Chapter 7
Using the Medicine Wheel for Curriculum Design in Intercultural Communication:
Rethinking Learning Outcomes

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ABSTRACT

In December 2015, the Truth and Reconciliation Commission of Canada released its calls to action for reconciliation related to the oppressive legacy of Indian Residential Schools. Required actions include increased teaching of intercultural competencies and incorporation of indigenous ways of knowing and learning. Intercultural Communication as a discipline has primarily been developed from euro-centric traditions based in three domains of learning referred to as Bloom's taxonomy. Scholars and practitioners have increasingly identified problems in the way that intercultural competency is taught. The decolonization of education is implicated in finding solutions to those problems. Indigenization of education is one such effort. This chapter posits the Medicine Wheel, a teaching/learning framework that has widespread use in indigenous communities, for use in instructing intercultural communication. Bloom's taxonomy of the cognitive, psychomotor, and affective domains, is missing the fourth quadrant of the Medicine Wheel, spiritual. Examples of the spiritual quadrant are offered.

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INTRODUCTION

What good is education without love?[1]

On December 15, 2015, the Truth and Reconciliation Commission of Canada (TRC) released its final report (Honouring the truth, 2015) and a list of 94 calls to action related to Canada's responsibility to engage in measures for reconciliation related to the oppressive legacy of colonization that was manifested in the institution of Indian Residential Schools (Calls to Action, 2015). The calls to action are addressed to all sectors of Canadian institutions, governing bodies and citizens in the areas of:

- Child welfare,
- Health,
- Language and culture,
- The justice system,
- Public service and
- Education.

Call to action number 62 asks educational institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms and to utilize Indigenous knowledge and teaching methods in classrooms (Calls to Action, 2015, p.7). Additionally, call to action number 63, addressed to the Council of Ministers of Education, asks the ministers to maintain an annual commitment to Aboriginal education issues. Item 63.3 specifically calls for building student capacity for intercultural understanding, empathy, and mutual respect (p. 7). There are also five calls to action for skills-based training in:

- Intercultural competency,
- Conflict resolution,
- Human rights, and
- Anti-racism directed to lawyers;
- Law, medical and nursing schools;
- Training for public servants and for business management and staff (pp. 3, 7,10).

Intercultural communication as an academic discipline has the opportunity to contribute a great deal to meeting all of these calls to action. Indigenization of post-secondary education, specifically in teaching intercultural communication, is one way that instructors can meet this challenge. The focus of this chapter is to provide a framework for engaging in this task.

BACKGROUND

Colonization of the Americas and many other parts of the world by European powers, and the accompanying attitudes that viewed indigenous peoples as sub-human, is a legacy that continues to divide and oppress peoples throughout the world through practices of racism and prejudice (Miller, 2011). The negative effects of Indian Residential Schools, where indigenous children were taken from their families and sent to institutions that were meant to rid them of their culture and where they often suffered abuse and even death, is a part of history that Canada is only starting to acknowledge and come to terms with (Canada's Residential Schools, 2015). The truth and reconciliation process in Canada, as in other parts of the world, is meant to begin a spiritual healing between communities and lead to the breaking down of barriers to relationship building.

The field of intercultural communication generally has a reputation as being a positive influence in helping individuals and groups from differing cultures to overcome barriers in relating to each other (Diplo, 2016). From its beginnings in post-World War II diplomat training (Rogers, Hart, & Miike, 2002) to today's globalized economy (Lebedko, 2014), the goals of the discipline have been to improve human relations. Whether in training programs for professionals (Brislin & Yoshida, 1994; LeBaron & Pillay, 2006) or for students preparing to study, travel and work in an intercultural world (Liu, Vollcic & Gallois, 2011; Sorrells, 2013, Ting-Toomey & Chung, 2012), outcomes for courses in intercultural communication are for learners to change communication attitudes and behaviours in a way that demonstrates increased understanding of the impact of culture during interactions. Learners should be able to perceive from another's point of view (empathize) and use verbal and non-verbal actions that convey esteem and regard for the other party (respect).

However, scholars and practitioners have increasingly identified problems in the way that intercultural competency is taught (Rogers, Hart, & Miike, 2002; Simons, 2013). Problems include:

- Assuming that particular people will have specific cultural traits;
- Not paying attention to historical/social contexts and the associated power/privilege dynamics;
- Denying one's own cultural influences in order to shed historical wrongs in favour of a global citizen persona; the overwhelmingly eurocentric base of research concepts and labels;
- And ultimately, the colonialist attitude of 'civilizing others' that still lingers.

These problems are all implicated in thinking about the legacy of Indian Residential Schools and the ongoing negative impact on society. Practices for teaching intercultural communication need revising in response to these problems.

In countries like Canada (Battiste, 2002) and New Zealand (Fraser, 2004) one effort that attempts to address the legacy of the colonialist attitude, and can be related to building student capacity for intercultural understanding as called for in the Truth and Reconciliation report, can be found in efforts to indigenize the academy. Indigenizing the academy involves improving post-secondary opportunities and outcomes (Ministry, 2013, p.7), meeting a moral obligation to reflect indigenous values if understanding, respect and cultural identity are to be promoted and cherished (Fraser. 2004, p. 87), and working to change universities so they become places where the values, principles, and modes of organization and behaviour where [indigenous peoples] are respected in…and integrated into, the larger system of structures and processes that make up the university itself (Alfred, 2004, p. 88). Ultimately, the classroom practices that accomplish indigenization are ones that benefit all post-secondary learners.

One way of indigenizing the academy, and in response to the TRC's call to action number 62, is to utilize indigenous ways of knowing; research and learning practices that have been developed over millennia (Hill, 1999). For example, in North America one indigenous way of knowing is demonstrated through the structure and use of the Medicine Wheel (J. Bopp, M. Bopp, Brown & Lane,1984). Similarly, the Maori of New Zealand use the four part metaphor of wharanui (meeting house) as a tool for balanced teaching and learning (Durie,1994).

