General Education Course Outcomes Reporting Template

Course ID BC 415   **Title** Intercultural Communication

General Education Outcomes Components: Critical Thinking and Social Responsibility in a Diverse World

Person Completing this Report Jim Cantrill **Phone** 2061

Department Communication and Performance Studies (CAPS)

Date of Report August 17, 2018

Course History since Fall Semester, 2017 (in this instance, data provided by instructor)

Total Number of Sections Taught 1   Total Number of Students 12

Last Semester Course was Taught S'18   Number of Sections 1   Number of Students 12

Course Assessment Information (data and responses provided by department)

To Assess General Education Outcomes in this Course, the Department Used:

A. The Plan Originally Approved by the General Education Council (GEC) No
B. An Alternate Plan (describe the protocol and indicate how each component dimension for Critical Thinking and the second approved component was included in the assessment; all assessments *must* use rubrics provided by the GEC)

Each student completed a research paper worth 30% of the course grade. Explicit assignment instructions directed students to address issues associated with each of the Critical Thinking and Social Responsibility in a Diverse World component dimensions (see attached syllabus). After grades were submitted, grading marks, summary comments, and student-identifying information were purged from each paper. In turn, each paper was subjected to GEC-approved rubric analysis for the Critical Thinking and Social Responsibility in a Diverse World components.

Number of Students Assessed 11   Number of Separate Sections Assessed 1

If the Number of Students and/or Sections Assessed is Less Than what was Reported for the Last Semester the Course was Taught (specified above), Indicate the Reason(s):

A. Assessment(s) Not Completed by Instructing Faculty or Designee ___
B. Course Section Size(s) Exceeded 30 Students and Work from Randomly Selected Students was Chosen for Assessment (must be ≥ 10% *for each section taught* and minimum number of students assessed must be at least 30) ___
C. **Other** (describe) One student failed to submit a research paper.

Upload a Copy of the Syllabus for this Course

Course Outcomes Information (data and analysis provided by department)

Critical Thinking (expected % of students at proficiency = **75%**)	(Number) & Percent of Students At or Above Proficiency Level	(Number) & Percent of Students Below Proficiency Level	Social Responsibility (expected % of students at proficiency = **75%**)	(Number) & Percent of Students At or Above Proficiency Level	(Number) & Percent of Students Below Proficiency Level
Evidence	(8) 73%	(3) 27%	Worldviews	(8) 73%	(3) 27%
Integrate	(8) 73%	(3) 27%	Awareness	(8) 73%	(3) 27%
Evaluate	(8) 73%	(3) 27%	Engagement	(9) 82%	(2) 18%
			Ethics	(7) 64%	(4) 36%

Upload Artifacts, Associated Scoring Rubrics, & Assessment Rationales

Interpretation of Assessment Data (provided by department) Except for the Engagement dimension under Social Responsibility in a Diverse World, course outcomes for General Education failed to meet the 75% proficiency threshold, but mostly by a couple of percentage points. However, the small size of the class may have somewhat skewed the results (i.e., the performance of only one or two students would more-or-less compromise our ability to generalize). Other confounding factors may be (a) this was an on-line course that reduced opportunities for interaction, (b) instruction occurred in a compacted summer session that required greater student attention for a shorter span of weeks, and (c) it was the first time in 30 years that the instructor taught the particular course. These concerns notwithstanding, the fact that only 64% of the students achieved proficiency in the Ethics dimension suggests that greater emphasis should be devoted to such subject matter in the future.

Plan for Assessment-Warranted Actions (provided by department)

BC 415 will be taught again, on line, in summer 2019. More attention will be paid to discussing the role of ethics in intercultural communication settings (e.g., additional podcasts will be devoted to the subject). It enough students enroll in the course so that it may be offered, assessment results will tabulated separately as well as combined with the 2018 data. The increased size of the assessed population will give us a better picture of outcome distributions across the dimensions.

General Education Outcomes Reporting Process Feedback

Not Yet Available

BC 415   Intercultural Communication   Summer, 2018 (WEB)

Instructor: Dr. James Cantrill   **Office:** 205 Thomas Fine Arts

Phone: 227-2061 (office, audix)   jcantril@nmu.edu (e-mail)   249-9518 (home)

E-Office Hours: Mon. – Thurs. 10-12 am (Live Chat in EduCat) or by advanced appointment

> **Note:** The instructor will not be available for e-mail or EduCat interaction on the following dates: May 25 & 28, June 5, 8 & 22

Text: Martin, J. N., & Nakayama, T. K. (2010). *Intercultural Communication in Contexts* (5th edition). Boston, MA: McGraw-Hill.

> **Note:** This text is out of print. Hard copy may be available from re-sale outlets (e.g., Amazon). A pdf copy may be downloaded for free review at: http://content.lms.sabis.sakarya.edu.tr/Uploads/65470/42678/%C4%B1nter cultural_commun%C4%B1cation_in_context.pdf

All times noted in this syllabus are Eastern Daylight Time in the United States.

POLICIES

As with other courses at NMU, the official and typical means by which the instructor will communicate with students in BC 415 is via e-mail. It is essential that those enrolled in the course check their e-mail each day to alert themselves to instructor communications.

No work may be submitted after a deadline unless *prior and specific* arrangements have been made with the instructor. This includes all examinations and extra-credit assignments. If you anticipate being unavailable during days scheduled for examinations, contact the instructor as soon as possible. *Please pay special attention to the fact that all times listed in this syllabus are Eastern Daylight Time in the United States.* Those having to miss an examination or turn in work after a deadline listed in the syllabus for unforeseen circumstances are still required to contact the instructor beforehand (one can *always* find a phone or send e-mail) to receive a specific extension. If excused, students will be required to make-up the exam or deliver an assignment in a timely fashion. In short, contact the instructor *before* missing a deadline to secure an extension. Furthermore, it is expected that students will *not* wait until a deadline is near at hand to submit work to the EduCat course-site since, in the event their computer crashes or EduCat is temporarily unavailable at the last minute, they are still responsible for getting material posted on time.

It is essential that students follow instructions when completing examinations and assignments. It is thus incumbent upon students to understand what they are being asked to do, as well as follow through given any and all directions. For example, if an examination question requires a detailed response, students should provide more than one or two vague sentences in crafting an answer. Alternatively, if the instructions specify that the student submit work electronically using EduCat, students must meet that requirement. In fact, *the key to receiving a good grade in BC 415 is merely following posted instructions*. On the other hand, *failure to follow the letter and spirit of any assignment instructions may result in the instructor simply recording a "zero" for that assignment without the student being given an opportunity to resubmit the work in a more acceptable form.* The instructor is generally available for timely clarifications via e-mail or scheduled e-office hour chats.

