The experimental group was divided into four focus groups with 6 or 7 students in each group. Students could only come for the interviews during the lunch time so each interview was about 15 to 20 minutes. Data was collected after the posttest. The interviews were conducted in Cantonese, the native language of the participants. Each interview was tape recorded.

3.9.3 Analysis of Qualitative Findings from Focus Group Interviews

Qualitative data was collected from the transcripts of four focus group interviews conducted shortly after the program. Each interview script was recorded in Cantonese, and examples from the transcripts were used and transcribed in English.

A simple form of thematic analysis was used to summarize responses to answer the research questions. Thematic analysis is a general term for a number of different strategies used to analyze text, and it aims to identify, analyze and report patterns or themes within data (Braun & Clarke, 2006). Thematic analysis has been suggested as 'a flexible and useful research tool to search for and identify common threads that extend across an entire interview



or set of interviews' (Vaismoradi et al., 2013, p.400).

Thematic analysis focuses on identifiable themes and patterns (Aronson, 1995). Using thematic analysis, themes and categories will emerge as the important description of the phenomenon (Fereday & Muir-Cochrane, 2006). It was expected that through careful reading and re-reading of the data, pattern of students' attitudes, behavior and beliefs in relation to respect for different cultures would be recognized. Transcripts from each focus group were compared to identify similarities and differences between groups.

3.10 Ethical Issues

Approval for the research was granted by the Human Research Ethics Committee of the Hong Kong Institute of Education. The school participated in the study on a voluntary basis and the program was scheduled into the school timetable under the Life Education as part of the overall school programs. Arrangement of the intercultural learning program intervention was discussed with school teachers. The interviewees were assured of the confidentiality of their responses. All the names used in the study will be pseudonyms. Data were collected for research purposes, and to be reported in the thesis or all related publications thereafter. Confidentiality of data sources was assured.



CHAPTER 4

RESULTS

The previous chapter described the methodology and research methods used in this study. This chapter will present the results of the study. Data were gathered from an intercultural learning program (ILP) of five workshops that spanned 6 months. Quantitative data were collected from pretests and posttests (n = 42) using the Intercultural Sensitivity Scale for Cantonese speakers (ISS-C). Qualitative data were collected from participant observation of the program, and from four focus group interviews conducted by the researcher.

Section 4.1 summarizes the ISS-C pretests and posttests results. Section 4.2 provides an analysis of the participant observations. Section 4.3 outlines the results of the four focus group interviews. Section 4.4 summarizes the whole chapter.

4.1 Intercultural Sensitivity Scale for Cantonese speakers (ISS-C)

4.1.1 Instrumentation

4.1.1.1 ISS-C Pilot Test

The ISS-C pilot test was held on 9 July 2014 with six Form 2 students of the secondary school for research (n = 6). The results are shown in Table 5.

Table 5:

ISS-C Pilot Te	st Results $(n = 6)$		
Subscales	Cronbach's	Pilot-Test	
	α	М	SD



IEg.843.60.55RCD.71 3.81 .40IC.74 3.30 .53IEj.593.61.61IA.763.50.28Total Score 3.58 .44					
RCD .71 3.81 .40 IC .74 3.30 .53 IEj .59 3.61 .61	Total Score		3.58	.44	
RCD .71 3.81 .40 IC .74 3.30 .53	IA	.76	3.50	.28	
RCD .71 3.81 .40	IEj	.59	3.61	.61	
•	IC	.74	3.30	.53	
IEg .84 3.60 .55	RCD	.71	3.81	.40	
	IEg	.84	3.60	.55	

Note: IEg for Interaction Engagement Dimension, RCD for Respect for Cultural Differences Dimension, IC for Interaction Confidence Dimension, IEj for Interaction Enjoyment Dimension and IA for Interaction Attentiveness Dimension.

The Cronbach's alpha of the total 24 Items was .93 which indicated high internal consistency.

The mean score was 3.58 (SD= .44). Among the five dimensions of ISS-C, Respect for

Cultural Differences had the highest mean score of 3.81 (SD = .40) and Interaction

Confidence had the lowest mean score of 3.30 (SD = .53).

4.1.1.2 **ISS-C** Pretest and Posttest

The ISS-C pretest was administered in October 2014 for the experimental

and control groups before the intercultural learning program intervention. The ISS-C posttest

was administered in March 2015 after the intervention. Forty two participants, who took the

ISS-C pretest, whether in the experimental and control group, also took the ISS-C posttest.

ISS-C Pretest and Posttest: Experimental Group

The results are shown in Table 6.

Table 6:

ISS-C Pretest and Posttest Results for Experimental Group (n = 21)

Subscales	Cronbach's	Pre-Test		Post-Test	
	α	М	SD	М	SD
IEg	.56	3.55	.40	3.41	.46



RCD	.72	3.70	.55	3.36	.44	
IC	.81	2.90	.63	3.08	.58	
IEj	.64	3.11	.63	3.16	.59	
IA	.44	3.49	.52	3.48	.49	
Total Score		3.39	.37	3.30	.36	

The Cronbach's alpha of the total 24 Items of the experimental group (n = 21) was .84, which indicated high internal consistency. The mean scores were 3.39 (SD = .37) for the pretest, and 3.30 (SD = .36) for the posttest. Among the five dimensions of ISS-C, *Respect for Cultural Differences* had the highest mean score of 3.70 (SD = .55) for the pretest, and 3.36 (SD = .44), dropping to the third place, for the posttest. While *Interaction Confidence* had the lowest mean scores of 2.90 (SD = .63) for the pretest, and 3.08 (SD = .58) for the posttest.

The inter-item correlation and item-total correlations based on the five dimensions are shown in Table 7. There are items of *Interaction Engagement* (v1, v11, v13, v21, v22, v23, v24), *Respect for Different Cultures* (v2, v7, v8, v16, v18, v20), *Interaction Confidence* (v3, v4, v5, v6, v7), *Interaction Enjoyment* (v9, v12, v15), and *Interaction Attentiveness* (v14, v17, v19).

The inter-item correlations ranged from very weak to low, except for two in the items of *Interaction Confidence* (v3 with v6, and v3 with v10) and one in the items of *Interaction Attentiveness* (v14 with v17) that were moderate. This suggest that for both dimensions of

items there was some overlap in the construct being measured by the individual items and the

scale but it was not significant. The reliability coefficients (.56, .72, .81, .64 and .44) indicate that the internal consistency of items *Respect for Different Cultures* and *Interaction*

Enjoyment were acceptable, and of items Interaction Confidence was good.



Item	Total	.51	004	.49	160.	.15	.40	.34	.46	.59	.62	.36	.39	.44	.55	.54	.32	.55	.60	.55	.46	.36	.23	.67	010
	α	.56							.72						.81					.64			.44		
	V19																						19	.27	
	V17																						.60	1.00	1
	V14																						1.00	.60	
	V15																			.37	.25	1.00			
	V12											1								.51	1.00	.25			
	61																			1.00	.51	.37			
	V10														99.	.62	.39	.48	1.00						
	V6														.61	.57	.44	1.00	.48						
	V5														.36	.12	1.00	.44	.39						
	V4														.48	1.00	.12	.57	.62						
	V3														1.00	.48	.36	.61	.66						
	V20								.34	.47	.39	360.	.17	1.00											
	V18								.33	.24	.38	.30	1.00	.17											
	V16								.14	.42	.37	1.00	.30	.095											
	V8								.34	.43	1.00	.37	.38	.39											
	L7								.39	1.00	.43	.42	.24	.47											
	V2								1.00	.39	.34	.14	.33	.34											
	V24	.14	.33	.51	23	20	.58	1.00																	
	V23	.20	12	.54	074	900.	1.00	.58																	
	V22	.48	42	.31	.23	1.00	900.	20																	
	V21	.36	.24	15	1.00	.23	074	23																	
	V13	.17	18	1.00	15	.31	.54	.51																	
	VII	.23	1.00	18	.24	42	12	.33																	
	VI	1.00	.23	.17	.36	.48	.20	.14																	
	Items	V1	VII	V13	V21	V22	V23	V24	V2	V7	V8	V16	V18	V20	V3	V4	V5	V6	V10	V9	V12	V15	V14	V17	



ISS-C Pretest and Posttest: Control Group

The results are shown in Table 8.

Table 8:

Subscales	Cronbach's	Pre-Test		Post-Test	Post-Test		
	α	М	SD	Μ	SD		
IEg	.49	3.52	.36	3.50	.47		
RCD	.64	3.70	.49	3.59	.49		
IC	.51	3.00	.53	2.83	.58		
IEj	.33	3.35	.49	3.54	.59		
IA	.095	3.52	.43	3.48	.40		
Total Score		3.43	.33	3.38	.36		

ISS-C Pretest and Posttest Results for Control Group (n = 21)

The Cronbach's alpha of the total 24 Items of the control group (n = 21) was .79, which indicated high internal consistency. The mean scores were 3.43 (SD = .33) for the pretest, and 3.38 (SD = .36) for the posttest. Among the five dimensions of the ISS, *Respect for Cultural Differences* had the highest mean scores of 3.70 (SD = .49) for the pretest, and 3.59 (SD = .49) for the posttest. While *Interaction Confidence* had the lowest mean scores of 3.00 (SD = .53) for the pretest, and 2.83 (SD = .58) for the posttest.

4.1.2 Analysis of Covariance (ANCOVA)

ANCOVA, focusing on differences between the experimental and control groups at posttest while holding constant pretest differences, was used to assess the effectiveness of the intercultural learning program. The main assumptions of ANCOVA were discussed in

Chapter 3.



An ANCOVA was conducted with pretest mean scores of the experimental and control groups used as controls. There was no statistical significance indicated by the interaction term (F (1, 38) = .004, p = .95), thus meeting the assumption that the two regression slopes were parallel. The null hypothesis that the error variance of the dependent variable is equal across the experimental and control groups was met (F (1, 40) = .13, p = .72). The assumption that the experimental and control groups were linearly independent was met (F (1, 38) = .37, p = .55).

4.1.2.1 ANCOVA results for ISS-C Posttest

An Analysis of Covariance (ANCOVA) was conducted to determine whether there was any significant difference in the posttest mean scores between the experimental and control groups.

There was no significant difference in the posttest mean scores between the experimental and control groups after controlling for initial pretest mean scores (F (1, 39) = .38, p = .54). The adjusted means for the control group was 3.38, and 3.31 for the experimental group. The Cohen's d is .19.

The pretest mean scores were a significant predictor of the posttest mean scores (*F* (1, 39) = 5.72, p = .02, $\eta p 2 = .13$) accounting for 15.2% in the variance of the posttest means.

