An Intercultural Approach to Christian Education in Contemporary Multicultural Korea

by

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A Thesis submitted to the Faculty of St. Michael’s College and the Graduate Centre for Theological Studies of the Toronto School of Theology in partial fulfilment of the requirements for the degree of Master of Arts in Theology awarded by the University of St. Michael’s College

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Abstract

This research aims to investigate how an intercultural approach provides more effective methods of Christian education for the rapidly changing multicultural setting of South Korea. To this end, central educational issues in contemporary Korean society are investigated in relation to cultural diversity. Then some important points about intercultural methodology are explored in order to understand the theoretical basis for intercultural Christian education.

The biblical and theological foundations of intercultural Christian education reveal several essential points about the way this sort of intercultural Christian education can help people interact with each other in the ways God created and desires. This exploration results in the development of guidelines for the practices and methods of intercultural Christian education. The major objective of this study is thus to investigate how to implement intercultural Christian education with the purpose of embracing diversity in culturally diverse contexts.
Acknowledgements

I am immensely grateful to the merciful God for His guidance, protection, and blessing in the years of my M.A. studies.

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Introduction

Research Background

Until the year 2000, many Korean people regarded Korea as a culturally and ethnically homogeneous society. It was generally accepted that “linguistic and cultural homogeneity” was one of the unique characteristics of the Korean people.¹ For most Korean people, the concept of nation was mainly based on ethnic homogeneity, which is one of the most distinctive aspects “in defining its identity in contemporary Korean history.”² Some South Korean school textbooks described Koreans as “being of one blood and ethnically homogeneous,” until these references were removed in 2006 by the South Korean government when it attempted to promote a multicultural policy.³

As Korean society changes from a relatively monocultural society to a multicultural one, Korean people need to reflect on various unprecedented social phenomena and cultural issues that have arisen in the new multicultural context. When embracing cultural diversity, it is essential for Korean people to question if they are dealing properly with the various issues that stem from having a diversity of races, ethnicities, religions, or languages. It has often been said that Korean society has become more multi-ethnic and multicultural, without “being prepared for accepting those [of] different race and ethnicity as members of the society.”⁴

Cultural diversity is increasingly recognized as one of the most pressing challenges facing Korean Christians today. Christian educators in Korea should therefore be more concerned about reflecting on the multicultural contexts where Christians live. Moreover, Christian education needs to defend the Christian faith and its values in a pluralistic world. Yet many Korean churches and Christian communities have lost their traditional Christian values and vitality in this multicultural context. In order to look at the role of Christian education from a wider perspective, this thesis will examine what Christian educators need to do to encourage Christians, not only to recognize multicultural issues in their contemporary society, but also to live together with others.

Some Korean researchers, including Hyunjoon Park, Kyung-keun Kim, and Nam-Kook Kim, have studied the issues pertaining to the increasingly multicultural environment in Korea. Most of these studies have focused on social and cultural issues, rather than on educational issues, however. Although a few studies have dealt with educational issues in a contemporary Korean multicultural context, there has been little analysis of Christian education based on biblical and theological foundations. Moreover, previous studies on multicultural education mainly relate to recognizing multicultural situations or cultural differences. In contrast to these previous studies, this thesis focuses on underlying intercultural educational principles, and methods for promoting intercultural interaction between diverse individuals and groups in society.

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5 Hyunjoon Park, Kyung-keun Kim, and Nam-Kook Kim have written books and articles on the current trend of globalization and some crucial issues of multicultural change in Korea. They provide explicit accounts of social and cultural phenomena in a Korean multicultural context. Hyunjoon Park and Kyung-keun Kim in particular have dealt with important issues in Korean education, focusing on the educational system. However, their explanations are based on sociological and cultural grounds, and not on biblical and theological foundations.
**Thesis Statement**

The primary focus of the thesis is an intercultural approach to Christian education in response to recent social changes in South Korea. In order to develop an intercultural approach to Christian education, this thesis first explores the biblical and theological understanding of intercultural community. Secondly, based on that biblical and theological foundation, this thesis develops intercultural educational principles and methods to help people live and interact with those who are culturally different.

Many Christians today live in culturally diverse societies composed of people from different ethnic, racial, religious, and cultural backgrounds. When it comes to Christian education today, we therefore need to reflect critically on the goals, context and content of Christian education in relation to this contemporary multicultural society. In particular, we should be concerned with developing more effective educational methods and practices for those who live in diverse cultural contexts. To this end, this thesis explores the essential aspects of intercultural Christian education, which are to help people respond effectively to the challenges of cultural diversity and learn how to interact appropriately with others.

**Research Goals**

This thesis attempts to answer some significant questions concerning Christian education in multicultural environments. The questions can be divided into two main categories. The first category relates to educational issues in a contemporary multicultural society: what are the main issues to be considered in culturally diverse Christian communities and what is at stake in Christian education in a culturally diverse context? The second category focuses on an intercultural approach to Christian education. What are the biblical and theological foundations
for intercultural Christian education? What are the theoretical and practical bases for an intercultural approach to Christian education?

This thesis is structured in such a way as to answer these questions. Firstly, this thesis explores some of the key educational issues within Korean society that have to do with cultural diversity. Secondly, this thesis investigates the biblical and theological foundations of an intercultural methodology for Christian education. Thirdly, some essential points about intercultural Christian education are explored in order to arrive at a theoretical and practical framework that is suitable for inclusive Christian education. Finally, this thesis outlines some of the significant principles of intercultural Christian education.

This thesis focuses on Christian education in a multicultural context, relating especially to the North American context with its significant experience of cultural diversity. There has been increased interest in intercultural approaches to Christian education in North America, largely as a result of recent cultural change, and there is an obvious need for “effective intercultural models of Christian education.”6 This thesis develops guidelines for practices and methods of intercultural Christian education. A comprehensive study of methodology offers insights into how to implement successful intercultural Christian education and how to build an intercultural Christian community that embraces diversity.

**Procedure**

**Chapter 1. Social Changes in Korea: Becoming A Multicultural Society**

The focus of the first chapter is on Korea’s increasingly multicultural environment and on the necessity for intercultural education in South Korea. A critical reflection on educational issues

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in a multicultural society is a first step in accomplishing the task of suiting Christian education to a multicultural setting. This chapter takes an analytical approach to some of the issues that should be considered in addressing the challenges of cultural diversity in Korea, and also examines the current central educational issues and challenges that contemporary Korean society and churches face.

In addition, this chapter focuses on the meaning of intercultural Christian education, offering theoretical foundations for intercultural Christian education in a culturally diverse context. This chapter then emphasizes that intercultural methodology in Christian education is an effective means of helping people to communicate, interact, and live with others from different backgrounds.

**Chapter 2. Biblical and Theological Foundations of Intercultural Christian Education**


Concerning the theological foundation, four themes—the Trinitarian God, the image of God, reconciliation, and inclusion—will be discussed. First, the fellowship of the Trinitarian God offers a perfect model of mutual and reciprocal relationships. Second, the image of God reminds us of the unique value of human beings. Third, the theological term “reconciliation” signifies not only the redemptive work of Christ for our salvation, but also the construction of Christian community through Christ’s work of reconciliation. Fourth, inclusion generally refers to God’s love for all of us. With regard to inclusion, two practical methods of intercultural practices—
embracing others and making room for grace—will be discussed, in order to help people practice God’s inclusive love in an intercultural community.

**Chapter 3. Principles, Methods and Practices of Intercultural Christian Education**

The main aim of the third chapter is to understand the principles underlying intercultural Christian education. This chapter investigates theories that can be used in developing the theoretical framework and practical basis for intercultural Christian education. In order to reach a deeper understanding of intercultural methods and practices, this chapter explores some principles of intercultural Christian education, focusing especially on scholars such as Allen J. Moore, Charles R. Foster, Thomas Groome, and Eric Law.

More specifically, this chapter focuses on some important principles of intercultural practice and theory. The first is the importance of intercultural methods for Christian education in a culturally diverse society. The second is the role of Christian leadership in a multicultural context. The third is the task of intercultural Christian education in the relationship between faith and culture. The fourth is the importance of intercultural communication as a means of intercultural practice. The fifth is the need to create a grace-filled environment for implementing a more inclusive educational practice. The sixth is the Christian process of change or transformation in becoming “a gracious, inclusive body of Christ.”7 Finally, this chapter investigates Thomas Groome’s shared praxis approach to religious education as a basis for understanding practical methods for the practice of intercultural Christian sharing.

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Conclusion

The final part of this thesis summarizes the findings of this investigation into ways the theories and methods of intercultural education could be applied to contemporary Christian education. Finally, some suggestions concerning intercultural practices are offered, in order to help Korean churches and Christian communities in their efforts to play an important role in a culturally diverse context.
Chapter 1
Social Changes in Korea: Becoming A Multicultural Society

In South Korea today, Christian education is on the boundary between its glorious past and an uncertain future. Some critical problems have emerged in the Christian education system that go beyond its influence on social development. In particular, as a result of recent trends of globalization and cultural pluralism, the environment for Christian education has changed dramatically over a few decades. In order to respond to emerging issues related to cultural diversity, Korean Christians need to reflect on significant issues faced by contemporary Korean churches and Christian schools. Korean Christians also need to find ways to embrace cultural differences by building a foundation of mutually inclusive relationships.

The aim of this chapter is to highlight the necessity for intercultural approaches that will lead to effective education in a newly culturally diverse context. In the first section, the Korean educational context will be investigated in light of social and cultural changes in South Korea. In the second, central issues that have arisen from efforts to implement educational policies and programs that are suitable for contemporary Korean people in a multicultural environment will be explored. Understanding the issues relating to multicultural education is a critical step in determining how the churches, Christian communities, and Christian schools in Korea today can fulfill their educational task in a rapidly changing society. In the third section, “intercultural” education is compared with “multicultural” education. Finally, some cultural metaphors representing interculturalism are reviewed in order to define and clarify the meaning of intercultural education.
1.1 The Context of Christian Education in South Korea

South Korean society is changing into a multicultural society as a result of significant demographic changes in recent decades. These demographic changes are mainly attributable to the rapid influx of migrants or immigrants, including foreign migrant workers, international students, and immigrant spouses. According to statistical data published by the Ministry of Government Administration and Home Affairs in Korea, the number of foreign residents living in Korea reached 1.74 million as of January 1, 2015. This number represents 3.4 percent of the total residents of Korea.

While this number of foreign residents might be regarded as a relatively small percentage compared to the national population, it should be noted that the number has increased dramatically over a comparatively short period. In 2006, the Korean government began to compile official statistics on foreign residents in Korea. From 2006 to 2015, the percentage of foreign residents in South Korea increased from 1.1 percent to 3.4 percent, as shown in Table 1.

Table 1. The Number of Foreign Residents / The Percentage of Foreign Residents

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total number of foreign residents</td>
<td>540,000</td>
<td>720,000</td>
<td>890,000</td>
<td>1,110,000</td>
<td>1,140,000</td>
<td>1,270,000</td>
<td>1,450,000</td>
<td>1,450,000</td>
<td>1,570,000</td>
<td>1,740,000</td>
</tr>
<tr>
<td>The percentage of foreign residents</td>
<td>1.1%</td>
<td>1.5%</td>
<td>1.8%</td>
<td>2.2%</td>
<td>2.3%</td>
<td>2.5%</td>
<td>2.8%</td>
<td>2.8%</td>
<td>3.1%</td>
<td>3.4%</td>
</tr>
</tbody>
</table>

The number of foreign residents in 2015 is approximately three times greater than the 540,000 in 2006. As Korean society becomes more globalized and multicultural, this rise in the

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8 The Ministry of Government Administration and Home Affairs, “Statistics on Foreign Residents by Local Governments” press release on 06 July, 2015; available from http://mois.go.kr/it/bbs/type001/commonSelectBoardArticle.do;jsessionid=11exl4RH66cOqoHBMAMc3vmv52J1Q1yr4B1ZKU60BqAsSr19K91SKfKKrAsV22z.mopwas53._servlet._engine1?bbsId=BBSMSTR_00000000014&nttId=46327; Internet; accessed 01 April 2017.

9 Ibid.
percentage of foreign residents in South Korea is expected to continue. According to a report on immigration policy in South Korea, the proportion of foreign residents in Korea is forecast to reach about 10 percent of the national population by 2030.10

The main reason for the increased number of foreign residents in South Korea is an influx of foreign migrant workers. South Korea has achieved remarkable economic development since the late 1980s. At the same time, the country’s birth-rate has decreased gradually over recent decades. Associated with these trends is a steadily increasing inflow of migrant workers with low incomes. The number of migrant workers was 6,409 in 1987, increasing to 345,679 in 2005.11 Foreign migrant workers then numbered 608,116 in 2013, as presented in Table 2 below. According to an announcement by the OECD in 2013, “Labour migrants accounted for 61% of all incoming foreign nationals, up from 59% in 2012, while family migrants and students comprised 13% of entries each.”12 Detailed information on the number of foreign residents is shown in Table 2.

Table 2. Foreign Residents Classified by Category13

<table>
<thead>
<tr>
<th>Section</th>
<th>Migrant Workers</th>
<th>Marriage Migrants</th>
<th>Foreign Students</th>
<th>Overseas Koreans</th>
<th>Other</th>
<th>Naturalized Residents</th>
<th>Children (immigrant background)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>608,116</td>
<td>147,382</td>
<td>84,329</td>
<td>286,414</td>
<td>249,921</td>
<td>158,064</td>
<td>207,693</td>
</tr>
<tr>
<td>Ratio</td>
<td>34.9%</td>
<td>8.5%</td>
<td>4.8%</td>
<td>16.4%</td>
<td>14.3%</td>
<td>9.1%</td>
<td>11.9%</td>
</tr>
</tbody>
</table>


Another important reason for the increase in foreign residents in Korea is the rise in international marriages, especially between Korean men and foreign women. Behind this trend is population migration from rural to urban areas. Rapid industrialization since the early 1960s prompted many people to migrate from rural into urban areas. In the process, the population of young adult women dropped sharply in rural regions, with many moving to urban regions “to procure factory jobs.” Consequently, the gender imbalance in rural areas has steadily widened, and the number of international marriages between Korean men and foreign women has increased correspondingly.

