

INTERCULTURAL COMMUNICATION FOR INTERNATIONAL EDUCATORS
HIED 6/76676 ~ Spring 2013 ~ Martha C. Merrill, Ph.D.
Thursdays, 5:30 – 8:15 pm ~ White Hall 303

CONTACT INFORMATION:

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Office hours: Thursdays 2-5 and by appointment

COURSE DESCRIPTION:

Students examine both classic and evolving intercultural communication theories, with an emphasis on the practical application of those theories to working in intercultural environments in higher education. Students analyze cultural influences on individuals, through the reading of cultural biographies and reflection on cultural influences in their own lives. Definitions of intercultural competence and strategies for intercultural learning, particularly in higher education contexts, are reviewed, with implications for program design in education abroad, work with international students, and other international education contexts, as relevant. Prerequisite: graduate standing.

LEARNING OBJECTIVES:

By the end of the course, students will be able to:

1. Define intercultural communication.
2. Explain the ways that intercultural communication concepts are relevant to higher education practice in the US and abroad.
3. Describe the role of perception and attribution in intercultural communication.
4. Explain the affective, behavioral, and cognitive elements of intercultural communication, using Ward, Bochner, and Furnham’s typology
5. Give examples of how verbal and nonverbal communication styles differ across cultures
6. Describe the major elements of classic intercultural communication theories, explain the origins of those theories, and reflect on their relevance for international education practice, including:
 - a. Hall: high and low context communication
 - b. Hofstede: individualism/collectivism, high and low power distance, strong and weak uncertainty avoidance, masculinity/femininity (achievement/nurturance) orientations
 - c. Kluckhohn and Strodtbeck value orientations: human nature, people’s relationship with the natural world, time, activity, social relations

- d. Stewart: “American Cultural Patterns” of form of activity, form of social relations, perception of the world, and perception of the self.
7. Describe the stages of Bennett’s Developmental Model of Intercultural Sensitivity and consider how programming might differ for students and staff at different stages of the model
8. Define culture shock, culture bump, U-curve, W-curve, and other concepts of intercultural adjustment that various theorists have proposed, name the groups for whom such concepts might be relevant, and describe the later critiques of the earlier intuitive hypotheses proposed by sojourners.
9. Explain how intercultural communication theories are changing and developing, along with some of the reasons for these changes and the assumptions made about the kinds of people who are undergoing intercultural transitions.
10. Describe cultural patterns that influence how people deal with and try to resolve conflict.
11. Apply theory to practice, by examining the autobiography of a person who has made intercultural transitions, as well as by examining his or her own cultural influences.
12. Consider how these theoretical perspectives may affect individuals in their intercultural interactions, particularly in higher education settings.
13. Consider the implications of intercultural theories for designing trainings for those who work with international students, prepare students for education abroad programs, or work in other capacities with those undergoing intercultural transitions.
14. Design a training on specific intercultural issues for a relevant higher education population.

GENERAL INFORMATION

Academic Integrity: The HIED program *Student Handbook* provides you with information about and links to Kent State’s policies on academic honesty. Academic integrity, using the definitions common in Western academic institutions, is taken very seriously in this class. Failure to observe appropriate standards of academic integrity can mean failure in the class – and failure in your career. If you have any concerns about APA style and the kinds of citations that are needed, please visit KSU’s Writing Center or consult the APA’s website (see <http://www.apastyle.org/learn/tutorials/basics-tutorial.aspx> for a tutorial on the basics) or Purdue’s Online Writing Lab section on APA. <http://owl.english.purdue.edu/owl/resource/560/01/>

Accommodation: University Policy 3342-3-18 requires that students with disabilities be provided reasonable accommodations to ensure their equal access to course content. If you have a documented disability and require accommodations, please contact Dr.

Merrill at the beginning of the semester. Please note, you must first verify your eligibility for academic accommodation through Student Accessibility Services; this office can be reached at 330-672-3391 and is located on the ground floor of the DeWeese Health Center on the Kent campus. For more information about your rights and responsibilities on this issue, see:

<http://www.registrars.kent.edu/disability/Current/StudentHandbook/RightsReas.htm>

Electronics: Out of courtesy to classmates, please remember to turn off cell phones and other electronic devices prior to class. Laptops are welcome for note-taking and doing research related to class, but not for non-course-related work.

Holidays: If you will be observing any religious holidays that fall on a class date, and will be unable to participate in class on those days, please let Dr. Merrill know in advance.

Spring 2013 KSU Thursday holidays:

Thursday, March 28 – Spring Break -- No classes

Statement of Inclusion: Kent State University, as an equal opportunity educational institution, encourages an atmosphere in which the diversity of its members is understood and appreciated, and an atmosphere that is free of discrimination and harassment based on identity categories. Thus, all members of the university are expected to join in creating a positive atmosphere in which individuals can learn and work, an environment that is sympathetic, respectful and supportive. (See “University Policy Register”)

Technology: This course is supported by Blackboard LEARN. I will post selected readings and other materials on LEARN and/or on e-reserves. You and your classmates may use LEARN to e-mail each other.

Writing Commons: Kent State has a Writing Commons designed to help you with all kinds of writing issues, from grammar to transition sentences to writing thesis statements. It’s located on the fourth floor of the library. You can schedule an appointment online. If you can’t get there, you can e-mail your paper and ask for feedback on a couple of specific problems. The Writing Center will NOT edit your paper for you, but will advise you to help you improve your work. Check the website for details. Contact information:

- (330)-672-1787
- E-mail: writing@kent.edu
- <http://www.kent.edu/writingcommons/index.cfm>

I will post on LEARN a list of grammatical errors students often make, the abbreviations I use for them in commenting on your papers, and sources for information to assist you.

HIED and Class Policies

Absences and extensions: Because of the class Teaching and Learning Philosophy described below, in which we use everyone's expertise and perspectives, everyone depends upon everyone else being in class. I am aware that life happens, that it snows in Ohio, and that it is possible that upon occasion you may be *forced* to miss a class. Please contact me *in advance* if at all possible, and please also contact any of your classmates who may be affected by your absence. *You* are responsible for finding out what happened in class. Please also contact me if for some *unavoidable* reason you wish to hand in an assignment late. Lateness *will* affect your grade, because it *will* affect you in your professional life.

Citations: The HIED Program, like most programs in the social sciences, uses APA style. (In the social sciences, the date something was published is important; for example, for an analysis of higher education trends in Europe, you would care whether the book or article was published before the Bologna Declaration was signed [1999], or after. In the humanities, where MLA style is generally used, the date of publication is not quite so important; an analysis of Mozart's works, or Tolstoy's, that's fifty or even a hundred years old still may have valuable insights.)

The new edition of the APA *Publication Manual* (6th ed.) came out in July 2009. It had many mistakes and has since been reissued. If you do not have a copy, I strongly suggest that you buy one. *Be sure you get the second printing, which corrects the mistakes that were in the first edition.* In December 2012, new copies of the *Manual* were available on Amazon for \$23.16. (Discounters may have it for less. The Amazon site says that a Kindle version is available, but what Amazon lists there are three books by other people explaining APA style, and an APA guide to the citation of electronic resources, not the *Manual* itself.) On the APA website, the *Manual* costs \$28.95. <http://www.apa.org/pubs/books/4200066.aspx>) You will use APA style not only for classes, but also in your professional writing. (The APA *Manual* actually is designed for writers who wish to publish.) You can find information online (Purdue's "OWL" – Online Writing Lab – is particularly well known. <http://owl.english.purdue.edu/>), but having the original source is helpful. (The APA's own website I find rather cumbersome for looking up answers to specific style questions.)

American Psychological Association. (2009) *Publication Manual of the American Psychological Association* (6th ed.) Washington, DC: APA [2nd printing, October 2009. ISBN-10: 1-4338-0561-8]

You *must* cite the sources you have used; otherwise, you are a thief: you have stolen someone else's work. (See Ch. 6 of the *APA Manual* for additional information on what you must provide citations for – basically, anything that is not “common knowledge.”) Your in-text citation must provide enough information for the reader to find the full reference in your Reference List (usually the author and publication date). Your Reference List must provide enough information for the reader to find a copy of your source. If you cite an author's general line of argument, put the author's name and the publication date of the work in parentheses. If you quote an author's exact words, you must add the page number, or, if you are using electronic material that does not have page numbers, you should use paragraph numbers or other identifying marks, so your reader can find that exact quote.

