The Possibility of Cooperation Between Multicultural and International Education: A Look at Some Shared Key Concepts

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要　約

国際教育と多文化教育の相互協力への可能性　——共有するキーコンセプトに関する一考察

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　今日の教育者にとって、国際教育と多文化教育という二つの教育分野における研究や学習の取り組みの間に存在する隔たり（ギャップ）を埋めることは必要不可欠な課題のひとつである。この二つの教育分野は相互に密接に関連し合っているにも関わらず、一方ではまったく異なった達成目標を持っていると考えられがちである。国際教育と多文化教育はそれぞれ独自の理論と実践からなる部分も確かに多いが、その共有する価値観の重要性にこそ着目していかなければこれからの社会に有効な教育観を見出すことはできないだろう。異文化の共生する社会の中で人々の相互理解を深めることに寄与する教育を考える上で、これまで実践されてきた国際教育と多文化教育という二つの教育分野が担う新たな役割を模索する手掛かりとして、いくつかのキーコンセプトを取り上げ考察する。また、それらのキーコンセプトをふまえ、アメリカのキリスト教教会が直面する課題を例に、人々が社会の変容に適応していく上で国際教育と多文化教育がどのような貢献をしていくことができるか、その可能性を探ってみたい。

Heeding the call to be reflective and just practitioners of multicultural acceptance can be a tough responsibility. Just when one feels that he or she has a grasp on the totality of being interculturally sensitive, the footing becomes unstable and one has the realization that there is something more to be understood and dealt with. Looking at the differences between international and multicultural education elicits an example of such a realization. When one delves into the evolution and nurturing of domestic multicultural education, a notable discrepancy with the plight of international advocates becomes readily apparent—and vice versa as well. The discrepancy is significant because each respective educational approach desires a paradigm shift of the masses, yet both are unable to encompass the needs of both international and domestic critics.

The problem lies in the fact that both types of pedagogy have not typically understood, or even acknowledged each other's importance. Multicultural education has not understood that the field of international education has the ability to contribute to the discussion on cultural difference and provide academic credibility to a field that has a reputation for being controversial. Meanwhile, international education has been ambivalent towards multicultural education because it has not adequately attempted to recognize how a domestic pedagogy can support and complement it. Thus, research and discussion is needed for both to understand the needs of the other and for the public to see that accepting both approaches' educational goals is beneficial and workable. In order to facilitate such a discussion, agreement of key concepts salient to both fields must be established. Below, such a list is presented. The importance of these concepts is then explained.

Key Concepts

Multicultural Education—This field of education arose out of the integration of public schools in the United States in the 1960's. It became evident to some educators that there was a need to educate students to live and work in a multicultural environment as schools became increasingly integrated. In its most mainstream and accepted form, its goal is to teach acceptance of other cultures and lessen racial intolerance. Multicultural education in this form is quite innocuous and usually only entails supplementing curricula with affirming stories of minority endeavors. This form of multicultural education is the least threatening and therefore the most widely practiced. However, other educators believe that the goal of multicultural education should be much more critical. For many, multicultural education should be a means for critiquing the social norm of inequality between cultures. This means identifying and seeking to change factors that are resistant to cultural equality, and not simply incorporating various cultural viewpoints into a lesson plan. Central to this pedagogy are the concepts of intercultural sensitivity and power, which are mentioned below.
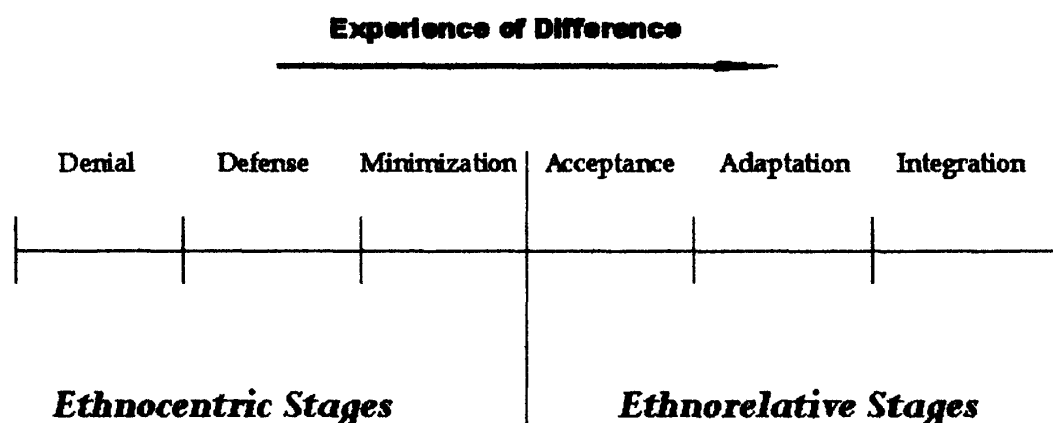
International Education—This education shares many of the values and goals of multicultural education. It seeks to increase understanding between peoples and cultures and aims to exploit

