

Elizabeth Lozano, PhD
Director, Communication Studies,
Advocacy and Social Change Programs
Associate Professor SOC, LASP
elozano@luc.edu
(312) 915-7768

Office: Lewis Towers, 905

T-TH 2:30-3:45 Mundelein 404

Student Check-ins: T 4:00-5:00 or **by appointment**

Course Overview

This course is an introduction to the study of intercultural communication from a critical and social justice perspective. It examines how a culture is understood from several perspectives (cultural, critical and traditional); the ways cultural context and background interact and influence communication, and the ways communication influences culture. With intercultural communication we learn to understand ourselves and others better—and we come to appreciate the beauty of diversity and plurality. Very importantly we see how cultural differences produce conflict but also growth and positive change; and how we are inextricably linked to others on this planet. In this process students will be invited to consider the role that colonization, globalization, and history play on cultural tradition and worldview; as well as the ways in which cultural practices relate to power. Ultimately, we aim to better understand ourselves and others in a multicultural society and within an interconnected world.

Land acknowledgement.

As we come together as a learning community, I acknowledge that the Loyola community occupies the ancestral homelands of the people of the **Council of Three Fires**. This Council was an alliance which formed based on the shared language, similar culture, and common historical background of its three historical members: **the Odawa, Potawatomi, and Ojibwe nations**. The land that Loyola occupies, which includes the shore and waters of Lake Michigan, was also a site of trade, travel, gathering and healing for more than a dozen other Native tribes, including the **Menominee, Michigamea, Miami, Kickapoo, Peoria and Ho-Chunk** nations. The history of the entire city of Chicago is intertwined with histories of native peoples. The name Chicago is adopted from the **Algonquin** language, and the Chicagoland area is still home to the largest number of Native Americans in the Midwest, over 65,000.

[Indigenous Tribes of Chicago](#)

Instructor Profile.

I was born in Colombia, where I received my BA in Social Communication or “Media Studies.” I won a Fulbright scholarship and did my M.A. and my Ph.D. in Philosophy of Communication at Ohio University. Right out of grad school, I was offered a position at Loyola, and here I am! I still go back to Colombia periodically. At one point I spent there three years as a full professor and last year I was there for ten months. At LUC I have received two service awards and three teaching awards (one from SoC, one from CAS and one from Loyola at large).



Potawatomi
Chief Crane
and Brave.
1860's

Learning outcomes

Students who successfully complete this course should be able to:

1. Accurately use key concepts such as culture, positionality, power, colonization, globalization, whiteness, avowed and ascribed identity, and interdependence.
2. Use the process of inquiry, framing, positioning, dialogue, reflection, and action (that is, *praxis*) to make sense of intercultural communication situations.
3. Design and successfully conduct an interview with an intercultural communication focus.
4. Gain awareness of one's own cultural identity, assumptions, and positioning.

Course Text

Sorrels, Kathryn. (2023). *Intercultural Communication: Globalization and social justice*. 3rd Edition. Los Angeles: Sage.

Course Requirements

You will have detailed guidelines for each one of the assignments listed here.

1. *"Self" Paper (15%)*. Using concepts from Ch. 1, you will examine your cultural background and identity.
2. *Observation and Description assignment. (20%)*. Visit a place or cultural space that is not of the cultural mainstream; that is multicultural, used by people belonging to a different cultural background than yours, or that it is holding an event or ritual of another cultural tradition. Take photos and use relevant concepts from Ch. 4, following guidelines. The calendar gives you some ideas, under "suggestion." Other possibilities: Visit the Bahá'í temple, a Buddhist meditation centre, a Hindu temple, a Native American museum or center, Pilsen, Chinatown, etc. You need my approval of the place to visit.
3. *Group Project. 50%*. This group project (3 or 4 students) requires you to give a presentation on chapters 6, 9 or 10 of the textbook and carry an in-class interview with a person of a different cultural and faith background. You are encouraged to connect the presentation

content and the interview content, but can use any other chapters that appear useful for the task at hand.

A- Group presentation (20%). Presentation will last 35' and use an outline and a PowerPoint. There will be space for questions afterwards.

