

Multicultural Education Approach in Language Teaching

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Abstract: *Recent developments in language teaching include the emphasis placed upon the development of intercultural competence among ESL and EFL teachers. This means that a competent language teacher is someone who has linguistic, strategic and discourse competence but is also someone who has a high level of intercultural competence. As the city has become home to linguistically and culturally diverse individuals, language educators are confronted with several concerns such as the growing number of students who are characterized with Limited English Proficiency (LEP) and the need for a language pedagogy that will meet the language needs of the new student population. This quantitative-descriptive research explores on the level of intercultural competence of language teachers and the level in the implementation of the multicultural education in language teaching of the language teachers in the selected higher education institutions in Baguio City. It was found out that the teachers' level of intercultural competence yielded 3.15 qualitatively described as high, interpreted as competent which creates a picture that language teachers are interculturally competent but still need improvement in terms of intercultural education. Language teachers are competent in terms of cultural knowledge and skills and very competent in terms of attitude. On the other hand, language teachers substantially implement (3.22) the multicultural education approach in language teaching which can be interpreted that there was an attempt to implement multicultural education approach, but the effort was not sufficient.*

Keywords: *Higher Education Institutions, intercultural competence, language teaching multicultural education approach*

I. INTRODUCTION

“The secret of education lies in respecting the pupil.” -Ralph Waldo Emerson. The statement from a great essayist, Ralph Waldo Emerson, emphasizes the responsibility of educators to broaden their perspective concerning individuals to develop self-worth. This responsibility of educators has been emphasized by proponents of the Multi-cultural Education Approach to Language Teaching (MEALT) and those who specialize in intercultural or cross-cultural communication.

Intercultural education, according to the National Council for Curriculum and Assessment (NCCA, 2006), is an education which respects, celebrates, and recognizes the normality of diversity in all areas of human life. It sensitizes the learners to the idea that humans have naturally developed a range of different ways of life, customs, and worldviews, and that this breadth of human life enriches all men. It is an education, which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built.

Significantly linked with Intercultural Education defined by Stier is Multicultural education. As defined by Banks (2001), “multicultural education is a reform movement designed to change the total educational environment so that students from diverse racial and

ethnic groups, exceptional students, and students from each social-class or group will experience equal educational opportunities in school.

As the city has become home to linguistically and culturally diverse individuals, language educators are confronted with several concerns such as the growing number of students who are characterized with Limited English Proficiency (LEP) and the need for a language pedagogy that will meet the language needs of the new student population. In response to this phenomenon, multicultural education approach has come to the fore. However, Abletis' (2010) article on "Viability of Multicultural Education in Promoting Cultural Pluralism and Understanding in the Philippines, reiterated the idea that in the Philippines, the efforts are localized and not recognized, that the practice of multicultural education in the Philippines is alive only at educational institutions where there is high concentration of indigenous people, and that many educators in the country are still unaware of the approach and its nature.

Richards et.al (2006), postulated that there is a need for teachers to employ not only theoretically sound but also culturally responsive pedagogy. Teachers must create classroom culture where all students regardless of their cultural and linguistic background are welcomed and supported and provided with the best opportunity to learn. Gay (2000), Hawley & Jackson (1995) and Banks (2000) also affirmed that "the increasing diversity within the nation and its schools poses serious challenges.

Hence, with this diversity, the need for a widespread implementation of the multicultural education approach cannot be denied.

The main purpose of this study was to determine the level of intercultural competence of language teachers in selected Higher Education Institutions in Baguio City and their level of implementation of the multi-cultural approach to language teaching. Specifically, this study aimed to answer the following questions:

1. What is the level of intercultural competence of language teachers of selected private Higher Educational Institutions in Baguio City?
2. What is the level of implementation of multicultural education approach in language teaching of selected private Higher Educational Institutions in Baguio City?
3. What is the relationship between the level of intercultural competence and the level of implementation of multicultural education approach in language teaching of the selected private HEIs in Baguio City?

II. RELATED LITERATURE

Recent developments in language teaching include the emphasis placed upon the development of intercultural competence among ESL and EFL teachers. This means that a competent language teacher is someone who has linguistic, strategic and discourse competence but is also someone who has a high level of intercultural competence. He is not only knowledgeable but is also skillful in the use of the so-called multi-cultural approach to language teaching. This is in response to widespread migration leading to the diversity in terms of language and culture among students (Nunan, 1999).

In the United States, a great number of immigrants from the different parts of the globe, majority of whom are Asians, populate not just elementary and middle schools but also universities. The Philippines, which is an Asian country is not exempted from this phenomenon. Other Asian nationals such as Chinese, Japanese, Thais and Koreans as well as African nationals enter the Philippines as students. Their population adds to the number of linguistically and culturally diverse students populating higher education institutions.