As in other post-secondary disciplines, intercultural communication as a scholarly field of study, and the curricula for instructing in the discipline, have primarily been developed from an instructional tradition based in three domains of learning as pioneered by Bloom, Engelhart, Furst, Hill and Krathwohl (1956). By contrast, both the Medicine Wheel and the wharanui are four domain teaching/learning frameworks.[2] Bloom's taxonomy of the cognitive (mental), psychomotor (physical), and affective (emotional) domains, is missing the fourth quadrant of these indigenous frameworks: spiritual.

In light of the obvious gap between curriculum designed using Bloom's taxonomy and possibilities for curriculum designed using the Medicine Wheel structure, specifically related to spiritual development, this chapter has several objectives:

1. To use an indigenous way of knowing as a focus for building student capacity for intercultural understanding in post-secondary education;
2. To explore the implications that adding the spiritual quadrant of the medicine wheel has for teaching practices to transform the field of intercultural communication, and;
3. To posit learning objectives/outcomes that can be defined as part of the spiritual domain.

In response to both the impetus to indigenize and the call to build student capacity for intercultural understanding, empathy and mutual respect, this chapter uses an intercultural communication course as an exemplar that supports decolonization of teaching and learning.

Bloom vs. the Medicine Wheel

Bloom's Taxonomy

The model known as Bloom's taxonomy is a framework of three domains used to classify educational learning objectives into progressions through levels of complexity and refinement. The three lists cover the learning objectives in mental processing, emotional growth and physical skills development. The cognitive (mental processing) domain list was the first published (Bloom, et al.,1956) and has been the primary focus of most institutional education systems. It is frequently used to structure curriculum learning objectives, assessments and activities. Although this taxonomy carries the name of Benjamin Bloom, there was a team of scholars who developed the ideas and many who made subsequent revisions (Dave, 1975; Harrow, 1972; Krathwohl, Bloom & Masia, 1964), including in the areas of the emotional (affective) and physical skill (psychomotor) hierarchies.

The basic idea of the learning domain as pioneered by Bloom is that the learner builds from foundational knowledge or skills to higher order processes. For example, in the cognitive (knowledge/mental) domain, moving from recall, to comprehension, to applying the knowledge, analyzing the result, and then creating something new based on that analysis (Wilson, 2015). Similarly, the psychomotor (physical skills) domain (Simpson, 1972) begins with perception of cues that guide physical activity, then getting ready to act, practicing the motor skills in incremental steps, becoming more proficient until able to perform the skill automatically when needed, adapting the skill to meet a problem, and ultimately gaining the ability to originate new skills for new situations.

The Medicine Wheel

As a sacred practice (Guilford, 2000; Wanuskewin, 2016; Wyoming, 2016) the use of the Medicine Wheel is well documented. While existing historical sites and documentation places use of the Medicine Wheel as originating in the First Nations of the plains areas of North America, the teachings have spread through contact and trade and have been adopted widely across other indigenous communities (Bopp et al.,1984). Senior advisor of Indigenous Affairs at the University of the Fraser Valley, Swelchalot (Shirley Hardman) states that as an academic, a teacher, and a

cultural advisor she has seen the Medicine Wheel used in teaching and learning and to explain traditional knowledge (Personal correspondence).

The framework of the Medicine Wheel is based in the sacredness of the number four (Bopp et al, 1984). There are many interpretations of:

- The four directions (east, south, west, north),
- The colours associated with those directions (yellow, red, black, white),
- The stages of life (child, adolescent, adult, and elder),
- The elements in which humans live, (air, earth, water, fire),
- The medicines of the four directions (tobacco, cedar, sage, sweet grass),
- The animals (eagle, moose, bear and buffalo), and
- The parts of ourselves (physical, mental, emotional, spiritual).

The interpretations may change but the four quadrants permeate throughout (Joseph, 2013). Stó:lo Elder Terry (Pu'ulsemet) Prest (Skwah) explains, while there are stages in life, and parts of ourselves:

- Mind (mental),
- Body (physical),
- Spirit (spiritual), and
- Heart (emotional),

rarely do we find ourselves in just one of these places. We don't understand in just one of these ways. We move freely back and forth, listening and learning (Bachelor of Indigenous Studies, 2014, p. 11). Movement in the Medicine Wheel is based in natural rhythms such as in moving through seasons, through life stages, or through the cycle of a day. Learning is about being aware and in sync with these rhythms and pace rather than trying to force change (Dapice, 2006).

UFV Instructional Skills student Charlene Leon[3] saw the parallels and the gap between Blooms taxonomy and her teachings about the Medicine Wheel immediately in a class she was taking in 2012 (personal correspondence). She used that insight to teach the class and the instructor about the gap, resulting in insights that led to the thesis for the current chapter. Bloom's taxonomy reflects the indigenous structure of the medicine wheel:

- Cognitive (mental),
- Psychomotor (physical), and
- Affective (emotional).

Charlene recognized that the fourth domain of the Medicine Wheel was missing; the spiritual.

Given that Bloom's taxonomy utilizes three designations that mirror the Medicine Wheel but is missing the fourth from this indigenous knowledge framework, it is important that post-secondary education systems and intercultural communication scholars look carefully at what this means for their work in building capacity for intercultural understanding, empathy and respect in answering the call to action from the Truth and Reconciliation Commission. The following section posits a definition of spirituality for use in this endeavour.

Defining Spirituality

Starting with a dictionary definition, Oxford online states that spiritual means relating to, or affecting the human spirit or soul as opposed to material or physical things or, not (being) concerned with material values or pursuits.[4] Therefore in post-secondary education this might mean paying attention to internal feelings of well-being and attention to finding life's purpose, rather than only to getting a high grade point average (GPA), a degree, or a high paying job. Often this distinction is seen in definitions of what motivates students intrinsically, from within the individual, as opposed to extrinsically, from a source outside the individual (LaFever & Samra, 2014).

