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Reflection and Future Directions: ISD from the Perspective of Intercultural Communication

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This study purports to contribute in deepening our understanding of ISD (instructional systems design/development) from Edward Hall's concept of intercultural communication. Renowned anthropologist Edward Hall introduced three concepts of cultural differences: time, space, and context. This paper explores how theses cultural dimensions – time, space and context- are reflected in ISD and compares the cultural differences between the east and the west that emerge in the process of applying ISD.

Keywords : ISD(instructional systems design/development), intercultural communication(time, space and context)

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Problem Statement

Instructional Systems Design is an aggregation of scientific and systematic theories obtained from empirical researches (You, 1998). ISD provides prescriptive instructional methods with casual explanation on educational phenomenon. The theoretical approaches in ISD stem from objectivism, which assumes that ISD is not contextual and can be applied in any settings. In other words, although ISD is created in a western country, no critical issues would arise when the concept is applied in countries not from the western hemisphere (You, 1998, 2007, 2008).

ISD has been extensively tested with productive discussion in the field of HRD (Kim, 2003; Lee, 2003). Most of these discussions have suggested either the ideas for modifying previous ISD models or alternative models (You, 2008). However, in spite of the academic efforts and the recognized importance of ISD application in educational sites, a survey indicates that ISD is not effectively applied in Korean companies. The survey on present application of ISD was taken on the top 30 enterprises of Korea. The survey yielded unexpected result: only less than 26.1% of respondents replied 'yes', and only few of them had full understanding of what ISD is (Whang, 1994). Another survey on a well-known enterprise shows only 66.7% of the employers, in control of the education, have heard of the term 'ISD' more than once and the others have never even heard of the term (Min, 1999).

According to You (1998, 2007, 2008), causes for the data of passive ISD practical application in the field could be interpreted in three ways: The first is that ISD is not fully localized in Korea's organizational culture, the second is that present academic discussions on ISD theories in Korea have not been verified in HRD fields, and the last interpretation of the phenomenon is the defensive nature of organizational culture in education system. The three aspects can be narrowed down to the concept of *socio-cultural appropriateness*.

Cultural differences or socio-cultural appropriateness in the field of educational technology have been discussed since the start of ISD application in other countries

(Gooler, 1978; Solomon, 2005; You, 1998). You (1998) argued upon ISD, converging on the differences between eastern and western philosophy, and the culture of HRD field. Comparing the philosophy between the east and the west, ISD, coming from the west, has certain limitations when applied in the third world. Social-cultural appropriateness is certainly an important factor in understanding these limitations.

Although issues on cultural differences have been discussed to date, they have not been scrutinized yet. This indicates that interdisciplinary research on cultural anthropology with ISD theories is necessary. Among the well-known theories of cultural anthropology (Durand, 1992; Greetz, 1963; Harris, 1963), Hall (1973) adopted the essential issue in cultural differences between the west and the east and inter-cultural communication. According to Hall, culture is comprised of three dimensions: time, space, and context, and the three elements create the big gap between western and eastern culture. Therefore, this study is to resolve the present practical problems associated with cultural differences and to discover the meanings of ISD from the Edward Hall's perspective of inter-cultural communication.

Research Questions

The purpose of this study is to better understand the ISD from the intercultural communications. Thereby the intercultural differences between the eastern and the western culture are accounted with the three major concepts: time, space and context. Major two research questions are examined, and the first major research question has three sub-questions.

1. How is inter-cultural communication reflected on ISD?
1-1. How is **polychronic-time vs. monochronic-time** reflected on ISD?
1-2. How is **space** reflected on ISD?

1-3. How is **high-context vs. low-context** reflected on ISD?

2. What are future directions on ISD application in Korean context?

Literature Review

Windows of culture as reflected in ISD

Definition of Culture

Hall (1984) defines culture as an *invisible control mechanism operating in our thoughts*. This means personality, how people express themselves(including shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function. In his view, we become only aware of this control mechanism when it is severely challenged, for example by exposure to a different culture. He believes that members of a given society internalize the cultural components of that society, and act within the limits as set out by what is culturally acceptable; culture has always dictated where to draw the line separating one thing from another. These lines are arbitrary, but once learned and internalized they are treated as real. Through his or her own rhythm system of language, and motions, members are getting closer and bring a strong tie.