Northern Michigan University does not unlawfully discriminate on the basis of race, color, religion, sex, national origin, age, height, weight, marital status, familial status, handicap/disability, sexual orientation, or veteran status in employment or the provision of services, and provides, upon request, reasonable accommodation including auxiliary aids and services necessary to afford individuals with disabilities an equal opportunity to participate in all programs and activities. Anyone having civil rights inquiries may contact the Equal Opportunity Office, 158 Services Building, telephone number 906-227-2420. Furthermore, if you have a need for disability-related accommodations or services, please inform the Coordinator of Disability Services in the Disability Services Office at 2001 C. B. Hedgcock (227-1700; TTY 227-1543). Reasonable and effective accommodations and services will be provided to students if requests are made in a timely manner, with appropriate documentation, in accordance with federal, state and University guidelines.

Plagiarism is one of the most serious academic offenses that a student or scholar can commit and it may occur in many forms; pawning-off another's work as your own (e.g., submitting the same extra-credit study question answers as another student), failing to cite the true sources of information, or cheating on an exam are examples of dishonest acts that will not be tolerated in this course. All examinations, research papers, and extra credit assignments will be analyzed using NMU's VeriCite Plagiarism Detection Tool. The appearance of systematic similarities between works submitted for credit (e.g., structure, arguments, examples, mistakes) serve as *prima facie* evidence of dishonest collusion warranting sanctions against *all* persons involved and the instructor has been known to prosecute those who commit academic violations such as plagiarism to the full extent allowable by institutional guidelines. Thus, it is best to clarify questionable practices before submitting work and to refrain from sharing specific answers (other than discussion posts) with one another.

All assignments posted to EduCat must be formatted in WORD; alternate formats (e.g., Google Docs) will not be accepted.

Students are strongly urged to keep-up with reading assignments (i.e., have chapters read by the date as noted in the course schedule). The instructor does not "lecture from the text" in recorded unit briefings, though he does use vocabulary and definitions identified in the textbook for on-line briefing content not covered in the text (i.e., he typically will not provide definitions for terms students should already understand if they have completed the assigned readings). Furthermore, examinations involve questions extracted from all parts of the assigned chapters and on-line briefings.

Insofar as this is a web-based course, students are free to access on-line topic briefings for any given unit at any time we are focusing on that specific set of topics, *except on examination days* (see below). Note, as well, that individuals are responsible for contributing to the production of threaded group discussions on EduCat and it is expected that students will provide timely and reasonably substantial comments. Those who slack off in their responsibilities can expect lower evaluations that will affect their grade in the course. Furthermore, if a majority of group members can demonstrate to the satisfaction of the instructor that one or more of their peers are either hindering the learning outcomes for the group as a whole or are not participating in the discussions, the team has the option of banishing those people from the group. Those who are exiled will be required to forfeit at least 10 points *in addition* to those associated with the discussion itself.

COURSE OBJECTIVES

BC 415 Interpersonal Communication "examines cultural differences in communication styles and systems across a variety of national and American sub-cultural groups. Study includes both interpersonal and mass-mediated message systems." (NMU Undergraduate Bulletin)

The goal of this course is to provide students with a survey of the foundations for effective intercultural communication. This is a field of inquiry spanning a variety of disciplines and it is hoped that the course will contribute to a student's ability to synthesize various ideas. We want students to become more reflective of how they may effectively and appropriately communicate in an increasingly diverse national and global marketplace, to know how to improve upon their existing abilities, and to understand the extent to which the social sciences, interpretive approaches, and critical theories may influence and inform intercultural interactions.

Based upon a final paper each student will craft and submit, the following General Education learning objectives will be used by the instructor as the basis for assessing student learning outcomes in BC 415 (i.e., a rubric will be used to subjectively estimate each student's performance, independent of final grades):

Shows Ability to Provide Evidence in Support of Argumentative Claims	The intent here is to assess quality of information that the student uses an argumentative research paper. The final paper in BC 415 asks students to *research a cultural group*, *make generalizable claims* as to the most effective and appropriate ways in which to communicate with members of that group, and *provide evidentiary support* for those various claims.

Shows Ability to <u>Integrate</u> Knowledge to Produce Informed Conclusions	The intent here is to determine how well the student uses diverse course content to reach informed conclusions in an argumentative research paper. The final paper in BC 415 asks students to *combine different facts, concepts, and/or theories relevant to a cultural group* and *integrate that knowledge to produce insightful understandings* of an intercultural communication context.
Shows Ability to <u>Evaluate</u> the Desirability of Intercultural Communication Practices	The intent here is to observe how well the student, using accepted standards, judges the worth of symbolic behaviors in an argumentative research paper. The final paper in BC 415 asks students to *evaluate information, ideas, and activities they have researched according to widespread perceptions and normative behaviors associated with a specific cultural group.*
Articulates **Knowledge of Key Elements Regarding <u>Cultural Worldviews</u>**	The intent here is to observe how well the student understands basic and advanced frameworks for analyzing other cultures' assumptions about reality. The final paper in BC 415 asks students to *address specific dimensions of cultural worldviews as seen through the lens of functionalist, interpretive, and critical analytic paradigms* for studying intercultural communication
Articulates **Knowledge of Key Elements Regarding** **<u>Multiple Cultural Perspectives</u>**	The intent here is to observe how well the student is aware of the similarities and differences that exist between cultures regarding communication practices and outcomes. The final paper in BC 415 asks students *to compare and contrast ways in which their culture-bound perceptions regarding a specific social convention are the same and/or different from the norms associated with an alternate cultural group.*
Articulates **Knowledge of Key Elements Regarding Appropriate** **<u>Intercultural Engagement Practices</u>**	*The intent here is to observe how well the student might be willing and able to engage with cultures other than her or his own.* The final paper in BC 415 asks students to *indicate appropriate and inappropriate ways of communicating with members of a different culture, suggest possible responses persons might encounter if communication norms are inadvertently violated, and describe ways in which conversations or relationships with those of a different culture might be repaired.*
Articulates **Knowledge of** **<u>Ethical Issues</u> Associated with Intercultural Contexts**	The intent here is to observe how well the student is aware of ethical issues as they relate to intercultural communication. The final paper in BC 415 asks students to *identify ethical standards for communication that are more-or-less shared or not between one's own and a different culture* and *suggest ways one might avoid ethical transgressions* when communicating in context.

