




# Curricular Weaving: Intercultural Communication, Reconciliation and Online Learning



Learning at Intercultural Intersections  
March 7-9, 2017

**SFU**

WORK INTEGRATED  
LEARNING

CENTRE FOR ENGLISH LANGUAGE LEARNING,  
TEACHING AND RESEARCH



## Simon Fraser University Burnaby, BC

73% chance two randomly chosen people will be of a different ethnicity

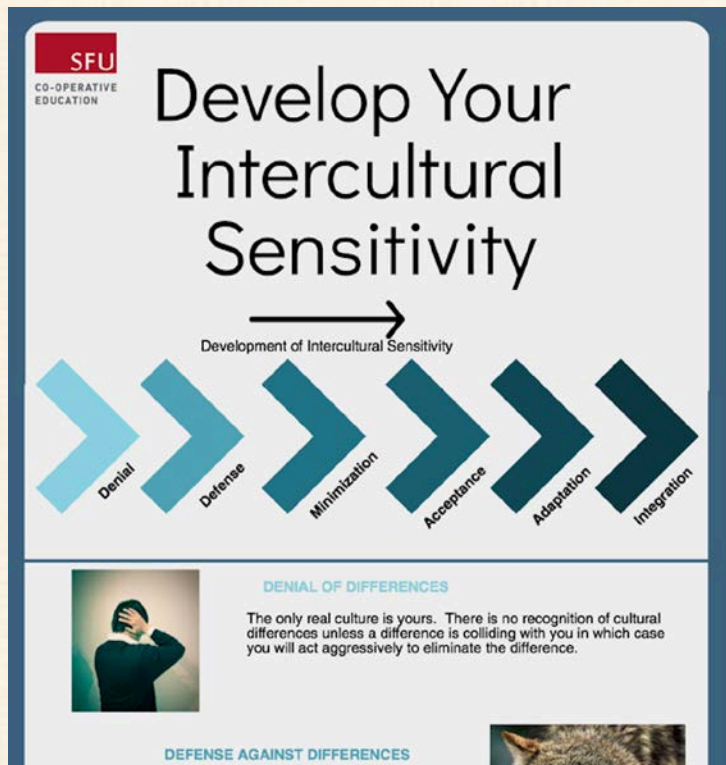
18% of SFU students come from International pathways, but also need to consider Permanent Residents and diversity within Canadians

SFU is on unceded Coast Salish Territory; the traditional territories of the Musqueam, Squamish and Tsleil-Waututh Nations





## Thread One: Intercultural Communication



- Needs analysis: Developmental Model of Intercultural Sensitivity (Bennett, M. 1986)
- Survey to students: 799 responses measuring in the minimization to acceptance range
- Ongoing review of literature
- Curricular development framed by Janet Bennett's (2003) 'frog theory of change' and Darla Deardorff's (2011) Model of Intercultural Development



## Thread Two: Reconciliation

- Truth and Reconciliation Council's Call to Action (63)
- San'yas Indigenous Cultural Safety Training through Provincial Health Services Authority (2015)
- Collaborative relationships
- UBC MOOC: Reconciliation Through Indigenous Education (2017)

**10 Things to know about oral traditions**

- 1 The Courts allow Aboriginal oral history as admissible evidence in rights and titles cases such as the Delgamuukw ruling
- 2 Historically, storytelling was a seasonal tradition which was practiced in the winter when the hunting and gathering activities had slowed, food was processed and stored, and people had time to relax and share stories
- 3 Aboriginal storytellers were the first performance artists. The drama of the stories is enhanced by the storyteller so that the audience can experience the drama. Enactment keeps ancient stories alive
- 4 Stories, like songs and dances, are often owned. Hearing a story does not give one the right to retell that story, just as watching a dance or listening to a song does not equate as the right to perform them
- 5 Certain stories are very protected and only retold to select audiences. This, and not writing them down, protects the story. If you are selected to be part of the audience, consider it an honour
- 6 Certain stories are never written down, which preserves the tradition of sharing knowledge, culture, history orally. These stories are the fabric of the community's history, knowledge and culture, and some are thousands of years old. In some cultures, if a story is written down it is degraded

There are 3 areas to consider when evaluating your intercultural development.