Hall (1984) views culture as often subconscious. The culture not only controls man's actions but can be understood only by painstaking processes of detailed analysis. Hence, man automatically treats what is most characteristically his own (the culture of the youth) as though it were innate. He is forced into the position of thinking and feeling that anyone whose behavior is not predictable or is peculiar in any way is slightly out of his mind, improperly brought up, irresponsible,

psychopathic, politically motivated to a point beyond all redemption, or just plain inferior.

Finally, the culture could be reified by the total communication framework (Hall, 1984). "What has changed, what has evolved, what is characteristically man – in fact, what gives man his identity no matter where he is born- is his culture, the total communication framework: words, actions, postures, gestures, tones of voice, facial expressions, the way he handles time, space, and materials, and the way he works, plays, makes love, and defend himself. All these things and more are complete communication systems with meanings that can be read correctly only if one is familiar with the behavior in its historical, social, and cultural context(p.42)." Therefore, Hall (1990, 1984, 1977, & 1973) categorized this intercultural communication into 3: time, space, and context. His views on inter-cultural communication are emerged from cultural anthropology or linguistics, from Freudian psychoanalytic theory, and other related theories. Additionally, figure 2 shows the list of 15 countries on his perspectives of time, space, and context.

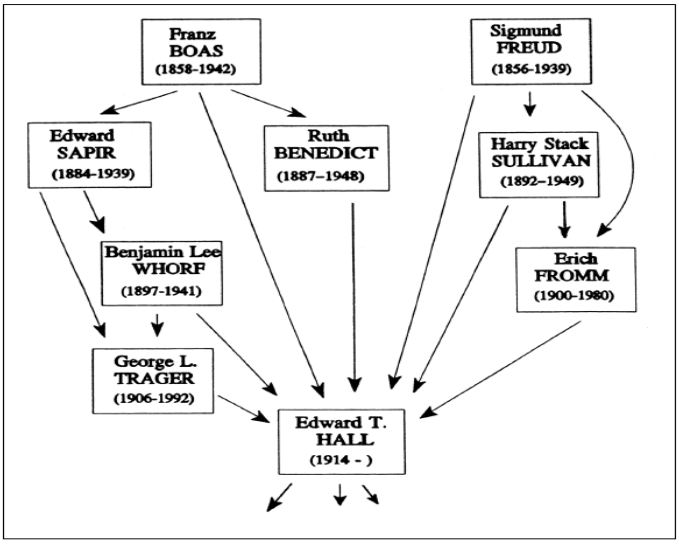

Figure 1. Intellectual influences on Edward Hall's paradigm of inter-cultural communication(Everett M. R., William B. H., & Yoshitaka, M., 2002)

Figure 2. List of 15 countries on Hall's view of time, space, and context

Previous studies on culture

Previous studies on culture in the anthropologist' views are classified into three: cultural, inter-cultural, and multi-cultural studies. Those have interest especially in teaching social behavior, moral codes and values as part of the existing culture.

Table 1. Literature reviews on studies on cultural understandings

	Researcher	Subject	Year
Theorists interested in defining culture, cross-cultural issues and multi-culture	Kroeber & Kluckhohn	Definition of culture and cross-culture communication such as patterns, behaviors, transmitted symbols, achievement of human groups, traditional ideas and attached values	1952
	Edward T. Hall	Cultural anthropology and cultural sociology, concepts of cultural differences - time, context, space	1963, 1976
	Geert Hofstede	Cultures and organizations – the five dimensions of cultural differences	1991
	Shalom Schwarts	Culture differences, list of values as cultural guiding principles.	1992, 1994
	Trompenaars & Hamden-Turner	Classification of culture according to behavioral and value patterns, and focusing on cultural dimensions of business executives	1994, 1997
	Spencer-Oatey	Definition of culture, with an emphasis on the role of culture as a factor that both influence and help interpret behavior	2000

Previous studies on culture in the fields of ISD

Various studies on culture, multi-culture, and inter-culture are becoming a serious subject in the field of educational technology (Rose, 2005; Solomon, 2005). You (1998) analyzed the problems in ISD application in the HRD field of Korea from the different perspectives of eastern and western philosophy and culture: as for the philosophical views, converging the linear thinking process and circular thinking process, pre-determined or process planning, and learning objectives expressed in terms of behaviors and abstract purposes. He summarized the five issues constraining the quality of ISD programs in organizational culture of Korea: educational program identified as panacea, full description required for the statement of learning objective and implicit decision process, organization segregated by individual experts and vague distinction among the functional spaces, and mass-produced programs/education in haste.