The recent drastic change in the number of linguistically and culturally diverse students that can be seen in the Philippine educational demographic landscape is caused by the abrupt increase in students' mobility. Currently, there are 61,601 foreign students in the country

based on the survey done on February 09, 2012, by the Bureau of Immigration (BI). Moreover, there are 19,654 holders of student visa, 4,284 are former tourists who later opted to study here while 15,370 were old students who renewed their visa. A total of 29,462 foreigners applied for Special Student Permit (SSP) in the different BI field offices in the provinces, while 8,846 obtained their SSP from the main office in Manila. Furthermore, Sarino (2011), marked that out of more than 26,000 foreign students, there are more than 17,000 enrolled in various HEIs. South Koreans topped the list, numbering to 11,612, followed by 3,961 Chinese and 3,225 Iranians. These foreign students are accommodated in the country by 229 private HEIs. One significant consequence of this global phenomenon is multiculturalism, whereby students from varied nationalities, cultures, religions, and belief systems share the same classrooms, laboratories, and other school facilities while overcoming, language barriers and social stereotypes. (Sarino, 2011)

Pedagogical impediment affects learners' performance which educators should be aware of since these issues can cause barriers to learn specifically, insufficient support of educators, inappropriate and unfair assessment procedures, and inflexible curriculum. In the light of these issues, the researcher of this study took as a challenge to determine the relationship between the level of intercultural competence and the level of implementation of multicultural education approach in language teaching of the selected higher education institutions of Baguio City.

Petre (2006) as cited by Luka (2007) emphasized the goal of intercultural education that incorporates three stages: transformation of teachers themselves, transformation of the system of education and schools, and transformation of society. He asserts that a teacher must be open to changes and must be able to evaluate and accept the positive ones.

Byram's five components on intercultural competence are as follows:

- a. attitudes (*savoir- être*) of the intercultural speaker. This component enfolds curiosity and openness. This means that a person should be prepared to relativize their values and behaviours and not assume that they are the only possible and correct ones.
- b. knowledge (*savoir*) – in Byram's model knowledge does not predominantly relate to knowledge about a specific culture, but rather knowledge of how social groups and social identity's function, both one's own and others.
- c. skills (*savoir comprendre*) – an ability to interpret, explain and relate to an event from another culture. Since intercultural speakers need to be able to see how misunderstandings can arise, and how they might be able to resolve them, they need the attitudes of decentering and skills to comparing.
- d. skills of discovery and interaction (*savoir faire*) – an ability to acquire new knowledge of a culture and cultural practices as well as skills and attitudes of under the constraints of real-time communication and interaction.
- e. critical cultural awareness (*savoir s'engager*) – an ability to evaluate, critically and based on explicit criteria, practices, and products in the speaker's own and other cultures. (Byram 2009).

Multicultural education has various goals that can be accomplished and reached when implemented into a classroom. In the article *Multicultural Education Issues and Perspectives*, by James A. Banks and Cheery A. McGee Banks, stated that one of the important goals of multicultural education is to provide growth in students' consciousness, "major goal of multicultural education is to help students to develop the knowledge, attitudes, and skills needed to function within their own micro cultures" (Banks p.25). Multicultural Education can be implemented in elementary schools in various ways. Having multicultural education applied in a classroom curriculum can increase students learning by matching learning styles with teachers' strategies. Finding the correct approach to teaching students can create students to be motivated to learn about multiculturalism and can have teacher meet each

student's needs. Teachers can apply strategies into their curriculum and lesson plans where students can learn more about change, empowerment, equity, and justice in a way that they can understand these different factors at their young age. Learning from student's backgrounds, culture, values, and beliefs can promote the social action of the students no unknown groups rather than their own.

In a multicultural educational setting, educators are required to develop a curriculum that is "culturally sensitive, culturally responsive, and culturally relevant" (Dejaeghere & Cao, 2009; Schlein, 2018). However, such a curriculum would become feasible only when instructors are equipped with intercultural knowledge and skills and are better able to reflect upon their pre-existing biases, discrimination, stereotypes about diversity (Hajisoteriou et al., 2018) or ethnocentrism.

Multicultural education proves several reasons to be integrated in the Philippine educational system. Multicultural education addresses the issue that education should promote total human liberation and development Article 2 Section 17 of the Philippine Constitution inevitably includes human rights education in the curriculum and encourages critical thinking and creativity. In addition, Article 14, Section 3 of the same Code, provides for indigenous people the right to establish and control their educational systems and institutions and through its capacity to empower people and to encourage critical thinking. This is supported by Chapter 6, Section 30 of IPRA which recognizes the State's role to recognize and preserve the dignity and diversity of the cultures, traditions, histories, and aspirations of the indigenous people. As such, indigenous people are appropriately reflected in all forms of education, public information, and cultural-educational exchange (IPRA Chapter 6, Section 31).

In effect, this diversity, realized and recognized by IPRA captures the significance of multicultural education as the primary approach in public and private schools for equality, and justice, for brotherhood and for world peace.

However, as educators realize the need for the use of multicultural education, they are beset by the challenge to address a few systematic, curricular, and pedagogical impediments. Systematic impediments can contribute to conditions that may cause barriers to learn particularly, lack of basic and appropriate support materials, lack of assistive device, inadequate facilities in school lack of mother tongue educators or highly competent teachers. It should be noted that the availability of educational resources plays a vital role in an effective learning in any society.

On the other hand, curricular impediments add up to the factors that affect learning. A broader understanding of curriculum would embrace all learning experiences that are available for learners in their schools and communities. Curricular impediments entail unplanned course materials, perspective and worldview that greatly affect learners.

III. METHODOLOGY

Research Method

This study on the multicultural approach in English language teaching is descriptive-correlative research. It sought to determine the relationship between the level of the intercultural competence and the level of implementation of multicultural education approach in language teaching of the Selected Private HEIs of Baguio City. Data were gathered through a survey-questionnaire.

Population and Locale

The respondents of the study were language teachers from selected private Higher Educational Institutions (HEIs) in Baguio City who are handling foreign students enrolled in

AB English program. Selected private HEIs refer to Saint Louis University, University of Baguio, and University of the Cordilleras, which accommodate a wide range of both local and foreign students. Of the 20 respondents, 5 or (25%) came from Saint Louis University, 5 or (25%) from University of Baguio and 10 (50%) from University of the Cordilleras. Total enumeration was used in this study.