GRADING

Students' mastery of course material will be determined through three types of tasks:

Learning Team Threaded Discussions (30 points possible)

Students will be assigned to three- or four-person groups that will be presented with a series of questions (sometimes paired with a short reading) dealing with issues tied to recorded briefings associated with Units 1 and 2 BC 415. Groups will be required to use forums established on the EduCat site for the course to (a) provide individual answers to the questions being posed and (b) respond to the comments of others in their group. Questions will be posted to EduCat toward the end of each unit and learning team discussions must be completed by 1 am the following Tuesday. Individual student responses and commentary will be assigned 0 to 15 points based upon the clarity of their arguments regarding the issues raised in the questions, the depth of their analysis, and their demonstrated ability to combine ideas with those of others in relatively insightful ways. Feedback will be provided to individual students using the Gradebook function in EduCat.

Short Essay Examinations (40 points possible)

Each student will take two short essay examinations, covering four questions each, that combine material found in the course textbook and recorded briefing materials. Examinations will be completed within 120 minutes between the hours of 8 am and 11 pm on the dates specified in the course schedule. Once a student starts an examination, s/he must complete it (i.e., there are no retry or second-chance options). Individual student answers will be assigned 0 to 20 points based upon the clarity of their arguments regarding the issues raised in the questions, the depth of their analysis, and their demonstrated ability to synthesize concepts in relatively novel ways. Feedback will be provided to individual students using the review function in Word.

Analytic Research Paper (30 points possible)

Students will draft and submit a minimum 2,500-word (excluding references) research paper that focuses upon a specific cultural group of their own choosing. The cultural group chosen for analysis may be located within the United States (excluding the still dominant Judeo-Christian majority population that is largely of European ancestry) or may be located elsewhere in the world. Papers must:

- Use one of a handful of published scholarly reference style formats (e.g., APA, MLA, Chicago). On-line style guides are available through NMU's Olson Library.

- Substantially incorporate references to and in-text citations for at least six peer-reviewed *research articles found in journals* associated with scholarly analyses of culture or intercultural communication (conventionally indexed via Google Scholar or NMU's OneSearch). You may certainly turn to other resources found in the library or on the internet, but *you must incorporate at least six scholarly sources*. Helpful instructions for using the *advanced* search functions for Google Scholar (https://scholar.google.com/intl/en/scholar/help.html), which the instructor generally finds much more robust and far easier to navigate, or NMU's OneSearch (https://nmu.summon.serialssolutions.com/advanced#!/advanced) may be found on-line.

- Adopt university-grade crafting standards relevant to spelling, grammar, punctuation, and proof reading.

Each student must, specifically, accomplish the following in her-his research paper (most clearly indexed by the use of appropriate sub-headings):

- Clearly identify and explain why, in general, the chosen cultural group is *distinct from the mainstream culture of the United States* today.

- Provide a comparatively brief description of the *geographic and demographic nature of the chosen cultural group*.

- Describe the *cultural worldviews* of the chosen cultural group using concepts or research drawn from each of the *functionalist, interpretive, and critical analytic paradigms* associated with course content.

- Compare and contrast ways in which her-his own *culture-bound perceptions of social norms* regarding tourism-related social interactions are the same and/or different from those associated with the chosen cultural group.

- Indicate appropriate and inappropriate ways of communicating with members the chosen cultural group regarding tourism-related social interactions.

- Suggest possible responses persons might encounter if communication norms are inadvertently violated in tourism-related social interactions, and describe ways in which conversations or relationships with those of a different culture might be effectively and appropriately repaired.

- Identify ethical standards for communication that are more-or-less shared, or not, between one's own and the chosen cultural group, and suggest ways one might avoid such ethical transgressions.

Individual student research papers will be assigned 0 to 30 points based upon the extent to which they exhibit an understanding of course material, clarity of their analysis regarding the issues raised in the questions, and the depth of their research. Feedback will be provided to individual students using the review function in Word.

Extra Credit (up to 3 points each)

At various times during the course, all students will be afforded the opportunity to obtain small amounts of extra credit:

- Task #1 – Where Have You Been? Students have the option of drafting and submitting to EduCat a minimum 200-word essay describing (a) where they have lived or vacationed in the United States or abroad and (b) something of the nature of the different cultural groups they encountered in those locations. This extra credit assignment is due by 11pm on Wednesday, May 23rd.

- Task #2 – The Cultural Group You Will Research. Students have the option of drafting and submitting to EduCat a minimum 100-word essay describing the specific cultural group they will research and use for the analytic research paper. This extra credit assignment is due by 11pm on Wednesday, May 30th.

- Task #3 – Cultural Group Worldviews. Students have the option of drafting and submitting to EduCat a minimum 100-word essay describing ways in which functionalist, interpretive, and critical analytic approaches to intercultural communication would help uncover the specific worldview of the cultural group they will research and use for the analytic research paper. This extra credit assignment is due by 11pm on Wednesday, June 6th.

- Task #4 – Cultural Group Norms. Students have the option of drafting and submitting to EduCat a minimum 100-word essay describing the norms of communication associated with the specific cultural group they will research and use for the analytic research paper. This extra credit assignment is due by 11pm on Monday, June 11th.

- Task #5 – Culturally Inappropriate Communication Practices. Students have the option of drafting and submitting to EduCat a minimum 100-word essay describing what would be inappropriate communication practices when interacting with the specific cultural group they will research and use for the analytic research paper. This extra credit assignment is due by 11pm on Wednesday, June 13th.

- Task #6 – Repairing Intercultural Communications. Students have the option of drafting and submitting to EduCat a minimum 100-word essay describing ways in which they would make

amends for violating communication norms associated with the specific cultural group they will research and use for the analytic research paper. This extra credit assignment is due by 11pm on Friday, June 15th.

- Task #7 – Ethical Standards for Communication. Students have the option of drafting and submitting to EduCat a minimum 100-word essay describing the ethical standards for communication that are associated with the specific cultural group they will research and use for the analytic research paper. This extra credit assignment is due by 11pm on Wednesday, June 20th.

Any given extra credit task must be submitted posted to EduCat by 11 pm on the date noted in the syllabus and students will not have the opportunity to submit material for extra credit at a later day or time. Feedback will be provided to individual students using the review function in Word.