Attitude



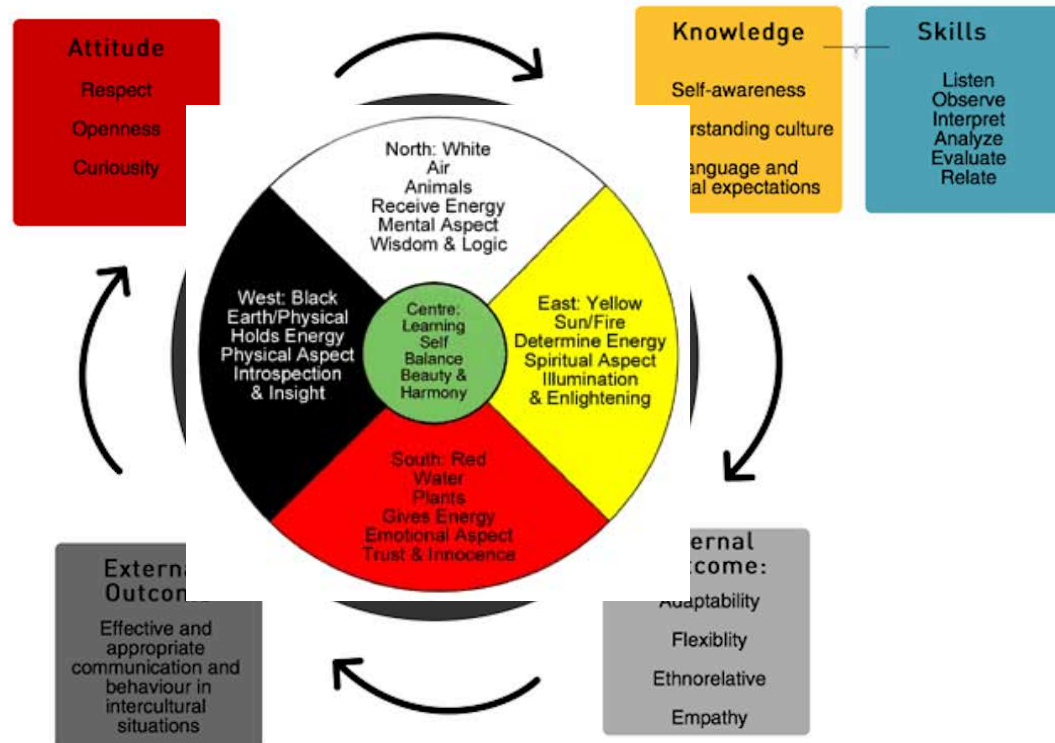
Knowledge



Skill

Intercultural competence is a life-long process: you will revisit this cycle as you go through different life experiences.

Your degree of competence depends on how open you are in your attitudes, the breadth of your knowledge and the level of your skills







### **Thread Three: Curricular Design and Delivery**

- Online – asynchronous, student mobility & scheduling
- Visually based (2015, Underwood, J and Farrington-Flint, L )
- Infographics: bite sized information, sourced for those who want to go deeper
- Videos: theoretical, contemporary, popular culture
- 6 weeks
- Co-curricular, self-selected, free



## Effective Intercultural Communication

- increase your awareness as to how your cultural influences can affect your intercultural interactions
- actively regulate your response or to be mindful of your communication style in the face of feeling stressed or challenged
- deepen your appreciation of and curiosity about cultural diversity
- understand the impacts of colonialism on Indigenous cultures in Canada



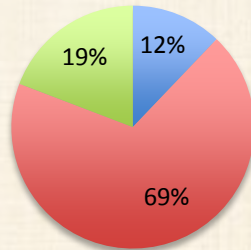
## Post-Pre Methodology (Heibert, B. & Magnusson, K. )

	really poor	just about ok, but no really	Ok, but just barely	Inbetween OK and good	really very good		really poor	just about ok, but no really	Ok, but just barely	Inbetween OK and good	really very good
	0	1	2	3	4		0	1	2	3	4
Your understanding the value of working on your intercultural development		3	7	22	12					17	27
Being able to discuss the complexity of culture	1	1	14	23	5				2	18	23
Articulating insights into your own cultural rules, norms and biases	2	2	7	25	8				3	17	23
Knowing the difference between intercultural communication and be able to consider how it can be applied in your cross cultural relationships		5	14	21	4				1	21	22
Identifying some ways culture can influence our unspoken behavioral interactions		6	7	22	9				3	15	27
Identifying cultural influences in verbal and non-verbal communication	1	4	11	20	7				3	16	25
Understanding that stereotyping is a function of the mind and understanding why it is important to be mindful of the ways your mind classifies information	2	4	7	20	11					18	26
Recognizing power and privilege and how these unspoken influences can affect our cultural biases	3	2	12	15	11				1	13	29
Evaluating intercultural misunderstandings by being more patient with uncertainty and ambiguity	3	6	10	19	6			1	2	17	24
Understanding the value of emotional intelligence and empathy and be open to employing them in your cross-cultural relationships		6	11	18	9				1	16	27
Being open to making new friendships and relationships with more diverse groups of people	1	1	10	18	14					17	27
Being willing to suspend your judgement before responding to cultural differences	1	6	7	20	10					18	26
	14	46	117	243	106				16	203	306