In 1990, the total number of international marriages in South Korea was 4,710, which was only 1.2 percent of total marriages in Korea. In 1995, the number of international marriages had increased to 13,494, accounting for 3.4 percent of total marriages in Korea. The rate of these international marriages then increased dramatically to 13.5 percent in 2005, and this ratio was maintained at more than 10 percent of total marriages between 2004 and 2010 as follows:

Table 3. The Number of Marriages / International Marriages From 2000 to 2010

<table>
<thead>
<tr>
<th>Year</th>
<th>Total number of marriages</th>
<th>Number of international marriages</th>
<th>Percent (international) of Total number</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>332,090</td>
<td>11,605</td>
<td>3.5%</td>
</tr>
<tr>
<td>2001</td>
<td>318,407</td>
<td>14,523</td>
<td>4.6%</td>
</tr>
<tr>
<td>2002</td>
<td>304,877</td>
<td>15,202</td>
<td>5.0%</td>
</tr>
<tr>
<td>2003</td>
<td>302,503</td>
<td>24,776</td>
<td>8.2%</td>
</tr>
<tr>
<td>2004</td>
<td>308,503</td>
<td>34,640</td>
<td>11.2%</td>
</tr>
<tr>
<td>2005</td>
<td>314,304</td>
<td>42,356</td>
<td>13.5%</td>
</tr>
<tr>
<td>2006</td>
<td>330,634</td>
<td>38,759</td>
<td>11.7%</td>
</tr>
<tr>
<td>2007</td>
<td>343,559</td>
<td>37,560</td>
<td>10.9%</td>
</tr>
<tr>
<td>2008</td>
<td>327,715</td>
<td>36,204</td>
<td>11.0%</td>
</tr>
<tr>
<td>2009</td>
<td>309,759</td>
<td>33,300</td>
<td>10.8%</td>
</tr>
<tr>
<td>2010</td>
<td>326,104</td>
<td>34,235</td>
<td>10.5%</td>
</tr>
</tbody>
</table>

16 Ibid.
After 2005, the number of international marriages in Korea declined slightly, because of a set of regulations intended to prevent “problematic international marriages.”\(^8\) However, the rate of international marriages remains higher than in the 1900s, as follows.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|}
\hline
 & 2011 & 2012 & 2013 & 2014 \\
\hline
Total number of marriages & 329,100 & 327,100 & 322,800 & 305,500 \\
\hline
Number of international marriages & 29,800 & 28,300 & 26,000 & 23,300 \\
\hline
Percent (international) of Total number & 9.05\% & 8.65\% & 8.05\% & 7.62\% \\
\hline
\end{tabular}
\caption{The Number of Marriages / International Marriages From 2011 to 2014\(^9\)}
\end{table}

The growth in international marriages and the growing influx of foreign workers resulted in an increase of children and youth growing up in multicultural families. In South Korea, the term “multicultural family” has been officially used by the government and some non-governmental organizations to describe a family where one or both spouses have ethnically or culturally different backgrounds.\(^{20}\) The Korean National Statistical Office recently announced that the number of students from multicultural families or backgrounds in Korea had increased from 9,389 in 2006 to 67,806 in 2014, as the following table indicates.

\footnotesize{
\begin{itemize}
\item[\textsuperscript{20}] Choong Soon Kim, Voices of Foreign Brides: The Roots and Development of Multiculturalism in Korea (Lanham, Md.: Altamira Press, 2011), xx-xxi.
\end{itemize}
}
### Table 5. Number of Students from Multicultural Families or Backgrounds

<table>
<thead>
<tr>
<th>Year</th>
<th>Total number of students</th>
<th>Students from multicultural families</th>
<th>Elementary School (7 to 12 years old)</th>
<th>Middle School (13 to 15 years old)</th>
<th>High School (16 to 18 years old)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>2006</td>
<td>7,776,000</td>
<td>9,389</td>
<td>0.1</td>
<td>7,910</td>
<td>84.2</td>
</tr>
<tr>
<td>2007</td>
<td>7,735,000</td>
<td>14,654</td>
<td>0.2</td>
<td>12,199</td>
<td>83.2</td>
</tr>
<tr>
<td>2008</td>
<td>7,618,000</td>
<td>20,180</td>
<td>0.3</td>
<td>16,785</td>
<td>83.2</td>
</tr>
<tr>
<td>2009</td>
<td>7,447,000</td>
<td>26,015</td>
<td>0.3</td>
<td>21,466</td>
<td>82.5</td>
</tr>
<tr>
<td>2010</td>
<td>7,236,000</td>
<td>31,788</td>
<td>0.4</td>
<td>24,701</td>
<td>77.7</td>
</tr>
<tr>
<td>2011</td>
<td>6,987,000</td>
<td>38,678</td>
<td>0.6</td>
<td>28,667</td>
<td>74.1</td>
</tr>
<tr>
<td>2012</td>
<td>6,732,000</td>
<td>46,954</td>
<td>0.7</td>
<td>33,792</td>
<td>72.0</td>
</tr>
<tr>
<td>2013</td>
<td>6,529,000</td>
<td>55,780</td>
<td>0.9</td>
<td>39,430</td>
<td>70.7</td>
</tr>
<tr>
<td>2014</td>
<td>6,334,000</td>
<td>67,806</td>
<td>1.1</td>
<td>48,297</td>
<td>71.2</td>
</tr>
</tbody>
</table>

Here the term “multicultural families” usually indicates two specific groups: the families of international marriages and the families of migrant workers. The data listed above presents a consistent increase in the number of students from multicultural backgrounds. Through the period 2006 to 2014, the number of adolescents aged thirteen to eighteen years from multicultural families gradually increased.

As the number of students with multicultural backgrounds gradually increased, the Korean government and non-governmental organizations initiated several multicultural policies and programs. Specifically, in 2006, the Korean government officially adopted a multicultural policy in order to increase awareness of the transition from a monocultural to a multicultural society, and in order to promote adequate educational environments to support the children from multicultural families. In the “Educational Support Plan for Children from Multicultural Backgrounds,” the Korean government clarified that its multicultural policy is aimed at

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supporting “the families of marriage migrant women, mixed-blood people and migrants” for the purpose of social integration.23

In implementing the educational support plan for multicultural families, the Ministry of Education and Human Resources Development emphasized the need for the education of students from multicultural backgrounds as follows.24

Many children from multicultural backgrounds have been identified as experiencing study difficulties and identity confusions, due to factors including poor legal and social status, inability to register as Korean nationalities, economic setbacks, lack of Korean language skills and obstacles in adapting to Korean culture. The education ministry recognizes that measures should be provided to address this problem and to prevent the threat of an educational gap.25

Since the South Korean government initiated its multicultural policies, many multicultural practices, including educational programs, have been implemented by both government and non-governmental organizations. In accordance with the government’s policies, the term multicultural has been widely used to describe the rapidly changing cultural contexts of South Korea. However, for many Korean people, multicultural education is still a vague concept because of terminological ambiguity. The term multicultural education is mainly understood as meaning only education for people of different cultural backgrounds and languages. Korean society thus needs to redefine its concept of multicultural education. Furthermore, Korean


24 In 2008, the Ministry of Education and Human Resources Development was merged into the Ministry of Education, Science, and Technology.

people need to understand the issues surrounding the multicultural educational practices that have been implemented in Korean society.

1.2 Key Educational Issues in Multicultural Contexts

There are some critical issues that need to be carefully considered in relation to multicultural education in Korea. First of all, one of the central issues is the lack of proper educational guidelines, programs, resources, and opportunities to reflect and address the contemporary cultural diversity. After examining the current state of the multicultural challenge in South Korea, Nam-Kook Kim argues that “Korea has had no coherent blueprint for immigration and multiculturalism, experiencing instead trial and error arising from an immigration regime confused between an emphasis on state control and an interest-driven approach.” Similar, there has been “a lack of concrete guidelines or principles” for implementing and developing multicultural education in the Korean context.

As noted above, Korean society has experienced dramatic diversification as a result of the inflow of immigrants and migrants. An interesting point is that the composition of students has become diversified, not only because of the increasing number of children from the families of international marriages and foreign workers, but also because of the increase in numbers of children of North Korean defectors. Since 1995, the number of children of North Korean defectors has increased consistently. Many of these children and students from North Korean families have experienced difficulties in adapting to schools and colleges, mainly because of

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26 Nam-Kook Kim, ed., Multicultural Challenges and Redefining Identity in East Asia (Farnham, UK; Burlington, VT: Ashgate, 2014), 65.
differences in social, cultural, economic and political practices between South and North Korea. Thus many students of North Korean defectors’ families often suffer from poor academic performance and “a lack of friendships with fellow students.”29 Because of this social phenomenon, the South Korean government includes the children of North Korean defectors with children of international marriages and children of foreign migrants, thus creating the three major groups with special educational needs.30 However, although each of these groups of students from multicultural backgrounds should be offered education suitable for their needs, many do not have the opportunity to receive an adequate and appropriate education.

Another concern relates to the effectiveness of multicultural educational programs. Many of the principles and practices of multicultural education have been adopted from foreign programs “without much consideration of the specific characteristics and needs.”31 Thus, many such principles or practices tend to be incompatible with the Korean educational context. Moreover, many migrants and multicultural families experience difficulty accessing multicultural educational programs. For example, while most multicultural educational programs are held in the urban centers, most multicultural families live in rural areas.32 Korean educators thus need to carefully consider the effectiveness of current programs.

Second, cultural prejudice and discrimination against cultural minorities is an important issue affecting multicultural education in South Korea. In presenting its multicultural policies, the

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29 Youngdal Cho, “Policy Note: Diversification of the Student Population and Multicultural Educational Policies in Korea,” in Globalization, Changing Demographics, and Educational Challenges in East Asia, eds. Emily Hannum, Hyunjoon Park, and Yuko Goto Butler (Bingley, UK: Emerald, 2010), 185.
30 Ibid., 186.
Korean government has officially used the Korean term *damunhwa*, which literally means multi-culture. For example, in a “Proposal to Advance the Education of Multicultural [*Damunhwa*] Students,” the Ministry of Education, Science and Technology refers to the children of international marriage families and the children of foreign migrant workers residing in South Korea as *damunhwa* students, which means multicultural students.\(^33\)

On the one hand, the term *damunhwa* is primarily used to refer to differences of culture in Korean society, and also to describe the social transition from a mono-ethnic and mono-cultural structure to a multi-ethnic and multi-cultural society in the wake of globalization. The term *damunhwa* has thus been used to express the conditions of migrant workers, families of international marriages, and the “mixed-blood children” of multicultural families.\(^34\)

On the other hand, the term *damunhwa* connotes a certain sense of discrimination. The term *damunhwa* implies a divergence from the ethnic and cultural homogeneity of traditional Korean society. Moreover, the term *damunhwa* focuses on characterizing racial and cultural minorities, rather than describing a situation of cultural diversity. Hence, in many cases, the Korean word *damunhwa* and the term multicultural have been used to distinguish foreign migrant workers or multicultural families from the Korean people as a culturally and racially homogeneous group.

There is also an argument that the government’s multicultural policy has weakened “the scope of state multiculturalism” by being scaled down “from migrants and their children in general, to

\(^{33}\) The Ministry of Education, Science and Technology, *Damunhwa Hagsaeng Goyug Seonjinhwa Bangan*, [Proposal to advance the education of multicultural students].

In Korea, the Ministry of Education, Science and Technology is the government department (ministry) responsible for the education system and national curriculum framework.

\(^{34}\) Young-Gyung Paik, “‘Not-Quite Korean’ Children in ‘Almost Korean’ Families,” 133.
migrant wives who were married to Korean men and children from these marriages.  
Young-Gyung Paik asserts:

The lively discussion in the public sphere about eliminating discrimination and promoting cultural diversity faded away, and multiculturalism became a technology of governance for the purpose of fully integrating migrant wives into Korean society, so that they could serve as proper “Korean” mothers to proper “Korean” children.36

This opinion reflects the notion that multicultural educational practices in Korean society need to be modified to promote mutually cooperative relationships among diverse cultures.

It is clear that the Korean government-initiated multicultural policies have played a pivotal role in supporting the education of children from multicultural families. However, paradoxically, the policies have also served to marginalize cultural minority groups in the society. Within the framework of multicultural education for damunhwa (multicultural) families, three specific cultural groups: the families of migrant workers, the families of international marriages, and the families of North Korean defectors, tend to be branded as cultural minority groups that are different from the homogeneous larger culture. In general, multicultural education needs to be designed to help all students, including the students belonging to the mainstream culture, “to acquire the knowledge and skills needed to function effectively in a diverse society.”37

However, in South Korea, multicultural education is generally weighted towards Korean language education for ethnic minorities.

Third, another central issue in relation to multicultural education is a strong ethnocentrism based on the ethnic and cultural homogeneity prevalent in Korean society. In 2006, the Presidential

35 Ibid., 133-134.
36 Ibid., 134.
Commission for Social Inclusion in South Korea declared that “the [South] Korean state would discard the belief in ethnic purity and propagate multicultural perspectives, and that it would support women marriage migrants and their Korean-language education.”

Since this statement was made, the official policies of the government have been supportive of immigrant groups. However, multicultural education in South Korea has also incorporated “an implicit, hidden curriculum of assimilation based on Korean nationalism.”

Korean ethnocentrism emphasizes Korean racial and cultural homogeneity on the basis of blood-tie relationships and linguistic unity, compared to the old European-style nationalism, which characterized Europeans as the superior race. Traditionally, Korean people have identified themselves with the Korean word hanminjok, which literally means a single Korean people or Korean ethnic group. Also, Korean people have referred themselves using the term danilminjok, which means one homogeneous nationality.

In short, the terms hanminjok and danilminjok represent an ideological conviction that Korean people are essentially one in blood and culture. Under the influence of this conviction, many Korean people still think that ethnic homogeneity and ethnocentric monoculturalism are essential for achieving national unity, in spite of the fact that the Korean government has been implementing diverse multicultural policies and corresponding programs. Furthermore, a substantial number of people tend to regard migrants from other cultures as problems to be solved. Thus, for some Korean people, multiculturalism is seen as a threat that can undermine Korean ethnic and cultural homogeneity.

40 Ibid., 7.
Korean *damunhwa* (multicultural) education mainly focuses on cultural assimilation, and
presses migrants to accept Korean culture and social values. In Korean society, there is a
widespread assumption that multicultural education “is only needed for minority students.”41
Therefore, the focus of multicultural education is chiefly on “minority students” belonging to
multicultural families, and not on “majority Korean-born nationals of Korean ethnicity.”42
Although the government-initiated multicultural education has been implemented for the
purpose of integration, it has, ironically, created a dichotomy between migrants and non-
migrants: they are migrants and we are Koreans.43 Within the binary framework of they-
migrants and we-Koreans, Korean multicultural education addresses cultural assimilation, which
is primarily aimed at better assimilating migrants and their children into Korean mainstream
cultural values, rather than educating all Korean people to better appreciate diverse cultural
values. Hence, Korean society needs to recognize the exclusionary nature of its multicultural
education, which is based on ethnocentrism, and which has isolated migrant groups from
Korean society within the binary framework of “they-migrants” and “we-Koreans.”

To sum up, there are growing concerns about the efficiency and effectiveness of multicultural
education in wake of government-initiated multicultural policies. Korean society needs to refine
its educational policies, programs, curricula, and implementation methods for people in
culturally diverse contexts. Korean multicultural education has not provided a comprehensive
education for all Korean people living in these culturally diverse contexts, despite Korean
society rapidly becoming increasingly heterogeneous. Above all, the government’s educational
policy of multiculturalism has mainly focused on urging people from different cultural

42 Ibid., 52.
43 Kang, *Multicultural Education in South Korea*, 111.
backgrounds and their children to adapt to Korean social and cultural norms. In this regard, diverse cultural values and the practices of different cultures have been excluded in the implementation of multicultural educational policies and programs in South Korea.

