

Board/Authority Authorized Course Global and Intercultural Studies 12

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| School District/Independent School Authority Name: Greater Victoria School District | School District/Independent School Authority Number (e.g. SD43, Authority #432): 61 |
| Developed by: Global and Intercultural Skills Program - Working Group | Date Developed: Original May 2016, New format June 2018 |
| School Name: Victoria International Education | Director's Name: Dr. Jeff Davis |
| Superintendent Approval Date (for School Districts only): | Superintendent Signature (for School Districts only): |
| Board/Authority Approval Date: June 2016 | Board/Authority Chair Signature: |
| Course Name: Global and Intercultural Studies | Grade Level of Course: 10 - 12 |
| Number of Course Credits: 4 credits | Number of Hours of Instruction: 120 hours |

Board/Authority Prerequisite(s):

None

Special Training, Facilities or Equipment Required:

An instructor who is willing to supervise intercultural student visits and exchanges.
Students who are able to travel to other countries requiring a passport.

Course Synopsis

This course is designed for students in grade 10-12 and will ideally be integrated into a 2-3 year planning schedule by students in order to fully complete the Global and Intercultural Skills Program requirements.

Students develop their intercultural knowledge and competencies through explorations of their individual, cultural, community, provincial, and national identities, and those of people from cultural and/or national identities that differ from our own. Through this course students will gain the knowledge, awareness, and skills to navigate across cultures and understand the dynamics of global interconnectedness.

Students will develop an understanding of culture, how it is shaped and how it shapes society, as well as their own view of the world. In reflecting upon and analyzing their personal cultural values first, they develop a foundation for probing and understanding those of peers from other cultural backgrounds. This then

provides a departure point for better understanding the place of Canada in the world and subsequently how others from around the world perceive Canada and Canadians. Some students may choose to focus on how different groups within Canada perceive each other and interact. Subsequently, within this context, they will gain insight on the interconnectedness of global issues and how culture influences those issues.

Through developing a self-awareness of their own and other cultures, as well as gaining interpersonal and intercultural communication skills, students will be more readily able to interact and flourish in a globalized world. The skills, knowledge, and attitudes learned will then be applied in order to prepare and/or reflect on intercultural experiences, whether at home or abroad.

Ultimately, students will be empowered and encouraged to apply these skills locally and globally, and to act as diversity leaders and global citizens.

Goals and Rationale:

Student and family expectations, School system expectations and Societal expectations (local, national and global) and all within our modern context have changed and are changing and will continue to change. This course is thoughtfully designed based on new curriculum, emerging societal demands and, significant global issues – the integration of concepts, skills, attitudes, cross curricular learning, relevance and personal motivation constructs defaults the framework of this course to a higher-order learning environment. As a result, the writers have paid attention to the following key issues:

- BC's Renewed Curriculum:
 - Learners at the center of the learning landscape, and encouraging motivation, curiosity and active engagement. Renewed provincial curriculum is inclusive of all learners – it addresses the needs of diverse learners in various contexts, allows for personalization and creative approaches, and enables students to take increased responsibility for their learning
 - Core competencies – Thinking, Communication, Personal and Social
 - A variety of learning environments – experiential – local contexts and place based learning
 - Interdisciplinary Inquiries – World History, Human and Physical Geography, Economics and Business, Education frameworks, Language Learning, Political frameworks, Comparative Cultures, Comparative Religions, Global issues
- “The Educated Citizen” e.g. are aware of the rights of the individual
 - Thoughtful, able to learn and to think critically, and who can communicate information from a broad knowledge base;
 - Creative, flexible, self-motivated and who have a positive self image;
 - Capable of making independent decisions;
 - Skilled and who can contribute to society generally, including the world of work;
 - Productive, who gain satisfaction through achievement and who strive for physical well being;
 - Cooperative, principled and respectful of others regardless of differences;
 - Aware of the rights and prepared to exercise the responsibilities of an individual within the family, the community, Canada, and the world.
- The continuing transformation of the Multicultural fabric of Canada
 - By 2031 46% of Canadians over 15 will have been born outside of Canada
(*per Statistics Canada “Projections of the Diversity of the Canadian Population” c2010*)
 - Diversity is the norm and proactive citizens support positive impact on local, national and global issues, including conflict reduction
- The need for Post Secondary pathways that lead to productive, successful and fulfilling adult living in the local, national and global economy
 - Parents and staff (and the students themselves) are more aware of the need to prepare their children for a global world and will seek opportunities to instill in their children an appreciation for diversity

