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A Handbook and Materials for iLEAD: An Intercultural Communication Program Between Intensive English Program and Teacher Education Students

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A Handbook and Materials for iLEAD

An intercultural communication program between intensive
English program and teacher education students

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Preface

What is iLEAD?

iLEAD is an intercultural communication program for university students that focuses on developing intercultural competence through guided conversations and shared activities. iLEAD stands for “International Language Exchange and Dialogue.” It was developed through a partnership between the Intensive English Program and the Department of Teacher Education at the University of Dayton.

What is the educational context?

This program was implemented at a four-year private Catholic university which supports a commitment to social justice.

There is a stark difference in how domestic and international students experience the university. The majority of university students fit into the description of traditional, residential students. However, many international students do not fit the traditional, residential student demographic. Many of our international students who come from Middle Eastern countries are married, have children, and are pursuing graduate degrees. In addition, many international students who are pursuing undergraduate degrees request exemptions to live off campus, which further separates them from interaction with their American peers. Consequently, many of them do not experience the same integrated learning experience that residential university students receive. With international students comprising 13% of the university’s 10,828 students in 2016, the need for meaningful interactions between these diverse populations in an effort to build community across difference continues to increase. The iLEAD program responds to this growing need. In addition, the iLEAD programs builds toward specific student learning outcomes.

Who are the participants and how were they grouped during sessions?

Intensive English Program students (CEFR Level B1) and teacher education students who are enrolled in EDT 340: Teaching Diverse Students in Inclusive Settings. Participating in the iLEAD Program is curricular for both populations. For IEP students, the iLEAD sessions take place during the students’ Academic Success class. For EDT 340 students, iLEAD sessions fulfill a 15-hour field experience requirement for their course.

Because Reciprocal Service Learning was a key theoretical framework for this program, it was important that we address the power dynamics of holding conversations in English, which inevitably granted English speakers more power. Without intentional awareness of power dynamics, conversations could become reliant on native English speakers to drive the direction of the discussion and manage turn-taking. For this reason, we intentionally favored a 3:1 ratio of IEP students to EDT students, which would encourage both populations to see native English speakers as fellow participants in the conversation rather than leaders of groups simply because of their familiarity with English.

What is the Intensive English Program?

The Intensive English Program is a five-level English-language preparatory program for students who intend to pursue a degree at the university, but who don't have an appropriate score on the English language assessments that are required for admission. IEP operates on five 8-week terms per academic year. Students take twenty-one hours of instruction per week (six hours of reading/vocabulary, six hours of writing/grammar, six hours of speaking/listening, and three hours of coursework related to academic success). iLEAD is situated within the course content of the Academic Success course, which is taken by Level 4 students (CEFR Level B1).

What is EDT 340?

EDT 340, entitled Teaching Diverse Students in Inclusive Settings, is a required course for all teacher education students. It is typically taken during a student's sophomore or junior year. The content of the course includes key concepts in teaching special education students, gifted students, and English language learners as well as national legislation that pertains to inclusive education.

What are the theoretical frameworks that support iLEAD?

1. Deardorff's Process Model of Intercultural Competence (Deardorff, 2006)

This is currently the most widely referenced model for developing intercultural competence (IC). It frames the development of IC as a process that communicators experience recursively. Before engaging in intercultural communication, a person must have three key attitudes in order to develop their IC: curiosity, openness, and respect. Next, the person engages in intercultural communication and then reflects on the experience. Successful guided reflections are critical to the development of IC because they guide students in the complex process of reorganizing their frames of reference, which will help them develop more curiosity, openness, and respect. Then, they participate in intercultural communication again. Through this process, communicators develop more effective and appropriate intercultural communication.

2. Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 2011)

This scale and its corresponding assessment (the Intercultural Development Inventory) can be used to gauge a person's intercultural sensitivity. Although many scales and assessments exist for describing a person's intercultural competence, this scale has been the most widely used and referenced. To summarize, the scale is a continuum, with the first three stages called "ethnocentrism" and the last three stages called "ethnorelativism." Each stage has a description of how the communicator experiences and responds to cultural difference.

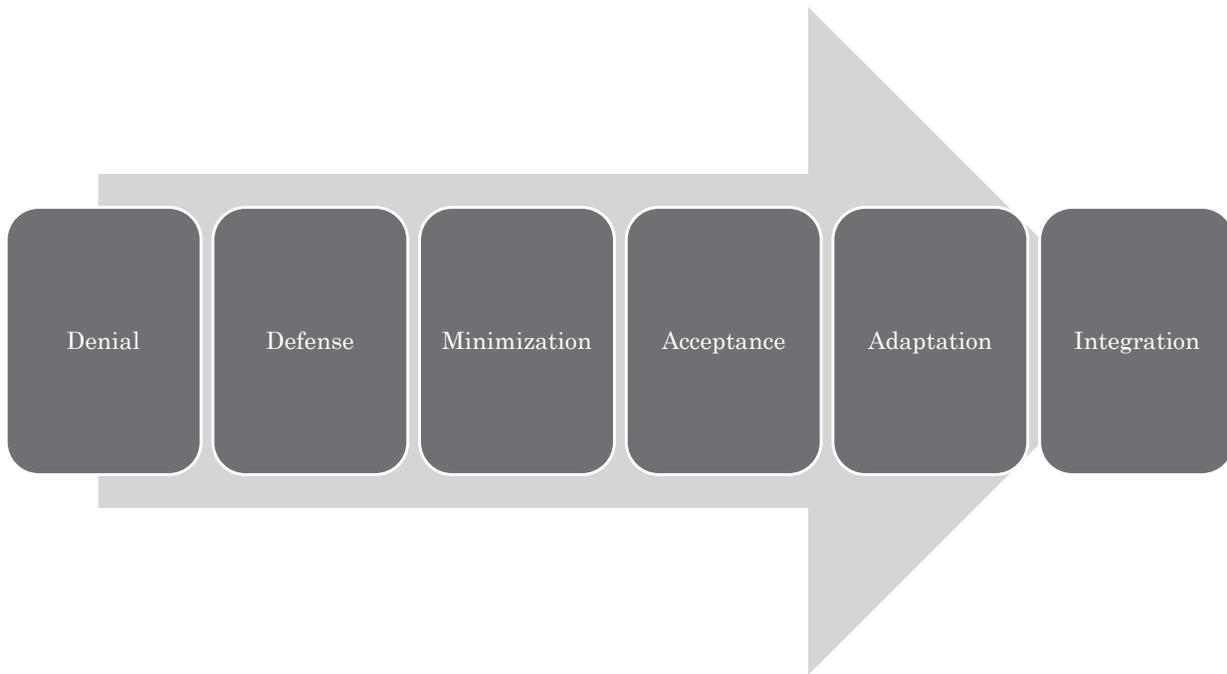


Figure 1: The Developmental Model of Intercultural Sensitivity (Bennett, 2011)

3. Reciprocal Service Learning (Collopy, McIntosh, & Tjaden-Glass, forthcoming)

We propose a model of service learning called Reciprocal Service Learning, in which participants occupy the roles of both the server and the served. RSL adds to the growing field of critical service learning (Vaccaro 2011), in which participants attend equally to the process of service learning and the power dynamics involved as well as the services that are performed.

What are the materials?

Materials for this program have been selected from several intercultural communication resources, listed on the references page. These materials have been either modified for this particular educational context or appropriately cited when direct quotations have been used. Post-discussion questions and “For Further Reflection” pages were created by the author, unless otherwise indicated. The photographs in the D.I.E. activity have also been credited and cited for your reference.

