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Global Pathways: Cultural Competence Curriculum Module

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COLLEGE OF EDUCATION & BEHAVIORAL SCIENCES

Global Pathways

Cultural Competence Curriculum Module

Preface

These curriculum materials provide a basic introduction to existing knowledge regarding cultural competence. They are designed to provide instructors with accurate information that can easily be integrated into existing undergraduate and graduate-level courses, including courses in psychology and education. In so doing, it is hoped that these materials will enhance the quantity and quality of globalization and the cultural competence framework content in existing courses, so that students can be better prepared for the intellectual and societal challenges facing an increasingly diverse society.

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This curriculum module consists of five sections. The first section provides an overview of and a rationale for infusing cultural competence and cultural quotient into a curriculum. Section two outlines the objectives of the curriculum module and definitions of terms and concepts for discussion. Section three presents sample syllabi from the Department of Counseling and Student Affairs and Educational Research. In addition, sample course modules for the Department of Psychology and the Department of Teacher Education are provided. These illustrate various ways in which you can incorporate the globalization and cultural competence content into a course in your department. Section four provides examples of in-class activities that will promote discussion. Section five provides a reference list, an annotated bibliography of suggested readings, a list of available audiovisual materials with descriptions, and a listing of websites to assist with the development of course curriculum.

Instructors are encouraged to adapt these materials as appropriate to their specific needs. The materials and information can be used as a source of lecture material or instructors can assign sections for student reading and discussion. These materials also may be useful as background reading for students and faculty new to this topic. It is hoped that these materials will inspire an increased awareness in and knowledge about globalization and cultural competence.

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Cultural Competence Curriculum Module

College of Education and Behavioral Sciences

Section I

Definitions of Cultural Competence

Cultural competence is the social awareness that everyone is not like I am, that their different cultures and backgrounds affect how they think and behave, and that this awareness allows me to behave appropriately and perform effectively in culturally diverse environments.

“Cultural and linguistic competence is a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals that enables effective work in cross-cultural situations.” (U.S. Department of Health and Human Services – Office of Minority Health)

“Cultural competence refers to an ability to interact effectively with people of different cultures . . . and comprises four components: (a) awareness of one's own cultural worldview, (b) attitude towards cultural differences, (c) knowledge of different cultural practices and worldviews, and (d) cross-cultural skills. Developing cultural competence results in an ability to understand, communicate with, and effectively interact with people across cultures.” (http://en.wikipedia.org/wiki/Cultural_competence citing Martin & Vaughn, 2007 – see next definition)

“Cultural Competency is defined as integrating the following into an institution's cultural fabric: awareness, attitude, knowledge and skills surrounding different racial and ethnic groups.”

Martin, M. & Vaughn, B. (2007). Strategic Diversity & Inclusion Management magazine, pp. 31-36. DTUI Publications Division: San Francisco, CA.

Cultural competence is a set of congruent behaviors, attitudes and policies that come together in a system, agency or among professionals and enable that system, agency or those professions to function effectively. Five essential elements contribute to a system's, institution's, or agency's ability to become more culturally competent which include:

- Valuing diversity
- Having the capacity for cultural self-assessment
- Being conscious of the dynamics inherent when cultures interact
- Having institutionalized culture knowledge
- Having developed adaptations to service delivery reflecting and understanding of cultural diversity

These five elements should be manifested at every level of an organization including policy making, administrative, and practice. Further these elements should be reflected in the attitudes, structures, policies and services of the organization (Cross, Bazron, Dennis, & Isaacs, 1989).

Cross, T., Bazron, B., Dennis, K., and Isaacs, M. (1989). *Toward a culturally competent system of care* (Vol. 1). Washington, DC: Georgetown University.

Cultural Quotient (CQ)

Cultural Quotient (CQ) helps us understand and communicate with people from other cultures effectively. It is one's ability to recognize cultural differences through knowledge and mindfulness, and behave appropriately when facing people from other cultures. The cultural intelligence approach goes beyond this emphasis on knowledge because it also emphasizes the importance of developing an overall repertoire of understanding, motivation, and skills that enables one to move in and out of lots of different cultural contexts (Ang & Van Dyne, 2008).

Ang, S., & Van Dyne, L. (Eds.) (2008). *Handbook on cultural intelligence: Theory, measurement and applications*. Armonk, NY: M.E. Sharpe.

Due to the globalization of our world, people of different cultures today live together in communities across our many nations. This presents more opportunities to interact with diverse individuals in many facets and thus, today's workforce would need to know the customs and worldviews of other cultures. Therefore, people with a higher CQ can better interact with people from other cultures easily and more effectively.

The most important reason for understanding CQ is that CQ is a critical capability that enhances effectiveness in culturally diverse situations. For example, CQ (1) enhances sensitivity to cultural differences; (2) reduces use of overly simplistic stereotypes; (3) enhances adjustment and relationships in multi-cultural contexts; and (4) improves decision-making and work performance in multi-cultural contexts (<http://www.culturalq.com/benefitscq.html>).

Rationale for Curriculum Inclusion

Our country and our workplace settings are becoming more and more culturally diverse. Additionally, interaction with individuals and groups from other countries and cultures either face-to-face or in virtual contexts is more commonplace than ever. Effective working relationships provide for productive outcomes (e.g., products, services). For graduates of WKU to be successful in their future careers, it is necessary that they be exposed to others who are culturally diverse and that they engage in discussions and activities that help them not only effectively function in those settings but actively contribute to those positive and productive outcomes.

Section II

Unit Description

In this unit, students will examine globalization, its many facets, complexities, paradoxes, and controversies, especially as these affect the mission and work of a university. The unit intends to move the study of globalization beyond the classroom by extending activities into the community and around the world. Students will also refine their theoretical understanding of globalization by studying its concrete manifestations in various areas (e.g., counseling, student affairs, psychology, teacher education, educational administration, and military science). The impact of globalization on the future of WKU will be emphasized (Lake, 2007).

Objectives

At the successful conclusion of the unit, the students will be able to

- demonstrate an understanding of diverse interpretations of globalization;
- identify the opportunities and benefits of globalization and the ways these can affect the mission and work of the university;
- articulate what it means to be a globally competent learner;
- define cultural competence;
- articulate the role of universities in shaping globally competent learners; and
- elaborate on the uneven, unintended, and complex relationship of globalization on education and education systems.

Definitions

Bicultural: A person who is competent in two cultures and educational programs that recognize the value and worth of both the dominant culture and culture of a student's family, enhancing the development or maintenance of a positive self-image.

Bilingualism: The ability to function in two languages. While some contend that bilingualism implies native-like fluency, others measure competency in two languages as adequate to be considered bilingual.

Color blindness: Claim that one does not see a person's race and treats everyone equally regardless of race.

Culture: a blueprint that determines how we think, feel, and behave in society. Culture provides accepted and patterned ways of behavior necessary for people to live together. Culture imposes order and meaning on our experiences. Within each culture are individuals, who are unique expressions of many cultures and subcultures.

Cultural Bias: *interpreting and judging occurrences in terms particular to one's own culture.*

Enculturation: Process of acquiring the characteristics of a given culture and becoming competent in its language and ways of behaving and learning.

Acculturation: The process of assuming new ways and behaviors of a culture that is different from one's culture of origin, while retaining some of the beliefs and attributes of one's own culture.

Ethnocentrism: View that one's cultural group is superior to all others.

Globalization: A system that connects countries economically, politically, environmentally, and culturally through a global economy supported by free trade, international corporations, and worldwide labor markets.

Individualism: Refers to the attitude of valuing the self as a separate individual with responsibility for one's own destiny or actions. For example, takes care of own needs over the group, self-interest is an appropriate goal

Collectivism: Emphasizes common interests, conformity, cooperation and interdependence. For example, taking care of the group needs over one's individual needs

Norms: Rules and expectations for people's behavior within a society.

Concepts for Discussion (Gollnick & Chinn, 2009)

1. Definitions offered immediately above and the general definitions of *cultural competency*.
2. Characteristics of Culture
 - a. It is learned.
 - b. It is shared.
 - c. It is an adaptation.
 - d. It is dynamic.
3. Fundamental beliefs of multicultural education include the following:
 - a. Cultural differences have strength and value.
 - b. Schools should be models for human rights and respect for differences.
 - c. Social justice and equality for all should be of paramount importance in curricula.
 - d. Schooling can provide the knowledge, skills, and dispositions to help students from diverse groups learn.
 - e. Attitudes and values necessary for the continuation of a democratic society can be promoted in schools
4. New Challenges for Educators

- a. With the arrival of each new group, new challenges await educators who seek to work collaboratively with families to respect holidays, rituals, and customs.
 - b. A goal is to help students affirm their cultural differences, while realizing that their fellow students have many similarities.
5. Other Suggestions for Content
- a. TESOL/ESL Resources
 - b. Case Studies
 - c. Statistics (e.g., number of international students and number of nationalities present at the WKU campus)

Section III

Sample Syllabi

Department of Educational Administration, Leadership, & Research

Sample Syllabus Activity for Cultural Intelligence Component

COURSE SYLLABUS

EDAD 640 - Introduction to School Leadership
(3 Credit Hours)

Catalog listing: Survey course designed to provide a foundation in the concepts of school leadership, especially as they relate to the role of administrators in P-12 settings. Field work consistent with the role of the school principal is required.

Course description: This course will provide a foundation for all other courses in the administrator certification program.

Prerequisites: Completion of a master's degree in education-related area and admission to the Instructional Leadership-School Principal All Grades program.

Course Objectives and Standards: The following standards from the Kentucky Cohesive Leadership System Continuum for Principal Preparation and Development will be addressed: The Dimension of *Securing and Developing Staff* including the functions of Staff Selection, Personnel Evaluation, Work Conditions and Environment, and Professional Development; ISLLC and Technology standards. **(Standards Indexed - Dimensions and Functions for School Leaders-DF; ISLLC-I; Technology-T)**

(Below is one of 15 objectives for the course and the only one that relates to global learning/cultural quotient - likewise for the Course Topic below.)

At the completion of the course, the student will be able to:

- Demonstrate an understanding of the importance of diversity in curriculum **(1.1e)**
-

Cultural Diversity Activity

At your tables complete the following assignment given the scenario provided.

Scenario

You are the leadership team at your elementary (K-5) school (principal, assistant principal, guidance counselor, and grade level chairs). At the close of the past school year, you learned that your school will have its first wave of Bosnian refugees attending your school this coming fall; these 30 students will be relatively evenly distributed among your six grades, with four to seven students in each class. Your average class size is 25, so these students comprise approximately 20% of each class. In the past, you have had no students in your school from countries or backgrounds other than the U.S. This will be a brand new experience for your students, your faculty and staff, you, and the community.