- We are competing globally for more and more jobs
 - There is increasing global competition/cooperation across economic and business sectors
 - Work Experience hours that are more relevant and motivational
 - Dual credit potential courses in support of a career pathway(s)
 - 'Real' learning that enhances deepening each student's personal portfolio
 - Increasing requirement for post-secondary applicants to provide their volunteer, leadership and community activity profile
 - Students develop critical and creative learning skills, inquiry-based research skills, as well as global and intercultural competencies necessary for success within an increasingly global, knowledge-driven economy
- The impact of Technology on communication and the development of relationships
 - Social media offers student connections across the globe
 - 'Face to Face' interactions in systems development without being there

Aboriginal Worldviews and Perspectives:

- Aboriginal culture – the explicit and implicit voice and perspective of Aboriginal people is embedded into all parts of the curriculum in a meaningful and authentic manner
- Learning ultimately supports the well-being of self, the family, the community, the land, the spirits and the ancestors
- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place)
- Learning recognizes the role of indigenous knowledge
- Learning is embedded in memory, history and story
- Learning requires exploration of one's identity

BIG IDEAS

The exploration of the values and beliefs of one’s own culture in comparison to the values and beliefs of other cultures deepens one’s understanding of different global perspectives.

Indigenous histories, perspectives and knowledge are an integral part of the historical and contemporary foundation of countries across the world.

Investigating global systems (environmental, geopolitical, economic, educational) deepens one’s understanding of emerging global concerns and the role of the United Nations, social justice activism and service learning.

Value systems and belief systems shape the structures of power and authority within a culture.

Language and unique communication behaviours are directly linked to culture and impact intercultural understanding and information flow.

Learning Standards

| Curricular Competencies | Content |
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| <p><i>Students are expected to do the following:</i></p> <p>A. Understanding Culture and Self</p> <ul style="list-style-type: none"> • Understand and be able to explain personal values • Understand and be able to explain the components of culture • Understand and be able to describe themselves in relation to the Iceberg Metaphor • Identify cultures of interest and describe values and beliefs associated with these cultures • Analyze and share a culture of choice and in comparison to self • Demonstrate increased self-knowledge and self-awareness of how their own cultural background influences their personal values, beliefs, and perceptions by completing a personal ancestral analysis • Develop an understanding of how culture is developed and influences society • Able to compare and contrast cultures: their values, beliefs, and perceptions • Develop attitudes of appreciation, empathy and respect for diversity and differing perspectives • Demonstrate critical and creative thinking skills as well as open-mindedness in considering differing points of view, communication and thinking styles as evidenced in thoughtful entries in a reflection journal • Prepare a presentation describing the cultural components of a culture of choice | <p><i>Students are expected to know the following:</i></p> <p>A. Understanding Culture and Self</p> <ol style="list-style-type: none"> 1. Their place in the world (scales of culture) / self-awareness, value orientation 2. Definitions of culture, inclusion, diversity, stereotyping 3. Intercultural competence 4. Cultures of interest 5. Components of Culture 6. Presentation skills 7. Hofstede’s Dimensions of Culture 8. The Iceberg Metaphor |

- Research Hofstede's dimensions in relation to one's own culture and compare to a culture of choice