Understanding typical Korean culture brings two decisive conclusions. First, more field studies are required to further advance the understanding of the eastern and the western thinking process, and secondly, anthropological approaches should be employed to overcome the obstacles in applying western theories in companies from the cultural background of the east. Following this idea, the eastern and the western thinking process has been examined and presented in this study from intercultural communication perspective, based on a branch of anthropology.

Table 2. Reflected in ISD from philosophical and cultural perspectives[2]

	Critical Analysis on Issues in Applying ISD in Korea	
Philoso-phical Views	Clinging to empirical analysis	Depending on emotions
	• Reductionistic approaches in understanding the system	• Feeling and intuition as the dominant factor in decision making process
	Linear thinking process	Circular thinking process

2. Table 2 is summarized from Chapter 3 and Chapter 6 of 'ISD: theory of ISD inquiry and practice' by You (1998).

	・Algorithmic, step-by-step process, linear/ recursive process ・ Systematic approach, individuality	・Circular thinking process, reciprocal relationship, perspectives on the big picture
	Pre-determined planning	Process planning
	・Pre-determined, deterministic, and rational perspectives, planning from hard data and systematic analysis, designing a commodity	・Context-specific, situation-specific design, designing a process
	Statement of objective expressed in terms of behaviors	Objective statement expressed as an abstract purpose
	・Objective: Clear description of what the learners are required to do, drives convergent thinking ・Negative feedback for controlling the behaviors, which derives from the pre-determined process.	・Purpose: The goal learners have to attain described using broad, general terms, encourages divergent thinking. ・Positive feedback for leading learners out of predetermined process ・Unexpected behaviors: Mistakes or errors which caused disequilibrium in a previous system, acts as the driving force at a triggering point
Cultural Views	Educational program equated to panacea	
	・ Educational program identified as the restorative in any given condition ・ Only converges on a number of the programs they have attained regardless of the type of educational need	
	Statement of objective in full description	Implicit decision process
	・Foreseeable learning objectiveness and learner's behavior for objective evaluation	・Questionable answer/ vague decision making ・Hard to describe using explicit expression but is shared among participants
	Organization divided into individual experts	Vague distinction among the functional space
	・US: Organizational functions for individual experts or areas of	・Korean cooperation: Professional knowledge required for each function

	expertise • Increases learning effectiveness and efficiency, when the functions are well segmented for implementing ISD step by step	is vague. Attitude, skill sets, and knowledge needed in each function, are vague • Too many position changes, long-term plan for individual growth is impossible
	Mass-produced programs/ education in haste	
	• Comprehension lacks for a certain period of developing programs • Only counts in the number of programs implemented	

Findings

Culture is categorized into one of three annalistic views in intercultural communication: time, context, and space[3] (Hall, 1973, 1977, 1984, 1990). Hall (1973) defines two categories of time as the monochromic and the polychromic, which he uses to discuss cultural perceptions of time. Hall (1984) refers to the term 'space' to describe an individual's personal space, the invisible boundary, which can be perceived visually as well as physically. Before proceeding to discussion on the major issues, the concept of space will be discussed with a focus on the inter-culture, rather than on resolutions for ISD. Thus, there are only few suggestions made for time and space concepts in this paper. The last part, the concept of context, will cover the whole suggestions. The relationship between time, space, and context concepts is described in figure 3.

3 This paper discusses only the two concepts: Time and context. The concept of space may contribute in future researches on educational environments but is not applicable when discussing ISD models and theories

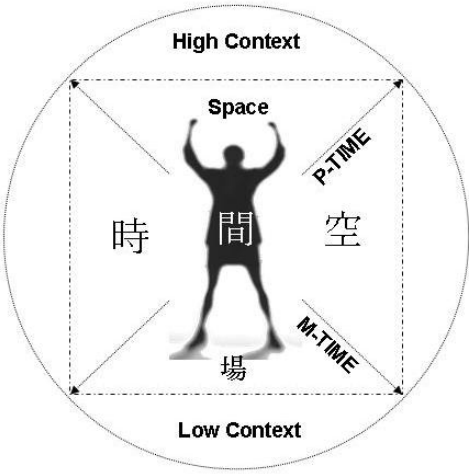

Figure 3. Relationship of time, space and context concepts

Research question 1: How is time (monochronic time/polychronic time) reflected in ISD model?

