

**Intercultural Education and the Building of  
Global Citizenship:  
Developing Intercultural Competence**  
**跨文化教育與世界公民身份的建立：  
發展跨文化能力**

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[ABSTRACT] Enhancing intercultural competence is assumed to promote the growth of global citizenship. 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, control group (n=21) and experimental group

(n=21) helped to ensure the reliability of the assessment. Analysis of Covariance (ANCOVA), Gain Score Analysis (GSA) and Pair-Samples t Tests 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 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.

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## Introduction

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.<sup>1</sup> Studies show that moral commitment in local contexts can be mobilized to raise awareness of distant others.<sup>2</sup> Through interactions with different cultural groups, individuals can be transformed into global citizens

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<sup>1</sup> A. Portera, "Intercultural and Multicultural Education: Epistemological and Semantic aspects," in *Intercultural and Multicultural Education*, ed. Carl A. Grant and Agostino Portera (New York: Routledge, 2011), 12-31.

<sup>2</sup> L. Oxley & P. Morris, "Global Citizenship: A Typology for Distinguishing its Multiple Conceptions," *British Journal of Educational Studies* 61.3 (2013): 301-325.

with mutual respect and appreciation of diversity.<sup>3</sup> Thus, intercultural education promotes the growth of global citizenship by enhancing respect for cultural diversities.

Today's Hong Kong young people live in an international city where they are not only national citizens but also global citizens. They are also expected to develop the competence to interact with culturally different others. According to the Census of Hong Kong in 2011, 6.4% of the population is composed of ethnic minority groups.<sup>4</sup> 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.<sup>5</sup>

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.<sup>6</sup>

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

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<sup>3</sup> H. Schattle, *The Practices of Global citizenship* (Lanham, Maryland: The Rowman & Littlefield Publishers, 2008).

<sup>4</sup> Census & Statistics Department HKSAR, *2011 Population census thematic report: Ethnic minorities* (Hong Kong: Census & Statistic Department HKSAR, 2012), 7.

<sup>5</sup> W. Y. Ho, "Teaching Islam to Educate Multiethnic and Multicultural Literacy: Seeking Alternative Discourse and Global Pedagogies in the Chinese Context," *Asia Ethnicity* 9.2 (2008): 77-95.

<sup>6</sup> Kung Kao Pao, "Editorial," *Kung Kao Pao*, June 23, 2013, 4.

early age.<sup>7</sup> 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."<sup>8</sup>

Hong Kong Chinese look upon immigrants from developing countries as enemies who are responsible for crime and the worsening economic circumstances.<sup>9</sup> Indifference to the rights of those immigrants exposes the fact that Hong Kong Chinese have not been well prepared to be global citizens.<sup>10</sup> Many studies affirm that there is a need to develop global citizenship among students in Hong Kong.<sup>11</sup>

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<sup>7</sup> York Chow, "Fight Discrimination that Robs Hong Kong's Ethnic Minorities of a Sense of Belonging," *South China Morning Post*, March 21, 2015, accessed March 2016, [www.scmp.com/comment/insight-opinion/article/1742569/fight-discrimination-robs-hong-kongs-ethnic-minorities-sense](http://www.scmp.com/comment/insight-opinion/article/1742569/fight-discrimination-robs-hong-kongs-ethnic-minorities-sense).

<sup>8</sup> York Chow, "Amid Rising Intolerance, Hong Kong Must Renew its Commitment to Stand Against Racism," *South China Morning Post*, March 20, 2016, accessed March 2016, [www.scmp.com/comment/insight-opinion/article/1926946/amid-rising-intolerance-hong-kong-must-renew-its-commitment](http://www.scmp.com/comment/insight-opinion/article/1926946/amid-rising-intolerance-hong-kong-must-renew-its-commitment).

<sup>9</sup> R. Lilley, "Teaching Elsewhere: Anthropological Pedagogy, Racism and Indifference in a Hong Kong Classroom," *Australian Journal of Anthropology* 12.2 (2001): 127.

<sup>10</sup> Wing On Lee and Y. F. Ku, *Education for Global Citizenship: A study of the status in Hong Kong and Shanghai* (in Chinese) (Hong Kong: Oxfam, 2004); Leung Y. W. and Yuen W. W. ed. *Citizenship Education Made in Hong Kong: Advancing a New Era of Civil Society* (in Chinese) (Hong Kong: Logos Publishers, 2011).