Plan

Develop a plan that will address the following:

1. Suggestions for “educating” your faculty/staff over the summer concerning the Bosnian culture, how that culture is different from ours, and the types of experiences these children might have encountered in the refugee camps.
2. Suggestions for coping with the challenges these students will present to faculty/staff during the upcoming year. Be sure to include approaches to assessment and any curricular adaptations that might have to be made.
3. Suggestions for ways to capitalize on this “opportunity” to engage the faculty/staff/students/community in discussions concerning the following:
 - a. Becoming culturally competent (aware and knowledgeable of other cultures)
 - b. Benefits of having others “not like us” in our midst
 - c. How this experience increases our individual/collective worth in contributing to a globalize world (begin with defining the phrase “culturally competent”)

Follow-up Large-Group Discussion

1. What does “globalization” mean?
2. What does it mean to be “culturally competent”?
3. What are our obligations as citizens in a global society?
4. How do those obligations materialize for us as *educators* in a global society?
5. How can educators better prepare themselves for the challenges they will be facing in this arena in the future?

Resources (available in the Educational Resource Center [ERC] at WKU):

Global Pathways Title	Author
Intercultural Competence: Interpersonal Communication Across Cultures	Myron W. Lusting
Globalization: The Essentials	George Ritzer
Behave Yourself!: The Essential Guide to International Etiquette	Michael Powell
Globalization: A Very Short Introduction	Manfred Steger
A Year of Festivals	Andrew Bain James Bainbridge
Essential Do's & Taboos	Roger Axtell
The New Global Student	Maya Frost
Preschool in Three Cultures	J.J. Tobin
Understanding Arabs: A Guide for Modern Times	Margaret K. Nydell
Educating Citizens for Global Awareness	Nel Noddings
Internationalizing the Curriculum in Higher Education: New Directions for Teaching & Learning	Carolin Kreber
The SAGE Handbook of Intercultural Competence	Darla K. Deardorff
A Guide to Educational Systems Around the World	Shelley Feagles (ed.)
Globalization and Education: Critical Perspectives	Nicholas Burbules Carlos Torres

Department of Counseling & Student Affairs
Syllabi for CNS581: International Students and Student Services

Rationale:

Cultural competence is essential in any helping profession. It allows professionals to understand the importance of working with diverse individuals in order to improve their overall well-being. The following syllabus provides an example a course that incorporates globalization, international studies and cultural competence.

Cultural competence may assist student affairs practitioners in creating diverse and inclusive campuses. According to Pope, Reynolds & Mueller (2004), multicultural awareness, knowledge, and skills are core competencies that all student affairs professionals need regardless of their job responsibilities and level of training. Despite the philosophical connection between multiculturalism and the values of the student affairs profession, many student affairs practitioners and scholars are not effectively trained to address the complex and constantly evolving cultural dynamics on today's campuses (Pope, Reynolds & Mueller, 2004). Therefore, it is necessary that graduate students in student affairs programs to engage in activities, discussions and critical reflections to develop their cultural competence.

CNS 581

International Students and Student Services

(Excerpts)

**This is an online course*

Course Description:

Explores international students' needs and interests and global issues confronting higher education. Focuses on increasing student intercultural awareness as a foundation for student services (domestic and abroad) and study abroad.

Purpose:

Higher education has become globalized resulting in a need for American campus internationalization and attention to competition posed by universities abroad for student enrollments. Trends indicate a need for international student services in all postsecondary institutions as well as leadership in campus internationalization. Recognizing the unique contribution of international students to the learning environment, students in the course

will be prepared to provide services and programs to meet the equally unique needs of international students in addition to serving campus-wide faculty, staff, and students with education and programming to broaden cross cultural understanding.

Preparation/Presentation of Assignments

Written documents must be in MS Word file format (.doc/.docx extension). Presentations must be in MS Powerpoint format. (.ppt/.pptx extension). Special Note: If you are using Office 2007 or 2010, please save all documents/presentations in 'compatibility mode' so students with earlier versions of Word and PowerPoint will be able to access them. Other file types will not be accepted, as I and other members of the class may be unable to open them.

Reminder: All Assignments are due by 11:59pm on designated due date.

Applications to Student Affairs. The following three (.pdf) documents are in the "Course Documents" section of Blackboard:

- International Skills and Experiences for a Global Future
- The Significance of International Issues and Responsibilities in the Contemporary Work of Student Affairs
- Contributions of International Students and Programs to Campus Diversity

Please review these documents and develop a (single) PowerPoint presentation that summarizes your reaction to them.

The Role of Culture. Please read the article "*Positive Aspects of International Student Transitions: A Qualitative Inquiry*" (found in "The Role of Culture Assignment" folder under "Course Documents") and then review the following seven videos. Develop a single PowerPoint presentation that summarizes your reaction to them. This PowerPoint should be posted to *The Role of Culture Assignment Tab* and to *The Role of Culture Discussion Board*.

What is American Culture?

<http://www.youtube.com/watch?v=pg87sSaTZSc>

Most difficult thing for an American student to adjust to...

<http://www.youtube.com/watch?v=-Vypw1059u4>

International Student Experience Part 1: Culture Shock

<http://www.youtube.com/watch?v=tPfb6GijM9Q>

International Student Experience Part 2: Culture Shock

<http://www.youtube.com/watch?v=H82IFq0HbTQ>

International Student Experience Part 3: Social Adjustment

<http://www.youtube.com/watch?v=C7iznNFGzIg>

International Student Experience Part 4: American Handshakes

http://www.youtube.com/watch?v=powo_XwMTZs

International Student Social Preparation & Orientation to Success in America (part 2/3)

<http://www.youtube.com/watch?v=SA9Od5Zxft0>

Chapter Presentation/Discussion. Students will lead a class discussion over an assigned chapter from the textbook:

Higher Education and International Student Mobility in the Global Knowledge Economy” by Kemal Gúrúz (State University of New York Press, 2011)

ISBN 978-1-4384-3568-8

Specific chapters will be assigned by the instructor. The Discussion Leader (the student responsible for presenting the chapter) will develop a PowerPoint presentation over his/her assigned chapter and upload it to the *Chapter Presentation/Discussion Assignment Tab* and to the *Chapter Presentation/Discussion Discussion*.

The PowerPoint should be 25 - 30 slides and cover the essential content of the chapter. It should also include 2-3 discussion questions that the other students in the class will respond to on the Discussion Board. The presentation is to have all the qualities of a face to face presentation, be comprehensive in coverage of the topic, exhibit creativity, and include citations and references as appropriate. You are encouraged to include web links, video clips, and other creative means to present information through the PowerPoint presentation.

The Discussion Leader will moderate the discussion for their presentation -- interacting with and responding to questions, responses, and further encouraging the discussion.

The Discussion Participants will respond to questions in the presentation using chapter information as well as other reading, sources, or experiences. The more interactive you are in the discussion the better opportunity you have to learn. You are encouraged to pose questions and fully discuss issues raised and ideas put forward.

As a reminder: On-line discussion is generally looser and more free flowing than face-to-face conversation. Everyone will be expected to exercise basic respect for one another in these online discussions.

The Discussion Participants will be evaluated for level of contribution and involvement in the discussion to earn Participation/Contribution credit.

Intercultural Skills Project. Students are to choose **one** of the following three

Options (activities) that will contribute most to his/her personal and professional goals and learning.

Option A: Attend and assist with activities at the International Student Orientation. Once you have participated in this activity, please prepare a report (4-6 pages) in which you address the following points:

1. Describe your feelings and thoughts regarding your experiences at the orientation.
2. What did you learn about yourself?
3. What did you learn about international students?
4. Name two ways in which you can use what you have learned in relationship to your personal/professional goals.

Option B: Make contact with a refugee center, international service agency, director of International Program (if not in your office), or a church to volunteer to be able to meet and spend some time serving an international student, family, or individual. (This must be a student, family, or individual you are not previously acquainted with). Many international students have remained on the campus during the break or are soon arriving at campuses. They may need assistance finding their way around, visiting various campus/community offices, grocery shopping, etc. The International Center has refugees who may need someone to take them grocery shopping, to visit thrift shops, or other introductory experiences in the community.

Once you have participated in this activity, please prepare a report (4-6 pages) in which you address the following points:

1. Describe your feelings and thoughts regarding your cross cultural interaction.

2. What did you learn about yourself?
3. What did you learn about individual(s) from other countries?
4. Name two ways in which you can use what you have learned in relationship to your personal/professional goals.

Option C: Develop a program, activity or service designed to meet the needs of a specific international student population. As part of the research for the development of this program, activity or service, you should interview and interact with representative(s) of the international student population identified for this project. Once you have participated in this activity, please prepare a report (4-6 pages) in which you address the following points:

1. Describe the program, activity or service you developed (what, why, how, when, where).
2. What did you learn about yourself?
3. What did you learn about individual(s) from other countries?
4. Name two ways in which you can use what you have learned in relationship to your personal/professional goals.

Cultural Competence Curriculum Module

Department of Psychology

This module can be used in many different psychology courses. However, the main targeted courses are “Introduction to Psychology” and “Introduction to Lifespan Developmental Psychology”.

This module can be briefly introduced at the beginning of a semester and then reintroduced throughout the semester during appropriate topics (e.g., cross-cultural comparison of child rearing practices, bullying, stereotypes, etc.)

At the end of a semester, the class instructor may administer a short survey (see sample survey questions on pages 4 and 5) to find out whether students’ understanding of cultural competence improved or not.

Unit Description and Rationale for Curriculum Inclusion

Psychology is the science of mind and behavior. How we think and behave in a certain situation can be influenced by many factors, including culture. For example, students here in the USA (= individualistic culture) are encouraged to express their opinions and to ask questions in the classroom, while students in many Asian countries (= collectivistic culture) are expected to be quiet in the classroom.

Traditionally, many areas of psychology have sought and focused on general/universal principles that can be applied to all human beings. These universal principles are important. However, in our globalized society, psychology students also need to learn how culture, ethnic background, gender, race, and/or socioeconomic status can influence the way people think and behave.

Our country and workplace settings are becoming more and more culturally diverse. Additionally, interaction with individuals and groups from other countries and cultures, either face-to-face or in virtual contexts, is more commonplace than ever. Effective working relationships provide for productive outcomes (e.g., products, services). For graduates of WKU to be successful in their future careers, it is necessary that they be exposed to others who are culturally diverse and that they engage in discussions and activities that help them not only effectively function in those settings, but actively contribute to those positive and productive outcomes.

Objectives :

At the successful conclusion of the unit, the students will be able to

- demonstrate an understanding of diverse interpretations of globalization;
- identify the opportunities and benefits of globalization and the ways these can affect the mission and work of the university;
- articulate what it means to be a globally competent learner;
- define cultural competence;
- articulate the role of universities in shaping globally competent learners; and
- elaborate on the uneven, unintended, and complex relationship of globalization on education and education systems.