In order to recognize cultural differences and to provide a more interactive learning environment among different cultures, multicultural education in South Korea should be integrated with an intercultural approach to education, one that focuses on mutuality of relationships, and that is based on mutual respect. An intercultural approach to education helps people view other people’s different cultural experiences as “resources to be explored rather than sources of difficulty to be overcome.”44 To achieve an intercultural approach, the Korean social and cultural education systems need to aim to overcome cultural ethnocentrism or cultural discrimination, to acknowledge “the presence of other cultures,” and to embrace diverse cultural values as rich resources and opportunities to live together.45

1.3 Multicultural Education and Intercultural Education

What does intercultural education mean, and how is it different from multicultural education?

Intercultural education and multicultural education are both fundamentally concerned with environments of diversity in terms of race, ethnicity, language, and culture. In many cases, the term “intercultural” is used interchangeably with the term “multicultural” when referring to cultural diversity in society. There is a general understanding that the term multicultural is used

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more in the United Kingdom and in the United States, while the word intercultural is used more frequently in continental European countries.46

However, the terms intercultural and multicultural do imply different approaches and strategies to cultural diversity. “Multicultural” generally refers to the recognition of a multicultural context or multicultural situation, while “intercultural” usually refers to the interactions between diverse cultures.47 Charles Taylor explains that the prefix “multi” places greater emphasis on acknowledging diversity, while “inter” places more emphasis on the aspect of integration.48 According to The UNESCO Guidelines on Intercultural Education (2006), the term multicultural demonstrates “the culturally diverse nature of human society,” which includes “linguistic, religious and socio-economic diversity.”49 Moreover, the term multicultural implies a peaceful coexistence of different cultural groups in terms of cultural relativism.50 In this respect, multiculturalism focuses on recognizing diverse cultural values and on maintaining social equality in a multicultural society.51

By contrast, interculturalism or interculturality is a dynamic concept, related to evolving relationships between diverse cultural traditions and groups.52 The term intercultural, as well as


51 Charles Taylor, “Interculturalism or Multiculturalism?” 415.

the term multicultural, imply the coexistence of different cultures. However, the term intercultural places greater emphasis on social integration based on interactive relations than on a mere recognition of cultural diversity. The UNESCO Guidelines on Intercultural Education emphasize that the term intercultural connotes “the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect.” Thus interculturalism focuses on reducing cultural tensions between diverse cultural groups by establishing intercultural methods of relating to each other.

Barbara Wilkerson explains multicultural education as follows:

The term multicultural originally referred to the cultures of particular racial or ethnic groups, and some scholars continue to refer to multicultural education as only or chiefly for those considered marginal to the dominant cultures. On the other hand, some scholars extend the definition of multicultural education to include differences of gender, region, social class, sexual orientation, and handicapping or other exceptional conditions.

Wilkerson also argues that multicultural religious education involves all educational practices that seek “to develop multicultural knowledge, attitude, values, and skills in the process of learning a lived Christian faith.” Intercultural education, by contrast, is more concerned with providing an integrated education for unity in cultural differences. Furthermore, intercultural education relates more to the interaction and sharing of diverse cultural ideas and experiences, whereas multicultural education is concerned with the context in which various cultures exist together. In this respect, the focus of intercultural education based on intercultural interaction

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56 Ibid., 2.
and understanding goes beyond the philosophy of multicultural education, which is mainly focused on recognizing cultural differences and responding to multicultural issues in a society.

Intercultural education focuses on how to live together with a respectful and mutual recognition of each other’s differences, whereas multicultural education focuses on how to celebrate one other’s differences.\textsuperscript{58} The term intercultural education can therefore be regarded as a more appropriate expression than the term multicultural education in describing “the idea of exchange, communication, reciprocity, dialogue, mutual responsibility, mutual enrichment and negotiation between different interacting cultural groups.”\textsuperscript{59}

1.4 Cultural Metaphors

There are several metaphors that are used frequently to describe the culturally diverse nature of modern society. One of the most frequent is that of a “melting pot,” with its implications of cultural assimilation. On the whole, the concept of the melting pot seeks the unity of individuals by intermingling different cultures into a single composition. Since the early twentieth century, politicians and educators in the United States have often described America as a melting pot, in which “the unique attributes of particular ethnic or cultural groups would be melded together into a common American culture.”\textsuperscript{60}

In the terms of the metaphor of a melting pot, a primary goal of multicultural education is to share common cultural values and norms within a homogeneous whole. Another goal is to provide all students “regardless of their gender, social class, and ethnic, racial, or cultural


\textsuperscript{59} Wilkerson, \textit{Multicultural Religious Education}, 279.

\textsuperscript{60} Eduardo Manuel Duarte and Stacy Smith, \textit{Foundational Perspectives in Multicultural Education} (New York: Longman, 2000), 5.
characteristics” with equal educational opportunities to learn. However, in the concept of melting pot, diverse cultural values of minority groups are also to be assimilated into the dominant culture. As a result, the smaller or minority cultural groups are absorbed into the mainstream culture, rather than embraced as part of the collaborative efforts of diverse cultural groups to achieve a common goal.

In an interesting analysis of American society in relation to the melting pot metaphor, Nathan Glazer and Daniel Patrick Moynihan maintain that the melting pot does not provide an accurate account of cultural phenomena in American society. They explain that diverse cultural groups such as the Irish, Italian, Jewish, Puerto Rican, and black communities in New York city have maintained their distinctive cultural characteristics for several generations by retaining their ethnic identities and cultural behaviors. Glazer and Moynihan argue:

> It is true that language and culture are very largely lost in the first and second generations, and this makes the dream of “cultural pluralism”–of a new Italy or Germany or Ireland in America, a League of Nations established in the New World– as unlikely as the hope of a “melting pot.” But as the groups were transformed by influences in American society, stripped of their original attributes, they were recreated as something new, but still as identifiable groups.

In addition, in the concept of the American melting pot, there is a tendency for African American groups to be excluded from the process of assimilation.

The melting pot metaphor is thus inappropriate for describing intercultural sensitivity, which involves harmonious interaction as well as an integrated coexistence among diverse cultural groups. Interculturalism is perhaps more closely related to the metaphors of the salad bowl and

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63 William M. Kondrath, *God’s Tapestry: Understanding and Celebrating Differences* (Herndon, VA: Alban Institute, 2008), 44.
the cultural mosaic, rather than the merging metaphor of a cultural melting pot. The metaphor of
the salad bowl suggests social and cultural coexistence without loss of the distinctive
characteristics of cultures. In this model, each culture retains its own unique identity and
qualities, because the various ingredients “are mixed but do not change.”64 However, in the
metaphor of the salad bowl, a problem remains with images of the salad dressing, which usually
accentuates or overwhelms the taste and flavor of salad. Just as the flavor of each salad
ingredient is weakened by the flavor of the salad dressing, so too each culture’s distinct identity
and character can be overwhelmed or covered by the characteristics of the dominant culture.

Another influential metaphor to denote cultural diversity is that of the “cultural mosaic.” The
metaphor of mosaic has often been used to reflect the cultural diversity of Canadian society,
highlighting the fact that in light of the richness of its cultural diversity, diverse communities
have been encouraged to contribute to the development of the country. John Murray Gibbon
greatly influenced the development of the mosaic metaphor, and in his book entitled Canadian
Mosaic: The Making of a Northern Nation published in 1938, he described Canadian cultural
diversity as follows:

The Canadian people today presents itself as a decorated surface, bright with inlays of
separate coloured pieces, not painted in colours blended with brush on palette. The
original background in which the inlays are set is still visible, but these inlays cover
more space than that background, and so the ensemble may truly be called a mosaic.65

In the metaphor of mosaic, “each distinctive piece is surrounded by its own individually shaped
enclosure.”66 At the same time, individual parts combine together to form a cohesive whole.

64 Lawrence H. Fuchs, The American Kaleidoscope: Race, Ethnicity, and the Civic Culture (Middletown, Conn.: Wesleyan University Press, 1990), 276.
Likewise, the term cultural mosaic implies that each cultural group maintains its unique characteristics within a complex community and it connotes that each group establishes a mutual relationship with others through a combination of cultural values and practices. In comparison to the melting pot metaphor, which emphasizes that all cultures are the same, the mosaic metaphor provides new insight into Christian intercultural awareness of cultural diversity: “God loves us in our differences and we are a mosaic of God’s creation.”67

In South Korean society, the terms damunhwa and multicultural are primarily related to the concept of a melting pot of different cultures.68 The predominant focus of multicultural education implemented by the Korean government has been mainly on cultural assimilation, entailing the absorption of minority cultures into the Korean mainstream culture. Viewed in light of the mosaic metaphor, intercultural education affirms the importance of interactive relationships among diverse members who have different cultural values and experiences.

In contemporary Korean society, Christian educators need to be concerned how to relate to people from diverse cultures from a Christian perspective. In dealing with issues of cultural diversity within contemporary Korean society, Christian educators need to develop more intercultural approaches to education for people from diverse cultural backgrounds, including Koreans. By implementing intercultural practices of education, Korean Christians will be able to embrace both immigrant and indigenous groups, based on mutual respect. A primary task for intercultural Christian education can be defined as helping people practice God’s love through caring for the needs of culturally different individuals. The intercultural dimension of Christian

67 Charles R. Foster, Embracing Diversity: Leadership in Multicultural Congregations (Bethesda, MD: Alban Institute, 1997), 47.
education will therefore help people build two-way bridges between diverse cultures on the basis of God’s inclusive grace and love. Furthermore, intercultural Christian education can contribute to establishing a more inclusive society for all Korean people, regardless of race, gender, culture, or national origin.
Chapter 2  

Biblical and Theological Foundations for Intercultural Christian Education

Christian faith is always related to “a distinctive way of living together.”\(^{69}\) Establishing biblical and theological foundations for intercultural Christian education is thus essential in order that Christians might learn how to relate in God’s way to those who are culturally different, as reflected in Isaiah 55:8-9.\(^{70}\) The biblical and theological foundations of intercultural Christian education reveal values that are different from secular concerns and the principles of secular culture. This chapter thus explores these foundations, in order to highlight the critical value of intercultural Christian community and education for churches or Christian communities.

2.1 Biblical Foundations of Intercultural Christian Education

Today people face many challenges related to cultural diversity. Although some of these challenges are new, “many of the basic needs in Christian education have not changed.”\(^{71}\) Above all, people still need to hear God’s good news of salvation in Christ and learn how to live their daily lives by following Christ.\(^{72}\) Christians need to see the world through the lens of God’s Word. For this reason, intercultural Christian education needs to be aimed at encouraging people to seek the unchanging love of God in a rapidly changing society, and at inviting them to a genuine relationship with God and other people, based on biblical principles. To this end,


\(^{70}\) Isaiah 55: 8-9: “For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” All Bible quotations are from the NIV, unless otherwise stated.


\(^{72}\) Ibid., 25.
some important biblical texts for intercultural Christian education are explored below, in order to build the biblical foundation for the way Christians need to relate to people who are culturally different.

2.1.1 Celebrating Diversity and Harmony (Gen. 1: 1-31)

God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day. (Gen. 1:31)

So God created mankind in his own image, in the image of God he created them; male and female he created them. (Gen. 1:27)

The first chapter of Genesis teaches us that all creatures are diverse in their very origins and that God intended them to live together in harmony. Specifically, Genesis 1:12, Genesis 1:21, and Genesis 1:25 describe how God created diverse kinds of plants and animals, each having their own intrinsic value. Genesis 1 indicates that God was pleased with what God saw in all kinds of creatures.

The first chapter of Genesis also provides deep insight into human nature. First, God created human beings as male and female, and God created human beings differently from each other. This reminds us that all human beings have their own unique value in God’s creation. Second, regarding human nature, Genesis 1:27 indicates that both male and female are created in the...

73 Kondrath, God’s Tapestry, Differences, 37.
74 “The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good (Gen. 1:12).”
75 “So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good (Gen. 1:21).”
76 “God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good (Gen 1:25).”
77 “So God created mankind in his own image, in the image of God he created them; male and female he created them (Gen. 1:27).”
image of God. According to the biblical account, the essence of the human being is characterized by the image of God, demonstrating the original dignity of human nature.\textsuperscript{78}

Genesis 1: 1-31 invites us to reflect on the diversity and harmony of God’s creation. God created the world and creatures, filled with diversity, and all were intended to live in harmony. After reflecting on this diversity and harmony in God’s creation, intercultural Christian education needs to emphasize that human beings learn to live together in fellowship. Moreover, intercultural Christian education needs to emphasize that all human beings are equal before God, since regardless of cultural and ethnical backgrounds, all human beings share a common human nature, being created in the image of God.

\textbf{2.1.2 The Body of Christ (1 Cor. 12:12-31 and Eph. 4:15-16, 25)}

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many. Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. (1 Corinthians 12:12-20)

Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (Ephesians 4:15-16)

1 Corinthians 12 states that just as there are many parts in one body, there are diverse members and different gifts that comprise the one body of Christ. In 1 Corinthians 12:12-31, by comparing the diverse members of a church to the various parts of a human body, the Apostle

\textsuperscript{78} Alister E. McGrath, \textit{Christian Theology: An Introduction} (Malden, MA: Blackwell Pub, 2007), 349.
Paul explains that all church members are valuable. Then, in Ephesians 4:15-16, Paul emphasizes that all the believers belong to the love of God in Christ. First Corinthians 12 and Ephesians 4 remind us that becoming Christian means living in a new relationship with others in the ecclesial community as the Body of Christ.

Intercultural Christian education helps people recognize and celebrate that there are different members with diverse spiritual gifts in the body of Christ. William M. Kondrath argues that faith communities are “at their most vital” when they recognize, understand and celebrate diversity.79 Based on the recognition of diversity in Christ, all Christians should live in unity, regardless of their cultural backgrounds and ethnic origins.

Concerning the biblical concept of the body of Christ, Gary A. Parrett provides an insightful understanding of the relationship between unity and diversity in a church community. On the one hand, Parrett argues that “diversity without unity is unbiblical.”80 He states:

> While the New Testament consistently affirms that there is diversity in the church, believers are continually urged to be united in spirit and in purpose. They are not to allow diversity to divide the body, whether that diversity be the result of ethnicity, culture, economic status, or preferences regarding church leadership. Believers are to accept one another as Christ accepted them.81

On the other hand, Parrett maintains that “unity without diversity” is also unbiblical.82 In his view, 1 Corinthians 12 and Ephesians 4 indicate that the essential unity in the Body of Christ requires “the presence of diversity.”83

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79 Kondrath, *God’s Tapestry, Differences*, 37.
81 Ibid., 76.
82 Ibid., 76.
83 Ibid., 77.
To sum up, intercultural Christian education needs to help people recognize the unique diversity of each member in the Body of Christ, which is essential for building up an intercultural Christian community. Just as one body has diverse parts performing different functions, so too are there many members in the one Body of Christ. Each member belongs to Christ and has a unique function in the one Body of Christ.