Data Gathering Instrument

The data gathering tools used in this research were two survey questionnaires. Firstly, items of the intercultural competence questionnaire were based on the concepts presented by the Federation of the Experiment in International Living (FEIL), founded on July 23, 1932. This researcher-made questionnaire is a 30-item survey which covers the three dimensions of intercultural communicative competences: knowledge or awareness, attitude, and skill. Secondly, the Multicultural Education Approach in Language Teaching (MEALT) questionnaire is a 40-item survey which measures content integration, knowledge construction, prejudice reduction, and empowerment of the school and social structure.

Each questionnaire has reliability results: the Intercultural competence questionnaire has a reliability coefficient of .965 (Cronbach's Alpha) interpreted as very high reliability and the MEALT has reliability coefficient of .957 (Cronbach's Alpha) interpreted as very high reliability. Thus, these questionnaires further show a high internal consistency which means that all the items are highly reliable.

Data Analysis

This research on multicultural education approach in language teaching used statistical tools such as: frequency counting, weighted mean, percentage, and Pearson-Product Moment of Correlation. The data gathered were treated using the Statistical Packages for Social Sciences (SPSS).

First, to determine the level of intercultural competence, descriptive statistics such as frequency distribution, percentage counting and weighted mean were used. A four-point Likert scale was used to determine the level of intercultural competence and the level of implementation of the multicultural approach in language teaching. The scale used on the level of intercultural competence was: 3.25-4.00 Very Competent, 2.50- 3.24 High Competent, 1.75-2.49 Not so Competent and 1.00-1.74 Not competent.

Second, to determine the level of implementation of the multicultural education approach in language teaching descriptive statistics such as frequency distribution, percentage counting and weighted mean were used. The scale used on the level of implementation on multicultural education approach in language teaching was: 3.25-4.00 Very substantial implementation, 2.50-3.24 Substantial implementation, 1.75-2.49 Emerging implementation and 1.00-1.74 No Implementation.

Third, to determine the relationship between the level of intercultural competence and the level of implementation of the multicultural education approach in language teaching, Pearson-Product Moment of Correlation was used. The statistical distribution for this item is as follow: .91-1.00 Very High Correlation, .71- .90 High Correlation .41- .70 Moderate Correlation, .21- .40 Low Correlation and .00- .20 Very Low Correlation.

IV. RESULTS

The first problem is focused on the level of intercultural competence of the language teachers. Table 1 presents a summary of the level of intercultural competence (knowledge/awareness, skills, and attitude) of the language teachers in the selected higher education institutions in Baguio City. As shown on the table, the overall mean score of the

teachers' level of intercultural competence yielded 3.15 qualitatively described as high, interpreted as competent. On the one hand, this finding creates a picture that language teachers are interculturally competent but still need improvement in terms of intercultural education.

Table 1
Level of Intercultural Competence of the Language Teachers

Intercultural Competence	Mean	Descriptive Equivalent	Interpretation
Knowledge	2.90	H	C
Skills	3.14	H	C
Attitude	3.43	VH	VC
TOTAL	3.15	High	Competent

On the other hand, this somehow shows a positive thing on the part of the respondent teachers since they acknowledge their limitation in terms of knowledge/awareness. From the said finding, one may infer that the respondents having a positive attitude can still increase their level of knowledge to very high or very competent. The said result predicts their response to the training on intercultural and multicultural offered to them.

More specifically, the mean for attitude is 3.43, described as “very high” and interpreted as “very competent”; whereas the mean for knowledge is 2.90 described as high and interpreted as competent.

The second problem is geared towards the level of implementation on the multicultural education approach in language teaching. Table 2 presents a summary of the level of MEALT implementation along four dimensions or categories.

Table 2
Level of implementation of MEALT

Multicultural Approach in Language Teaching	Mean	Descriptive Equivalent	Interpretation
Content integration	2.99	High	Substantial implementation
Knowledge construction	3.46	Very High	Very substantial implementation
Prejudice Reduction	3.18	High	Substantial implementation
Empowerment of the school and social structure	3.12	High	Substantial implementation
TOTAL	3.22	High	Substantial Implementation

As indicated, the language teachers rated the level of implementation of the multicultural education approach in language teaching high, with an overall mean score of 3.22 qualitatively described as substantially implemented. This rating indicates a substantial implementation. This means that there was an attempt to implement multicultural education approach, but the effort was not sufficient.

The last problem is centered on the relationship of the level of intercultural competence (IC) of the language teachers and the level of implementation on the multicultural education approach in language teaching (MEALT). Table 3 shows the correlation between the level of intercultural competence and the level of implementation of multicultural education approach in language teaching.

Table 3
Correlation of the Level of IC and the Level of Implementation of MEALT

Areas of ICC	Level of implementation of MEALT	Correlation	DE
Knowledge	Content integration	0.55	MC
	Knowledge construction	0.26	LC
	Prejudice Reduction	0.40	LC
	Empowerment of school culture and social	0.40	LC

	structure			
Attitude	Total	0.46	MC	
	Content integration	-0.11	LC	
	Knowledge construction	0.24	LC	
	Prejudice Reduction	-0.05	LC	
	Empowerment of school culture and social structure	0.03	LC	
Skills	Total	0.02	LC	
	Content integration	0.19	LC	
	Knowledge construction	0.39	LC	
	Prejudice Reduction	0.25	LC	
	Empowerment of school culture and social structure	0.35	LC	
TOTAL		0.35	LC	
		Overall		
ICC	ME		0.41	LC
		TV	0.076	

Results show that the computed correlation coefficient of 0.41 is greater than the tabular value of 0.076 at alpha .05 level of significance. This means that there is a significant correlation between the level of intercultural competence and the level of implementation of multicultural education approach in language teaching of the language teachers in the selected higher education institutions in Baguio City, signifying the acceptance of the hypothesis.