B- In-class interview (30%)

a. *Interview Design*. (5%).

b. Interview. (25%).

c. Interview analysis (optional; up to 3 points added to interview grade)

3. Participation (15%). This will be evaluated based on your overall course performance on the following aspects of participation: Contribution to group discussions and cooperation with classmates; quality of response to assigned readings, and completion of short assignments. Breakdown for evaluating participation:

- a. Short assignments. These include chapter activities from the textbook, quizzes, and out of classroom activities.
- b. Attendance. Participating in class requires you to be in class, on site or online.
- c. Oral participation. This includes volunteering to answer instructor's questions; proposing questions of your own; making observations; offering critiques, challenging class content, and bringing to class artifacts or materials that can help with class content. This aspect of participation includes as well providing the teacher with creative ideas and course feedback that can be useful in guaranteeing the effectiveness of the class experience.
- d. Written and electronic participation. This type of participation follows similar principles to oral participation, but it is done by means of written comments and suggestions, as well as posts in Sakai (blogs or forums). If you consider yourself introverted, this is an important form of participation for you to utilize.
- e. Cooperation with classmates. Helping as secretary, timekeeper, and spokesperson in small groups; being adequately prepared to discuss readings; helping others with their projects; listening carefully to others' ideas; fully engaging those with whom you disagree (or agree) and doing so with respect and honesty.
- f. Ethical comportment. Be honest, respectful of self and others, and as assertive as you can when defending your perspectives. Always cite your sources and acknowledge those who have influenced you. Be aware of your needs and those of others in the classroom, and act in consequence. Failure to act in an ethical manner (e.g., respecting disagreement) will affect the participation grade.
- g. Academic progress. Learning is a process and this class acknowledges this premise. You

may start a little shaky and improve your performance during class or be steadily good throughout. This element of “progress” will be taken in consideration when assigning the final participation grade and will recognize your effort to improve.



Grading Scale

A = 100-93	A- = 92-90	B+ = 89-86	B = 85-82	B- = 81-80
C+ = 79-76	C = 75-72	C- = 71-70	D+ = 69-66	D = 65-60

COURSE OUTLINE AND READING ASSIGNMENTS

This schedule may be modified according to the specific needs and pace of the course. Handouts will be provided during the semester to specify any necessary updates on the schedule, as well as assignments and guidelines.

W.1 (1/16-18) Introduction: What is Culture (Ch.1)
What is Intercultural Communication?

January 21: World Religion Day (Baha’i)

W.2 (1/23-25) What is Cultural Identity? Ch.1.
Suggestion: Attend “Unveiled” 1/25, 1/26, or 1/27. Written, directed, and performed by Rohina Malik. <https://t.e2ma.net/click/tyj6fk/lc9o3e/h9bmrp>

January 25: Mahayana New Year (Buddhism)

W.3 (1/30-2/1) Ch. 1
Suggestion: [Celebrate black history month!](#)



W.4 (2/6-2/8) Space, place, and culture. Ch. 4.
2/8 Self Paper
Interviewing guidelines

Suggestion: Attend [Chinese New Year Celebration](#)



W.5 (2/13-15) Body Politics: Embodied verbal and nonverbal communication. Ch.3

Suggestion: [Valentine's day concert for black history month](#)

February 15: Nirvana Day (Jain)

W. 6 (2/20-22) The Context of Globalization. Ch. 2

W.7 (2/27-29) Intercultural Communication at the micro level: Cultural Patterns. (Ch.5).
2/29 Guest: Meera Sanghani

2/29 Observation assignment

W.8 3/4-3/9 **Spring Break**

March 11- April 9: [Ramadan](#) (Islam)



PRESENTATIONS & INTERVIEWS

W.9 3/12 Group 1 presentation: Migration and cultural adaptation. (Ch. 6)
3/14 Group 1 interview: **Gilberto Villaseñor**. Peace activist, international observer, Puerto Rican and Mexican origin

April 9-17 Ramayana (Hindu)

W.10 3/17-21 **Easter Break**

W.11 3/26 Group 2 presentation: Intercultural conflict and social justice. Part 1 Ch. 9
3/28 Group 3 presentation: Intercultural conflict and social justice. Part 2 Ch. 9

W. 12 (4/2-4) 4/2 Group 2 interview: **Omer Mozaffar**, LUC Muslim Chaplain
4/4 No class. Lozano away at regional conference

W.13 (4/9-11) 4/9 Group 3 Interview: **Tracy Pitchman**, professor of Hinduism
4/11 Discussion: lessons on faith, social justice and conflict

W. 14 (4/16-18) 4/16 Group 4 Presentation: Global citizenship (Ch. 10)

4/18 Group 4 Interview: **Barbara Wolkowitz**, Jewish upbringing,
Buddhist teacher

April 22- April 30: Passover (Judaism)

W. 15. (4/23-25) **Ch. 10 Final week of classes: Discuss lessons learned and to be applied.**

W. 16. Saturday May 5th. 4:15 p.m. There will be no Final exam. We will meet this day if we feel that the final week didn't provide enough space for discussing lessons learned, or if the class finds it necessary for any other reasons.