The most extensive research source available on the topic of student quest for spirituality in post-secondary education comes from the Spirituality in Higher Education (SIHE, 2010) project at University of California Los Angeles (UCLA) by a group of researchers working out of the Higher Education Research Institute (Spirituality, 2010). Other academics have also written on this topic (Ritskes, 2011;Tisdell, 2003; van de Wetering, 2011) but this project, undertaken over a seven year period from 2003 to 2010, examined the role of post-secondary institutions in facilitating the development of spiritual qualities in both students (A. Astin, H. Astin, Bryant, Calderone, Lindholm, & Szelényi, 2005; A. Astin, H. Astin & Lindholm, 2010) and faculty (Lindholm, 2014; Lindholm & Astin, 2008). Important elements for answering questions related to the utility of the Medicine Wheel are illuminated in the spirituality measures used in the SIHE research project which included:

1. An active quest for answers to life's big questions,
2. A global worldview that transcends ethnocentrism and egocentrism,
3. A sense of caring and compassion for others,
4. A lifestyle that includes service to others, and
5. A capacity to maintain one's sense of calm, especially in times of stress.

The findings from the project were significant in positing that students are in fact seeking spiritual support, challenges, and growth in post-secondary education (Astin et al., 2005).

More closely related to the Medicine Wheel, an indigenous definition of spirituality offered with the assistance of First Nation elders Art Shofley, Angus Merrick, Charlie Nelson and Velma Orvis provides a way of thinking about the place of the human spirit in daily life. In assisting Canada's federal police service to better understand Indigenous spirituality the definition is given in an online guide as a belief in the fundamental inter-connectedness of all natural things, all forms of life with primary importance being attached to Mother Earth (RCMP 2010). For post-secondary education this definition has implications for connecting fields of study and collegial relationships to a long term view of how university knowledge and activities impact the self, families, communities and the world in a holistic way (Hill,1999; Ritskes, 2011).

In consideration of the above definitions and how they relate to changing the post-secondary classroom, Dr. Michael Karlberg's (2004) work on how society can go about changing from one where competition is the goal to one that recognizes our interdependence with all of humanity captures the essence of whether or not a spiritual aspect of learning is taking place in the university classroom. Karlberg's definition incorporates the dictionary definition, the dimensions described in the SIHE project, and the definition put forward by the First Nation elders in stating that the spiritual part of human nature can be understood essentially as the source of the ability and desire to rise above self-interest to the attend to the welfare of others.

For this current chapter, related to including the spiritual quadrant in teaching intercultural communication, spirituality is defined as the source of qualities that allows us to see beyond self-interest as a life goal. The student's ability to transcend narrow self-interest in the classroom and in academic outcomes can be assessed by such things as their willingness to support the work and aspirations of other students, their interest in creating projects that consider the good of their community, and their ability to reflect on positive impacts of new cultural experiences.

Based on this definition and the premise that the Medicine Wheel is a viable tool that will improve the academy, the following sections posit a structure for the spiritual quadrant and its application in the context of an intercultural communication course. This knowledge is intended to assist educators in developing a holistic and balanced curriculum that includes spiritual outcomes for teaching intercultural communication in post-secondary institutions.

Moving from Three Domains to Four

As in the cognitive and psychomotor domains described earlier, Bloom's third domain of affective (emotion) there is a progression of learning posited. The progression goes from receiving stimuli, to responding to the stimuli, to valuing the experience, internalizing the values and beliefs and then behaving in a way that expresses that belief and value system (Clark, n.d.). It is possible to argue that the affective domain in Bloom's model includes emotional and spiritual, especially in light of the inclusion of value and belief systems. However, the spiritual is not balanced with physical, mental, and emotional as it is in the four domain configuration of the Medicine Wheel. Affective learning in instructional communication has typically been seen as whether a student values (liking/satisfaction/contentment) the topic they are studying (Bolkan, 2015) or how they react emotionally to a particular instructor and to teacher immediacy and clarity (Myers & Goodboy, 2015; Thweatt & Wrench, 2015). In fact Gaffney and Dannels (2015) suggest that a better question in the affective domain would be to find out, long after the fact, whether former students have actually put their knowledge and skills into practice, thus demonstrating a valuing of that learning.

None of this discussion of the affective domain touches on the following five learning outcomes identified by indigenous scholars as being essential to a balanced education:

- Honouring (listening, self-awareness, and open-mindedness),
- Attention to relationships, developing a sense of belonging,
- Feeling empowered to pursue a unique path,
- Developing self-knowledge of purpose and,
- Transcendence of narrow self-interest.

These learning outcomes are posited as spiritual outcomes in the next section, with examples of assignments and activities related to an intercultural communication course.

THE SPIRITUAL DOMAIN AND INTERCULTURAL COMMUNICATION

Efforts towards inclusion of spiritual practices in the classroom such as contemplative pedagogy are on the rise (Barbezat & Pingree, 2012). In addition there is a growing body of scholarly work that delves into the problems and solutions for changing the education system to recognize the importance and necessity for includ-

ing the worldviews, experiences, and knowledge of indigenous peoples (Battiste, 2002; Ritskes, 2011). A number of guiding principles for developing educational programs for indigenous communities are reiterated throughout this literature. This section outlines five spiritual outcomes identified by indigenous scholars and which are not typically included in curricular design or course outlines. Each of the five sections includes examples of classroom activities and assignments that can meet the posited outcomes in an intercultural communication course.

Honouring

Honouring is a spiritual foundation that supports other learning outcomes. Essentially, the concept of honouring is about being present and aware of one's own thoughts and feelings without making judgements about being right or wrong, as well as being open to learning from new experiences. As a foundational spiritual learning outcome, indigenous scholars explain that this means such things as:

- Learners being able to recognize a creative force flowing in and around them at all times (Kawagley,1995 p.89),
- Respecting other ways of knowing (Battiste & Henderson, 2000),
- Openness to differences in emotional experience and expression (Gone, 2004),
- Self-identifying negative interpersonal thoughts and then being able to put them aside (Calliou, 1995),
- And to reflect on self-development (Hampton, 1995) in a way that supports a personal power that continues to guide and provide inner security (Nelson & Clark, 2005).

These outcomes are essential for the learner's success throughout their educational journey.

