A study on a model of intercultural learning contents and methods

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Abstract

This study is a model study on the contents and methods of intercultural learning. Starting with a discussion of the intercultural learning model construct, it presents key contents important for intercultural learning and learning methods that can increase the effectiveness of intercultural learning. Also, we actually conducted the above learning program at the learning site and discussed the observations and results. It was a case study that allowed us to test the effectiveness of cultural intelligence theory, the latest theory that can improve intercultural competency. In addition, in order for the cultural intelligence theory to be effective in the learning process, it was found that the PBL method, which allows learners to solve problems on their own, rather than cramming education, is useful. Additionally, it was found that the ARCS model was also very effective in motivating and maintaining learners' continuous motivation. At this time, the instructor was also able to see that the effect increases when the role of catalyst becomes the main one.

Keywords : Intercultural Learning| Cultural Diversity| Intercultural Competence| PBL|Cultural Intelligence

I. CONSTRUCTING A LEARNING MODEL

The ultimate purpose of intercultural learning is to increase the intercultural self-efficacy of citizens living in the global era. This purpose can be enhanced through the learning process, particularly with the contents and methods of intercultural learning. The intercultural learning model construct places importance on the organic connections between intercultural self-efficacy, intercultural learning content, and intercultural learning methods. When these organic connections work smoothly through learning, the number of intercultural citizens with high intercultural ability will increase, allowing us to ultimately move closer to an intercultural society.

So what is intercultural self-efficacy here? Self-efficacy is a belief or expectation that one can solve a problem by taking appropriate action in a specific situation. Therefore, intercultural self-efficacy is the belief or expectation that one can solve problems by taking appropriate action in a multicultural situation[1]. In other words, it is the belief and expectation that one's intercultural competence can be demonstrated in a multicultural situation.

Intercultural learning content is related to the competencies necessary for mature communication and coexistence in a multicultural situation and begins with awareness of intercultural competency. To bring about this awareness, the design

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of intercultural learning content is necessary. Intercultural learning content was designed based on the cultural intelligence theory. There are four components that make up cultural intelligence: cultural intelligence drive, cultural intelligence knowledge, cultural intelligence strategy, and cultural intelligence action[2-5]. In order to design more detailed learning contents, the intercultural learning initiative proposed by the European Union was also utilized in a complementary manner. The design of intercultural learning content was achieved through organic use of cultural intelligence theory and the intercultural learning initiative proposed by the European Union.

The intercultural learning method was based on PBL(Project-Based Learning). PBL is a student-centered learning environment and model in which learning occurs in the process of learners solving practical problems presented through problem-centered learning or problem-based learning. In the problem-solving process, students learn both thinking strategies and domain knowledge. The emphasis is on learner-centered, goal-oriented activities with tasks that are close to reality. It is a learning process in which the learner actively constructs knowledge by making his own plan and creating a creative theme as the final product of a given task through concrete practice.[6] The ARCS learning motivation model was also used as an intercultural learning method for supplementation. This is because learners' self-awareness and internal motivation are important. The

instructor's primary role is as a facilitator of students' learning. This is because students' own awareness and behavioral change are the main goals of intercultural learning.

II. AWAKENING: INTERCULTURAL LEARNING CONTENTS

It is no exaggeration to say that intercultural learning begins with the learner's internal awareness. Intercultural awareness is an important learning goal that ultimately leads to intercultural self-efficacy, which can create mature and sophisticated intercultural communication in a multicultural situation. For intercultural awareness, cultural intelligence theory considers understanding one's own cultural prejudices to be highly important. This is because acknowledging and trying to reduce one's cultural prejudices is the beginning of self-awareness. And this recognition of self-bias can lead to curiosity and interest in learning more about other cultures, which can lead to the acquisition of new cultural knowledge. Gaining knowledge about other cultures leads to the accumulation of intellectual assets that lead to a broader and deeper understanding of the world.

If we apply the intercultural learning contents to the learning program and proceed sequentially, it is as follows. When actually conducted for learners, the intercultural learning program was found to be highly effective. The actual application of the learning program will be discussed in more detail in the case study

in Chapter 4. From now on, the contents and sequence of designing an intercultural learning program will be presented step by step.

First, it is necessary to clarify how intercultural competence is related to learning. This is because a clear understanding of whether intercultural competence is given innately or can be developed later is needed. To do this, we need to start with an understanding of the one important thing that distinguishes humans from other animals: the ability to think. Currently, humans are called Homo sapiens. This is because humans have the ability to think. This is one of the very important characteristics that distinguishes humans from other animals. And this ability to think is an area directly related to human intelligence. This means that humans have the intelligence to think.