Sample In-Class Activities

1. Sample scenarios that can facilitate discussions in psychology classes:

Matt's case:

Matt is participating in a student exchange program in Japan. He loves to eat doughnuts or pancakes for breakfast. However, his host-family usually has a traditional Japanese breakfast (e.g., rice, miso-soup, pickles, egg dish, and/or broiled fish) with chopsticks. He is learning and getting better at using chopsticks. However, he doesn't feel like having soup or fish for breakfast. One day when he went to a grocery store with Sachi, his host-mom, he found a doughnuts section. Matt suggested that they have doughnuts for breakfast. Sachi was surprised and said, "We can have doughnuts as a snack, but not for breakfast. They are too sweet for breakfast."

Cultural norms influence when, how, and what we eat.

Kate's case:

Kate is a first-generation college student from a rural area of KY. When she came to WKU, she was surprised to see many foreign-born students and faculty/staff on campus. One of her class instructors is not a native English speaker, and he has a thick foreign accent. At first she was shocked because she could hardly understand her teacher. However, when she paid more attention to what he said, she found out that his English was not bad. She actually got used to his accent during the first week of classes.

One day, Kate met Tim from Boston, MA. Unfortunately, she sometimes could not understand what he said because of his Boston accent. When she politely mentioned about his accent, he laughed and pointed out that she has a Southern accent. He seems to be a nice person, but she feels that he is too direct.

How we speak and what kind of accent we have are determined by our experience (i.e., where we grew up and by whom we were raised, etc.).

2. BARNGA: A simulation game on cultural clashes

Participants play a simple card game in small groups, where conflicts begin to occur as participants move from group to group. This simulates real cross-cultural encounters, where people initially believe they share the same understanding of the basic rules. In discovering that the rules are different, players undergo a mini culture shock similar to actual experience when entering a different culture. They then must struggle to understand and reconcile these differences to play the game effectively in their "cross-cultural" groups. Difficulties are magnified by the fact that players may not speak to each other but can communicate only through gestures or pictures. Participants are not forewarned that each is playing by different rules; in struggling to understand why other players don't seem to be playing correctly, they gain insight into the dynamics of cross-cultural encounters.

[Thiagarajan, S. (2006). BARNGA: A simulation game on cultural clashes. Boston, MA; Intercultural Press.]

Sample Survey Questions:

- I can explain what "Cultural Competence" means. (Yes or No)
- I now feel more comfortable interacting with people from different countries. (Yes or No)
- My understanding of how culture can affect thinking and behavior increased in this class. (Yes or No)
- I am more aware that my own cultural background is important to my personal identity and growth. (Yes or No)
- Because of this class, I can understand others better. (Yes or No)
- I have discussed cultural diversity with other students outside this class. (Yes or No)

Global Pathways Teacher Education Module

Teacher Education Program

College of Education and Behavioral Sciences

Rationale for Including a Module on Teaching Global Perspectives in Teacher Education Programs:

As diversity in U.S. schools continues to increase, it is crucial for teacher candidates to understand how diversity impacts their practice. A better understanding of globalization will help teachers meet the needs of all students regardless of race, nationality, and English language proficiency. One of the challenges teachers encounter while working in schools across the United States is the increasing number of English-language learners (ELLs). The following are some statistics related to the increasing cultural and linguistic diversity in U.S. schools:

- In 1970, 4.7% or 9.6 million people of the U.S. population was foreign born, and by 2009 that population had more than doubled to 12.5% of the U.S. population or 38.5 million people (Grieco & Trevelyan, 2010).
- Students who speak a language other than English at home: 21.1% of the entire population of the United States (U.S. Census Bureau, 2012).
- Between 1997 and 2008, the rate of growth in the number of Limited English Proficient children in Kentucky was 233.1% (Office of English Language Acquisition, 2010).
- According to Meskill (2005), by 2050 there will likely be ELLs in every American classroom. At the current rate of growth, the ELL population in U.S. schools should double by 2050 (Meskill, 2005).

Kentucky Teacher Standards Addressed in this Module

STANDARD 1: THE TEACHER DEMONSTRATES APPLIED CONTENT KNOWLEDGE

1.2 Connects content to life experiences of student.

1.4 Guides students to understand content from various perspectives.

STANDARD 2: THE TEACHER DESIGNS AND PLANS INSTRUCTION

2.2 Uses contextual data to design instruction relevant to students.

STANDARD 3: THE TEACHER CREATES AND MAINTAINS LEARNING CLIMATE

3.3 Values and supports student diversity and addresses individual needs.

3.4 Fosters mutual respect between teacher and students and among students.

STANDARD 4: THE TEACHER IMPLEMENTS AND MANAGES INSTRUCTION

4.2 Implements instruction based on diverse student needs and assessment data.

Definitions

Basic interpersonal communications skills (BICS) Basic, everyday conversational skills, which English language learners can develop in approximately two years.

Color blindness Claim that one does not see a person's race and treats everyone equally regardless of race.

Culturally responsive teaching A pedagogy that affirms the cultures of students, views the cultures and experiences of students as strengths, and reflects the students' cultures in the teaching process.

De facto segregation The separation of groups that occurs as people choose to live in different neighborhoods or participate in different clubs and social groups.

De jure segregation The separation of groups of people that has been mandated by city, state, or federal government policies.

English Language Learners (ELL) Students who have limited or no English skills and who are in the process of learning English.

Ethnic group Membership based on one's national origin or the national origin of one's ancestors when they immigrated to the United States.

Globalization A system that connects countries economically, politically, environmentally, and culturally through a global economy supported by free trade, international corporations, and worldwide labor markets.

Multicultural curriculum Coursework in schools that incorporates the histories, experiences, traditions, and cultures of students in the classroom and supports and celebrates diversity in the broadest sense.

Multicultural education An educational concept that addresses cultural diversity and equity in schools. It incorporates the different cultural groups to which individuals belong, with an emphasis on the interaction of race, ethnicity, class, and gender in students' lives.

Multiethnic curriculum A course of studies that reflects accurate and positive information about the history, experiences, contributions, and perspectives of the ethnic groups that comprise the U.S. population.

Refugees Persons recognized by the U.S. government as being persecuted or legitimately bearing persecution in their home country because of race, religion, nationality, or membership in a specific social or political group.

Self-fulfilling prophecy A teacher's projection of a student's academic achievement based on socioeconomic, social, and cultural factors that do not indicate a student's academic potential.

(Gollnick & Chinn, 2013)

Suggested Activities

1. Becoming an ELL

Ask students to (a) listen to a radio station in a foreign language (a language unknown to the student) for 1 hour; (b) watch a television program in another language (a language unknown to the student) for 1 hour; and/or (c) attend a religious or community service in a foreign language (a language unknown to the student). During class, have students discuss the following:

- a. What it felt like to listen to someone speak in a language they did not understand for an hour.
- b. Whether or not they were able to understand any of what was said, and if so, what helped them understand.
- c. What it felt like to approach and attend an unfamiliar meeting or service where they were cultural and linguistic outsiders, and may not have known more than one or two others?

Main concepts that students may take from this limited experience include empathy for ELLs in approaching individuals and institutions where they are the racial, ethnic, and linguistic minority; the range of emotions that one goes through when listening to something in a language one does not understand, even for as brief a time as one hour; the cognitive fatigue one experiences in trying to understand what others are saying and meaning when speaking in a language that is unknown to the listener, and in which few cues or contextual supports are given.

2. Confronting Stereotypes

Have students gather in small groups to brainstorm stereotypes of individuals from different countries. Discuss how those preconceptions are formed – what influences us to hold those stereotypes? How are stereotypes formed?

As a class, discuss if the stereotypes are *always*, *sometimes*, or *never* true of people from those countries and if students have had any personal experiences with anyone from those countries. Discuss how labels and descriptions provide us with frameworks of understanding groups of people, but that there are always subgroup and individual differences among people of any group, and as educators, we must be cautious in the extent to which we classify students and schools based on general descriptors.

3. Understanding Who We Are

At the beginning of the first class in the semester, ask each student to describe who he or she is in one sentence. Explain that you do not seek their name, physical features, or a qualitative description. Rather the sentence should reflect the single most important characteristic that distinguishes them, for example, "I am woman," or "I am American."

Ask the students to keep what they have written for future reference throughout the semester. After the class lectures or discussions on manifestations of cultures and cultural identities, ask the students to take out the descriptive sentence written about them earlier and add to it, in relation to what they value, what languages they know, and how they would describe their identity. Invite students to share their responses, if they feel comfortable doing so.

4. BaFa BaFa Simulation Training

Provide and discuss the simulation exercise, BaFa BaFa (available from Simulation Training Systems, P.O. Box 910, Del Mar, CA 92014, Phone: 800-942-2900: <http://www.stsintl.com>) The objectives of the simulation are (a) to increase awareness of one's own cultural identity; (b) to increase intercultural communication skills; (c) to increase understanding of "culture" and its function in interpersonal relations; (d) to understand the problems of adapting in a new environment; (e) to become better interpreters of nonverbal communication; and (f) to stimulate thoughtful discussion about differences in values, attitudes, and communication styles among cultures.

Participants are divided into two groups: alpha culture and beta culture. Each group is taught a new (and different) set of cultural values, behaviors, and communication styles. By sending visitors back and forth, each group attempts to learn or figure out the culture of the other. The participants are urged to join in the game uninhibitedly, to exaggerate, and to have fun acting out the designated roles for the duration of the game. Participants usually experience the major pitfalls of cross-cultural interaction, such as stereotyping, misperception, culture shock, and in-group-out-group feelings. This exercise should assist in the awareness of the difficulty new students have in adjusting to a culturally and linguistically different school environment. It also helps us to see why we are unable to understand other cultural groups when we do not know what their values are.

5. Ethnic Survey of Region

Have individuals or small groups of students conduct an ethnic survey of the geographical area (for example, city, county, or several-county area) in which the WKU is located or of the geographical area in which they were raised or plan to teach. In addition to determining the ethnic composition of the area being surveyed, the following additional information could be collected:

- a. Historical timeline of immigration and migration to and from the area
- b. Traditions (e.g., customs, foods, or clothing) and institutions (e.g., social clubs, churches, or social welfare agencies) that are still maintained by the ethnic groups
- c. Political attitudes and activities of the various ethnic groups, including the ethnicity of the individuals in political power in the community
- d. Housing patterns of the various ethnic groups (e.g., can patterns of segregation be determined or have families moved from rural areas to towns or from cities to suburbs?)
- e. Socioeconomic status of ethnic groups in the area

6. Case Study of Cultural Norms

Ask students to develop a case study of the cultural norms prevalent in the community served by the school in which they are completing fieldwork or a school in geographical area in which they plan to teach. Students should indicate the diversity of the community and the cultural norms that are reflected in the school. Teachers, parents, and students should be interviewed during the development of the case study. In addition, observations of students should inform the case study. Students might consider finding out specific demographic information of the community surrounding the school (percentages of ethnic and racial groups, number of faith institutions, types of faith institutions, location of such institutions, types of housing, median income, median housing prices, clubs and organizations, etc.). Are there patterns in the types of housing, location of faith institutions, and community organizations in relation to ethnic, racial, and socioeconomic data? What types of transportation are available, in which areas? What types of services are available for individuals with disabilities, refugees, recent immigrants, or individuals and communities speaking a language other than English? Given the community demographics, what might you suggest in terms of additional community resources?