Honouring, of all the steps in the outcome progression described in this paper, is one that has been implicitly included already in intercultural communication guides and textbooks. Concepts such as mindfulness (Ting-Toomey & Chung, 2012; Ting-Toomey & Oetzel, 2001), open-mindedness (LeBaron & Pillay, 2006) and self-awareness (Brislin & Yoshida, 1994; Sorrells, 2013) are explained throughout intercultural communication learning materials. An example of mindfulness or self-awareness/open-mindedness is when a learner is attentive to their own inner reactions such as to hearing about the horrors of First Nation experiences with residential schools. They are able to honour their own response (often of denial), reflect authentically on the impact to their self-concept, and incorporate that experience into being open to a new way of seeing other's experiences. When the learner is

able to do this they may be ready to progress further in their spiritual development in an educational setting.

In an intercultural communication course there are generally units on worldview, beliefs and values, identity and otherness, stereotyping and racism, white privilege, and other topics that may confront class member's concepts of themselves and focus on differences among cultures and how to recognize one's own reactions to difference. Under these circumstances, instructors may be satisfied if they can bring class members to a state of honouring by the end of the semester.

Using the Medicine Wheel as a course framework can help to move this process along more quickly and get students thinking mindfully and openly early on. For example, starting with the first day of class learners can fill out a simple medicine wheel template (Appendix A) to identify:

- What they already think they know about cultures (knowledge),
- How to physically communicate (verbally and non-verbally),
- How they feel about a culturally diverse world (emotional), and
- Whether they have engaged in thinking/acting inter-culturally, beyond their own self-interest (spiritual).

This activity becomes a starting point and introduces learners to honouring of others without actually using that word. Having the learners save this template and setting time aside in subsequent sessions to add written reflections helps them to build towards meeting other spiritual outcomes.

Additional assignments and activities such as having students relate course concepts to personal experiences and orally presenting about their identity (Appendix B) will assist in opening students' minds and move them into checking perceptions with the result meant to build towards cohesive relationships in the classroom or in an online environment. Building relationships is another outcome that indigenous scholars highlight.

Attention to Relationships

The attitude of openness that a student develops at the first level of spiritual learning starts to create a classroom climate in which each student feels that their identity is honoured and they can begin to build supportive relationships with classmates, teachers, community members and others whose paths they will encounter in their educational journey. Attention to relationships in the learning environment is an initial step of thinking beyond the self and is reinforced continually in explanations of the importance of interdependence in an indigenous worldview. Hampton (1995)

explains that the individual does not form an identity in opposition to the group but recognizes the group as relatives included in his or her own identity (p.21). Attention to relationships involves a striving for unconditional respect (Calliou, 1995); the use of a dialogic approach where the students are in conversation with each other (Fiordo & Violato,1993); and building trust among students by each telling her or his own story while giving attention to respectful listening of others (Guenette & Marshall, 2008).

Current intercultural communication textbooks do look at the notion of empathy as an important concept related to human relationships (Hall, 2005; LeBaron & Pillay, 2006; Rogers & Steinfatt,1999). Adding outcomes that help learners pay attention to their relationships reinforces what they have learned about being empathetic and open to new experiences and knowledge. The identity presentation activity mentioned earlier is a great beginning for building classroom and virtual relationships. A talking circle (Wolf & Rickard, 2003) can be a powerful practice for reinforcing this throughout the course. Some of the standard protocols for a talking circle include that only one person speaks at a time, without interruptions or comment; everyone has the opportunity to speak for as long as they need to; others listen without thinking about what will come in their own turn. Not only can every student tell their own story and expect to be listened to, they can participate by listening in a way that indicates to others that they are engaged in caring about them and what they have to say. Attention to relationships in the physical or virtual classroom provides an interpersonal skill base for their journey into a career and service outside of academia.

As Wolf and Rickard (2003) convey from their own experiences of using a talking circle in university level courses, whether the class makeup is homogeneous or heterogeneous it can be used effectively. If the intercultural communication class is culturally diverse this provides a wide array of experiences to draw on no matter what the topic. If the class makeup is not as culturally diverse, the circle can be used for self-exploration of personal observations related to racism, experiences of powerlessness, the impact of socio-economic status and class, and experiences of family and peer pressure to conform to group norms (40). The circle could deal with any number of questions throughout the course, such as asking participants to tell about a time when they made assumptions about a person that they later found out was entirely wrong, and how those assumptions effected their willingness or manner of communication with that person. The very act of listening to all the stories and experiences, without comment or answer, is an act of learning how to attend to classmate relationships. The shared experience builds the base for the next spiritual outcome, a sense of belonging.

Sense of Belonging

Sense of belonging is initially built in paying attention to relationships in the classroom but reaches beyond that setting to one that includes the broader community, from the post-secondary institution to the daily life of the neighbourhood, village, town, or city. Cajete (2000) notes that for indigenous peoples education is about helping each community member to find their unique talent and being able to express it in the work they do. As a spiritual learning outcome the student needs to be able to explore their interests and passions as they come to know how those interests connect to the wider community and their desire to contribute to that community (Kawagley, 1995). A cultural and personal grounding within both the educational institution and the community instills a sense of connection and belonging to both (Kovach, 2009).

For instructors this means including course outcomes that allow the learners to draw on their interests to focus assignments no matter what the field of study. In the intercultural communication classroom there are a number of ways that this can be built into the course. Some of the possibilities, with a focus on intercultural communication concepts/contexts, are:

- Completing a major assignment built on personal interest/career choice
- Joining in a group project focused on contributing to the local community
- Proposing solutions (or steps to solutions) for local social justice issues

A major assignment, depending on the course level, could be a full literature review or even a substantial annotated bibliography on the topic. The assignment could be to engage with a cultural community to learn and return, working with the community to produce something they can use, from the knowledge the community already holds about themselves (LaFever, 2006; Vannini & Mosher, 2013). Effective group projects for intercultural communication can range from having individuals bring together their communication observations from their own public activities to come up with a theory of the local culture, or have students explore hidden histories of local cultures and add their documented findings to a Wikipedia page. Proposing solutions for local social justice issues involves first identifying the issues and their related communication issues. Then investigating what others have done with similar issues and suggesting an achievable process that the community might want to engage in.