**The Woodabe tribe of
Niger and Nigeria**



Policies and Academic Integrity

If you arrive late, please come in quietly. If you have a compelling reason to leave class early, please sit by the door and notify me before class starts.

To ensure that each person feels that they have the support they I have designed this course to be a community of learners. As members of this community, you have certain obligations and responsibilities to the larger group. Your presence online is essential for both your own learning as well as the learning of other class members.

Since the success of this course depends a great deal on the active participation of you and your classmates, it is important that you support each other and share information and resources. Capitalize on one another's experiences. Act as consultants for one another providing constructive feedback and support to your classmates' work and ideas and graciously welcoming and accepting constructive feedback from them.

Everyone should do the following things at least twice per week:

1. Check Sakai Announcements for updates.
2. Check Sakai Lessons weekly to remind you of class agenda and assignments.
3. Check your email for assignments and other notices.
4. Participate during scheduled meetings.
5. Take advantage of student check-ins with me.

Loyola's policy regarding AI:

To maintain our culture of excellence and integrity, students are not to use AI assisted technology in the classroom unless they are specifically authorized to do so by their faculty for an assignment, a test, a quiz, or any deliverable that will be graded.

Students, you came here for your own education. With this opportunity comes an important responsibility to honor, respect, and carry forward Loyola's proud tradition of excellence in all that you do.

Title IX: LUC faculty are committed to supporting our students and upholding gender equity laws as outlined by Title IX. Therefore, if a student chooses to confide in a member of Loyola's faculty or staff regarding an issue of gender-based misconduct, that faculty or staff member is obligated to tell Loyola's Title IX Deputy Coordinator. The Title IX Deputy Coordinator will assist the student in connecting with all possible resources for support and reporting both on and off campus.

Inclusive Language/Course Etiquette: Loyola and SOC are committed to fostering the flourishing of all individuals, regardless of gender, race, ethnicity, religion, sexuality, sexual identity, ability or disability, age, language, culture, appearance, or socio-economic background. A "respect for diversity" will be observed in this classroom at all times. This means that critiques of ideas are encouraged, while criticism of individuals is strictly forbidden. Students and instructor are expected to fully respect the views, backgrounds, and experiences of all class members. This respect is not expressed by silence or indifference, but by engaged dialogue.

Do not hesitate to ask for clarifications at any time during lectures. Questions and comments are not interruptions but fundamental components of learning!

If you must eat during class, please consume something that you can eat quietly—no crunching wrappers, noisy chewing, etc.

Food/House Insecurity: When students face challenges securing food and/or housing, it can be difficult to learn. If you are in this situation, please contact the Dean of Students.

Undocumented Students: As an educator, I fully support the rights of undocumented students to an education and to live free from the fear of deportation. If you have any concerns in that regard, feel free to discuss them with me, and I will respect your wishes concerning confidentiality.

Inclusive Learning Statement: Your success in this class is important to me. We will all need accommodations because we all learn differently. If there are aspects of this course that prevent you from learning or exclude you, please let me know as soon as possible. Together we'll develop strategies to meet both your needs and the requirements of the course.

Late Work Policy: If you do not submit your work on time, you will receive a ZERO for the project. I will consider emergency situations, such as serious illness or family crisis, on a case by case basis. Be prepared to provide me with documentation. If you're falling behind or having

difficulty completing an assignment, tell me as soon as possible and before the due date. While I cannot offer help after the fact, I am open to considering extensions, also on a case by case basis.

Technology: Electronic devices can be used in the classroom for as long as you are using them to enhance your participation and comprehension in class. Please do not check email, use chat programs or browse the Web during class, unless you want to look something up that is related to the class. Basically, use whatever technology you prefer—books, tablets, laptops—but be polite and courteous about it. Especially when classmates are presenting, set your devices to their least obnoxious mode (mine are on Do Not Disturb). Buzzings can be just as much of an interruption as a ringtone. This my tech policy because the classroom is for learning, and I want you to figure out how you work best when infinite distraction is a possibility/temptation.

Grading: Papers and course assignments will not be graded based on students' ability to *imitate* the instructor's views. They will be graded based on understanding and appropriation of course material. That is, on your ability to use, evaluate, and integrate concepts learned in class.

Academic Integrity: University standards regarding academic integrity, examinations and grading will be observed in this course. **Plagiarism in academic work or dishonest examination behavior will result in an "F" grade** for the assignment or for the course and might carry further sanctions (see the Loyola Undergraduate Studies Catalogue and the back of this syllabus). Avoid any behavior that could be interpreted as plagiarism or academic dishonesty (e.g., failing to credit a source, or using somebody else's ideas without clarifying that they are not yours).