V. DISCUSSION

Level of Intercultural Competence of Language Teachers

There are three dimensions along which the level of intercultural competence of the respondents was based. These include knowledge or awareness, attitude, and skills.

Knowledge or awareness

Knowledge in the study refers to awareness or understanding of requisite information and actions. It refers to self-awareness; communicative awareness, especially of the different linguistic and communicative conventions within different cultures; culture-specific knowledge, especially knowledge of the perspectives, practices, and products of different cultural groups; and general cultural knowledge, especially knowledge of processes of cultural, societal, and individual interaction (Dooly, 2006).

The respondents have enough knowledge on what culture is about. This is not surprising since the respondents are university teachers handling English major subjects such as Introduction to Linguistics, Sociolinguistics, Literature of the Philippines, and World literature which includes discussions on the relationship between language and culture. As teacher of literature, the respondents tackle socio-cultural and political realities depicted in some literary selections to enrich the students' knowledge and enable them to relate this learning to real-life situations. And as teachers in the University of the Cordilleras, the respondents adhere to the application of UC's vision stated as: "UC shall help preserve and develop Filipino culture and values." (UC Faculty Manual, as available 2013).

This implies that the respondents have developed a high degree of cultural sensitivity able to observe significant differences in terms of practices and beliefs. This is not surprising since the respondents live in a culturally diverse society-the Philippines. It is to be noted that though all respondents are Filipinos, they represent various linguistic and cultural groups such as Kankana-eyes, Ilonggo, Ibalois, Ilocanos and Tagalog.

Moreover, as teachers handling foreign students, the respondents have developed the attitude of observing their foreign students' way of interacting with Filipino students and other nationalities. As implied, the teachers, aware of the linguistic group and cultural groups to which they belong are also aware of the major areas along which differences between their culture and other respondents' culture are found or marked. When interviewed, a respondent representing the Ibalois noted the difference between the Kankanaeys and Ibaloi in terms of the use of ganza or gong specifically during weddings.

In greeting an older person, Ilocanos have their own way of showing respect such as using "manong/manung" (elder brother), "manang" (elder sister) whereas, Kankanaeys do not have such equivalents. Most often, the Kankanaey's failure to use the polite expressions are misunderstood to be manifestations of rudeness or lack of respect. This means that while the respondents have claimed to have a basic knowledge of the definition of culture, and though they may have applied basic interpersonal skills in dealing with people of other culture, they still recognize their need to know specific models introduced by experts in cross-cultural communication to enable them to confidently teach English particularly to foreign nationals whom they are meeting for the first time in their language class such as Vietnamese students who do not often populate the selected Higher Education Institution (HEIs) included in this study.

Attitude

Attitude in this study include respect for other cultures; curiosity about other cultures; openness to people from other cultures and intercultural learning; willingness to suspend judgment, tolerance to ambiguity and value cultural diversity (Dooly, 2006). This means that people must realize their own values, beliefs and behaviors, refrain from assuming that they are the only possible and naturally correct ones and see how they look from the point of view of an outsider whose perception, set of values, beliefs and behaviors are different. This is called the ability to 'decentre' (Byram, M. et.al.(2002).

Language teachers who are enhanced with physical, international, social, and emotional capacities play vital roles to students' life. These roles can be identified as a transmitter or mediator of culture, agent of social change, a facilitator, a researcher, an arbiter, an educator, a professional, and a parent (Hilbero, et.al, 2006).

Leveridge (2008), argued that language teachers must instruct their students on the cultural background of language usage, choose culturally appropriate teaching styles, and explore cultural-based linguistic differences to promote understanding instead of misconceptions or prejudices. The students, when using the learnt language, may use the language inappropriately or within the wrong cultural context, thus defeating the purpose of learning a language. Because language is closely entwined with culture, language teachers entering a different culture must respect their cultural values. As Englebert (2004) recounted: "... to teach a foreign language is also to teach a foreign culture, and it is important to teach a foreign culture, and it is important to be sensitive to the fact that our students, our colleges, our administrators, and, if we live abroad, our neighbors do not share all our cultural paradigms (cited in Leveridge, 2008, p. 100).

As such teachers need to have a positive attitude towards cultures other than their own and accept differences in terms of cultural beliefs and practices. This way, their students would also have positive attitude towards their classmates who exhibit cultural practices and beliefs. Negative attitude becomes a filter in the acquisition of cultural inputs and in the teaching of language items to students.

Skills

Intercultural skills include: skills of listening to people from other cultures; skills of interacting with people from other cultures; linguistic, sociolinguistic and discourse skills, including skills in managing breakdowns in communication; skills in discovering information about other cultures; skills of interpreting cultures and relating cultures to one another (European Wergeland Center, 2009).

As Hui (2005) underscored, language teachers must remember that people from different cultures learn things in different ways. Intercultural skills include skills of listening to people from other cultures; skills of interacting with people from other cultures; linguistic, sociolinguistic and discourse skills, including skills in managing breakdowns in communication; skills in discovering information about other cultures; skills of interpreting cultures and relating cultures to one another (European Wergeland Center, 2009).