Final grades will be based upon a liberally curved scale anchored by the greatest number of points accumulated by the top student in the class (excluding extra-credit questions). That is, the individual with the highest overall score at the end of the term will be treated as the uppermost possible extent of the scale (i.e., most points = 100%) and other grades will be determined using the following curve:

	B+ = 84%	C+ = 73%	D+ = 62%
A = 91%	B = 79%	C = 69%	D = 58%
A- = 87%	B- = 76%	C- = 65%	D- = 54%

Any accumulated extra-credit will be added onto the final composite score for the course after the grading curve is established at the end of the semester

Instructions for Using EduCat in

BC 415 – Intercultural Communication

In BC 415 you will be using EduCat for a variety of functions related to the course. Although your use of EduCat may be a bit awkward at the start (the instructor shares your travails), in time, you should become familiar enough with the system to effortlessly gain information about the course and to electronically deposit assignments by the date specified in the schedule. This section is meant to provide a primer for your use of EduCat in BC 415.

Needed Items

1. All students at NMU have their own access to the hard/software needed to use EduCat (i.e., Microsoft Word, a web-browsing capable computer, connection to the internet, and a modem or link to the NMU network). Of course, you need sufficient "jellyware" to operate a mouse, turn on the computer, follow directions, etc.

2. You also need to know your NMU ID and Password. If you do not know your NMU ID and Password, go to https://educat.nmu.edu/ and follow the directions (BEWARE, this takes a bit of time!)

If you experience any difficulties with EduCat at anytime during the course, use the "Help" function at the upper-right of the screen.

To Use EduCat

Accessing EduCat for BC 415 is quite simple:

1. Open your Internet Browser.

2. Type in the URL http://EduCat.nmu.edu .

3. Type in Your NMU ID and Password Using <u>All Lower Case Letters</u>.

   If this is the first time you have taken an on-line course at NMU, you will be required to complete a tutorial designed to familiarize yourself with EduCat. You must complete this tutorial and pass all associated tests before being able to access course content for BC 415. You should not wait to complete the tutorial.

4. Click On the BC 415 Course Link.

Contents and Use

Once you are into the BC 415 home page, you will find a number of icons on the page and links to the left of the screen, such as:

<u>On-Line Help</u>   Click this icon to obtain tutorials and assistance taking an on-line, web-based course such as this section of BC 415.

Syllabus   Click this link to see a copy of the syllabus for BC 415.

Calendar   Click this link to see another version of the course schedule and assignment due dates.

Learning Team Click this icon to access the threaded discussion groups you have been assigned
Questions &   to for the first two units of BC 415. It is here that the instructor will post Materials
          questions and occasionally provide additional reading material.

Learning   Click either the numbered icons on the page (or obtain access via the link on the

Modules   left) to view the content for each of the four units in the course. Each learning module
          contains the following:

    Briefings   Click a desired briefing to view recorded briefings that augment material found in
              the BC 415 textbook. These briefings should *not* be relied upon as substitutes for
              course readings that provide the necessary context and illustrations of various
              concepts.

    Exams   Click a desired outline entry to access one of two short answer essay exams you
              will be completing in BC 415. Each examination will only be available during the
              times specified in the course schedule. Students will *not* have access to recorded
              briefings on the day of the exams so it is best to take detailed notes while viewing
              them beforehand.

    Extra Credit   Click a desired outline entry to gain access to extra-credit tasks that become
              available in BC 415 as the course progresses.

Assignments   You will use this link to submit electronic copies of essay exam responses, extra credit,
          and the analytic research paper. Using this "drop box" is fairly simple:

    * Locate and download to your computer a file containing the task you wish to
      complete.

    * Craft a document for your answers using Microsoft Word and save a copy of it in a
      personal file; *use a one word file name containing your last name and no spaces or
      special characters* (the ".doc" extension is okay).

    * Open the "Assignment" function and click the task you wish to submit.

- To submit your material, you must upload the Word file (and *only* a Word file) containing your responses.

  a. Click "Add Attachments."

  b. Click the "My Computer" button and locate the file containing the assignment you saved.

  c. Highlight the one word file name (i.e., your last name) and then click "Open" (the file location will appear in the box to the left of the "My Computer" button).

  d. Click "Submit Assignment" (warning boxes will appear if you choose not to submit your assignment and to announce that your assignment is ready to be submitted).

Again, remember to save your assignment and to electronically deliver a copy of the work to EduCat *before the deadline specified in the syllabus*.

REMEMBER TO FOLLOW ALL DIRECTIONS! IF YOU NEED ASISTANCE, USE THE "HELP" FUNCTION LOCATED AT THE TOP-RIGHT OF THE SCREEN.

TENTATIVE COURSE SCHEDULE

Date	Topics & Important Dates	Readings Completed
	UNIT #1	
5/21-6/1	**Foundations of Intercultural Communication**	
5/22	Learning Teams Formed	Ch. 1
5/25	1st Learning Team Assignment Available	Ch. 2
	1st Extra Credit Task Due by 11 pm	
5/29		Ch. 3
5/30	2nd Extra Credit Task Due by 11 pm	

5/31		Ch. 4

UNIT #2

6/4-6/15   **Intercultural Communication Processes**

6/4	1st Learning Team Assignment Due by 1 am	
6/5		Ch. 5
6/6	2nd Learning Team Assignment Available	
	3rd Extra Credit Task Due by 11 pm	
6/7		Ch. 6
6/8	1st Short Answer Essay Exam (completed by 11pm)	
6/11	4th Extra Credit Task Due by 11 pm	
6/12		Ch. 7
6/13	5th Extra Credit Task Due by 11 pm	
6/14		Ch. 8
6/15	6th Extra Credit Task Due by 11 pm	
6/19	2nd Learning Team Assignment Due by 1 am	

UNIT #3

6/18-6/29   **Intercultural Communication Applications**

6/19		Ch. 9
6/20	7th Extra Credit Task Due by 11 pm	
6/21		Ch. 10
6/26		Ch. 11
6/28	Analytic Research Paper Due by 11 pm	Ch. 12
6/29	2nd Short Answer Essay Exam (completed by 11pm)	

	Student:	1	2	3	4	5	6	7	8	9	10	11
CRITICAL THINKING	*Evidence*	1	1	0	2	1	1	1	0	0	2	1
	Integrate	1	0	1	2	0	1	1	0	1	1	1
	Evaluate	2	0	1	2	0	2	0	1	1	1	1
SOCIAL RESPONSIBILITY IN A DIVERSE WORLD	*Knowledge of Cultural Frameworks*	2	0	1	2	1	2	1	0	0	2	1
	Intercultural Awareness	1	1	2	1	0	2	1	0	0	1	1
	Intercultural Engagement	2	0	1	1	0	2	1	1	1	1	2
	Ethical Issue Recognition	1	0	1	1	0	2	0	0	1	1	1