<sup>11</sup> There are studies: Lee Wing On, Chong King Man and Siu W. L. *National Identity and Global Citizenship Education: The Application of Project Learning, Integrated Humanities and General Studies* (in Chinese) (Hong Kong: HKIEd, 2006); Leung Yan Wing, *Transformation of Citizen* (in Chinese) (Hong Kong: Roundtable Synergy Books, 2011); Xing J. and Ng P. S., "General Education and Global Citizenship: A Comparative Study in Hong Kong, Taiwan and Mainland China," in *General Education and the Development of Global Citizenship in Hong Kong, Taiwan and mainland China: Not Merely Icing on the Cake*, ed. Jun Xing, Pak-sheung Ng and Chunyan Cheung (New York: Routledge, 2013), 1-14.

## Literature Review & Conceptual Framework

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.<sup>12</sup> 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?

Institutional racism and discrimination continue, and there is abundant evidence of injustice and violence in the world.<sup>13</sup> Economic difficulties, unemployment or fear of unemployment can lead to a hatred of ethnic minority immigrants who are perceived as stealing wealth and opportunities.<sup>14</sup> There is the need to understand the others' values and to interact with them in order to live in this world together.<sup>15</sup> Global citizens need to accept that the 'similar' is not necessarily 'better', and 'different' does not necessarily imply 'bad'.<sup>16</sup> The purpose of global citizenship in general is to advocate unity, commonality and respect for difference.<sup>17</sup> The world is a world of difference, and others with their difference, can also be right.<sup>18</sup> Interacting with culturally different others, an individual is able to achieve a fuller understanding of the social world, and will be

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<sup>12</sup> W. Veugelers, "The Moral and the Political in Global Citizenship: Appreciating Differences in Education," *Globalisation, Societies and Education* 9 no. 3-4 (2011): 473-485.

<sup>13</sup> J.A. Banks, "Citizenship Education and Diversity," in *Global Citizenship Education*, ed. M.A. Peters (Rotterdam: Sense Publishers, 2008), 317-331.

<sup>14</sup> D. Heater, *World Citizenship* (New York: Continuum, 2002).

<sup>15</sup> G. Walker, *Educating the Global Citizen* (Suffolk, UK: John Catt Publication, 2006).

<sup>16</sup> D. Heater, *World Citizenship*, 155.

<sup>17</sup> D. J. O'Byrne, *The Dimension of Global Citizenship* (London: Frank Cass, 2003); M. Golmohamad, "Global Citizenship: From Theory to Practice, Unlocking Hearts and Minds," in *Global Citizenship Education*, ed. M.A. Peters (Rotterdam: Sense Publishers, 2008), 519-533.

<sup>18</sup> G. Walker, *Educating the Global Citizen*, 2006.

better able to solve the problems.<sup>19</sup> Productive diversity will be developed when majority groups focus on other kinds of differences, and interact with people from different cultures.<sup>20</sup> It is through the respect for diversity that ethnic differences can be recognized as a source of interest for social renewal.<sup>21</sup>

Intercultural engagement focuses on respecting not only others' commonalities but also differences.<sup>22</sup> 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.<sup>23</sup> Intercultural learning enhances the development of critical cultural awareness to resolve value conflicts from different cultural perspectives.

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.<sup>24</sup> Rooted in policies and educational structures, the values and norms of culturally dominant groups lead to the misrecognition of others.<sup>25</sup> Dwelling among culturally

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<sup>19</sup> M. Nussbaum, *Cultivating Humanity* (Cambridge, MA: Harvard University Press, 1997).

<sup>20</sup> A. Jakubowicz, "Cultural Diversity, Cosmopolitan Citizenship & Education: Issues, Options and Implications for Australia," *A Discussion Paper for the Australian Education Union* (Sydney: Cosmopolitan Civil Societies Research Centre, University of Technology Sydney, 2009).

<sup>21</sup> L. J. Waks, "Cosmopolitanism and Citizenship Education," in *Global Citizenship Education*, ed. M.A. Peters (Rotterdam: Sense Publishers, 2008), 203-219.

<sup>22</sup> D. K. Deardorff, "Synthesizing Conceptualization of Intercultural Competence," in *The Sage Handbook of Intercultural Competence*, ed. Darla K. Deardorff (California: Sage Publications, 2009), 264-269.