2.1.3 Hospitality (Lev. 19:33-34)

When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God. (Leviticus 19:33-34)

A fundamental principle of intercultural Christian education can be found in the practice of hospitality, which implies “making room for the other in one’s life and in one’s world of relation and significance.”84 From a linguistic perspective, practicing hospitality basically means recognizing and helping strangers in need.85 The term hospitality literally refers to caring for strange people who are in need. The Greek word philoxenia, one of the Greek words for hospitality in the New Testament, combines the Greek word philo that is used for affection and the Greek word xenos, which means strangers or foreigners.86

In intercultural Christian education, the notion of caring for oneself needs to be changed into the practice of caring for others by practicing hospitality. In a culturally diverse society, people can be connected to each other in the space of “respect, acceptance, and friendship,” which is created by practicing hospitality.87 Leviticus 19 teaches us that Christians are called to be

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86 Ibid., 31.
87 Conde-Frazier, Kang and Parrett, A Many Colored Kingdom, 171.
generous in sharing the love of God with others and by caring for others who are in need. Moreover, this biblical passage demonstrates the importance of practicing hospitality toward the poor and the foreigners in a community. Leviticus 19:9-10 demands, “when you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner.”

Intercultural Christian education has both religious and social aspects. Hospitality helps people expand their religious scope from an inward spiritual experience to an outward social practice. By practicing hospitality, an intercultural Christian community“commits itself to becoming a globally minded, inclusive, and justice-seeking community.” Letty M. Russell emphasizes that “hospitality is the practice of God’s welcome by reaching across difference to participate in God’s actions bringing justice and healing to our world in crisis.” Intercultural Christian education should help people participate in God’s actions of justice and charity by practicing hospitality toward their neighbors. Leviticus 19:35-37 proclaims, “Do not use dishonest standards when measuring length, weight or quantity. Use honest scales and honest weights, an honest ephah and an honest hin. I am the Lord your God, who brought you out of Egypt. Keep all my decrees and all my laws and follow them. I am the Lord.”

The practice of hospitality lies at the very core of intercultural practice in a society, and it serves as an impetus for an intercultural Christian community to embrace people from different cultural backgrounds.

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88 Leviticus 19:9-10.
91 Leviticus 19:35-37.
backgrounds and social classes. Generally speaking, practicing hospitality accompanies the notion of empathy or compassion for the socially and culturally alienated. Empathy and compassion are essential for the intercultural life of Christians in a community, because they provide “an awareness of the world of our neighbor in the way that our neighbor experiences it.” Leviticus 19:34 states that the Israeli people were once foreigners in Egypt, and urges them to have compassion on the foreigners living among them.

2.1.4 Peaceful and Harmonious Coexistence (Isa. 11:6-9)

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the cobra’s den, and the young child will put its hand into the viper’s nest. They will neither harm nor destroy on all my holy mountain, for the earth will be filled with the knowledge of the Lord as the waters cover the sea. (Isaiah 11:6-9)

Isaiah 11:6-9 describes “the image of the community of shalom” in which the wolf shall live with the lamb and the leopard shall lie down with young goats in peace. In this image, wild carnivorous animals live with weak and herbivorous animals without threatening them. The bear and the cow feed together, and the lions eat straw like the cows. Moreover, Isaiah 11:6-9 illustrates a perfect harmony and peaceful coexistence between human beings and animals. The children play with wild animals, such as lions and poisonous snakes. In Isaiah’s vision of a peaceable kingdom, there is no violence among animals or between animals and human beings. The peaceful dwelling of different kinds of animals is dominated not by power, but by God’s shalom.

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92 Conde-Frazier, Kang and Parrett, A Many Colored Kingdom, 195.
Eric Law explains that the coexistence of diverse animals in a peaceable realm is possible when they act against their instincts. In other words, the peaceable coexistence of animals such as wolves, leopards, lions, and lambs requires “unnatural behaviors,” contrary to their instincts.94 For example, the lamb can rest with the wolf in peace when the lamb acts against its natural instinct to flee from the wolf, and when the wolf acts against its natural instinct to hunt its prey. In the same way, people need to act against their cultural instincts in order “to stop replaying the fierce-devouring-the-small scenario of intercultural encounter.”95

From an intercultural perspective, Isaiah 11:6-9 presents a vision of the harmonious living in which culturally diverse people dwell together in peace. Eric Law explains that “if cultures are analogous to the different animals, then Isaiah 11:6-9 becomes a vision of culturally diverse peoples living together in harmony and peace.”96 Law describes a condition of peaceful coexistence in Isaiah 11:6-9 as a “peaceable realm,” rather than as a “peaceable kingdom,” which is the more generally known expression. Law explains that the choice of the term “peaceable realm” over “peaceable kingdom” is because “realm” has a more neutral meaning than “kingdom,” which implies a hierarchical human system.97

Isaiah 11:6-9 thus provides a guiding motif for intercultural Christian education, which helps people build peaceable and harmonious communities as part of “a new and extraordinary social existence where enemies are loved, sins are forgiven, the poor are valued, and violence is

95 Ibid., 3-4.
96 Ibid., 3.
97 Ibid., 3.
The coexistence of people from different cultural backgrounds does not mean they are absorbed into a larger whole that is controlled by the more powerful and dominant culture. Moreover, the harmonious coexistence of different cultures does not restrict each culture’s characteristics and features. Rather, harmonious coexistence implies that every culture has its distinctive values and norms, and it addresses the idea that people from culturally diverse settings should live together in accordance with God’s shalom, and not by following their intrinsic characteristics.

2.1.5 Christian Community as House of Prayer for All People (Isa. 56:6-8)

And foreigners who bind themselves to the LORD to minister to him, to love the name of the LORD, and to be his servants, all who keep the Sabbath without desecrating it and who hold fast to my covenant—these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations.” The Sovereign LORD declares—he who gathers the exiles of Israel: “I will gather still others to them besides those already gathered.” (Isaiah 56:6-8)

Isaiah 56:6-8 offers an intercultural vision of the church or Christian community as a house of prayer, embracing all believers regardless of their race or culture. The Prophet Isaiah proclaims that God is the Savior of all people and nations and that all people are welcomed into the house of God in faith. Members of all ethnic groups are welcome to the church as the house of God. However, recent studies have indicated that only eight percent of American congregations are “racially mixed.” Most American churches are far from being integrated, although “the importance of inclusiveness” is often argued by mainline churches.

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100 Ibid., 2.
Isaiah’s account of the house of God for all nations helps us understand that the priority for intercultural Christian education is to proclaim God brings the joy of salvation into our communities of faith and that God blesses all members of our communities, including our foreign neighbors. In Isaiah 56:6-8, we are reminded that an intercultural Christian community should seek to help Christians build a blessed house of prayer where all people can experience the joy of God under God’s intimate guidance. Intercultural Christian life does not merely mean that people live in a culturally plural society, but affirms that all God’s people “are full participants, valued for their gifts and perspectives, engaged mutually in the gospel of transformation in their own lives and context.”

2.1.6 The Community of Love (Mark 12:28-31; John 12:34-35)

“The most important one,” answered Jesus, “is this: ‘Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.” (Mark 12:29-31)

“A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.” (John 13:34-35)

In Mark 12:28-31, a teacher of the Law asks Jesus which is the most important commandment. Jesus answers that the most important of all the commandments is to love God with all of our heart, soul, and mind. The second is to love our neighbors as ourselves. Jesus says that these two commandments, to love God and to love neighbors, are greater than any other laws or rules.

Christ’s two great commandments—to love God and to love neighbors—provide the basis for building an intercultural Christian community upon biblical norms. These commandments imply

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that the vision of intercultural Christian community is accomplished when God’s love revealed in Christ is fully realized among people through the actions and practices of love. In His two great commandments, Jesus Christ leads us to the living God, who is the center of our lives and away from “the legalistic boundaries of who is in and who is out.”

In John 13:34-35, Jesus says “A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.” Jesus’ new command is applied not only to the Jews, but to all people across all cultures. By contrast, the old Law was mainly applied to the Jewish community. Eric Law argues that the Law of the Old Testament “came from God to the Israelites,” but “the Law was not the full expression of God’s will for all people” from diverse cultural contexts, because the minutiae of the Law were applied to only one specific cultural group. In John 13:34-35, Jesus’ new command invites all people from different cultures and ethnic groups into the fellowship of love in Christ.

2.1.7 The Missionary Nature of Intercultural Community (Matt. 28:18-20)

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:18-20)

In what is known as the Great Commission, the Lord calls His disciples to be His witnesses to the whole world and to make disciples of all the nations. Moreover, the Lord commands His

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103 John 13:34-35.
disciples to teach others to observe all things that He commands them, not simply to preach the Gospel. Matthew 28:18-20 teaches us that being disciples of Christ does not merely mean the hearing of the Word, but the doing thereof.  

Matthew 28:18-20 stresses the missionary nature of the Christian community, and addresses two important aspects of intercultural educational ministry. The first is to proclaim the gospel to all people groups beyond cultural, social, racial boundaries. The second is to bring them into the light of the gospel of Jesus Christ. In Matthew 28:18-20, we are reminded that intercultural Christian life should be on the basis of our commitment to the Gospel of Christ, demonstrating God’s love for all people. Fundamentally, the Great Commission, to go and to make disciples, is based on the heart of God “toward all the families of the earth.” According to Charles R. Foster, a key catalyst in a Christian community embracing differences of culture is that community’s commitment to the Gospel. He explains that an important “catalyst for embracing racial and cultural differences in congregations involves a church’s commitment to preach and teach the gospel to all who would hear and respond to it.”

2.1.8 Moving Beyond Cultural Barriers (John 4:1-42)

The Samaritan woman said to him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” (For Jews do not associate with Samaritans.) Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.” “Sir,” the woman said, “you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?” Jesus answered, “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never

106 Ibid., 65.
107 Ibid., 57.
108 Foster, Embracing Diversity, 9.
thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.” (John 4:9-14)

John 4:1-42 articulates that the Gospel is extended to all people in the mission of Christ, crossing the barriers of culture and race. In this passage, Jesus goes through Samaria on his way from Judea to Galilee. When Jesus arrives at Jacob’s well in the Samaritan town of Sychar, He meets a Samaritan woman and begins a conversation with her by requesting a drink of water. The woman is surprised by Jesus’ request, because Jews and Samaritans do not customarily associate with each other. In John 4:9, the Samaritan woman says, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?”

John 4:9 indicates that there are cultural and racial barriers between the Jews and the Samaritans.

In those times, the Jews regarded the Samaritans as unclean because of their intermarriage with foreigners. The Jews thought that the Samaritans had lost their ethnic purity and the Samaritans were not pure-blooded Jews. Furthermore, Jewish people considered the Samaritans as heretics. For this reason, the Jews despised the Samaritans, and avoided going through Samaria when traveling between Judea and Galilee, even though passing through Samaria was the shortest route. However, Jesus acts differently from most other Jews. John 4:1-42 describes how Jesus intentionally goes through Samaria on His way to Galilee and thus has this encounter with a Samaritan woman.

In His conversation with the Samaritan woman, Jesus says: “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.” The Lord also says to the Samaritan woman, “Whoever drinks the water I give

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110 John 4:10.
them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.” These words imply that Jesus offers living water not just to the Jews, but to all people.

The focus of this passage is on Christ’s inclusive ministry for all people, which abolishes religious-cultural barriers between peoples. John 4:1-42 explains that Jesus not only crosses geographical borders between the Jews and the Samaritans, but also crosses “the boundaries of culture, class, ethnicity, religion and gender” to meet with people who do not know who the Messiah is. From an intercultural perspective, this biblical passage teaches us that Christ stretches the boundaries of the Christian community to all people beyond cultural, historical, ethnical and religious barriers.

2.1.9 The Beginning of an Intercultural Faith Community (Acts 2:1-11)

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked: “Aren’t all these who are speaking Galileans? Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!” (Acts 2:1-11)


Pentecost is marked by “the beginning of the church,” and it also provides “the ideal image of
how people from different cultural backgrounds should be able to live together.”113 The New
Testament account of Pentecost offers a specific vision of intercultural Christian community. On
the day of Pentecost, “God graciously and powerfully” demonstrated “His desire to bring to
Himself people from every corner of the earth.”114 The Holy Spirit brings them together in a
new way, and people hear God’s word in their own language without losing their identity. Acts
2:1-11 points out the work of the Holy Spirit leading people to the restoration of relationship.
The Holy Spirit makes all believers one in Christ.

Becoming an intercultural community is to enter into the work of the Holy Spirit on the day of
Pentecost, which provides us with unity beyond cultural, ethnic, linguistic, and political
boundaries and barriers. Eric Law explains that human beings are instinctively inclined to form
a community for their own interests as an “unholy fire.”115 Also, Law equates ethnocentrism
with the individual’s own tower of Babel, indicating a belief that one’s own cultural values are
superior to the cultural values or norms of another.116 In building intercultural Christian
communities, we need to recognize our own towers of Babel, and we should stop building
them.117 For this purpose, we must invite the Holy Spirit to transform our lives into what God
intends us to be.

113 Law, The Wolf Shall Dwell with the Lamb, 46.
114 Conde-Frazier, Kang and Parrett, A Many Colored Kingdom, 57.
115 Eric H. F. Law, The Bush Was Blazing but Not Consumed: Developing a Multicultural Community Through
116 Ibid., 43.
117 Ibid., 43.
2.1.10 In Jesus Christ (Gal. 3:28; 2 Cor. 5:17)

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. (Galatians 3:28)

Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! (2 Corinthians 5:17)

The Apostle Paul emphasizes that believers are to be clothed in Christ (Rom. 13:14) and to be one in Christ. Paul states that whether one is a Jew or a Greek, a slave or a freeman, a woman and a man, all are one in Christ. The early church communities existed and grew up in culturally diverse contexts.118 Galatians 3:28 and 2 Corinthians 5:17 indicate that the primary concern of the Apostle Paul is not merely to build a multicultural society that will unite people of diverse cultural settings, but to bring people into a new community in Christ. Concerning this Pauline interpretation of the community in Christ, Miroslav Volf explains:

Christians need not “lose their cultural identity as Jew or Gentile and become one new humanity which is neither” (Campbell 1991, vi). At the same time, no culture can retain its own tribal deities; religion must be de-ethnicized so that ethnicity can be desacralized. Paul deprived each culture of ultimacy in order to give them all legitimacy in the wider family of cultures.119

The key idea in this explanation is that Christians need to find their primary identity in Christ, not in their cultural and racial frameworks. Christian identity is fundamentally based on a recognition of becoming a new creation in Christ as 2 Corinthians 5:17 indicates.

Finding one’s identity in Christ provides a person with a whole new paradigm of Christian life as a follower of Jesus, regardless of cultural/ethnic backgrounds. Galatians 3:28 invites us to find an entirely new identity in Jesus Christ, which extends beyond culture and ethnicity.