Sources for research: You should use scholarly journals and other scholarly sources for your research in this class, although articles from reliable HE news sources, such as *The Chronicle of Higher Education* and *Inside Higher Education* will be appropriate for certain assignments. In general, you will want to use *peer-reviewed* periodicals, which means that other experts in the field (academic peers of the writer) have read the article before it was published and believe it has sufficient merit to warrant publication. For books, you should look at the author's biography to determine his or her expertise on the topic you are interested in. Wikipedia is *never* an acceptable source, since anyone, with any degree of knowledge or lack of knowledge, can add material to an entry. (In late August 2009, Wikipedia announced that it would provide editorial oversight of some entries. This does *not* mean that the entries will be written by experts in the field. You still should *never* use Wikipedia in your research, for this class or any other class in the HIED program.)

Case Studies class: Remember that among the last classes you will take in the HIED Master's program is the Case Studies class, in which you reflect on all that you have learned and the skills you have gained in the program, and try to synthesize your learning across all of your classes and experiences. You apply both theory and practical knowledge and skills to specific case studies in higher education administration, and you create an electronic portfolio of your work. Therefore, you will want to *keep copies* of all of your syllabi, papers, postings to Vista, etc., and periodically to reflect on your own learning and to how this course and others connect with what you are learning elsewhere in the program and with your own professional goals.

Dr. Iverson, who teaches the Case Studies class, adds:

In students' final semester of the HIED program, they enroll in the capstone requirement, Case Studies in Higher Education (HIED 66655). A component of this course is to compile a graduate portfolio - a retrospective of one's experience in the program and thoughts regarding one's job search and future professional

development. One part of the portfolio is to prepare a course work summary. In order to best prepare, students are advised to draft and retain a brief reflection of this course at the end of the semester, and encouraged to retain copies of syllabi and course materials such as papers or projects.

In addition, I will ask you, both in the middle of the semester and at the end of the course, what readings and activities have most helped your learning. Please keep notes on what works for you – not what you “like,” but what made you learn the most. I change my syllabi every semester, based on both new material in the field and on what previous students have told me helped them to learn. Help your colleagues who will take this class next time – please give me thoughtful and specific feedback!

TEACHING & LEARNING PHILOSOPHY:

In August of 1994, when I was one of the “Founding Faculty” planning the New College for Global Studies at Radford University in Virginia (it never came into existence, but that’s another story), I attended a workshop given by Dr. Barbara Walvoord, an expert on teaching and learning in US colleges and universities, who has consulted at more than 300 higher education institutions. (See a brief biography at <http://www.theideacenter.org/helpful-resources/consulting-consultant/barbara-walvoord/00283-about-barbara-e-walvoord-phd>.) Dr. Walvoord said that learning takes place in many spaces: when a student is working alone, reading, writing, or researching; when a student is working with other students, listening to their ideas and responding with his or her own; when the student is meeting one-on-one with the professor; when the professor is meeting with a group of students; and, finally, when the whole class and the professor are meeting together. She stated further that *class time thus should be used for learning activities that can not take place in any of those other spaces*, and that the implication of that is that class time should never be used to introduce new material, since students can read or watch or find new material on their own. (If you see articles in the *Chronicle* and *Inside HE* on the “flipped classroom,” this is the same idea – being presented as something new!) Class time should be used to *do something* with the material: debate it with classmates, apply it to a real or hypothetical case, contrast it with other material, combine it with other material to come up with an abstract principle, etc. – something that makes use of all of the minds that are in the room, both the students’ and the professor’s. This is what Bob Barr and John Tagg, the creators of “The Learning Paradigm” have called “teaching as if the students were present.” (See http://fpdc.kent.edu/johntagg_files/From%20Teaching%20to%20Learning.pdf) Whether or not you are in class makes a difference. YOU are part of the teaching and learning for all of us.

What “doing something with the course material in class” of course means is that you must come to class having done the reading and other assignments, so that you can

participate in class, including bringing your own perspectives and experience to the discussion. Mary Field Belenky and her colleagues, in *Women's Ways of Knowing* (1986,1997), distinguished between *received knowledge* and *constructed knowledge*. *Received knowledge* means that you sit passively, like an empty glass, and knowledge is poured into you. *Constructed knowledge* means that you combine what you read and hear in class with your own knowledge from other sources and your professional and personal experience, and you *construct* knowledge, together with your classmates, subject to rigorous (but kind!) questioning and challenges from all of us, to help you strengthen and refine your thinking.

What we are aiming for is what Chris Argyris (in the *Harvard Business Review*, September-October 1977) has termed “double-loop learning” – that is, challenging and perhaps changing the *underlying assumptions* of actions, as well as changing the actions themselves. To see how John Tagg applies these ideas to higher education administration, look at his 2007 *Change* magazine article:

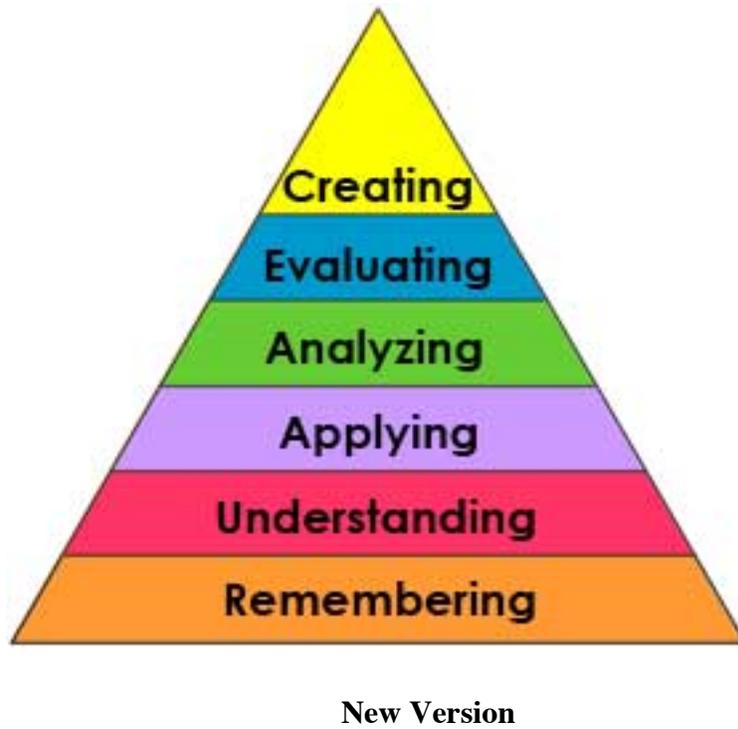
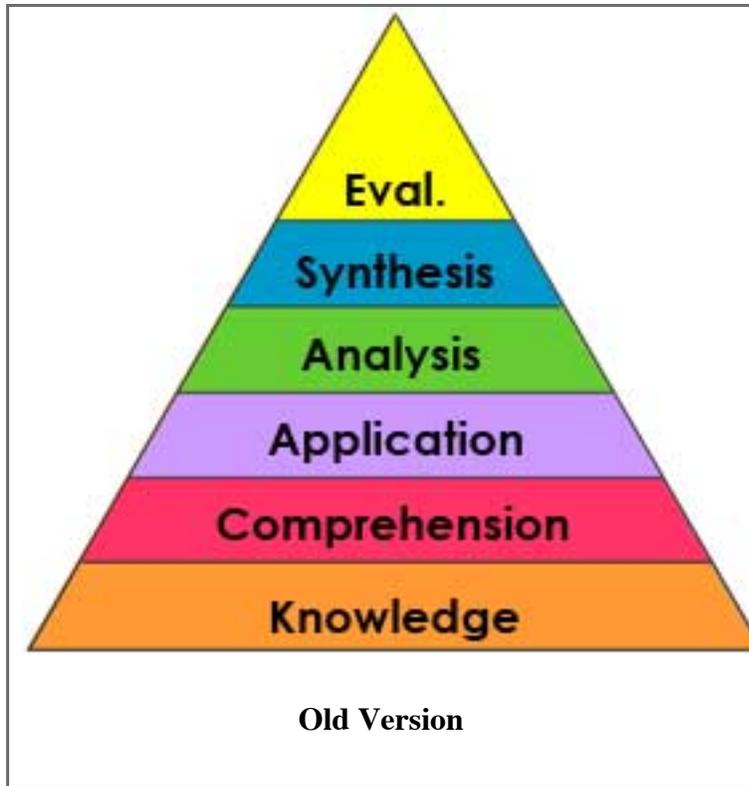
http://fpdc.kent.edu/johntagg_files/Double-Loop%20Learning%20in%20Higher%20Education.pdf

These concepts, in turn, suggest two more ideas about your learning.