It is important to note that the materials for this program were selected based on the lead facilitator’s best judgment regarding the participants’ level of intercultural sensitivity, as defined by Bennett’s Developmental Model of Intercultural Sensitivity (Bennett, 2011). Most participants in this program demonstrated attitudes and beliefs that align closely with the minimization stage. In minimization, people focus on the similarities between cultural and minimize cultural difference.

Have your students shown increases in their intercultural competence?

In another paper (Collopy & Tjaden-Glass, forthcoming), we report results in changing in attitudes that lead to intercultural competence, namely openness, respect for differences, and curiosity.

I really want to start a similar program in my educational context. What factors should I consider?

1.) Consider the mission and vision of your educational context.

All programs within an educational context should be aligned with the mission and goals of the larger institute in which it resides. Not only does this create a more cohesive learning experience for the students, it also clearly shows university leadership how the program adds value to students' learning experiences. Show how the program helps build on competencies that the university and departments have already articulated. The end result is a better chance of gaining support from key leaders in your educational context.

2.) Consider the learning outcomes.

If your intercultural communication program brings together two different populations, with two different sets of learning outcomes, you need to consider the learning outcomes for each group. Which outcomes do the populations share? Which outcomes are unique to a specific group? This is especially important if you are trying to create a curricular program.

If you want to pursue an extracurricular model, you need to consider the motivation for participants to join the program. What do the participants have at stake in the program? For example, a previous intercultural communication program in our intensive English program brought together IEP students and university student volunteers. Some of these volunteers attended the program in order to fulfill service-learning hours for their student organizations. The result was that the interaction between students resembled a teacher-student relationship more than a peer relationship—because the interaction was viewed as a type of service-learning. If mutual development of intercultural competence as well as developing respect and trust between populations is important to your learning outcomes, try to stay away from a traditional service-learning model, where the interaction that takes place between students is seen as service instead of mutually beneficial interaction.

3.) Make a list of your resources and your key stakeholders.

Know what you have available and know who needs to be on board to make the program happen. If you want to implement a similar program as an extracurricular option, don't underestimate the power of student organizations. Find the key student leaders and reach out to them.

4.) Secure long-term coordinators for the program.

This is crucial. Student enrollment, populations, and needs will change and a designated coordinator that manages each side of the partnership and engages in pre-term planning is a necessity.

5.) Consider your participants' backgrounds.

What are their life experiences? How long have they lived in the United States? What was their previous education like? Or how many of them have studied abroad? Where? What were their experiences like? Try to glean as much as you can. Ask their instructors or gather information during orientation sessions.

6.) Estimate the DMIS stages of your participants.

Accurate DMIS stages of students cannot be gained without administering the Intercultural Development Inventory. However, in orientation sessions with participants, you can listen to comments about intercultural communication as participants talk in small groups. You can compare common themes from small group discussions to statements that are commonly expressed at different DMIS stages. For example, people in the defense stage might express sentiments like, "Why don't these people speak my language?" or "When I go to other cultures, I realize how much better my own culture is" (Bennett, 2011, p. 3). On the other hand, people in the minimization stage might say, "Technology is bringing cultural uniformity to the developed world" or "No matter what their culture, people are pretty much motivated by the same things" (Bennett, 2011, p. 5).

7.) Set realistic goals.

Intercultural competence is not a skill that can necessarily be "achieved." It is a lifelong process that continually adapts as the communicator comes in contact with other cultures and informs his or her frame of reference. To say that participants will achieve intercultural competence after an intercultural communication program is not realistic. A more realistic expectation is to raise participants' awareness of their own cultural identity and begin to develop the skills and attitudes needed to have successful future intercultural communication.

Anecdotally, final reflections from IEP and EDT 340 students who participated in iLEAD show that nearly all of them agreed that participating in the conversations and activities helped them to feel more comfortable in communicating across cultures. IEP students specifically reported an increase in their confidence in intercultural communication. This is particularly important for English language preparatory programs because confidence can't be taught. Neither can it be assessed. It is highly emotional and individualistic. However, it remains one of the most desirable characteristics that our IEP students hope to achieve. Indeed, some of them see being confident in English as the hallmark of being successful in their English learning.

Course Schedule Alignment

Sample Schedule Alignment between IEP *Academic Success 1* and EDT 340

IEP Terms	Academic Success 1 Course Content	iLEAD Session Focus	EDT 340 Course Content	UD Semester
Week 1	Classroom Introductions Orientation to iLEAD		Classroom Introductions Orientation to iLEAD	Week 1
Week 2	Time Management	Session 1: Identity Tags	Ohio and Common Core Standards	Week 2
Week 3	Time Management	Session 2: Values Continuum	Legislation and inclusive education Gifted and talented children	Week 3
Week 4	Stress Management	Session 3: D.I.E. Activity	Response to Intervention	Week 4
Week 5	Stress Management	Session 4: Tower of Babel	Higher-incidence differences	Week 5
Week 6	Test-Taking Skills	Session 5: Exploring issues/ Critical incidents	Lower-incidence differences	Week 6
Week 7	Test-Taking Skills	Session 6: Party and Debriefing	Midterm exams	Week 7
Final Exams: Break			Midterm break	Week 8
Break			English Language Learners and ELL instructional strategies	Week 9
Week 1	Orientation to iLEAD and RSL		Gender and sexual orientation	Week 10
Week 2	Time Management	Session 1: Identity Tags	Teaching ELLs	Week 11
Week 3	Time Management	Session 2: Values Continuum	Culturally relevant teaching/ Working with families	Week 12
Week 4	Stress Management	Session 3: D.I.E. Activity	Presentations of research	Week 13
Week 5	Stress Management	Session 4: Tower of Babel	Presentations of research	Week 14
Week 6	Test-Taking Skills	Session 5: Exploring issues/ Critical incidents	Reflection on field experience	Week 15
Week 7	Test-Taking Skills	Session 6: Party and Debriefing	Course review	Week 16
Final Exams				Final Exams

Mission and Learning Outcomes Alignment

iLEAD session goals focus on building intercultural competence, as defined by Deardorff's Process Model of Intercultural Competence (2006). Deardorff identifies knowledge, attitudes, and skills that contribute to the development of intercultural competence, including (1) raising cultural self-awareness, (2) building culture-specific knowledge, and (3) developing intercultural communication skills, such as observing, listening, interpreting, analyzing, evaluating, and relating. All of this knowledge and these skills are embedded in (4) authentic and meaningful intercultural interactions. These intercultural competence objectives have been listed below. For each objective, student learning outcomes and missions for both populations are aligned to show how students' learning needs are met by participating in this program.