	SUMMARY	NYP	P	EP	% NYP	%P &EP
CRITICAL THINKING	*Evidence*	3	6	2	27	73
	Integrate	3	7	1	27	73
	Evaluate	3	5	3	27	73
SOCIAL RESPONSIBILITY IN A DIVERSE WORLD	*Knowledge of Cultural Frameworks*	3	4	4	27	73
	Intercultural Awareness	3	6	2	27	73
	Intercultural Engagement	2	6	3	18	82
	Ethical Issue Recognition	4	6	1	36	64

Rubric Entry Key:

0	*Not Yet Proficient (NYP)*
1	*Proficient (P)*
2	*Exceeds Proficiency (EP)*

CRITICAL THINKING and SOCIAL RESPONSIBILITY IN A DIVERSE WORLD
Scoring for <u>Not-Yet-Proficient</u> Student #8
Student Artifact: BC 415—Summer, 2018

Social Responsibility in a Diverse World Student Learning Outcome: Students will demonstrate engagement with cultural and ethnic diversity.					
Dimension	**Performance Indicator**	**2**	**1**	**0**	**Assessment Rationale**
Knowledge of Cultural Worldview Frameworks	Demonstrates knowledge of elements important to members of another culture			x	Demonstrates superficial knowledge of the complexity of elements important to members of another culture. Student makes no mention of cultural world views, or how those perspectives differ from his/her home culture, from the functional, interpretive, or critical perspectives as instructed.
Intercultural Awareness	Demonstrates awareness of multiple cultural perspectives			x	Views the experience of others, but does so through only one cultural worldview. Analysis seems almost completely based on the westernized cultural screen of the "war on terror" or religion given her/his own limited experience.
Intercultural Engagement	Engages with cultures other than one's own		x		Asks questions about other cultures and investigates answers to these questions. Student sufficiently describes a few interaction norms associated with Arabic culture.
Ethical Issue Recognition	Explains ethical issues as they relate to cultures			x	The paper does not even obliquely reference the issue of communication ethics.

Critical Thinking Student Learning Outcome: Students will demonstrate critical thinking.					
Dimension	**Performance Indicator**	**2**	**1**	**0**	**Assessment Rationale**
Evidence	Assesses quality of information that may be integrated into an argument			x	Information is incomplete and/or not reputable. Aside from the fact that the student's paper failed to meet minimum length requirement, none of the articles are associated with scholarly analyses of culture or intercultural communication. Nor are those referenced indexed to specific assertions in the paper itself.
Integrate	Integrates insight and or reasoning with existing understanding to reach informed conclusions and/or understanding			x	Synthesis is incomplete, inappropriate, and/or lacking sufficient information for purpose. Information is provided in a shallow, disjointed fashion.

Evaluate	Evaluates information, ideas, and activities according to established principles and guidelines		x		Conclusion and/or opinion is logically tied to an appropriate range of information and insight. Related Outcomes (consequences and implications) are identified clearly. Student does a sufficient job of identifying the role of religion with the cultural group yet fails to link those beliefs and other factors (e.g., history) to existing cultural conditions

Note: 2 = Exceeds Proficiency, 1 = Proficient, 0 = Not Yet Proficient

When we think of Iraq, we think of a war torn country and home to terrorist organizations such as ISIS and Al Qaida. When you strip away the terrorism and look deeper into the countries traditions and ways of communication, we find that there are some similarities to our society. Religious identity and honor play important roles in their society and government. Traditions are highly valued and something as simple as using the wrong hand could potentially create friction. Following their non-verbal social ques can mean the difference between a welcoming host and offending your host.

In the Middle East, Iraq is nestled between Jordan, Saudi Arabia, Syria, Turkey, Kuwait, and Iran. Baghdad, located in the center of the country, is their capital and one of nineteen provinces. They have two well-known rivers, Euphrates and Tigris, and part of the Persian Gulf borders their lower southeast region. Most of the major cities are along the two rivers. Iraq's land consists of desert towards the west and south, mountains in the northern regions.

Iraq holds a population of over thirty-nine million people. According to the Central Intelligence Agency website, 75-80 percent of the population is Arab with the second popular ethnic group being Kurdish at about 15-20 percent. Northern and central areas are the most inhabited. Some cities positioned right on the Euphrates and Tigris rivers are highly populated. Arabic is the national language and varies slightly compared to other countries. It is an Islamic state with two main sectors of the Muslim faith, Sunni and Shia.

Within their culture, they have ways to greet one another. When approaching, the greeting Iraqi nationals use is "peace be with you" then the other person returns the same wishes. During Ramadan the greeting changes to celebrate the time. Men will shake or hold hands until each man has finished his greeting and even throughout the conversation. If someone is not sure of the other person's wishes to be touched a simple nod and smile between two men will suffice. Women greet other women with more affection, hugging and kissing each other's cheeks several times, unless men are present. Like our culture, they use last names and titles for people of higher social status. Men who know each other well kiss to show their appreciation for seeing the other person.

Their culture places an importance on grouping people and if a person belongs to a group, they expect that group to treat them better than non-members do. Family becomes the first and most important of all their groups for Iraqis. Extended family members such as all cousins and other relatives are included in all celebrations and family functions. If a member of their family cannot work then a member that can work will help provide for the member that cannot. This is something that our society has lost over the years.

As mentioned above, the Iraqi people see their faith as an important part of their everyday lives. Two separate groups of Islam include Sunni and Shia. Their religion dictates what they eat, wear, how they pray, and how many times a day they pray. For the most part, the Sunni and Shia are similar. There is tension between the groups because of the slight differences in beliefs. Each group believes that a different person took over for the prophet Muhammad. Some people follow the Quran very closely whereas others do not. The war and terrorist organizations have further exploited their differences causing the tension to become more intense. Christians make up a small amount of the population. Persecution has been a major issue for them. People of the Islamic faith tend to be unfriendly towards Christians. In fact, some Iraqi Christians seek asylum in American occupied areas or leave the country to protect themselves from the Sunni and Shia.