<sup>23</sup> G. Alred, M. Byram and M. Fleming, *Education for Intercultural Citizenship: Concepts and Comparisons* (Clevedon, England: Multilingual Matters, 2006).

<sup>24</sup> L. Bredella, "What Does it Mean to be Intercultural?" in *Intercultural Experience and Education*, ed. G. Alred, M. Byram and M. Fleming (Clevedon, UK: Multilingual Matters Ltd., 2002), 225-239.

<sup>25</sup> Y. Guo, "The Concept and Development of Intercultural Competence," in *Becoming Intercultural Inside and Outside the Classroom*, ed. Y. Tsai and S. Houghton (Newcastle: Cambridge Scholars, 2010), 23-47.

different groups enables individuals to witness multiple cultural perspectives, norms and behaviors.<sup>26</sup> 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.<sup>27</sup> Cultural diversity is being used as an educational policy to facilitate social cohesion, social inclusion and social justice.<sup>28</sup>

Developing relationships with people from different cultures, intercultural education promotes the growth of global citizenship since the ability to respect others across all kinds of diversities is strengthened.<sup>29</sup> Abilities developed from intercultural learning are known as intercultural competence. Different expectations of intercultural competence promote different theoretical models and different assessment instruments. The developmental model of intercultural sensitivity (DMIS) and the Intercultural Sensitivity Scale (ISS) were used to build the conceptual framework for the research.

DMIS 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. There are six stages. The first three stages are ethnocentric: denial, defense and minimization. The second three

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<sup>26</sup> D. Killick, "Seeing-Ourselves-in-the-World: Developing Global Citizenship through International Mobility and Campus Community," *Journal of Studies in International Education*, 16.4 (2012): 372-389.

<sup>27</sup> V. A. Clifford, "Moving from Multicultural to Intercultural Education in Australian Higher Education," in *Intercultural and Multicultural Education*, ed. Carl A. Grant and Agostino Portera (New York: Routledge, 2011), 315-322.

<sup>28</sup> A. Jakubowicz, "Cultural Diversity, Cosmopolitan Citizenship & Education: Issues, Options and Implications for Australia," *A Discussion Paper for the Australian Education Union* (Sydney: Cosmopolitan Civil Societies Research Centre, University of Technology Sydney, 2009).

<sup>29</sup> M. Shibuya, "Intercultural Education in Japan: Foreign Children and their Education," in *Intercultural and Multicultural Education*, ed. Carl A. Grant and Agostino Portera (New York: Routledge, 2011), 110-123.

stages are ethnorelative: acceptance, adaptation and integration.<sup>30</sup> The ISS measures the concept of intercultural sensitivity. It 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 Scale is a 24-item scale with five factors: interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness.<sup>31</sup>

### ***The Conceptual Framework***

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.

Chen 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'.<sup>32</sup> The conceptual framework for the current study is illustrated in Figure 1.

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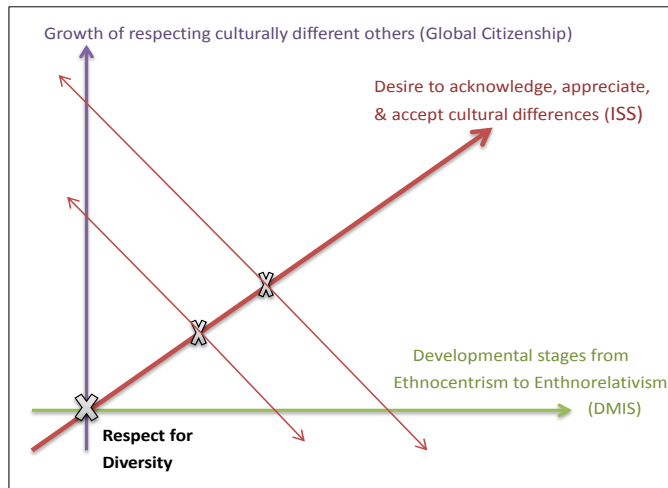
<sup>30</sup> There are studies: Bennett, M.J. "Towards ethnorelativism: A developmental model of intercultural sensitivity." In *Education for the Intercultural Experience*, edited by R.M. Paige, 21-71. Yarmouth, ME: Intercultural Press, 1993; Bennett, J.M. & Bennett, M.J. "Developing intercultural sensitivity." In *Handbook of Intercultural Training*, edited by Dan Landis, Janet M. Bennett & Milton J. Bennett, 147-166. Thousand Oaks, California: Sage Publications, Inc., 2004.