(1) Raise cultural self-awareness

<i>Academic Success SLO</i>	<i>IEP Mission and Vision Statements</i>	<i>EDT 340 SLO</i>	<i>University Mission</i>
“Effectively utilize the process of critical thinking in academic discussions and assignments”	“Our program prepares students to be successful in an academic setting by developing students’ communicative competence... ” (Vision, 2014).	“Articulate the importance of respect for each student as an individual learner based on the Marianist’s commitment to social justice, along with a recognition and appreciation for differences in learning capabilities and other challenges, and beliefs about inclusive education.”	“We are a diverse community committed, in the Marianist tradition, to educating the whole person and linking learning and scholarship with leadership and service.” (Mission and Identity, 2017)

(2) Build culture-specific knowledge

<i>Academic Success SLO</i>	<i>IEP Mission and Vision Statements</i>	<i>EDT 340 SLO</i>	<i>University Mission</i>
“Effectively utilize the process of critical thinking in academic discussions and assignments”	“Partnering with university academic departments to create and facilitate opportunities for intercultural exchange. ” (Mission, 2014)	“Demonstrate the knowledge of contemporary issues of immigrants – their learning, cultures, histories, families, religions, languages and economic challenges. ”	“As a comprehensive university, we are dedicated to... excellence in creating new knowledge, integrating this knowledge across disciplinary boundaries, and applying it creatively to meet human needs.” (Mission and Identity, 2017)

(3) Develop intercultural communication skills

<i>Academic Success SLO</i>	<i>IEP Mission and Vision Statements</i>	<i>EDT 340 SLO</i>	<i>University Mission</i>
“Increase and improve active engagement in preparing and participating as a university student.”	“Our program prepares students to be successful in an academic setting by ... developing students’ information literacy, which includes understanding, finding, evaluating, and using information. ” (Vision, 2014)	“Articulate beliefs about inclusive education and multicultural education, culturally relevant teaching and knowledge about English Learners (EL) and effective instructional strategies to teach these diverse students.”	“We are committed to the Marianist tradition of education that includes educating the whole person through a learning community of challenge and support; connecting learning to leadership and service; and collaborating for adaptation and change. ” (Mission and Identity, 2017)

(4) Participate in authentic, meaningful dialogue

<i>Academic Success SLO</i>	<i>IEP Mission and Vision Statements</i>	<i>EDT 340 SLO</i>	<i>University Mission</i>
<p>“Increase and improve active engagement in preparing and participating as a university student.”</p>	<p>“Our program contributes to UD’s diversity and inclusive excellence by intentionally supporting meaningful interaction between domestic and international students (and)... Fostering intercultural awareness in students, faculty, and staff.” (Vision, 2014)</p>	<p>“Articulate the importance of respect for each student as an individual learner based on the Marianist’s commitment to social justice, along with a recognition and appreciation for differences in learning capabilities and other challenges, and beliefs about inclusive education.”</p>	<p>We are committed to a Catholic vision of learning and scholarship including: a common search for truth based on the belief that truth is ultimately one and can be more fully known through both faith and reason; a commitment to the dignity of the human person as a creative and social being created in the image and likeness of God; and; an appreciation for the ways creation, people, communities, and the ordinary things in life manifest, in a sacramental manner, the mystery of God.” (Mission and Identity, 2017).</p>

Session 1: Identity Tags

Source: Modified from D. Deardorff in Berardo & Deardorff (2012, p. 151)

Intercultural competence objective: Build students' knowledge of cultural self-awareness

Materials: Pieces of paper for "Identity Tags" and markers

Welcome and Warm-Up (20 minutes)

As students enter the room, immediately provide them with an icebreaker of your choice. I like the "Find Someone Who..." activity because it motivates everyone to move around the room and meet as many people as possible.

After 10-15 minutes, welcome the whole group.

Thank you for all being here today to participate in this intercultural program that we call iLEAD. iLEAD stands for "International Language Exchange and Dialogue." In this program, you will meet in small groups to engage in some conversations and activities that will raise your awareness of your own culture, as well as the cultures of your group members.

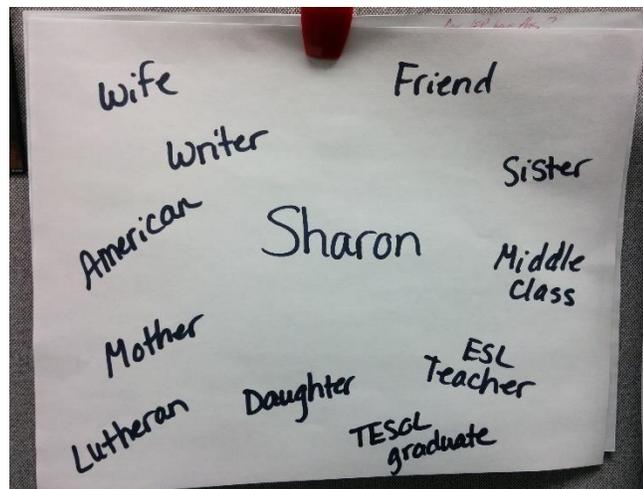
Before we get started, I want to remind you of a picture that you saw in orientation. Remember this picture?



This picture reminds us that there is more to culture than just food and fashion. In fact, most of "culture" is invisible to our eyes. The sessions in iLEAD will help you to see the invisible parts of your own culture. And when you can see your own culture, it's easier to understand the fact that people in different cultures can see and organize the world differently than you do.

Pre-Activity Explanation (5 minutes)

One of the most important, and sometimes overlooked, steps in developing intercultural competence is exploring your own cultural identity. Now, I know that the international students in this room have probably had many experiences in the United States that have reminded you that your home culture is different than American culture. Right? But for the Americans in this room, if you've never been immersed in another culture, it might be a little difficult to see yourself as a person who has culture. But you do! So that's what we're going to start exploring today. We're going to describe the "faces" of our identity, who we are, the roles that we play, the different layers of ourselves. Each of us is going to make an "Identity Tag." You'll write your name in the middle of the paper, and then write your "identities" around it. Here's my example:



Caveat: Tell students that they should not use adjectives to describe themselves ("black hair" "short" "thin") or their favorite activities ("like soccer"). Instead, they should try to use nouns that show their different identities, or roles, in life.

Show group members your example. Talk about your different identities, why you chose them, and why they are important to you. This will serve as a model to students.

Activity (20 minutes)

Everyone walks around the room and shares their Identity Tags with others OR divide everyone into small groups and then share their Identity Tags in small groups.

Small Group Discussion (15 minutes)

(any or all of these questions: print on half sheets of paper to give to groups.)

- Which identities did you write first? Why do you think you wrote them first?
- How did it feel to define yourself in these ways?
- How many of your identities were easily visible to others and how many of your identities were not so easy to see?
- Which identities did you not write down? Why didn't you write them down?
- (race, gender, class, nationality, language—privilege)
- Which identities are your strongest identities? Why?
- Which identities are most comfortable? Which are least comfortable?
- How do others see you?
- How would you like others to see you?

Small Group Discussion (10 minutes)

Give out a new piece of paper. Ask students to fill in the blanks for this sentence.

- “I am a _____, but that doesn't mean _____.”
- *Example: “I am a Christian, but that doesn't mean that I try to convert every person I meet.” Or “I am an American, but that doesn't mean I own a gun.”*

Ask group members to share their papers with their groups. This can be a very powerful activity, and it helps them remember that although they belong to a culture, each of them is unique.

Note: One of the most interesting conversations that I had during this activity emerged from a comment from an American teacher education student who was White and male. He said, “I guess my most visible identity is that I'm American.” Everyone at his table, two Chinese students and a Kuwaiti student, nodded and agreed. This generated a deeper discussion about race, ethnicity, and nationality, and the perception of Whiteness as being “American.” Some of my international students were surprised to know that the future “face of America” will likely not be White.

Send home the following slip of paper with all of today's participants:

Session 1: For Further Reflection...

- Sometimes, the identities that are important to us are not the identities that other people see and use to make judgments about us.
 - Which identities do you think other people don't see?
 - Which identities do they see?
- How can we move beyond the assumptions that we make about other people?
- Culture has a great influence on our own identities.
- Each of us belongs to multiple groups, often each with their own culture and identity. We are more than just one identity, which means it is important to look beyond one label when we interact with others.
- Our identities change over time.
- Understanding ourselves and the lens we use to see the world is necessary before we can attempt to understand others.