(Activities adapted from Hickman, 2009)

7. Case Study/Debate: Incorporating Global Perspectives in the Curriculum

When a number of teachers in John F. Kennedy High School began to realize the impact that globalization was having on their community, they began to talk to their colleagues about more systematically incorporating global perspective across the curriculum. Some of other teachers agreed. They clearly saw that a number of parents had lost their jobs when several factories relocated to Southeast Asian cities. And all

around them they could see that they and their students were wearing clothing and buying goods that were made outside the United States. The latest threats to food were due to imports from China.

Other teachers thought it was nonsense to change their curriculum to integrate global issues and perspectives. One teacher was overhead saying, “Who do these young radicals think they are? All they want to do is convince these kids that the United States is an imperialist country that only cares about filling corporate pockets. The country will be ruined with such talk.” The principal, however, likes the idea of students developing a greater global awareness. She thinks that it might gain community support and provide a unique branding for the school.

FOR

- The study of globalization will help students understand how different nations are connected.
- It will help students understand which people are benefited by globalization and which ones lose as a result.
- Students will learn to think more critically about the changes that are occurring in the country as a result of globalization.
- Projects in some classes could help students become more involved in their communities by organizing to fight against inequalities.

AGAINST

- Social studies courses already cover global issues.
- The approach must present a balanced view of the importance of globalization for our economy.
- Including global perspectives in the curriculum will politicize the curriculum.
- The curriculum should concentrate on preparing students for college or jobs.

QUESTIONS

- a. Why do faculty members disagree about how globalization should be addressed in the curriculum?
- b. Why do the proponents feel that it is important to help students not only to understand globalization, but to understand the negative impact it is having on many of them students as well as children around the world?
- c. Where do you stand on including global perspectives throughout the curriculum? How could they be integrated into the subject that you will be teaching?

(Gollnick & Chinn, 2013, p. 312)

Portfolio Activities

The following are portfolio activities that instructors in Teacher Education can ask teacher candidates to complete throughout the semester. Students can keep a portfolio containing information related to the increasing cultural and linguistic diversity in schools and globalization.

1. Survey your students (where you teach, student teach or are involved in a practicum) to find out how many different languages or dialects they speak. Ask them when and where they feel comfortable speaking a different dialect or language other than Standard English.
2. Check with your local school district office and find out how many different language/cultural groups are served in the district.
3. Find out what type of programs are used in your district to facilitate English language acquisition of English Language Learners in the schools.
4. Select a school and write a case study of its multicultural orientation. Describe the diversity of the students and teachers in the school. Describe the inside and outside of the school. Describe how the school addresses multicultural education based on interviews with selected teachers and students.

Electronic Resources

Kentucky Department of Education English Learners and English as a Second Language Program

<http://www.education.ky.gov/KDE/Instructional+Resources/English+Learners/>

Information on programs for English language learners in Kentucky, assessment of ELLs, demographics, and resources for teachers working with ELLs.

Educational Change/Multicultural Pavilion

<http://www.edchange.org/multicultural/activityarch.html>

This website offers a host of suggested activities to help students explore elements of diversity.

National Center for Culturally Responsive Education Systems (NCCRESt)

<http://www.nccrest.org/>

From the website: “The National Center for Culturally Responsive Educational Systems (NCCRESt), a project funded by the U.S. Department of Education's Office of Special Education Programs, provides technical assistance and professional development to close the achievement gap between students from culturally and linguistically diverse backgrounds and their peers, and reduce inappropriate referrals to special education. The

project targets improvements in culturally responsive practices, early intervention, literacy, and positive behavioral supports.”

Center for Research on Education, Diversity, and Excellence

<http://crede.berkeley.edu/index.html>

From the website: “CREDE is a federally funded research and development program focused on improving the education of students whose ability to reach their potential is challenged by language or cultural barriers, race, geographic location, or poverty. CREDE offers a wide range of multi-media products (interactive CD-ROMs, videos, online directories), print publications, and a useful website for practitioners, researchers, and parents.”

PBS: Classroom Activities about American Identity

<http://www.pbs.org/pov/borders/2006/foreducators.html>

This is only one of the MANY resources PBS offers for educating about diversity. This link is to a site that has brief video clips and discussion/activity suggestions for one to use with students, that they might then reflect on how they might use this in their own classrooms.

Teachers of English to Speakers of Other Languages (TESOL)

<http://www.tesol.org>

From the website: “Teachers of English to Speakers of Other Languages, Inc. (TESOL), is a global association for English language teaching professionals. TESOL's mission is to ensure excellence in English language teaching to speakers of other languages. Educational standards for language learning for ELLs across the nation are based on the TESOL standards outlined on this site.” Resources for educators are abundant.

(Adapted from Hickman, 2009)

Resources in the Library’s Global Corner

Title	Author(s)
1. BARNGA: A Simulation Game on Cultural Slashes	Sivasaliam Thiagarajan
2. Building a House for Diversity: A Fable...	R.R. Thomas, Jr. M. I. Woodruff
3. Globalization: A Very Short Introduction	Manfred Steger
4. A Year of Festivals	Andrew Bain James Bainbridge
5. Essential Do’s & Taboos	Roger Axtell
6. The New Global Student	Maya Frost
7. Study Abroad: How to get the most out of your experience	Michele-Marie Dowell
8. Integrating Study Abroad into the Curriculum: Theory and Practice Across the Disciplines	Elizabeth Brewer Kiran Cunningham Madeleine Green

9. Crisis Management in a Cross-Cultural Setting	Patricia A. Burak (ed.) William W. Hoffa (ed.)
10. Preschool in Three Cultures	J. J. Tobin
11. Educating Citizens for Global Awareness	Nel Noddings
12. Internationalizing the Curriculum in Higher Education: New Directions for Teaching & Learning	Carolyn Kreber
13. Learning in the Global Era: International Perspectives on Globalization and Education	Marcelo M. Suarez-Orozco
14. Experiential Activities for Intercultural Learning	Neal H. Seelye (ed.)
15. Learning Across Cultures	Gary Althen (ed.)
16. 52 Activities for Improving Cross Cultural Communication	Donna M. Stringer
17. Do's and Taboos Around the World	Roger E. Axtell
18. Teaching English Abroad: A Fully Up to Date Guide to Teaching English Around the World	Susan Griffith
19. A World of Differences DVD	
20. A World Without Strangers DVD	
21. A World of Gestures DVD	
22. The UP Series DVD Set	
23. What's Going on? DVD Set	
24. Are We Really So Different You and I? DVD	

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- Grieco, E. M., & Trevelyan, E. N. (2010). *Place of Birth of the Foreign-Born Population: 2009*. Retrieved from <http://www.census.gov/prod/2010pubs/acsbr09-15.pdf>
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- Meskill, C. (2005). Infusing English language learner issues throughout professional educator curricula: The training all teachers project. *Teachers College Record*, 107, 739-756.
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Military Sciences | Course Module: Cultural Awareness & Intercultural Dialogue in the Military

The ability to positively influence the native population's perception of the United States can directly affect mission accomplishment in this operating environment, an ability which begins with cultural awareness (Milligan, 2006, p. 18). Demonstrating cultural awareness and understanding during such operations can help U.S. service members avoid creating new enemies among a neutral population (Harder, 2006, 1A). It can also help military forces elicit the support of the population or at least diminish their support and aid to the enemy (Freakley, 2005, p. 2).

Soldiers must understand internal primary culture and sub-culture influences, being accepting of other diverse cultures and cultural adaptable. Soldiers who understand their internalized culture influences will be able to recognize core values, beliefs, and customs that characterize their particular group. It helps a Soldier to put on "cultural spectacles" by knowing oneself, and understanding how core values influence how one looks at other cultures.— Richard D. Lewis, *When Cultures Collide* (London: Nicholas Brealey Publishing, 1999).

CONCEPTS:

1. Cultural awareness matters in military operations.
2. Effective cultural awareness training does more than provide the standard do's and don'ts of foreign cultures.
3. Intercultural competence is [the ability] "to see relationships between different cultures - both internal and external to a society - and to mediate, that is interpret each in terms of the other, either for themselves or for other people." It also encompasses the ability to critically or analytically understand that one's "own and other cultures'" perspective is culturally determined rather than natural.

—Byram, M. (2000). Assessing intercultural competence in language teaching. *Sprogforum*, 18 (6), 8-13.

GOAL:

Students will learn how the roles in the armed forces (as well as in other social and occupational contexts) of people with diverse characteristics (past, present, and future) are a function of the interplay between cultural forces (values, norms, beliefs, attitudes) and other factors, such as technological change, demographic patterns, occupational structures,

labor shortages, and the goal of military effectiveness. Policy questions are addressed, including arguments and evidence supporting different positions on the issues of inclusion and exclusion of certain groups. We will use relevant theory and empirical research from the fields of sociology, psychology, history, political science, and demography. Implications for leader behavior are analyzed

ASSIGNMENT:

Source: www.bsos.umd.edu/socy/syllabi/socy699l_msegal.pdf

Topic Papers:

Each student will be required to write a paper during the semester based on the topic outlined below. Students may also propose different topics, but these must be preapproved by the instructor (write a short proposal describing the topic and include some references). All papers should be 8 to 12 pages (typed, double spaced, and page limit does NOT include title page or works cited page). All suggested references are available on Blackboard in the folder "Paper Topics." This paper requires going beyond required readings, to differing degrees. Address questions (requirements or content) to the instructor.

Be sure to focus your literature review on research and writing in books, scholarly journals, governmental research reports, and papers delivered at professional meetings. Use primary sources that you have read; avoid secondary references. The emphasis should be on empirical research (and theoretical explanations). You may use some official military publications without empirical research results where appropriate, but do not use them as substitutes for research reports. Minimize use of newspapers and popular magazines; use them where necessary for up to date factual information not available in other sources. Each paper should contain your own ideas and synthesis of others' ideas; it must not be merely a string of quotes.

Select one country (other than the United States) and analyze the variables that affect women's participation in that country's military. The paper should describe trends in women's military roles, covering both historical and contemporary periods. The description of women's military participation in your selected country should cover the variables specified in Segal, 1995 and Iskra, et al., 2002. You should refer to the following readings (among others):

1. Segal, Mady Wechsler. 1995. "Women's Military Roles Cross-Nationally: Past, Present, and Future." *Gender & Society* 9: 757-777.
2. Iskra, Darlene, Stephen Trainor, Marcia Leithauser, and Mady Wechsler Segal. 2002. "Women's Participation in Armed Forces Cross-Nationally: Expanding Segal's Model." *Current Sociology* 50(5): 771-797.
3. {Optional: Carreiras, Helena and Gerhard Kummel. 2008. *Women in the Military and Armed Conflict*. Weisbaden, Germany: VS Verlag fur Sozialwissenschaften.}

In –Class Activities:

Culture is a blueprint that determines how we think, feel, and behave in society. Culture provides accepted and patterned ways of behavior necessary for people to live together. Culture imposes order and meaning on our experiences. Of course, when two cultures interact, cross-cultural communication occurs.

