Listen to Your Doppelganger! Global Cultural Empathy for Educators: A Literature Review Based Conceptual Model

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Keywords

diversity, conceptual model, teacher training

LISTEN TO YOUR DOPPELGANGER! GLOBAL CULTURAL EMPATHY FOR EDUCATORS: A LITERATURE REVIEW BASED CONCEPTUAL MODEL

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Abstract

Our student populations' diversity now includes African Americans, Native Americans, and Latinos, as classrooms represent various cultural backgrounds. This shift in student population dynamics brings fresh challenges to educator's unpreparedness to identify with the unique cultural identities of international students. The cultural dissonance that international students face compounds this challenge since the cultural unawareness and misconceptions may be generated from both educators and student groups. The Doppelganger Inspired Change Effect model or DICE discussed in this article is inspired by an extensive literature review. It elucidates a process of fostering global cultural empathy and preparedness of educators by linking such preparedness to evaluating negative attitudinal influences that may block people from changing their thinking, negatively impacting global empathy preparedness. This is a valid linkage given the influence culture has on attitudes and vice versa and is true in developing global empathy, which is crucial for training educators.

Introduction

Our student populations' diversity now includes more than just African Americans, Native Americans, and Latinos, as classrooms represent a more comprehensive range of cultural backgrounds. According to the 2018 Open Doors Report, sponsored by the Department of State's Bureau of Education and Cultural Affairs, there were more than one million international students in the USA in 2018 from countries such as Asia, Africa, and the Indian Sub-continent (Open Doors, 2018). This shift in student population dynamics brings fresh challenges to educator's unpreparedness to identify with the unique cultural identities of international students. The cultural dissonance that international students face compounds this challenge since the cultural unawareness and misconceptions may be generated from both educators and student groups. "International students in the U.S. undertake a life-changing endeavor that offers benefits and presents challenges, including a loss of social support" (Williams & Johnson, 2011, p. 41). Global cultural awareness is also necessary, given the value of educational equity and educators" ability to self-analyze personal beliefs and behaviors in the context of teaching accountability and excellence (Danielewicz, 2014; Gay & Kirkland, 2003). However, there is a gap in the literature regarding educators' self-awareness and self-concepts of their global empathy skills and abilities, creating "the need to design a training program that could contribute to the improvement of teachers' empathy and their positive self-image" (Stojiljković et al.,2014, p. 879).

The Doppelganger Inspired Change Effect model or DICE discussed in this article is inspired by an extensive literature review. It elucidates a process of fostering global cultural empathy and preparedness of educators by linking such preparedness to evaluating negative attitudinal influences that may block people from changing their thinking, negatively impacting

global empathy preparedness. This is a valid linkage given the influence culture has on attitudes and vice versa and is true in developing global empathy, which is crucial for training educators (Bachen et al., 2012; Heafner, 2008; MacKinnon & Luke, 2002; Reysen, 2012).

Doppelganger Inspired Change Effect (DICE) Explained

The Analogy
To facilitate a deeper understanding of DICE, the first author drew an analogy to exemplify the core contexts, likening the attitudinal change process to having a doppelganger as its 'negative, other side.' The value of using analogies to foster and sustain cognition has been discussed extensively in the literature (Hofstadter, 2001; Holyoak et al., 2001). The word was coined by Jean-Paul in 1796 from doppel-, meaning "double," and -gänger, meaning "goer," to refer to such specters. "These second selves are perceived as being distinct from ghosts (which appear only after death), and sometimes they are described as the spiritual opposite or negative of their human counterparts" (Merriam-Webster, 2019). Based on this analogy, the desire to change and recognize its value is shadowed by the ghosts of fear, resistance, or apathy towards change. Thus, we become our doppelganger or negative-double selves, as our positive desire for change is opposed or negated by our emotional resistance to change.