However, research on human intelligence actually began only about 100 years ago. Research on human intelligence, which started with IQ, continues to deepen and expand and discover and develop various areas of intelligence. In particular, the importance of human intelligence is not something that is given innately, but rather acquired factors, and the necessity of learning is emphasized[2-5]. Intercultural competency is also a new area of human intelligence development called cultural intelligence, which clearly states the necessity of acquired factors and the inevitability of learning for it. This ultimately makes it clear that everyone living in a multicultural society in the global era needs cultural intelligence for mature coexistence, and that this can be

fully developed through continuous intercultural learning. This understanding becomes the starting point of the intercultural learning program.

Second, after explaining the importance of human intelligence and acquired learning, it is necessary to conduct a cultural intelligence self-test before entering the full-scale learning process. The cultural intelligence self-test is very important as it not only has the function of measuring each individual's different intercultural abilities, but also acts as a compass for the entire learning process and contains the core contents of the entire intercultural learning process. Rather than helping learners diagnose their own intercultural competency, it can serve as a guide for developing intercultural competency, which is represented by cultural intelligence. In addition to serving as a test that allows learners to measure their cultural intelligence level, it can serve as a guide for the presented learning process so that the core contents of the entire cultural intelligence program process can be understood at a glance[7-9]. It serves as a compass that allows learners to identify and respond to the strengths and weaknesses of their own intercultural abilities.

Third, after clearly explaining the implementation and meaning of the cultural intelligence self-test, one can understand the four axes of cultural intelligence theory, which is one of the core contents of the intercultural learning program, and learn to apply it in reality. Cultural intelligence theory consists of four axes: cultural intelligence drive,

cultural intelligence knowledge, cultural intelligence strategy, and cultural intelligence action[2-5]. This theory must be carried out according to a learning process design that can be well implemented in terms of self-directed and realistic application by learners in the intercultural learning process. The learning method is a fusion of the PBL method, the ARCS method, and the theory of the instructor as a learning catalyst, and will be discussed in detail in the next chapter. This chapter deals with learning content, not learning methods. In Chapter 4, we will discuss how the learning content and learning methods are progressed and verified in the actual field by exploring actual cases.

Going back to the theory of cultural intelligence, it is as follows. It was mentioned above that the theory of cultural intelligence consists of four parts. How can these four elements be specifically experienced by learners in the learning field and connected to the improvement of intercultural competency? These questions, at the core of the PBL method, are very important. The full-scale process of intercultural learning begins with an understanding of cultural intelligence motivation and the first question of the cultural intelligence self-test. It starts with a question to yourself: Do you think you have preconceptions and prejudices about other cultures? Cultural intelligence theory systematically borrows from the latest intelligence theories. In particular, as mentioned earlier, we would like to focus on the acquired factors for intelligence that intelligence theory

suggests. The theory of cultural intelligence, called for in situations of cultural diversity, considers the issues of preconceptions and prejudices to be important as hindrances. These preconceptions and prejudices deepen through the categorization process, and learners discuss the problems they pose. Categorization is a tool created by humans to understand the world, and although it has a positive function, it also performs a negative function. This is because it provides justification for wrong prejudices and prejudices.

Fourth, when you begin to gain an honest understanding of your own preconceptions and prejudices, the motivation for change begins. It is the beginning of an awakening to correct one's own mistakes. Understanding one's own preconceptions and prejudices and fragmented experiences of culture shock serve as important starting points for intercultural learning. This is because it provides awareness and motivation to correct errors. You become aware of the need to acquire a proper understanding and knowledge of other cultures. It can be seen that the next step, cultural intelligence knowledge, is necessary for this. Cultural intelligence knowledge allows you to acquire diverse knowledge about other cultures and correct what you have misunderstood[10].

Fifth, cultural intelligence theory emphasizes the importance of metacognition beyond motivation and knowledge[2-5]. It is a thought about what you are thinking. This is a very important aspect that the cultural intelligence theory suggests to improve

intercultural competency. The idea is to rethink what you are thinking, and the reason is to ask yourself whether everything you are thinking and judging is true. If I know what I know and what I don't know, I can reduce mistakes that can occur in multicultural situations. In order to minimize errors in judgment and behavior that are steeped in habitual inertia, training in metacognition is considered important in cultural intelligence theory. When that happens, you can realize that what you see in front of you is not everything, and you can reduce hasty judgments and actions.

Sixth, the final axis of cultural intelligence theory is cultural intelligence action, which is about the recognition and importance of the fact that people communicate with each other not only through language but also through their bodies. When people communicate, in addition to language, they also communicate with each other through various methods such as movements, posture, facial expressions, and tone of voice[2-5]. Therefore, knowing nonverbal communication like this is the same as knowing people. However, when you meet people from different cultures, the nonverbal communication they express is different. This communication ability is also an important aspect of intercultural competency and is addressed in cultural intelligence theory. Gaining awareness and understanding of non-verbal communication, which varies from culture to culture, is also an essential content.