Cross-cultural communication skills and *cultural awareness* are essential for military forces to employ in operations to ensure successful mission accomplishment. Successful cross-cultural communication must focus on ensuring that messages are accurately conveyed and understood. This requires cultural awareness. According to Colonel Maxie McFarland (Military Review, March/April 2005, p. 63), culturally literate soldiers:

- Understand that culture affects their behavior and beliefs and the behavior and beliefs of others.
- Are aware of specific cultural beliefs, values, and sensibilities that might affect the way they and others think or behave.
- Appreciate and accept diverse beliefs, appearances, and lifestyles.
- Are aware that historical knowledge is constructed and, therefore, shaped by personal, political, and social forces.
- Know the history of mainstream and nonmainstream American cultures and understand how these histories affect current society.
- Can understand the perspective of nonmainstream groups when learning about historical events.
- Know about major historical events of other nations and understand how such events affect behaviors, beliefs, and relationships with others.
- Are aware of the similarities among groups of different cultural backgrounds and accept differences between them.
- Understand the dangers of stereotyping, ethnocentrism, and other biases and are aware of and sensitive to issues of racism and prejudice.
- Are bilingual, multilingual, or working toward language proficiency.
- Can communicate, interact, and work positively with individuals from other cultural groups.
- Use technology to communicate with individuals and access resources from other cultures.
- Are familiar with changing cultural norms of technology (such as instant messaging, virtual workspaces, e-mail, and so on), and can interact successfully in such environments.
- Understand that cultural differences exist and need to be accounted for in the context of military operations.
- Understand that as soldiers they are part of a widely stereotyped culture that will encounter predisposed prejudices, which will need to be overcome in cross-cultural relations.

- Are secure and confident in their identities and capable of functioning in a way that allows others to remain secure in theirs.

Stereotypes present obvious barriers to effective cross-cultural communication and cultural competence. To foster cultural awareness, students are expected to engage in the following group discussion and in-class activities.

The following is an outline for a lecture to accompany Activity 1.

- I. Definition of culture and cross-culture communication.
- II. Definition of cultural awareness and cultural competence (**Using CEBS Powerpoint*)
- III. Definition of stereotypes.
- IV. How we develop stereotypes.
- V. Barriers presented by stereotyping.
- VI. Discussion of steps to developing cultural competence and effective cross-cultural/intercultural communication.

Activity 1: Stereotypes in Intercultural Communication

Each group will be provided with a packet of images related to a specific country/cultural group. First, each member of the group must create a list of commonly heard statements about the assigned country/cultural group. Next, each group will review the handouts of stereotypical images of countries/cultures and as a group, develop a list of recurring images and themes extrapolated from the images.

After each group has completed this process, discuss the following:

1. Which ideas/themes and images, if any, surprise you?
2. Which are most hurtful/insulting? What are most flattering?
3. What do you think are the sources of these ideas? Why might these images be perpetuated?
4. What strategies can help dispel erroneous image that others have of your culture and the culture of members of the U.S. Military?
5. As a leader in the armed forces, what do you need to do in regard to the images you have of others represented in the images?

Activity 2: Reflection

Students will read *The Body Ritual Among the Nacirema*.

Assignment A: REFLECTION

Use the following questions and prompts to lead a class discussion about the activity:

1. Were you surprised when you figured out who the Nacirema were? Explain why or why not.
2. How does *Body Ritual Among the Nacirema* help us understand our own view of other cultures and how we are viewed by other cultures?
3. Why do some of the practices and rituals of other cultures seem odd or foreign to us? How do our own cultural norms affect our understanding and perception of other cultures?
4. What assumptions do we make about other cultures? What are some examples of practices in other cultures that we find odd and hard to understand? (For example, arranged marriages, eating and preparing unusual foods, ritual body piercing, rites of passage.)
5. How does our own cultural worldview affect how we perceive this specific group?
6. What techniques can we use to notice when we are making assumptions about others, and how can we avoid this?

Section IV

In-Class Activities: Book Resources

Gannon, M.J. (2001). *Working across cultures: Applications and exercises*. Thousand Oaks, CA: Sage Publications.

The 71 exercises in this book can help you provide students and trainees with the practical experience and knowledge needed to succeed in real-world situations. Drawing from over 15 years of cross-cultural training experience, the author has assembled a diverse number of engaging exercises that can be quickly implemented with minimal effort. Self-administered questionnaires, case studies, culture-focused interviews, and pro and con debates are just a few of the wide range of activities you can use to enrich the classroom.

Hofstede, G.J., Pedersen, P.B., & Hofstede, G. (2002). *Exploring culture: Exercise, stories and synthetic culture*. Yarmouth, ME: Intercultural Press.

Exploring Culture: Exercises, Stories and Synthetic Cultures truly brings Geert Hofstede's five dimensions of national culture to life. This unique training book contains an abundance of exercises, dialogues, stories and simulations that put the five dimensions of culture (power distance, collectivism versus individualism, femininity versus masculinity, uncertainty avoidance and long term versus short term orientation) into action. Derived from these five dimensions are what Hofstede calls synthetic cultures: ten pure cultural types. Exploring Culture is arranged to follow the classic culture learning sequence of gaining awareness, knowledge and skills. Part light, part serious, but always thought-provoking, the book provides more than seventy-five activities, dialogues and stories for readers to explore and discuss. Exploring Culture is an outstanding resource for trainers and educators and the perfect complement to Hofstede's popular Cultures and Organizations.

Seelye, N. H. (1996). *Experiential activities for intercultural learning*. Boston, MA: Nicholas Brealey Publishing.

Experiential Activities for Intercultural Learning is a collection of thirty-two activities designed to expand the repertoire of trainers and educators alike. Centering on the development of cultural awareness, this book helps leaders to develop cross-cultural sensitivity in their groups through participation in simulations, case studies, role-playing, critical incidents and diversity exercises. Some activities address complex workplace issues, while others focus on intercultural dynamics within educational contexts. Activities also range from beginner to experienced, facilitating the exploration of intercultural issues in depth and allowing every participant to benefit, no matter what their skill level is. Editor H. Ned Seelye presents each activity in an engaging manner, interspersing the book with insightful commentary that adds to the reader's understanding and appreciation.

Stringer, D. & Cassidy, P. (2009). *52 Activities for improving cross cultural conversations*. Boston, MA: Nicholas Brealey Publishing.

52 Activities for Exploring Values Differences is an entire manual of activities devoted to understanding differences in basic values and beliefs. The authors have written and adapted sound, ready-to-use activities for settings where the exploration of value differences would be beneficial: the workplace, the classroom, human resources programs, ESL classes, corporate diversity training, international team development workshops, conflict management and others. The directions for the activities are easy to follow, and the worksheets can be photocopied and used without special permission. There is something for everyone in this book: those who like hands-on, practical activities; those who prefer experiential exercises; and those who learn best if they can reflect on ideas. The activities in the book vary according to level of risk, time required, context and group (individual, team, organization, U.S. diversity or international).

Classroom Exercises & Activities

- 1). Discuss awareness of self and personal stereotypes/biases. Have student first complete a culture inventory:
 - a. Cultural Inventory
 - i. How do you define your culture?
 - ii. What does that mean to you (benefits and disadvantages)?
 - iii. List your perceptions of four qualities/attributes about three different (from you) cultures.
 - iv. Where did you get the above opinions (i.e., first-hand experience, someone told you or you read about it, not sure)?

Next have students discuss their responses and ways in which intolerance and lack of knowledge influence practice and effective work in their respective field.

Next discuss ways of addressing intolerance and lack of understanding of different cultures.

2) **Have students read in class a case study or vignette, such as *The Body Ritual Among the Nacirema*.** Subtle differences between cultures can have large implications for how people live their lives. In a classic example, “The Body Ritual of the Nacerima,” Horace Miner (1956) described a “foreign” culture in which the primary belief is that the body is ugly and has a natural tendency toward disease. As a result, the “tribe members” visit “magical practitioners” for the mouth and body on a regular basis. Eventually, readers discover that the “Nacirema” are simply “Americans” (Nacirema is American spelled backward)! Miner’s point is that it is hard to understand our own culture unless we step outside it enough to see how what we consider “normal” may look to outsiders.

Assignment A: REFLECTION

Use the following questions and prompts to lead a class discussion about the activity:

7. Were you surprised when you figured out who the Nacirema were? Explain why or why not.
8. How does *Body Ritual Among the Nacirema* help us understand our own view of other cultures and how we are viewed by other cultures?
9. Why do some of the practices and rituals of other cultures seem odd or foreign to us? How do our own cultural norms affect our understanding and perception of other cultures?
10. What assumptions do we make about other cultures? What are some examples of practices in other cultures that we find odd and hard to understand? (For example, arranged marriages, eating and preparing unusual foods, ritual body piercing, rites of passage.)
11. How does our own cultural worldview affect how we perceive this specific group?
12. What techniques can we use to notice when we are making assumptions about others, and how can we avoid this?

Source: <http://mrwinandsclass.wikispaces.com/file/view/Nacirema+Lesson.pdf>

Assignment B: WRITING ASSIGNMENT/ESSAY

Step I: *Carefully* read Horace Miner's essay on the [Nacirema](#), paying attention to all the footnoted text.

Step II: Pay *close* attention to what the instructor and other students have to say about their various (presumably) life-long interactions with Nacirema culture.

Step III: *Carefully* (re)consider your (presumably) life-long, "in-the-field" interactions with the Nacirema.

Step IV: As Miner dealt with various body-related rituals, you are to compose an essay focusing upon **one single** Nacirema body ritual.

Source: <https://www.msu.edu/user/jdowell/135/NaciremaEssay.html>

- 3) Divide students in small groups and have them choose a particular global/diverse cultural group to learn about. Have them prepare a brief class presentation (15-20 minutes) regarding their group. Possible topics might be: role of family, ways of viewing education or mental health, unique experiences such as oppression, role of religion/spirituality, attitudes toward aging and older adults, and so on. What is their worldview and how does it differ from America's?
- 4) Discuss unique events in the course of our global history and how these events have impacted ethnic minorities and how they have changed dominant culture (i.e. civil rights movement, Apartheid, Holocaust, immigration and so on)?
- 5) Speakers from different cultural groups can be invited to discuss their view of issues and trends related to psychology, counseling, student affairs, education or military science. Remind the class of the variety of viewpoints that can and do exist between people in different cultural groups.
- 6) Develop a case study that is specific to your area/field. Put students into groups and facilitate a discussion according to a guideline such as this:
 - a. Discuss possible cultural differences in the following areas:
 - i. As a practitioner
 - ii. Social interactions
 - iii. Language barriers
 - b. What possible interventions could be tried?
 - i. How will you decide? Which voices will you listen to?
 - ii. How will you approach each member of case study?