All of the above ideas build connections not only with people and issues in the community but with each other in the process of discovery and reporting back to the class. Outcome statements for the course may be about working collaboratively in a team and practicing skills that encourage work partners or team members. Out-

comes about connecting outside of the classroom might be about proposing new ideas based on knowledge of community needs. As students work with these kinds of ideas they begin to feel more and more like they can actually make a difference in their own world.

Feeling Empowered

Honouring, paying attention to relationships and gaining a sense of belonging are all supports to feeling empowered to pursue a unique path in education and in life. A social justice focus has become more central to the field of intercultural communication (Sorrells, 2013) and empowerment is an important aspect that indigenous scholars have been writing about for some time in connection to social justice. As a learning outcome Battiste and Henderson (2000) indicate that the very act of recognizing and activating Indigenous knowledge is empowering for Indigenous learners. Poonwassie and Charter (2001) provide an extended definition of empowerment and its importance in education by noting such things as:

- Feeling in control of one's life and being able to make a difference in the world;
- Gaining greater control over resources to attain personal aspirations;
- Helping to create collective social action; and,
- Recognizing one's own competence and feeling able to act on that competence by making decisions about one path or another.

These notions of the spiritual aspect of empowerment are also noted by Haig-Brown (1995) whereby the concept of empowerment as an outcome is explained in terms of students being able to take control and make decisions about directing and using their education in ways that are particular to their needs.

Instructors have a great responsibility in creating an atmosphere of support for learners to truly feel empowered. Instructors can ask for students to come up with projects that relate to them personally. Then the instructor needs to be able to provide feedback in a way that encourages refinement of an idea and support through all the steps it takes to see an idea to fruition. Students can express an idea, advocate for their own idea and even defend that idea as a demonstration of feeling empowered. The classroom support helps prepare the student to maintain that sense of ability once they move on to new projects.

One student enamoured with the hip-hop culture, and their own engagement in the practice, started with only be able to define how the clothing, ways of using words, or the othering practices of the dominant culture defined an intercultural communication environment.[5] The actions of the instructor in supporting the topic of

hip hop as a valid area of academic research and in assisting to expand the student's thinking beyond their own experience, validated the student's passion. The student noted here created an extensive annotated bibliography tracing the movement and cultural adaptation of the hip hop genre around the world and to his own experience as a hip hop artist in Taiwan. That the student felt empowered was evidenced by his engagement in further research in a subsequent course and the confidence to post on Facebook and YouTube (Bai, 2016). Being empowered to advocate for an area of interest can act to initiate or strengthen the learners sense of purpose in the world.

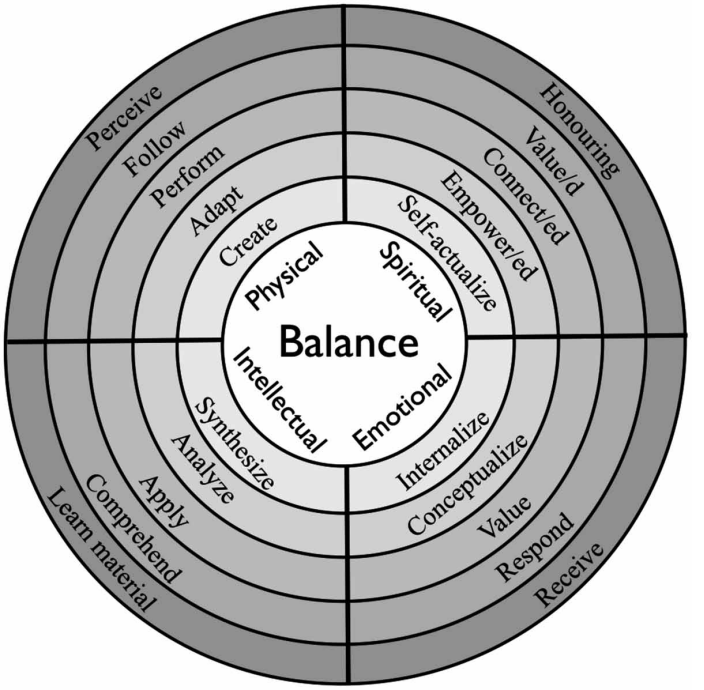
Self-Knowledge of Purpose

Ultimately developing self-knowledge of purpose is what will sustain the learner as they continue down their unique path (Ermine, 1995; Hampton, 1995; Marker, 2006; Mihesuah, 2006). Ermine's definition of self-actualization, the individual's ability as a unique entity in the group to become what she or he is ultimately meant to be (p. 108) is central to the point being made here. Hampton (1995) also makes the point that indigenous pedagogy is oriented to a spiritual centre that defines the individual as the life of the group and where the freedom and strength of the individual is the strength of the group (p. 21). Michael Marker (2006) provides a clear example in his article After the Makah Whale Hunt in which he explains that the ancestors knew that true education came from helping young people understand the relationships of the world around them which assisted them to discover the meaning of their own life's journey (p. 503). Mihesuah (2006) also gives numerous examples of how students became personally excited when they found a topic they saw as contributing to their community.

Instructors have a lot to contribute in assisting students to develop self-knowledge of purpose. Creating a curriculum that draws on High Impact Practices (HIPs) such as experiential, service, project/problem based learning (AAC&U, 2015) helps learners to explore their passions and interests within the context of their own community or region. Creating assignments where students work with community partners in ways related to the communication discipline can include numerous types of message design needs from written, video or social media to public speaking and meeting facilitation. There are many ways to connect skills and theory to the community. In an intercultural communication class students need to look at how colour, voice, language, images, and behaviours are responsive within a particular cultural context.

The progression offered throughout this section (honouring, attention to relationships, a sense of belonging, empowerment, and self-knowledge of purpose) acknowledges that the role of the instructor and that of the learner are inextricably tied to achieving the desired outcomes. Both the instructor and the learner should see

Figure 1. Four-domain learning framework



their roles and responsibilities in the learning environment reflected in the Medicine Wheel conceptualization of the outcome progression (Figure 1).