DICE Approach
DICE is designed to assist those looking for cultural preparedness by using a structured approach to identify biases towards global cultural empathy that may be generated by their emotional 'ghosts' of fear, resistance, or apathy towards globalization. Two meta-analysis studies of empirical research indicate that fear appeals can generate reactionary, defensive, and resistance behaviors (Tannenbaum et al., 2015; Witte & Allen, 2000). As a result, desired change takes longer or does not happen. As discussed in greater detail in the Literature section, emotions of fear, resistance, and apathy may act to block change, depending on the contexts and situations within which these emotions are generated and experienced (Bradley & Lang, 2007; Deonna & Teroni, 2015). This is particularly applicable for challenges pertaining to global empathy. True empathy is obtainable, sustained, and intensified through close, intimate relationships, where people live in proximity, interact daily, share social contexts and develop feelings of familiarity and positivity for one another (Hatfield et al., 2009). However, global citizens may not necessarily grow up together and may not have long-term proximal relationships. Additionally, empathy may be perceived and expressed differently across cultures, creating added layers of challenge (Draguns, 2007). Thus, it is proposed that to deal with the change- resistance- emotions discussed above, it is essential to take a systematic approach to eliminate or mitigate them.

Literature Inspiring DICE

Challenges of Global Empathy in Education
Empathy is an emotion that allows us to comprehend what others feel (Eisenberg & Strayer, 1990; Wang et al., 2003). Given that our affiliations and notions of cultural differences are forged over long periods, it is challenging to revamp and rewire our thinking to include empathy when exposed to cultures we are not familiar with. This can become a severe challenge for educators, given the fast growth of international learner populations. Therefore, though important, imbibing national values and local cultures cannot be the sole focus of educational

settings since they are not consistent with the socio-cultural dynamics of today's world (Banks, 2014). When responding to the challenges generated by international migration, educational institutions must "grapple with many salient issues, paradigms, and ideologies as their school populations become more culturally, racially, ethnically, and linguistically diverse" (Banks, 2014, p. 4). Since educators are responsible for fostering cultural equanimity, it is critical to provide them with training options that focus on developing global empathy. However, doing so can be challenging, which is why this issue must be dealt with at both macro and micro levels (Schweisfurth, 2006; Holden & Hicks, 2007; Torres, 2015).

A key challenge is that exposure to global cultures for educators is not happening at the pace for students, giving rise to a unique form of cultural dissonance within classrooms (Miller et al., 2009). When educators are culturally unaware, their ability to be nurturing and effective is negatively impacted, because unawareness fosters a monocultural approach in their classrooms. Such classroom environments hinder the growth of the minority population of international students and throttle intercultural learning of the majority population of students (Allan, 2002). For educators to be most effective, it is critical that they have a clear grasp of their responsibilities as agents of change and the part that cultural unawareness can play in diminishing the fulfillment of these responsibilities (Bickel & Jensen, 2012). Thus, educators must recognize their limitations of cultural dissonance, which results from failing to perceive their 'other side' or negative perspectives, cultural ignorance, and biases.

Another challenge is the unpreparedness of educators to become invested global citizens, because currently the academe is highly focused on preparing the students for global citizenship, rather than involving both educators and learners in this process (Lewin,2010). Being a global citizen consists in recognizing and appreciating the socio-cultural nuances and uniqueness of the 'others' who reside in or come from distant places, accepting our interdependency, respecting one another's differences, and empathizing with the pain of all persons and lives (Dencik, 2013; Noddings, 2005; Suárez-Orozco & Sattin, 2007). Therefore, effective interactions between educators and international students are crucial to academic performance and goal pursuits (Trice, 2003). For example, based on a qualitative study of 40 international graduate students, Glass et al. (2015) suggested the following:

- Faculty demonstration of cultural sensitivity enhanced students' desire to be more active and engaged in the class.
- When faculty made extra efforts to be culturally caring and foster a sense of belonging, students cared more for peers from other cultures.
- Culturally sensitive faculty helped students become more self-confident and adept in knowledge construction.
- Faculty members who were negative in their cultural awareness made international students feel insulted and prevented from wholesome participation.

Not focusing on preparing educators for global citizenship is counterproductive to effective teaching since instructional effectiveness should include "teachers knowing who they are as people, understanding the contexts in which they teach, and questioning their knowledge and assumptions" (Gay & Kirkland, 2003, p.181).