The finding implies that though, the teachers can adjust their behaviors to their students, they still have not reached the highest level of intercultural competence along skill. This further suggests that language teachers need to be more exposed to culture-based training/seminars. The use of appropriate outfit has always been part of teachers' training to maintain a high level of decency even in the way clothes are used. At the University of the Cordilleras, teachers are made knowledgeable about dress code: "[the] teacher shall be appropriately dressed at all times when they are within the school campus and in other school functions held outside of the campus" (UC Faculty Manual). The other responding institution, Saint Louis University asserts the dress code from the Growth and Leadership where it states that "A faculty leads others by the practice of his profession and by the example of his life" (SLU Faculty Handbook p54, 1995). The imposition of dress code helped developed consciousness on appropriate outfit.

Language teachers have a great deal of training in the acquisition and learning of English as a second language, the lack of foreign subjects and vernacular or local languages (aside from their mother tongue) offered in the undergraduate programs (except for Hospitality and Tourism Management) lessen the drive of teachers to learn the languages of their students such as the Korean language, Mandarin, and some vernacular languages. Thus, professional development is needed along this area.

Spitzberg (2000) theorized intercultural communication competence as "an impression that behavior is appropriate and effective in a given context". Martin and Nakayama (2004) define intercultural communication competence as "the ability to behave effectively and appropriately in interacting across cultures". This suggests that teachers, to be effective in multicultural classroom are expected to hone their skills in dealing with the differences among their students in terms of linguistic and cultural behaviors and in eliciting from them positive or optimistic responses to their cultural differences or gaps.

One should not only compare but contrast the cultural differences in language usage. Visualizing and understanding the differences between the two will enable the student to correctly judge the appropriate from the inappropriate behaviors. This finding is supported by Krashen's Affective Filter Hypothesis which claims that learners with high motivation, self-confidence, a good self-image, and a low level of anxiety are better equipped for success in second language acquisition. Low motivation, low self-esteem, and debilitating anxiety can combine to 'raise' the affective filter and form a 'mental block' that prevents comprehensible input from being used for acquisition. (Nolan, 2011).

All these findings on the teachers' level of intercultural competence reveal positive qualities possessed by the said teachers but still need to be improved.

Level of Implementation of Multicultural Education Approach in Language Teaching

The level of implementation of multicultural education approach in language teaching is measured into four categories such as content integration, knowledge construction, prejudice reduction and empowerment of the school and social structure.

Content Integration

Content integration deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline. The infusion of ethnic and cultural content into a subject area is logical and not contrived when this dimension is implemented properly (Banks, 2008).

More opportunities exist for the integration of ethnic and cultural content in language teaching. There are frequent and ample opportunities for teachers to use ethnic and cultural content to illustrate concepts, themes and principles in the literature, and language arts. Teachers use texts from a variety of cultures and groups to illustrate key concepts, principles, and theories. The findings imply that there is a need for teachers to consider the contribution of linguists/authors from different ethnic groups, nationalities, and genders and use these to help students overcome their fear and negative attitude towards language teaching and towards other culture.

The lack of culture-based materials particularly of the Korean, Chinese and African culture in the list of language books and manuals to teachers make it difficult for language teachers to increase their level of multicultural education approach in language teaching along content integration. A good number of books and manuals available at school libraries in Baguio and the whole country are Content-Based Instruction (CBI-based) but majority of these content-based books and manuals integrate language with content subjects such as history, values, physical education, engineering, accounting, hospitality and tourism industry and health care. Not a good number integrates foreign culture and language.

Banks (2008) claimed that the implementation of the multicultural education approach in language teaching (MEALT) along content integration requires the use of the Additive Approach. Additive approach is frequently used by teachers to integrate content about ethnic and cultural groups into the school curriculum. In this approach, the organization and structure of the curriculum remains unchanged. For example, examining the perspective of a Native American about Thanksgiving would be adding cultural diversity to the traditional view of Thanksgiving. However, this approach does not necessarily transform thinking (Banks, 1999).

If additive approach is implemented in the Philippines particularly language- related courses in Baguio City where Koreans flock in the universities to take particularly Bachelor of Arts in English, special units on Korean culture and literature be added to the curriculum. When this is done, the Filipinos taking AB English will be at an advantage because they will be assured of an easier task once absorbed in Korean –run institutions or if given the opportunity to work as a language teacher in Korea, they will have a lesser chance to suffer from what is known as culture shock. This claim is supported by Bandura's Social Learning Theory/Observation and Imitation Theory that believes on the individuals who learn or gain information from what others do, to make decisions about which of those observed are worthy of adoption, and to use that information in later situations that require a response. Further, Bandura also reiterated that social learning is acquired through observation, imitation, or combination of both (Hilbero et al., 2006).

Knowledge Construction

Another dimension is known as knowledge construction. Knowledge construction refers to the process of connecting prior cultural knowledge or idea with new ones. The teacher provides subject matter resources and classroom opportunities to extend students' home cultural knowledge and experiences to construct new knowledge and understanding (Sheet 2005). The knowledge construction process describes teaching activities that help students to understand, investigate, and determine how the implicit cultural assumptions, frames of references, perspective, and biases of researchers and textbook writers influence the ways in which knowledge is constructed. The knowledge construction process describes teaching activities that help students to understand, investigate, and determine how the implicit cultural assumptions, frames of references, perspectives, and biases of researchers and textbook writers influence the ways in which knowledge is constructed (Banks, 2006).