ANCOVA was also used to determine whether there was any significant difference in the posttest mean scores of the female and the male students in the experimental and control

groups. There was no significant difference for gender (F(1, 37) = 1.95, p = .17). Furthermore, the interaction effect between two groups and gender was also not significant (F(1, 37) = .55, p = .47).

To determine whether there was any significant difference in the posttest mean scores of each of the five dimensions of the two groups, data were analyzed using ANCOVA. Pretest mean scores of each dimension were used as controls. The results of ANCOVA indicated that there was no significant difference in posttest mean scores of five dimensions between the two groups.

Though there was no significant difference, the p-value of the posttest mean scores of *Interaction Confidence* between the experimental and control groups after controlling for initial pretest mean scores (F(1, 39) = 3.65, p = .063) was close to .050. The Cohen's d is 0.59. The pretest mean scores were a significant predictor of the posttest mean scores ($F(1, 39) = 13.1, p = .001, \eta p 2 = .25$) accounting for 13.7 % in the variance of the posttest means.

To determine whether there was any significant difference in the posttest mean scores of female and male students of the experimental and control groups on *Interaction Confidence*, data were analyzed using ANCOVA. Pretest mean scores were used as controls. There was no significant difference for gender (F(1, 37) = .33, p = .57). Furthermore, the interaction between two groups and gender was not significant (F(1, 37) = .19, p = .67).

4.1.3 Gain Score Analysis (GSA)



The rationale for using GSA was provided in Chapter 3. The ANCOVAs reported above adjusted the pretest scores of the experimental and control groups and used them as controls in assessing the effect of the intervention on the experimental group. This enabled the outcome measures to be compared taking into account the pretest scores of each group. The results of the GSA reported was to test if there was any significant difference between pretest and posttest scores within both the experimental and control groups.

The results of GSA indicated that there was no significant difference in the mean of the gain scores for both the experimental and control groups (F(1, 40) = .082, p = .78). The Cohen's d is .09.

The GSA was also performed to determine if there was any significant change in the mean of the gain scores of five dimensions within the experimental and control groups. Except for *Interaction Confidence*, there was no significant difference in the mean gain scores between the two groups of the other four dimensions: *Interaction Engagement* (F (1, 40) = .61, p = .44), *Respect for Different Cultures* (F (1, 40) = 1.63, p = .21), *Interaction Engagement* (F (1, 40) = .43, p = .51), and *Interaction Attentiveness* (F (1, 40) = .02, p = .89).

For *Interaction Confidence*, the experimental group got a slightly higher mean gain score (M = .18, SE = .13) than the control group (M = -.17, SE = .13). There was a significant difference in the mean gain scores between the two groups (F(1, 40) = 3.88, p = .056). The Cohen's d is .61. The pretest mean score of experimental group was 2.90 (SD = .63) and the posttest score was 3.08 (SD = .58) as shown in the Table 6. The pretest mean score of control group was 3.00 (SD = .53) and the posttest score was 2.83 (SD = .58) as shown in Table 8.

4.1.4 Paired-Samples *t* Test

Paired-Samples *t* Tests were performed to determine if there was any significant change between the ISS pretest and posttest mean scores on five dimensions of the experimental group.

As shown in Table 9, there was a significant difference in the pretest (M = 3.70, SD = .55) and the posttest scores (M = 3.36, SD = .44) t = (20) 2.8, p = .010 on *Respect for Cultural Differences*. The Cohen's d is .86.

Table 9:

Paired-Samples t Test on the	Five Dimensions of ISS-C Pretes	t vs Posttest of the Experimental Group

			95% Confidence									
			Interval of the									
			Difference									
Pair	Mean	SD	Lower	Upper	t	df	Sig.(2-tailed)					
Pair 1	14	40	0.9	27	1.2	20	20					
IEg Pre – IEg Post	.14	.49	08	.37	1.3	20	.20					
Pair 2	24		00	50	2.0	20	010					
RCD Pre- RCD Post	.34	.55	.09	.59	2.8	20	.010					
Pair 3	10	(2)	47	11	1.0	• •	20					
IC Pre – IC Post	18	.63	47	.11	-1.3	20	.20					
Pair 4	0.40	60	26	27	22	20						
IEj Pre – IEj Post	048	.69	36	.27	32	20	.76					
Pair 5	016			20	000	20	02					
IA Pre – IA Post	.016	.83	36	.39	.088	20	.93					

Note: IEg for Interaction Engagement Dimension, RCD for Respect for Cultural Differences Dimension, IC for Interaction Confidence Dimension, IEj for Interaction Enjoyment Dimension, and IA for Interaction



Attentiveness Dimension.

Paired-Samples t Tests were performed to determine if there was any significant difference between the ISS-C pretest and posttest mean scores of the six items of Respect for Cultural Differences (items 2, 7, 8, 16, 18 & 20) of the experimental group.

As shown in Table 10, there was a significant difference for item 7 between the pretest (M = 3.67, SD = .86) and posttest scores (M = 2.95, SD = .92) t (20) = 3.1, p = .006. The

Cohen's d is .96.

Item 7: I don't like to be with people from different cultures.

It is a reverse scored item with five response categories that range from 1 (strongly agree)

to 5 (strongly disagree).

Table 10:

Paired-Samples t Test on the Six Items of the Respect for Cultural Differences Dimension of ISS-C Pretest and Posttest of the Experimental Group

v										
			95% Confidence							
			Interval of the							
			Difference							
Pair	Mean	SD	Lower	Upper	t	df	Sig.(2-tailed)			
Pair 1	.29	.85	099	.67	1.55	20	.14			
v2 Pre – v2 Post										
Pair 2	.71	1.06	.23	1.19	3.10	20	.006			
v7 Pre – v7 Post										
Pair 3	.095	1.04	38	.57	.42	20	.68			
v8 Pre – v8 Post										
Pair 4	.14	.79	22	.50	.83	20	.42			
v16Pre – v16 Post										
Pair 5	.33	.86	0567	.72	1.78	20	.090			



The Education University of Hong Kong Library Not for publication or further reproduction. Paired-Samples *t* Tests were also performed to determine if there was any significant difference between the ISS pretest and posttest mean scores of item 7 of female, and of male students of the experimental group.

As shown in Table 11, there was a significant difference for item 7 between the female students' pretest (M = 4.25, SD = .46) and posttest mean scores (M = 3.38, SD = .92) t = (7)2.5, p = .041. The Cohen's d is .77.

Table 11:

Paired-Samples t Test on Item 7 of the Respect for Cultural Differences Dimension of ISS-C Pretest and Posttest of the Female and Male Students 95% Confidence

			95% Confidence							
			Interval of the							
			Difference							
Pair	Mean	SD	Lower	Upper	t	df	Sig.(2-tailed)			
Female	.88	.99	.047	1.70	2.50	7	.041			
v7 Pre – v7 Post										
Male	.62	1.12	062	1.29	1.98	12	.071			
v7 Pre – v7 Post										

4.1.5 Summary of Quantitative Results

The findings of quantitative results were used to understand the differences of the experimental group before and after the intercultural learning program intervention, and to


answer the research questions.

Among the five dimensions of Intercultural Sensitivity Scale (ISS), *Interaction Confidence* had the lowest mean scores in the pilot test, and in the pretest and posttest of both the experimental and control groups. *Respect for Cultural Differences* had the highest mean scores in the pilot test, in the pretest of the experimental group, and in the pretest and posttest of the control groups. After the intervention, however, there was a dropping of the mean score of *Respect for Cultural Differences* in the experimental group.

The results of Analysis of Covariance (ANCOVA) indicated that there was no significant difference in posttest mean scores between the experimental and control groups after controlling for initial pretest mean scores. The results of Gain Score Analysis (GSA) indicated that there was no significant difference in the mean of gain scores between the experimental and control groups. The results showed that after the intervention, there was no significant difference between the two groups.

The results of ANCOVA among the five dimensions indicated that there was no significant difference in posttest mean scores between the experimental and control groups after controlling for initial pretest mean scores in each of the five dimensions. Though there was no significant difference, the p-value of the posttest mean scores of *Interaction Confidence* (F(1, 39) = 3.65, p = .063) was close to .050.

The results of GSA among the five dimensions indicated that except for Intercultural



Confidence, there was no significant difference in the mean of gain scores between the experimental and control groups of the other four dimensions. There was a significant difference in the mean of gain scores between the two groups (F(1, 40) = 3.88, p = .056) in *Intercultural Confidence*. The results showed that after the intervention, the experimental group got a slightly higher mean of gain score than the control group.

The results of Paired-Samples *t* Tests performed with the experimental group indicated that there was significant difference only in the pretest and posttest mean scores of *Respect for Cultural Differences* among the five dimensions, and there was significant difference only in the pretest and posttest mean scores of item 7 of *Respect for Cultural Differences* among the six items.

The results of Paired-Samples *t* Tests performed with male and female students indicated that there was significant difference except in the pretest and posttest mean scores of item 7 of female students. For female students in the experimental group, the mean score dropped from a pre-intervention score of 4.25 to a post-intervention score of 3.38. The mean score of female students before intervention indicated 'disagree' to the statement 'I don't like to be with people from different cultures', but after the intervention, mean score indicated a somewhat more positive response of 'uncertain'.

4.2 Participant Observation

During the workshops, I was a participant observer and sought to identify students'



attitudes and behaviors towards cultural difference. As explained in Chapter 3, field notes were taken as a record of the observation during every workshop. In the following sections, observation data from the intercultural learning program (ILP) are reported.

4.2.1 14 October 2014: First Workshop

The first workshop was facilitated by the class teacher. The classroom was arranged in the usual manner with desks in rows and students filled the room. Among the 26 students, there were 18 boys and 8 girls. I sat at the back of the classroom to observe the class. After a brief introduction about the theme of the workshop, students were asked to complete the Intercultural Sensitivity Scale (ISS) pretest.

There was a class sharing about students' hometowns. Short responses given by students showed that they did not know much about their hometown in China mainland. Then there was a video about the local culture of Hong Kong. Students seemed interested in the history of Hong Kong.

This was followed by a class discussion on a news article about the life of ethnic minority groups in Hong Kong. The selected article was about 900 words long, and the class teacher tried to assist students to understand the article by asking questions. Most students looked impatient with the activity, and they did not respond to questions asked in class.

Some students did mention some traditions within Nepalese cultures, and they



explained that they were friends with Nepalese schoolmates. These students expressed more positive opinions about their Nepalese schoolmates. Some other students described the Nepalese schoolmates as "weird" and "nonsense".