The Need for Attitudinal Change

Facilitating global empathy and fostering social responsibility through global citizenship requires changing learners' attitudes. This is especially true for educators since they can be high-impact influencers of learners' worldviews (Hartman & Kiely, 2014; Mueller et al., 2017). Being globally prepared enables educators to become practitioners of global empathy. It allows them to lead by example as the harbingers of empathy- awareness to empower their students, current and future global citizens. However, even though positive attitudinal changes within educators may foster a more tolerant and efficient world, initiating such a change can be tedious and effortful (Arbuthnott, 2009).

Such changes can be better facilitated through active research efforts, and as indicated by the literature, some institutions are already headed in that direction. For example, a longitudinal study by Gurin et al. (2002) indicated that students' experiences with diversity impact "important learning and democracy outcomes of a college education" (p. 358). In addition, the attitude and behaviors of educators towards diversity, their acceptance levels of an ethnically diverse student group, and inclusion or exclusion of cultural empathy will impact student motivation, attitudes, and performances (Barnes, 2006; Garmon, 2004; Jennings & Greenberg, 2009; Nieto, & Zoller Booth, 2010). Again, however, this can be challenging due to attitudinal dissonance.

Attitudinal Dissonance

Attitudinal dissonance may arise from contradictory viewpoints in the context of global empathy. For example, while some believe in worldwide diversity and oneness, others believe that global citizenship can hinder the sustainability of their indigenous culture. This produces a unique challenge, as these are diametrically opposite perspectives, even though both deal with attitudinal change and cultural sustainability, creating a society-wide attitudinal dissonance (Bawa et al., 2016). This is perhaps most prominent in the Affect Domain, as believers on both sides continue to be emotionally supercharged regarding diversity issues (Bawa et al., 2016; Garrett & Stroud, 2014).

Perceptions of educators' or learners' partisan views on diversity can lead to demotivation and negative judgments about one another's capabilities since both groups are vulnerable to their own biases (Kelly-Woessner & Woessner, 2006). Therefore, for educators to effectively engage with learners in the context of diversity, it is important to be cognizant of their own biases and resistance to change (Reich & Advani, 2015; Banks, 2016; Bawa et al., 2016; Crano & Prislin, 2014). Thus, it may be valuable to research attitudinal change using the lenses of change resistance to globalization to have more apparent perspectives that may initiate a faster turnaround of desired changes.

Factors Impacting Change

Emotions play a significant role in change resistance, and blockage for educators (Reio, 2005; Zembylas, 2010) since emotions are causally linked to cultural, social, racial, and gender differences (Boler, 2004). Based on a review of the literature, the three key emotions of fear, resistance, and apathy towards change may critically impact global change initiatives in negative ways (Hargreaves, 2005; Hooks, 2014). Because these factors circumvent efforts of positivity, each needs to be dealt with to foster positive attitudes.

Fear of change. This stems from not knowing how changing will affect ones' identity, which leads to self-doubt about the effect the change will have on one's life, persona, and identity (Foner & Simon, 2015). Additionally, it can stem from fears of how one's friends and family will perceive the change, including being labeled as a pariah or outsider after the change

(Alarian, 2011; Kolb, 2009; Zangwill, 2017). Fear arousal has inspired positive and negative changes in attitudes, behaviors, and information integration in medical and socio-psychological studies (Maddux & Rogers, 1983; Rogers, 1985; Witte & Allen, 2000). Additionally, fear impacts cultural perceptions based on race and ethnicity (Bourke, 2015; Terblanche-Smit & Terblanche, 2010; Joshanloo et al., 2013). Finally, even when a clear direction for change is available, brain barriers may create failure to move to action. "Many prefer to be competent at the [old] wrong thing than incompetent at the [new] right thing" (Fullan et al., 2005; p.57).

 Resistance to change. This stems from emotions related to change resistance. These can manifest in several ways such as, but not limited to: (a) conceptions of the negative effects of change (if I change, I will lose my identity), (b) perceptions of loss of control (I will let others dictate my views if I succumb to change), (c) pushback due to perceptions of the superiority of one's own identity (why should I change and adapt to others when my own identity is better than theirs), (d) perceptions of lack of reciprocity (why should I change if the others won't, why does it have to be me), and perceptions of societal and familial rejection (if I change, I will not be a part of my tribe).