While it is imperative for teachers to begin with what the students already know and proceed to what they do not know—in the case of the foreign students, their native culture (point of departure), it is equally important to extend this knowledge to the host culture. When this is effectively carried out, the foreign students develop a greater appreciation to the host culture, thereby lessening their level of anxiety and lessen chances for culture shock.

Moreover, the findings of this study are in line with Ausubel's view, to learn meaningfully, students must relate new knowledge (concepts and propositions) to what they already know. He proposed the notion of an advanced organizer to help students link their ideas with new material or concepts. Ausubel's theory of learning claims that new concepts to be learned can be incorporated into more inclusive concepts or ideas.

The implementation of the MEALT along knowledge construction invokes the use of so-called Transformation Approach. This approach according to Banks brings content about ethnic and cultural groups from the margin to the center of the curriculum. It helps students to understand how knowledge is constructed and how it reflects the experiences, values, and perspectives of its creators. In this approach, the structure, assumptions, and perspectives of the curriculum are changed so that the concepts, events, and issues taught are viewed from the perspectives and experiences of a range of racial, ethnic, and cultural groups. The center of the curriculum no longer focuses on mainstream and dominant groups, but on an event, issue, or concept that is viewed from many different angles or points of view. This is done while at the same time helping students to understand the nation's common heritage and traditions (Banks, 1999).

Janice Christy (2001) in her article entitled, "Building Respect in the Culturally Diverse Literature and Language Arts Classroom" stated that, "Students are more likely to benefit from literature in an environment that appreciates and respects diversity. Teacher regard for the cultures represented in the classroom builds a respectful, trusting climate—one where literature can function to bring very different people to common ground. *Christy added that teachers must choose teaching methods that foster peer relationships. Instruction must be designed well, something rich with concrete examples and visual cues that build on personal knowledge and student experience whenever possible. **Using literary examples that are exclusive to a single culture must likewise be avoided.** Examples that come easily are often those that come from our people's experiences; these are not to be assumed even if students share such experiences. Moreover, Christy posits that teacher have a wealth of resources at their disposal to both demonstrate appreciation for other cultures, while deepening acclimation to a majority's ways of life.*

Supporting this idea is the Kramsch's theory on the third places. Kramsch claims that this third place is the one where L2 learners synthesized elements of different cultures and established their own understanding of the cultural differences between those cultures. It is on this unbounded and dynamic space where language learners bridged gap between cultural

differences and achieve theory personal and communicative goals (Crozet & Liddicoat, 2000).

Prejudice Reduction

Prejudice reduction refers to the teachers' attempt to reduce, if not to remove students' feeling of superiority or inferiority mainly because of their race, ethnic affiliation, or social status (Banks, 2006). The prejudice reduction dimension of multicultural education seeks to help students develop positive and democratic racial attitudes. It also helps students to understand how ethnic identity is influenced by the context of schooling and the attitudes and beliefs of dominant social groups.

Joann Keyton (2002) noted that conflict resulting from prejudice often intimidates people making them lose confidence in their abilities to effectively interact with one another. Conflicts resulting from cultural differences can heighten anxiety which according to Stephen Krashen in his Affective Filter Hypothesis, is detrimental to a student's attempt to learn a language.

It is to be noted that most foreign students taking Bachelor of Arts in English in all the three selected HEIs are Koreans, followed by Chinese and Africans. At the extreme end are students demonstrating superiority over their classmates but at the other end are students exuding with inferiority complex. These two extremely opposite feelings are indicated by some students' isolation and non-participation at one end and hyperactivity and domination at the other end.

Empowerment of the School Culture and Social structure

Empowerment of the School Culture and Social structure involves restructuring the culture and organization of the school so that students from diverse racial, ethnic, and gender groups will experience equality. (Banks, 2006) The implementation of this dimension requires school reformation including the attitudes, beliefs, and action of teachers and administrators, the curriculum and course of study, assessment and testing procedures, and the styles and strategies used by teachers. (Banks, 2013). Members of the school staff examine and change the culture and social structure of the school. For example, the International Students' Circle may join force with local organization in carrying out a school-based project or even community-related activities like literacy programs. This will foster cooperation or collaboration as well as friendly relation between and among foreign students as well as school community. Grouping and labeling practices, sports participation, gaps in achievement among groups, different rates of enrollment in gifted and special education programs among groups, and the interaction of the staff and students across ethnic and racial lines are important variables that are to be examined and reformed.

In a study conducted by Dooly (2006) entitled, "Integrating Intercultural Competence and Citizenship Education into Teacher Training: A Pilot Project" which allowed 160 teacher trainees to undergo intensive teaching practice in a foreign country, while at the same time participating in a program aimed at improving their intercultural competences and understanding of what it means to be citizen in today's world, it was revealed that teacher trainees became more critically aware of their general perspective about social issues, increased their intercultural competence and learnt teaching strategies which can be eventually be transferred to teaching of citizenship. Dooly (2006) postulated the idea that teachers' styles and attitudes are rooted in experience and are developed through interactions (action/reaction) within this experience; these attitudes will gradually become well established within everyone. This supports the findings on the teachers' intercultural competence along attitude.

Karabinar, S. & Guler, C.Y. (2012) discovered in their study “The Attitudes of EFL Teachers Towards Teaching Culture and Their Classroom Practices” that there is no significant difference between native and non-native English-speaking teachers and between the teachers working at a state or private universities in terms of overall attitude towards teaching culture. On the other hand, the higher participation rate in training courses on teaching culture and professional development activities led to a more positive attitude towards the integration of culture.