118 Conde-Frazier, Kang and Parrett, A Many Colored Kingdom,169.
To be one in Christ does not mean to lose one’s distinct cultural identity, however. Paul does not ignore cultural diversity in the church; rather he affirms that there is cultural diversity among believers. In Galatians 3:28, Paul emphasizes that believers are one body in Christ, regardless of whether they are Jews or Greeks, slaves or free, and male or female. Paul’s ultimate concern is to reconcile people who live in diverse cultural environments to each other in Jesus Christ.

Based on Galatians 3:28, intercultural Christian education aims at helping all members in a community be one in Christ, regardless of their cultural and ethnic backgrounds. In Christ, there is no inequality on the basis of ethnicity, cultural background, or gender. All Christians share a common dignity that is primarily defined as being a new creature in Jesus.

2.2 Theological Foundations of Intercultural Christian Education

2.2.1 Trinitarian God: God in Relation

There is a basic theological foundation to intercultural Christian education: the doctrine of the Trinity, which reveals a mystery of “unity in diversity and diversity in unity.” People acknowledge that in the mystery of the Trinity is found the harmonious presence of the divine persons in one God. The mystery of the Trinity reveals that the Father presents God’s infinite love up in giving up the Son in order to save God’s people. In the intimate relationship of love, the Son has accomplished His work of redemption based on His willing obedience to the Father’s plan of salvation in the Spirit. In implementing God’s plan of salvation, the acts of the

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Father, the Son, and the Holy Spirit are not multiplied, but are identically one single act. The Father’s unlimited love is shared among the persons of the Trinity and is communicated to the world through Christ in the Holy Spirit. God’s salvation for humanity can be fully understood in terms of perfect communion of the Trinity.

The Trinitarian God invites people to mutual loving relationship in the Holy Spirit and with each other in the body of Christ. In The Orthodox Way, Kallistos Ware argues that “there is in God something analogous to society.”123 Ware explains that “God is not a single person, loving Himself alone, not a self-contained monad or The One.”124 As Ware asserts, the mystery of the Trinity teaches us that God is one God in three persons who are equal, and it also shows us that each person indwells in the other two persons by virtue of a ceaseless movement of mutual love.125 The Triune God calls us to be instruments reflecting this mystery of mutual love. The gracious invitation of the Trinitarian God welcomes people who live in different cultural backgrounds and settings into an inclusive Christian community.

The fellowship of the Trinitarian God presents the most perfect model of mutual relationship and communion. Christian education aims “to make a fundamental difference in how people realize their being in relation with God, self, others, and the world.”126 Intercultural Christian education highlights that the inclusive love of the Trinitarian God is the departure point for intercultural learning, compared to general multicultural education, which begins with an awareness of cultural differences and similarities.

123 Kallistos Ware, The Orthodox Way (Crestwood, NY: St. Vladimir’s Seminary Press, 1996), 27.
124 Ibid., 27.
125 Ibid., 27.
126 Groome, Sharing Faith, 11.
2.2.2 Theological Anthropology: The Image of God

Christian anthropology seeks to understand and explain the nature of the human person from a theological perspective. In particular, understanding human nature in terms of the relationship to God is one of its basic tasks.\textsuperscript{127} From a theological–anthropological view, the most important point in defining humanity is the understanding of human nature as created in the image of God. In other words, all human beings have “a certain God-given dignity and value by birth,” because they are made in the image of God.\textsuperscript{128} In this respect, when we discuss what human beings are and what they ought to be, we begin with the recognition that human beings are created in the image of God.

Many theologians have tried to define various noble human attributes as reflecting divine attributes through an exploration of the meaning of the image of God. An understanding of humanity in terms of the image of God leads us to some crucial points in theological anthropology. First, humans are noble beings made in the image of God, guiding us to the adoration of God’s love and grace. No matter what race or ethnic group people belong to, all are created in the image of God, and “all people bear the image of God.”\textsuperscript{129} Second, fallen humanity cannot fully reflect an original state as created, because “sin has affected the image in some way.”\textsuperscript{130} Third, Jesus Christ is the criterion for our recognition of the image of God. Christ presents the true image of God, because in Christ the very nature and being of God are


\textsuperscript{128} Groome, \textit{Sharing Faith}, 385.

\textsuperscript{129} Conde-Frazier, Kang and Parrett, \textit{A Many Colored Kingdom}, 52.

\textsuperscript{130} Cortez, \textit{Theological Anthropology}, 16.
manifest. As the true image of the invisible God, Christ has accomplished the work of reconciliation that is closely related to the divine plan of salvation for humanity.

A theological anthropology, based on an understanding of the human person as the image of God, reminds us not only that every human being is a special creation made in the image of God, but also that we need to respect other human beings as bearers of the image of God. As Marc Cortez explains, “the image of God includes all human persons.” All human beings are entitled to respect, and they should be treated in accordance with their human dignity as made in the image of God.

In a culturally diverse society, many Christians experience difficulties forming relationships with people from diverse cultural contexts, although they affirm “the oneness of humanity.” In order to overcome the difficulties caused by cultural diversity, intercultural Christian education needs to help people communicate with those from diverse cultural environments with a respectful attitude, based on an awareness of the human dignity that comes from their creation in the image of God. In particular, intercultural Christian education needs to help people see and realize their own value as unique “pieces of the puzzle that reflects the image of God” in their lives.

132 Cortez, Theological Anthropology, 16.
134 McNeil, A Credible Witness, 86.
2.2.3 Reconciliation

A dictionary definition of reconciliation is “the restoration of friendly relations.”135 From a theological point of view, reconciliation is a key concept for understanding Christ’s redemptive work, which demonstrates the love of God in restoring the intimate relation between God and humanity. In the grace of God’s reconciliation, people understand that they are truly children of God, through the lens of God’s unconditional acceptance.136 Through Christ’s work of reconciliation, God saves us from our fallen and depraved state and gives us new life. The goal of Christ’s reconciling work is to lead human beings to union and communion with God, and to bring them into the community of God, in which human relations are restored and renewed in the presence of God.

Theological reflection on reconciliation highlights several important points of intercultural Christian education in relation to reconciliation. Firstly, practicing reconciliation is foremost an act of response to God’s divine initiative in a culturally and ethnically pluralist society. Christian “commitment to intercultural life” is fundamentally founded in the reconciling love of God, who “embodies and initiates love that embraces difference and crosses boundaries, and calls us to a gospel of reconciliation and love.”137 God is the initiator of the work of reconciliation.138 True reconciliation can be primarily found in God, who initiates “the reconciling process with the healing of” broken humanity.139 In this respect, intercultural

137 Mark Lau Branson and Juan F. Martinez, Churches, Cultures, & Leadership: A Practical Theology of Congregations and Ethnicities (Downers Grove, IL: IVP Academic, 2011), 62.
139 Ibid., 15
Christian education can help people understand that God is “the author of reconciliation,” and can help people “carry out the reconciling process that God initiated.”\(^\text{140}\)

Secondly, the Christian ministry of reconciliation not only has an individual dimension focused on the restoration of broken humanity, but also has a social dimension in providing structures and processes for the restoration of fractured relationships in a society.\(^\text{141}\) Generally speaking, individual or personal reconciliation is related to one’s spiritual experiences and practices, focusing on solidarity with Christ. By contrast, social reconciliation is more relevant to a process of restoring damaged human relationships in God’s grace. Robert Schreiter explains that social reconciliation “has to do with providing structures and processes whereby a fractured society can be reconstructed as truthful and just.”\(^\text{142}\)

Christ’s reconciling work has both a vertical and a horizontal dimension in the world. In the vertical dimension, Christ’s reconciling work reveals the profound love of God, and presents the mercy and forgiveness of God toward humanity. The horizontal dimension of reconciliation demonstrates Christ’s work of reconciliation, which reconciles people to each other across cultural, economic, national and racial boundaries. The Cross of Christ “not only accomplishes reconciliation between sinners and their God but also destroys the dividing wall of hostility that had separated Jew and Gentile (Ephesians 2).”\(^\text{143}\)

\(^\text{142}\) Ibid., 4.
To sum up, the ministry of reconciliation has been initiated by the Father through the redemptive work of the Son, and it should be “channeled through us to each other by the empowerment of the Holy Spirit.” In responding to God’s reconciling love, through Christ and in the Holy Spirit, Christians need to focus on restoring broken relationships that result from cultural difference, racial discrimination, religious intolerance, and so on, by following God’s ways of love, justice, and shalom.

Thirdly, reconciliation has two aspects: “to be reconciled” and to become “reconcilers.” In 2 Corinthians 5:18, Paul writes, “all this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation.” As a new creation in Christ, a believer is reconciled to God, and that person is called to be an ambassador of Christ for implementing God’s reconciliation. T.F. Torrance provides a helpful explanation of the reconciling nature of the church, stating:

By taking its rise from God’s mighty acts in reconciling the world to Himself in Christ, the church is constituted ‘a community of reconciled,’ and in being sent by Christ into the world to proclaim what has done in Him, the church is constituted a reconciling as well as a reconciled community.

As Torrance explains, the church is not only a reconciled community in which people experience Christ’s work of reconciliation, but is also a reconciling community, which implies the church’s participation in Christ’s reconciling work in the world.

Various social conflicts and tensions may arise because of the diversity of cultural values, norms, and ways of life. In order to care for people who undergo social and cultural conflicts,

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144 Hines and DeYoung, *Beyond Rhetoric*, 3.
145 Branson and Martínez, *Churches, Cultures, & Leadership*, 62.
146 2 Corinthians 5:18.
Christians need to live as “partners with God in the ministry of reconciliation.”148 The church or Christian community is called to be both the object of reconciliation and the subject of reconciliation, in which the ministry of reconciliation is realized. The church or Christian community is to be a “sign, foretaste, and instrument” of God’s reconciling love.149

2.2.4 Inclusion

From a theological perspective, the term inclusion primarily indicates God’s inclusive love for all people, which means God’s love and grace are unlimited. Eric Law emphasizes that the work of inclusion is not just related to human endeavor, but to God’s inclusive concern for all humanity through Christ.150 Christians are not able to “act inclusively out of the assumption that God’s grace is limited and scarce.”151 In response to God’s unlimited love for all people through Christ, Christian communities need to practice their inclusive movement toward others, particularly those who are excluded. In this section, in order to promote harmonious intercultural relationships, two practical ways–embracing others and making room for grace–will be explored, focusing mainly on two theologians: Miroslav Volf and Eric Law.

2.2.4.1 Embracing others

In order to manifest God’s inclusive love for all people, Christians need to embrace others from diverse backgrounds. By embracing others, Christians learn how they should live with others by reflecting God’s inclusive love, in which sinful human beings are forgiven and accepted. Miroslav Volf explains that embracing others implies “the will to give ourselves to others and

149 Branson and Martínez, *Churches, Cultures, & Leadership*, 61.
151 Ibid., 35.
‘welcome’ them, to readjust our identities to make space for them, prior to any judgment about others.”152

Volf provides theological insight into the way God embraces human beings through the Cross of Christ, demonstrating God’s inclusive invitation into the divine communion. Volf interprets Christ’s open arms on the Cross as “a sign of a space in God’s self and an invitation for the enemy to come in.”153 Moreover, he emphasizes that “the goal of the cross is the dwelling of human beings” in the Trinitarian God.154 As Volf explains, the Cross of Christ presents “God’s reception of hostile humanity into divine communion,” which is one of the most explicit models of embracing others.155 In God’s inclusive invitation and reception of humanity into fellowship with God, people learn the process of reciprocal interaction and communication with each other.

In Embracing Diversity: Leadership in Multicultural Congregations, Charles R. Foster provides a helpful conceptual framework for understanding the practice of embrace based on an exploration of Volf’s theology.

To embrace others suggests that we cannot “live authentically without welcoming others – the other gender, other persons, or other cultures” – into the very structure of our being. Volf suggested that we are called to embrace others because we are created to reflect the fellowship that exists in the triune God. So when I speak of “practices of embrace,” I refer to the movement of different peoples in community that seek to be close to others without losing the integrity of their own identities.156

152 Volf, Exclusion & Embrace, 29.
153 Ibid., 126.
154 Ibid., 126.
155 Ibid., 100.
156 Foster, Embracing Diversity, 1.
According to Foster, the practice of embracing others begins with the recognition that difference is a possibility rather than a problem, and it continues with the recognition that human cultures are inseparably and interdependently linked.157

Volf classifies the movement of embrace into four structural elements, which present a physical metaphor of the Christian practice of embracing others. The first movement of embrace is opening the arms. Volf explains that the act of opening the arms signifies that one creates a space for others to come in, and it demonstrates the desire to share what one has with others.158 The second movement is waiting. Volf maintains that “waiting is a sign that, although embrace may have a one-sidedness in its origin…it can never reach its goal without reciprocity.”159 The third movement is closing the arms, pointing to the relationship of mutual giving and receiving, in which “a host is a guest and a guest is a host.”160 Volf explains that the act of closing the arms is the ultimate goal of embrace. By closing the arms, each person is embracing the other in a mutual relationship, and both persons hold reciprocal, not superior or inferior positions. The fourth movement is opening the arms again, which signifies a mutual relationship based on freedom and independence.161 Volf argues that “if the embrace is not to cancel itself, the arms must open again.”162 For Volf, the perfect unity between two individuals does not mean that two different objects are simply combined into one object, but that each individual freely and independently participates in a fully reciprocal relationship with another, based on mutual dependence and solidarity.

157 Ibid., 47.
158 Volf, Exclusion & Embrace, 141.
159 Ibid., 143.
160 Ibid., 143.
161 Ibid., 144.
162 Ibid., 144.
The metaphor of embrace described above reminds us of several important points in relation to intercultural education. First, the act of opening arms to others should be considered as the first step in implementing intercultural education, in which people communicate and engage with others from diverse cultural backgrounds. Second, the act of waiting demonstrates an essential element in intercultural interaction: respect for the other. The act of waiting with open arms represents a tolerant and non-coercive attitude that waits for the other to come into relationship. Third, intercultural education involves a mutually reciprocal relation between cultures based on mutual recognition and relationship. Intercultural education does not take place in a unilateral process, in which minor cultural groups are expected to accept the norms and values of the dominant cultural group. Fourth, intercultural Christian education seeks to incorporate people into the body of Christ. However, incorporation into the body of Christ does not mean a mere integration of different cultural groups, but means that all Christians participate in the ministry of Christ and share their joys and sorrows.163

### 2.2.4.2 Making Room for Grace

In *Inclusion: Making Room for Grace*, Eric Law explains that there are numerous English words that are used to describe “exclusion,” such as omission, ostracism, banishment, deletion, elimination, exile, expulsion, rejection, removal, ban, expel, forbid, isolate, and prevent.164 In contrast, Law explains that there are only a few English words that are equivalent to inclusion, such as “insertion, addition, and enclosure.”165 He explains that one of the reasons for the

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165 Ibid., 6.
scarcity of words meaning inclusion is because inclusion requires more effort and patience than exclusion.