 Resistance to change is a powerful predictor in attitudinal analysis (Vogel et al., 2014) and is influenced more significantly through attitudes rather than simply strength of personalities (Attitude Strength: Antecedents and Consequences. 2014). "Attitude importance is assumed to be associated with greater motivation to resist change" (Zuwerink & Devine, 1996, p. 932). Resistance is also a critical part of cultural identity issues and analysis (Danışman, 2010; Edwards, 2017; Oreg et al., 2008).

 Apathy towards change. This stems from a lack of emotional enthusiasm for change and can manifest in several ways such as, but not limited to: (a) lack of value perceptions (what good is change going to do for me), (b) susceptibility to fatalistic attitudes (nothing really ever changes, no good comes out of it anyway, I mean look around you!), (c) as well as an inability to empathize (comprehend/understand where 'others' are coming from). "Those making changes don't necessarily have confidence that the gains will be attained" (Fullan et al., 2005; p.57).

 Apathy to change is a key detrimental influence, preventing positive attitudinal changes and motivation (Burden, 2002; Powell, 2005; Thomson & Van Niekerk, 2012). However, harnessing apathy can motivate positive actions (Thomas et al., 2009). Apathy also plays a key role in negating cultural and global empathy (Forman, 2004; Greenberg, 2010; Teurlings, 2010; Vail, 2006). Thus, examining self-perceptions and awareness of fear, resistance, and apathy is crucial to fostering effective and positive attitudinal changes and developing global empathy and critical consciousness.

Application of DICE

Premise

 As shown in the graphical representation, DICE identifies three key emotions as change blockers, creating a negativity stream like a doppelganger creates for its 'other half. It is proposed that educators use DICE to identify key elements of fear, resistance, and apathy that inform their attitudes towards teaching—doing this will pave the way for changing attitudes and behaviors. This requires rigorous self-evaluation/reflection and assessment of one's self-identity gleaned from the socio-cultural background, life experiences, and cognitive dissonance.

 When we take a deeper look at our responses to these factors, we may be able to face them, deal with them, defeat the 'Doppelganger' and bring forth the desired positivity.

Understanding the challenges of self -assessing is crucial to conducting effective self-assessment. Self-assessment for educators comes with its own set of challenges. For one, "It is no small task that faculty, in addition to being prepared to teach core curriculum, will increasingly need to develop skills for adapting to diverse classrooms and responding to diverse content that spontaneously emerges in the classroom" (Garcia & Soest, 2000, p.37). Gay and Kirkland (2003) discussed salient views on the general and culture-specific obstacles teachers face in the process of self-evaluation. These views are summarized below, along with annotations on how these relate to the three key emotions of DICE, which are fear, resistance, and apathy to change:

1. Due to having fewer opportunities for conducting this process, teachers are inherently unaware. As a result, they do not know how to self-reflect accurately, which creates apathy and resistance towards the need for such reflection.
2. Teachers face challenges of overcoming traditional orientations towards stereotyped versions of their roles and mastery of technology, rather than thoughtful teaching techniques that come from deep introspections.
3. Teachers develop a knack for diverting, diffusing, or silencing attention away from core issues. For example, when dealing with issues such as underachievement in specific populations, teachers are more apt to discuss conventional reasoning instead of "analyzing how achievement dilemmas influence culture, class, ethnicity, and racism" (p. 183). This creates fear of and resistance to change because new proposals may "conflict with their conceptions of teaching" (p. 183). Additionally, they may dismiss pertinent issues as stereotypes since this aligns with their attitudinal comfort.
4. Teachers may follow preexisting values of educational equity since it acts as a salve to their guilt of marginalization and reverse discrimination. As a result, they follow ineffective practices without reflecting on the causalities of their practices. This creates both fear and resistance to changing their stance and offending learners. It is signaled by statements such as: "If I teach them according to their cultural styles, won't the White kids be discriminated against, and won't I be lowering my educational standards?" (p. 184).

Such obstacles can prevent educators from being optimally effective in and out of classrooms regarding empathy and relatedness with the learners. Therefore, we need to rethink our teacher and faculty training strategies to include a deeper understanding of self-notions about the global cultural contexts they teach. We must recognize that this is as crucial to effective teaching as mastering content knowledge and pedagogical approaches. To do so, "Faculty can be supported by engaging in practices such as … self-assessment of their sensitivity to diverse populations and related oppressions, and development of unique skills to meet the multiple demands" (Garcia & Soest, 2000, p.37).