First, to construct knowledge, you need to engage the higher order thinking skills suggested in Bloom et al's *Taxonomy of Educational Objectives* (1956) and since updated by Anderson et al.

Anderson, L. W., & Krathwohl, D. R. (Eds.). (2001). *A taxonomy for learning, teaching and assessing: A revision of Bloom's Taxonomy of educational objectives: Complete edition*, New York: Longman.

Bloom, B. S. et al (eds.) (1956) *Taxonomy of Educational Objectives. Vol. 1: Cognitive Domain*. New York: McKay



New version terms defined:

Remembering: can the student recall or remember the information?	define, duplicate, list, memorize, recall, repeat, reproduce, state
Understanding: can the student explain ideas or concepts?	classify, describe, discuss, explain, identify, locate, recognize, report, select, translate, paraphrase
Applying: can the student use the information in a new way?	choose, demonstrate, dramatize, employ, illustrate, interpret, operate, schedule, sketch, solve, use, write.
Analyzing: can the student distinguish between the different parts?	appraise, compare, contrast, criticize, differentiate, discriminate, distinguish, examine, experiment, question, test.
Evaluating: can the student justify a stand or decision?	appraise, argue, defend, judge, select, support, value, evaluate
Creating: can the student create new product or point of view?	assemble, construct, create, design, develop, formulate, write.

Source:

Richard C. Overbaugh and Lynn Schultz, Old Dominion University
http://ww2.odu.edu/educ/roverbau/Bloom/blooms_taxonomy.htm (Accessed December 21, 2012)

Second, in order to comprehend ideas as well as to simply recall facts, to apply knowledge to new situations, to analyze those situations, to synthesize material from multiple sources, and to evaluate the quality of the materials and the results in your own work and that of others, or to create something new, you need to listen to and collaborate with your classmates. (In general, we will be *applying* concepts to your work on your program designs or your other work, rather than “going over the readings.”) Therefore, you need to attend class! You all have different ideas and experiences, and we all can learn from each other.

What follows from this notion of collaboration and sharing -- education is not a competitive sport! – is my use of *criterion-referenced* grading. That is, I have constructed criteria for what I would like you to know and be able to do by the end of the semester (and we can discuss whether the criteria, or learning outcomes, I have listed

reflect your learning goals as well, and perhaps modify them if not). It is entirely possible that everyone in the class will meet all of those criteria (achieve all of those learning outcomes) in an exemplary way, and that everyone therefore will receive an A. In *norm-referenced* grading, the students who do “best” receive an A, and the rest receive lower grades, with the grades often distributed in a bell-shaped curve. That is, “the norm” for the class would be a B or a C, and those who do better than “the norm” earn As. This leads to student competition, as only a few students can receive that top grade. That is not how this class works. The field of higher education changes every day. No one person can know everything you need to know. You need your classmates and their brains, not just now, but as a continuing network throughout your career. Cooperation and not competition will help everyone to learn and to contribute more in his or her career.

COURSE REQUIREMENTS

- In line with the philosophy of teaching and learning outlined above, regular attendance is expected. Please let Dr. Merrill know in advance if you will need to miss class for some unavoidable reason.
- Active participation in class, with evidence of engagement with the readings, other learning materials and activities, and with the thoughts of your classmates, is expected.
- Cultural autobiography “theory to practice” group oral presentation: Select one of the cultural autobiographies listed below. All are on reserve at the KSU library, and most are available as inexpensive paperbacks. As you read the autobiography, you should think about how some of the theories and concepts we are discussing in class are manifested in this person’s life and in his or her intercultural interactions. (You will not be able to examine how every concept applies to the person’s life – you will have to select some dominant or intriguing themes.) Together with others who have read the same book, you will make a 20-minute oral presentation to the class, with an additional ten minutes for Q&A with your classmates. Your classmates as well as the instructor will provide feedback to you. (Presentations March 7)
- Reflective essay – your cultural influences: In a 5-6 page essay, reflect on your own culture (you may want to spend a paragraph or so defining what your culture is!) and social group memberships, and the way that they have influenced you and your values. You do *not* have to discuss any personal issues you would prefer to keep private. The idea is to “know thyself,” to see yourself as being influenced by culture, and to understand that your own experiences have taken place in a context (or, for some of you, in multiple contexts) – they are not universal. This is a *cultural* autobiography, not a personal autobiography – think about how your nationality, your ethnicity, the religion you were born into, and other group-level memberships have shaped your behavior, your beliefs, and

your values. You do not have to do any outside reading for this essay, although of course you may, if you wish. Consider the ideas in the assigned readings and the class discussions, and apply them to your own situation. Obviously, as with your analysis of another person's cultural autobiography, you will have to be selective in the theories and concepts that you choose to examine. (Due April 4)

- Intercultural training:
 - Choose one of the following groups:
 - residence hall staff who will be working with international students for the first time;
 - international student advisers who are “experience rich and theory poor” – they have worked with international students for at least two or three years, but have never studied intercultural communication theory;
 - admissions staff who will be evaluating international students' applications;
 - a group of 20-25 undergraduate students who will be going abroad to a variety of different countries, on a variety of different semester-long programs
 - another group working with those undergoing intercultural transitions or in intercultural situation in a educational context, appropriate for your current or desired work situation (please check with me before you start to be sure you are selecting something “do-able”)
 - In a couple of paragraphs, add in some details of “audience analysis,” such as what kind of a college or university these people work at or attend, where it's located, more information about their backgrounds and experience, etc.
 - You have been asked to do a half-day training for this group. Obviously, you will have to be *very* selective in deciding what topic or topics to cover. Decide on your topics and, in two or three paragraphs, explain why you think that these topics are important for this group.
 - List the learning objectives you have for your training. What would you like your participants to know or to be able to do as a result of your training? (See Suskie, L. (2009) *Developing Learning Goals*, pp. 115 – 134, Ch. 8 of *Assessing Student Learning: A Common Sense Guide 2e* San Francisco: Jossey-Bass) (on e-reserves)
 - If you will ask the participants to do anything, such as advance reading or self-reflection or talking to someone, to prepare for your training, describe what that preparation will be.

- Prepare a “class plan” – what will happen when, who will do it, what media or activities will be involved?
- How will you evaluate the training? How will you know if/what the participants have learned?
- Your training design should be approximately 10-12 pages. Be prepared to give a 6-8 minute summary of your paper in one of the last two classes. We will have a few minutes for Q&A after each presentation. (Presentations April 25 and May 2)
- You should have a draft of your training plan completed two weeks before it is due (April 11), to share with a peer reviewer/coach who will give you feedback.
- You will serve as a peer reviewer/coach for a classmate, giving him or her feedback on the training he or she is planning. (Due April 18)
- The written training design document is due to me on the Tuesday after classes end (May 7).

Doctoral student assignment. In order to receive doctoral-level (7-level) credit for this course, students must complete an additional assignment. This assignment may take any form that is useful to the student, provided that it meets the following characteristics:

- a. It is in some way connected with the concepts of intercultural communication, preferably in a higher education setting.
- b. It reflects approximately 20 hours of work.
- c. It has some kind of scholarly or theoretical basis.