The workshop was rounded up by the class teacher with a brief explanation of reasons for learning about the different cultures in Hong Kong. Then there was an introduction of the intercultural learning program (ILP), and students were divided into 4 groups to participate in the activities of the following workshops.

4.2.2 21 November 2014: Lunch Time Video Program

This program was used to bridge the first and the second workshop since there were two months in between the two workshops (refer to 3.3 Full Study Procedures). I was the facilitator of this session. After having their lunch, students returned to the classroom and watched a video program about the Nepalese in Hong Kong for 20 minutes. I sat in the front of the classroom to watch the video with the class.

Most students looked tired and they remained silent watching the video. A few minutes after the showing of the video, a male student went out of the classroom and he came back with a Nepalese schoolmate. They watched the video program together in the class. The class was interested to know about the history of Gurkha (Nepalese soldiers) in Hong Kong.

I rounded up by reminding them of the reasons for learning about different cultures in Hong Kong, and finished the program 5 minutes before the following lesson in order to give students a break.

4.2.3 2 December 2014: Second Workshop

The second, third, fourth workshop and the exploring tour were facilitated by the staff of the Caritas Community Centre. There were two facilitators, one was a Hong Kong Chinese and one was either an Indian or a Nepalese. The workshop was held in the same classroom. It was too difficult to rearrange the setting of the room. Facilitators had the session with the usual desks in rows. Students looked curious about the new faces. I sat at the back of the classroom to observe the class.

Students were involved in warm up games to learn the greetings and cultures of ethnic minority groups in Hong Kong. They tried to practice greetings in different languages. When ethnic minority sports in Hong Kong were mentioned, some students were concerned about the difficulty ethnic minority youth encountered when trying to find a venue to play cricket. They said that 'it was not a big deal' to allow them to use the basketball courts of the Leisure and Cultural Services Department to play cricket.

Then there was a role play game. Students pretended that they were parents looking for schools for their children, landlords looking for tenants, and employers looking for laborers. Students finished the discussion about their choices quickly.

Most students chose an international school. A few students chose a school with large number of ethnic minority students because they thought that their children could learn more about different cultures.

Most students chose the Korean tenants because they were fans of the Korean movie stars. No one chose the Pakistani family as tenants for it was a big family with 7 people. Students thought that it was not a good deal to rent a flat to them.

Most students chose Indians to be laborers. Students shared that they would like to employ Indians to do labor work because they were stronger, and they would accept a lower salary.

During the class discussion, students mentioned that ethnic minority groups were not well accepted in society, and they were ignored for most of the time. The facilitator rounded up the workshop with a brief introduction to the intercultural attitudes and skills, and tips for social inclusion. The workshop was finished on time.

4.2.4 20 December 2014: Exploratory Tour in To Kwan Wan

Students were divided into three groups for the exploring tour, and each group was about 9 students. There was one Hong Kong Chinese social worker, one ethnic minority assistant and one teacher or researcher accompanying each group. It was not easy for a group of 12 people to move around in To Kwan Wan because of the crowded streets and busy traffic.

Visiting ethnic minority communities, students encountered cultural differences in person. When visiting a grocery shop owned by a Pakistani, many students did not want to try

those ethnic minority snacks and drinks. They preferred to choose the products and brands that were familiar to them. Many of them just stayed outside the grocery shop.

When visiting an Indian boutique, they were not interested to look around the Indian clothing. They looked tired and many of them preferred just to sit down on a bench. Visiting a madrassah, students looked uneasy taking off shoes and sitting on mattress. Though they did not know much about Islam and Quran, they did not seem interested to ask any question about the religion. Students were asked to return the leaflets about Islam if they would not like to keep them. Almost all students returned the leaflets at once.

Students seemed surprised to find that the size of the flat of the home visit ethnic minority family was quite large though the building was old. Chatting with the three daughters of the family in English, students did not explore anything related to cultural differences. They asked about the rent of the flat. The female students asked the Pakistani girls whether they had a boy-friend in school. Since students did not have many questions to ask the family, the group just stayed for about 10 minutes.

Before returning to school, every group went back to the office of Community Centre. Students looked tired and exhausted after the visits. The social workers concluded the tour but students did not concentrate to follow the discussion, and many of them took turn to go to toilets. The tour had taken for about 3 hours.

4.2.5 20 January 2015: Third Workshop



The workshop was held in the same classroom. This session presented the reasons for ethnic minority groups coming to Hong Kong, and their problems and difficulties of staying in Hong Kong. I sat at the back of the classroom to observe the class.

The introduction was presented in English by an Indian facilitator, and it seemed difficult for all students to follow the English. The result was that students appeared to be bored in this session. Most students did not respond to the questions asked by the ethnic minority facilitator. Some of them did their own work instead of engaging in the session.

After the introduction, the class watched the movie *3 Idiots*. Students appeared to be most interested in the Indian dancing and singing parts. Then the Hong Kong Chinese facilitator repeated the main points of the introduction in Cantonese. Though Cantonese was used, most students still did not pay much attention. Some of them did their own work.

The facilitator concluded the workshop by giving examples of daily struggles of ethnic minority groups, such as finding Halal food, keeping the beard and turban, and wearing veil.

4.2.6 3 February 2015: Forth Workshop

There was an experiential game designed to let students experience the language barrier of ethnic minority groups in this session. The workshop was held in the same classroom with the same setting. It was difficult for students to have group work with the usual desk in rows so some students did not involve in the language game. I assisted facilitators to guide students to play the language game. Though students found difficult to guess the meanings of the Urdu language, all groups finished the translation work.

Then students were asked to try on ethnic minority clothing. Most students did not want to try the clothing. Even the ones who tried the clothing would take off the clothing immediately because they said they felt embarrassed to put on those ethnic minority clothes, and they said dressing in that way made them look like a fool.

During discussion, some students said that they understood life was difficult for ethnic minority groups since they did not speak Cantonese, and were not used to the local food. Students also mentioned there was discrimination against ethnic minority groups. They frequently asked how ethnic minority families had enough money to support their expenses when only the men went out to work.

The facilitator reminded the class to prepare the presentation for the last workshop before students left for recess.

4.2.7 17 March 2015: Fifth Workshop

I facilitated the last workshop in the same classroom. Students presented the food, clothing, languages and sports of different ethnic minority groups in a superficial way. Students might not have had enough time to do the preparation work since they had finished an examination the day before. I asked questions about the differences and similarities between the cultures of ethnic minority groups and their own culture during the presentation. Students could point out some differences and similarities between the two cultures.

Then selected parts of the movie *The Hundred-Foot Journey* were shown to the class, and most students were interested in watching. After the movie, there was a class discussion concerning the respect for cultural differences. More students than before became involved in this class discussion, and they tried to answer the questions.

Some students said that they would keep a good relationship with their domestic helpers who were from different cultures. Some others suggested that through interacting with people from different cultures, they knew more about how to help them.

Some students were more open to communication with ethnic minority groups. Some of them emphasized that they respected ethnic minority groups because they were people just like them. Some others shared that they could learn something new and expand their social networks through interacting with people from different cultures.

Most of the students said that people should not discriminate against ethnic minority groups, and that there would be fewer conflicts if people respected different cultures. After concluding with what had been done in the past workshops, and the importance of respecting different cultures, I thanked students and the class teacher for taking part in the intercultural learning program.



4.2.8 Reminder from Participant Observation

As mentioned in Chapter 3, through participant observation, researchers may gain more insight into the research issues, and be able to identify the mismatches between what participants say and what they do (Zhao & Ji, 2014). The observations that were based on my participation in the sessions either as a facilitator or an observer are presented below.

Based on observations across sessions, three issues seemed to stand out. They was a low level of curiosity about different cultures, different voices dealing with ethnic minority groups, and the constrained cultural experiences of the Hong Kong Chinese students. Low Curiosity

Students participated in the program since the program was arranged in the school timetable. Yet as I observed or facilitated sessions, students seemed to have low or even no curiosity about different cultures. They did not pay attention in workshops and they appeared to be bored during the exploratory tour. New cultural experiences, such as visiting the madrassah or trying on ethnic minority clothes, did not engage students in any way. Different Voices

During discussions in class, there were different voices about communicating with ethnic minority groups in Hong Kong. Some students did not sound as though they liked to deal with ethnic minority groups while some were friends of a Nepalese schoolmate, and the rest were somewhere in between. Though there were different opinions, there was not any argument among students.

Constrained Cultural Experiences

Students did not have many chances to experience different cultures in their daily lives. They had ethnic minority students in school and some of them had ethnic minority neighbors, however, for many students those were superficial encounters. They mentioned that they just passed by ethnic minority groups without noticing them. Most of what students mentioned in class about the stereotypes and bias related to ethnic minority groups seemed to have been learnt from dominant culture communities.

4.3 Focus Group Interviews

The first interview (Group A) was held on 20 March 2015 with 2 male and 3 female students, and it lasted for about 15 minutes. The second interview (Group B) was held on 24 March 2015 with 6 male and 2 female students, and it lasted for about 15 minutes. The third interview (Group C) was held on 25 March 2015 with 5 male and 2 female students, and it lasted for about 14 minutes. One male student arrived late and missed the opportunity to answer questions of Section 1, 2 and 3. The last interview (Group D) was held on 31 March 2015 with 6 students, 5 male and one female, it lasted for about 16 minutes.

In summary, there were four focus group interviews with 26 interviewees but one student was almost late for the whole interview. Each group was asked the same interview questions. There were 8 interview questions in four sections –



Section 1:

What have you learnt from the program?

How do you use the learnt knowledge and skills in daily life?

Will the learnt knowledge and skills be useful in the future?

Section 2:

Are there any changes in your attitudes, beliefs and behavior after the program?

Section 3:

How to motivate more students to join the intercultural learning program?

Section 4:

Why is it important to respect different cultures?

Why is it important not to discriminate against people from different cultures?

Please give examples of respecting different cultures or not discriminating against

ethnic minority groups.

4.3.1 Findings of Section 1 to 3

The findings of the four focus group interviews were helpful to answer the research questions. Table 12 showed the summary of findings of section 1 to 3.