Ramadan is an Islamic religious holiday that Iraqis celebrate in both the Sunni and Shia sectors. During Ramadan, people fast to become more in touch with their religion by showing a restraint. It is also a charitable time for them where they give to the needy. With a few exceptions, they do not eat or drink anything during daylight hours during this time. Muslims will abstain from violence as Ramadan is a time of peace. "Suhoor" is a meal eaten before dawn and consists of foods that will help them get through the day. At the end of the day after their final prayer, they will share a meal known as "Iftar" with family and friends. The last week and a half of Ramadan is the most important and where they celebrate "Laylat al-Qadar" which translates to "the Night of Destiny". The final celebration is Eid al Fitr, which is the last three days of Ramadan. People will give children gifts during Eid al Fitr.

Women are more of a possession in Iraq's culture and held to higher standards than a man would. The Quran holds many rules that all women of the Islamic faith should uphold or face horrible consequences. Within the household, women have to take care of children and the house. Typically, the older female member of the household is the head of the women. Most women are modestly dressed. Most are covered from head to toe in traditional clothing. Women wear hijabs and traditional robes to show purity. In some parts of Iraq, people will wear jeans as they follow more of the modern movement in Iraq.

Iraqis are easily offended when a tourist does not adhere to their societal norms. Asking an Iraqi man about his female family members could be an invasion of his personal information. When an elder enters or exits a room everyone must stand. When a female enters the room, a man will stand for her as well. Eye contact should be minimal. If someone makes too much eye contact, Iraqis considered it as intimidating or uncouth. "That is to say, any given event can be approached from a potentially infinite number of viewpoints…"(Mirzoeff, 2005).

Like in our society, they will decline an offer politely but if the other person insists then it is all right to take it. A person must use their right hand when touching an Iraqi as a sign of respect. A person must remove their shoes at the door unless instructed by the host to do otherwise. A guest should sit closely with other people of their own gender. It is insulting to an Iraqi if their guest refuses any sort of their hospitality. If a woman is in the room with other men then a male member of her family must stay in the room with her. Iraqi's are generally clean and organized, which is also another sign of respect when visiting.

Some Iraqis are not too fond of westerners, especially Americans due to all the hostility between our countries. People may not want to talk to any American and show signs of disrespect when approached by one. However, when an Iraqi decides they want to talk with an American it is wise that the American follow their traditional ways of greeting and other customs. Both our cultures rely on mannerisms of people we are talking too. When they read people, they are looking at how a person sits or where they position themselves in a room.

When communicating, their conversation involves plenty of small talk and it is polite to take an indirect approach. Our society somewhat follows the indirect approach by asking how their family is doing and how things are going within their life. They have very predictable habits, which is indicative of the functionalist approach. The newer generation of Iraqi nationals seems to be straying from the traditions that seem a little outdated. I think the diffusion of innovations theory can explain this. Like our society, the newer generations have become more and more reliant on technology. Younger people are becoming more and more influenced by western cultures. Older generations tend to stick closely to traditions. Men should be outgoing and friendly with everyone while women should be more closed off except towards other women.

Marriages include several steps before the marriage ceremony can take place. Both sides of the family are equally involved in the process starting with the acceptance where the groom and his family visit the bride and her family to discuss the marriage. Like most societies, there are a lot of parties involved and specific cultural traditions that take place. The bride is escorted to the groom who waits for her on a stage like in our society.

Terrorism has plagued their country in the last two decades. ISIS is a Sunni based terrorist organization that attacks their government and Shia affiliated organizations. They use attacks as a way of taking over the country and sending subliminal messages to the Iraqi government. ISIS uses media to instill fear in people that are not supportive to their cause. Their way of communication tends to lean more towards the technological end of the spectrum. Social media and internet usage has helped them to recruit more people. Especially, Youtube and Facebook.

American soldiers have to be careful when talking to Iraqi people for information. There are also things they cannot do like entering Mosques and other religious grounds. If they are searching a man wearing a turban they are not allowed to remove it themselves and it with a hijab since they are both considered to be religious affiliated clothing garments. A soldier may ask the person to remove the turban or hijab. Even in America, law enforcement must take precautions when entering certain holy places. Unlike their culture, our churches are open to just about anyone who wants to come. Soldiers will go through a lot of training before deploying to other countries. Part of the training includes traditions and customs. They learn how to approach a citizen of that country. Basic greetings and phrases to further show their respect.

The Iraqi people have a rich and distinct history. The people are loyal to country, religion, families, and other groups they associate. Their social ques have a greater impact on how a person's approached. Gesturing with the left hand or touching an Iraqi with one's left hand is extremely

offensive. Each generation brings changes with them. The older generations pass their traditions to the younger generations, but some do not want to continue the customs of their ethnic groups. We let the terrorism scare us into thinking that this culture is one to be feared. Looking closely, our customs and ways of communication mirror theirs in different ways.

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CRITICAL THINKING and SOCIAL RESPONSIBILITY IN A DIVERSE WORLD
Scoring for <u>Proficient</u> Student #4
Student Artifact: BC 415—Summer, 2018

Social Responsibility in a Diverse World Student Learning Outcome: Students will demonstrate engagement with cultural and ethnic diversity.					
Dimension	**Performance Indicator**	**2**	**1**	**0**	**Assessment Rationale**
Knowledge of Cultural Worldview Frameworks	Demonstrates knowledge of elements important to members of another culture	x			Demonstrates sophisticated knowledge of the complexity of elements important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices. Given the parameters of the research assignment, was able to show various facets of the cultural group's world view and track those perceptions through other elements that had to be addressed in the assignment.
Intercultural Awareness	Demonstrates awareness of multiple cultural perspectives		x		Recognizes intellectual, ethical and emotional dimensions of more than one worldview. Followed instructions in identifying why this was a distinct cultural group and the ethical ramifications of behaving differently in that particular culture.
Intercultural Engagement	Engages with cultures other than one's own		x		Asks questions about other cultures and investigates answers to these questions. Provided ample detail as to how one should or should not interact with the target cultural group.
Ethical Issue Recognition	Explains ethical issues as they relate to cultures		x		Recognizes ethical issues when issues are presented in a complex, multilayered (gray) context. Demonstrated how, give the different world view, members of the cultural group might react with moral approbation to violations of culturally-based communicative norms.