Eric Law maintains that inclusion is an important sign of a faithful Christian community. He emphasizes that an important mission of the Christian community is to welcome socially excluded individuals or groups within particular societies, and he then provides an explicit definition of an inclusion process based on a reflection on Christ’s inclusive acts as follows:

Inclusion is a discipline of extending our boundary to take into consideration another’s needs, interests, experience, and perspective, which will lead to clearer understanding of ourselves and others, fuller description of the issue at hand, and possibly a newly negotiated boundary of the community to which we belong.

The essential point of this inclusion process is to stretch the boundary of community in order to embrace people from culturally different backgrounds in Christ.

Eric Law refers to the process of inclusion as making room for grace, which implies the “transformation of a community from within, moving from being an exclusive community toward being a gracious, inclusive body of Christ.” According to Law, one of the most significant biblical passages for understanding the Christian inclusion process is John 10:9-10. In this passage, Jesus says, “I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.” Law explains that many people use this passage “to support their exclusion of others,” because they interpret the image of Jesus as the gate in terms of a doorman, who prevents uninvited or unqualified people from

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166 Ibid., 26.
167 Ibid., 42.
168 Ibid., xii-xiii.
169 Ibid., 39.
170 John 10: 9-10.
entering the building.\textsuperscript{171} However, this interpretation of Jesus is based on the assumption that God’s love is limited and excludes those who are outside of the Christian community. Against this interpretation, Law argues that the image of Jesus as the gate demonstrates “Christ as a gracious host, welcoming strangers to come in and share the abundance of love, joy, and life and sending guests out into the world to share the same.”\textsuperscript{172}

Christ’s Incarnation is the most significant theological basis for understanding God’s inclusive grace. Through the Incarnation, Christ has restored us into fellowship with God. In the incarnate Son of God, God the Father forgives our sins by redeeming us “from the bonds of sin and guilt, corruption and death,” and the Father restores us from our fallen humanity to intimate communion God.\textsuperscript{173} Through the Incarnation, Christ makes room for grace in which God’s mercy and grace are revealed even to sinners. The story of Jesus’ Incarnation indicates that by emptying Himself, Christ becomes a person to embrace all people in accomplishing God’s purpose of salvation.\textsuperscript{174} In particular, by becoming a friend of marginalized people, such as tax collectors, the poor, and the oppressed, Christ demonstrates God’s unconditional love for all people without prejudice.

The Christian practice of inclusion—making room for grace—reminds us that God’s grace is enough not only for us, but for all people. Christ invites us to God’s unlimited love and grace for us through His all-inclusive redemptive work, and He leads us to an inclusive community of grace, which reflects God’s inclusive love and care for all people. In order to be fully engaged with becoming God’s inclusive community, a Christian community needs to be transformed

\textsuperscript{171} Law, \textit{Inclusion}, 39.
\textsuperscript{172} Ibid., 40.
\textsuperscript{173} Thomas F. Torrance, \textit{The Trinitarian Faith} (Edinburgh: T&T Clark, 2002), 106.
\textsuperscript{174} Jung Young Lee, \textit{Marginality: The Key to Multicultural Theology} (Minneapolis, MN: Fortress Press, 1995), 79.
from a self-centered community, into a God-centered community by making room for the grace to share God’s love with others.

To conclude, based on a careful biblical and theological consideration of intercultural practices, Christian communities need to create more inclusive educational environments in which people from diverse backgrounds can develop ways of living together in mutual respect and peace. The biblical and theological foundations of intercultural education reveal essential principles for intercultural educational practice, and these are helpful in overcoming the dichotomy between Christian religious values and the secular concerns of culture. In short, the biblical and theological foundations of intercultural education remind us that all human beings are created in the image of God and that all are invited to live in relationship with God, regardless of cultural origin or background. Moreover, these biblical and theological foundations indicate that God’s grace is enough for all people, and “God’s heart is inclined toward people from every nation, tribe, and tongue on earth.”

175 Conde-Frazier, Kang, and Parrett, A Many Colored Kingdom, 51.
Chapter 3
Principles, Methods and Practices of Intercultural Christian Education

Having discussed the biblical and theological foundations for intercultural Christian education, this chapter explores what intercultural Christian education ought to be, by looking at its essential features. In a pluralistic society, it is important to develop specific educational programs and activities that correspond to the changing environment. Furthermore, these educational programs should be differentiated to suit different situations. Thus, in this chapter, instead of exploring specific teaching and learning programs, the underlying principles of intercultural Christian education will be analyzed. In this way, I will show how educational programs can be designed and improved in general through a focus on intercultural relations. The rationale behind this approach is that a major focus of intercultural Christian education is to seek “a wider perspective that affects all dimensions and participants in the educational process,” and not merely to find “specific programs for special groups” in a culturally plural society.176

In 2006, UNESCO issued guidelines for intercultural education, spelling out the following three guiding principles:

- Principle I: Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.
- Principle II: Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.
- Principle III: Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and

176 Aguado and Malik, “Multicultural and Intercultural Education in Spain,” 280.
solidarity among individuals, ethnic, social, cultural and religious groups and nations.\textsuperscript{177}

Intercultural Christian education will involve the basic principles stated above, and moreover it will seek to support the integration of Christian faith and cultural practices.

The key principles of intercultural Christian education may be unpacked as follows. The first principle concerns the very significance of intercultural Christian education. Christian education today should be employing an intercultural methodology, which focuses not only on recognizing cultural diversity, but also on helping the learners communicate, interact, work, and live with others in different cultures. The second principle has to do with Christian leadership for intercultural practices. In a pluralistic society, Christian educational organizations need to train leaders, including educators and ministers, in responding effectively to the challenge of cultural pluralism. The third principle is the development of intercultural relationships based on an ongoing discussion of the relationship between faith and culture. The fourth principle is fostering intercultural communication by developing interactive relationships with others. The fifth principle is creating a grace-filled environment to help people move toward mutually respectful relationships. The sixth principle is the transformation of Christian community as God’s chosen people, in order to embrace diverse voices, perspectives and experiences. The seventh and final principle is intercultural sharing, in which individuals and groups with different cultural backgrounds are invited to share their stories, experiences, and visions with each other. I will now explore each of these principles in more depth.

3.1 The Significance of Intercultural Christian Education

In contemporary society, “the culturally diverse context where we live” should be regarded as “the locus of Christian education.” Christian education today should be concerned with proper educational methods or practices in order to provide a more effective education for people who live in situations of cultural diversity. The educational process does not happen in a vacuum, but in human relationships within social contexts. Moreover, one’s religious life is indissolubly linked to one’s own cultural sources in a cultural context. It is thus important to comprehend contemporary education in light of the culturally plural environments in which people find themselves.

Many Christians today find themselves in situations of cultural diversity. By and large, they experience “more complex, visible, and widespread” diversity than ever before, due to a dramatic change in the racial and ethnic composition. For example, Canadian society has become remarkably globalized in the past few decades as a result of its high immigration rate. Canada’s immigrant population has contributed substantially to the growth of Canada’s population. As one of the major immigrant-receiving countries, Canada accepted approximately 249,000 permanent residents and about 290,000 international students and temporary foreign workers in 2011. According to the 2001 Census, there were more than 200 different ethnic groups in Canada.

As for the United States, the 2000 census indicates that there were sixty-three racial categories, in comparison with the 1990 census, which showed only five racial categories. The change in racial categories between the 1990 census and the 2000 census reflects the demographic diversity of the United States today, and the rapid change in the composition of the U.S. population. The extensive diversification of the racial/ethnic composition of the population is not limited to North American, but is also a universal phenomenon around the world, including South Korea.

As contemporary societies have become more ethnically and culturally diverse, the methodology of intercultural learning is increasingly recognized as significant in helping people actively engage with the many issues and problems associated with a culturally diverse society. Thus UNESCO advocates “an intercultural approach to education” in order to respond to the growing challenges generated by the rapidly changing global context.

As another important example of the growing awareness of cultural diversity, at the 39th General Council in 2006, the United Church of Canada issued “A Transformative Vision for The United Church of Canada,” which included a proposal that “the United Church of Canada commit itself to becoming an intercultural church.” By adopting a proposal for intercultural ministries, the United Church of Canada affirmed “a denominational priority in living out its commitment to racial justice, where there is mutually respectful diversity and full and equitable

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183 Law, Sacred Acts, 10.
participation of all Aboriginal, Francophone, ethnic minority, and ethnic majority constituencies in the total life, mission, and practices of the whole church.\textsuperscript{186}

Reflecting critically on the rapid social and cultural changes in the United States, Hosffman Ospino argues for the inclusion of intercultural perspectives in Christian education as follows:

The context where most processes of Christian Education take place in the United States today is one profoundly marked by cultural diversity. Consequently, the locus, the subject, and the methodological questions concerning Christian Education must develop an intercultural perspective. There is an urgent need for effective intercultural models of Christian Education.\textsuperscript{187}

The processes of Christian education need to serve as special spaces where the diverse voices and opinions in the community can be shared through intercultural interactions.

To sum up, Christian education requires intercultural awareness of and sensitivity to various social and cultural factors in order to properly respond to the needs of increasingly diverse societies. For Christians, intercultural awareness begins with the recognition that we live together, and share many things in common in the world that God created.\textsuperscript{188} Also, intercultural awareness is fundamentally concerned about “deepening our understanding of difference and intentionally honoring the incredible diversity that God has created and loves.”\textsuperscript{189} By increasing intercultural awareness, Christian education can foster reciprocally respectful relationships between people from different cultural backgrounds.

\textsuperscript{186} Ibid.
\textsuperscript{187} Ospino, “Foundations for an Intercultural Philosophy of Christian Education,” 303.
\textsuperscript{188} Fennell,\textit{ Intercultural Visions}, 77.
\textsuperscript{189} Ibid., xii.
3.2 Christian Leadership for Intercultural Practice

Christian education in churches and Christian schools serves to widen students’ intellectual knowledge, enrich their religious practices, and provide opportunities for them to broaden their social and cultural horizons. However, Christian education today faces various challenges due to increasing racial and ethnic diversity in society. Many Christian educators experience difficulties as a direct result of cultural differences and conflicts. For example, students from different cultural backgrounds “may not share the same values and attitudes, and may give different interpretations to the teacher’s explanations than do other students in the class,” because they may have different ways of thinking and acting based on their different cultural experiences.190

In managing cultural conflicts and establishing a relationship between people from different cultures, intercultural Christian leaders and educators need to manifest two essential characteristics. The first of these is “transformative leadership,” which helps people “create new possibilities” in forming intercultural relationships.191 In intercultural Christian education, transformative leadership is focused more on transforming the self than it is on changing others in a community. In other words, in order to embrace diverse cultural perspectives and values, transformative leadership aims at the inner transformation of a Christian community. This transformation is primarily based in reflection about Christ’s inclusive acceptance of all people.

This sort of transformative leadership will focus on helping learners engage in the transformation of their community, not only in terms of the visible aspects of culture, but also

191 Foster, Embracing Diversity, 119.
the invisible ones. The analogy of the iceberg helps with understanding the two dimensions of culture: explicit and implicit culture. Explicit culture can be compared to the visible part of an iceberg, and can be easily learned or changed. By contrast, implicit culture, characterized as the invisible and larger part of the iceberg, is unconscious and difficult to change. The iceberg analogy of culture reminds us that profound change must be accompanied by “a transformation of the internal culture.”

Many contemporary multicultural programs tend to focus on external aspects of culture, however, such as language, dress, and food habits, rather than on the implicit and underlying aspects of culture.

The second essential characteristic of intercultural leaders and educators is relational leadership, which recognizes the importance of relationships in “establishing ground rules for corporate conduct and decision making.” Relational leadership plays a crucial role in developing the capacity of Christian communities to understand the dimensions of diversity in society, and in shaping social relationships among diverse cultural groups. Relational leadership is particularly important in creating environments that sustain interactive relationships between people from different cultural backgrounds.

Christian educators need to learn how to teach students not just how to recognize cultural diversity and social change due to globalization, but also how to live with diverse others in the light of the Gospel. Christian educators, ministers, and leaders need to develop intercultural

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194 Ibid., 36.
196 Foster, *Embracing Diversity*, 120.
197 Branson and Martinez, *Churches, Cultures, & Leadership*, 143.
skills in support of effective learning and teaching, and they should be primarily concerned with assisting people to build mutually respectful communities.

3.3 The Social Dimension of Intercultural Christian Education

In a pluralistic or multicultural society, it is important to recognize the relationship between faith and culture in the education process. The church has always existed in a twofold relationship: with God and with its surrounding cultural context. From the early church onwards, developing the appropriate relationship between faith and culture has been a critical issue. Paul Tillich explains this relationship by saying that “religion as ultimate concern is the meaning-giving substance of culture, and culture is the totality of forms in which the basic concern of religion expresses itself.”

Intercultural Christian education needs to be in a constant dialectical communication “between Christian communities and their surrounding social environment” in order to improve educational outcomes. As far as the relationship between faith and culture is concerned, there are two important points to consider. The first point is the change in perception about this relationship. In the history of Christianity, there has been a gradual shift of emphasis from a dualistic view of culture: Christian culture versus non–Christian culture, to more of a reciprocal relationship between faith and culture.

For example, if we look at Christian mission in the twentieth century, we find the early conferences, such as the Edinburgh Conference in 1910 and the Jerusalem Conference in 1928,

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198 Groome, Sharing Faith, 153.
held a dualistic view of the world: the Christian versus the non–Christian world or the Christian versus the secular world. This dualistic view of the world influenced many Christians to see the mission of the Church as expansion or extension.\textsuperscript{201} The view of the Church’s mission between 1950 and 1960 emphasized presence and dialogue, and focused on mission as living the life of church in the name of Jesus Christ.\textsuperscript{202} Between 1960 and 1970 Christian missiologists placed importance on proclamation, dialogue and liberation, and reflected a deep concern about contextual matters and relations.\textsuperscript{203} Christian mission in the period after 1970 then presented “a notable advance in evangelical thinking over issues such as social justice, the poor, [and] dialogue as a valid approach to other faiths.”\textsuperscript{204} Furthermore, missiology between 1980 and 1990 was largely interested in pluralism and enlightenment. In summary, the emphasis of the Edinburgh Conference on expansion in 1910 has since broadened in the twentieth century to incorporate diverse models of Christian mission, such as communication, reconciliation, and liberation.

However, under the influence of the missionary geography of the two worlds, i.e., the Christian world and the non–Christian world, many contemporary Christian leaders and educators still understand their educational task as carrying the gospel from fully missioned lands to the non-Christian world. Moreover, in the history of Christianity, there has been a tendency to place emphasis on Western culture, because Christianity has long been closely related to the development of Western society. In the West, the history of colonization has influenced many

\textsuperscript{202} Ibid., 133.
\textsuperscript{203} Ibid., 163.
\textsuperscript{204} Ibid., 221.
white Europeans and European Americans to regard their culture as normative in other ethnic cultures. Under the influence of such a Eurocentric perspective, many minority cultural groups have been encouraged “to believe that their poverty and powerlessness are the result of their cultural and racial status and origins.”