Table 12:

Summary of Findings: Section 1 to 3of Focus Group Interviews

Responses to	Group	Group	Group	Group	Total	No. of	No. of Ss
FGI	Α	В	С	D		students	not

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							responded	responded
a.	Learnt	5	8	6	6	25/25		
	something						a + b = 25	0
b.	Learnt	0	0	0	0	0/25		
	nothing							
c.	Useful	2	4	0	4	10/15	c + d = 15	10
d.	Not useful	2	1	2	0	5/15	_	
e.	Useful in	3	4	0	4	11/18		
	future						e + f = 18	7
f.	Not useful	0	4	3	0	7/18		
	in future							
g.	Changes	0	1	0	0	1/25	g + h = 25	0
h.	No change	5	7	6	6	24/25		
i.	Interested in	0	0	0	0	0/12		
	program						i + j = 12	13
j.	Not	3	2	4	3	12/12	_	
	interested in							
	program							

Note: a=have learnt something from the ILP, b=have learnt nothing from the ILP, c=the learnt knowledge and skills are useful, d=the learnt knowledge and skills are not useful, e=the learnt knowledge and skills will be useful in the future, f=the learnt knowledge and skills will not be useful in the future, g=there are changes in attitudes, behaviors and beliefs, h=there is no change in attitudes, behaviors and beliefs, i=other students are interested in the ILP & j=other students are not interested in the ILP.

All the 25 students agreed that they learnt the cultures, the communication skills and the life situations of ethnic minority groups (EM) who are staying in Hong Kong. 5 of them indicated that the knowledge and skills they had learnt was not useful while 10 thought it had been useful. 10 students did not respond to this question.

18 students responded to the question whether the learnt knowledge and skills would be useful in the future. 7 of them said *no* and 11 of them said *yes*. Those who said no did not

think that there was any need to deal with ethnic minority groups. Those who said yes



found that the knowledge and skills could be used in their daily lives and in the future to communicate with ethnic minority groups. There were 7 students who did not say anything.

There was only one student who said that he had a change in his belief about ethnic minority groups. The other 24 students said that there was not any change in their attitudes, behavior and beliefs. It indicated that most students did not perceive the fact that they used the learnt knowledge and skills to deal with ethnic minority groups could be regarded as changes in their attitudes and behavior.

12 students shared their opinions about the intercultural learning program (ILP). 10 of them said that no one or just a few students were interested in the program and would join the program. 2 of them pointed out that a small population of students might be interested to join the program. They said that the program should target those students who were curious about ethnic minority cultures and those who would like to make friends with ethnic minority groups. The others suggested that there should be greater promotion of the program, and certificates should be provided for participants. There were also suggestions about organizing inter school activities with schools of ethnic minority groups, and the arrangement of the program within the school timetable. 13 students gave no response to this question.

4.3.2 Students' attitudes towards learning about different cultures

Though all students mentioned that they learnt something from the intercultural learning



program (ILP), only some of the responses indicated that the learnt knowledge and skills were useful. Most students were not interested in learning about different cultures, and many of them did not think that it was necessary to know about different cultures.

Group A:

2 students (one male and one female) said that the knowledge and skills were not useful to them. The male student expressed that the knowledge was not '*textbook knowledge*'. He did not think he learnt anything useful for his curriculum studies from knowing about ethnic minority cultures so he was not interested to learn about that. The female student expressed that it was not her business to know about ethnic minority groups.

Group B:

One student said that the knowledge and skills were not useful to him because there were not many opportunities or occasions when he needed to deal with ethnic minority groups. 4 students thought that they would not encounter ethnic minority groups in the future. Group C:

2 male students thought that the knowledge and skills were not useful in their daily life. One of them pointed out that since they had their own way of life, there was no need to know about the cultures of ethnic minority groups. He also pointed out that the international language was English so there was no need to learn about ethnic minority languages. 3 male students said that there would only be a few opportunities that they would encounter ethnic minority groups in their future.

Group D:

No one said that the knowledge and skills were not useful. Also, no one said that the knowledge and skills would not be useful in the future.

4.3.3 Findings of Section 4

Group A:

2 of 5 students were positive about respecting different cultures while 2 others were negative. One female student showed no interest in the discussion.

One female student said that she respected ethnic minority groups if they did not disturb her life and that she did not like dealing with people from ethnic minority groups in daily life. One male student pointed out that he would respect ethnic minority groups if they did not act like Mainland Chinese by buying up the daily necessities in Hong Kong. This male student said that paying ethnic minority groups with the same salary as the Hong Kong Chinese was a way of respecting them.

One male student said that making friends with ethnic minority groups was a way to respect them. One female student said that if people from ethnic minority groups opened restaurants in Hong Kong, they might provide the Hong Kong Chinese with a variety of food.

Group B:



All the 8 students verbally agreed that they should show respect for different cultures. 2 students shared their opinions relating to the questions.

One female student mentioned if Hong Kong Chinese would like ethnic minority groups to respect their culture; they should also respect ethnic minority cultures. She said that 'not doing the things that cannot be done to ethnic minority groups' was a way to respect them. One male student said that to make friends with ethnic minority groups was a way to show respect. He also pointed out that by not discriminating against ethnic minority groups, the kindness might be felt by ethnic minority groups, and they might become good neighbors to each other.

Group C:

None of the 7 students had much to share on respecting cultural differences. 3 students expressed that they were not interested in knowing or making friends with ethnic minority groups but verbally they said that they should respect ethnic minority groups.

One male student of the three mentioned that he was not against ethnic minority groups but he thought that there was no need to know more about them. He believed that Hong Kong Chinese had their ways of living and so did ethnic minority groups. Though he did not want to see any crossover of cultures, he did not agree with segregation of ethnic minority groups from the Hong Kong Chinese. When a female student expressed it was good to have the segregation with ethnic minority groups, he tried to stop her.



That female student seemed to be negative about the discussion. Besides expressing that it was good to segregate ethnic minority groups from the Hong Kong Chinese, she also said that it was fair for Hong Kong Chinese to have negative opinions and feelings for ethnic minority groups.

Group D:

5 out of the 6 students actively shared their ideas on how to promote greater respect for ethnic minority groups. They suggested highlighting that ethnic minority groups and Hong Kong Chinese are the same and they are all people.

4 students also mentioned how to respect ethnic minorities in daily life. They suggested greeting ethnic minority groups, learning their cultures, letting them play basketball together, and not staring at them on streets.

One student said that since he stayed in Sham Shui Po where many ethnic minority groups stayed, it was not good to discriminate against them for they were his neighbors.

4.3.4 Students' attitudes towards people from different cultures

Keeping in mind the participant observations referred to earlier. I catalogued students' attitudes towards people from different cultures into three groups: 'NO', 'NO NEED',

and 'NO HARM'.

4.3.4.1 Group One 'NO'

Group One said 'NO' towards people from different cultures. Students



viewed culturally different others as immigrants needed to be tolerated. They defended their privileges and did not want to interact and tried to avoid contact with culturally different others.

According to the 4 interviews, only a few students' responses were placed in this group.

A1 and C2 (both were female students) preferred not to have any contact with people from

different cultures and they did not have any hesitation about expressing their feeling.

R(*researcher*): *Is it important to respect different cultures*?

A1: If they do not interfere (with my life) then I respect them

R: What do you mean by not to interfere with your life?

A1: Do not disturb my life; do not talk to me.....

....

R: If there is a conflict between (ethnic minorities and you), what will you do?

A1: Ignore them (ethnic minority groups).

.....

R: Is it good to have ethnic minority groups staying in one area, and us staying in another

area?

C2: Yes.

A2 (a male student) supported A1's responses, and he regarded ethnic minority groups as a threat to the daily life.



A2: Don't they act like those 'Powerful State people' (Mainland Chinese) who 'buy up' all our milk powder; 'buy up' this and that....

This group of students would rather live without any encounter with ethnic minority groups staying in Hong Kong. They worried about the negative impacts from having ethnic minority groups in the society.

4.3.4.2 Group Two 'NO NEED'

Group Two is 'NO NEED'. Students stereotyped others negatively. They felt superior towards other cultures. They did not think that they would need to encounter people from different cultures in the society so there was no need to learn about their cultures.

A2 stereotyped ethnic minority groups as people who could only do the laboring work for they did not have high academic qualifications. He would employ ethnic minority groups if he had a logistic company because they were good laborers, however, he rebuked A3 (another male student) who said that people employ ethnic minority groups because they could pay them less.

R(*researcher*): Will the learnt knowledge and skills be used in your work?

A2: Have a logistic company then will employ them to do the laboring work (so I may need to use the learnt knowledge and skills).... They do not have high academic qualification so they can only do the laboring work....

R: You will employ ethnic minority groups....



A2: Because they are good laborers (they are strong enough to carry heavy loads)....

A3: Can pay them less....

R: That paying them less is also a reason to employ ethnic minority groups....

A2: You (A3) are not good....

R: How can be (a) good (person)?

A2: (Give ethnic minorities) Reasonable payment....

C1 (a male student) mentioned twice that there were differences in the life style of the ethnic minority groups and the Hong Kong Chinese. Though he did not mean to segregate ethnic minority groups from the Hong Kong Chinese, he thought that there should not be any crossover of different life styles. C2 (a female student) agreed with him.

R: After the program, any change in your attitudes, behavior and beliefs?

C1: Before I just passed them by, and now is the same.... Am not discriminating them, (and) am not against them. They have their life style, and I have my life style.... Just have learnt more about their cultures....

R: Is it (learning of different cultures) useful in your daily life?

C1: No. Hong Kong Chinese are better to have the Hong Kong Chinese life style
R: Can't they (ethnic minority groups) fit in the Hong Kong Chinese life style?
C1: They have their life style, and we have our life style....

R: Both are staying in Hong Kong, is it possible to have a clear cut that they have their life



style, and we have our life style?

C1: Am not sure.

R: Is it good to have ethnic minority groups staying in one area, and us staying in another area?

C2: Yes.

C1: No.

.....

R: Knowing how to communicate with people from different cultures... knowing different cultures... Will this be useful if you need to encounter ethnic minority groups in work?

C1: But the international language is English....

This group of students foresaw that ethnic minority groups would not have any important role played in their lives, and they were outside their social networks so there was no need to know about ethnic minority cultures.

4.3.4.3 Group Three 'NO HARM'

Group Three is 'NO HARM'. Students accepted the fact that there were behavioral and values differences but they accepted similarities from culturally different others. They thought that there was no harm to be felt from dealing with ethnic minority groups.

Some of them tended to emphasize the physical similarities between ethnic minority



groups and themselves. The saying 'we are all people' was repeated many times. They also took the form of spiritual or other forms of philosophical commonality to highlight the similarities. Some of these students were friends of a Nepalese student in the school.

When discussing that people should not discriminate against ethnic minority groups, D2 (a male student) mentioned twice that ethnic minority groups were also people.

D1: No discrimination

D2: They are also people

D3: Because of the different languages, some people discriminate against them (ethnic minority groups)....