<sup>31</sup> G. M. Chen and W. J. Starosta, "The development and validation of the intercultural communication sensitivity scale." *Human Communication*, 3 (2000): 1-15.

<sup>32</sup> G. M. Chen, "The Impact of Intercultural Sensitivity on Ethnocentrism and Intercultural Communication Apprehension," *Intercultural Communication Studies* 19.1 (2010): 2.



*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 ethnorelativism (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 ethnorelative stages of DMIS. Decreasing in ethnocentrism suggests more sophistication in dealing with cultural diversities, and that enhances the building of global citizenship.

## **Research Aims and Research Questions**

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 were two major aims of this study. The first aim was to investigate the effectiveness of an intercultural learning program in developing the intercultural sensitivity of the Hong Kong Chinese secondary school students. The second aim was to investigate the changes in attitudes, beliefs and behavior of those students. These aims helped to identify two major research questions for this study.

### **Research Question 1**

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

### **Research Question 2**

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

## **Research Design**

A mixed-method design (Table 1) 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 and control group helped to ensure the reliability of the assessment.

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. For the whole scale, the higher the score an individual gains suggests a higher level of sensitivity in intercultural interaction that individual is. 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.

*Table 1 Research Design Applied to the Study*

Experimental Group	Pretest: ISS	<b><i>Participant Observation</i></b> Intervention: ILP	Posttest: ISS	<b><i>Focus Group Interviews</i></b>
Control Group	Pretest: ISS		Posttest: ISS	

### ***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 all the Form 2 classes.

The secondary school was an aided school sponsored by the Catholic Diocese of Hong Kong. It was once a boys' school, but in 2012, it became co-educational. The school is located in Yau Ma Tei District where it is close to the Nepalese communities in Hong Kong.

There were only five students who are ethnic minorities in the school. From September 2013 to March 2015, besides the ILP of the current study, there was no other program related with intercultural learning or ethnic diversity carried out in the school.

### *Sample*

Data were collected from one secondary school. There were four classes of Form 2 and one of the four classes of Form 2 was randomly assigned to be the experimental group by the school. Since it was agreed to have the ILP intervention for all the Form 2 classes, researcher requested one non-Form 2 class to be the control group for the study. 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 experimental and control groups.

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 21.

The 21 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 of 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 cancelled, and the final total number of the control group was 21.

The 21 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.

### ***Intervention: 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 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 the researcher 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 and it was composed of five workshops, a lunch video program and an exploratory tour of Ethnic Minority Groups in To Kwa Wan (Appendix A).

### ***Instrument: Intercultural Sensitivity Scale***

Developed by Chen and Starosta, 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.<sup>33</sup>

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. There was a panel to supervise the process. The Traditional Chinese version modified for the Cantonese speaking Hong Kong Chinese secondary school students for the current study was finalized on 28 August 2014 and it was named the Intercultural Sensitivity Scale for Cantonese speakers (ISS – C).

### ***Data Collection***

A pilot test was conducted 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 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, researcher organized a lunch time video program in November in order to bridge the workshops from October to December.

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<sup>33</sup> G. M. Chen and W. J. Starosta, "The development and validation of the intercultural communication sensitivity scale." *Human Communication*, 3 (2000): 1-15.

Throughout the intercultural learning program (ILP), there was participant observation. Researcher participated in the program as 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, four focus group interviews were carried out in March 2015 for all the students in the experimental group.

### ***Data Analysis***

Analysis of Covariance (ANCOVA), Gain Score Analysis (GSA) and Paired-Samples *t* Tests were used to analyze the quantitative 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. Triangulation of the results of these methods enabled more accurate and more in-depth explanation of the results.

### **Results**

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

Using ANCOVA to analysis the quantitative results, 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 results of GSA also 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 quantitative results showed that after the intervention, there was no significant difference between the experimental and control groups.

From participant observations of the intercultural learning program, the issues of low curiosity about different cultures, different voices dealing with ethnic minority groups, and the constrained cultural experiences of the Hong Kong Chinese students seemed to stand out.