opportunities that enable this. Its underlying premise is that knowing how other people make sense of the world will further benefit society. The main difference between it and multicultural education is that its origins do not come out of historical racial or cultural injustice and its goals are not necessarily specific to a domestic agenda.

Intercultural Sensitivity—Intrinsic to both the multicultural and international educational fields, this key concept provides the motivation and rationale for espousing the need to advocate and bridge the two educational domains. At times, its usage can be deceptive, for what it denotes is often seen only superficially. However, the concept has been heavily studied and its actual definition is much more than a topic for those concerned with political correctness. Intercultural sensitivity research has many implications for the international and multicultural education fields. One of the most prominent and influential pieces of research in this field is Milton Bennett's (1993) Developmental Model of Intercultural Sensitivity, or DMIS.

The DMIS is based on construct theory and looks at how individuals construe cultural difference (Hammer and Bennett, 1998). The theory identifies two main ways of thinking about cultural difference (see figure below). The first way sees cultural difference from an *ethnocentric* viewpoint; that is, seeing the world using only one's own world-view. The second way is seeing cultural difference from an *ethnorelative* viewpoint. Ethnorelativism means having the ability to see the world as having different, yet operative, world-views, or cultures. Both of these ways of interpreting cultural difference have three distinct stages. The ethnocentric stages are: *denial,* where one "denies" cultural difference; *defense,* where cultural difference is seen, but interpreted as threatening; and *minimization,* where cultural difference is downplayed due to an emphasis on cultural similarities. The ethnorelative stages are: *acceptance,* where cultural differ-

Developmental Model of Intercultural Sensitivity

Experience of Difference

| Denial | Defense | Minimization | Acceptance | Adaptation | Integration |

Ethnocentric Stages | *Ethnorelative Stages*

Derived from Bennett, Milton "Towards a Developmental Model of Intercultural Sensitivity" in R. Michael Paige, ed. *Education for the Intercultural Experience,* Chapter 1. Yarmouth, ME: Intercultural Press, 1993

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ence is identified and adequately acknowledged; *adaptation,* where sensitivity to cultural difference leads to actual empathy and a cognitive shift that includes a different culture's world-view; and, lastly, *integration,* where cultural difference is wholly and constructively incorporated into one's identity and behavior.

Intercultural Communication—Often used interchangeably with "cross-cultural communication," this concept depends on the nature of one's intercultural sensitivity as to whether it can be carried out competently. It is the communication between *and* across cultures. Within international education, learning about intercultural communication is fundamental, but its main focus is culture as it relates to national boundaries. This is different from multicultural education where culture is not defined by national boundaries and the concept of power may be taken into consideration. As a result, intercultural communication within these two areas of education prioritizes differently. Indeed, this is where much of the "gap" lies between international and multicultural education.