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Session 2: Values Continuum

Source: Modified from D. Deardorff in Berardo & Deardorff (2012, p. 122)

Intercultural competence objectives: Build students' knowledge of cultural self-awareness and culture-specific information

Materials: Value Cards (p. 19)

Pre-Activity Explanation (10 minutes)

Last week, we started to explore our personal cultural identities. Today, we're going to talk specifically about our cultural values. Sometimes our cultural values and our personal values are the same. Sometimes, they are different. You might have some ideas about what the values of another culture are—or maybe you have no idea.

Think about the cultural iceberg that we've seen before. Because values are invisible, they belong to the 75% of the iceberg that we don't see. Today's activity will help bring some of those unseen differences to the surface so we can talk about them.

Explain to participants that they will hear a series of statements. Ask them to move to the table (or side of the room) that has the statement that most closely matches their values.

Values Statements (Facilitator KEY) (Print out Values Table Cards to post around the room or put on tables)

- Set 1: Life is what happens to me. I don't have control over it. / Life is what I make it. I have control over it.
 - **KEY: (Destiny/Fate versus Free Will)**
- Set 2: Competition brings out the best in people. / Cooperation is the way to get things done.
 - **KEY: (Competition/ Cooperation)**
- Set 3: Change is good. / Tradition is important.
 - **KEY: (Innovation / Tradition)**
- Set 4: People should be honest even if it hurts. / Maintaining harmony is important even if it means not telling the complete truth.
 - **KEY: (Honesty / Harmony)**
- Set 5: Being part of a group is extremely important for my success. / I don't need to belong to a group to be successful.
 - **KEY: (Collectivism / Individualism)**

Activity: Values Cards (50 minutes)

After participants have divided according to their values, hand out this slip of paper:

- 1) What value/values do these statements represent?
- 2) How strongly do you feel about this value?
- 3) What are some examples in your life that support your agreement with this value?
- 4) What are some examples in your life that support the OPPOSITE value?

Get all students back together and debrief the set of statements. See if students can guess the opposing values that each set of statements represents. Then, share the next set of statements. Repeat for each set.

Large groups: *Divide the participants into two groups of 8-10. Half the participants consider one set of statements. The other half considers a different set of statements. Then switch the statements. After both groups have discussed the first two sets of statements, move on to the next set of statements.*

Variation: *Ask them if their opinion changes if they think about their identity as men or women. We had a fascinating conversation when I asked women in the room if they valued destiny or free will when they thought about romantic love. A few of the women who had been staunch supporters of free will when they thought about their careers immediately expressed strong support for destiny in their romantic lives! This shows that sometimes our values change depending on which identity is most salient in a situation.*

Post-Activity Small Group Discussion (15 minutes)

- What did you learn from this activity? What became clear after you did this activity?
- Which values were different from other group members from your own culture? In your own gender?
- Not only are our values invisible, but we often don't know what our values ARE—until something threatens or violates our values.
 - Think about a time in your life when your values were threatened or violated? How did you react? What did you do?
- We like to think that we always make decisions that are supported by our values—but sometimes we don't.
 - Describe a time when you made a decision that was not supported by your own values. Why did you make this decision? How did it affect your life?

- Which values were different between cultures? How might this affect their intercultural interaction?
 - One value is not better than another value, so when considering values, place them on a continuum like this:



Send home this slip of paper with all of today's participants:

Session 2: For Further Reflection...

- Not only are our values invisible, but we often don't know what our values ARE—until something threatens or violates our values.
- We like to think that we always make decisions that are supported by our values—but sometimes we don't.
- Sometimes our personal values conflict with our culture's values. This can cause a mental state called **cognitive dissonance**. (Go look it up!) Cognitive dissonance is not always bad. It can push you to reorganize and reframe how you see the world.

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Values Cards (These can be typed onto Power Point slides)

Life is what happens to me. I don't have control over my life.	Life is what I make it. I have control over my life.
Competition brings out the best in people.	Cooperation is the way to get things done.
Change is good.	Tradition is important.
People should be honest, even if it hurts.	Maintaining harmony is important—even if it means not telling the complete truth.
Bring part of a group is extremely important for my success.	I don't need to belong to a group to be successful.

Session 3: Description, Interpretation, Evaluation Activity

Source: Modified from Bennett (1977)

Intercultural competence objectives: Build students' skills of observing, listening, interpreting, and evaluating

Materials: Description, Interpretation, Evaluation pictures (pp. 18-33) and envelopes with captions for the pictures (to read after making guesses), chart paper divided into three columns (unlabeled columns), markers

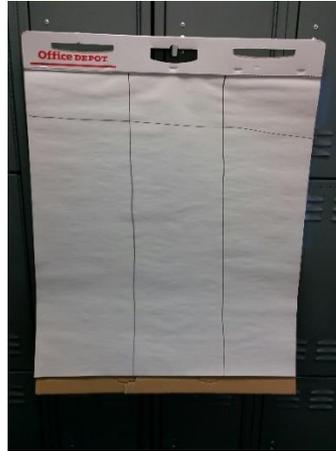
Pre-Activity Explanation (10 minutes)

So far in our sessions, we've explored our own cultural identities and we've explored some of our cultural values. Both of these sessions explored knowledge—knowledge of ourselves, and knowledge of other cultures. Today, we're going to move into some practice with intercultural communication skills. Specifically, distinguishing the difference between what we see and what we think and feel. When you are living in the culture that is familiar to you, you understand a lot of the hidden information and context around a situation. But when you're in a new culture, you don't easily understand all the information and context around a situation. So you don't know how to interpret what you're seeing and this can lead to miscommunication. To improve our communication across cultures, we need to practice slowing down our quick judgments about what we see. We need to practice mentally separating what we see from what we think and feel.

So to demonstrate the difference between what we see and what we think and feel, we're going to do an activity. I'm not going to tell you the name yet. You're going to guess in a minute.

Ask all participants to look at Picture # 1. Ask them to tell you something about it. The phrasing of this question is important, otherwise it will skew answers. **Say this, "Tell me something about this." (Do not ask what they "see" or to "describe the picture.")** Let the participants see the picture up close if they want.

Write down what participants say into a large piece of chart paper for everyone to see. Notice that the 3-column chart will remain unlabeled for now.



Column # 1: Description (what I see)

Examples: People are holding hands and moving. / Many of them are wearing red.

Column # 2: Interpretation (what I think)

*Examples: Maybe they are dancing. It must be warm there because their legs are bare.
/ Looks like a wedding.*

Column # 3: Evaluation (what I feel)

Examples: It looks like fun! / I hate dancing.

Organize what participants say according to classification, but don't label the columns yet.

After you have gotten a variety of responses for each column, ask the participants if they can figure out why you've divided their responses in this manner. Reveal the name for each column: *Description, Interpretation, Evaluation*. Label the columns. A chart with statements and labels will look like this:

Description	Interpretation	Evaluation
They are holding hands	They are dancing It must be warm	It looks like fun!

Tell participants that we're doing this activity because it helps us become aware of the difference between (1) what we see and (2) what we think and feel about what we see.

As human beings, it's very easy to quickly move from what we see to what we think and feel about what we see. To be effective intercultural communicators, we need to slow down our interpretations and evaluations and be open to the possibility that what we think and feel about something new and different may not match what we actually see. In order to truly see people and understand other cultures, we need to get the context. We need to understand what is happening around a new person or situation.