Praxis

To facilitate global preparedness, educators must examine their perceptions of such cultural diversity and, through such examination, eliminate the doppelganger effects of fear, resistance, and apathy that may be hampering the growth of their critical attitudes towards teaching. DICE adapts from the Six Strands of Cultural Responsiveness proposed by Villegas and Lucas (2002) to ensure credible praxis since these are well defined and directly linkable to key elements of global citizenship and empathy. Villegas and Lucas (2002) prescribe useful areas to focus on while implementing the strands and suggest that extrinsic methods such as training may not be enough. To truly develop global empathy in educators, we need to focus on the intrinsic motivation that may emerge through self-assessment that will profoundly change the

attitudes and behaviors of educators. Finally, they recommend that such assessment must be "consciously and systematically woven throughout the learning experiences of prospective teachers in their coursework and fieldwork." (Villegas & Lucas, 2002, p. 21). A high-level description of each strand as envisioned by Villegas and Lucas (2002) is given below.

1. **Socio-cultural consciousness.** Teachers and faculty must first examine their own socio-cultural identities to understand their global students better.

2. **An affirming attitude toward students from culturally diverse backgrounds** is essential. Therefore, teachers and faculty must "inspect their own beliefs about students from nondominant groups and to confront negative attitudes they might have toward these students" (Villegas & Lucas, 2002, p. 24).

3. **Commitment and skills to act as agents of change.** Teachers and faculty must recognize that teaching is not only a social but also a political activity. Thus, it may benefit from learning about the change process and the obstacles to change.

4. **Constructivist views of learning.** "Given the diversity in students' backgrounds and the complex nature of the knowledge construction process, teachers need to continuously adjust their plans of action to meet students' needs while simultaneously building on their strengths" (Villegas & Lucas, 2002, p. 25).

5. **Learning about students.** Teachers and faculty must attempt to know students beyond the confines of the classrooms, such as family and cultural backgrounds and hobbies, to establish how these experiences have shaped the students' perceptions and prior knowledge.

6. **Culturally responsive teaching practices.** This involves creating classrooms where all students construct knowledge that helps them make sense of the global environment and understand the subject matter. To do so effectively, teachers/faculty must have "a high degree of socio-cultural consciousness, hold affirming views of students of diverse backgrounds (Villegas & Lucas, 2002, pp. 29-30).

DICE model is designed as a self-assessment activity to assist educators in analyzing the doppelganger emotions and strategizing measures to deal with them to foster a more globally infused preparedness for teaching. To achieve this, DICE relies on structured self-assessments, using questionnaire instruments. DICE users must pay close attention to the specific situations and contexts surrounding each analysis case and determine the responses to the analysis accordingly.

The structure of this activity has been kept deliberately fluid to allow educators and associated organizations/departments (as applicable) to adjust it to the specific and unique requirements of delivery and application. While engaging in this self-assessment activity, educators should identify their stereotypes and preexisting views using the six-strands lens. A list of queries/questions aligning with the six strands in the context of the DICE lens is given in Table 2, which is the primary instrument for using DICE. It is pertinent to note that the sequencing and wording of some of the strands have been adapted to fit the DICE lens in the context of global empathy and educator preparedness for cultural responsiveness. The analysis suggestions come from questions educators must ask to arrive at data-driven findings on the key problem perceptions. These questions relate to the three key emotions of fear, resistance, and apathy. The results of the analysis will offer an opportunity to strategize solutions.

Educators may reflect on the results of their analysis and think of ways to enhance their global empathy and critical preparedness. As a final step to this segment, we ask: How will self-evaluating views on socio-cultural elements help educators resolve identity crises to gain true global empathy? The answer lies in the power of cognitive dissonance, as discussed in the Implication section below.

Implications

Global empathy is specially required in today's classrooms as the paradigm of diversity now includes non-colored distinctions that relate more to the learners' socio-cultural background in a global context than simple racial diversification. Thus, learning how to empathize with Caucasian or African American, or Hispanic learners is not enough. Instead, educators must develop critical awareness on a global scale, which involves understanding how students from Korea, China, India, or Europe perceive diversity and what attitudes and behaviors from their teachers will communicate the sense of inclusivity and preparedness of excellence in teaching (Bawa & Watson, 2017; Cushner, 2007; Willard-Holt, 2001).