In the past, students have used this additional assignment to begin the literature review for their dissertations, to compile an annotated bibliography on a particular topic of interest, to write a book review of publishable quality, to explore an idea or concept in more depth than we have been able to in class, or to consider a concept’s application in a particular work context. Because at the doctoral level you are preparing to design and carry out an independent research project, you are welcome to design and carry out an assignment here that is to your benefit. Dates to be aware of:

- a. Week 3 – send me an e-mail with your tentative idea
- b. Week 8 – send me a brief update of where you are and be ready to discuss briefly (5 minutes maximum) what you’re working on in class. Note any problems or issues you’d like to get others’ thinking on.
- c. Week 15 – brief verbal summary to the class of what you learned (again about 5 minutes)
- d. Week 16 – e-mail your project to me.

CULTURAL AUTOBIOGRAPHIES

All are available in paperback; used copies likely are available online. All are available on reserve (hard-copy) at the library.

Abu-Jaber, Diana. (2005) *The Language of Baklava: A Memoir* New York: Anchor Books/ Random House. ISBN 978-1-4000-7776-2 (330 pp)

Diana Abu-Jaber's father moved from Jordan to Syracuse, New York, where he met and married her mother. Obsessed with cooking, rarely satisfied with his life, and always dreaming, her father moved the family back to Jordan when Abu-Jaber was a child – and then back to Syracuse, and then he decided they should be back in Jordan, but then When she is a little girl in Jordan, a British boy, her friend, tells her she doesn't belong with the Jordanian children. "No in-betweens," he tells her. "It isn't done." (49). Yet Abu-Jaber's life *is* in-between – she stays in a Bedouin tent in Jordan and a split-level in Syracuse, speaks and forgets Arabic, adores her father and runs away from home, and, as a professional writer and a professor living in the U.S., applies for a Fulbright – to Jordan. Each major event in her life is accompanied by a recipe.

Griest, Stephanie Elizondo. (2004) *Around the Bloc: My Life in Moscow, Beijing, and Havana* New York: Villard/Random House. ISBN 0-8129-6760-7 (399 pp)

As an undergraduate journalism major in south Texas, Stephanie Elizondo Griest dreamed of being somewhere else. So she studied abroad in Moscow, worked for the English-language edition of the *China Daily* (the newspaper of the Communist Party) for ten months, and, illegally, went to Havana for ten days. All together, she spent four years abroad in twelve nations that formerly were part of the Soviet bloc. Along the way, she began to think differently about her own Mexican-American identity. You may learn more about some of Griest's boyfriends than you have any desire to know, and occasionally her language is, shall we say, not scholarly. However, you also are unlikely to forget the children she encounters in an orphanage in Moscow, her two closest friends in Beijing, and how she explains to some students at the University of Havana why she doesn't speak Spanish.

Kaplan, Alice. (1993) *French Lessons* Chicago: University of Chicago Press. ISBN 0-226-42419-7 (221 pp)

Kaplan is now a French professor at Duke. This is the story of how she learned to love French and her emotional as well as intellectual connections with the language. It's also the story of her growing understanding of the role her

emotions and identity issues play in her choice of research topics and her professional decisions. She explores what being Jewish means to her and how her father's death when she was seven and his role as a Nuremberg prosecutor affected her. Her reflections may be particularly interesting for students who are dealing with issues of how the personal and professional mesh with each other and looking at reasons why people make the professional choices they do. And, of course, she studied abroad!

Lang, Lang (with David Ritz). (2008) *Journey of a Thousand Miles: My Story* New York: Spiegel and Grau/Doubleday/Random House ISBN hardcover 978-0-385-52456-8; paperback 978-0-385-52457-5 (239 pp hardcover)

Although in many ways this book is more the story of Lang Lang's career than it is an intercultural autobiography, Lang Lang's troubled relationship with his domineering father and his understanding of what being a professional musician is both change as he encounters the west and eventually moves to Philadelphia to attend the Curtis Institute. Written while Lang Lang was still in his 20's (he will turn 30 in 2012), this book documents his childhood love of the cartoon cat and mouse, Tom and Jerry (his earliest musical influence), his forced separation from his mother so that he could study in Beijing, his first trip to Germany at the age of twelve, and his first complete sentence in English: "What's up, dude?" (167). Although clearly his family is not a typical Chinese family, his story and his perceptions of the two cultures he has experienced may cause you to reflect on your own cultural identity and assumptions.

Lang Lang's website: <http://www.langlang.com/>

Mankiller, Wilma. (1993) *Mankiller: A Chief and Her People: An Autobiography by the Principal Chief of the Cherokee Nation*. New York: St. Martin's Griffin. ISBN 0-312-20662-3 (revised edition of the paperback) (310 pp)

This book differs from the others in that it takes place within the borders of the United States – and yet, in a different nation, the Cherokee Nation. The laws of the US have designated certain native peoples and their lands as "nations." Wilma Mankiller (her name derives from an honorary title given to one of her ancestors, a title with a meaning like "major" or "general") was the first female chief of the Cherokee. As the Cherokee people emphasize the importance of the collective, Mankiller has focused on Native American as well as her own individual history, often intertwining the two. For example, when she was ten, Mankiller moved from a rural Oklahoma cabin with no running water to San Francisco. She explains that the US government "wanted to break up tribal

communities and ‘mainstream’ Indians, so it relocated rural families to urban areas. One day I was living in a rural Cherokee community, and a few days later I was living in California and trying to deal with the mysteries of television, neon lights, and elevators. It was total culture shock.” (xxii)

McBride, James. (1996) *The Color of Water* New York: Riverhead Books. ISBN I-57322-022-1 (291 pp)

This book is subtitled “A Black Man’s Tribute to His White Mother.” When McBride was a child, his mother wouldn’t tell him much of her life; he finally learned her story when he was an adult. As the book cover summarizes his mother’s life: “a rabbi’s daughter, born in Poland and raised in the South, who fled to Harlem, married a black man, founded a Baptist church, and put twelve children through college.” At the same time, *The Color of Water* is McBride’s own story of his defining his identity in a society that wanted to know if he was black or white – when “both” was not a possible answer. The title comes from his mother’s answer to his childhood question, “What color is God?”. She said, “God is the color of water.”

Mori, Kyoko. (1995) *The Dream of Water* New York: Fawcett Columbine / One World, ISBN 0-449-91043-1 (275 pp)

Mori was born in Japan but came to the US for college and never went back. Her home life in Japan was unhappy; her mother committed suicide when Mori was a young adolescent and her father quickly remarried, to a woman whom Mori dislikes intensely. This is the story of Mori’s first trip back to Japan, years later. It is also the story of an adult dealing with issues of childhood pain, of what one can and can not speak about in Japanese culture, of being a woman in Japan, and of Mori’s trying to reconcile her US self and her Japanese self and to form a coherent identity.

Schmemmann, Serge. (1997/1999) *Echoes of a Native Land* New York: Random House/Vintage Books, 1997 (Vintage Books edition, 1999) ISBN 0-679-75707-4 (314 pp)

Schmemmann was the *New York Times* bureau chief in Moscow during the late perestroika/early independence period. He is also the grandson of Russian immigrants to the US. As it became possible for him to visit the village his family came from – their estate in pre-Revolutionary times – he tries to understand their lives, the lives and histories of the people living there now (some of whose ancestors knew his family), and what his past means for who he is now. The

book contains some wonderful 19th century family pictures and is filled with Schmemann's – and Russia's – ambivalence about the past and what it means for the present. Lyrical and haunting, with no easy answers.