Critical Thinking Student Learning Outcome: Students will demonstrate critical thinking.					
Dimension	**Performance Indicator**	**2**	**1**	**0**	**Assessment Rationale**
Evidence	Assesses quality of information that may be integrated into an argument	x			High quality, credible information directly related to topic is selected in order to develop a comprehensive analysis. Used at least six peer reviewed research articles found in journals associated with scholarly analyses of culture or intercultural communication.
Integrate	Integrates insight and or reasoning with existing understanding to reach informed conclusions and/or understanding	x			Synthesizes ideas and information appropriate for purpose and clearly articulates either the thought process leading to the synthesis of, or relationship between, ideas and information. Links together course material and independent research to not only cross-apply ideas but, also, to address relationship between topics contained in the paper.

Evaluate	Evaluates information, ideas, and activities according to established principles and guidelines	X		Conclusions, opinions, and related outcomes (consequences and implications) are logical and reflect informed evaluation and ability to utilize evidence, perspective and/or insight. Demonstrated how ideas fit together and the extent to which research supported arguments related to suggestions being offered.

Note: 2 = Exceeds Proficiency, 1 = Proficient, 0 = Not Yet Proficient

Analytical Research – Kamba

The Kamba or Akamba Tribe of Eastern Kenya are a Bantu-ethnic group with their own language known as the Kikamba. The Kikamba language has close ties to the well-known Swahili language, which is spoken as a second language by about 70% of Kenyans (Baker and Jones, *African Languages*). They are a diverse tribe that is culturally distinct from the mainstream American culture in a numbers of ways. Aside from the different dominant language of the two cultures (Kikamba and English), The Kamba culture have extreme familial, social, and historical differences than mainstream America and its culture. The Akamba are a very high-context culture as opposed to the low-context American culture. Focusing on this contextual difference really highlights the variance between these two cultures.

High-context cultures are generally more socially oriented and confrontational-avoiding. Often-times, the people who make them up have more trouble dealing with new and foreign situations that are not familiar to them (Kim, Donghoon, et al). The Kamba Tribe can be described as such. For instance, Akamba couples are frequently faced with pressure to produce large families. This concept is rarely discussed amongst them, but this is the expectation among their people and culture. The exact number of children are not typically discussed, either. Sex is not openly discussed among them, and words that denote sex organs are viewed as cuss words

(Mbiti J). In contrast, many of these topics of discussion are handled differently in the United States, and are even the opposite in some cases. Growing up in a small Midwest town, my friends and I certainly are not pressured to produce large families. No pressure exists in this sense, and having kids at all is often frowned upon at such a young age here. By the time I was in 5th grade, sex was openly discussed in a classroom setting, which would be viewed as taboo by the Kamba. And, although some words that denote sex organs are seen as cuss words here (particularly 'slang' terms), the appropriate terms for these organs are not. Both of these cultures do share some similarities, but are contextually different in many ways. Often, extremely so, which is a theme here.

Adding to the style of communication the Akamba use, they have some very different and unique ways of communicating with each other compared to how the mainstream American culture in the United States communicates. For example, when talking about something serious and potentially sad, the Kamba often listen and do not say much when receiving such news. As a low-context culture, it is seen as respectful to not interrupt and to listen while the bad news is being received. Interrupting during this scenario would be seen as taboo. The silence during a conversation like this is expected to occur for a considerable amount of time (Facebook and Google, St. Paul Uni. Campus, bacsnrb.html).

This concept is very different than the one many of us have experienced in the United States. Personally speaking, when I have told people bad news, the reactions are often extreme. In fact, the reactions I have gotten back are usually pretty volatile and unpredictable. I can only speak for myself here, but when I talk to someone about something serious or go to convey bad news to somebody, I often expect that they will have some type of reaction. If they

do not, one could potentially start to wonder whether they care about what you are saying. To go a step further, if one were to act how the Kamba act in this situation by not saying anything, I would wonder whether or not they were even listening to me in the first place and comprehending what I was saying. It would be seen as a sign of disrespect. Very, very distinct cultural communication patterns here.

The topic of *marginalization,* which I discussed in our second learning team discussion, plays an interesting and different role between these two cultures. Marginalization is essentially when an individual displays little to no interest in the dominant culture, or to the culture, they migrate towards. Our textbook used the example of a woman from a different country marrying an American man deployed overseas. When they move to America, the foreign woman who is culturally different from her new in-laws has a hard time relating to her new family members. This can lead to poor communication and the male's family may see it as disrespectful, even if the woman is not intentionally trying to come off this way. The fact that she is not able to communicate effectively and easily to her husband's family can potentially create a ton of problems and uncomfortable situations. As someone who has lived in the United States my entire life, it is hard for me to fathom a situation like this. The amount of discomfort the woman would feel in this situation is hard to fathom.

What might be seen as *marginalization* in the United States by many families could be seen as a sign respect with the Kamba. Granted, we are talking about certain, particular situations here that vary from culture to culture. For instance, as I mentioned above, the Kamba perceive not speaking for long periods of time during grave and serious matters as a sign of respect. For the wife of an American Military man who moves from her home country to the

United States, not speaking during a serious topic of communication may potentially raise some red flags to her new family members. They may see her as disrespectful, unaware, and unfriendly. The topic of marginalization that we focused on during our discussion in this class is my favorite dynamic between the Kamba and mainstream American culture. This is because the same instance of not speaking in serious situations is often perceived as the complete opposite in each culture. It is quite an interesting, strange, and unique dynamic.

Another interesting dynamic about the Kamba compared to the American culture is their geographic location. They are located in Eastern Kenya mostly and make up about 11% of Kenya's total population. Interestingly enough, they are only the 5th largest tribe in Kenya. They are behind the Kikuyu (22 percent); Luhya (14 percent); Luo (13 percent); Kalenjin (12 percent) (FACTBOX, *Reuters*). Population wise, the Kamba make up over roughly a little over 4 million people. In Kamba culture, the man must pay his wife before marriage. This is known as a dowry, and is usually in the form of sheep or cattle. Typically, 3 to 5 cattle go to the Bride's father, although this does vary (Tate). Typically, the wife works on the land she is given by her husband after marriage, and provides most of the food for her family. She grows potatoes, pumpkins, beans, and other greens, and it is usually her job to raise the children, aside from hunting and trading (*Ethnic Languages*, *KenyaGuide*).

In contrast to the mainstream American culture in the United States, this is a very different picture that is being painted. American men and women are typically very conscious of their roles and stereotypes in comparison to the Kamba culture in this way. With the increasing blurry lines between work and home life balance in the United States converging, the words above that describe Kamba familial roles would be frowned upon in the States. In fact, a

lot of women would take offense to it. Many couples in the United States are dual-earning and both provide care for their children and even their elderly parents (E.Hill, *Wiley).* This is another interesting facet between these two cultures that could be viewed as the complete opposite of each other. That said, there are some familial similarities between both of these cultures. In the United States for example, it is usually the men who teach their sons and daughters to hunt. The same can be said for the Akamba in Kenya, as it is the men who are typically taking their sons out to hunt and trade, just like in America.