B. Affiliation and Belonging – Community, Province, Nation, World

- Understand, define and respect aspects of local community, provincial, national and/or other affiliations
- Understand aboriginal perspectives and knowledge as an integral part of the historical and contemporary foundation of BC and Canadian culture
- Listen to, interact with and reflect upon the information of guest speakers who represent the different cultural perspectives from within Canada, or from abroad
- Analyze and reflect on the impact of one's own culture and other cultures on values, assumptions, perceptions, expectations and behaviour
- Conduct interviews with different members of family and/or community
- Compare and contrast systems across the globe
- Understand emerging global concerns and aims, using Debate Structure to establish impact, need and intervention
- Using the Deardorff Process Model of Intercultural Competence, groups will analyze how these elements aide intercultural understanding among people
- Perform online real time research to discover the current impact of various global concerns on the systems of different countries and cultures
- Write a letter writing to MLAs and MPs to communicate concerns regarding systems in Canada and/or Canada's role in international aide
- Review of historical and contemporary curricula with explicit reference to cultural influences, actions, learnings, etc.

C. Understanding of the Other

- Understand conflict and power relationships
- Explore the current state of international student perspectives, immigrant perspectives, refugee perspectives and Aboriginal perspectives regarding interface with dominant Canadian culture(s)
- Probe subjective vs objective perspectives of cultures
- Understand and explain how and why stereotypes are formed and discuss ways to reduce prejudice, discrimination, racism and sexism
- Role play to develop empathy and deeper understanding
- Understand a diversity of worldviews, values, behaviours, traditions and experiences within Canada AND the interaction of those cultures with one another
- Understand a diversity of worldviews, values, behaviours, traditions, experiences of cultures outside of Canada and how this global diversity plays out in intercultural and international encounters
- Prepare a case study analyzing the diversity of cultures within and outside of Canada
- Participate in small group work, discussion groups, information circles and research groups – both homogeneous and heterogeneous

B. Affiliation and Belonging – Community, Province, Nation, World

1. Establishing affiliation – community, province, nation, world, other
2. Aboriginal Perspectives
3. Global Systems (environmental, geopolitical, economic, educational)
4. UN Sustainability goals
5. Affiliations for global monitoring, assistance, crisis management, immigration and refugee movement
6. Debate models
7. Deardorff Process Model of Intercultural Competence
8. Online research strategies
9. Letter writing skills

C. Understanding of the Other

1. Dominant and minority group dynamics
2. How and when individuals/groups become the Other
3. How people outside of a dominant cultural group see that group
4. Immigration and Refugee – definitions, perspectives and current status
5. Definitions of stereotype, discrimination, racism, sexism, prejudice, empathy
6. Impact of worldview, values, and tradition on choices and behaviour
7. Case Study – format and organization

- Complete entries in a Reflection Journal showing a deepening understanding of prejudice, discrimination, racism, sexism, stereotypes and the link between the worldview, values and traditions of a culture
- Participate in simulation exercises such as BaFa-BaFa
- Listen to, interact with and reflect upon the information of guest speakers who represent the different cultural perspectives from within Canada, or from abroad
- Research to discover the coverage of Canada and its policies in foreign news sources for comparative analysis
- Think about and discuss colonialism in relation to Said's *Orientalism*

D. Negotiating Intercultural Space

- Understand the roles of culture, language, power and communication on the development of personal, social and cultural identities
- Discuss how culture influences non-verbal communication and how non-verbal communication influences intercultural communication
- Participate in role play exercises to develop empathy for people who are not members of the dominant culture in a country ie. Immigrants or refugees
- Examine how culture affects classroom communication and communication throughout the community
- Participate in a series of language immersion lessons where no English will be spoken or used to communicate
- Practice and improve listening skills
- Practice being an effective team member
- Communicate ideas effectively with diverse audiences
- Develop and use skills in conflict resolution
- Select and effectively use appropriate technology and media to communicate with diverse audiences.
- Critically analyse the global flow of information – the context within which it emerges, underlying cultural values and biases
- Create a case study of a culture where language has been related to the conflict experienced by the people in that culture