Time is the system each national has got distinctively. Deep understanding on culture is necessary for recognizing time system and consequently identifying considerable cross-cultural variation. Hall (1973) categorized time systems into two exclusive ones: monochromic time and polychromic time. Monochronic time emphasizes schedules, segmentation, and promptness and time is handled much like a material. For Hall, monochronic cultures are exemplified by the primary cultures of nations such as the US, Canada and northern Europe. Conversely, polychronic time system is characterized by several things happening at once. It stresses the involvement of people and completion of transactions rather than adherence to preset schedules. Polychronic time is treated much less tangible than monochronic time. Polychronic cultures are exemplified by the primary cultures of Latin America, the Arab Middle East and sub-Saharan Africa. The following statement represents polychronic time when defining the time. "Time is like a museum with endless corridors and alcoves. You, the viewer, are walking through

the museum in the dark, holding a light to each scene as you pass it. God is the curator of the museum, and only He knows all that is in it. One life time represents one alcove (Hall, 1973, p.21)".

Quickly summarized, in monochronic cultures, clock and schedules take precedence over personal relationships and completing the task at hand; by contrast, for polychronic cultures, the opposite holds true. Thus, polychronic behavior appears at first glance not to fit the more traditional step-by-step, one-thing-at-a-time suggestions which characterize efficient time management. Rather than prioritizing and ordering activities one by one, polychronic time use is characterized by overlaps of activities, interruptions, and the dovetailing of tasks. This paper explains two kinds of time system in formal time and informal time.

By distinguishing monochronic time from polychronic time, we can make four suggestions on improving ISD in the Korean context. First, time system dominates the entire learning process in monochronic time. Under this concept, learning contents are categorized into different groups for efficient use; each sub-content has a set of sub-learning objectives, bringing one system into the selected order. This order should never be modified or disturbed as once such changes have been made, negative feedback starts to control the unexpected event. However, including Korea, countries adopting polychronic time have a different time system. The polychronic time system explains why ISD is not easily localized in HRD field of Korea.

Second, polychronic time can only recognize all the events by history and tradition; no exceptions can be made in instructional programs. If the origin of educational contents is distant from history and tradition of learner's country, the learner experiences difficulties in grasping the materials taught in a class. Therefore, ISD within the context of history and tradition of learner's country should be localized with social and cultural appropriateness. Today, action learning theory and communities of practice have introduced good examples of theories more concerned in the field.

Table 3. Monochronic Time System

Monochronic Time		Formal Time	Informal Time	
Set		American traditional time system Second hand, minute hand, the order, combined of subsystems Ex) one second, one minute, one hour, and one year	Traditional time system/ intangible time system which one feels in some accidents Minute, hour, month, and year/ Instantaneous event, forever, very short duration, short duration, neutral duration(not too long, not too short), long duration., a while(sometimes duration of 'a while" is similar as that of "long duration')	
Isolate	Ordering	Laws of order, selection, congruence of subsystems Six millionth Ford as a milestone (make meaning in number order), seven days a week (seven day in a week in a fixed order)	Urgency	Impression of time as passing rapidly or slowly, Caused by time systems control over human life as the main factor
	Cyclic	Recursive common cycles limited in number Sixty-cycle series (minutes and seconds)	Monoch-roism	One thing at a time whether people have meeting or do the work
	Synthe-sized system	Innumerous sub orders for one systematic order system Child's time learning process: One subsystem: 1~24 second hand One subsystem: 15, 30, 45, 60 minute hand => one system for time reading: ex) quarter to five	Activity	Active and dormant phase, Usually dormant phase, considered as doing nothing
	Valuation	time itself valuable	Variety	Variety of foreseeable representation for identifying the process such as the intervals between short and long duration,