Seventh, this is an in-depth stage of systematic understanding and practical discussion of intercultural learning based on cultural intelligence theory, which is covered sequentially above. Although the content of intercultural learning based on cultural intelligence theory above is more diverse, this paper only mentions the core points. Cultural intelligence theory serves as a basic framework for intercultural learning. In addition, UNESCO and the European Union are presenting a wide variety of intercultural learning contents[11]. For example, the intercultural sensitivity theory and storytelling project model developed and presented by the European Union are very useful for intercultural learning programs.

III. PBL: INTERCULTURAL LEARNING METHODS

In order for the content of intercultural learning to be sufficiently conveyed to learners and put into practice in real life, self-awareness and confidence are important. This learning effect cannot be fully achieved through the cramming method of delivering content. Therefore, three learning methods are considered important: PBL, ARCS, and the instructor as a facilitator. It is a specialized teaching method that helps everyone recognize and practice the need for learning on their own. PBL is a learning method that focuses on asking questions to learners and helping them find answers to the questions themselves. ARCS values the sustainability of learner motivation throughout the learning process. In these two learning methods, instructors highly value the role of a catalyst that goes

beyond being a transmitter of knowledge and helps learners gain motivation, self-awareness, and confidence in their own learning.

PBL classes require the design of a clear learning process for learners to recognize problems on their own and how to solve them. It is clear that the entire process of students solving problems on their own is a form of learning. PBL classes should be designed so that learners' motivation and the instructor's passion can be fully expressed through the class. In particular, the step-by-step design of the problems raised for learning and the learning contents to be dealt with in the learning process must be designed in a very structured and continuous manner[6]. When this specific design is well-organized, learners awaken to the value and meaning of a given problem through the sequential learning process and embody the wisdom to solve similar situations in real life.

These tasks are problem presentation, problem solution search, problem solving, presentation and evaluation[6]. First, the main contents of problem presentation are understanding the problem, deriving learning goals, and planning task performance. Second, the search for a solution to a problem mainly involves collecting information, sharing information, analyzing information, and discussing solutions to the problem. Third, problem solving is the stage of selecting the best solution and completing the result. The final presentation and evaluation correspond to preparation for presentation, presentation, and evaluation of the learning process and results.

The instructor's role in the PBL environment is, first, a scaffolding role throughout the entire learning process. Second, the role of a content expert. Third, the role is as a learning facilitator or coach. Fourth, the role as an evaluator of learning outcomes[6]. In summary, the role of the instructor is not as a conveyer of information but as a cognitive and metacognitive coach. It is a coaching role that oversees and manages the entire learning process, such as asking about thinking, monitoring learning, encouraging student participation, monitoring and adjusting the level of challenge, managing group dynamics, and managing task progress.

Another teaching method that can be useful and complementary to the PBL teaching method is the ARCS motivational learning method. The key to this teaching method is to not stop learners from continuously and actively motivating why they should learn this throughout the entire course of the class. To this end, it is important to design the four components so that they are integrated into the learning process. These are Attention, Relevance, Confidence, and Satisfaction[7-9]. Attention focus means that the learning content must be attractive so that attention can be focused on the learning content. Relevance means that the learning content should be designed to be closely related to the learner's life. Confidence means that the learning process should be designed to provide confidence and belief that one can overcome difficulties that may arise during the learning process and reach a solution to the problem. Satisfaction

corresponds to the desire and willingness of learners to be satisfied with the learning content and to continue learning about related topics or problems.

Lastly, the role of the instructor as a learning catalyst is emphasized[12]. This is already included in the two learning methods above, but it needs to be mentioned again because instructors must be clearly aware of their own roles. Instructors must not forget that they must act as a catalyst to enable learners to carry out the learning content and process in a fun and meaningful way, beyond providing in-depth education. At the same time, continuous feedback should be given to learners and the importance and necessity of learning content and motivation such as confidence should be continuously promoted during the learning process. Through this, we should be able to induce learners to awaken to the content of learning and its value, and further become a helper who can create critical and creative wisdom on their own.

IV. CASE STUDY: LEARNING AND OBSERVATION

I would like to discuss a case study through participant observation of learners. Participant observation is one of the qualitative research methods. A qualitative research method is a hermeneutical position that interprets and understands social phenomena or experiences in depth[13]. Therefore, researchers participate in and explore natural research situations. Qualitative research methods generally include direct observation, open-ended surveys, focus groups, in-depth interviews, oral histories, and participant observation. In direct observation, the researcher studies the lives of the people being studied without participating in or interfering with their daily lives. Unlike quantitative methodologies that utilize quantitative data, open-ended surveys are conducted with open-ended questions that utilize the creation and analysis of qualitative data. A focus group is a study that investigates events or trends occurring within a specific community, usually targeting 5 to 15 people.