E. Reflect, Prepare, Act

- Understand the merits of an intercultural experience at home or abroad and analyze behaviour traits that lead to success
- Explore local support networks for various cultural groups
- Learn to effectively give and receive constructive criticism
- Improve written and oral communication skills
- Act as diversity leaders within one's community
- Recognize one's capacity to advocate for and contribute to improvement locally, regionally, or globally
- Explore different potential intercultural experience(s) at home and abroad

D. Negotiating Intercultural Space

In my school/community & countries of study:

1. Intercultural learning
2. Define communication
3. Interpersonal communication skills / intercultural communication skills
4. Verbal and non-verbal communication
5. Survival skills in communication
6. Conflict resolution
7. Language and power
8. Impact of technology on communication
9. Flow of information – globally and within Canada

E. Reflect, Prepare, Act

1. Current research in service learning and its impact
2. Various ways to perform service work that positively impacts one's own community
3. Various ways to perform service work that positively impacts a culture in another country
4. Effective communication methods and behaviours for respectful intercultural understanding and exchange of ideas

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| <ul style="list-style-type: none"> • Understand the basis and value of service learning • Understand the basis and value of study abroad and exchange • Understand the basis and value of intercultural engagement and/or social justice activism • Participation with guest speaker(s) or interviews/meetings with the international student program • Participating with guest speaker(s) or interviews/meetings from the Immigrant Welcome Centre • Guest speaker(s) from the school's Rotary Interact Club • Meeting with Aboriginal Elders and/or Chiefs • Analyze the international student program protocols and suggest improvements • Review policy work of the Canadian government and the BC government • Research and present best practices for support • Volunteer work in the school and/or community with international students and/or new Canadians • Research local, national and global opportunities that encourage intercultural and global learning | <p>5. Value of cultural exchanges and how such an exchange may impact one's own thinking and that of the people of the culture one is visiting</p> |
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Big Ideas – Elaborations

Indigenous Peoples Worldviews vs Western Worldviews:

The world we live in is multi-cultural with a corresponding plethora of worldviews. ... Understanding the core differences between Indigenous worldviews and Western worldviews is an important component in achieving cultural harmony and respectful relationships.

Curricular Competencies – Elaborations

The Iceberg Metaphor:

Did you know that about 10% of an iceberg shows above the waterline, while about 90% is hidden below it?

If you are standing still, simply being observed, the elements of your culture that can be seen and understood by those observing you, the parts that are "above the waterline", are only about 10% of who you are. Other ways of understanding these parts are as "external" or "objective" aspects of your culture.

The elements of your culture that are not obvious until someone gets to know you, the parts "below the waterline" are about 90% of who you are. Other ways of understanding them are as "internal" or "subjective" aspects of your culture.

This is one reason that the iceberg is considered a good metaphor for culture.

Think about your cultural iceberg: which parts of who you are culturally would you put above the waterline? and which ones below? Keep in mind that how you answer these questions is very personal, and what may be external for you, may be internal for another person. *For example*, within some faith traditions there are externally visible signs of that faith, while the practise of other faiths may not be evident unless you get to know well those who practise them; so if faith is part of your cultural self, it may be external or internal.

Source: http://quic.queensu.ca/php/toolsForSuccess/part_1_thinking_about_culture/part_1_thinking_about_culture5.html

The Hofstede's Dimensions of Culture:

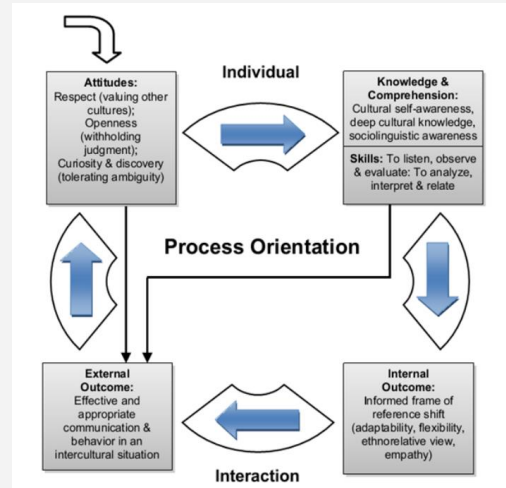
The Hofstede model of national culture consists of six dimensions. The cultural dimensions represent independent preferences for one state of affairs over another that distinguish countries (rather than individuals) from each other.