After it seems like everyone is ready to describe, interpret, and evaluate a new picture, read the caption to Picture # 1. Discuss their responses. Were they surprised by any of the information?

Small Groups do the D.I.E. Activity (30 minutes)

Give each group a piece of chart paper for recording their statements about the pictures. Give each group one of the D.I.E. Pictures (pp. 18-33). Each "answer" should be in a separate envelope, to be revealed to the group after they have finished making their statements about the pictures.

Rotate the pictures among the groups so that each group has many opportunities to practice describing, interpreting, and evaluating.

Final Wrap-Up Discussion (15 minutes)

- What did you learn from the description/interpretation/evaluation activity?
- Can you think of a time in the past when your interpretation of a person or situation was not accurate?
- How can this activity help you understand future miscommunications?

Send home this slip of paper with all of today's participants:

Session 3: For Further Reflection...

- As human beings, it's very easy to quickly move from what we see to what we think and feel about what we see.
- To be effective intercultural communicators, we need to slow down our interpretations and evaluations and be open to the possibility that what we think and feel about something new and different may not match what we actually see.
- In order to truly see people and understand culture, we need to get the context. We need to understand what is happening around a new person or situation.

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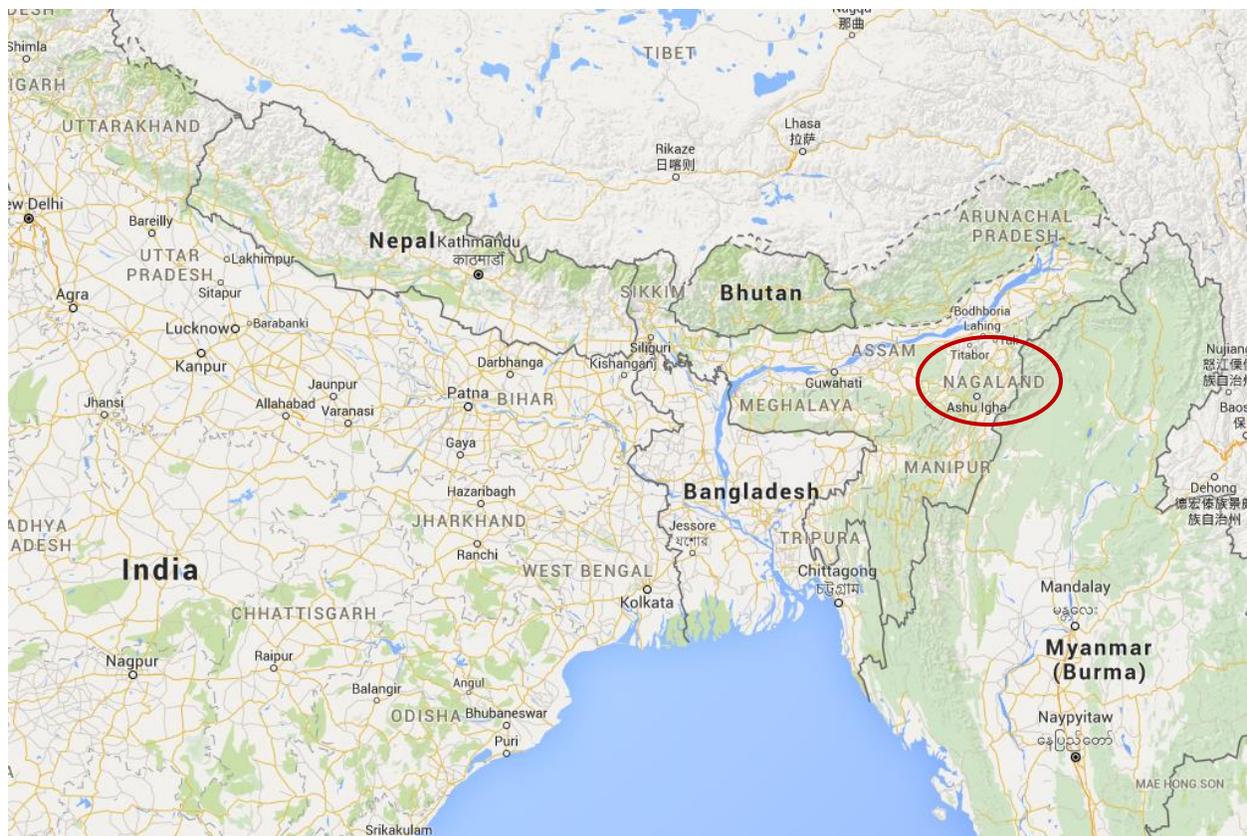
Picture # 1



Photo credit: www.festivalsherpa.com

Picture # 1 Caption (reveal after guessing)

This picture was taken at the Hornbill Festival of the Naga people (located in northeast India/northwest Myanmar). This is an agricultural festival that is named after a local bird. It takes place on December 1st-5th. The Naga people offer sacrifices of food to a supreme God during these days just before they harvest their crops. They also dance, sing songs, and act out tragic love stories and stories about famous warriors and heroes.



Picture # 2



Photo credit: www.blacktimetravel.com

Picture # 2 Caption (reveal after guessing)

This is Ibitihaj Muhammad. She is an African-American Muslim. She is also a fantastic fencer! Muhammad was the first Muslim woman to represent the United States in the international fencing competitions in the 2016 Olympic Games in Rio de Janeiro.



An example of fencing

Photo credit: www.wikipedia.org

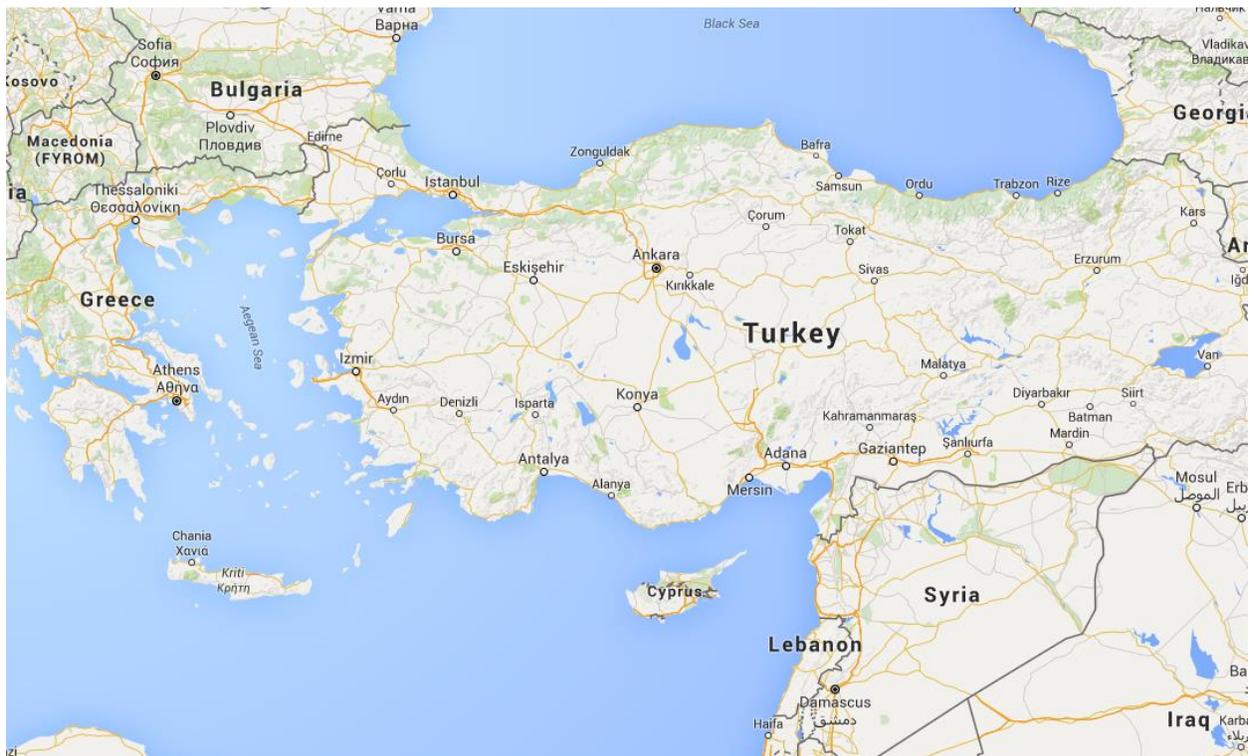
Picture # 3



Photo credit: www.nationalgeographic.com, Olga Gamburg

Picture # 3 Caption (reveal after guessing)