D2: They are also people

D3: Though 'people are people'..... there is much discrimination against them in the society.

D1, D2, D3 and D4 (3 male and 1 female students) mentioned that from Form One up to then, they regarded a Nepalese student as a person no different from themselves.

D1: There is harmony (between the Nepalese student and us)

D3: Deal with him as people, just a common person.....

D2: As common Hong Kong Chinese

D4: A normal person.....

When being asked to say something about respecting cultural differences; D1, D2, D3,

D4 and D5 (4 male and one female student) responded with sayings about the similarities



between ethnic minority groups and them.

R(researcher): Say something... how to present the respect cultural differences?

D3: We are all people... we are common people... no ethnicity.

D2: We are people of the earth.

D1: People of the same world.

D4: We are all Asians.

D5: We are all created by God. No need to discriminate.....

B2 and B3 (a male and a female students) mentioned three times that ethnic minority groups had their ways of doing things. They respected cultural differences by following what can be done and cannot be done to ethnic minority groups.

R: Give an example of how to respect different cultures?

B2: There is something that cannot be done to them then we cannot do that to them.

....

B3: Will be useful in the future.... Can understand them more, and can broaden my knowledge.

R: What kind of knowledge?

B3: Knowing what they can do and they cannot do, because of their religion....

••••

B3: We may have to work together in the future. We have learnt the different cultures... will



understand and respect (ethnic minority groups), and we know what they can do and what they cannot do....

B1 (a male student) said that people would benefit from not discriminating against culturally different others. He also said that he had a change in his belief of ethnic minority groups after the home visit. He thought that they had their reasons to do something. He preferred to be considerate instead of being critical of what they did. *R: Not discriminating against others, will one be benefited from doing that?*

B1: Yes. One does not discriminate against others, the others will think that you are a kind person..... they may look after you (as good neighbors).....

R: After the program... any change in your attitudes, behavior and beliefs?

B1: (Before I) Thought that Nepalese were bad tempered. They made noises... fought on streets. After the home visit, found that they are friendly.

R: Is it good to have this change?

B1: Good. I understand that they have their activities (ways of doing things), and I do not want to stop them or disturb them.

D6 (a male student) also said that it was not good to discriminate against ethnic minority groups since he lived close to them in the same district.

R: Is it important not to discriminate against ethnic minority groups?

D6: Yes. Staying in Sham Shui Po, seeing them all the time (ethnic minority groups were



neighbors).

A4 (a female student) said that the food from different cultures might provide varieties of cuisine for the Hong Kong Chinese.

A4: Am not against (ethnic minority groups)... they can come to Hong Kong... Having only Hong Kong food is boring. They come to open restaurant, and we can try different kinds of food. We may like to have their food.

This group of students did not take ethnic minority groups as a problem for the society because they regarded ethnic minority groups just as people like themselves. They thought that they could resolve conflicts between ethnic minority groups and themselves by following '*Dos*' and '*Don*'ts', and they believed that there was nothing to lose from dealing with people from different cultures.

4.4 Summary of Quantitative and Qualitative Results

The quantitative results did not indicate any significant impact of the intercultural learning program (ILP) intervention on the experimental group. Among the five dimensions of the Intercultural Sensitivity Scale (ISS), significant differences were only found in the *Intercultural Confidence* dimension and the *Respect for Cultural Difference* dimension. The issues of low curiosity about different cultures, different voices dealing with ethnic minority grups, and the constrained cultural experiences of the Hong Kong Chinese students seemed to stand out from participant observations. Analyzing observations and responses of focus group



interviews, students' attitudes towards different cultures or towards people from different cultures were catalogued into three groups: NO, NO NEED and NO HARM. The further discussion on the quantitative and qualitative results will be presented in the following chapter.



CHAPTER 5

DISCUSSION

The previous chapter presented the results of the study. This chapter will discuss the results in relation to the Research Questions that were identified in Chapter 2. Section 5.1 will offer interpretations of the results in relation to the Research Questions. Section 5.2 will discuss the main implications that can be drawn from this study. Section 5.3 will bring the chapter to a conclusion.

5.1 Reviewing Results and their Meaning

5.1.1 Research Question 1: How effective is an intercultural learning program in developing intercultural sensitivity of Hong Kong Chinese secondary school students?

The Intercultural Sensitivity Scale (ISS) was used to assess any changes in participating students' cultural sensitivity as a result of the intervention. The results of the study did not indicate any significant impact of the intercultural learning program intervention on the experimental group. Among the five dimensions of the ISS, significant differences were found only on the *Intercultural Confidence* and the *Respect for Cultural Difference* dimensions of the scale. Using two analytic techniques (Analysis of Covariance and Gain Score Analysis), there was a slight increase in the scores of *Intercultural Confidence* dimension for the experimental group compared to the control group after the intervention.



Within the experimental group after the intervention, the Paired-Samples t Test results showed a significant decrease in the scores of *Respect for Diversity* dimension. These results, taken in isolation, presented a somewhat dismal picture in relation to the intervention that had been experienced by students in the experimental group. It seemed that, overall, the intervention had been ineffective in improving the intercultural sensitivity of the participating students. Using a mixed methods approach, the survey results were followed up with focus group interviews. These interviews proved to be very illuminating.

During interviews, almost all the participants of the experimental group mentioned that they knew more about the cultures of ethnic minority groups from the program. They also reported that the knowledge was useful to them in their interactions with ethnic minority groups and helped them to avoid some embarrassing situations. The results suggested that confidence of most participants in their communication ability was promoted by the program since they felt capable of responding appropriately to different cultures. This implied that students' constrained knowledge about culturally different others may have been a reason for their low confidence in intercultural interaction.

The findings that *Intercultural Confidence* dimension was the lowest-ranked factor and that *Respect for Diversity* dimension was the highest-ranked factor corresponded to previous studies (Yuan, 2009; Wu, 2013; Zhou, 2007, 2014, 2015). The results suggested participants were most sensitive towards respect for cultural differences though



they lacked confidence when interacting with culturally different others. During workshops and interviews which were concerned with respect for different cultures, almost every participant responded with a '*Yes*'; however, few of them could give examples of practising such respect in daily lives.

What is the most significant about the findings is that they confirmed the study of Park (2013) on multicultural experience and intercultural sensitivity. The findings of Park (2013) showed that contact frequency related positively to *Intercultural Confidence* but negatively to *Respect for Cultural Differences*. He highlighted that intercultural contact with minority groups from economically weak nations may not enhance an expected intercultural relationship.

Many previous studies have suggested that cross-cultural contact does not always promote good relationships (Banks, 2007, 2008; Baek, 2011). Yang and Yang (2013) highlighted that high frequency of interaction with foreigners or overseas experiences does not lead to improvement of intercultural sensitivity, and they proposed that many factors should be taken into consideration in the process of interaction with people from different cultures. Rahimi and Soltani (2011) proposed that ethnic background was an influential factor in developing intercultural sensitivity. They suggested that prejudice in favor of one's own culture was accounted by the decrease in intercultural sensitivity of some participants after an intercultural training intervention. The qualitative findings related to



research question 2 provide deeper insights into an interpretation of why interaction with ethnic minority groups does not necessarily enhance intercultural sensitivity of the dominant cultural communities.

5.1.2 Research Question 2: What are the changes in attitudes, beliefs and behavior of those students after the program?

Almost all the participants of the experimental group reported that there was not any change in their attitudes, beliefs and behavior thus confirming the Intercultural Sensitivity Scale (ISS) results. From observation, there was low or even no curiosity about cultures of ethnic minority groups and most participants were not motivated to learn about ethnic minority cultures. Even though students reported learning more about the cultures of ethnic minority groups, this did not change their attitudes, beliefs and behavior towards these cultures. There were different voices about communication with ethnic minority groups in the experimental group and it seemed that they had learnt stereotypes and bias related to ethnic minority groups from their dominant cultural communities.

The findings corresponded to Hagendoorn's (1999) comment that 'although there is no empirical evidence that education programs on racial tolerance have been counterproductive, there is no evidence that they have been especially effective either. Moreover, such program data from the United States shows that recently educated youth are no more racially tolerant than their post-war peers' (1999, p.5). Hagendoorm (1999) also highlighted that prejudice emerges at a young age and reflects the worldview of parents and family. These findings suggested a kind of entrenched racist attitudes of students of this study.

Qualitative data from interviews can be interpreted with the developmental model of intercultural sensitivity (DMIS) of Bennett (1986). There were participants in the 'Denial' and 'Defense' Stages. These students said that they did not want to encounter different cultures and they were unwilling to try the snacks, drinks, and the clothing of ethnic minority groups. They negatively stereotyped ethnic minority groups as "weird people" and "laborers". They felt that they were superior to ethnic minority groups. Many students were in the 'Minimization' Stage and preferred to use the saying that "people are people" in order to minimize the differences between ethnic minority groups and Hong Kong Chinese. They highlighted physical commonality as a reason to respect people from different cultures. Just a few students were close to being in the 'Acceptance' Stage since they were more open to the cultural differences.

The results suggest that participants were more ethnocentric than ethnorelative. They were not well prepared to deal with diversities, and tried to avoid or minimize differences. The findings corresponded to other studies (Grossman & Yuen, 2006; Yuen & Grossman, 2009; Yuen, 2010). Although the sample size was small, the findings that more participants were in the 'Minimization' Stage corresponded to the findings of Yuen and Grossman (2009)



that Chinese in Hong Kong, Shanghai and Singapore all place by an emphasis on human similarities rather than on differences between different cultural groups in order to have cultural differences rendered harmless. The study also confirmed the results of Grossman and Yuen (2006) that there was a gap between the rhetoric of being an international city and the intercultural sensitivity of its population in Hong Kong, and that Hong Kong students are not well prepared to be global citizens (Lee & Ku, 2004; Leung & Yuen, 2011).

The entrenched ethnocentric, or in other words, the entrenched racist attitudes hinder the effectiveness of an intercultural learning program to develop intercultural sensitivity since students did not have any motivation to know about ethnic minority cultures and to interact with ethnic minority groups. Most participants were positive in their recognition of a need to respect culturally different others but lacked the motivation to put this into effect. More studies and refinement are needed in order to develop intercultural sensitivity of the culturally dominant groups in Hong Kong through the intercultural learning program.