To summarize, the definitions of the concepts for this progression of spiritual learning outcomes that build from one to the next are:

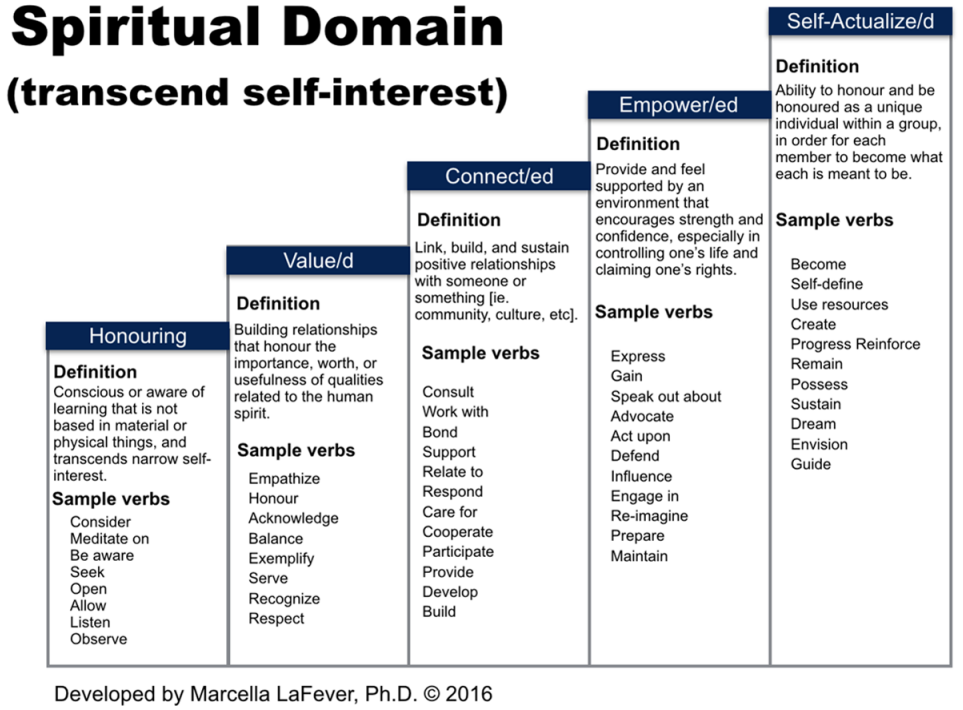
- **Honouring:** Conscious or aware of learning that is not based in material or physical things, and transcends narrow self-interest;
- **Value/d:** Building relationships that honour the importance, worth, or usefulness of qualities that are related to the welfare of the human spirit;
- **Connect/ed:** Build/develop a sense of belonging (group identity/cohesion) in the classroom, community, culture, etc;
- **Empower/ed:** Provide support and feel supported by an environment that encourages strength and confidence, especially in controlling one's life and claiming one's rights;
- **Self-Actualize/d:** Ability as a unique entity in the group to become what one is meant to be.

While the student will integrate the spiritual outcomes into their overall learning, the instructor must be active in the process. The instructor needs to be honouring variations in the learning process by being open to new ideas and interests and by valuing every student's process. The instructor facilitates connection, acts consciously to empower and models self-actualization beyond self-interest by revealing intersections with their own journey in intercultural communication.

Constructing Learning Outcome Statements

As in the literature on the three Bloom learning domains, some possibilities for sample verbs (Figure 2) can assist curriculum designers in creating outcome statements that will help in realizing success in including spiritual outcomes in lesson plans. The samples are meant to bring out the intent of each step in the progression of spiritual growth and maturation, but are not meant to be definitive or to exclude other possibilities.

Figure 2. Sample learning outcome verbs in the spiritual domain



For example, course outcome statements in intercultural communication that work across the progression might go something like this:

1. Be aware of your own assumptions about what you think is the right way to communicate;
2. Acknowledge that other's feelings and value orientations are as important as your own;
3. Work with class members to create an atmosphere that supports everyone's ability to contribute personal thoughts and observations related to their own cultural experiences;
4. Advocate for actions that can improve the community in relation to social justice issues;
5. Create a personal plan for using your knowledge of intercultural communication concepts and knowledge to have a positive impact in your career/life path.

In addition, individual lesson plans will have their own outcome statements. Spiritual outcomes in a lesson on intercultural aspects of non-verbal communication could be to work with classmates (connect) to develop strategies for recognizing personal emotional reactions to unfamiliar non-verbal gestures or to educate (empower/ed) friends and family to think differently about assumptions they may make about possibly misconstrued/mismatched emotional responses in intercultural interactions. For example when somebody who has come through a very traumatic experience in escaping a war-torn area laughs and smiles throughout the telling of their story.

Creating spiritual outcome statements for both the course and individual lesson plans is vital in truly engaging with the Medicine Wheel as a learning domain framework. Planning ahead, being continually aware of, and listening for indicators of growth in the spiritual domain will help meet the present and future needs of students engaged in intercultural communication interactions. This awareness and listening will be critical in assessing whether students are meeting the planned outcomes, gaining a capacity for intercultural understanding, empathy, and respect, as well as in evaluating course design.

A Word About Spiritual Outcome Assessment

Given that there is so much inner work involved for learning in the spiritual domain and for transcending narrow self-interest, the assessment of outcomes will probably look quite different than with the other learning domains. A starting place for having the students assess their own growth may be to consider the following:

- Reflect via class discussion or through writing modes such as journaling and activity responses;
- Relate feelings through oral or written stories about experiences;
- Demonstrate communication and honouring skills related to supportiveness, listening, relationship building, empathy, etc.;
- Role play, videotape, and self-assess for skills as mentioned above. For example, using activities such as those incorporated into the practice of Theatre of the Oppressed (Goal, 1979) are certainly related to moving beyond self-interest.
- Propose methods/plans for future self-growth

Designing questions that lead students through a process of reflection is an important part of getting them to do the inner work required (Appendix A). Oral interactions with learners on a one-to-one basis are also critical in getting students to open up. Asking for stories of experiences is one way to start.