This is a February 2015 snowstorm in Istanbul, Turkey. It doesn't usually snow this much in Istanbul. This was the first snowstorm like this in 28 years. People had to walk for hours to get to work because the public transportation couldn't run with so much snow and ice. Cabs were also stuck in traffic for hours.



Picture # 4



Photo credit: www.nationalgeographic.com, Andrew Hara

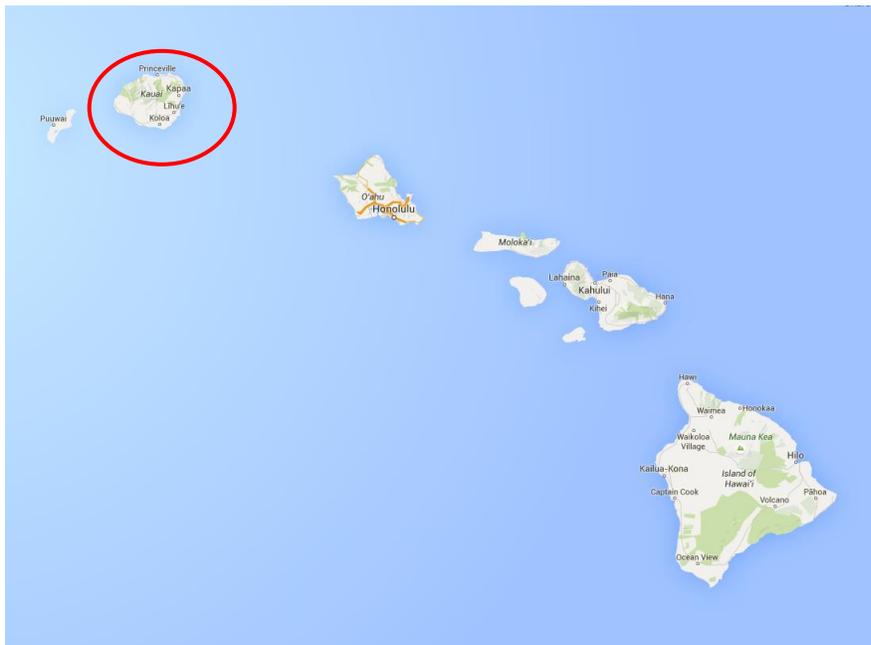
Picture # 4 Caption (reveal after guessing)

This is a statue of the Hindu god, Shiva, at the Kauai Hindu Monastery in Hawaii.

Here is what the temple looks like on the outside.



Photo credit: www.tripadvisor.com



Hawaiian islands (Kauai is circled)

Picture # 5



Photo credit: www.wikipedia.org

Tjaden-Glass, *iLEAD Materials*, 2017

Picture # 5 Caption (reveal after guessing)

This is Tulsi Gabbard, a member of the U.S. Congress since 2013 for the State of Hawaii. She was born in America Samoa, a territory of the U.S. She is the first Hindu member of Congress. (Her father is Catholic, but her mother is Hindu.) She has four siblings. She is also a member of the U.S. military. She served as a member of the Hawaii Army National Guard and served for a year in the U.S. military in Iraq as a medical specialist.



America Samoa is a U.S. territory (not a state.) People who live in U.S. territories cannot vote for U.S. president. They are self-governed and vote for their own local legislatures. They travel on U.S. passports.

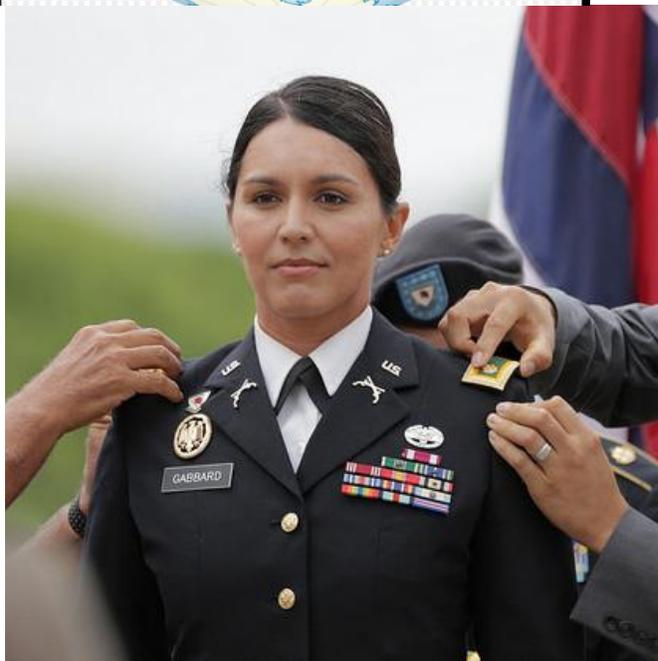


Photo credit: www.wikipedia.org

Tulsi Gabbard was in the Hawaii Army National Guard.

Picture # 6



Photo credit: www.nationalgeographi.com, A.M. Ahad

Picture # 6 Caption (reveal after guessing)

These men are lying on top of a moving train in Bangladesh. They are coming home from work.



Picture # 7



Photo credit: www.nationalgeographic.com, Naing Thu Soe

Picture # 7 Caption (reveal after guessing)

This is a picture of a boy binding cotton ropes to the bamboo sticks of an umbrella. This business makes traditional umbrellas in Myanmar. The photographer took this picture from the inside of the umbrella.



Picture # 8



Photo credit: www.nationalgeographic.com, Avishek Das

Picture # 8 Caption (reveal after guessing)

This boy is participating in Charak Puja, a holy Hindu ritual for people in parts of Bangladesh. To prepare for Charak Puja, people make sacrifices like eating only fruit for one month and experiencing intense physical pain, like having parts of your body pierced. They believe that experiencing all these pains and sorrows will ensure that the next year is full of good things.

Session 4: Tower of Babel

Source: Modified from Fras (2008)

Intercultural competence objectives: Build students' skills of observing, listening, and interpreting, as well as their sociolinguistic awareness

Materials: Legos (enough pieces for each group to build a residence or vehicle), paper, pencils or pens

Pre-Activity Instructions (5 minutes)

So far, we've explored our personal cultural identities, cultural values, and last week, we spent some time practicing the important intercultural communication skill of slowing down and describing what we're seeing before we jump to our interpretations and evaluations. Today, we're going to put our knowledge and skills together to participate in a cross-cultural communication activity called "The Tower of Babel."