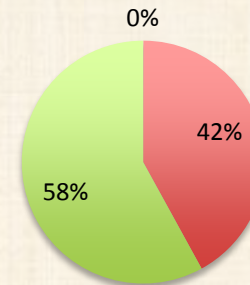
## BEFORE

■ Unacceptable ■ Acceptable ■ Exceptional



## AFTER

■ Unacceptable ■ Acceptable ■ Exceptional



### Student Reflection of Learning

*This course has taught me to be more self-aware of my assumptions and unconscious biases that sometimes leads me to miscommunication in my everyday life. By reflecting on my own values and cultural perspective I can be more aware of how my mind filters the world around me. By being aware of other's different cultural dimensions, stories and communication styles I can reduce my communication barriers and work towards creating more inclusivity in my communities.*

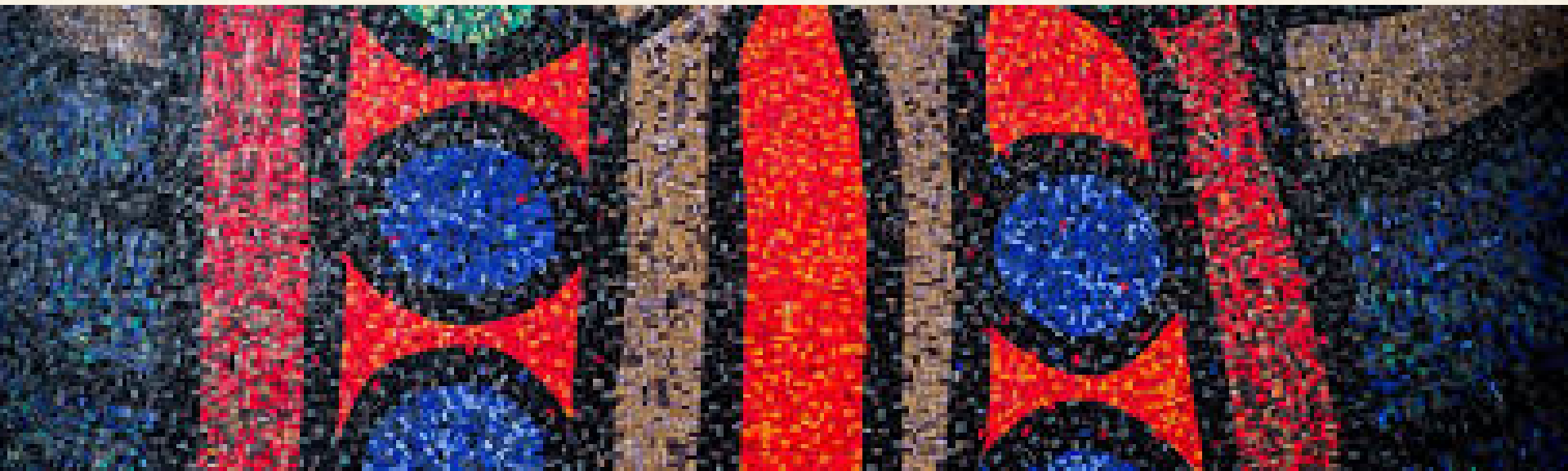
*This is important because by working on my intercultural communication I can be more conscious of the harmful effects of stereotypes, biases and the colonial mindset. I also learned that it is important to accept and be open about the uncomfortable truths be it my own culture or other cultures. This is especially important in terms of reconciliation and intergenerational healing for our Indigenous communities and fellow Canadians.*

*I have struggled with these uncomfortable stories but it is important to seek truth telling to remove the barriers within our cultures. I will be sure to practice empathy, mindfulness, active witnessing and all that I have learned to engage my diverse communities with inclusion, respect and understanding. I am thankful that this course has helped decolonize my mind!*

Questions to investigate:

What supports are needed institutionally at SFU to create more equity and inclusion?

What are models of success in creating inclusive learning and social environments at post secondary institutions?



# References

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