The country scores on the dimensions are relative, in that we are all human and simultaneously we are all unique. In other words, culture can only be used meaningfully by comparison. The model consists of the following dimensions: The Power Distance Index, Individualism vs Collectivism, Masculinity vs Femininity, Uncertainty Avoidance Index, Long Term Orientation vs Short Term Normative Orientation, Indulgence vs Restraint. Source: <https://www.hofstede-insights.com/models/national-culture/>

The Deardoff Process Model of Intercultural Competence (Source: Deardoff, 2006)

Martin Luther King Jr, once said "We must learn to live together as brothers or perish together as fools." Given the pressing global problems facing humankind in the 21st century, this statement has never been more relevant. So, what is necessary for people from different backgrounds to learn to live together? This was the key question behind the first research study to document consensus among leading intercultural scholars on a definition and essential aspects of intercultural competence (Deardoff 2006, 2009). From this national interdisciplinary study conducted in the United States, the consensus definition agreed upon by these leading intercultural scholars was broadly defined as "effective and appropriate behavior and communication in intercultural situations." This study serves as one way to view a more foundational framework to intercultural competence, one that is based on a grounded-research approach. Experts agreed upon essential items necessary to for diverse peoples to get along together; the researcher then categorized these specific agreed-upon elements into attitudes, knowledge, skills and internal/ external outcomes and placed these in an actual framework. As such, the specific elements of the framework will be briefly discussed here, as one example of a research-based definition and framework of intercultural competence. This framework, which has found resonance in different cultural contexts,

can be used to guide curriculum and assessment as well as to raise questions for further research and discussion. (Source: <http://www.guninetwork.org/articles/process-model-intercultural-competence>)



Edward Said's Orientalism

Said examines the historical, cultural, and **political** views of the East that are held by the West, and examines how they developed and where they came from. The main importance of Said's Orientalism is in pointing out the even though colonialism is allegedly over, the systems of thinking, talking and representing which form the basis of colonial power relations still persist. Said's book became a central text of post colonialism since it seeks to expose the fundamental principles and structures of colonialism embedded within different systems of knowledge and representation. (Source: <http://culturalstudiesnow.blogspot.com/2017/09/great-summary-of-orientalism-by-edward.html>)

Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient – dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring and having authority over the Orient. Edward Said

Bafa Bafa Intercultural Learning Simulation

AUDIENCE

pupils from 14 to 18

LEARNING OBJECTIVES

BaFa' BaFa' is a face-to-face learning simulation. It is intended to improve participants' cultural competency by helping them understand the impact of culture on the behavior of people and organizations. Participants experience "culture shock" by traveling to and trying to interact with a culture in which the people have different values, different ways of behaving and different ways of solving problems.

- To help participants understand the idea, power and importance of culture
- To help participants learn how to value cultural differences
- To prepare individuals to go to different cultures
- To help members of a dominant culture value people from other cultures
- To reduce inhibitions in binational or international groups

TIME

1 to 2 hours for the exercise, 1 to 2 hours for the debriefing

NECESSARY MATERIALS

Two classrooms

Descriptions of two different cultures on coloured paper (makes it easier)

Nametags (half named "Alpha" in red, half named "Beta" in blue)

1 box of 100 small paperclips for Alphans

1 box of 100 large binder clips for Betans

A special wristband to be taped on the Alpha leader's wrist

STEP-BY-STEP DESCRIPTION OF THE ACTIVITY

Two simulated cultures are created: an Alpha culture and a Beta culture. The teacher/facilitator briefs the participants on the general purposes of the simulation and then assigns them membership in either the Alpha or Beta culture. To each of the two cultures belongs a certain behavior, which corresponds to an implicit cultural code (for example, two antagonistic civilizations: a collective culture based on common good, solidarity, body contact), and an economic culture based on trade and profit, individualism as well formal and distant relations. Each group moves into its own area where members are taught the values, expectations and customs of their new culture, without knowing anything about the other civilization.