Has anyone hear this story? Would anyone like to tell it?

If you get no volunteers, you can project this text below onto a Power Point slide.

The "Tower of Babel" refers to a story in the Bible. The story goes like this. A long time ago, all people spoke the same language. After the Great Flood, everyone spoke the same language and people became powerful. They wanted to build a tower that would reach to heaven. God found this disrespectful, so He miraculously caused all the people to start speaking different languages so they couldn't understand each other. People could no longer work together to build the tower. Instead, they looked for others who spoke their new language and moved to other places to start their own communities. This story is how some ancient people made sense of the fact that there are so many languages in the world.



Art credit: "The Tower of Babel" by Pieter Brueghel the Elder

How many of you have been to another country where you didn't speak the language?

Today, we're going to simulate the experience of the Tower of Babel for our native English speakers. For this activity, if you speak English, you are not allowed to speak in English. If you know another language, you can use that language. You can observe and try to participate, but you cannot negotiate directions for the activity in English.

If you don't speak English, you can speak—but only in your native language.

Your goal today is to accomplish a series of different tasks, each of them getting a little more difficulty each time.

After all the groups have completed all tasks, we'll have a whole group discussion in English about your experience.

Activity (50 minutes)

Tasks

1. Make a birthday list of everyone on your team (about 10 minutes)
2. Sing one song all together (about 10 minutes)
3. Perform a dance all together (15 minutes)
4. Build a unique residence or vehicle using Legos (15 minutes)
 - *Non-native English speakers:* Give directions
 - *English speakers:* Build the house according to your group members directions

If you have more time, participants can vote for their favorite residence or vehicle.

Post-Activity Discussion (15 minutes)

- How did this task make you feel? How did you manage your feelings?
- What were your coping strategies? In other words, what did you do to help yourself understand or to make your ideas clearer for others?
- Which task was the easiest task? Which task was the hardest task? Why?
- How much easier would it have been if you had all spoken English?
- Is it really necessary to have a common language in order to understand one another?
- What tools did you use to communicate and make sure everyone understood correctly?
- What was the group building process?
- Compare this iLEAD session to the other sessions that we have had so far.
- What are some benefits of experiencing this activity?

Session 4: For Further Reflection...

Communicating across cultures and languages can be emotionally exhausting.

What emotions did you feel today as you tried to communicate with your group members when you didn't share a language?

How did emotions affect your ability to communicate today? What were some examples from today's session of moments when your emotions negatively affected your ability to communicate?

Were there any examples from the session when your emotions *positively* affected your ability to communicate?

Did your experience in today's activities change the way you understand intercultural communication? If it did, explain how it changed your understanding.

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Were there any examples from the session when your emotions *positively* affected your ability to communicate?

Did your experience in today's activities change the way you understand intercultural communication? If it did, explain how it changed your understanding.

Session 5: Exploring Issues (Choice A)

Source: Author's content

Intercultural competence objectives: Build students' skills of listening, interpreting, and relating

Materials: Topics, either printed or projected on a screen

Divide students into groups of 3-4.

Pre-Activity Explanation (5 minutes)

We've spent several weeks getting to know each other better and exploring our cultural identities. We've also talked about cultural values and how to slow down our interpretation in culturally unfamiliar contexts. Today, we're going to go a little deeper. I want each of you to spend a few minutes individually brainstorming topics that you want to talk about in your groups. Think back to that cultural iceberg that we saw before. Think about all those aspects of culture that are below the surface and hidden from view. Do any topics or questions come to mind?

This is your time to dig deeply into the topics that you care about. Don't be afraid to say what you want to say or ask what you want to ask. You've developed respect and trust in your group so you can ask the questions that are on your mind, knowing that your group knows that you have good intentions.

Use this discussion as a time to learn and grow. If you get stuck or you are not sure about what you want to talk about, I have a list of topics that might spark some discussion. Just let me know if you want it.

Discussion (50 minutes)

Possible topics, if you are not sure what you want to talk about:

- Divorce
- Marriage
- Racism/ Discrimination
- Freedom of speech
- Immigration
- Crime/Punishment
- Unemployment
- Women's rights
- Systems of government (democracy, monarchy, socialism)

- Child abuse/neglect
- Domestic violence
- Disability
- Gun violence/gun control
- Family conflict
- Health care
- Globalization/ Western cultural influence
- Refugee crisis
- Addiction
- Human trafficking
- Slavery
- Censoring the Internet
- Gender income inequality
- High-stakes educational testing
- Single parenthood
- Sharing household responsibilities at home
- Jobs—Gender issues

Post-Activity Discussion (20 minutes)

- Talking about some of these issues can be difficult. How did you feel as you started talking about some of these topics? Did your feelings change as your discussion progressed?
- Was there anything from your discussion that surprised you today?
- Was there anything that was interesting from your discussion that you want to share with the whole group?
- Were you able to slow down your interpretation and evaluation of what other group members said and focus on listening with an open heart and mind?
- Choosing a topic can be a very cultural decision. Were there topics on the list that you didn't think were important (or maybe even appropriate) to talk about? Did other group members find them important or appropriate? What were your reasons?
- What cultural values related to these topics? (Destiny/Free will; Competition/Cooperation; Innovation/Tradition; Collectivism/Individualism; Honesty/Harmony)

Session 5: For Further Reflection...

The positions that we take on issues depend on a number of factors—not just cultural factors. We also consider our religious beliefs, the lessons that our parents taught us, what we’ve learned about the world by being raised in a certain social class, and what we’ve experienced in our own lives.

Because there is such diversity in our reasons for our positions on different issues, it’s important not to assume that we know what a person will say about one issue or another.

Many people know about “The Golden Rule,” which goes like this: *Treat others the way that you would want to be treated.* However, now we know that the way that we want to be treated may not be the same as the way another person wants to be treated.

“The Platinum Rule” is a better rule to follow for living in a world where many cultures interact with each other. It goes like this, *Treat others the way that they want to be treated.*

And if you don’t know how they want to be treated, it’s simple. Just ask.

Think about how you might interact differently with others if you lived by the Platinum Rule. What changes might you make in how you communicate with others?

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Think about how you might interact differently with others if you lived by the Platinum Rule. What changes might you make in how you communicate with others?

Session 5: Critical Incidents (Choice B)

Source: Modified from Apedaile & Schill (2008, pp. 53-58)

Intercultural competence objectives: Build students' skills of observing, listening, interpreting, and relating

Materials: Critical Incidents Cards and questions (included below)

Pre-Activity Explanation (5 minutes)

We've spent several weeks getting to know each other better and exploring our cultural identities. We've also talked about cultural values and how to slow down our interpretation in culturally unfamiliar contexts. Today, we're going to spend some more time in developing our ability to imagine other interpretations of the motivations and intentions of people who are communicating across cultures. I'm going to give each group a slide that has a "critical incident" on it. A critical incident is a situation in which some cultural misunderstanding has occurred. The incident describes the people and the context and usually how the situation made the people feel. The purpose of this activity is to practice slowing down our tendency to arrive at one interpretation and evaluation of an event, and to imagine other possible interpretations. This can be challenging to do, especially when we really want to say who was right and who was wrong. See if you can suspend your judgment long enough to imagine other interpretations of the situation.

Discussion (50 minutes)

Give one critical incident card to each small group and a half-sheet of paper with the post-activity questions.