	Time as standardization in decision making, 'Lead Time!'	innovation, keeping the industrial plant expanding, people, imprisoned away from light, lose of the passage of the time, 'lost their mind'
Tangibility	Time as commodity/material Time is bought, sold, saved, spent, wasted, lost... etc	
Duration	Something occurs between the steps in the linear process Several sub steps for building dams	
Depth	Present situation with foreseeable past and future, casual relationships in time	
Patterns	-Time, always planned, and future events, fitted into a schedule, -Time as a link that chain events together	
	post hoc, ergo propter hoc	

Table 4. Polychronic Time System

Polychronic Time	Formal Time	Informal Time
Set	Time, conceived in social traditional or historical context(even some African and Indian tribes have no time system)	–
	The Tiv tribe in Nigeria: The day of week, named after the things, sold in the nearest "market" – automobiles in Washington, D.C., furniture in Baltimore, and yard goods in N.Y.	

Isolate	Ordering	Laws of order in whole system Order, sometimes defined by social and cultural rules; situation, status, human class Mexico: human being, perceive by one's respect, position and dignity	Urgency	Not suffer from time system A case of American agriculturalist, assigned to duty as and attaché of US embassy in a Latin Country, waiting for 45 minutes US-'insult period! Damm sick and tired of waiting' Minister in Latin-'being totally unreasonable of agriculturalist attitude'
	Cyclic	Things or human beings growing process, Cannot be counted in number Plant's growing process in four seasons	Polych-ronism	Meeting with many people and doing work at the same time
	Synthe-sized system	– –	Activity	Active and dormant phase, both have meaning in life. Two phases, interacting together in human life
	Valuation	Time, recognized by history and tradition Additional explanation: west time system, only recognized by individual meanings on time with his or her histories	Variety	Various happenings, understood as natural events Age: aging-just getting old-

	Tangibility	Intangible time, usually recognized in the duration	In New Mexico, ageing, meaning increasing the stature in the community and a greater part in decision making.
	Duration	The process of human being, plant or animal's growth or evolution - its individual life drama Growing process of a pine tree Non-living things such as house or dams – no time system exists => ex: planning of building dams fails because Americans and the Hopi don't have same time system	
	Depth	Individual, organizational or social meanings, depending on history Arabs: -individual identity, only identified by his or her 2000 or 6000 years family history -present history, only understood in traditions or histories	
Patterns		All the events, interpreted only from their history/ Future after centuries can be predicted	-

Third, the instructional process in polychronic time systems can be explained in the windows of learning or knowledge ecology. One important principle in knowledge ecology is self-organization for recentralization. This principle facilitates the process of natural development, even under hardships, with constant growth similar to the concept of time in the polychronic time system. Therefore, an alternative ISD model apt for the polychronized time system should be suggested.

Forth, people in monochronic time system predict only foreseeable future and schedule the present activities based on nearest/foreseeable future. In other words, decision making is done with foreseeable scenarios. In contrast to the individuals living in the monochronic time system, people in the polychronic time system consider all events with more emphasis on historical background. Today, numerous programs deal with skill sets such as leadership skills and communication skills, which derive from the needs of satisfying short-term goals. Therefore, the programs should be designed with focus on long-term goals such as growth in personal assets.

Research question 2: How is space reflected in ISD model?

As mentioned above, the communication is not only the expression of one's thought, but a whole constructed messages of the senders, and receivers in their internal and external context, and histories (Hall, 1973, 1977, 1984, 1990). This communication process tells human behaviors, cultures, and sensory worlds. In other words, the communication shows how people from different cultures not only speak different languages but what is possibly more important, inhabit different sensory worlds.

Monochronic time and polychronic time represent two variant solutions to the use of both time and space as organizing frames for activities (Hall, 1973). Space is included because the two systems (time and space) are functionally interrelated (Hall, 1990). Space concept is to describe an individual's personal space, the invisible boundary which can be perceived visually as well as physically, and the social space. Hall created word "proxemics" to explain the space concept, the term for the interrelated observations and theories of man's use of pace as a specialized elaboration of culture (Hall, 1990). Space use is classified into three: fixed-feature space, semi-fixed feature space, and informal feature space4. This paper first clears

4 Fixed-feature space is one of the basic ways of organizing the activities of individuals and groups. It

up the informal feature space, and then discuss over the cultural or social differences in using space.

The cultural differences from the concept of space are categorized into two: monochronic time and polychronic time. As discussed above, the time concept is related to the space concepts.