There were 25 students for the Focus Group Interviews. All the 25 students agreed that they learnt the cultures, the communication skills and the life situations of ethnic minority groups who are staying in Hong Kong. Five 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. Seven of them said no and 11 of them say 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 seven students who did not say anything.

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

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.

NO Group said no towards people from different cultures. Students viewed culturally different others as immigrants needed to be tolerated. They worried about the negative impacts from having ethnic minority groups in the society and they defended their privileges. They did not want to interact and tried to avoid any contact with culturally different others.

NO NEED Group stereotyped culturally different others negatively. They felt superior towards other cultures. This group of students foresaw that ethnic minority groups would not have any important role played in their lives. Since they noticed that ethnic minority groups were outside their social networks, there was no need to know about ethnic minority cultures.

NO HARM Group did not take ethnic minority groups as a problem for the society. 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.

### ***Responses to the Research Questions***

Both the quantitative and qualitative results show that the intercultural learning intervention was not effective to enhance the intercultural sensitivity of Hong Kong Chinese secondary school students, and after the program, there was no significant change in attitudes, beliefs and behavior of those students.

## **Discussion**

Although the sample size was small, the findings that more participants were in the 'Minimization' Stage of the DMIS corresponded to the findings of Yuen and Grossman that Chinese in Hong Kong, Shanghai and Singapore all place an emphasis on human similarities rather than on differences between different cultural groups in order to have cultural differences rendered harmless.<sup>34</sup> The study also confirmed the results of Grossman and Yuen that there was a gap between the rhetoric of being an international city and the intercultural sensitivity of its population in Hong Kong,<sup>35</sup> and

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<sup>34</sup> C.Y.M. Yuen and D. L. Grossman, "The Intercultural Sensitivity of Student Teachers in Three Cities," *Compare: A Journal of Comparative Education* 39.3 (2009): 349-365.

<sup>35</sup> D. L. Grossman and C. Y. Yuen, "Beyond the Rhetoric: A Study of the Intercultural Sensitivity of Hong Kong Secondary School Teachers," *Pacific Asian Education* 18.1 (2006): 70-87.

that Hong Kong students are not well prepared to be global citizens.<sup>36</sup>

Most participants were positive in their recognition of a need to respect culturally different others but lacked the motivation to put this into effect. They were not well prepared to deal with diversities, and tried to avoid or minimize differences. The results suggest that participants were more ethnocentric than ethnorelative. The entrenched ethnocentric 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. For further research, more studies and refinements of intercultural learning program are needed.

## 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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<sup>36</sup> There are studies: Lee, W.O. and Ku, Y.F. *Education for global citizenship: A study of the status in Hong Kong and Shanghai* (in Chinese). Hong Kong: Oxfam, 2004; Leung, Y. W. and Yuen. W. W. (Ed.) *Citizenship Education Made in Hong Kong: Advancing a new era of civil society* (in Chinese). Hong Kong: Logos Publishers, 2011.

## **Appendix A:**

### Intercultural Learning Program Intervention

#### 14 October 2014 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

#### 21 November 2014 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

2 December 2014 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

20 December 2014 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 madrasah and learning about Islamic religion and Quran
- Having a home visit of a Nepalese family to know about their living

20 January 2015 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

3 February 2015 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
  - 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. Guiding 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

17 March 2015 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 selected 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

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[摘要] 提高跨文化能力被視為可提高世界公民意識。然而，對於香港主流文化群體，如何透過跨文化學習發展其跨文化能力卻所知甚少。本研究的目的，是探討跨文化學習項目在香港本地中學生的有效性。本研究採用了一個社區中心的跨文化敏感度訓練項目作藍本，並採取了混合方法來評核跨文化學習的有效性。跨文化敏感度級別 (ISS) 是用來評估透過訓練來介入的影響。一個包括預先測試、事後測試、21 人控制小組和 21 人實驗小組的類似實驗設計，用來確保評估的可信性。本研究採用了 ANCOVA、GSA 和 T Tests 來分析數據。同時，本研究採了參與式觀察和焦點式訪問的質性研究方法，以跟進早前的訓練介入，並採用了主題分析法來分析質性研究數據。本研究的結果強調，加強香港主流文化群體在發展跨文化能力的需要。量化和質化研究數據均顯示，學生樣本反映出，他們未有切合香港多元文化的本質，特別是對少數族裔群體。在理論、政策和實踐方面，本文提倡學校推廣一個更包容的社會角色。