Another thing I found interesting about marriage in the Akamba Tribes was the difference in ethical standards between the culture in the United States that I grew up in and their culture. Paying the bride and her family a dowry is seen as a sign of respect for the Akamba, but if you did something similar in the United States, it is quite possible that you would be run out of your town and forced to move. For instance, if a man offered a woman gifts like cars or jewelry or even a monetary offering, it is possible that he would be breaking multiple laws in the United States by trying to bribe and pressure her to marry him based off the gifts he offered. One of the reasons this is taboo in the United States is because of the strict prostitution laws we have here – one could potentially draw a connection between this scenario described if it were to be acted out in the United States.

The Kamba language (Kikamba) is generally spoken in about 4 of the 47 counties in Kenya (Skype Language, *livelingua*). Because the language is not even spoken that much in Kenya itself, almost none of the tourists that come to Kenya speak it. That said, Kikamba does have close ties to Swahili, which is a much more well-known and spoken language globally – especially in Africa. In fact, an Africa Swahili council encourages the building of Swahili speaking

schools and for Swahili to have a greater space in government in African Countries (*Language and Identity*, Simpson). The Kamba do not expect tourists to know their Kamba language; however, it does bring a smile to their faces when tourists speak Swahili, even if they are not fluid in it.

The reason for this is that Swahili and Kikamba have close ties. When the Kamba were long-distance traders, they dealt with a lot of Arab traders at the time. Arabic and Swahili have also have close ties, so it is thought by many that Kikamba was born from the interactions between old long-stance Kamba Tribe members and Arab traders. Over 1 million people speak Kikamba; all the way from East Nairobi to the Eastern coast (Irimia and Ford).

The Kamba possess lots of interesting communication norms. As a high-context culture, speaking is not always their go-to communication technique. A lot of the times, they prefer to communicate through dance and music, especially during celebrations and exciting times (*Kwekudee*). Sometimes, it is hard for tourists to understand this because they come from low-context cultures where they are more comfortable with communicating via speaking rather than dance or listening, for extended periods of time. It is frowned upon for a Kamba child to not acknowledge an elder when they walk by. In fact, if children are playing together, it is expected that they drop everything they are doing to acknowledge and adult tribe member that is passing by. They are a very respectful culture, so knowing this before you visit Eastern Kenya as a tourist can go a long way to endearing yourself to the Akamba. As a tourist, teaching your kids some of these things could clear up a lot of potential communication issues and misunderstandings you could have with the Kamba when you visit Africa. The Akamba would

especially be impressed to see tourist children acting in a respectful manner when near the Kamba tribes and their elders in Eastern Kenya.

The human experience is subjective, behavior is creative, ***and culture is maintained through communication***. These are the three main points of the **interpretive approach** that we read about in our text, and this paradigm is very evident here for the Akamba when it comes to raising their children. Little distinction is made between one's own children and their sisters and brothers children in Akamba culture (*Kenyainfo).* It is a village-like atmosphere in Eastern Kenya when it comes to the Kamba. Children often move from their parents households to their aunts and uncles very easily and often. To touch on this a little more, they address their uncle as *Tatu* and their aunt as *Mwaitu.* These terms translate to Father and Mother in English, which I thought was a cool fact that adds to the village-like atmosphere the Kamba have. The subjectivity of this paradigm can be seen through the process of how the Kamba like to raise their children at home: by encouraging them to communicate with their aunts and uncles in their homes like they would with their parents in their own homes themselves. The creative side of this paradigm can be seen by how they name their children. Naming is very important in Kamba culture. Traditionally, Akamba children were named after current events that recently took place, but more recently, that has changed (*Kenyaninfo*). For instance, recently parents have been naming their kids after what they want them to be. For instance, *Musumbi* (King) is one of the more popular names. The Kamba culture is based off and lived through creative interactions like we see here that are much different than the traditional familial roles and naming processes that a lot of us Americans are accustomed to. For these reasons, I felt as if

the Interpretive Paradigm was relevant here in describing how the Kamba raise their children and name them.

60% of the Kamba are Christian, 39% traditional religion, and roughly 1% Muslim (United Nations, *refworld*), which I thought as interesting since there language has Muslim roots and they used to have so many encounters with Arabs back to their long-distance trading days. One would think their population might be more than 1% Muslim. Traditional religion meaning they believe in one god, known as Ngai or Mulungu. This god is perceived as merciful, and can be prayed to, worshipped, and sacrificed to. He is also perceived as a male who is merciful.

The most interesting part of my research of the Kamba was how many similarities they had with American culture, even though these similarities are often interpreted in completely opposite ways. My favorite example was the *marginalization scenario,* where silence is viewed and portrayed as a sign of disrespect and disinterest in the United States but is seen as a sign of respect for the Kamba, when discussing serious and grave matters. Additionally, I admire how they raise their children. They raise them to be more respectful of elders and authority, and as a result, tasks and chores are accomplished at a higher rate and the kids learn to communicate with and respect other adults, which is an experience that American kids often do not get – at least not at the same level as Kamba children.

Some of these comparisons that seem to pit these two cultures as complete opposites are a result of the contextual differences between the high-context Kamba culture and low-context American Culture. I would classify the Kamba as a very high context culture where speaking is often thought of as taboo in situations where it is absolutely necessary in the United

States, and the United States as a very low-context culture. This point is exasperated in so many

differences as stated above, but the other one that is so unique is how the Kamba raise their

children in contrast to how it is done in the United States. This can be seen through the

interpretive paradigm, where the Kamba are very unique and creative in contrast to the United

States in how they raise their children to be so versatile and flexible in regards to talking to,

helping, and living with other family members. They also have an extremely unique process

they go about in naming their kids, which involves naming them after recent cultural events or

after what they want their children to be or to be seen as in life. There are no right or wrong

answers here in how a culture should operate, communicate, or raise their children, but some

of the differences described above are so, so extreme. As an American, only by reading about

them, researching, and visiting a culture like the Kamba's, can we begin to communicate more

effectively with them and learn from them. Which would likely lead to some positives, seeing as

the Kamba have a very effective and positive relationship in teaching their children how to

communicate more effectively with other adults and family members.

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