Odeja, J.R.G. & Cecilia, R.R (2005) revealed that developing intercultural learning is not just a matter of acquiring cultural knowledge, but it rather implies changing attitudes and skills on behalf of language teachers.

In contrast with this view is a study conducted by Deveney (2007) which claimed that language teachers can also become competent without any specific teacher training and added that a teacher who is curious, reflective, flexible, caring, optimistic and genuinely interested in other cultures might also be successful in culturally diverse classes without any training.

The study of Popa et.al (2008) focuses on teacher’s intercultural competence and potential effects of intercultural training and experience among eighty-seven Romanian elementary and secondary school teachers, divided in four subgroups, discovered that intercultural training has a positive effect on teachers’ intercultural competence.

Pence and Macgillivray (2008) reported results from a study based on pre-service teachers’ personal journals analysis, focus groups with supervisors, observation notes, reflection papers, course evaluations, and a questionnaire completed one year after the experience abroad. They tried to assess the immediate impact of short-term international experiences why and may have led lasting impact the trip may have had on participants as future teachers. Participants indicated few negative experiences, and results prove that all overall the benefits included both professional and personal changes. Pre-service teachers mentioned as important benefits increased confidence, a better appreciation and respect for others and other cultures, and an awareness of the important feedback and reflection play in professional and personal growth.

The substantial implementation of MEALT is attributed to the vision and mission of the selected higher education institutions which provided items on culture. The University of the Cordilleras for example has in its vision statement which includes/ stipulates preservation of the Filipino culture (UC Faculty Manual). As this vision is impressed in the hearts of all teachers, it is no wonder why the respondents from the University of the Cordilleras made some attempts to implement MEALT. But while the concept of culture is superimposed, becoming open to other culture, and integrating culture – based activities in language classes however has not reached its full implementation. Despite the presence of torch in its seal which is a classical symbol of learning - that while UC is dedicated to the cultivation of a distinct Filipino culture, it has profited from the teachings of other cultures.

The other responding school, Saint Louis University is with the intention to transform their students, teachers, and staff into competent and creative professionals, i.e., workers who have at their fingertip’s extensive knowledge, skill, and attitudes relevant to their profession. The teachers can create new knowledge through research and to invent new ways of responding to the many challenges of the modern world (Hechanova, 2005).

The third responding HEI is the University of Baguio has in its vision of providing a globally competitive professional armed with relevant skills, talents, abilities, and knowledge needed for the optimum applications of his/her chosen career (University of Baguio).

As the findings reveal a substantial but not highly substantial implementation of MEALT, the implication is clear, that language teachers still need to give emphasis on content integration, prejudice reduction, empowerment of the school and social structure to fully

increase the level of implementation of the multicultural education approach in language teaching.

Furthermore, language teachers are encouraged to give importance to texts from a variety of cultures and groups to illustrate key concepts, principles, and theories. Language teachers are also suggested to reduce if not to remove students' feeling of superiority or inferiority mainly because of their race, ethnic affiliation, or social status. The feeling of inferiority due to culture can become a filter which prevents or limits the accommodation, processing, and use of language in any communicative situation. As Krashen in his Affective Filter Hypothesis states, learners with high motivation, self-confidence, a good self-image, and a low level of anxiety are better equipped for success in second language acquisition. Low motivation, low self-esteem, and debilitating anxiety can combine to 'raise' the affective filter and form a 'mental block' that prevents comprehensible input from being used for acquisition. (Nolan, 2011).

Thus, it is imperative for language teachers to conduct group activities that will not put premium on one culture over the other cultures; rather allow for the accommodation of varying cultural input such as tour guiding, culture laboratory, lace up and role plays. As key figures in the classroom, teachers may serve as instruments in the restructuring of the school culture and organization of the school so that students from diverse racial, ethnic, and gender groups will experience equality. (Banks, 2006).

Correlation of the Level of Intercultural Competence and the Level of Implementation of Multicultural Education Approach in Language Teaching

Intercultural competence is the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural context (Bennett & Bennett 2004). On the other hand, multicultural education approach promotes the use of culture-based texts and activities in a culturally diverse class and promotes unity among students of varying cultures. Data obtained indicate that the higher the level of the intercultural competence, the higher the implementation level of the multicultural education approach in language teaching by the language teachers. This implies that the teacher's implementation of multicultural education approach to language teaching (MEALT) is influenced or affected by the teacher's intercultural competence. To increase the level of implementation of MEALT, teachers must increase the level of their intercultural competence.

There is a significant correlation between the level of intercultural competence and the level of implementation of multicultural education approach in language teaching of the language teachers in the selected higher education institutions in Baguio City, signifying the acceptance of the hypothesis. The moderate level of correlation between knowledge and level of implementation of MEALT implies that teacher's knowledge of culture and its elements influence the teacher's use of multicultural education approach. The integration of this knowledge to the lessons for example in a reading class is evident in the selection of a reading text and how this text is treated or comprehended.

Supporting the result of the current study is research conducted by Donoghue & Brandwein (2012) entitled, "Improving Cultural Competence by Teaching Multicultural Education." The said study revealed that the rising ethnic and racial diversity in schools has continually led to call for multicultural education and higher level of cultural competence among teachers. Multicultural program is tested for its effects on the self-perceived cultural intelligence of the teachers delivering in the classrooms. The cultural intelligence scale (CI) was used to measure the cultural competence of 32 teachers at three points in time over a twelve-month period, during which they carried out a multicultural education program. The results indicate that cognitive, motivational, and behavioral cultural intelligence were enhanced during the study period.