Shah, Saira. (2003) *The Storyteller's Daughter* New York: Random House/Anchor Books ISBN 1-4000-3147-8 (254 pp)

Saira Shah's grandfather was Afghan and her grandmother was Scottish. While the grandparents were on a trip to Britain to visit "Bobo's" family, World War II broke out. The family could not return to Afghanistan, and Saira was raised in Britain, hearing stories of "Kabul jan" ("beloved Kabul"), the family rose gardens, an ancestor whose seven sons all died trying to retake the Red Fort in Delhi, and more (her father was the noted Sufi storyteller Idries Shah). She did not meet the Afghan side of her family until she was 17. As she writes, "Two people live inside of me. Like a couple who rarely speak, they are not compatible. My Western side is a sensitive, liberal, middle-class pacifist. My Afghan side I can only describe as a rapacious robber baron." (16) Trying to reconcile her two sides, and trying to learn what in her history, and in Afghanistan's history, is myth and what is real, Saira becomes a reporter; travels on foot, horseback, bus, jeep, and otherwise through Afghanistan, legally and illegally; meets mujahadeen, refugees, starry-eyed and cynical Westerners, and three devastated young girls who become the focus of her documentary film, *Beneath the Veil*. You may find Saira both fascinating and infuriating; certainly, many aspects of her behavior raise ethical questions. But she will not bore you – unless you are bored by stories of being shot at, carrying raw goat meat in your pockets, and deciding whether or not to tell an Afghan woman with ten children who has heard of "the pill" whether or not it really exists.

Verghese, Abraham.(1994) *My Own Country* New York: Random House/Vintage Books. ISBN 0-679-75292-7 (429 pp)

Verghese's parents were Christians from Kerala, India, who moved to Ethiopia to teach when they graduated from college. Verghese grew up in Ethiopia, but when he was in medical school, political unrest forced him to leave. He completed medical school in India and eventually became a doctor in the US. After working in New York, he and his new wife wanted a quieter place to raise a family, and settled on the medical center in Johnson City, Tennessee. An infectious diseases specialist, he was the one to treat the first case of AIDS at the medical center, in 1985, and, without planning, as the AIDS crisis developed, he eventually became the city's AIDS expert. His status as an outsider, as well

as his medical expertise, became important, as people who had felt the need to hide their sexual identities and behaviors wanted to talk with, and be treated by, someone who wasn't local, someone who didn't know their cousins and aunts, someone who didn't judge them and could keep a confidence.

This book is longer than the others, but Verghese is a professional writer (a graduate of the Iowa Writer's Workshop) who creates unforgettable characters, and I think you will want to keep reading to find out what happens to Ed and Bobby, to Clyde, to the Johnsons – and to Verghese's marriage, which is falling apart under the strain of his fascination with and time commitment to the unfolding AIDS story and the people whose lives it has changed. I've never had a student NOT recommend this book to others.

EVALUATION

Master's students

20% Class participation and evidence of having done the readings and other assignments

20% Group presentation – cultural autobiography

20% Reflective essay on your cultural influences

Intercultural Communication Training Design:

20% Written paper

10% Oral presentation

10% Peer feedback to a classmate

Doctoral students

15% Class participation and evidence of having done the readings and other assignments

20% Group presentation – cultural autobiography

15% Reflective essay

Intercultural Communication Training Design:

20% Written paper

10% Oral presentation

5% Peer feedback to a classmate

Doctoral project:

5% Interim assignments and oral presentation

10% Final project

SOURCES FOR BOOKS AND READINGS

Required:

Please purchase a copy of:

Ting-Toomey, S. and Chung, L. (2012) *Understanding Intercultural Communication* (2e) New York and Oxford: Oxford University Press

Please be sure that you purchase the second edition – it has a number of changes from the first (2005) edition, and the page numbers given below are from the second edition.

E-reserves:

All other required readings will be on e-reserves at the library.

<http://www.kent.edu/library/about/depts/reserves/index.cfm> You will need the KSU VPN (Virtual Private Network) to access e-reserves from off campus. If you have not yet downloaded the VPN, you may do so from here:

<http://www.kent.edu/library/services/offcampus.cfm> You also will need a password to access the e-reserves. For this semester, the password is: communication23.

Citations:

If you cite any of the readings for the course in any of your papers, you will need the full bibliographic information, not the shortened form in the week-by-week assignment list. All of the readings that are on e-reserves should have the title page and copyright page included. If you can not find the full bibliographic information there, please let me know. You may also search library and other databases for the information you need.

WEEK-BY-WEEK PLAN

Week 1 – January 17 – Introductions, Syllabus review, Definitions

Note that Ting-Toomey and Chung provide you with a 14-page glossary of terms, starting on p. 297.

Week 2 – January 24 - Processes, Applications

1. Read Ting-Toomey, “An intercultural journey: The four seasons” (pp. 202-215 in Bond, M. H., ed. 1997 *Working at the Interface of Cultures: Eighteen Lives in Social Science* London and New York: Routledge) (on e-reserves).
 - a. This is Ting-Toomey’s story of her own intercultural journey, from Hong Kong to Iowa for undergraduate work – and then the rest of her life in the U.S. Notice what surprised her and why. Although some of the events she

describes took place twenty-five years ago, do you think that any of the issues she describes still happen on US campuses? Use your “sociological imagination” (C. Wright Mills, 1959) to try to understand what parts of her experience were individual and what parts might be framed in terms of larger societal issues of the time. Think about that as well as you consider what you can do at a structural as well as at an individual level to improve the experiences of all students and other members of a university community.

2. Read Chapters 1 & 2 of Ting-Toomey and Chung, “Why Study Intercultural Communication?” and “What is Intercultural Communication Flexibility?” pp. 1-37
 - a. What are your reasons for studying intercultural communication? Ting-Toomey and Chung list eight reasons that they see. Do their reasons parallel yours? Do you have different reasons for studying this subject?
 - b. How do Ting-Toomey and Chung define “culture”?
 - c. If that’s what culture is, what is your culture?
 - d. In what ways is culture like an iceberg?
 - e. What are the differences between surface-level culture, intermediate-level culture, deep-level culture, and universal human needs?
 - f. What are the definitions of symbol, cultural norms, and cultural competence skills? How can settings and relationship expectations make a difference in what is culturally competent behavior?
 - g. What’s the difference between normative culture and subjective culture?
 - h. How do Ting-Toomey and Chung define intercultural communication?
 - i. In what ways is intercultural communication a symbolic exchange?
 - j. Why is it considered a process? And why is it considered an irreversible process?
 - k. Ting-Toomey and Chung write that intercultural communication involves the negotiation of shared meanings. These meanings include content meaning, relational meaning, and identity meaning. What is each of these?
 - l. What are the three contexts that influence every interactive situation?
 - m. What is a societal embedded system?
 - n. Ting-Toomey and Chung write that in order to be flexible in one’s intercultural communication, a person needs three content components and needs to consider three criteria. Using these ideas, what strategies might you create in order to increase your own intercultural communication flexibility?
 - o. What is the staircase model?
 - p. What is mindfulness?

- q. What are the eight principles of process consciousness that Ting-Toomey and Chung hope that you will think about in relation to intercultural encounters?
 - r. In airports and elsewhere, you may see books with titles like “Dos and Taboos Around the World.” What do you think professionals in the intercultural communication field think of such books, and why?
3. Look at the Berardo Wheel (from Berardo, K. [2012] *The Wheel of Intercultural Skills*. pp. 355-370 of Berardo, K. and Deardorff, D. eds. *Building Cultural Competence: Innovative Activities and Models* Sterling, VA: Stylus – a four-page version is on e-reserves.)
 - a. Think about the six areas Berardo describes, where you have skills and competencies, where you need to expand your skills and competencies, and for what purposes. These areas are formal education, life experience, work experience, personal qualities, application areas, and methods skills.
 4. Make a list of the ways in which you currently encounter people from cultures different from your own, and a second list of the ways you expect to encounter people from cultures other than your own in the next 3-5 years of your career. Which of the skill areas Berardo mentions are most relevant to your intercultural competency in each of those contexts?
 5. Look at the list of cultural autobiographies and make a tentative decision about which one you would like to read.
 6. RECOMMENDED:
 - a. Spitzberg, B. H. and Changnon, G. (2009) *Conceptualizing Intercultural Competence*. pp. 2-52. In Deardorff, D. ed. *The Sage Handbook of Intercultural Competence* Thousand Oaks: Sage (e-reserves) (full book on hard-copy reserves)
 - i. A comprehensive review of the current literature on the elements a variety of authors think are included in intercultural competence. Spitzberg and Changnon discuss rationales for why practitioners and researchers should conceptualize intercultural competence, consider theoretical issues involved in the process, review the history of conceptualizing intercultural competence, give an overview of theories and models, and then provide their assessment of the status of conceptualization efforts. Lots of charts, models, diagrams, and tables for those of you who find that this aids your learning. Despite the plethora of models, Spitzberg and Changnon believe that a number of concepts in the field remain under theorized.