In an in-depth interview, the researcher conducts one-on-one conversations with each participant. Oral histories are used to create a historical record of an event, group, or community and typically involve a series of in-depth interviews with one or more participants over a long period of time. Participant observation is similar to observation, but instead of just observing other people, you become part of a group. Participant observation involves the researcher using knowledge gained through personal involvement with the research subject to interact with the group and gain greater access. Participant observation requires the researcher to be an objective observer, record everything he or she sees, and be careful not to let emotions affect the observations and results. In turn, participant-observers must maintain a critical self-reflection that allows them to recognize the ways in which they may influence the field of study and the data they collect.

This study attempted to derive the

implementation, response, and results of an intercultural learning program using participant observation as the main method. First, a series of learning programs were conducted according to the content and methods of intercultural learning discussed above. The seven stages of learning presented in Chapter 2 were actually implemented through an intercultural learning program. In addition, the learning method was not a memorization-based learning method, but an appropriate mixture of the three methods presented in Chapter 3, the PBL method, the ARCS model, and the instructor-as-catalyst method. The experiment was conducted on different groups over two periods: 2022 and 2023. Both times, intercultural learning was conducted over 16 weeks. The subjects were college students, and the number of people was 20 each. While participating in and conducting the learning program as an instructor, this researcher observed and analyzed the effectiveness of the learning content and learning methods presented in this study in contributing to the improvement of learners' intercultural skills.

<1ˢᵗ learning and observation>

Program: Intercultural Communication
Target: University students
Number of people: 20 people
Period: August – December 2022
Contents and Methods: Described in Chapters 2 and 3 above.

<2ⁿᵈ learning and observation>

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By summarizing the results of participant observation while piloting two intercultural learning programs, we were able to derive six major implications. First, all learners showed great interest and active participation in content that was directly related to their lives. This is believed to be because the teaching method was not one of cramming knowledge, but rather a process of presenting learners with situations that commonly occur in everyday life and teaching them how to solve them. This is because the learners viewed it as something that was actually happening to them. In intercultural learning, the learning method is considered very important. It was found that the process of students finding wise answers on their own by setting stories related to their own daily lives in real situations was very meaningful and effective.

Second, it was judged that the use of the cultural intelligence self-test functioned appropriately as a compass suggested in the learning design. A cultural intelligence self-test was administered at the beginning of the intercultural learning, and a cultural intelligence self-test was administered again at the end of the intercultural learning. First of all, it was meaningful that learners were able to identify the changes that occurred in the two tests on their own. The fact that learners can figure out for themselves what and how

things could be changed can serve as a good guide for self-directed intercultural learning in the future. In addition, the use of cultural intelligence self-test sheets in the middle of the intercultural learning program was able to serve as a design blueprint for learners to draw an overall picture and engage in intercultural learning. This is because learners setting clear goals and understanding where they are in the learning process and where they are heading can play a big role in their desire and motivation to learn.

Third, learning the detailed content of the four axes presented in the cultural intelligence theory, namely cultural intelligence motivation, cultural intelligence knowledge, cultural intelligence strategy, and cultural intelligence behavior, allows learners to understand very specifically what intercultural competency is and what it is needed for. It is judged to be highly meaningful as learning content that can be understood and put into practice. In addition, we talked about various cases of intercultural learning programs presented by the European Union and UNESCO and solved problems together, which also served as very good learning content. In the future, learning contents for more diverse intercultural learning programs will be developed, and it has become clear that there is a need to continue researching and developing learning contents that can be experienced in practice and suit the eye level of various learners.

V. IMPLICATIONS: CHANGE AND EXPANSION

This study is a model study on the contents and methods of intercultural learning. Starting with a discussion of the intercultural learning model construct, it presents key contents important for intercultural learning and learning methods that can increase the effectiveness of intercultural learning. Also, we actually conducted the above learning program at the learning site and discussed the observations and results. It was a case study that allowed us to test the effectiveness of cultural intelligence theory, the latest theory that can improve intercultural competency. In addition, in order for the cultural intelligence theory to be effective in the learning process, it was found that the PBL method, which allows learners to solve problems on their own, rather than cramming education, is useful. Additionally, it was found that the ARCS model was also very effective in motivating and maintaining learners' continuous motivation. At this time, the instructor was also able to see that the effect increases when the role of catalyst becomes the main one.

In addition, I found that the use of the cultural intelligence self-test goes beyond a one-time test and can serve as a compass to prevent learners from getting lost as a blueprint for the entire intercultural learning program. It is like a map provided to someone going on a journey. In addition, as mentioned in the case study results, it was found that the development of more diverse intercultural learning contents was necessary. Developing learning contents appropriate for each level, such as beginner, intermediate, and advanced, appears to be

a necessary task to make intercultural learning programs more sophisticated. In the future, continuous development of intercultural learning programs and content should continue.

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