Assessment of spiritual outcomes does not fit easily with typical modes of university assessment. Giving a mark to spiritual growth is, at the very least, counterproductive and may be more about the instructor engagement than the learner outcomes. Assessment in the spiritual quadrant is inextricably bound with all of the other quadrants and raises complex issues for evaluation. Student engagement in the process of reflection throughout the course, whether oral or written, may make up the full measure.

FUTURE RESEARCH DIRECTION

Even though instructors can begin to use this model such as outlined here for an intercultural communication course, there is much work still to be done. As instructors replace Bloom's taxonomy of three learning domains with the four domains of the Medicine Wheel, they need to continue this research by gathering stories and thoughts from both students and instructors asking:

- In what ways do instructors already incorporate spiritual learning objectives in their practice?
- What classroom practices do post-secondary students express as supporting their spirit?
- What classroom practices do post-secondary students express as suppressing their spirit?
- How are post-secondary instructors putting use of the Medicine Wheel to practice across curricula/disciplines?

- What forms of assessment and evaluation work the best to measure and meet the intended outcomes of the spiritual domain?

Answering these questions and sharing results with other scholars can start to build a solid body of knowledge. Engaging in the practices of incorporating the spiritual quadrant will begin to transform the university, along with individual learners and teachers. When the spirit has a legitimate place in the classrooms, halls, and digital spaces it may necessarily also take hold in collegial relations, administrative practices, budgeting decisions, and faculty, staff, and management interactions.

CONCLUSION

Intercultural communication instructors are key to providing solutions to the problems facing the discipline, particularly in decolonizing teaching and learning practices. This can, in some part, be achieved through expanding expected outcomes to the spiritual domain; concentrating on having students look beyond self-interest in their learning goals. Self-interest can be as simple as wanting to memorize simple answers or being satisfied with 'feeling good' after assisting in an intercultural community project. These do not accomplish the task of broadening empathy by perceiving from another's point of view, nor do these simple outcomes demonstrate respect through attitudes and behaviours that convey esteem and regard. Intercultural communication is often uncomfortable and planning for spiritual outcomes can help learners work with the discomfort of uncertainty of how culture interacts with identity, historical wrongs and ever-changing social contexts to actively change patterns of communication.

Adding the spiritual domain will likely be daunting and uncomfortable for instructors but those in the field of intercultural communication are well positioned to take on the challenge. Instructors may have to approach departments and administration to change official course outlines but can usually incorporate the suggestions for spiritual domain outcomes suggested here within current practice. Additionally, instructors need to be aware of student unfamiliarity with spiritual domain practices and possible resistance to personal reflection at the level required. Don't give up! Adding the spiritual domain to curricular planning can ultimately have an effect on decolonizing current concepts in the field and rethinking dichotomized understandings of cultural difference/similarity labels.

Ultimately, using all four quadrants of the Medicine Wheel, rather than sticking with the three of Bloom's taxonomy, is a good starting place for responding to the call to action of Canada's Truth and Reconciliation commission. This is a step that every educator, across all disciplines, can take to indigenize their teaching practice,

thus assisting all learners to build intercultural understanding, empathy, and respect in moving towards social justice.

Spiritual matters are difficult to explain because you must live with them in order to fully understand them. Thomas Yellowtail, Crow [6]

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KEY TERMS AND DEFINITIONS

Connect/ed: Build or develop a sense of belonging through group identity and with a feeling of long-term group cohesion in the classroom, community, culture, etc.

Empathetic Communication: Perceive from another's point of view and adjust own communication attitudes and behaviours to achieve mutual understanding.

Empower/ed: Provide support and feel supported by an environment that encourages strength and confidence, especially in controlling one's life and claiming one's rights.

Honouring: Conscious or aware of learning that is not based in material or physical things, and transcends self-interest.

Relationship: The quality and quantity of individual and group connections, both social and procedural, that occur before, during, and after interaction.

Relationship-Building: Engaging with attitudes, behaviours and structures that enhance interpersonal and intergroup connections.

Respectful Communication: Use verbal and non-verbal actions that convey esteem and regard for the other party.

Self-Actualize/d: Ability to honour and be honoured as a unique individual within a group in order each member to become what one is meant to be.

Spirituality: The source of the ability and desire to rise above self-interest to the attend to the welfare of others as a life goal.

Value/d: Building relationships that honour the importance, worth, or usefulness of qualities related to the welfare of the human spirit.

ENDNOTES

[1] Catherine Adams, Kwakiutl, born 1903 Smith's Inlet, B.C from Garnier, K. (1990). Elders Speak: A tribute to Native elders. p. 58. White Rock, BC: Katie Garnier

[2] While the origins of what is known as the Medicine Wheel come from the First Nations of the plains areas of the United States and Canada it has been adopted for use in indigenous communities across North America (Native American, First Nation, Metis, Inuit, etc)

[3] Charlene is a community helper, educator, activist, mother and grandmother and resides in British Columbia. She is Anishinaabe kwe and comes from the Peguis First Nation in Manitoba. She now holds a BA Adult Education from University of the Fraser Valley (2010) and a Master in Social Work from Wilfrid Laurier University (2013).

[4] 2015 Oxford English Dictionary [Apple online version]

[5] Example taken from the author's personal experience.