5.1.3 Mixed Research Methods - Triangulation

Triangulation has been used by many studies related to intercultural competence. Deardorff (2006) highlighted that intercultural competence can and should be measured with both qualitative and quantitative methods. Perry and Southwell (2011) pointed out that 'both qualitative and quantitative studies are needed to further understanding of the way in which intercultural skills, attitudes and knowledge can be developed' (p.460). Westrick (2004) proposed the use of both quantitative and qualitative data to triangulate findings in order to gain deeper insights into the impact of international schools on the development of intercultural sensitivity of their students. Yuen (2010) highlighted that it would be 'useful to link a quantitative study with the qualitative investigations to make it more context sensitive and hence provide more insights into the levels of teachers' intercultural sensitivity and professional development' (p.740).

The use of mixed research methods proved to be the most appropriate for the current study. The quantitative and qualitative findings had to be discussed together to understand the results of the research. If the study had just used quantitative methods, the results would only show that the intercultural learning program had little or no effect; such results, however, do not indicate why the intervention was ineffective. The qualitative component in the form of interviews helped to explain the results and revealed participants'

entrenched ethnocentric attitudes.

5.1.4 Conceptual Model

The affective and cognitive domains of intercultural sensitivity are neither mutually exclusive nor independent, but can reciprocally exert positive impacts (Park, 2013). Yuen (2010) also highlighted that cognitive knowledge of differences should be combined with the affective dimension. This could lead to changing from a mono-cultural to a sensitive multicultural perspective on intercultural interactions. The Intercultural Sensitivity Scale (ISS) was conceptualized from the affective aspect of intercultural competence (Chen & Starosta, 2000). The development of the developmental model of intercultural sensitivity (DMIS) moves through cognitive, affective and behavioral dimensions (Bennett, 1993).

The conceptual model of this study was built on the understanding that an enhancement of levels of desire to acknowledge, appreciate and accept cultural differences (increasing in scores of the ISS) implies more respect for diversity (moving from ethnocentric stages towards ethnorelative stages) and leads towards the development of global citizens open to cultural differences. In the current study, most participants were sensitive to expressions of respect for culturally different others without actually sharing the feelings that should motivate that respect. After the intervention program, there was no increase in scores of the ISS and no change in their ethnocentric attitudes.

5.1.5 Intercultural Sensitivity Scale (ISS)

Though the Intercultural Sensitivity Scale (ISS) is an overseas measurement scale, many studies related to intercultural sensitivity in Mainland China, Taiwan and Korea have adapted the ISS as the instrument, and their results have been similar to each other. Zhou (2007, 2014, 2015) evaluated intercultural sensitivity of Mainland Chinese university students and of Mainland Chinese middle school students. Yuan (2009) and Wu (2013) evaluated intercultural sensitivity of Taiwanese university students. Kim and Mo (2011)


evaluated intercultural sensitivity of South Korean teachers and Park (2013)

evaluated adolescents in South Korea. In all the studies among the five dimensions of the ISS, *Respect for Cultural Differences* was the highest-ranked factor, while *Intercultural Confidence* was the lowest. The results of pretest and posttest of the control group and the pretest of the experimental group of the current study were also similar to the findings of those studies. These findings suggested that Chinese in Mainland China, Taiwan and Hong Kong seemed to be more sensitive towards respect for cultural differences but lacked confidence when interacting with culturally different others.

5.2 Implications from Research Findings

5.2.1 Policy

As increasing numbers of students from Mainland China and other areas brings in different cultures and varied living styles to Hong Kong, the recent school curriculum of the Education Bureau of Hong Kong (2015) highlighted the need to enhance values of self-esteem, mutual respect and tolerance. These positive values and attitudes towards people from different cultures are required in order to face challenges of globalization and to catch regional economic opportunities heralded by initiatives, such as the Belt and Road initiative.

The Education Bureau should conduct a review of the formal and informal curriculum of secondary school education. The importance of recognizing and appreciating cultural diversities for social development should be presented in future education reforms in order to promote living and working with one another in harmony and to prepare secondary students to be global citizens with respect for culturally diversities. The development of intercultural competence should be highlighted in new education policies and increased resource provision.

Intercultural competence development should be set as an updated learning goal of the secondary school education for all students. Schools should be provided with support measures to build up the professional capacity of school leaders, middle managers and teachers in understanding this new learning goal and facilitating the effective implementation.

5.2.2 Further Research

Further research should plan to use larger sample sizes in order to strengthen significant findings. The use of longitudinal studies will gain deeper insight into the impact on the development of intercultural sensitivity. Similar intercultural learning programs for one or more school years should be arranged, and levels of participants' intercultural sensitivity and their attitudes changes after each intervention should be evaluated. The findings may indicate the developmental process of participants' intercultural sensitivity.

Researchers need to continue to investigate different approaches to the content and context of intercultural learning programs. More empirical studies are required to assess the ability of different approaches to develop intercultural competence. Also, more studies are needed to examine how intercultural competence can be developed among school-aged children and youth as well as the more commonly studied populations of adults and university students.

This study does not claim causal relationships between or comparisons about any of the variables and the Intercultural Sensitivity Scale (ISS). Further research can attempt to link the ISS scores of secondary school students with the ISS scores of their teachers to investigate the influence of teachers' understanding of intercultural sensitivity on the development of their students' intercultural sensitivity, and the effectiveness of various intercultural learning programs on promoting students' intercultural sensitivity. The facilitator plays a role in the process of intercultural learning programs but there has not yet been any correlation research into this factor, it is worthwhile to investigate the impact of facilitator on developing intercultural competence.

Schools in Hong Kong have few means to evaluate the impact of intercultural learning programs on the development of levels of intercultural sensitivity. Researchers need to examine more reliable and valid instruments in order to evaluate students' levels of intercultural sensitivity.

5.2.3 Educational Practices

Education Bureau

The Belt and Road Summit 2016 highlighted the role of Hong Kong as a service



hub mainly for South East Asian countries. Besides providing education services for newly arrived children and young people from Mainland China and ethnic minority students, there is a felt need in the society to develop intercultural competence of respect for cultural diversities through formal and informal curriculum for every student. The Education Bureau should arrange professional development programs to train teachers as facilitators of intercultural learning programs. Further follow up measures should include professional sharing opportunities, school-based professional support, learning and teaching resources, and funding from the Quality Education Fund.

School Leaders

Mission of school, effective teaching and learning strategies should be aimed not only at international competitiveness, but also at the development of global citizenship. Joint schools programs should be expanded to schools of ethnic minority groups in order to provide more intercultural interactions for students. There should be an expansion of school networks with communities, teachers and students encouraged to explore different cultures in their communities. Promoting intercultural competence and highlighting respect for diversity as the education of whole-person growth of all students, school and teachers will educate students to be global citizens.

Teachers

Teachers needed to be trained as cultural mediators to shift between and among cultures.



To develop intercultural competence, more consideration should be given to students' motivation to engage in intercultural interactions with made use of community resources and collaborations with intercultural learning programs of NGOs and Community Centers.

Intercultural experiences for secondary school students should be designed with goals, duration, timing, provision of intercultural learning opportunities, and linkage with other courses. Learnt from the research that there are probably different levels of intercultural sensitivity of students in a school so one-size-fits-all approach of intercultural learning program should be avoided.

5.2.4 Intercultural Learning Program for Adolescents

Culture shock can be experienced when we realize that the behavior we consider to be 'normal' or 'natural' is not perceived as appropriate or is possibly rejected by another culture (Sandu, 2013). 'Intercultural learning is based on the readiness to make the encounter with other cultures productive, to gain greater awareness of one's own culture, to be able to relativize one's own culture and to explore new ways of coexistence and cooperation with other cultures' (Fennes & Hapgood, 1997, p 45).

There is a lack of motivation for young people in Hong Kong to learn about different cultures. If students' needs and objectives are not considered, they will have a low motivation to engage in the programs. The Belt and Road economic initiative, the HKSAR Government Scholarship Funds for the Belt and Road countries and the Committee for the Promotion of Civic Education (CPCE) has rolled out the Funding Scheme for Exchange in the Belt and Road countries, all these opportunities may provide students with motivations to learn about those 'Belt and Road' countries¹. Students may be interested in joining intercultural learning programs that focus on those Belt and Road countries in order to prepare themselves for employment and for life.

The participating students were not interested in interacting with ethnic minority groups during the exploratory tour. Adolescents are in the midst of a sensitive phase of life. It is suggested by Park (2013) to have indirect contact through media channels, such as books, films and news to foster intercultural sensitivity. Since WhatsApp is widely used by adolescents, ethnic minority students and Hong Kong Chinese students can be engaged to have a two-way communication process through different mobile platforms. This informal and indirect encounter may be an appropriate warm up exercise to prepare the two groups to have further intercultural interactions.

Intercultural learning does not happen by accident. A chance encounter between two groups from different cultures does not imply or guarantee that two groups will be able to understand one another and be able to communicate effectively (Fennes & Hapgood, 1997).

¹ Southeast Asia: Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand, Timor-Leste, Vietnam. South Asia: Bangladesh, Bhutan, India Maldives, Nepal, Pakistan, Sri Lanka. Central & Western Asia: Afghanistan, Armenia, Azerbaijan, Georgia, Iran, Kazakhstan, Kyrgyzstan, Mongolia, Tajikistan, Turkmenistan, Uzbekistan. Middle East & Africa: Bahrain, Egypt, Iraq, Jordan, Kuwait, Lebanon, Oman, Palestine, Qatar, Saudi-Arabia, Syria Arab Republic, Turkey, United Arab Emirate, Yemen. Central & Eastern Europe: Albania, Belarus, Bosnia & Herzegovina, Bulgaria, Croatia, Czech, Estonia, Hungary, Latvia, Lithuania, Macedonia, Moldova, Montenegro, Poland, Romania, Russia, Serbia, Slovakia, Slovenia, Ukraine. Retrieved June 5, 2016 from <u>http://beltandroad.hktdc.com/en/country-profiles/country-profiles.aspx</u>

During the interviews, some students said that they made friends with the Nepalese classmate since they were in the same class. It seems that direct encounters with different cultural groups are better through natural social situations and to base on common interests. The programs may be designed to have a mixed football team, basketball team, handicraft group or community service group. Let the Hong Kong Chinese adolescents experience how to achieve a common goal with culturally different others through intercultural learning program.

5.3 Conclusion

The quantitative and qualitative results showed that there was not any impact on the experimental group after the intercultural learning program intervention but they revealed the entrenched ethnocentric attitudes of Hong Kong Chinese participating students. It was challenging to organize the research in secondary school and with adolescents. There were limitations of the study so more studies and refinement are needed to investigate the development of intercultural sensitivity of the culturally dominant group in Hong Kong through intercultural learning programs. Since this study was the first attempt to explore the effectiveness of an intercultural learning program intervention on Hong Kong Chinese secondary school students, implications for further research were drawn. This study will also provide a precedent case for comparison for further research. The next chapter will conclude the thesis.