School of Communication (SOC) Statement on Academic Integrity
Please Read Carefully in its Entirety

A basic mission of a university is to search for and to communicate truth as it is honestly perceived. A genuine learning community cannot exist unless this demanding standard is a fundamental tenet of the intellectual life of the community. Students of Loyola University Chicago are expected to know, to respect, and to practice this standard of personal honesty.

Academic dishonesty can take several forms, including, but not limited to cheating, plagiarism, copying another student's work, and submitting false documents. Academic cheating is a serious act that violates academic integrity. Cheating includes, but is not limited to, such acts as:

- Obtaining, distributing, or communicating examination materials prior to the scheduled examination without the consent of the teacher;
- Providing information to another student during an examination;

- Obtaining information from another student or any other person during an examination;
- Using any material or equipment during an examination without consent of the instructor, or in a manner which is not authorized by the instructor;
- Attempting to change answers after the examination has been submitted;
- Unauthorized collaboration, or the use in whole or part of another student's work, on homework, lab reports, programming assignments, and any other course work which is completed outside of the classroom;
- Falsifying medical or other documents to petition for excused absences or extensions of deadlines; or
- Any other action that, by omission or commission, compromises the integrity of the academic evaluation process.

Plagiarism is a serious violation of the standards of academic honesty. Plagiarism is the appropriation of ideas, language, work, or intellectual property of another, either by intent or by negligence, without sufficient public acknowledgement and appropriate citation that the material is not one's own. It is true that every thought probably has been influenced to some degree by the thoughts and actions of others. Such influences can be thought of as affecting the ways we see things and express all thoughts. Plagiarism, however, involves the taking and use of specific words and ideas of others without proper acknowledgement of the sources, and includes, but is not limited to, the following:

- Submitting as one's own material copied from a published source, such as Internet, print, CD-ROM, audio, video, etc.;
- Submitting as one's own another person's unpublished work or examination material;
- Allowing another or paying another to write or research a paper for one's own benefit; or
- Purchasing, acquiring, and using for course credit a pre-written paper.

The above list is in no way intended to be exhaustive. Students should be guided by the principle that it is of utmost importance to give proper recognition to all sources. To do so is an act of personal and professional courtesy, as well as intellectual honesty. Any failure to do so, whether by intent or by neglect, whether by omission or commission, is an act of plagiarism. A more detailed description of this issue can be found at

<http://luc.edu/english/writing.shtml#source> .

In addition, a student may not submit the same paper or other work for credit in two or more classes. A student who submits the same work for credit in two or more classes will be judged

guilty of academic dishonesty, and will be subject to sanctions described below. This applies even if the student is enrolled in the classes during different semesters. If a student plans to submit work with similar or overlapping content for credit in two or more classes, the student should consult with all instructors prior to submission of the work to make certain that such submission will not violate this standard.

Plagiarism or any other act of academic dishonesty will result minimally in the instructor's assigning the grade of "F" for the assignment or examination. The instructor may impose a more severe sanction, including a grade of "F" in the course. All instances of academic dishonesty must be reported by the instructor to the appropriate area head and to the office of the Dean of the School of Communication.

The office of the Dean of the School of Communication may constitute a hearing board to consider the imposition of sanctions in addition to those imposed by the instructor, including a recommendation of expulsion, depending on the seriousness of the misconduct. In the case of multiple instances of academic dishonesty, the Dean's office may convene a separate hearing board to review these instances. The student has the right to appeal the decision of the hearing board to the Dean of SOC. If the student is not a member of the SOC, the dean of the college in which the student is enrolled shall be part of the process. Students have the right to appeal the decision of any hearing board and the deans of the two schools will review the appeal together. Their decision is final in all cases except expulsion. The sanction of expulsion for academic dishonesty may be imposed only by the Provost upon recommendation of the dean or deans.

Students have a right to appeal any finding of academic dishonesty against them. The procedure for such an appeal can be found at:

http://www.luc.edu/academics/catalog/undergrad/reg_academicgrievance.shtml .

The School of Communication maintains a permanent record of all instances of academic dishonesty. The information in that record is confidential. However, students may be asked to sign a waiver which releases that student's record of dishonesty as a part of the student's application to a graduate or professional school, to a potential employer, to a bar association, or to similar organizations.

(The School of Communication policy is consistent with the Academic Integrity Policy of the College of Arts & Sciences.)



Films of interest

Black in Latin America

Soundtrack for a revolution

I am not your negro

Loving

From the heart of the world

The embrace of the serpent