To know better their own culture, the following key questions may be helpful:

- How do we deal with each other?
- What makes us happy?
- Is my culture peaceful or warlike?
- Will my culture rule, observe, adapt?
- What is the goal of my culture (love, rule ...)?
- Religion of my culture: Is there an idol or a priestess who is worshipped or any other form of religious activity?
- What do people in my culture live from and can I get what I need?
- ...

In addition, behaviors and forms of expression should be considered and practiced for the following emotions and needs:

- Uncertainty, fear of strangers, frightening situations
- Rejection
- Welcome (from strangers and group members)
- Affection
- Pleasure
- Love and hate
- How to get help?
- What to do to help?

Once all the members understand and feel comfortable with their new culture, each culture sends an observer to the other. During the "observer" period, groups will roleplay the values, expectations, norms, and customs of their new culture. The observers attempt to learn as much as possible about the other culture without directly asking questions. After a xed time, each observer returns to his or her respective culture and reports on what he or she observed.

Based on the report of the observer, each group develops hypotheses about the most effective way to interact with the other culture. After the hypotheses have been formulated, the participants take turns visiting the other culture in small groups. After each visit, the visitors report their observations to their group. The group uses the data to test and improve their hypotheses. When everyone has had a chance to visit the other culture, the simulation ends.

The participants then come together in one group to discuss and analyze their experience. If the purpose of the training is to train a person to interact or travel to a different culture, then the facts of that culture are presented as part of the discussion. If the focus is on diversity, then the discussion and analysis focuses on methods for creating a school culture that allows everyone to feel safe, feel included, be productive, and do their best work. The definition of a culturally competent person then, not only includes the ability to adapt or interact with people who are different, it means being able to design and sustain a work culture that includes everyone and allows each person to do their best work.

It is very important that the groups, together with the teacher(s), are in a position to reflect and answer the following questions:

- Feelings when you were preparing to take on the role of a new culture?
- Feelings as suddenly strangers came into your 'home'?

- Feelings as you visit a culture whose language, gestures and behaviors are unfamiliar?
- Did the other culture react the way you expected them to? Why (not)?
- How did you try to adapt?
- Can you try to explain the culture of the other group?
- Can you explain your own culture?

Recommended Instructional Components:

Direct Instruction
Demonstration
Simulation
Modeling
Role Play
Peer Teaching
Experiential Learning
Reflective Writing
Immersion in another culture
Interview – Analysis
Debate
Investigation and Exploration

Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)

- Case study presentation
- Co-curricular Group Project
- Daily Reflection Journal
- Debate presentation
- Degree of success in volunteer capacity
- Participation in Oral discussions
- Peer assessment protocols
- Portfolio development
- Position papers
- Role Play
- Self assessment protocols and goal setting
- Use of collaboratively created rubrics

Learning Resources:

This is not an exhaustive listing and teachers have the autonomy to enhance the resources used. A key principle is to secure time/date sensitive data, information and releases to impress upon the learner how technology is optimizing the learning state, the relevancy of the learning and the need to act and continue learning and leading.