CHAPTER 6

CONCLUSION

The previous chapter discussed the results of the study and the implications for policy, further research and educational practices. This chapter will draw the thesis to a conclusion. Section 6.1 provides a summary of the discussion in the previous chapters. Section 6.2 describes the limitations of the study. Section 6.3 presents the future issues of the study. Section 6.4 draws the chapter to a conclusion.

6.1 Summary of the Study

As humans seek ways to learn to live together in the 21st century, intercultural competence, the ability to respect others across all kinds of diversities, is an essential component of global citizenship. Today's Hong Kong students live in an international city where they are not only national citizens but also global citizens. The contention of this study has been that intercultural education has the potential to develop intercultural competence relating to respect for diversity. Enhancing intercultural competence, in turn, is assumed to promote the growth of global citizenship.

The conceptual framework for the study has been built on the developmental model of intercultural sensitivity (DMIS) of Bennett (1986) and the Intercultural Sensitivity Scale (ISS) of Chen and Starosta (2000). Both models were developed from dealing with cultural differences. Increasing scores on the Intercultural Sensitivity Scale indicates a higher desire to acknowledge, appreciate and accept differences, and implies a movement from ethnocentric stages towards enthnorelative stages on a developmental model of intercultural sensitivity (DMIS). Decreasing ethnocentrism allows for greater sophistication in dealing with cultural diversities, thus enhancing the building of global citizenship. The more respect for cultural differences, the closer an individual will be to embrace the values of a global citizen.

A mixed-method design was used to assess the effectiveness of an intercultural learning program intervention which was an adaptation from an intercultural sensitivity training program of a community center. The Intercultural Sensitivity Scale (ISS) was used to assess the impact of the locally designed intervention. A quasi-experimental design with pre-test, post-test, experimental group and control group helped to ensure the reliability of the assessment. Analysis of Covariance (ANCOVA) was used to analyze the data. A parallel qualitative study was also conducted using participant observation during the intervention and focus group interviews to follow up the intervention. Thematic analysis was used to analyze the qualitative data.

Both the quantitative and qualitative results showed that the student samples were not well adjusted to Hong Kong's multicultural nature and in particular to its ethnic minority groups. It appears that they learnt the entrenched ethnocentric attitudes from the dominant cultural group and they tended to avoid or to minimize the cultural differences in daily life. Most participating students were sensitive to expressions of respect for culturally different others, however, this does not mean that they are always tolerant in all respects to all culturally different groups. The results of this study highlighted the need for a greater focus on developing the intercultural competence of young people in Hong Kong.

6.2 Limitations of the Study

There is a limitation on generalizing these results to the entire Hong Kong Chinese adolescent population because of the small sample size and the use of a convenience sample. In addition the schedule of participating students meant that they only had time at lunch for interview; it was too tight to enable them to commit to any follow up reflection journal writing. It was difficult to gain more and deeper insights from participants for this study.

This study was the first one to develop an intercultural learning program intervention on Hong Kong Chinese secondary school students so there is not an equivalent sample for comparison. The intervention was an adaptation of the intercultural sensitivity training program of a community center, and it also needed to be adjusted with the administration of the school. The dates of the workshops were set to fit in the schedule of the school. It was difficult to arrange outings and interactions with ethnic minority groups in order to provide participants with more intercultural interacting experiences. Because of limited resources, the program could only present the Nepalese, Pakistani and Indian groups in Hong Kong but not the other ethnic minority groups like Japanese, Europeans, Americans etc. The Intercultural Sensitivity Scale has been widely used in Taiwan and Mainland China but not in Hong Kong. Though the psychometric properties were fine with this research, it is necessary to consider whether the results using the instrument scale are an adequate reflection of the characteristics of intercultural sensitivity among Hong Kong Chinese. There is very little comparable data and the sample size of this study was small.

6.3 Future Issues

6.3.1 Lack of Support for Multiculturalism in Hong Kong

Intercultural education is not highlighted as priority in the formal education system of Hong Kong. The participating students may be tolerant to culturally different others in general and express that attitude generally without any motivation to practice the respect for diversity in daily life. Most participants seem to have learnt stereotypes and bias of culturally different others from the dominant cultural group of society.

Kennedy (2011) has argued that there is 'a long march toward multiculturalism in Hong Kong'. He pointed out that it was possible to live in Hong Kong without being aware of its diverse population. Hong Kong's approach to diversity was described in this context as mono-cultural with little recognition of the city's diversity. This is the broad institutional context that the students in this study experience daily. In this sense the results of the study are not surprising and there is little promise for a multicultural future. Much more needs to be done to ensure that Hong Kong's young people can contribute to and participate in its multicultural development.

6.3.2 Intercultural Learning Opportunities from the Belt and Road

There is a lack of motivation for young people in Hong Kong to learn about ethnic minority cultures. However, this may change now that the Hong Kong Government has announced that 1 billion Hong Kong dollars will be injected into the HKSAR Government Scholarship Fund for students from the Belt and Road countries² to come to study in Hong Kong, and for Hong Kong students to go to study in those countries. There will be more intercultural learning opportunities for young people from those countries and from Hong Kong if the Government focuses not only on the economic prospects but also on the development of global citizenship.

Recently, the Committee for the Promotion of Civic Education (CPCE) has rolled out the Funding Scheme for Exchange in the Belt and Road countries on a pilot basis with local young people as the target participants. Communication and cultural exchange will enhance respect for diversity among young people in Hong Kong and has the potential to move Hong Kong adolescents from ethnocentricity to ethnorelativity and thus, closer to becoming global citizens. According to the record, funding was granted to 103 projects in 2016;

² Southeast Asia: Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand, Timor-Leste, Vietnam. South Asia: Bangladesh, Bhutan, India Maldives, Nepal, Pakistan, Sri Lanka. Central & Western Asia: Afghanistan, Armenia, Azerbaijan, Georgia, Iran, Kazakhstan, Kyrgyzstan, Mongolia, Tajikistan, Turkmenistan, Uzbekistan. Middle East & Africa: Bahrain, Egypt, Iraq, Jordan, Kuwait, Lebanon, Oman, Palestine, Qatar, Saudi-Arabia, Syria Arab Republic, Turkey, United Arab Emirate, Yemen. Central & Eastern Europe: Albania, Belarus, Bosnia & Herzegovina, Bulgaria, Croatia, Czech, Estonia, Hungary, Latvia, Lithuania, Macedonia, Moldova, Montenegro, Poland, Romania, Russia, Serbia, Slovakia, Slovenia, Ukraine. Retrieved June 5, 2016 from <u>http://beltandroad.hktdc.com/en/country-profiles/country-profiles.aspx</u>

however, only 20 projects were for secondary school students (CPCE, 2016). More intercultural learning opportunities should be provided for adolescents in order to enhance their intercultural competence.

6.3.3 The Mission of Education in Hong Kong

On top of the entrenched ethnocentric attitudes, violence against Mainland tourists and the proposal to withdraw from the UN Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment expose the need for Hong Kong Chinese to learn to live together with culturally different others. Learning to Live Together is an ongoing UNESCO supported educational framework. Its pedagogical practices focus on enhancing tolerance, social cohesion, intercultural understanding and sustainable development (UNESCO, 2014). The way in which the education system responds to the increasing immigrant population has a significant impact on the well-being of all members of the society. Young people should be educated to support the development of peaceful and diverse communities and be equipped with the global competence. The concept of Learning to Live Together will promote the development of multiculturalism in Hong Kong. It is also worth organizing schools to join the survey of the Program of International Student Assessment in 2018 on global competency (OECD, 2016). The data collected will be essential information for developing 21st century education to prepare students for employment and life in a globalized world.



6.4 Conclusion

This study revealed prejudicial attitudes, stereotypical assumptions and entrenched ethnocentric attitudes in the Hong Kong Chinese society. Facing challenges from the increasing population of ethnic minority groups in Hong Kong, the Belt and Road initiative, and the international refugee crisis, there is a felt urgency to develop the ability to respect others across all kinds of diversities. Aiming to enhance international competitiveness and global citizenship, future education reforms in Hong Kong should give increased consideration to the development of intercultural competence. This study has made a start to investigate the current attitudes of young people but much more needs to be done if Hong Kong is to become a successful and confident multicultural society.



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Appendix A: Permission to use the Intercultural Sensitivity Scale

permission for using ISS gmchen Fri, Aug 22, 2014 at 8:30 AM To: "CHAN, SHIIN YING" Fri, Aug 22, 2014 at 8:30 AM Hi Shin Ying, thanks for the request. You have our permission to use the IS Scale for non-profit research purpose. Attached is a Chinese version of ISS translated by Prof. Peng years ago for your information. Best wishes to your study. guo-ming Dured text hidder) Guo-Ming Chen, Professor GMR Co-Editor/IAICS Presktent Elect Department of Communication Studies University of Rhode Island 10 Lippitt Road, Davis Hall Kingston, RI 02521, UCA IIRI - Mode Island IIRI - The down of out date of the request of th	Geail	CHAN, SHIN YING
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CMR Co-Editor/IAICS President Elect Department of Communication Studies University of Rhode Island 10 Lippitt Road, Davis Hall Kingston, RI 02521, UCA Tel. 405 distance of Content 4722 Tel. 405 distance of Content 4722	*******	
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Appendix B:

Intercultural Sensitivity Scale for Cantonese Speakers (ISS-C)

 性別:
 年齡:
 居住地區 (例如: 旺角、佐敦):

 與來自不同文化的人 (例如: 巴基斯坦人、尼泊爾人、印度人)

 的接觸機會:
 很多
 一般
 很少
 沒有

跨文化敏感度調查問卷

以下是有關跨文化敏感度的調查問卷。所有題目的答案都沒有正確或錯誤之分,請根據 第一印象作出你對下列說法的判斷。多謝合作。

請在每題圈出你的答案,每題只能有一個答案。請不要漏答任何題目。

1.	我喜歡與來自不同 非常不同意	文化的人交往 不同意	。 不確定	同意	非常同意
2.	我覺得來自其他文 非常不同意			同意	非常同意
3.	與來自不同文化的 非常不同意		能夠應付自如 不確定		非常同意
4.	要在來自不同文化 非常不同意		,我感到非常 不確定		非常同意
5.	與來自不同文化的 非常不同意		通常都知道該 不確定		非常同意
6.	與來自不同文化的 非常不同意			,跟他/她們鬲 同意	
7.	我不喜歡與來自不 非常不同意		一起。 不確定	同意	非常同意