Critical Incident A

Sandra gave her students a grammar test. During the test, a student was looking at another student's answers and writing them on his paper. The teacher asked him to do the test on his own. The student continued to look at the other student's answers. The teacher took his paper away and threw it into the garbage in full view of all the other students to make the point that the student's answers were not an indication of his understanding of the grammar and that it was pointless to write the test if he was just going to cheat. The student was very upset and went to the office to complain.

Critical Incident B

Sandra is a fun-loving teacher in the IEP program. At the beginning of every course, she explains the classroom and school guidelines, including the rule about being late. After about a week and a half, one of her students started to arrive late for class every morning. Sandra likes to treat things in a light-hearted manner, and so when the student walked in late one morning, Sandra said “good evening” to her and everyone laughed. Sandra had done this before with other students. The student ignored Sandra and went and sat down. Sandra felt a little annoyed and so she asked the student about being late. The student then yelled at Sandra and said, “You don’t talk to me like that!” Sandra told her that she should apologize for being late. Later, Sandra approached the student privately and apologized to her even though she felt that the student should apologize first. The student also apologized but later stopped coming to class altogether.

Critical Incident C

Len teaches the evening TOEFL (Test of English as a Foreign Language) class. One day, there was a conflict between a student who wanted to do more listening practice in class and a student who wanted to focus only on grammar. The next day, one of the two students came to Len’s office to talk to him about the class. The student told him that she thought they had studied enough grammar and that they needed more listening practice. She assured him that she was not trying to tell him what to teach. A week later, the student invited Len to come to her home so that she could show him something. He did not go. Then, she sent him an email, thanking him for his teaching and complimenting him on his looks. This made him very uncomfortable, so he made a conscious attempt to avoid her outside of class.

Critical Incident D

George really infuriated me because when it was time to hand in his assignment, he gave me a whole bunch of bad excuses. It really upset me because I felt that he was not taking his work seriously and did not pay attention to the deadlines. I explained the assignment very carefully and put the deadlines up on the board—so when he made up excuses to cover himself, he really made me mad. I felt bad, though, because there was another student who didn’t have his assignment done either, but he apologized and said he would hand it in later that day. He never did hand it in on that day; he handed it in a few days later, but since he had apologized, somehow I accepted that and was nice to him.

Critical Incident E

A man in his early twenties was walking home from school one day when he passed by a small group of girls of junior high school age. The girls laughed at him, and he felt upset and disrespected. If he had been at home, he would have disciplined them right there in the street and then taken them home to their fathers and the fathers would have supported him. He knew that he couldn’t do that here.

Questions for Discussion

For each of these critical incidents, start by gathering your overall impressions of the situation. Discuss your answers to these questions (Apedaile & Schill, 2008, p. 33):

1. What is the context? What is happening? What are the issues? Summarize.
2. Can you relate to any of the characters or events? Why? How?
3. What were the different expectations of the characters in the story?

After discussing these questions, spend some time slowing down your interpretation of the situation and moving through a more descriptive process of the event. (Apedaile & Schill, 2008, p. 33)

1. Describe the situation.
2. Without using adjectives (that's evaluation!), list the behaviors of both characters.
3. List some inferences that the characters made in the situation.
4. Discuss the behaviors from your perspective.
5. Attempt to understand the second individual's thinking about the first person's behaviors and values.
6. Expand your interpretation by thinking about an interaction that you have had with someone from a different culture. Confirm or reject your understanding through further communication or observation.

If there is more time, allow small groups to exchange critical incidents cards and answer the questions for a new situation.

Final Wrap-Up Discussion (15 minutes)

- What did you learn from this activity?
- Can you think of a time in the past when your interpretation of a person or situation was not accurate or when you did not have enough information to make an accurate evaluation?
- How does this activity help you understand intercultural communication?

Session 5: For Further Reflection...

Think about a time in the past when your interpretation of a person or situation was not accurate. Or perhaps you did not have enough information to make an accurate evaluation. How did you understand the person or situation? When you received more information and context, how did your interpretation or evaluation change?

When we are not living in a place where we understand the hidden cultural rules, it is very easy to be misunderstood.

If you are new to the culture of the United States, think about a time when you were misunderstood. How did you try to clarify your intended message? Did it work? If yes, explain why your explanation worked. If it didn't, explain why it didn't work.

If you are from the United States, think about a time when you were confused by the words or actions of someone who is not familiar with the culture of the United States. How did you respond to the situation? Did you try to help the person? If so, what did you do? Were your actions helpful? If you didn't try to help the person, how did the situation end? How do you understand that interaction today as you learn more about how to communicate effectively across cultures?

Session 5: For Further Reflection...

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Session # 6: Party

Materials: Food, music, and games

Students bring food to share with each other. This is a great time for international students to share favorite dishes from their home countries. Games are also a low-risk, low-anxiety way of bringing people together.

Note: I also like to provide a list of “Next Steps” for all students, for those who want to continue to build their intercultural communication skills. The list usually includes other intercultural programming and activities, study abroad information, courses related to intercultural communication, certificates, licensure options, and degrees related to teaching English language learners. This could also be a time to share information about other community-based ESOL programs where students can volunteer to teach adult English learners.

Author's Reflection

Facilitating iLEAD sessions has been a deeply rewarding experience for me, both as a teacher of English learners and as an American who is helping other Americans—many of whom have seen the world through an unchallenged, privileged perspective—begin to see the world through a different cultural lens.

I see myself in many of these American teacher education students. As a child of a White working class family, I subscribed heavily to the idea of meritocracy in education. If you worked hard, you succeeded. If you didn't work hard, you didn't succeed. Therefore, those who didn't succeed didn't try hard enough. They were the only ones to blame for their failure. This line of thinking resonates deeply with several widely held American values, like self-reliance, independence, and having a strong work ethic.

While I still hold those values to be important in my life, I now acknowledge that viewing my classroom through the lens of meritocracy implicitly gave me full license to blame my students for their difficulties in learning. In meritocracy, teaching is simply explaining content knowledge in an “effective” way. It doesn't matter who the students are or what their lives outside of the classroom are like. In any case, if they're going to succeed in this country, they had better start learning American values.

But American values are more than independence and self-reliance. American values are also helping your neighbor. Caring for the vulnerable. Freedom to be different and respecting those differences.

Teaching is more than giving content knowledge. Knowledge is necessarily embedded within the cultural context in which it is created. Teaching is social. It is even—dare I say it—political, even if those politics are simply to demonstrate how to respect political difference and to give voice to opposing viewpoints. Being able to peacefully engage in critical discussions about solutions to the world's problems is becoming increasingly crucial for maintaining a healthy democracy in times of deep political division. However, opportunities to practice critical discussions are often sacrificed in favor of devoting more time to additional content. In addition, critical discussions can lead to discomfort, which students may mistake as feeling unsafe. While all students should feel safe in their learning, comfort should not be a course goal. Learning is uncomfortable—especially when it challenges deep, cultural assumptions about the way the world works.

Intercultural communication is messy. No doubt about it. But preparing students to be effective intercultural communicators is no longer an option for universities, many of which have written language into their mission statements that expresses the desire for graduates to become global citizens or to be prepared to engage in the global economy.

If we want our students to grow in their intercultural competence, programs like iLEAD can offer a structure in which students can interact with each other and, more important, **reflect** on their understanding of the world so that they can shift their frame of reference when doing so is appropriate.

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Author Biography

Sharon Tjaden-Glass is the Partnerships Coordinator and an Instructor for the Intensive English Program at the University of Dayton. She coordinates partnerships and course collaborations that bring together IEP and degree-seeking university students to engage in meaningful dialogue or mutually beneficial course projects.

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