Week 3 – January 31 – Perception, Attribution, and Cultural Value Patterns

1. Confirm which Cultural Autobiography you will read. We will form groups in class. Presentations are March 7.
2. Read pp. 158-161 of Ting-Toomey and Chung on perception.
 - a. What are the three steps of the perception process? What word is common to all three steps?
3. Read pp. 170-171 of Ting-Toomey and Chung on attribution.
 - a. What is the definition of “attribution”?
 - b. Be sure that you can define “fundamental attribution error.” It doesn’t mean just making an incorrect attribution!
4. Read Chapter 3 of Ting-Toomey and Chung, “What are the Essential Cultural Value Patterns?” (pp. 38-63)
 - a. What are values? What are cultural values?
 - b. What are the four functions that cultural values fulfill? (All four of these make it easier to interact with someone from your own culture than with someone from another culture.)
 - c. If you know what the cultural value patterns for a group are, can you therefore make correct attributions about what is causing the behavior of a particular individual?
 - d. What do you think your culture values in each of the categories listed below? Are you “in sync” with the values of your culture on each of these? If not, what has influenced you to have different values?
 - e. Be sure that you understand the four cultural value continuums that Hofstede described as a result of his research:
 - i. Individualism to collectivism
 - ii. Small to large power distance
 - iii. Weak to strong uncertainty avoidance
 - iv. Feminine/nurturance to masculine/assertiveness (Hofstede did his research more than thirty years ago and named these concepts in line with the gender roles in place at the time)
 - f. You also should understand the value patterns based on Kluckhohn and Strodtbeck’s ideas about the questions all societies need to answer and the range of answers that are possible. (Ting-Toomey and Chung have adapted this work for presentation in their book. Kluckhohn and Strodtbeck also considered the categories of human nature and of social relations. See the Hill reading below.)
 - i. Activity orientation
 - ii. People to nature relationships
 - iii. Attitudes toward time

- g. Markus and Kitayama classified cultures by whether they value independent or interdependent self-construals, to which Ting-Toomey and Chung have added the work of Harb and Smith on horizontal and vertical self-construals and Rotter's work on locus of control. Be sure that you can define all of these terms, and reflect on the values you have been taught regarding each.
5. Read Michael Hill's "Kluckhohn and Strodtbeck's Value Orientations Theory" (2002, 14 pp) from *Online Readings in Psychology and Culture* compiled by the International Association for Cross-Cultural Psychology. You can Google it (the URL is about five lines long) or find it on e-reserves.
 - a. You will find a fuller discussion of Kluckhohn and Strodtbeck's value orientations here than Ting-Toomey and Chung provide.
 - b. Be sure you understand the two value orientations Ting-Toomey and Chung left out: human nature and social relations.
 - c. What did your culture teach you about what values you should have for each of these dimensions?
6. Read pp. 123-129 of Ting-Toomey and Chung on high and low context interaction patterns and their related verbal styles. This idea was conceptualized by Edward Hall.
 - a. Is this syllabus typical of a high-context or a low-context interaction style?
 - b. Which verbal style – direct or indirect – pays more attention to "face" issues?
 - c. Does self-enhancement or self-humbling describe what students in the US are expected to do in their college applications? How might that affect the admissions chances of students from other cultures applying to US universities and colleges?
 - d. What are some possible meanings of silence in conversations? What do you need to know to interpret silences?
7. As you read, think about and make some notes on what your cultural values are and where and how you learned them.
8. What cultural values have you seen manifested in US higher education classrooms? Make a list and come to class ready to discuss how these values might affect the experiences of international students or staff, including yourself, if you are an international student.
9. Think about how these patterns apply to the author of the cultural autobiography you are reading and his or her experiences.
10. Doctoral students: E-mail me your project idea.

Week 4 – February 7 - Applying the Value Orientations in the Classroom; A Developmental Model of Intercultural Sensitivity

1. Read Chapter 1 of Pamela Gale George's *College Teaching Abroad: A Handbook of Strategies for Successful Cross-Cultural Exchanges* (on e-reserves) (Now that you've thought about your own list of values in the classroom, see if George discusses any items you didn't, and if you thought of any issues she didn't.)
 - a. George, who was a Fulbright Scholar teaching abroad, learned a great deal about how classroom cultures differ. She subsequently interviewed a number other Fulbrights who taught abroad and came up with three broad categories for how classrooms differ, each with subcategories:
 - i. Teacher-student interaction
 - ii. Perceptions of the teacher
 - iii. Performance expectations
 - b. What should US students who plan to study abroad know about different classroom styles?
 - c. What would you include in a handbook for international students, to help them understand US classroom styles?
2. Read Stewart, Danielian, and Foster, "Cultural Assumptions and Values" (on e-reserves) pp. 157-172. (Note: A 100-page book by Stewart (1972) on this topic is on reserve, and the updated version of his book (1991), co-authored with Milton Bennett, also has been put on reserve.)
 - a. Do you agree with what the authors characterize as typical US values?
 - b. Which of these values might be difficult for one or more of the characters in the cultural autobiography you are reading to deal with, and why?
 - c. How are these values manifested in higher education contexts in the US?
3. Read Milton Bennett, "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity" (on e-reserves) pp. 21-71 (See also 164-165 in Ting-Toomey and Chung)
 - a. What are the three ethno-centric stages of the DMIS?
 - b. What are the three ethno-relative stages?
 - c. How might the learning needs of students or staff in higher education differ according to where they are on the DMIS?
4. Think about how the DMIS might apply to the author of the cultural autobiography you are reading. Do you think that he or she started at one stage and moved to another during the time period he or she describes?
5. Think about how the DMIS might apply to you. Where do you think you might place yourself?

6. If you were the director of a residence hall, and you felt that some of the students in the residence hall were in defense, what kinds of programs might you design to help them move to minimization? Come to class ready to discuss this.
7. If you were a study abroad adviser and you thought that some students planning to go abroad were in minimization, what activities might you design to help them probe into the host culture more deeply? Come to class ready to discuss this.

Week 5 – February 14 - Cultural Transitions

1. Read Chapter 5 in Ting-Toomey and Chung, “What is Culture Shock?” (pp. 92-109) (Ting-Toomey & Chung and Ward give you the theory in the most depth; Arthur and Paige, which you will read the week after next, help you think about how the theories might apply to the experiences of international students and of students studying abroad.)
 - a. What are some different definitions of culture shock?
 - b. In what ways can it be a negative experience and in what ways can it be a positive experience?
 - c. Ting-Toomey and Chung list seven factors that can influence culture shock and the degree to which it is positive and negative for the person involved:
 - i. Motivational factors
 - ii. Personal expectations
 - iii. Cultural distance
 - iv. Psychological adjustment
 - v. Socio-cultural adjustment
 - vi. Communication competence
 - vii. Personality attributes

How might these factors affect one or more of the characters in the cultural autobiography you are reading? How might they affect you or students you know who may go through cultural transitions?
 - d. What is a sojourner?
 - e. What is the U-curve model? What is the W-curve model? To what populations might it apply? To what populations would it not be relevant? (Note that empirical research, some of which you will read about, in general has not supported the U and W-curve theories, but they are widely referred to, and you should be aware of them.)
 - f. What is re-entry culture shock? Why does it occur? How might you assist students who are going through re-entry shock?
2. Read pp. 47-50 of Ward, Bochner, & Furnham on the “ABC” of culture shock, and p. 274 for their model. (on e-reserves). Be sure that you can explain the affective, behavioral, and cognitive aspects of intercultural adjustment that they

identify, and how the three interact. Note that when they discuss cognition they are not discussing “knowledge” but rather the ways in which a person’s identity or self-conception may change as a result of encountering other cultures.