In a language class dominated by Koreans for instance, as revealed during the informal interview with the respondents of this study, if a reading text talks about a Cordilleran culture, Ilocano, or Filipino culture in general, an effort is exerted to relate the said culture with the Korean culture, Chinese culture, African or Japanese and vice-versa.

In relation to greetings and the accompanying gestures executed by the Ilocano students such as a hand kiss coupled by “po” and “opo,” corresponding polite gestures such as bowing to elders and teachers by Korean and Chinese students were mentioned. Non-verbal means of communication are explained or integrated in the teachers’ attempt to reduce cultural prejudice.

The second dimension of intercultural competence, that is attitude, yielded a low correlation with the implementation of MEALT. This means that while there is a direct relationship between the two variables, this relationship is not that strong. This means that while the language teachers’ intercultural competence along attitude was found to be very high showing a very competent intercultural competence (highest level) along the said area or dimension, the level of MEALT implementation is just substantial not very substantial. A lot of factors could explain this low correlation between the given variables.

First, while it is true that the teachers claimed to have a very positive attitude towards other cultural groups, their implementation of MEALT is limited by some factors such as the lack of materials that talk about other cultural groups such as Africans. In the AB English program for instance where the researcher has gathered most responses from responding teachers, majority of the foreign students enrolled are Koreans. While there are Africans, Japanese and Chinese, they are outnumbered. Thus, the tendency of these language teachers is to talk more about the Filipino Korean similarities and contrasts. Since the Chinese and Japanese students are outnumbered, the said students most of the time do not demonstrate willingness to interact with the teacher, nor to the Filipinos and Koreans who consist of the majority. Thus, despite the positive attitude of language teachers, the implementation of MEALT is limited. Without reciprocity, cultural-content integration does not reach its maximum as Casmir in his Third Cultural Building Theory explains.

As posited by Casmir, two groups (such as the teacher and student or any culturally diverse groups) can benefit from each other if they help create an interactive environment or an environment where there is openness or willingness to share their culture without fear of being discriminated, misunderstood, offended or ignored or if both groups exert effort in adjusting and communicating.

Just as there is an evident low correlation between attitude and MEALT implementation, another set of variables, level of intercultural competence along skills and level of implementation of MEALT yielded a low correlation. This means that though the former can be predictive of the MEALT implementation, the predictive element in this study is low. It implies that even if the intercultural competence of teachers is very high, it does not follow that the MEALT implementation would also be absolutely very high.

In this study, the level of intercultural competence along skills is high or qualitatively described as competent. Likewise, the MEALT implementation is high qualitatively described as substantially implemented. Both variables did not reach the highest levels nor the lowest levels.

It is to be noted that intercultural skills in this study refer to the skills of listening to people from other cultures; skills of interacting with people from other cultures; linguistic, sociolinguistic and discourse skills, including skills in managing breakdowns in communication; skills in discovering information about other cultures; skills of interpreting cultures and relating cultures to one another (European Wergeland Center, Norway). While the language teachers who served as respondents possess the given skills, empowerment of the school and social structure does not match these skills because of certain limitations such

as lack of sustainable programs that cater more to the culturally diverse groups and the international or foreign students. There are student organizations that promote cultural diversity but there are no similar professional organizations with which the language teachers can bring themselves in. Added to this is the absence of materials that talk about prejudice reduction. The idea created is, cultural prejudice does not exist, therefore; there is no reason for any attempt to reduce something that does not exist. Thus, in the curriculum of the students particularly the AB English program where majority of the foreign students taking language as their major are found, there is no major subject that primarily deals with the relationship between culture and language and where cultural prejudice could be addressed.

International schools that primarily cater to foreign students such as Koreans have as part of their curriculum programs such as bridging program that serve as preparation for newcomers to enter regular language classes to help them adjust linguistically and culturally. Reasons for this include the application of the so-called Cross-cultural Adaptation Theory.

In the absence of similar programs, language teachers in the tertiary level or in the Higher Education Institutions can build on this good attitude towards other culture by doubling the effort to design materials integrating culture as their spring board to the teaching of language particularly to English 1 (Study and Thinking Skills), English 2 (Writing in the Discipline), English 3 (Speech and Oral Communication) and other major English subjects as an attempt to help their students that address the varying needs of culturally-diverse students.

VI. CONCLUSION AND RECOMMENDATION

Guided with the findings of this study, the following conclusions are drawn:

1. Language teachers are competent in terms of cultural knowledge and skills and very competent in terms of attitude.
2. Language teachers substantially implement multicultural education approach in language teaching.
3. Intercultural competence of the language teachers of the selected higher education institution influences the implementation level of multicultural education approach in language teaching. The higher the intercultural competence level of teachers, the higher the level of implementation of the multicultural education approach.

Considering the findings and conclusions, the following are recommended:

1. To enhance the intercultural competence of language teachers along “knowledge,” more extensive training on intercultural education be conducted not just among teachers who handle international students but all language teachers who may be provided with opportunities to handle international students.
2. More training on the integration of culture to language be conducted to reinforce the application of multicultural education to language classes and increase their level of implementation along content integration
3. To validate the result of this study, other studies be conducted to determine the level of intercultural competence of language teachers and level of implementation of multicultural approach to language teaching using other standardized or custom-made or researcher-made instruments.

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