[6] Yellowtail, T. & Fitzgerald, M.O. (1991). Yellowtail, Crow medicine man and Sun Dance Chief: An autobiography. Norman, OK: University of Oklahoma Press. p. 10

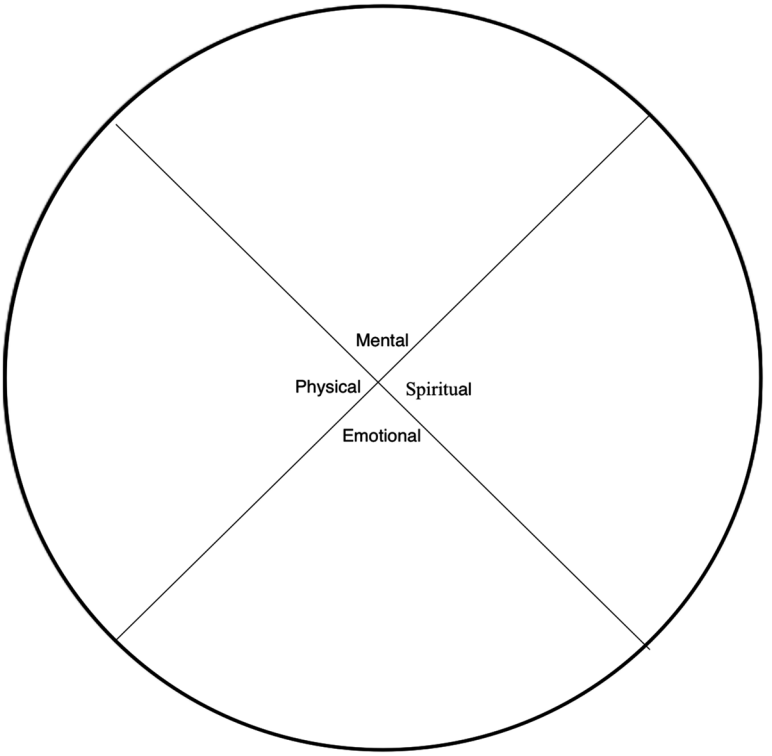
APPENDIX 1

Medicine Wheel Template and Instructions

The objective of this activity is to have the students build towards a final reflective activity that looks back at their experiences throughout the intercultural communication course.

1. Provide each student with the medicine wheel template on the first or second class meeting and give them 20 to 30 minutes to complete the activity.
2. Give only a simple instruction to fill out what they already know about intercultural communication. Assure them that it is OK if they feel they don't know anything but prompt them to think back to any travel or friendships that may have brought them into contact with cultures different from their own. Have them think about similarities as well as differences. You may want to provide brief examples so that they understand the activity. (mental - something you have learned about another culture; spiritual - a belief held by another culture; emotional - expressions of emotion; physical - gestures used in a particular culture)
3. Decide whether you want to keep the first reflection for them or if they should be responsible for keeping in and bringing it to every class. Make sure they know that there is no mark attached to what they have filled out but that they will use it to help with their course reflection at the end of the term.
4. Decide on a couple more dates during the course when you would like them to take class time to add thoughts, knowledge, feelings etc. to what they wrote at the beginning of the course.
5. At the end of the course provide an assignment asking the students to write a reflective essay about what they learned in the course. Prompt them with a set of questions that assists them to cover all the quadrants of the Medicine Wheel, particularly the spiritual. For example:
   - **Q:** Tell about your progress through the course based on what you wrote at the beginning of the course compared to what you had written by the end of the course.
   - **Q:** What did you learn about yourself that you feel will be most helpful in future intercultural relationships and interactions?
   - **Q:** What surprised you about what you learned in this course and reflect on why it was a surprise and how it will impact you after you have left this class.
   - **Q:** How do you think you might incorporate transcendence of self-interest in future travels, intercultural interactions, or in daily life after this course?
   - **Q:** In what ways do you think you might be able to use this four quadrant reflection in your future courses, career, or family life?

Figure 3. Medicine Wheel template used by students



APPENDIX 2

Activities for Learning Openness

1. Concepts Assignment Focused on Personal Experiences

For each unit in the course give a list of 8-10 course concepts and their definitions as covered in class. Students are encouraged to try to think of a personal example for every concept. Each student is responsible for handing in only two (2) concepts (including the concept name and definition) from that list; providing an example from their own personal experience. It is the student choice whether to volunteer to share these experiences in class. However, sharing these personal experiences for a talking circle can be powerful and you may want to prompt the students to think ahead of time about ones that they are willing to share.

Example from concepts assignment:

Concept: Culture
Definition: A historically shared system of symbolic resources through which humans make the world meaningful.

Personal Example: In my family I was taught that complaining is not the way to fix things that you don't like. I was taught that you must actually make an effort to do something about it or stop complaining. I can see that, my mother especially, learned the same thing from her parents. Just recently I noticed that my apartment smells like cigarette smoke from the tenant downstairs. Since I can't stop him from smoking, I either have to live with it without complaining, find some way to block up the vents it is coming through, or find a new place to live. I could go downstairs and ask him not to smoke but I am not really ready to take that action because he is not doing anything against the regulations of the building.

2. Cultural Identity Artifact Sharing

Ask each student to bring an object/artifact from their own culture (they can define for themselves what that means). If they are an international student or living away from home they may not have the item they would like to bring so make sure they know they can bring a picture or tell a story about it. For First Nation/Native American students their artifact is frequently a story of their family history. I ban cell phones as an object they can bring (this item gets repetitive and unimaginative) but the students often have photographs on their cell phone that they want to use:)

3. Perception Check - Guest Speaker

Find a guest speaker that has an unusual story and do not tell the class anything about the speaker (including not giving their name). Have the students fill out the questionnaire before the guest speaks. The guest does not see the questionnaire but they do know the general idea of what the activity is all about. The guest then just tells their personal story about who they are. The guest may end up answering some of the questions but probably not all of them. After the speaker finishes, the class is welcome to ask additional questions. Follow this up with a discussion about assumptions the students made ahead of time, whether those assumptions got in the way of listening to the speaker or what happened that made them want to pay attention. The instructor may need to start the discussion by giving an assumption they themselves had when first meeting the guest speaker. Of course wrap up with what they can take away from the activity related to learning openness.

Impressions of the speaker

Favourite music _____
Favourite activity _____
Favourite type of book to read _____
Place of employment _____
Type of job _____
Previous education _____
# of years speaking English _____

Mark each of the following from strongly agree (1) to strongly disagree (5)

I am really interested in what the speaker is going to talk about
1 2 3 4 5
I think this speaker is going to be easy to listen to
1 2 3 4 5
I am not really interested in this but I am going to act like I am paying attention
1 2 3 4 5
This is just a guest speaker, he doesn't have anything to teach me
1 2 3 4 5
The speaker looks like s/he is not prepared
1 2 3 4 5
I am going to have to be patient while I am listening to this speaker
1 2 3 4 5