In her book *Decolonizing Education: Nourishing the Learning Spirit*, and from her long-term experiences as an indigenous educator for decolonizing education in Canada, Marie Battiste insists on the following:

> For every educator, our responsibility is making a commitment to both unlearn and learn—to unlearn racism and superiority in all its manifestations, while examining our own social constructions in our judgements and learn new ways of knowing, valuing others, accepting diversity, and making equity and inclusion foundations for all learners.

Intercultural Christian education needs to be aimed at helping people move toward reciprocal relationships based on mutual respect for different cultural values; and away from a relationship based on dominant versus subordinate culture, in which minority viewpoints are integrated into the dominant opinion. As the Second Vatican Council repeatedly states, “Christian faith is bound to no particular form of human culture.” Intercultural education thus requires a paradigm shift toward “the ecumenical sharing” of “diverse cultural communities,” away from the expansion view of Christianity.

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The second point concerns the evangelization of cultures. The church exists in a specific cultural and social context. Hence, in intercultural Christian education, every effort needs to be made “to ensure a full evangelization of culture.” Christians living within specific cultural contexts have two important responsibilities when participating in Christ’s work of transforming the world. First, Christians need to “communicate the truthful reality of God’s message” to people who live in culturally diverse contexts. Second, they need to recognize “God’s self-communication that is mediated through the Bible.”

An ultimate purpose of intercultural Christian education is not only to create harmony between diverse cultural groups, but also to serve as a witness to Jesus Christ and His gospel in a society where different cultural values exist. *Gravissimum Educationis* stresses that one of main tasks of religious education is to imbue the entire lives of students with “the spirit of Christ.” Christ-centered education is the unique characteristic of Christian educational institutions, which differ from secular institutions that tend to be primarily dedicated to academic education.

Intercultural Christian education needs to facilitate creative conversations between faith and culture, rather than create culturally-neutral interventions or principles. Allen J. Moore maintains that Christian religious education is “not just learning the beliefs of the past or preserving the tradition of another generation, but it includes reconstructing the heritage in light of present and future social goals and formulating new beliefs and values to serve a society that

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211 Ibid., 53.

is in the process of becoming.\textsuperscript{213} In order to retain its relevance in today’s culturally plural society, the form of Christian witness to the Gospel needs to become one that is suitable for contemporary social and cultural contexts, although the nature of the Gospel itself is not changed.

### 3.4 Intercultural Communication

Intercultural education is fundamentally engaged in fostering communication between people from different cultural backgrounds. One of the main functions of education for intercultural communication is to provide people “with tools for listening to one another more deeply” and to help them “remove some of the barriers that could produce conflict.”\textsuperscript{214} Hosffman Ospino emphasizes that “an intercultural methodology of Christian Education must provide insightful directions to develop intercultural communicative skills that allow those involved in this process to appreciate other languages, symbols, and expressions while engaging in new forms of conversation.”\textsuperscript{215}

There are two significant aspects of intercultural communication that need to be stressed. Firstly, the key to intercultural communication is maintaining a respectful attitude towards others in conversation, with a non–coercive approach to other cultures.\textsuperscript{216} In order to create intercultural communication among people from different cultural settings, people need to create enough space for others to enter into a discussion freely. In his article, “Working Cooperatively with People from Different Cultures,” Richard W. Brislin emphasizes the importance of a


\textsuperscript{214} Conde-Frazier, Kang and Parrett, \textit{A Many Colored Kingdom}, 188.

\textsuperscript{215} Ospino, “Foundations for an Intercultural Philosophy of Christian Education,” 312.

\textsuperscript{216} Foster, \textit{Embracing Diversity}, 80.
respectful attitude of cultural difference as one of the specific indicators of good intercultural interaction. He states:

People are very sensitive about criticisms of their culture. If visitors make no attempts to understand cultural differences and to respect local customs, they will have many doors slammed in their faces when they try to accomplish their goals. It is wise to learn local customs and to participate in respected rituals whenever possible.217

The above recommendation is primarily focused on intercultural business dealings. However, Brislin’s explanation points to an important element in intercultural communication in general: respect for diversity.

Eric Law provides a set of “Respectful Communication Guidelines,” which are also helpful for intercultural communication. He gives a special meaning to the word “respect” by forming key phrases from each letter as follows:

R = take RESPONSIBILITY for what you say and feel without blaming others.
E = engage in EMPATHETIC listening.
S = be SENSITIVE to differences in communication styles
P = PONDER what you hear and feel before you speak
E = EXAMINE your own assumptions and perceptions
C = Keep CONFIDENTIALITY
T = TOLERATE ambiguity because we are not here to debate who or what is right or wrong218

Having a respectful attitude toward people from other cultures or toward their cultures is crucial in maintaining reciprocal relationships in a culturally diverse society. For this reason, intercultural education needs to be designed to change “the total educational environment to promote respect for diversity.”219

218 Law, Inclusion, 64.
219 Breckenridge and Lillian, What Color Is Your God? Multicultural Education in the Church, 63.
Secondly, intercultural communication should be based on two essential principles: effectiveness and appropriateness. With regard to the effectiveness of intercultural communication, Robert Schreiter maintains:

A communication would be considered effective when the speaker feels that it has achieved its goal; namely, that it has become lodged with the hearer on the other side of the cultural boundary in a manner recognizable to the speaker. Thus, the speaker’s satisfaction with the conclusion of the communication event is a necessary (but as we shall see, not a sufficient) condition for intercultural communication competence.\(^{220}\)

The effectiveness of intercultural communication requires a communicative relationship based on mutual respect and understanding among members of a community. In order to develop effective communication methods for sharing one another’s feelings, emotions, and cultural values in depth, people need to enter into communication by focusing on relational issues, and not from legal or political motives.\(^{221}\) Moreover, intercultural communication requires using appropriate linguistic and conversational skills for interacting effectively with people from different cultures. Schreiter emphasizes that “a communication is appropriate when it is achieved without a violation of the hearer’s cultural codes.”\(^{222}\) Many problems in intercultural communication tend to arise from an inadequate understanding and awareness of cultural differences. People should therefore find an appropriate way or method for interacting with each other based on intercultural learning about diverse cultural experiences, interpretations and knowledge.


\(^{221}\) *Law, Inclusion*, 97-98.

\(^{222}\) Schreiter, *The New Catholicity*, 33.
3.5 Creating a Grace-filled Environment

Through intercultural Christian education people learn how to build a welcoming and inclusive community by embracing differences. A grace-filled environment or room for grace is a space where everyone’s participation is welcomed and everyone’s voice is listened to.\textsuperscript{223} By creating such a grace-filled environment, Christians share the love of God with others and care for others who are in need. Above all, creating a grace-filled environment for embracing the other is a practical way of following in the way of Jesus Christ, who embraces all people, regardless of their race, gender, or cultural background. To create a grace-filled environment is to practice God’s love in our lives.

Creating a grace-filled environment for embracing others involves developing a respectful attitude to other cultures, which, as mentioned previously, is a critical step in securing successful intercultural education. Creating a grace-filled space is usually accompanied by a mutual invitation and communication, in which people meet together and share their cultural experiences and stories. A mutual invitation for sharing cultural experiences and values with others can only be fully realized in a space where each person’s views are respected. Manifesting a respectful attitude, group members are encouraged to share their own life stories with other members.

Eric Law explains that most organizations or communities regard the space within their boundaries as “a safe zone” in contrast with “a fear zone,” which indicates the space outside their boundaries.\textsuperscript{224} In implementing an intercultural education, we need to create a grace-filled space, somewhere between the safe zone and the fear zone, for embracing others and for

\textsuperscript{223} Law, The Word at the Crossings, 62.

\textsuperscript{224} Law, Inclusion, 18.
interacting with one other. By creating such a grace-filled space “between the safe and fear zones,” people can listen to each other’s perspectives; and moreover, they can “hear the historically voiceless and powerless.”

An intercultural Christian community needs to extend its outer parameters beyond the boundaries of its safe zone. Extending a Christian community’s boundaries is important in creating a space for others, and needs to be done without pushing them “into their fear zones.” By extending its boundaries beyond its own limitations, the Christian community enters into a process of creating a grace-filled space for others. Jesus Christ created a grace-filled space for embracing others by extending the boundary function of the religious community from “a legalistic, behavior-based operation to a relational, contextual process.” As Eric Law emphasizes, Christ’s ministry of restoring all people “reshaped and extended people’s boundaries regarding their perceptions of God.” For example, Jesus spoke of God as our Father. By referring to God as the Father, Christ invited the children of God to an intimate relationship with the merciful Father.

After extending the outer parameter, the intercultural Christian community needs to redefine the boundary of their safe zone. In this way people openly acknowledge their current boundaries of social, cultural, and religious norms. Moreover, they can recognize their repeated patterns of conscious and unconscious exclusion of others. The intercultural Christian community thus

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226 Law, *Inclusion*, 44.
228 Law, *Inclusion*, 69.
229 Ibid., 69.
230 Ibid., 44-45.
needs to create a grace-filled space for embracing others, in which people are invited to share their experiences and stories in more intimate ways.\textsuperscript{231}

Creating a gracious space or room for establishing an inclusive relationship is essential for building a community of shalom, where “the wolf shall dwell with the lamb, and no one will be hurt.”\textsuperscript{232} Elizabeth Conde-Frazier emphasizes that shalom is “a biblical vision in which all of creation is one, every creature living in community and harmony with every other for the joy and well-being of all.”\textsuperscript{233} Christian educators need to participate in the ongoing discussion about establishing a harmonious and peaceful community anchored in God’s shalom in the midst of cultural diversity. Shalom indicates “the presence of relational wholeness,” rather than merely “the absence of conflict.”\textsuperscript{234} In this respect, intercultural Christian education does not merely mean a mutual learning between different cultures, but is a practice of sharing the shalom of God with others.

An intercultural Christian community that shares the shalom of God is fundamentally based in the devotion of “faithful members who are willing to bring their community’s paralysis to a place where Christ dwells, where God’s grace is abundant, and where the Word is spoken and lived.”\textsuperscript{235} The task of building a community of shalom originates from Christ, who accomplished the reconciliation of sinful humanity to God on the Cross, and destroyed “the barrier” and “the dividing wall of hostility” between human beings, as it is written in Ephesians

\textsuperscript{231} Ibid., 45.
\textsuperscript{232} Ibid., 103.
\textsuperscript{233} Conde-Frazier, Kang and Parrett, A Many Colored Kingdom, 206.
\textsuperscript{234} Nwachukwu and Lee, Multiculturalism, 113.
\textsuperscript{235} Law, Sacred Acts, 78.
2:13-17.\textsuperscript{236} Jesus Christ calls us into intimate fellowship with God and then sends us into the world to share the \textit{shalom} of God with others.

To sum up, an ultimate purpose of intercultural Christian education can be defined as creating a peaceable and harmonious community in which people from different cultural backgrounds live and interact with each other. Intercultural Christian education thus needs to focus on helping people create a community of \textit{shalom} where everyone can listen to other points of view without preconceived judgments. In Christ’s work of restoring our relationship with God and with others, we are invited to create space for sharing our lives with others and to move forward to God’s community of \textit{shalom}.

3.6 The Process for Planned Change

Intercultural Christian education basically entails the transformation of community. The church and Christian community need to be transformed in order to fully reflect God’s inclusive love for all people. In this regard, an intercultural education program should be fundamentally related to the “changed attitudes of individuals as they interact with one another” rather than simply being about “methods, materials, or programs.”\textsuperscript{237} In his book \textit{Word at the Crossing}, Eric Law states that “as I struggled to discern how to share the gospel in a pluralistic world, I began to see more clearly that it is not a matter of what I teach, but how I teach.”\textsuperscript{238}

\textsuperscript{236} Ephesians 2:13-17: But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

\textsuperscript{237} Anthony, \textit{Introducing Christian Education}, 51.

\textsuperscript{238} Law, \textit{Word at the Crossing}, 4.
How do we help people live in a pluralistic or multicultural society? Law explains that we need to “follow the pattern of Christ’s way, truth, and life,” and we have to seek to “align ourselves with God.” The process of Christian transformation therefore needs to begin with a reflection on the question, “What does God have to say about what we are doing?” Christian transformation is based on the initiative of God, not on human wisdom or human initiative. Moreover, the process must be continued with God’s “guidance, challenge, comfort, strength, and protection” at every step.

As a guideline for becoming an inclusive Christian community, Eric Law suggests the “Process for Planned Change” embodied by the grace of God, which focuses on the faithful transformation of Christian communities of cultural diversity. The planned change process articulated by Law presents a practical model for a Christian community’s transformation into an inclusive Christian community.

The initial step in the planned change process is to draw the parameters of the project, determining the extent of the transformation, or deciding “what we would do and what we would not do.” Drawing the parameters implies recognizing the boundary of a community is being extended to embrace other groups or people from different cultures. From an educational perspective, drawing the parameters can be likened to the process of defining the scope of educational objectives and practices. By extending its scope, the creators of intercultural

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239 Ibid., 5.
240 Law, Sacred Acts, 98.
241 Ibid., 89.
242 Ibid., 87.
243 Ibid., 89-90, 104-105.
Christian education not only understand various cultural phenomena in society, but also extend their educational programs, practices, and benefits to those who are culturally different.

After determining a community’s boundaries of transformation, that community moves to the next step, which is gathering the general concerns of the community members. Law stresses that collecting concerns helps people understand the fundamental issues that are troubling the community. The initial data for analyzing the issues are collected “on a surface level,” using various methods, such as surveys, oral interviews or small group discussions.

The next step is naming the fundamental issues, or determining the real problems behind the concerns collected from individuals and groups. Law explains that naming significant issues behind the various concerns is the most difficult part of the process of change, but it is necessary and essential, because naming issues provides a basis for setting the goal or goals for the community.

Viewed from the perspective of intercultural education, the above two steps—collecting concerns and naming issues—are crucial in identifying the internal dynamics that emerge from cultural diversity within a community. In the intercultural education process, it is important to deal with the underlying issues of the community, and not merely to recognize the superficial concerns. In the process of transformation, many community members tend to ignore those internal issues that are related to the underlying aspects of culture.

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244 Ibid., 90.
245 Ibid., 111-112.
246 Ibid., 90-91.
Setting goals, as the next step in naming the issues, helps us focus on “what we are trying to accomplish,” and leads us to define “the ideal anticipated outcome” of the major issues within our community.247 Here specific educational goals and objectives should be established to promote intercultural awareness and to develop intercultural practices. When setting specific educational goals, an important point is that the goals should not be “too lofty,” such that they cannot be accomplished within the limitations of available time and resources, or “too fuzzy” because of being ambiguous and obscure.248 Setting clear educational goals and plans serves as a basis for determining appropriate educational methods and processes.