我尊重來自不同文化的人的價值觀。
 非常不同意 不同意 不確定 同意 非常同意



9. 與來自不同文化的 非常不同意	., ., ., .			非常同意
10. 與來自不同文化的 非常不同意			同意	非常同意
11. 對於文化相異的人 非常不同意				
12. 與來自不同文化的 非常不同意				
13. 對來自不同文化的 非常不同意			同意	非常同意
14. 與來自不同文化的 非常不同意				非常同意
15. 與來自不同文化的 非常不同意				非常同意
16. 我尊重來自不同文 非常不同意			同意	非常同意
17. 與來自不同文化的 非常不同意				
18. 我不會接受來自不 非常不同意			同意	非常同意
19. 與文化相異的人交 非常不同意				
20. 我認為自己的文任 非常不同意			同意	非常同意
21. 與文化不同的人交	交往時,我通常	於予對方正面	前回應。	



非常不同意	不同意	不確定	同意	非常同意

- 22. 我避免讓自己有需要與文化相異的人相處。 非常不同意 不同意 不確定 同意 非常同意
- 23. 我經常通過語言或非語言的方式示意,讓文化相異的人知道我瞭解他/她。 非常不同意 不同意 不確定 同意 非常同意
- 24. 面對文化相異的人與自己之間不同之處,我覺得是一種樂趣。 非常不同意 不同意 不確定 同意 非常同意



form 2 classes	jectives Program	Complete the Intercultural Sensitivity Scale (塡滿時文化敏感度調查問卷) (7mins)	tural	Activity 1 – Class discussion on the Chinese Culture in general sense, the Chinese Culture in	Hong Kong and in Shanghai (10 mins)		re of own - List out the Chinese language, Chinese food and the landmarks of China (in general sense)	 List out the language, food and landmarks of Hong Kong 	- List out the language, food and landmarks of Shanghai (上海)	 Compare the items to see if there is any difference and similarity 	rning - Brief conclusion of the activity:	actical 1. the Chinese Culture is elaborating differently in different places	2. Culture is changing with humans and environments	Activity 2 – Watching video (15 mins)	- Before watching the video, ask the class: What is 'the local culture of HK'? (何謂香港本土	文化?)	- Video:本土話•客家話 (selected part from 4:10 to 15:33	http://mytv.tvb.com/news/tuesdayreport/185927)
Intercultural Learning Program for Form 2 classes	Workshop & Objectives	Workshop 1:	Culture and Intercultural	learning program		Objectives:	 To become aware of own 	culture		 To understand the 	intercultural learning	program in a practical	sense					
Intercultural L	Date/Time	14 Oct	10:20-11:20															

Appendix C: Lesson Plans of the Intercultural Learning Program

Intercultural Learning Program: Nov-Mar

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 Brief conclusion of the activity:
 Language is the most essential part of the culture
2. The local language of HK is changing with the time
3. It is because culture is changing with humans and environments
Activity 3 – Introducing the intercultural learning program (20 mins)
 List out how many different cultures can be found in Hong Kong
- Focus on the Cultures of Indian, Nepalese and Pakistani and to list out their food, clothing,
languages, sports and religions (not necessary to complete the list, just let the class to
throw out what they have in their mind)
- Sharing with the class:
1. The Ethnic Minorities (EM) in HK are mainly from the South Asian countries
How much we know about those different cultures
How often we can approach people from different cultures
- Reading a piece of news: 香港 - 國際大都會? Discussion on the news about
Describe the social problems that people from different cultures facing in Hong Kong (ans:
paragraph 4 and 5)
List out examples of racial discrimination in Hong Kong (ans: paragraph 4)
Explain the communication problem of the EM in Hong Kong (ans: paragraph 5)
Why do we need to learn more about different cultures in Hong Kong (ans: paragraph 6)

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How can we learn more about different cultures in Hong Kong (for sharing)
 Informing the class that they are going to have the Intercultural Learning Program (if there
is any unknown answer about the EM, they can seek for the answers from the program)
 Briefly introducing the following 4 workshops of the program
- Briefly explaining to students that in order to study about the impacts of the program, they
are invited to complete a questionnaire
Follow Up (8 mins)
 Divide the class into 4 groups for the program
 Instruct the 4 groups about the presentation for the last workshop
- Remind the 4 groups that they need to collect the information during the program in order
to make a poster (at least 4 x A4 paper)for the presentation, the themes for the 4 poster:
1. The Food of the EM
2. The Clothing of the EM
3. The Language(s) of the EM
4. The Sports/ Entertainments of the EM
 Giving out the follow up exercise:
To record down the number of people from different cultures that you pass by or meet before
the 2 nd Workshop and try to list out what their cultures are

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Links of Harmony – Empowerment of Ethnic Minorities **Cultural Sensitivity Training Workshop** Caritas Youth & Community Service

Date: 02/12/2014 (Tuesday) Time: 10:20 – 11:20am

Venue: Newman Catholic College (2 Cliff Road, Yau Ma Tei)

Theme: Ir	Theme: Intercultural Sensitivity	
Rundown:		
Time	Content	Material/ Remark
5 mins	Introduction of the session	Name list, Labels, Snack, pens
10 mins	Warm-up game – Greeting	
	Teaching & learning how to greet: (10 mins)	
	- Basic greeting i.e.	Ppt. projector
	1. Sat Shri Akal (Sikh)	
	2. Sukriya (Pakistani)	
	3. Dhanya Vaad (Sikh)	
	4. Asalam-alai-kum (Pakistani)	
	5. Namaste (Indian, Nepalese)	
	The worker also teaches how to greet with specific posture. Afterwards, the worker distributes the	Labels
	labels to the participants. They need to greet with others with specific language according to their	
	labels.	
	Conclusion:	
	Respect the different	
10 mins	How much you know about EM? (10 mins)	Ppt. projector
	The worker will show the slides to the participants and invite them to match with the correct	
	answer.	
25 mins	Role play of Racial Acceptance	Role Play cards
	The participants divided into 2 groups. The worker distributes role play card to 2 groups. The	(Annendix 1)
	participants will discuss about the scenario and make a decision about the case.	
	T. 4	
	<u>murvaucuou or accunturauou su ateey</u> Tuchasion fins	
10 mins	Ouestionnaire	Questionnaire, pencils
	Introduction of follow-up assignement	



Caritas Youth & Community Service Links of Harmony – Empowerment of Ethnic Minorities **Cultural Sensitivity Training Workshop**

Date: 20/01/2015 (Tuesday) Time: 10:20 - 11:20am

Venue: Newman Catholic College (2 Cliff Road, Yau Ma Tei)

Theme: Socio-economic background and Food

Rundown:		
Time	Content	Material/ Remark
5 mins	- Introduction of the session	Name list, Labels, Snack, pens
	- Review the last session	
35 mins	1. Introduction of cultural background	Powerpoint, video
	Reason for coming to Hong Kong	
10 mins	Introduction of struggle encountered by EM	Powerpoint
10 mins	Questionnaire	Questionnaire, pencils
	Introduction of follow-up assignement	
	Find out different & similar culture between Chinese and non-Chinese	

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Links of Harmony – Empowerment of Ethnic Minorities **Cultural Sensitivity Training Workshop** Caritas Youth & Community Service

Date: 03/02/2015 (Tuesday) Time: 10:20 – 11:20am

Venue: Newman Catholic College (2 Cliff Road, Yau Ma Tei)

Theme: Intercultural Communication

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Rundown:		
Time	Content	Material/ Remark
5 mins	Introduction of the session	Name list, Labels, Snack, pens
10 mins	Warm-up game: Learning Direction (10 mins)	IN
	The worker teach the participants about directions, i.e. forward, backward, left, right. Then, the	
	participants divided into 2 groups and line-up. They should follow the worker's command and	
	move the correct direction.	
25 mins	Experimental Games	Urdu code cards, EM clothes
	a) Urdu Code (15 mins)	
	- The worker delivers the materials to each group, they need to follow the instruction to rearrange	
	the order of the words/ sentences. When the participants can guess the meaning of the wordings/	
	sentences, they need to follow the meaning to finish the task	
	<u>Debriefing: (10 mins)</u>	
	 What do you feel? 	
	2. Why do you feel?	
	How do you apply to your daily life?	
10 mins	Introduction of language barrier for education & employment	PPT. Computer
10 mins	Questionnaire	Questionnaire, pencils
	Introduction of follow-up assignement	
	Remind them to prepare the presentation	

Intercultural Learning Program for Form 2 classes

Date/Time	Workshop & Objectives	Program
17 March	Workshop 5:	Activity 1 – Class Presentation (15 mins)
10:20-11:20	Ready to be Intercultural	
		4 groups presentation of the difference and similarities of
	Objectives:	 The Food of the Ethnic Minorities and of the local/ the Chinese (in general sense)
	 Be aware of the 	 The Clothing of the Ethnic Minorities and of the local/ the Chinese (in general sense)
	differences and	 The Language(s) of the Ethnic Minorities and of the local/ the Chinese (in general sense)
	similarities between one's	- The Sports/ Entertainments/ Festivals of the Ethnic Minorities and of the local/ the Chinese
	own culture and the	(in general sense)
	others' culture	
		Round up comments to the 4 groups by teachers
	 To consolidate the 	
	intercultural skills learnt	Activity 2 – Watching Moive (selected parts) (20-25 mins)
	from the program	
		- The Hundred –Foot Journey 米芝蓮摘星奇緣 (attachment 1)
	 To recollect the 	
	experience of having	Activity 3 – Questions discussion (10-15 mins)
	intercultural learning	
		 There are 5 questions for discussion (attachment 1)
		 Can skip Q2 if teachers find it to be too sensitive for the classes to discuss

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Round up of the discussion:	 No right or wrong answer for the 5 questions 	 Ask students to think about some ways that can enhance the harmony among different 	cultural groups in Hong Kong	Complete the Intercultural Sensitivity Scale (鐵寫跨文化敏感度調查問卷) (10 mins)

Appendix D:

Interview Guide

Section 1:

What have you learnt from the program?

How do you use the learnt knowledge and skills in daily life?

Will the learnt knowledge and skills be useful in the future?

Section 2:

Are there any changes in your attitudes, beliefs and behaviors after the program?

Section 3:

How to motivate more students to join the intercultural learning program?

Section 4:

Why is it important to respect different cultures?

Why is it important not to discriminate against people from different cultures?

Please give examples of respecting different cultures or not discriminating against

ethnic minority groups.