Power—As referred to above, this concept is key for many advocates of multicultural education, whereas international education has the tendency to neglect adequate consideration of it. For many multicultural educationalists, power and its unequal distribution are at the core of the issue of multicultural education. In the United States, where there is a power difference between the white majority and cultural minorities, multicultural education, for many, is the means by which this unequal distribution of power can be scrutinized and rectified.

The Importance of These Concepts

While these five concepts do not explain every dimension of the gap between the two educational realms, any discussion on the divide that lies between international and multicultural education must include these concepts. Without these at the least, the discussion is seriously deficient. It should seem apparent why multicultural education and international education are key to the discussion, for that is what the discussion is all about. However, looking at their individual value helps explain the need to further explore how the two can coincide and even "team up" to bring greater understanding of cultural difference.

On one side, multicultural education struggles to bring a nation's citizens to an understanding of its various inhabitants' cultural heritages and the injustices that may have occurred. It is greatly needed in the United States and other multicultural nations for these places are oceans of difference and have histories that epitomize diversity and often injustice. Multicultural education's value is in the fact that it rejects assimilating students into one white or majority national identity. It seeks to place value on the diversity of cultures and, in its more proactive form, tries to critique and change society for the better. In this form, not only is it trying to heal a wound, but is also yearning to overcome future cultural oppression and the legacy of self-edifying power that is mainly the sole companion of the cultural majority.

The one aspect that is regularly unrecognized in the calls of multicultural education is its failure to recognize itself in a global fight for multicultural awareness. Multicultural education

curriculum rarely explores how it fits inside the larger international context. Yet, this may be deliberate. Multicultural education may purposefully look inward in an attempt to concentrate on issues within a smaller, defined context and weed out the internal factors that are obstacles to its mission of multiculturalism. This is not problematic, but, in order to bridge the conceptual gap between the two educational fields, why should there be any rejection of viewing these specific issues within a larger international context—a context that may well be filled with the same issues and factors, just in different circumstances?

Multicultural education should include the international scene in its scope. That is to say, multicultural education should critique the society that it is a part of and see this critique as one that is not peculiar to itself. While the specifics of any multicultural education curriculum may be unique and local, they should not be seen as going against the will of or unrelated to international education. As Barbara Kappler (1998) points out, the biggest reason not to disregard the international context in multicultural education is because the international context can expand the repertoire of potential strategies for dealing with the issues of multicultural education. International education has a deep field of knowledge about "culture" and can offer a lot.

Here, then, one might inquire about the role of international education and its relationship to multicultural education. Is the responsibility of bridging the gap between the two educational realms solely that of multicultural education? From the above explanation of key concepts, it is hopefully clear that the answer is "no." The one significant issue that international education often carelessly surrenders to the role of multicultural education is the effect that power and privilege play in intercultural relations. Consequently, this may be one reason why international education is accepted as a legitimate educational field while multicultural education often has to fight to keep its foot in the door of academic acceptance.

This could be seen as disheartening, but it could be an opportunity. With international education being readily accepted, bridging the divide between roles and goals of the two educational fields may be easier for those in the international education camp where intercultural education has been established and not seen as threatening. If this camp can take up some of the burden of critically assessing the structure and pervasiveness of power associated with culture, then it may be able to contribute what multicultural education has had such a difficult time in doing.

Furthermore, within each field of education lies the two concepts of intercultural sensitivity and intercultural communication. These two concepts are not exclusively loyal to either educational field, but are intrinsic to both. At the same time, they are not independent of one another. Bennett's DMIS underscores the concepts' indispensability. If there is to be any sort of move away from ethnocentrism and have adequate, productive intercultural communication, there must be a certain degree of intercultural sensitivity. Therefore, to include one of these concepts in an educational curriculum sufficiently, the other concept must be exposed and investigated. It would be quite difficult to get properly instructed in international or multicultural education without also learning about the fundamentals of communicating crossculturally or what it means to be sensitive to another culture. This is because in learning about intercultural sensitivity and communication, students must learn the issues surrounding cultural difference

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and how these are relevant to their lives. In education of these concepts, students can be challenged to grapple with their relevance in their own lives and how best to construe cultural difference. In doing this, students in the cultural majority can consider their own identities and privilege in a world filled with diversity and injustice due to cultural difference.