- c. From a policy/helping/teaching/supervision point of view—what new or existing programs might be helpful to each member in the case study?

7.) Activity: Online Activity, One-Page Reflection Paper, and Individual Discussion with Instructor.

Each student takes one of the Implicit Association Tests (IAT): <https://implicit.harvard.edu/implicit/>. This is a research-based website that provides information and research-based tests on various implicit attitude assessments (e.g., ethnic, age, weight, skin tones, disability, sexuality, religious). Project Implicit is a collaborative research effort among researchers from Harvard University, University of Virginia, and the University of Washington. There are several exercises offered on this website, and the general purpose is to elicit thoughts and feelings that are outside of our conscious control. Those who participate in these exercises are provided with a safe and secure virtual environment in which to explore their feelings, attitudes, and preferences toward ethnic groups, race, and religion.

Students take the test outside of class, review the results, and write a one-page reflection paper on their reaction to the result. In the paper, students should address the questions: Do you think the result is accurate? Why or why not? How does social desirability affect the discrepancy of your explicit and implicit attitudes? Students should also meet with the instructor in a debriefing session to review the results and their perceptions of them. Students may also benefit from discussing the results in class with peers. The learning objective is to increase students' self awareness of their attitudes toward different cultural diversity phenomena when measured implicitly.

8.) Activity: Video Presentation and Class Discussion. Students view one of the videos presented in Section Five, Resources (Media: Videos). Students each identify three new concepts they learned from the video. These serve as the basis for a class discussion on multiculturalism and implications for clinical practice. The learning objective is to increase students' knowledge of multicultural concepts.

**Note:* To ensure effectiveness, it is highly recommended that in-class activities such as BARNGA and BAFA BAFA are used in only one course per department.

Section V:

Resources

Books

Deardorff, D. (Ed.). (2009). *The SAGE handbook of intercultural competence*. Thousand Oaks, CA: SAGE Publications.

*Bringing together leading experts and scholars from around the world, this **Handbook** provides a comprehensive overview of the latest theories and research on intercultural competence. It will be a useful and invaluable resource to administrators, faculty, researchers, and students.*

Inda, J.X. (2007). *The anthropology of globalization: A reader* (2nd ed.). Malden, MA: Blackwell Publishing.

*Updated with a fresh introduction and brand new selections, the second edition of *The Anthropology of Globalization* collects some of the decade's finest work on globalization, focusing on the increasing interconnectedness of people around the world, and the culturally specific ways in which these connections are mediated. Includes a rich introduction to the subject; grounds the study of globalization ethnographically by locating global processes in everyday practice; addresses the global flow of capital, people, commodities, media, and ideologies; and offers extensive geographic coverage: from Africa and Asia to the Caribbean, Europe, and North America. Updated edition includes new selections, section introductions, and recommendations for further reading.*

Lechner, F.J. & Boli, J. (Eds.). (2012). *The globalization reader*. Malden, MA: Wiley-Blackwell.

The Globalization Reader makes sense of a term that has become an all-purpose catchword in contemporary debates. This new edition has been thoroughly revised and updated, with thirty new essays and a new section on anti-globalization movements. The editors have replaced several abstract articles from the first edition with livelier, more accessible essays that reflect the current scholarship. With new case studies, and a more international focus, this second edition is an even better introduction to globalization studies. Includes fully revised and updated - includes 30 new essays and a new section on anti-globalization movements; wide-ranging - across economic, political, cultural, and experiential dimensions of social change; inclusive content- covering a wide variety of perspectives on globalization and capturing some of the fault lines in current debates.

Lewis, R. (2005). *When cultures collide: Leading across cultures* (3rd ed.). Boston, MA: Nicholas Brealey Publishing.

In this thoroughly updated and expanded 3rd edition of the groundbreaking book When Cultures Collide: Leading Across Cultures, Richard Lewis includes every major region of the world and more than sixty countries. Capturing the rising influence of culture and the seismic changes throughout many regions of the world, cross-cultural expert and international businessman Richard Lewis has significantly broadened the scope of his seminal work on global business and intercultural communication. Included are new chapters on more than a dozen countries. Within each country-specific chapter, Lewis provides invaluable insight into the beliefs, values, behaviors, mannerisms and prejudices of each culture, lending helpful advice on topics to discuss and those to avoid when communicating, guides to interpreting unique terminology, and modes of behavior that will contribute to successful communication and lasting relationships. Lewis advises on overarching guidelines for proper overseas manners, whether in a restaurant, at the home of a colleague or in the boardroom. Using dozens of scientific, yet highly accessible diagrams and building on his Linear-active, Multi-active and Reactive (LMR) culture type model, Lewis gives managers and leaders practical strategies to embrace differences and work successfully across an increasingly diverse business culture.

Livermore, D. (2010). *Leading with cultural intelligence: The new secret to success*. New York, NY: American Management Association.

Why are some leaders able to create trust and negotiate contracts with Chinese, Latin Americans, and Germans all in the same day, while others are barely able to manage the diversity in their own offices? The answer lies in their cultural intelligence, or CQ. Packed with practical tools, research, and case studies, Leading with Cultural Intelligence breaks new ground, offering today's global workforce a specific, four-step model to becoming more adept at managing across cultures. Practical and insightful, this indispensable guide shows leaders how to connect across any cultural divide, including national, ethnic, and organizational cultures.

Muller, G.H. (2011). *The new world reader: Thinking and writing about the global community* (3rd ed.). Boston, MA: Cengage Learning.

With compelling selections by some of the world's most respected and critically acclaimed writers, The New World Reader encourages exploration of some of the most significant global challenges of the 21st century. Students consider topics that affect their lives, such as the challenges and consequences of globalization, global warming, bilingual education, and redefined gender roles. Challenged by such notable contemporary thinkers and writers as Richard Rodriguez, Bharati Mukherjee, Kwame Anthony Appiah, Kofi Annan, Barbara Ehrenreich, and Arundhati Roy, students develop their reading and critical-

thinking skills. A consistent pedagogical apparatus includes brief chapter introductions, author headnotes, and pre-reading questions that offer students a preview of the central theme in each section. Exercise sets follow each essay, providing for writing, reading, discussion, and exploration opportunities.

Resources for Teaching/Curriculum

Groccia, J.E., Alsudairi, M.A.T., & Buskist, W. (Eds.). (2012). *Handbook of college and university teaching: A global perspective*. Los Angeles, CA: SAGE Publications.

The need to understand learning and teaching from multiple cultural perspectives has become critically important in educating the next generation of college students. Using a unique global view, this comprehensive volume presents international perspectives on critical issues impacting teaching and learning in diverse higher education environments. Education experts from around the world share their perspectives on college and university teaching, identifying international differences and similarities. The chapters are organized around a model developed by James E. Groccia, which focuses on seven interrelated variables that must be explored to develop a full perspective of college and university teaching and learning. These interrelated variables include teacher, learner, learning process, learning context, course content, instructional processes, and learning outcomes. Using this logical model, the contributors provide readers with a guide for systemic thinking about how to improve teaching and learning, curriculum development, and assessment.

Stearns, P. (2008). *Educating global citizens in colleges and universities: Challenges and opportunities*. New York: Taylor & Francis.

This book provides distinctive analysis of the full range of expressions in global education at a crucial time, when international competition rises, tensions with American foreign policy both complicate and motivate new activity, and a variety of innovations are taking shape. Citing best practices at a variety of institutions, the book provides practical coverage and guidance in the major aspects of global education, including curriculum, study abroad, international students, collaborations and branch campuses, while dealing as well with management issues and options. The book is intended to guide academic administrators and students in higher education, at a point when international education issues increasingly impinge on all aspects of college or university operation. The book deals as well with core principles that must guide global educational endeavors, and with problems and issues in the field in general as well as in specific functional areas. Challenges of assessment also win attention. Higher education professionals will find that

this book serves as a manageable and provocative guide, in one of the most challenging and exciting areas of American higher education today.

Sinagatullin, I.M. (2006). *The impact of globalization on education*. New York, NY: Nova Science Publishers, Inc.

The notion of globalization and its relation to education is widely being discussed among politicians, philosophers, scholars, educators and students throughout the world. Some fully reject and refuse to accept this phenomenon, others try to understand and accept this notion, still others completely accept the idea of globalization and associate with it all progressive changes in the new century's socio-cultural and educational space. Moreover, for a considerable part of the planet's residents the very spirit of the terms globalism and globalization still remains an unknown, enigmatic, almost supernatural entity. The contemporary globalizing epoch is characterized by pervasive events making a considerable effect on human development, human consciousness and on various aspects of education and child development. These events include: the unprecedented emergence and dissemination of information and knowledge; the digitization of information and virtualization of objective reality; the spreading of the English language as an essential global tool for education and international communication; the dissemination of the ideas of global and multicultural education; the rise of the European Union; the market orientation of Russian and the former entities of the former Socialist block; the spreading of the cultural and educational canons of the Anglo-American or Atlantic civilization upon other cultures and civilizations; and unparalleled demographic growth, especially in Eastern and Southern cultures

Short Stories for Class Discussion

Adichie, C.N. & Lahiri, J. (2009). *One world: A global anthology of short stories*. Oxford, England: New Internationalists Publications.

This book is made up of twenty-three stories, each from a different author from across the globe. All belong to one world, united in their diversity and ethnicity. And together they have one aim: to involve and move the reader.

http://www.amazon.com/One-World-global-anthology-stories/dp/1906523134/ref=sr_1_2?s=books&ie=UTF8&qid=1331764131&sr=1-2

Austin, M. (2010). *Reading the world: Ideas that matter* (2nd ed.). New York: W.W. Norton & Company.

Western and non-Western, classic and contemporary, longer and shorter, verbal and visual, accessible and challenging. With 72 readings by thinkers from around the world—Plato to

Toni Morrison, Lao Tzu to Aung San Suu Kyi—Reading the World is the only great ideas reader for composition students that offers a truly global perspective.

http://www.amazon.com/Reading-World-Ideas-Matter-Second/dp/0393933490/ref=pd_sim_b_5

Halpern, D. (Ed.). (1999). *The art of the story: An international anthology of contemporary short stories*. New York, New York: Penguin Books.