Once goals and objectives are established, it is necessary to create a detailed action plan for accomplishing them. Law states that “the action plan is a clearly defined (with full accountability) step-by-step plan of what needs to be done in order for the community to accomplish its goals.”249 The step of creating an action plan is the process of developing practical methods for implementing educational programs and practices, in order to shape, build, renew, and sustain a vital inclusive Christian community.

Having designed a specific action plan, the next step is to implement the plan. Law refers to the implementation of the goals as “sacred acts,” and stresses that “we must continue to support each other by meeting regularly to evaluate the steps that we have taken and to pray, study scripture together, and continue to actively discern God’s will.”250 There are two key points to be considered in the process of implementing a detailed educational plan for intercultural education. The first point is to implement plans that are consistent with the educational goals

247 Ibid., 124.
248 Ibid., 124.
249 Ibid., 92.
250 Ibid., 92.
identified in the previous steps. The second point is to examine whether educational programs are being properly implemented with respect to practical procedures of internal and external transformation.

The final step is evaluation, which is important in identifying the change that has resulted from the sacred acts of transformation. Law explains that by reflecting on the process of change, the church community can start “a new cycle of process for planned change.” The process of planned change is not a one-time event, but a recurring cycle of transformation. Having completed a process of planned change, a community starts a new cycle of planned change by determining a new parameter.

Intercultural education should thus be a process of ongoing learning and growth. Hence, we should continuously focus on developing intercultural educational programs and practices. Intercultural Christian education needs to provide students with plenty of opportunities to learn how to interact with people from different cultures. By implementing practical programs, such as a process of planned change, people share their own cultural experiences with others, and they also learn various cultural and social values from people who have different cultural and racial backgrounds. Moreover, intercultural practices focusing on mutual respect and responsibility help people learn how to transform their own communities into more inclusive places.

\[\text{Ibid., 93.}\]
\[\text{Ibid., 93.}\]
3.7 Shared Christian Praxis for Intercultural Sharing

Intercultural education is aimed at building reciprocal relationships based on shared values in a community and is thus fundamentally related to how individuals share their thoughts, perspectives, and experiences with people from diverse cultural backgrounds. Christians belonging to culturally and racially diverse communities need to “practice strategic solidarity in many different ways,” which will help them “get to know one another on their own terms; to listen, suspending temporarily their own cultural preferences and judgments; and to engage others in candid speech that allows for the mutuality of critique.”

Thomas Groome’s shared Christian praxis model of religious education offers a basis for intercultural sharing. According to Groome, the shared praxis approach to religious education consists of five components: present action, critical reflection, dialogue, story, and the vision arising from the story. Here present action indicates what people do in their own social and cultural setting, while critical reflection involves reflecting on participants’ experiences and practices in their present situations.

The shared praxis approach highlights the importance of a dialogical approach to Christian education. As an important component of the shared praxis model, intercultural dialogue is based on a mutual sharing with “a relational, experiential, reflective way of knowing.” Groome maintains that “the whole content and process of a shared praxis approach is to be dialogical.” Participants share their own stories and visions with others through two essential

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255 Ibid., 147.
256 Ibid., 189.
activities of dialogue: “telling and listening.” The dialogical method enables learners to participate in the story of faith community out of their own past experiences and present stories and is also crucial in helping learners move into an ongoing conversation with God.

The shared praxis approach encourages learners to share their present stories and visions with others; and moreover, it invites them to learn the story and vision of the Christian faith community. Groome defines the Christian story as “the faith tradition handed on to Christians and the contemporary understanding, celebrating, and living of it in their faith community.” He refers to the Christian vision as “a metaphor for the possibilities and responsibilities, the promises and demands, that are prompted by the Christian community’s story.” Groome sums up these five components of shared praxis as follows: “Christian religious education by shared praxis can be described as a group of Christians sharing in dialogue their critical reflection on present action in light of the Christian Story and its Vision toward the end of lived Christian faith.”

Groome also proposes five movements of shared Christian praxis in the process of religious education. The first movement is naming present praxis. The second is reflecting critically on participants’ present action. The third is encountering the Christian story and vision. The fourth is dialectical hermeneutics between the Christian story/vision and the participants’ present. The fifth is “decision/response for lived Christian faith.” These five movements of shared praxis

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257 Ibid., 189.
258 Ibid., 191.
259 Groome, Sharing Faith, 113.
260 Ibid., 115.
261 Groome, Christian Religious Education, 184.
262 Groome, Sharing Faith, 146-148.
263 Ibid., 148.
should be considered as interrelated processes or movements, rather than individual steps.

Groome defines shared Christian praxis as follows:

Shared Christian praxis” is a participative and dialogical pedagogy in which people reflect critically on their own historical agency in time and place and on their sociocultural reality, have access together to Christian Story/Vision, and personally appropriate it in community with the creative intent of renewed praxis in Christian faith toward God’s reign for all creation.264

Groome’s five movements of shared praxis need to be discussed from an intercultural perspective, in order to promote intercultural sharing that supports people from different cultural backgrounds when participating in intercultural learning, communication, and interaction.

Shared Christian praxis provides several important insights into the way intercultural Christian education can help students engage in “an explicitly shared relationship.”265

First of all, intercultural Christian education invites students to reflect on their lives in their particular contexts. In the first movement—naming present action—participants are involved in observing their contextual realities in terms of a culturally diverse framework. According to Groome, “present action” implies not merely “the overt productive activity of the present moment,” but also “our whole human engagement in the world.”266 In intercultural Christian education, present action is fundamentally related to probing more deeply into students’ feelings, experiences and ideas. The process of naming present action embraces exploring the participants’ own values and perspectives within diverse social and cultural settings.

Secondly, intercultural Christian education encourages participants to share their stories and experiences with other participants. This second movement of shared praxis prompts

264 Ibid., 135.
265 Ibid., 251.
266 Groome, Christian Religious Education, 184.
participants to reflect critically on their “present praxis in their place and time.”267 It is this critical reflection on present praxis that encourages students to reflect critically about their own cultural norms, realities, and experiences and then share their stories and visions with others.

Thirdly, intercultural Christian education needs to encourage people to engage in a dialogical reflection between their stories and the Christian story. In this third movement of shared praxis—encountering the Christian story and vision—participants are invited to encounter the Christian community’s story and vision.268 Groome describes the movement of encountering the Christian story and vision as “making accessible Christian story and vision.”269 Similarly, an important focus of intercultural Christian education is to present the faith community’s story to those students who are living in culturally diverse settings, thereby helping them deepen their reflection on their own stories and experiences in terms of the Christian story and vision of faith.

Fourthly, intercultural Christian education should help participants recognize how the Christian story and vision are integrated into their cultural lives. In the fourth movement—dialectical hermeneutics between the Christian story/vision and present praxis—participants are encouraged to reflect on their own stories and experiences in light of the Christian story. Moreover, participants are encouraged to appropriate the Christian story and vision to their present lives. As Groome puts it, intercultural Christian education needs to help people “to critically appropriate the faith community’s story/vision to their own lives and contexts.”270

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270 Ibid., 250.
Fifthly, intercultural Christian education based on shared praxis needs to focus on bringing the Christian faith to Christians’ lives and on guiding them in the faith.\(^{271}\) In the fifth movement—“decision/response for lived Christian faith”—participants are given the opportunity to decide “how to live Christian faith” in a contemporary context, which is dominated by cultural and religious pluralism.\(^{272}\) In other words, participants are invited to make a decision for lived Christian faith in their social and cultural lives, through dialectical hermeneutics between the Christian vision and the participants’ visions. For Groome, “to promote lived Christian faith” in people’s social and cultural lives is an “immediate existential purpose of Christian religious education.”\(^{273}\) In short, and as Groome emphasizes, intercultural Christian education should be related to nurturing students in the Christian faith as a lived reality.

With regard to the integration of the Christian faith and Christian life, Groome maintains that “existentially for participants in a teaching/learning event, dialectical hermeneutics amounts to people appropriating the spiritual wisdom of a faith tradition as their own or coming to see for themselves what it means for their lives.”\(^{274}\) Based on the dialectical hermeneutics between people’s own praxis and the Christian faith, intercultural Christian education aims to help people “live more faithfully toward the vision of God’s reign.”\(^{275}\)

In conclusion, intercultural sharing is a significant aspect of supporting intercultural Christian education. Shared Christian praxis reminds us of important aspects of intercultural sharing.


\(^{272}\) Groome, *Sharing Faith*, 148.

\(^{273}\) Ibid., 18.


\(^{275}\) Groome, *Sharing Faith*, 147.
First, intercultural sharing should entail participants’ critical reflection on current practices in light of the Christian faith. Second, intercultural sharing should help participants share stories and visions derived from reflecting on their practices and using a dialogical approach and a dialectical method. Third, in intercultural Christian education, intercultural sharing ought to be concerned with leading learners into sincere communication with God, and not only into a mutual conversation between learners.
Conclusion

Contemporary Christian education needs to recover its essential nature if it is to fulfill its mission in multicultural societies. It also needs to effectively manage critical issues that arise in culturally plural environments. In order to respond appropriately to the demands of cultural diversity, the Korean churches and Christian communities need to develop and implement intercultural methods of learning and teaching. With this in mind, this study has examined educational theories and practices relating to intercultural education. Moreover, this thesis has presented fundamental understandings and principles of intercultural Christian education. In conclusion, some suggestions for Christian education will be presented briefly in this chapter, based on the findings of the study.

First of all, intercultural Christian education must begin with and be based upon biblical and theological foundations, which form and refine the basic frameworks for theory and practice. In developing educational approaches or responses to cultural diversity, an important question is: how do we teach God’s Word in increasingly diverse environments? The basic answer to this question is to invite God to be the center of all educational plans and processes, which is the overarching principle in Christian education. Above all, the first principle of intercultural Christian education should be found in the love of God, and in initiating true fellowship with God and other people.

As discussed in the previous chapters, the biblical and theological foundations of intercultural Christian education highlight God’s inclusive love for all people. Intercultural Christian education should therefore be engaged in helping a Christian community redefine its mission in accordance with God’s inclusive love and grace in Christ, which flow over all cultural boundaries and barriers. Intercultural Christian education is thus fundamentally related to
proclaiming the gospel to all people. However, if Korean churches and Christian communities regard immigrants merely as targets for conversion, without embracing their cultural identities and values, the conflicts caused by cultural gaps between Koreans and other immigrant groups will only deepen.  

Korean churches and Christian communities need to see immigrants as their brothers and sisters who are to be restored in the image of God. Furthermore, Korean Christians need to embrace people of diverse cultural and ethnic origins, and they need to build an inclusive community where all people are welcome in the love of God.

Second, intercultural Christian education should be concerned with helping people develop relationships of mutuality with one another. Intercultural Christian education does not merely mean acceptance of cultural differences in a multicultural setting, and it does not simply refer to culturally neutral principles for intervening in conflict situations. Furthermore, intercultural Christian education is not simply related to the “how–to” of teaching, and it ought not be understood as “a program or a set of results.”

In contemporary society, intercultural Christian education needs to be focused on the restoration of relationship. In South Korea, many immigrants suffer from problems related to social isolation and discrimination. Even worse, it has been reported that many foreign women married to Korean men encounter mental and physical abuse from their husbands. Korean churches and Christian communities should help any foreign neighbors who are suffering from social

277 Conde-Frazier, Kang and Parrett, A Many Colored Kingdom, 168.
isolation live together in healthy social relationships based on mutual empathy, care, and respect.

Third, intercultural Christian educators need to help people learn to live as the disciples of Christ, by overcoming the limitations of their own cultural boundaries. In a contemporary multicultural context, many social conflicts and problems arise from cultural differences. Therefore, intercultural Christian education needs to be focused on helping individuals understand those cultural differences that exist among them. In intercultural Christian education, awareness of cultural diversity is a key element in implementing effective education. Moreover, intercultural Christian education needs to invite people to share their feelings, ideas, and experiences with others by participating in intercultural sharing based on mutual respect for each other’s culture.

Yoo Hae-guen, who has been running Nasom Community since the mid-1990s, introduces a case between a Korean mother-in-law and an immigrant daughter-in-law.279 When the daughter-in-law from the Philippines cleaned the floor with a floor cloth by using her foot, her Korean mother-in-law thought that her daughter-in-law was cleaning the floor reluctantly, because most Korean people would use their hands when cleaning the floor with a wet floor cloth. The mother-in-law was very angry and strongly rebuked her daughter-in-law. Yet this conflict was caused by a cultural difference between Korea and the Philippines.

In this case, the Korean mother-in-law should embrace her foreign daughter-in-law with openness and respect for cultural difference, rather than forcing her daughter-in-law to blindly

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279 Cho, Deobuleo Saneun Damunhwa Hamkkehaneun Hanguggyohoe, 147.
Pastor Yoo Hae-guen has been running Nasom Community since the mid-1990s helping poor foreign workers, and their wives and children in South Korea.
follow Korean behaviors. As we can see from this case, intercultural sharing based on mutual respect is crucial for building intercultural relationships. Hence, in implementing intercultural Christian education, communication methods and skills need to be developed in order to create an interactive educational environment for both Koreans and other ethnic groups.

Fourth, Christian education today is located in both global and local contexts; therefore Christian educators and leaders need to find ways of embracing both the global and the local dimensions of education. On the one hand, Christian education is contextual, and exists in local cultures and social structures.\textsuperscript{280} Intercultural Christian education therefore needs to be designed to encourage people to express the gospel using expressions that relate to their particular cultural environments. On the other hand, intercultural Christian education should also be concerned with promoting global perspectives in education, because Christian education is also located in a global context.\textsuperscript{281} Intercultural hermeneutics and intercultural communication are helpful in shaping a vibrant global fellowship. By engaging in this sort of intercultural communication, Christian communities will be able to hear diverse voices and opinions from beyond their own boundaries.\textsuperscript{282}

Finally, in order to fulfill their responsibilities, the Church and Christian communities need to be the main agents for intercultural Christian education. The essential responsibility of intercultural Christian communities is to provide a proper environment for learning by means of reciprocal intercultural interaction. Maria Harris explains that in the early centuries of Christianity, there was a noticeable shift in perspective, moving from individuals, such as church educators to the

\textsuperscript{280} Schreiter, \textit{The New Catholicity}, 1-4.

\textsuperscript{281} Ibid., 4.

\textsuperscript{282} Oh, \textit{Gidoggyo Damunhwa Gyoyug}, 81.
Christian community as a whole, in the matter of who has educational responsibility for instructing children.\textsuperscript{283} Harris emphasizes that the early Christians gradually realized that “the church does not have an educational program; it is an educational program.”\textsuperscript{284} The Church and Christian communities are called to be responsible agents, helping people live together in culturally diverse contexts. Basically, intercultural Christian education means bringing people up in the ways of God and helping them build inclusive communities characterized by the sharing of God’s love.

\textsuperscript{283} Maria Harris, \textit{Fashion Me a People: Curriculum in the Church} (Louisville, Ky.: WestminsterJohn Knox Press, 1989), 47.

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