The Application of These Concepts to an Actual Situation

Perhaps seeing how these concepts work in an actual situation can best illustrate their importance and relevance as they span the divide between international and multicultural education. Traditionally, one of the most culturally segregated and ethnocentric institutions in the world has been the Christian church. In the United States, people concerned with multiculturalism have repeatedly charged that Sunday mornings are the most culturally segregated and mono-cultural times of the week. Consequently, this part of the paper would like to look at these concepts as they relate to Christian churches and how these concepts could assist those who are working in a context with a highly diverse and/or international population.

In such places, churches can "die" because the cultural makeup of the communities they are serving are drastically different from the church leaders' cultural roots. Often churches do not know how to cope in such situations. Initially in these cases, the leaders and members are predominately cultural majorities. Then, when various social circumstances cause the growth of non-cultural majority populations in these communities, these churches often fail to adequately or appropriately reach out to the newly interested, yet culturally different, populations. As a result, church membership dwindles and loses any leadership status in their respective communities. As communities change and become home to immigrants, refugees and other cultural minorities, there is a good possibility that this cultural predicament will continue to occur (and probably for synagogues, temples, and shrines as well). As a result, the aforementioned concepts are highly valuable in explaining and seeking to amend this situation.

Being able to identify and describe the factors involved in this phenomenon may not seem to be such an important ability, but it is significant. The phenomenon of dying churches due to the lack of competency in working with non-cultural majority peoples may actually bewilder many of those leaders who face this situation. When one is only accustomed to a particular culture and way of doing things, changing a routine (let alone a religious one) to accommodate others from another culture can be overwhelming and confusing. Such is the case that some in this circumstance might attribute a dying church to other causes like lack of interest or an aging community. If this were the case, it would likely point to a lack of development in Bennett's DMIS. Moreover, in situations like the one described above, it is usually the case that the church failed to realize that it was becoming less relevant to the changing population due to its lack of cultural sensitivity and intercultural communication skills. If this becomes the case, then there certainly may develop a "lack of interest" among the community.

In cases like these, understanding the concepts of intercultural communication, intercultural sensitivity, and power would surely benefit the church leaders who wanted to stay relevant to its surroundings. These concepts would allow for understanding among the community, but it would also take the willingness of those in charge to learn these concepts. Learning these

concepts and being challenged by them is not always easy. Compromises must be made which are not always easy to handle and defend. However, as Wurzel (1988) states, among others, the compromises and the multiculturalism that is entailed can produce a wealth of understanding and a developed vision of culture. Needless to say, the key is to make difficult compromises attractive and clear so that others can see the necessity of making a shift towards ethnorelativism. As a result, any multicultural or international education must be shown as being fruitful and worth the energy, time, and growth that it demands.

The main avenue to highlight the benefit of understanding these concepts would be having a continuing dialogue with the community asking them what they need and what "the Church" and the church in their community mean to them (if anything). By knowing the culturally appropriate way to engage in this dialogue, the Church would need to know about intercultural communication and sensitivity. At the same time, if it did learn, it would already be showing its ability to "speak" to its culturally different context. Consequently, discovering how to be relevant would provide the incentive.

Yet, if this is done and the one's asking the questions are not aware of the concept of power, then there is still something lacking. Knowing how to stay a leader in its community, the Church must stay abreast of the issues that challenge its communities. In the scenario discussed here, it would mean understanding the concept of power as it pertains to culture and seek, as does proactive multicultural education, to critique the challenges that its community faces. As cultural sensitivity demands, being relevant means knowing what the issues are and the factors that lead to them.

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