Table 5. Informal feature space (Hall, 1990)[5]

	Informal Feature Space		
Set	Four types: intimate, personal, social, public distance		
Isolates	Intimate	Definition	Intimate distance, the presence of the other person is unmistakable and may at times be overwhelming because of the greatly stepped-up sensory inputs
		Close Phase	The distance of love-making, and wrestling, comforting and protecting, olfaction and sensation of radiant heat, maximum contact phase
			Children's wrestling, couples' love-making
		Far Phase (6~18inches[6])	Distance in that heads, thighs, and pelvis, easily brought into contact, but hands can reach and grasp extremities
			US: uncomfortable distance when outsiders come into it
	Personal	Definition	the distance to separate the members of non-contact species
		Close Phase (1.5~2.5feet)	Distance in that holding or grasping the other person, People, standing in relation to each other signal - their relationship, or how they feel toward each other.
			Husband and wife – wife stay inside the circle of her husband's close personal zone with impunity

includes material manifestations as well as the hidden, internalized designs that govern behavior as man moves about on this earth
Semi-fixed feature space is one cultural space concepts, embedded in other cultural ones.
Informal feature shape is the one maintained in encounters with others

5 It summarized from Hall(1990)'s "Hidden connection".

6 1 inch=2.54 cm

	Far Phase (2.5~4feet)	Distance in keeping someone at "arm's length" Fine details are seen: that of skin, gray hair, teeth and so on Voice level – moderate, heat - not perceptible
		US: trained to direct the breath away from others.
Social	Definition	Limits of domination, the boundary line between the far phase of personal distance, and the close phase of social distance marks
	Close Phase (4~7feet)	Impersonal business occurs, more involvement inn the close phase than in the distant phase. Common distance for people attending a casual social gathering.
	Far Phase (7~12feet)	Distance, to which people move when someone says, "stand away so I can look at you" Business and social discourse with more formal character At this distance, used to insulate or screen people from each other.
		Distance between husband and wife: two people to stay uninvolved if that is their desire
Public	Definition	Transition form personal and social distance to public distance – well outside the circle of involvement
	Close Phase (12~25feet)	Being able to take defensive action if threatened The term 'formal style', is needed Clear view of the faces of two people
	Far Phase (over 25feet)	Distance, automatically set around important public figures Voice, and gestures, exaggerated to express ideas or feelings

Table 6. Cultural differences in the fixed feature space[7]

Fixed-feature space	Monochronic Time	Polychronic Time
Space concepts	Space as the distance between objects, consider space as being "empty", and perceive the re-arrangements of objects in empty space	Give meaning to spaces -shape and arrangement of spaces, empty space considered as one space such as the roof
	Efficient ways for using the spaces	Space as related to its national tradition and history, using all types of human sensibility (sensually much involved with each other) Ways of space use reveals the culture characteristics
	US: 3 common points in using space of the office efficiently 1) the immediate work area of the desktop and chair 2) a series of points within arm's reach 3) spaces marked as the limit reached when one pushes away from the desk to achieve a little distance from the work without actually getting up	
	One's own space as an extension of the ego	Sharing the space/layout of the offices, homes, towns, cities, and countryside to keep people involved/ familiar with the state of the crowding
	US: hotel lobby -seating oneself in a solitary chair outside the normal stream of traffic, other people considering as the private space in the public space and ask the polite questions: "pardon me, but can you tell me"	Arabs: no individual space existed in the public area/ the term "tomb" kept cropping up in conjunction with enclosed space.
Differences in	Uniform grid pattern,	The Star shape

7 Table 6 is summarized from Hall (1990)'s"*the Hidden Dimension*"and Hall (1973)'s "*the Silent Language*" in the monochronic time and polychronic time categorization.