Online sites & Documents:

Aboriginal Worldviews and Perspectives in the Classroom
https://www.bced.gov.bc.ca/abed/awp_moving_forward.pdf

An Inventory of Useful Learning Strategies

http://educanet2.ch/pec/ws_gen/57/Learning_strategies.pdf

Asia Society: Partnership for Global Learning

<https://asiasociety.org/files/book-globalcompetence.pdf>

Bennett, J. 2011. Developing Intercultural Competence.

http://www.intercultural.org/documents/competence_handouts.pdf

Critical Incidents for Intercultural Communication Booklet: An Interactive tool for developing awareness, knowledge and skills

<https://www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/CriticalIncidentsBooklet.pdf>

Critical Reflection Rubric

https://uwaterloo.ca/centre-for-teaching-excellence/sites/ca.centre-for-teaching-excellence/files/uploads/files/critreflectrubric_trevor_holmes.pdf

First Peoples Principles of Learning

<https://firstpeoplesprinciplesoflearning.wordpress.com>

Guidelines for Integrating Critical Reflection Into Your Course

<https://uwaterloo.ca/centre-for-teaching-excellence/teaching-resources/teaching-tips/planning-courses-and-assignments/course-design/critical-reflection>

The Intercultural Development Inventory.

<https://idiinventory.com/>

Kairos Canada, 2015. The Blanket Exercise.

<http://www.kairoscanada.org/dignity-rights/indigenous-rights/blanketexercise/>

Our Words, Our Ways: Teaching First Nations, Metis and Inuit Learners

<https://education.alberta.ca/media/563982/our-words-our-ways.pdf>

Pearson Education Canada. Canadians in the Global Community.

http://www.pearsoned.ca/school/secondary/soc_sci/global.html

Pecha Kucha 20x20

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

Reflective Writing: A Guide

<https://www.trentu.ca/academicskills/documents/Reflectivewriting.pdf>

Royal Geographic Society – 60 Second Guide to North-South Divide

<https://www.rgs.org/NR/rdonlyres/6AFE1B7F-9141-472A-95C1-52AA291AA679/0/60sGlobalNorthSouthDivide.pdf>

Simulation Training Systems, 2015. Bafa Bafa: Cultural Diversity Training for Schools and Charities.

<http://www.simulationtrainingsystems.com/schools-and-charities/products/bafa-bafa/>

Teaching by the Medicine Wheel: An Anishinaabe Framework

<http://www.cea-ace.ca/education-canada/article/teaching-medicine-wheel>

UNESCO Global Citizenship Education

<http://en.unesco.org/gced>

United Nations Global Education First Initiative

<http://www.globaleducationfirst.org>

What is Global Learning?

<http://www.globalfootprints.org/globallearning/>

Youth In Action

<http://youthinactionri.org/>

C. Articles, Media, and Presentations:

Bruchac, J. 2003. Our Stories Remember: American Indian History, Culture and Values through Storytelling.

Delpit, Lisa and Joanne Kilgour Dowdy (2002), The Skin We Speak: Thoughts on Language and Culture in the Classroom. New York: The New Press.

Dewey, John (1938), Experience and Education. Collier, New York.

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Grassroots Films, 2010. The Human Experience. (film)

Hofstede, Gert Jan, Pedersen, Paul B. Hofstede, Geert, 2002. Exploring Culture: Exercises, Stories and Synthetic Cultures. Intercultural Press.

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Jacques, Martin (2003), The Global Hierarchy of Race.
<http://www.theguardian.com/world/2003/sep/20/race.uk>

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Morrison, Terri, & Conway, Wayne, 2006. Kiss, Bow or Shake Hands: The Art of Doing Business in More Than 60 Countries. Adams Media.

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Redundancia: A Foreign Language Simulation. Cultural Detective.

Sensoy, Ozlem and Robin DiAngelo (2011), Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education. Teacher College Press.

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Stringer, D. & Cassidy, P. 2009. 52 Activities for Improving Cross-Cultural Communication, Intercultural Press.

Thiagarajan, Sivasailam, 2006. Barnaga: A Simulation Game on Cultural Clashes. Nicholas Brealy Publishing.

van Manen, Max (1997), Researching Lived Experience: Human Science for an Action Sensitive Pedagogy. London, Ontario: The Athlone Press.

Additional Information:

Language and Culture: Wade Davis, numerous papers and videos available online