3. Read Ward’s “Psychological Theories of Culture Contact” pp. 185-216 of the *Handbook of Intercultural Training* (3e, 2004) (on e-reserves, in two parts)
 - a. Note the name of the book this chapter is taken from. This chapter can help you with your intercultural training!
 - b. Ward considers three sets of theories about culture contact (you had an overview of this in the ABC reading above). These are culture learning, stress and coping, and social identity and cognition. Ward presents research in each area (showing that, for example, research does *not* support the U-curve idea – which, by the way, falls into the stress and coping theories category). She also locates prejudice and discrimination within the broad category of social identification and cognition.
 - c. Ward applies these three sets of theories not only to training content, but also to understanding trainees and planning the outcomes of training.

Week 6 – February 21 - How to design an intercultural training

1. Let me know by today which group you will be designing an intercultural training for. (Send an e-mail to mmerril@kent.edu.)
2. Imagine that audience and describe the members of the group as completely as you can. (Informal notes for you to bring to class.)
3. Read Fowler & Blohm, “An Analysis of Methods for Intercultural Training,” pp. 37-84 of the *Handbook of Intercultural Training* (3e, 2004) (on e-reserves, in two parts).
 - a. In addition to helping you understand the history of training; think through whether you want to train for knowledge, skills, or attitudes; consider whether you want to do a culture-general or a culture-specific training; think through the applications of Kolb’s Experiential Learning model to your training; analyze your own comfort level with various kinds of training; and more, Fowler and Blohm analyze eighteen different training methods on half a dozen criteria, including the strengths and weaknesses of each.
4. Read Storti, C. “Intercultural Competence in Human Resources – Passing It On: Intercultural Competence in the Training Arena” pp. 272-286. In Deardorff, D. ed. *The Sage Handbook of Intercultural Competence* Thousand Oaks: Sage
 - a. Storti divides his chapter into five sections:
 - i. What intercultural training is *not*
 - ii. The four fundamentals any intercultural training should include
 - iii. Common challenges in doing intercultural training
 - iv. The three characteristics of a good intercultural trainer

- v. Trends in the field
5. Read Fantini, A. E. (2009) "Assessing Intercultural Competence: Issues and Tools" pp. 456 – 476 (9 pages are descriptions of specific assessment tools). In In Deardorff, D. ed. *The Sage Handbook of Intercultural Competence* Thousand Oaks: Sage
 - a. Fantini has been collecting tools for assessing intercultural competence for decades. After asking you to consider why you should assess intercultural competence and what its dimensions are, he reminds you that intercultural competence is developmental and not static. He reminds to that assessment is part of an integrated curricular plan; discusses types, formats, techniques, and strategies, and then gives you nine pages' worth of information about various external tools that are available for assessing different aspects of intercultural competence.
 6. What are your preliminary thoughts on appropriate training designs for the group that you are planning to train? What materials will you need to look for? What do you need to know about the group? What will help you achieve your learning objectives?

Week 7 – February 28 - Student Sojourners

1. Let me know by today what topics you are thinking of doing your training on. Please send an e-mail to mmerril@kent.edu. Start thinking as well about your learning objectives.
2. We will choose peer reviewers for your training design today.
3. Read Ward, Bochner, & Furnham, Ch. 7, "Sojourners: International Students" (on e-reserves) pp. 142-167
 - a. Ward Bochner and Furnham summarize the research in English that was available on student sojourners at the time they published their book (2003). They group the empirical research that is available into seven categories: research on interpersonal issues, social support, intergroup relations, problems international students encounter, the intercultural classroom, longitudinal studies, and re-entry.
4. Read Cushner & Karim, "Study Abroad at the University Level" (on e-reserves) pp. 289 -308 of the *Handbook of Intercultural Training* (3e, 2004)
 - a. Cushner and Karim summarize a substantial number of research studies (the reference list is five pages long) on education abroad, focusing on the stress and coping literature. After a brief review of four kinds of education abroad programs, they consider adjustment as a process, psychological stressors, student reactions to these stressors, issues to consider in the selection and preparation of students, student support at the pre-departure and re-entry phases, factors affecting specific groups, what may lead to

positive outcomes, topics in administration, and concerns for the future. If you are planning to do a training for either incoming or outgoing international students, or those who work with them, you will find valuable information here.

7. Read Chapter 2 from Nancy Arthur's *Counseling International Students*, "The Psychology of Cross-Cultural Transition" (on e-reserves) pp. 17-30
 - a. Arthur offers a strong critique of the early models of culture shock and of the U-curve and W-curve models. What are the major elements of her critique? How might these ideas affect your training design?
 - b. Arthur also suggests that despite the stress inherent in intercultural transitions, those transitions also may open up opportunities for profound learning. Could your training design support such learning?
8. Read Paige, R. M. and Goode, M. L., (2009) Ch. 19, "Intercultural Competence in International Education Administration" pp. 333 – 349. In Deardorff, D. ed. *The Sage Handbook of Intercultural Competence* Thousand Oaks: Sage
 - a. Paige and Goode suggest that international educators need several kinds of knowledge and skills in order to promote intercultural competence in their students. The conceptual frameworks underlying this knowledge and skills are Paige's intensity factors, Paige's ideas on culture learning, Deardorff's model of intercultural competence, and Bennett's Developmental Model of Intercultural Sensitivity. You may wish to think about these frameworks and their relevance for the group you are interested in as you are designing your intercultural training.
 - b. What kind of preparatory training do Paige and Goode think that faculty leading programs abroad usually receive? What kind of training do they think is needed, and why?
9. Read Vande Berg, M. and Paige, R. M. (2009) Ch. 25, "Applying Theory and Research: The Evolution of Intercultural Competence in U.S. Study Abroad" pp. 419-437 in In Deardorff, D. ed. *The Sage Handbook of Intercultural Competence* Thousand Oaks: Sage
 - a. Vande Berg and Paige look at six education abroad programs that consciously chose to focus on intercultural learning. What were the learning objectives of each program? How did the leaders of each program go about facilitating the learning of the students? What knowledge, skills, and attitudes are required to design and lead each program?
10. Read pp. 91-117 of Paige et al, *Maximizing Study Abroad, (Students' Guide, 2e)* on cross-cultural adjustment (applying theory to practice)
 - a. Paige et al have designed these chapters to support the intercultural learning of students who are going abroad. How would you evaluate these

materials? Do you think they would be useful? If so, for what kinds of groups of students?

Week 8 – March 7 - Cultural Autobiographies (applying theory to individuals' lives)

1. Class presentations on the Cultural Autobiography you read.
2. Doctoral students: brief updates on your research (class presentation of 5 minutes and a short written summary to me)

Week 9 – March 14 – NO CLASS – CIES (but you have assignments) - Cultural and Ethnic Identities; Outgroups and Bias

1. Read Chapter 4 in Ting-Toomey and Chung, “What are the Keys to Understanding Cultural and Ethnic Identities?” pp. 64 – 87
 - a. What does “identity” mean? What’s the difference between a social identity and a personal identity? When you meet someone new, which one do you try to understand first?
 - b. Would you characterize the family you grew up with as being an example of a personal family system or a positional family system?
 - c. What were you taught about gender roles when you were growing up?
 - d. What’s the difference between enculturation and acculturation?
 - e. What three system-level factors can influence how welcoming a society is to newcomers?
 - f. What individual-level factors can affect cultural adaptation?
 - g. What kinds of social networks may be available to newcomers?
 - h. What is Orbe’s idea of a co-culture?
 - i. Under what circumstances is an individual likely to not be aware that he or she has a cultural identity?
 - j. What is cultural identity salience?
 - k. Is ethnic identity only a matter of ancestry?
 - l. What are the four categories in Berry’s Cultural-Ethnic Identity Typology Model?
 - m. What are the stages in Cross’ and Helms’ racial identity models?
 - n. What are some issues faced by people who have more than one social identity in some categories?
2. Read Chapter 8 in Ting-Toomey and Chung, “What Causes Us to Hold Biases Against Outgroups?” pp. 157 – 168 (You have already read the section on attribution.)
 - a. How do perception and attribution theory connect to biases and to the concept of outgroups?
 - b. What are some reasons why people are ethnocentric?