living space	Subways: the line is made for one queue	-in the French subway system, different lines repeatedly coming together at well-known places like the Place de la Concorde.
	sociopetal space	Sociofugal space
	US: principle road, railway waiting rooms	French sidewalk cafe
	Room or furniture showing individual private sphere	Low ownership for individual rooms, feels he/she is entitled to one
	Germany - heave weight of most German furniture: moving the furniture destroys the order of things, including intrusions on the "private sphere" - double doors for soundproofing/ heavy door/ closing doors in every office - To close the door preserves the integrity of the room and provides a protective boundary between people	Hopi society: not reveal any individual proprietorship or relationship of rooms
Order in the street	Stressing the name of street	No special street name existed or if existed, too abstract meanings, hard to memorize
	American plan finds its ultimate development in the sameness of suburbia, because one number along a line is the same as any other	- Japan: streets, not named, houses are numbered in the order in which they built Typical French town: the shifts and the transitions help to locate one in space but add zest to daily living; one may savor the smell of coffee, spices, vegetables, freshly

		plucked fowl, clean laundry, and characteristic odor of cafes
Order in the space	- orderliness and hierarchical quality of one's culture: Object strenuously to people crashing queues or people who "get out of line" or who do obey signs such as "Keep out". hatred of "cutting off" - at least two lines and a point to locate something in space	The orders identified by the social beliefs or traditional rules - Britain: patterned not according to space, but according to social status
Informal feature shape	Monochronic-Time	Polychronic-Time
Personal distance	–	Mechanism, identified by sense of smell, to enhance body's odors, only to enhance them in building human relationship Arabs: Bathing the other person in one's breath is a common practice, for a good match, asking to smell girl is common, State of feeling, recognized by the smell
	Third party, intrude on two people if he came within 7feet	Pushing and shoving in public space, recognized as one way having touches with other people for new relationship
Social Distance	4 feet~7 feet: the distance among people for formal meeting	4 feet~7 feet: feeling uncomfortable, considering as the people make some distance
Attitude on Communication	Do not stare one in front of the other one	Staring eyes, expression for high interest
The voice	voice controlled by the distance	No individual space existed, so the level of the voice loud is just sending the message to other people

The world of disparate sensory creates cultural differences in space. These differences eventually generate meaningful suggestions in setting the instructional environment. First suggestion criticizes the present learning environment of the four-dimensions of walls. As mentioned above, the learners in polychronic time system become more active in open-learning environment, prompting more innovative and creative ideas.

Second, people in polychronic time system are more 'relationship-oriented'. Building relationship among learners is a significant factor in effective learning as much as the offering of learning materials. Learners using sociofugal space is capable of building strong interrelationship among learners and teachers, and among peers. Therefore, certain time is required for each learner's mutual understanding to grow. However, as pointed out earlier, polychromic-time people make distinction between insiders and outsiders and only allow limited spaces for the outsiders. Considering this distinction, the learning material and the learning environment should be designed to build a sense of community.

The last finding is the effective use of the learner's inner sensory world. Learners develop unique, personal understanding of materials taught during their participation in the program. Both the learning environment and materials can bring the 'MotiF', the impression learners feel during the class; passion or excitement can make learners feel deeply involved.

Research question 3: How is context (high-context vs. low-context) reflected in ISD model?

The importance of the role of context is widely recognized in the field of communication. Yet, the process has been rarely described in adequacy, or if it has been, the insights gained have not been acted upon. Nevertheless, the field of communication has heavily relied on the context and the culture every time. Hall (1973, 1977) has identified two classic dimensions of culture. Firstly, he identified high-context and low-context cultures, where the high and low context concept is

distinguished by the way in which information is transmitted, or communicated.

Background information in 'high context cultures' is implicit: People in a high context culture tend to convey more information implicitly, belong to more extensive networks, usually are better informed on many subjects. On the other hand, much of the background information in low context cultures is made explicit through interactions. People in low context cultures tend to verbalize much more background information and are less informed on subjects beyond their own interests.

In general, high context transactions feature preprogrammed information within the receiver and the setting, with only the minimal information in the message transmitted. Low context transactions are the reverse. Most of the information must be in the transmitted message in order to supplement for the missing parts in a context. High context communication such as communication in Korean context is economical, fast, efficient, and satisfying; however, time must be devoted to programming. If this programming does not take place, the communication becomes incomplete. Low context communication does not unify; they can be changed easily and rapidly. Figure 4 summarizes how high context communication differs from low context communication.