Attesting to the depth, range, and continued popularity of short fiction, this collection includes seventy-eight contributors from thirty-five countries. The Art of the Story combines the best of the established masters as well as the fresh, new voices of writers whose work has seldom been translated into English.

http://www.amazon.com/Art-Story-International-Anthology-Contemporary/dp/0140296387/ref=pd_sim_b_45

MEDIA RESOURCES

Videos

Are We Really So Different You and I? *So often we focus on what makes us different, but in reality there is far more that we have in common. This emotionally moving, inspirational video follows the circle of life as it highlights the common values and motivations that we share as human beings. A compelling way to start any diversity training program, Are We Really So Different You and I will put your audience in the right frame of mind to discuss the critically important topic of diversity. This diversity training video comes with both a male narrated version and a female narrated version on the same DVD.*

The UP Series: *A series of documentary films produced by Granada Television that have followed the lives of fourteen British children since 1964, when they were seven years old. The documentary has had seven episodes spanning 49 years (one episode every seven years).*

Babies: *Directed by award-winning filmmaker Thomas Balmès, from an original idea by producer Alain Chabat, Babies simultaneously follows four babies around the world – from birth to first steps. The children are, respectively, in order of on-screen introduction: Ponijao, who lives with her family near Opuwo, Namibia; Bayarjargal, who resides with his family in Mongolia, near Bayanchandmani; Mari, who lives with her family in Tokyo, Japan; and Hattie, who resides with her family in the United States, in San Francisco. Re-defining the nonfiction art form, Babies joyfully captures on film the earliest stages of the journey of humanity that are at once unique and universal to us all.*

A World without Strangers: *documentary that links five college-age women from the United States and the Middle East in a media-based dialogue that explores and challenges cross-cultural misconceptions. By sharing their stories and personal photo diaries, the women begin the first steps in extinguishing fallacies and recognizing their commonalities.*

A World of Gestures: Culture and Nonverbal Communication *focuses on international differences in gestures, and cultural differences in nonverbal communication generally. As might be expected, this video is fascinating, provocative, and even outrageous. This video examines angry gestures, obscene gestures, friendly gestures, warning gestures, the development of gestures in children, gang gestures, secret gestures, and embarrassing gestures. Throughout, the emphasis is on how this powerful form of nonverbal communication varies across cultural and national boundaries.*

The World of Difference: *A 40-minute DVD which focuses on the challenges and responses to international teamwork. It is a drama with Gavin Hales as the new project manager of Morel, a software product. His team from 7 countries each has diverse preferences and expectations for 'best practice' in team working and Gavin has to learn how to lead the complexities of multicultural team membership and geographical distance to meet his goals.*

Time for School: *An award-winning 12-year documentary project, Time for School, returns in 2009 with visits to seven classrooms in seven countries to offer a glimpse into the lives of seven extraordinary children who are struggling to get what nearly all American kids take for granted: a basic education. We started filming in 2002, watching as kids first entered school in Afghanistan, Benin, Brazil, India, Japan, Kenya and Romania, many despite great odds. Several years later, in 2006, we returned to film an update — and now, three years later, we travel to check in on our young teenagers who are making the precarious transition to middle school.*

U.S. Global Competence for the 21st Century: *A 21st Century Imperative makes the case that U.S. global competence in the 21st century is not a luxury, but a necessity. Whether engaging the world, or our culturally diverse homeland, the United States' future success will rely on the global competence of our people. Global competence must become part of the core mission of education—from K-12 through graduate school.*

What's Going On? Series *(Set of 10 DVDs): This groundbreaking 10-part family television series explores critical global issues such as war, environmental degradation, discrimination and poverty through the eyes of a child. The goal is to explain the origins of a problem, put a human face on an issue and promote a message of tolerance and understanding.*

Taboo *(1st and 2nd Season): A documentary television series that premiered in 2002 on the National Geographic Channel. The program is an educational look into "taboo" rituals and traditions practiced in some societies, yet forbidden and illegal in others. Each hour long*

episode details a specific topic, such as marriage or initiation rituals, and explores how such topics are viewed throughout the world. Taboo generally focuses on extreme viewpoints; in the sense that they are the most misunderstood, despised, or disagreed upon in the world.

Marriages in Heaven: *This illuminating documentary explores the ways in which globalization and modernization are affecting young people and changing the traditions of marriage among Indians living both in India and in America. The film examines marriages representing groups from a variety of regions of India, and includes an array of fascinating interviews with parents, matchmakers, astrologers, and of course young brides and grooms.*

Six Billion and Beyond: *This documentary focuses on interconnected issues of population growth, economic development, equal rights and opportunities for women, and environmental protection around the world. The film interweaves expert commentary with incisive portraits of young people in six diverse countries -- Mexico, Italy, Kenya, India, China, and the USA -- to illustrate how young people are making decisions about their lifestyles, patterns of consumption, and reproductive choices. The film demonstrates how these decisions will have an extraordinary impact on the world's environment, and how in turn the condition of the environment will strongly affect the quality of people's lives everywhere.*

Movies for Cultural Insights & Discussions

Australia: Rabbit Proof Fence

In 1931, three aboriginal girls escape after being plucked from their homes to be trained as domestic staff and set off on a trek across the Outback.

Australia – Australia

Set in northern Australia before World War II, an English aristocrat who inherits a sprawling ranch reluctantly pacts with a stock-man in order to protect her new property from a takeover plot. As the pair drive 2,000 head of cattle over unforgiving landscape, they experience the bombing of Darwin, Australia, by Japanese forces firsthand.

Bosnia: The Land of Milk and Honey

Set within war-torn Bosnia, it explores both the harsh realities of wartime violence and crimes including using women as human shields, and how war affects love. It revolves around a Bosnian-Muslim woman and her Serbian man who are torn apart during the Bosnian war in 1992.

India: Slumdog Millionaire

A Mumbai teen who grew up in the slums, becomes a contestant on the Indian version of "Who Wants To Be A Millionaire?" He is arrested under suspicion of cheating, and while being interrogated, events from his life history are shown which explain why he knows the answers.

Asia: The Joy Luck Club

Four older women, all Chinese immigrants living in San Francisco, meet regularly to play mahjong, eat, and tell stories. Each of these women has an adult Chinese-American daughter. The film reveals the hidden pasts of the older women and explores cultural conflict and the relationships between mothers and daughters. The film is structured as a series of vignettes told from the perspectives of the different women.

Iran (in America): House of Sand and Fog

Based on the novel, the story concerns the battle between a young woman and an immigrant Iranian political refugee family, who are in struggle for a better life in the United States, over the ownership of a house in Northern California.

Mexico: Which Way Home

"Which Way Home" is a feature documentary film that follows unaccompanied child migrants, on their journey through Mexico, as they try to reach the United States. It follows children like Olga and Freddy, nine-year old Hondurans, who are desperately trying to reach their parents in the US.; children like Jose, a ten-year old El Salvadoran, who has been abandoned by smugglers and ends up alone in a Mexican detention center; and Kevin, a canny, streetwise fourteen-year old Honduran, whose mother hopes that he will reach the U.S. and send money back to her.

Africa – The Gods Must Be Crazy

A comic allegory about a traveling Bushman who encounters modern civilization and its stranger aspects, including a clumsy scientist and a band of revolutionaries. Set in South Africa and neighboring Botswana, it tells the story of Xi, a Sho of the Kalahari Desert (played by Namibian San farmer N!xau) whose band has no knowledge of the world beyond.

Africa – Out of Africa

Out of Africa is film about the life of Danish writer Karen Blixen, better known as Isak Dinesen, who travels to Kenya to be with her German husband but falls for an English adventurer. The film is based loosely on the autobiographical book Out of Africa written by Isak Dinesen (the pseudonym of the author Karen Blixen), which was published in 1937, with additional material from Dinesen's book Shadows on the Grass and other sources.

Africa: Hotel Rwanda

Hotel Rwanda is based on the true-life story of Paul Rusesabagina, a hotel manager who housed over a thousand Tutsi refugees during their struggle against the Hutu militia in Rwanda.

Germany - Schindler's List

In Poland during World War II, Oskar Schindler gradually becomes concerned for his Jewish workforce after witnessing their persecution by the Nazis

Greece – Zorba the Greek

An uptight English writer traveling to Crete on a matter of business finds his life changed forever when he meets the gregarious Alexis Zorba.

Indonesia – A Year of Living Dangerously

A young Australian reporter tries to navigate the political turmoil of Indonesia during the rule of President Sukarno with the help of a diminutive photographer.

Israel – Kadosh

Two sisters become victims of the patriarchal, ultra-orthodox society.

Japan – Shall We Dance

A successful but unhappy Japanese accountant finds the missing passion in his life when he begins to secretly take ballroom dance lessons.

Netherlands – Rent a Friend

Tired of his successful screenwriter girlfriend constant kvetching about his lack of motivation, failed artist Alfred moves out on her in order to start a business. His scheme is to hire out friends for every occasion and much to everyone's surprise; it proves to be a monstrous success.

Vietnam – Indochine

A 1992 French film set in colonial French Indochina during the 1930s. It is the story of Éliane Devries, a French plantation owner, and of her adopted Vietnamese daughter, Camille, with the rising Vietnamese nationalist movement set as a backdrop.

Cold Water / Intercultural Press

A commentary on the experiences and feelings of international students who have studied in the United States. The focus is on their adjustment, value conflicts, and their perceptions of Americans.

Web Sites

[Global Gateway: World Culture & Resources](#) (Library of Congress)

<http://www.globalization101.org/>

<http://globalizationandeducation.ed.uiuc.edu/>

<http://geert-hofstede.com/dimensions.html> and <http://geert-hofstede.com/countries.html>

<https://implicit.harvard.edu/implicit/>

Appendix A

A Power point presentation for CEBS is located on the Shared Drive (S Drive). It discusses the need for cultural competency, concepts and terms, and ways to achieve competency.

Download in: [Powerpoint Format](#) | [PDF format](#)

APPENDIX B

CASE STUDY DISCUSSION: NACIREMA

Body Ritual among the Nacirema

Horace Miner

American Anthropologist, New Series, Vol. 58, No. 3. (Jun., 1956), pp. 503-507.

Stable URL:

<http://links.jstor.org/sici?sici=0002-7294%28195606%292%3A58%3A3%3C503%3ABRATN%3E2.0.CO%3B2-Y>

American Anthropologist is currently published by American Anthropological Association.

The anthropologist has become so familiar with the diversity of ways in which different people behave in similar situations that he is not apt to be surprised by even the most exotic customs. In fact, if all of the logically possible combinations of behavior have not been found somewhere in the world, he is apt to suspect that they must be present in some yet undescribed tribe. The point has, in fact, been expressed with respect to clan organization by Murdock (1949: 71).^[2] In this light, the magical beliefs and practices of the Nacirema present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.