- c. What is a stereotype?
- d. Ting-Toomey and Chung use the term “flexible stereotyping;” Milton Bennett and others tend to use the term “generalization” where Ting-Toomey and Chung might use “flexible stereotyping” or “mindful stereotyping.” In any case, the main idea is to be mindful about the information you have, what it is based on, and how to gather additional information.
- e. What are some techniques you can use to avoid stereotyping?
- f. What are some of your ingroups? What symbols or emblems do you use to show loyalty to your ingroup?
- g. What are some struggles that people may have with their ingroups?
- h. What is prejudice?
- i. What does Schefer say are four explanations of why prejudice occurs?
- j. What functions may prejudice have on an individual level?
- k. What’s the difference between prejudice and discrimination?
- l. What are the distinctions between isolate and small-group discrimination, on one hand, and institutional discrimination, on the other hand?
- m. What are some actions that an individual can take to reduce prejudice, discrimination, and racism?

Week 10 – March 21 - Intercultural Conflict

1. Read Ting-Toomey and Chung, Ch. 9, “How Can We Manage Intercultural Conflict Flexibly?” pp. 179 – 203
 - a. How do perception and attribution affect intercultural conflict?
 - b. How do cultural value patterns such as individualism and collectivism, high and low power distance, high and low context communication patterns, independent and interdependent self-construals, etc. affect what people think about conflicts and how to resolve them?
 - c. Where would you locate your conflict style on the grid on p. 184? Why? Would you locate yourself in different places under different circumstances? Why or why not? What would influence your goals?
 - d. Ting-Toomey and Chung revisit the ideas of content, relational, and identity goals in intercultural communication. How do these concepts apply to intercultural conflict resolution goals?
 - e. What is the role of resources in intercultural conflict? What three strategies can be used when the conflict is over scarce resources?
 - f. What is face and facework? How do they relate to conflict resolution?
 - g. What are some approaches to studying intercultural conflict? What are the plusses and minuses of each?

- h. Look at the grid on p. 194. What were you taught about each of these conflict resolution models when you were growing up? What were some of the characters in the cultural autobiography you read taught about conflict, and by whom?
2. Watch *Daughter from DaNang* – (79 minutes) available on YouTube and Hulu: <http://www.youtube.com/watch?v=2ueTwnMb8dl> or <http://www.hulu.com/watch/69787/pbs-indies-daughter-from-danang>
If you do not have a YouTube account, you may be asked to create one in order to watch *Daughter from DaNang* on YouTube, or you may be asked to watch an advertisement. You do not have to create an account on Hulu, but you do have to watch some advertisements.
3. Think about how the various theories you have read about apply to Heidi's experiences – and her mother's. Pay particular attention to the conflicts that arise. How do the conflict management and conflict resolution theories you read about apply here? What could have various characters done differently?

Week 11 – March 28 – SPRING BREAK

Week 12 – April 4 – NO CLASS – Forum on Education Abroad

1. Your papers reflecting on your own culture are due. Please e-mail them by class time to mmerril@kent.edu.
2. Think about how your own cultural background will influence the kinds of interactions you have in your current and future career.

Week 13 – April 11 - Verbal and Nonverbal Communication

1. Give a copy of your draft training design to your peer reviewer.
2. In Ting-Toomey and Chung, Ch. 6, "What is the Connection Between Verbal Communication and Culture?" pp. 110 – 129, but you have already read 122 – 129 on high and low context.
 - a. What is the difference between denotative meaning and connotative meaning? Which is likely to be more difficult for a newcomer to a language community to understand?
 - b. Do you have an accent?
 - c. What are some ways that English syntax differs from Chinese syntax? How might those differences reflect the cultures of the language communities involved?
 - d. What are the pragmatics of a language? How might those cause problems in an intercultural situation?
 - e. The topics Ting-Toomey and Chung discuss under the heading of "the cultural worldview function" are considered as part of the discipline of

“contrastive rhetorics” by Connor, Leki, and others. That is, different cultures use different ways to persuade people – different forms of logic and reasoning, different kinds of “truths” (e.g. a parable everyone knows vs. statistics). How might contrastive rhetorics cause problems for international students taking classes in US universities?

- f. One detail that may help you understand the “everyday social reality function” of language (p. 119-120) is to know that English is the only language in the world where “I” is always capitalized, no matter where it comes in a sentence. What might that tell you about the culture of some English-language speakers?
 - g. What is the Sapir-Whorf Hypothesis?
 - h. What is code-switching?
 - i. In what ways is language connected to social change?
3. Read Ting-Toomey and Chung, Chapter 7, on nonverbal communication, pp. 130 - 153.
- a. What is a nonlinguistic cue?
 - b. What is a paralinguistic cue?
 - c. What is a display rule?
 - d. Why can nonverbal communication lead to interpretive ambiguity?
 - e. What are some different functions of nonverbal communication?
 - f. Give examples of each of the following forms of nonverbal communication:
 - i. Physical appearance
 - ii. Paralanguage
 - iii. Facial expressions
 - iv. Gestures (emblems, illustrators, regulators, adaptors)
 - v. Haptics
 - vi. Proxemics
 - vii. Oculistics
 - g. How do you regulate boundaries? How do you mark “your” space in a classroom or a restaurant?
 - h. Is mainstream US culture a monochronic culture or a polychronic culture?
 - i. You are late to class. If you are two minutes late, do you come to the professor to apologize at the break? If you are five minutes late? Ten minutes late? Twenty minutes late? Why or why not? What do you say?

Week 14 – April 18 - Intercultural Ethics

1. Peer reviewers give comments.
2. Read Ting-Toomey and Chung, Ch. 12, “How Can We Become Ethical Intercultural Communicators?” pp. 250-265
 - a. What is the definition of “ethics”?

- b. What is the Adler and Gundersen five-phase model of ethical decision-making?
- c. What ethical issues may be encountered when corporations operate in multiple cultures?
- d. How would you define universalism and particularism? In the culture that you were raised in, what was considered “right”?
- e. How do Ting-Toomey and Chung define:
 - i. Ethical absolutism
 - ii. Ethical relativism
 - iii. Ethical universalism

(Note that other authors define these terms differently, or use different terms to refer to the same concepts.)

- f. What are meta-ethics?
 - g. What are ten questions Ting-Toomey and Chung suggest someone in an intercultural situation can ask in order to determine whether or not a practice is ethical?
3. Read pp. 61-76 of *Tonderai: Studying Abroad in Zimbabwe* by Perrin Elkind. (on e-reserves) The last page of this chapter is intentionally missing. ☺ Come to class ready to discuss what you think Perrin should do, and why.

Week 15 – April 25 - Presentations

1. Half of you will present your training designs today.
2. Doctoral student project presentations.

Week 16 – May 2 - Presentations

1. The other half of you will present your training designs in class.
2. Papers are due Tuesday, May 7. Please e-mail them to me as an attachment.
3. Doctoral student project papers due.
4. Course feedback.

SUMMARY OF DUE DATES

Week	Date	What
3	Jan. 31	Doctoral students – e-mail me your idea
6	Feb. 21	E-mail to me the group you are planning to do your training for
7	Feb. 28	E-mail me the general topic you are going to do your training on Choose peer reviewer for your training plan
8	March 7	Cultural autobiographies – group presentations Doctoral students – mid-semester updates

12	Apr. 4	E-mail me your self-reflection on your own cultural influences
13	Apr. 11	Give a draft of your training design to your peer
14	Apr. 18	Peer gives feedback
15	Apr. 25	Half of you present your training designs Doctoral presentations
16	May 2	Other half of you present training designs Doctoral projects are due
Exam Week	May 7 (Tues)	Written version of training designs due