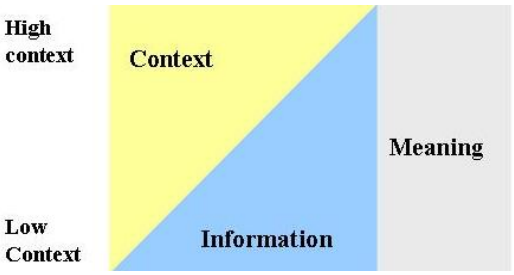

Figure 4. Communication System in High/Low Context (Hall, 1976)

The high/low context concept is one of the most common concepts in intercultural encounters. For example, many business negotiators, particularly from the west, find it difficult to deal with Chinese business negotiators. Although the

reason for such difficulty may not solely derive from the high/low context concept, the high/low context concept may well play an important role in the difficulties encountered when a person from a high context country, such as China, communicates with a person from a low context country, such as Germany.

Table 7. Context meaning in Culture (Hall, 1977)

	Categorization	Low Context	High Context
Thinking Process	Perspective on reality of universe	Only One god exists	Various Gods exist
	Perspective on attention	Characteristics and essential factors of the object	whole relationship of objects
	Ability of understanding relationship	isolated	mutual relationship
	Ways of illuminating the reasons of events	Annalistic, segmentations, characters of the reality	context-specific, situation-specific
	Knowledge system	categorization	relationship
	Methods of making theory	inductive ways	deductive ways
Communication		-Full information needed for sending clear message with additional or supportive details -discussion -sender-oriented	- Unions with strong tie and, made up through communication, for a long time. - negotiation -receiver-oriented
Environment settings		- innovative and creative decision making when new problem come out -no new communication system needed in new	-New communication system needed for every different environment setting -new program is needed

	environment -general, strict rules application (When applying models)	for communication -flexible application of the Model rules
Needs	-Changes -innovative thinking out of the system	-Stability -innovative thinking within system & Fixed/ low-creative thinking out of system
Ways finding out reasons	Either A or B	Both A and B

This study has addressed the key issues in the intercultural differences when ISD models are applied in the Korean context. The key issues can be summarized into four categories. First is the division between context-specific contents and formalization. Writings or theories take logical process of the contents with highly low context. This leads the generalized and abreacted theories or models such as the ADDIE model. In spite of the advantage of efficient theory-use, the various phenomena in educational environments, the purpose of ISD models, have certainly been ignored.

Second, various events, both tangible and intangible, are disregarded. Rather, only the foreseeable events are concerned. They are segmented repeatedly until there is no vague factor to be exhausted. Constant reductionism make the ISD models apparent and simple, but various activities such as relationships between a teacher and students, peers and peers, and experts and novices, are easily brushed aside.

Third, unexpected, not pre-scheduled events are not acceptable. The teachers and students must carry out or follow the process as planned. As discussed above, the thinking process in Korean context is highly contextual and people regard every event in its entirety. Therefore, creative or unexpected ideas could arise during the ISD process and should be considered as factors that lead to more innovative programs and better performance.

The last is the complexity. Korean people take all the events, other people, and

their behaviors and communication into the account. When developing programs according to the ISD models, enough time is needed as their thinking process requires time. Therefore, the present culture of understanding educational program as an efficient commodity during the process of developing and implementing in the field will constantly eliminate advantages of ISD such as educational efficiency, which is the primary purpose of ISD.

Conclusion and Contribution to ISD

Despite the large number of experiments and studies on ISD, the outcome is deteriorated by the expectation to see only the numbers in alternative learning methods or theories in the experiments and studies. This study has investigated the main reasons for negative responses regarding the use of ISD under social and cultural inappropriateness. Thus, this paper reflects on ISD in the perspective of intercultural communication, and this has been recounted on three main concepts: time, space, and context.

ISD, stemming from the west – a low context with monochronized time - cannot be readily localized in Korean context - a high context with polychronized time. Hall insists that highly contextualized society is better in accepting models made in low context society for overcoming cultural barriers. On the other hand, a low context society with high monochronic time should observe strengths of high context society to overcome its weakness.

As the current negative views on ISD show, ISD is not a good fit for the application in the Korean context. Korean fields do need more elaborated and explicated theories or models. However, unfortunately, fascinating ISD models, rooted in Korean context, has not been introduced yet, and those introduced in the seminars or books, have not fully reflected the cultural elements of Korea discussed in this paper. Therefore, the alternative ISD model with the advantages of low-context society and full understanding on high-context features is required.

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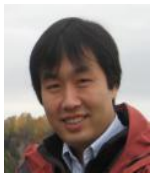

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