¶ 1 Professor Linton ^[3] first brought the ritual of the Nacirema to the attention of anthropologists twenty years ago (1936: 326), but the culture of this people is still very poorly understood. They are a North American group living in the territory between the Canadian Cree, the Yaqui and Tarahumare of Mexico, and the Carib and Arawak of the Antilles. Little is known of their origin, although tradition states that they came from the east... ^[4] ¶ 2 Nacirema culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the ethos of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique. ¶ 3 The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to debility and disease. Incarcerated in such a body, man's only hope is to avert these characteristics through the use of ritual and ceremony. Every household has one or more shrines devoted to this purpose. The more powerful individuals in the society have several shrines in their houses and, in fact, the opulence of a house is often referred to in terms of the number of such ritual centers it possesses. Most houses are of wattle and daub construction, but the shrine rooms of the more wealthy are walled with stone. Poorer families imitate the rich by applying pottery plaques to their shrine walls. ¶ 4 While each family has at least one such shrine, the rituals associated with it are not family ceremonies but are private and secret. The rites are normally only discussed with children, and then only during the period when

they are being initiated into these mysteries. I was able, however, to establish sufficient [504 begins ->] rapport with the natives to examine these shrines and to have the rituals described to me. ¶ 5 The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. These preparations are secured from a variety of specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts. However, the medicine men do not provide the curative potions for their clients, but decide what the ingredients should be and then write them down in an ancient and secret language. This writing is understood only by the medicine men and by the herbalists who, for another gift, provide the required charm. ¶ 6 The charm is not disposed of after it has served its purpose, but is placed in the charmbox of the household shrine. As these magical materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshiper. ¶ 7

Beneath the charm-box is a small font. Each day every member of the family, in succession, enters the shrine room, bows his head before the charm-box, mingles different sorts of holy water in the font, and proceeds with a brief rite of ablution.[5] The holy waters are secured from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

¶ 8 In the hierarchy of magical practitioners, and below the medicine men in prestige, are specialists whose designation is best translated as "holy-mouth-men." The Nacirema have an almost pathological horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Were it not for the rituals of the mouth, they believe that their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. They also believe that a strong relationship exists between oral and moral characteristics. For example, there is a ritual ablution of the mouth for children which is supposed to improve their moral fiber. ¶ 9 The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so punctilious [6] about care of the mouth, this rite involves a practice which strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.[7] ¶ 10 In addition to the private mouth-rite, the people seek out a holy-mouth-man once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of augers, awls, probes, and prods. The use of [505 begins ->] these objects in the exorcism of the evils of the mouth involves almost unbelievable ritual torture of the client. The holy-

mouth-man opens the client's mouth and, using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes. If there are no naturally occurring holes in the teeth, large sections of one or more teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of these ministrations [8] is to arrest decay and to draw friends. The extremely sacred and traditional character of the rite is evident in the fact that the natives return to the holy-mouth-men year after year, despite the fact that their teeth continue to decay. ¶ 11 It is to be hoped that, when a thorough study of the Nacirema is made, there will be careful inquiry into the personality structure of these people. One has but to watch the gleam in the eye of a holy-mouth-man, as he jabs an awl into an exposed nerve, to suspect that a certain amount of sadism is involved. If this can be established, a very interesting pattern emerges, for most of the population shows definite masochistic tendencies. It was to these that Professor Linton referred in discussing a distinctive part of the daily body ritual which is performed only by men. This part of the rite includes scraping and lacerating the surface of the face with a sharp instrument. Special women's rites are performed only four times during each lunar month, but what they lack in frequency is made up in barbarity. As part of this ceremony, women bake their heads in small ovens for about an hour. The theoretically interesting point is that what seems to be a preponderantly masochistic people have developed sadistic specialists. ¶ 12 The medicine men have an imposing temple, or *latipso*, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed at this temple. These ceremonies involve not only the thaumaturge [9] but a permanent group of vestal maidens who move sedately about the temple chambers in distinctive costume and headdress. ¶ 13 The *latipso* ceremonies are so harsh that it is phenomenal that a fair proportion of the really sick natives who enter the temple ever recover. Small children whose indoctrination is still incomplete have been known to resist attempts to take them to the temple because "that is where you go to die." Despite this fact, sick adults are not only willing but eager to undergo the protracted ritual purification, if they can afford to do so. No matter how ill the supplicant or how grave the emergency, the guardians of many temples will not admit a client if he cannot give a rich gift to the custodian. Even after one has gained and survived the ceremonies, the guardians will not permit the neophyte to leave until he makes still another gift. ¶ 14 The supplicant entering the temple is first stripped of all his or her clothes. In everyday life the Nacirema avoids exposure of his body and its natural functions. Bathing and excretory acts are performed only in the secrecy of the household shrine, where they are ritualized as part of the body-rites. Psychological shock results from the fact that body secrecy is suddenly lost upon entry into the *latipso*. A man, whose own wife has never seen him in an excre- [506 begins ->] tory act, suddenly finds himself naked and assisted by a vestal maiden while he performs his natural functions into a sacred vessel. This sort of ceremonial treatment is necessitated by the fact that the excreta are used by a diviner to ascertain the course and nature of the client's sickness. Female clients, on the

other hand, find their naked bodies are subjected to the scrutiny, manipulation and prodding of the medicine men. ¶ 15 Few supplicants in the temple are well enough to do anything but lie on their hard beds. The daily ceremonies, like the rites of the holy-mouth-men, involve discomfort and torture. With ritual precision, the vestals awaken their miserable charges each dawn and roll them about on their beds of pain while performing ablutions, in the formal movements of which the maidens are highly trained. At other times they insert magic wands in the supplicant's mouth or force him to eat substances which are supposed to be healing. From time to time the medicine men come to their clients and jab magically treated needles into their flesh. The fact that these temple ceremonies may not cure, and may even kill the neophyte, in no way decreases the people's faith in the medicine men. ¶ 16 There remains one other kind of practitioner, known as a "listener." This witch-doctor has the power to exorcise the devils that lodge in the heads of people who have been bewitched. The Nacirema believe that parents bewitch their own children. Mothers are particularly suspected of putting a curse on children while teaching them the secret body rituals. The counter-magic of the witch-doctor is unusual in its lack of ritual. The patient simply tells the "listener" all his troubles and fears, beginning with the earliest difficulties he can remember. The memory displayed by the Nacirema in these exorcism sessions is truly remarkable. It is not uncommon for the patient to bemoan the rejection he felt upon being weaned as a babe, and a few individuals even see their troubles going back to the traumatic effects of their own birth. ¶ 17 In conclusion, mention must be made of certain practices which have their base in native esthetics but which depend upon the pervasive aversion to the natural body and its functions. There are ritual fasts to make fat people thin and ceremonial feasts to make thin people fat. Still other rites are used to make women's breasts larger if they are small, and smaller if they are large. General dissatisfaction with breast shape is symbolized in the fact that the ideal form is virtually outside the range of human variation. A few women afflicted with almost inhuman hypermammary development are so idolized that they make a handsome living by simply going from village to village and permitting the natives to stare at them for a fee. ¶ 18 Reference has already been made to the fact that excretory functions are ritualized, routinized, and relegated to secrecy. Natural reproductive functions are similarly distorted. Intercourse is taboo as a topic and scheduled as an act. Efforts are made to avoid pregnancy by the use of magical materials or by limiting intercourse to certain phases of the moon. Conception is actually very infrequent. When pregnant, women dress so as to hide their condition. Parturi- [507 begins ->] tion takes place in secret, without friends or relatives to assist, and the majority of women do not nurse their infants. ¶ 19 Our review of the ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have imposed upon themselves. But even such exotic customs as these take on real meaning when they are viewed with the insight provided by Malinowski [10] when he wrote (1948: 70): ¶ 20

Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization.[\[11\]](#)

¶ 21

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Linton, Ralph
1936 *The Study of Man*. New York, D. Appleton-Century Co.

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1948 *Magic, Science, and Religion*. Glencoe, The Free Press.

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1949 *Social Structure*. New York, The Macmillan Co.

APPENDIX C

CULTURAL TESTS/ASSESSMENT TOOLS

Checklist for the Examination of Cultural Competence in Social Service Agencies

Dana R. H., Behn, J. D., & Gonwa, T. (1992). A checklist for the examination of cultural competence in social service agencies. *Research on Social Work Practice, 2*(2), 220-233.

Purpose To measure cultural competence at the agency/organizational level.

Description The checklist of cultural competence provides a tool for self-assessment of cultural competence at the agency level. This checklist can be used in preparation for training staff and administrators as well as for recruiting of staff. The checklist has 34 items subdivided in five clusters: 1) culturally competent practices as evidenced in staff selection, agency policy, and attitudes (8 items), 2) available services (15 items), 3) relationship to the ethnic community (7 items), 4) training (2 items), and 5) evaluation (2 items).

Level of Assessment Agency level.

Administration Policy Makers, Administrators, Staff.

Scoring- Scoring is a sum of all items.

Language of Instrument English.

Reliability Inter-rater reliability reported.

Validity Concurrent validity reported.

Availability For information or to request a copy of the checklist contact:

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Diversity Mission Evaluation Questionnaire

Ducker, D. G., & Tori, C. D. (2001). The reliability & validity of a multicultural assessment instrument developed for a graduate program in psychology. *Professional Psychology: Research and Practice*, 32(4), 425-432.

Purpose - To measure cultural attitudes pertaining to multicultural matters at graduate school level.

Description The scale was developed to help academic institutions assess their multiculturalism by measuring attitudes, beliefs and experiences pertaining to diversity. Although designed for academic institutions, the tool can be adapted, with appropriate modifications, for use in health care centers, mental health agencies or other community organizations. The DMEQ includes 26 questions on multicultural attitudes, beliefs and experiences. Questions use a 4 point Likert scale format that ranges from 4= strongly agree to 1= strongly disagree.

Level of Assessment -Educational Organization Level.

Administration -Education professionals at academic institutions.

Scoring- Contact the author for scoring information

Language of Instrument -English.

Reliability -Internal consistency reported.

Validity -Construct validity reported.

Availability -For information or to request a copy of the assessment tool contact:

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San Francisco, CA 94133
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Multicultural Competence in Student Affairs (MCSA-P2)

Pope, R., & Mueller, J. (2005). Faculty and curriculum: Examining multicultural competence and inclusion. *Journal of College Student Development*, 46(6), 679-688.

Pope, R., & Mueller, J. (2000). Development and validation of multicultural competence in Student Affairs : Preliminary 2 scales. *Journal of College Student Development*, 41 (6), 599-608.

Purpose-To measure cultural competence at the agency/clinical level.

Description- The scale was developed as an assessment tool to measure multicultural competence in a higher education context. It seeks to assess the competencies necessary for effective and multi-culturally sensitive work in student affairs. This 34-item instrument is designed to measure multicultural competence in student affairs practice. Participants use a 7 point Likert type rating scale (1= not at all accurate to 7= very accurate) to describe themselves.

Level of Assessment -Educational organization level. Administration Student affairs professionals in institutions of higher learning.

Scoring- The mean is calculated to get an overall score of the scale.

Language of Instrument- English.

Reliability- The internal consistency with an co-efficient alpha that ranges from .91 to .94.

Validity -Content validity.

Availability- For information or to request a copy of the scale contact:

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