Cognitive dissonance involves conflicting attitudes, beliefs, or behaviors, which can generate feelings of mental discomfort. This could lead to modifying attitudes, beliefs, or behaviors to reduce the discomfort and restore balance. For example, when people smoke (behavior) and they know that smoking can cause cancer (cognition), they are in a state of cognitive dissonance. Festinger (1957) formulated the idea of cognitive consistency that suggests that we are intrinsically driven to balance our attitudes and behavior in harmony and avoid disharmony or dissonance. Thus, whenever a dissonance occurs, we are equally driven to make changes to restore the balance and remove the dissonance. An even more impactful outcome, in the context of DICE and its relation to global empathy, is that "when dissonance is present, in addition to trying to reduce it, the person will actively avoid situations and information which would likely increase the dissonance" (Festinger, 1962, p. 3). Of course, dissonance could be a constant feature of any interaction. Still, for it to be powerful enough to bring forth change, the threat of incongruity between existing and acquirable information needs to be imminent and significant.

When one of the dissonant elements is a behavior, even though changing or eliminating the behavior is possible, it will be challenging if such behavior is long-term and well-entrenched. It may be necessary to look for and add new information that can provide a heavier counter to the dissonant beliefs to combat this. For example, smokers may experience dissonance when faced with the information /knowledge that smoking causes lung cancer. This added piece of information may then lead to a change in attitude. However, it is still not necessarily behavior since smokers could convince themselves that a short life filled with smoking and sensual pleasures is better than a long life devoid of such joys. In this way, they would decrease the importance of the dissonant factor that smoking is bad for one's health. Thus, dissonance theory does not guarantee that the modes of dissonance reduction will work. However, it has a great probability to work if we create environments in which individuals in a state of cognitive dissonance will take steps to reduce the extent of their dissonance through continual analysis, introspection, and retrospection.

Educators can assess and evaluate their barriers to global empathy and critical perspectives when applying the DICE model. These barriers are the doppelgangers, creating a disconnect between what is and should be globally prepared educators. Once they recognize that

problems of perspectives and preparedness exist, and they are faced with the information and challenge, a corollary would be a high level of discomfort with their existing notions about socio-cultural paradigms. Because educators are naturally inclined to accept their responsibilities and roles as harbingers of change, successfully sustaining such a dissonance-reducing cycle may be possible (Hall et al., 2018).

Future studies on the DICE will involve examining its implementation. Researchers and scholars are invited to add to this discussion by applying DICE as a tool to foster attitudinal change for global empathy in educators. Additionally, further studies are needed to examine if and how DICE can be used to enhance the learning experiences of international students and perhaps facilitate positive attitudinal change towards global inclusivity and awareness.

Conclusion

Studies indicate that emotions play a crucial role in negative or positive cultural attitudes. For example, the emotion of fear has been linked to social anxiety and self-perceptions, both as a catalyst and outcome. For example, "social phobics may give relatively more weight to their impressions of themselves than to negative cues from others when making judgments about how others view them" (Winton et al., 1995, p. 195). When using educational lenses, this is extremely crucial, given that the dynamics of our society, including our workplaces and classrooms, are rapidly evolving into global, multicultural- hued entities. Educational institutions in the United States are calling for more robust diversity initiatives and encouraging students from different cultural, ethnic, and geographical backgrounds to congregate in classrooms and function as harmonious bodies that respect differences and embrace changes (Awais & Yali, 2013; Aberson, 2015; Siegel, 2003). Thus, there is a clarion call for attitudinal change within classrooms, including general student bodies and educators groomed for future teaching (Castro, 2010; Campbell, Gilmore & Cuskelly, 2003; Hassanein 2015; Ross-Hill, 2009). To conclude, this article discussed the key components of the Doppelganger Inspired Change Effect conceptual model that may be used to facilitate the cultural preparedness of educators embedded in a globally diverse learning environment. DICE seeks to help educators better prepare to accommodate globalized citizenship and increase international students in our classrooms.

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